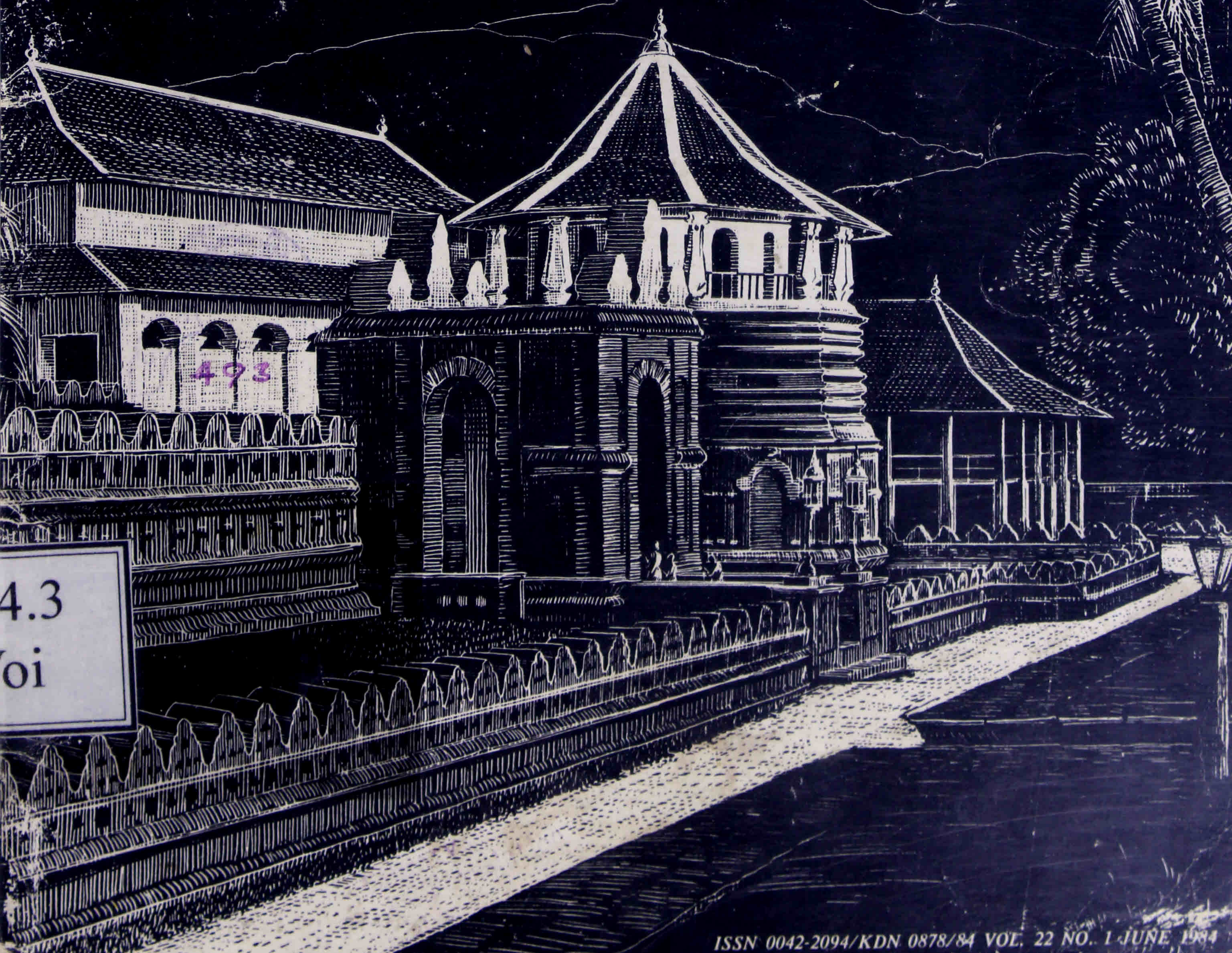


# Voice of Buddhism



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## OUR COVER PICTURE

### TOOTH RELIC TEMPLE

The Tooth Relic of the Buddha is the most venerated of all the religious objects in Sri Lanka. Before the Tooth Relic was brought to Sri Lanka it was protected for a long period of time at Danta Pura of Kalinga in India.

King Guhaseewa decided to send the Tooth Relic to Sri Lanka for its safety since there was a rivalry among the kings of Kalinga for the ownership of the Tooth Relic. Consequently prince Danta and princess Hemamala brought the relic to Sri Lanka during the reign of King Kirti Sri Meghawarna — i.e. in the 4th century A.D. The king received the relic with due honour; placed it in a special pavilion and paid respect to it. He also arranged for an exhibition and a procession of the Tooth Relic annually.

This sacred relic was shifted from kingdom to kingdom from the Anuradha-pura period to the Kandy period. Whoever was custodian of the relic was acknowledged as the supreme ruler of the country.

The last Kingdom of Sri Lanka was established by King Wimaladharmasuriya 1 in the 16th century A.D. in Kandy. He, too built a Tooth Relic temple near his royal palace. To date, this relic is preserved there. It is protected in a casket overlaid with gems and gold and in its turn is protected by six other caskets. The outer casket is about six feet high.

Buddhist monks with some lay devotees make some special offerings and pay homage to the Tooth Relic thrice a day. On such occasions the entire temple resounds with the sounds of five musical instruments. Thousands of people participate in daily religious sessions at the temple.

#### THANKS

The Editorial Board of the "Voice of Buddhism" would like to convey their thanks and appreciation to the members of the Buddhist Missionary Society Youth Section for their generous offer to defray a portion of the cost of printing of this issue of our "Voice of Buddhism".

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**VOICE OF BUDDHISM**  
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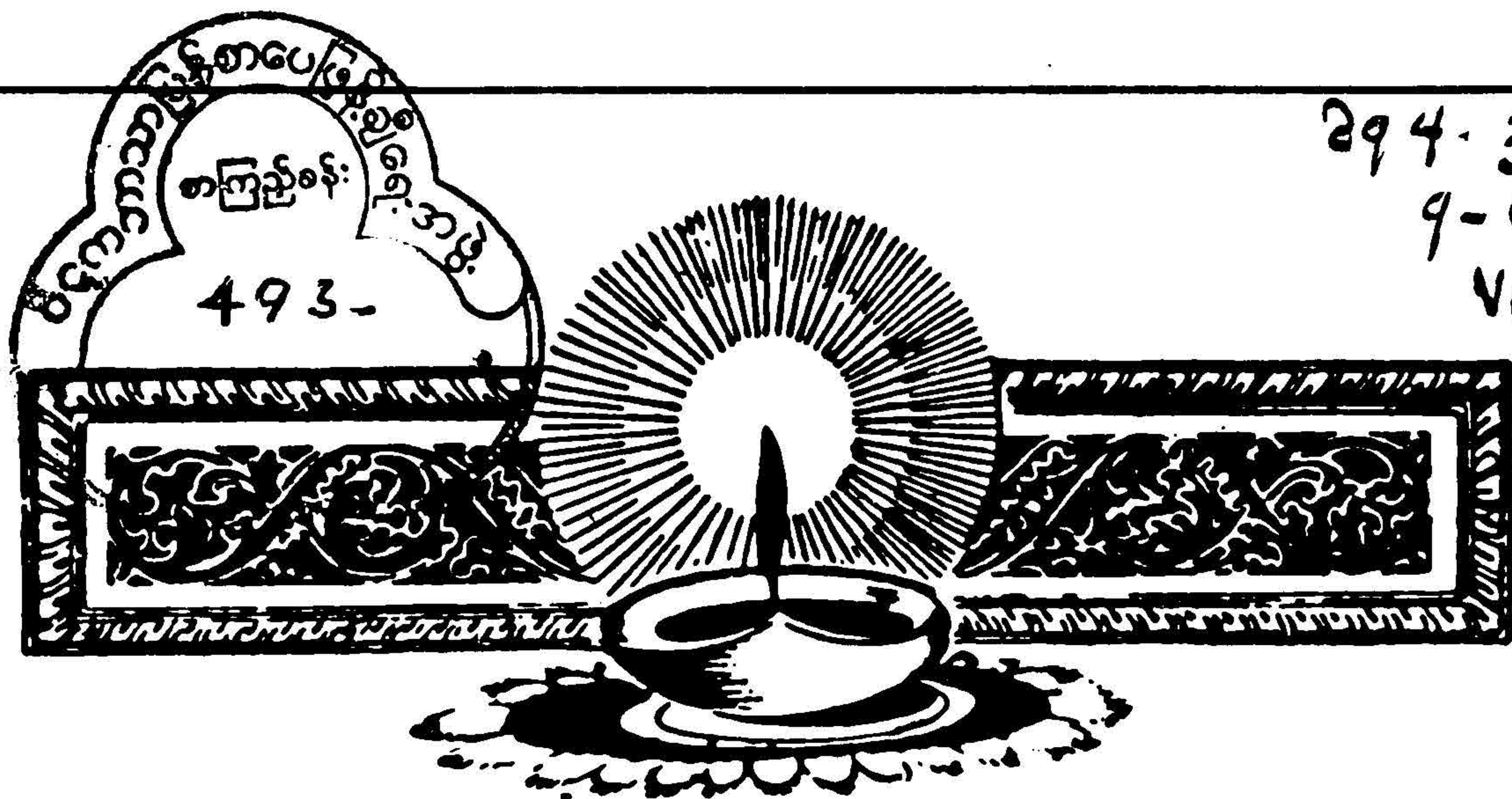
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**JUNE 1984**

**VOL. 22 NO. 1**

**SAYINGS OF THE BUDDHA**

Abandon evil, O monks! One can abandon evil, O monks! If it were impossible to abandon evil, I would not ask you to do so. But as it can be done, therefore I say "Abandon evil!"

If this abandoning of evil would bring harm and suffering, I would not ask you to abandon it. But as the abandoning of evil brings weal and happiness, therefore I say, "Abandon evil!"

With Brahma, O monks, dwell those families where at home the parents are respected by the children. With the early teachers dwell those families where at home the parents are respected by the children. With those worthy of worship dwell those families where at home the parents are respected by the children.

No other thing do I know, O monks, that is so intractable as an undeveloped mind. An undeveloped mind is, indeed, an intractable thing.

No other thing do I know, O monks, that is so tractable as a developed mind. A developed mind is, indeed, a tractable thing.

No other thing do I know, O monks, that brings so much suffering as an undeveloped and uncultivated mind. An undeveloped and uncultivated mind brings suffering, indeed.

No other thing do I know, O monks, that brings so much happiness as a developed and cultivated mind. A developed and cultivated mind brings happiness, indeed.

No other thing do I know, O monks, that brings so much harm as a mind that is untamed, unguarded, unprotected and uncontrolled. Such a mind, indeed, brings much harm.

No other thing do I know, O monks, that brings so much benefit as a mind that is tamed, guarded, protected and controlled. Such a mind, indeed, brings great benefit.



# BUDDHISM AND PERSONALITY DEVELOPMENT

BY VENERABLE SOMALOKA, AUSTRALIA

*Buddhism has very often been described as a 'pessimistic religion' because it so often and so clearly defines "Suffering" as the cause of all our human problems. But it cannot be denied that by this very token, Buddhism asserts the existence of a 'personality' although not in the accepted western sense of something that is tangible and permanent. This personality is not subject to the whims and fancies of an all-powerful Being which dominates every aspect of its existence. On the contrary, Buddhism clearly assigns to the individual personality the sole responsibility of seeking emancipation for itself. This article seeks to explain how an individual is the cause of whatever unhappiness he is heir to. But at the same time, the individual is also the Master of his own salvation. Only the Buddha has given man so much dignity, which of course means a greater responsibility for the individual to seek his own salvation. "By ourselves is evil done, by ourselves we pain endure. By ourselves we tread the path: the Buddhas merely show the way."*

*Venerable Somaloka, a Sri Lankan monk now resident in Australia is doing missionary work through religious talks in many Australian universities and also conducting meditation classes.*

*This, and the following article "Buddhism and Mental Health" by Alec Robertson, both try to show how the Buddha preceded and even superseded modern psychiatry and psychology twenty-five centuries ago.*

— Ed.

Buddhism has more than two thousand five hundred years of history. It came into being in India which was one of the few civilised countries of the world at that time, and since that time it has been a living message to the world.

Due to the very fact that Buddhism has been a significant factor in the history of ideas, its nature as well as impact on humanity has been studied from different disciplinary points of view. Recently, for example, experimental psychological methods have been used to understand the psychophysiological effect on those who practise Buddhist meditation.

Even though Buddhism has such a long history (and has attracted scholarly attention from various intellectual methods), scholars are still in dispute with regard to the question of whether Buddhism is a religion, a system of philosophy, a psychological

system, a way of life, a theory of life, and so on. This type of question was presented to the Buddha himself. His answer was that he was not a generaliser or dogmatist, but an analyser. Taking into consideration the richness of the ideas dealing with the nature of personality, for our purpose we may say that Buddhism is an interpretation or a discovery of the nature of human existence.

I think this definition is quite legitimate. After all, when we consider the impact it has made on human society — socially and intellectually — various types of approach are possible, as well as necessary.

With awareness of these possible ways of approaching our subject of Buddhism, our discussion here is mainly based on some of the basic material of early Buddhism. (We will have a quick glance at the importance the Buddha gave to the question of self-understanding).



One of the basic assumptions of the Buddha is the necessity of self-understanding in order to gain a healthy personality. In other words, ignorance or lack of correct understanding of one's nature and its conditions, is one of the culminating factors of personality disorders or unhealthy states of personality.

The motive of the Buddha's emphasis on this matter can be seen closely through his own personal life, and it is rather interesting to note the background which moved him in his spiritual quest. It says that before he entered into the spiritual or religious life, (if I may use the term) he had a very successful and gratifying life; and after renouncing that mundane life he had the opportunity to study with the great sages of India at that time. The maturity he gained through these experiences is quite apparent in his teaching.

In Buddhist literature it says that the driving force of the Buddha to attain Buddhahood was his awareness of certain problems connected with human existence, and this very awareness made him determined to realise the true nature of life and find a solution for himself as well as for the rest of mankind. (In other words, his desire to gain insight into the nature of life was encouraged by his personal experience and observation, as well as the compassion he had towards suffering humanity.)

When one studies the Buddha's teaching, one can see that it is true that his message is closely connected with this insight and compassion. Not only was he moved by insight and compassion, but also his sole purpose was to encourage the gaining of insight and the development of compassion.

There is no doubt some may consider a part of his teaching as a formidable challenge to a number of religious as well as social doctrines. Fortunately, regardless of this difference, not only Buddhists but also some non-Buddhists have managed to grasp the value of Buddha's teaching and thus respect him. For instance in 1964 the Archbishop of Perth, the Most Reverend

George Appleton, in a broadcast said: "I find it difficult to speak of him without deep emotion, so great is my admiration and affection for him. As a Christian I believe that I need the sevenfold gift of the Holy Spirit to tread the Eightfold Path of the Buddha."

A teaching like the Buddha's which encourages insight and compassion, certainly cannot have any intention of winning over others' faith. The Buddha very emphatically demonstrated that he had no desire to win followers or wish others to fall from their religious undertakings or wish to establish people in wrong ways, or make others give up ways that were good. Buddha has outlined his own teachings thus:

To know what is to be known,  
To develop what is to be developed and to  
eradicate what is to be eradicated.

Above all it seems that the most important force in his life before he attained enlightenment as well as after, was his experiential awareness. He questioned and encouraged others to question the reality of life as it is expressed in individual and social life, not just for the sake of shaking off what we are, but purely for the importance of developing oneself. The following passage, rather paradoxical in tone, evidences the above remark: The Buddha said —

"Before my Enlightenment, while I was still only an unenlightened Bodhisatta, being myself subject to birth, ageing, ailment, death, sorrow and defilements, I sought after what also was subject to these things. Then I thought, why, being myself subject to birth, ageing, ailment, death, sorrow and defilements, do I seek after what is also subject to these things?"

This is a fact about ourselves which we all ought to contemplate on. Unbiased and genuine awareness of these phenomena would reveal one of the most dominating factors which governs all of our lives.

As we said earlier, early Buddhism pays a considerable amount of attention to the importance of understanding the true nature of personality.



Because, Buddhism assumes the development of intellectual capacities — particularly the faculty of understanding as an essential factor for personality development, — from its early stages Buddhism has developed a psychological approach to the problems it deals with. This particular point has drawn the attention of modern psychologists. As an example we note the following remarks of the Swedish psychologist Rune Johannsen who studied early Buddhist literature:

“Anyone with a good knowledge of psychology and its history who reads the Pali Nikayas (Pali Nikaya means early Buddhist Scriptures) must be struck by the fact that the psychological terminology is richer in them than in any other ancient literature, and that more space is devoted to psychological analysis and explanations in this, than in any other religious literature.”

It is quite true, that early Buddhism is psychological in essence, although it may have some different attitudes, compared to modern psychology as far as the methods and aims of psychology are concerned. The psychological nature of Buddhism is quite apparent, in the way it tries to conceive the problems of life — whether they are expressed on personal or social levels. Buddhism believes these problems have their roots in human personality, and that they can be solved, by proper adjustment of the personality itself. Because of this very psychological orientation of Buddhism, it has paid tremendous attention to the person and the problems within the person, to the exclusion of some metaphysical problems.

The Buddha's teaching on the concept of person which is directly connected with its aim of the development of personality, has two methodological approaches, or, in other words, the system of Buddhist teaching has two aspects:

1. the theoretical exposition of the structure of person and,
2. practical guidance or what is normally called meditational techniques to be used as experimental methods of

developing mental and intellectual capacities.

Therefore, a comprehensive analysis of the concept of person forms one of the most important aspects of the Buddha's teaching. The motive of this analysis is to bring out the personality factors and the conditions which determine the nature of person as such. Buddhism takes the person as a psychophysical unit as expressed in physical, mental and intellectual activities, which are the personality factors in a wider sense. Buddhism assumes that these personality factors are conditioned and subject to causal laws. By careful observation and analysis of these factors and how they operate, Buddha discovered also, that human beings do possess a number of potentialities, and also due to some other equally significant factors, that we are constantly subjected to “suffering” which is the symptom of the unhealthy personality. It is important to note (at the outset), the term “suffering” is commonly used as the English equivalent to the Buddhist term “*Dukkha*”, but the term “*Dukkha*” covers a much wider area of emotional aspects of our life such as our experiences of unpleasantness... unsatisfactoriness... difficulties... frustration etc. In a wider sense, *Dukkha* or suffering in the Buddhist context is the inevitable outcome of our attitude to ourselves and our environment, which (attitude) is conditioned by erroneous views.

One of the dominating factors that keep a person in this constant state of suffering is our own unawareness/ignorance of our true nature or reality. The possibility of attaining a wholesome state of personality is based on realistic acknowledgement of human capacities. But the problem is reinforced by the fact, that (unfortunately) we lack the understanding of how we should direct our potentialities.

Thus the theoretical foundation of the Buddhist idea of personality development or the possibility of gaining a much healthier state of personality, is based on observation and analysis of the two fundamental facts of



human life... the potentiality of human beings and the universality of suffering. It is certain that close attention to these two facts would show us, that as far as the physical world is concerned, we have managed to make so many miraculous achievements both in it and with it. At the same time as far as personality is concerned, we are facing more and more unhealthy experiences. Both these aspects of life are equally true and the solution must be in them also. Buddha assumed this is the case, that is:

Not only the problem and solution to the problem of life, but also the possibility of a much higher state of personality is also within ourselves.

It is important to note the fact that although Buddhism recognises the importance of theoretical understanding, it is well aware of the danger involved in uncontrolled theories. From the Buddhist point of view one of the factors that hinders development of personality is the conceptual tangles we are trapped in, with regard to our true nature, experiences and values.

As far as the theoretical exposition of the Buddha's teaching is concerned, it is analytical in essence, connected with constructive aims. The Buddha's own words show that he appreciated the analytical approach towards problems of life as well as understanding those problems. It is important to note here that the term "analysis" in the philosophical context nowadays is much more concerned with analysis of the language, to the exclusion of facts, but in Buddhism it is used in both senses... analysis of facts as well as concepts or expressions.

It is important to note the Buddha's caution with regard to the intellectual or theoretical approach to problems of life. As we said earlier the theoretical approach of Buddhism is closely connected with the understanding of our true nature. In other words, from the Buddhist point of view theoretical understanding is essential on

two grounds: In the first place, "ignorance" is conditioned and nourished by conceptual tangles and secondly, elimination of false views or conceptual purification awakens, and solves most of the human problems and consequently leads to a healthier state of personality. However, it is assumed that the application of theoretical understanding should be properly guided. This is the reason why early Buddhism takes a rather silent attitude towards some so called metaphysical problems. Unfortunately some scholars have misunderstood the Buddha's attitude of silence.

It is true, that in early Buddhism one cannot find exhaustive speculative dialectic on metaphysical problems which have no immediate relevance to the correct understanding and solving of problems associated with life. (In fact there is not much encouragement to waste our intellectual capacities roaming around sophisticated but futile questions).

The following case is worth quoting, for it brings out the fact that the Buddha certainly did not have the interest to waste his time with those so called metaphysical problems and shows why he was silent about them. One day a monk called Malunkya-putta came to the Buddha to question him on some metaphysical problems such as... Is the universe eternal or is it not eternal? Is the universe finite or infinite? etc. etc. and interestingly he told the Buddha that if these questions were not answered, he would not continue the holy/religious life under him. Then the Buddha pointed out to the monk how wrong it is to follow a religious life on conditions irrelevant to such a life and without (having) a proper understanding of what is the aim of a religious life. After that he presented the following illustration: Suppose a man is wounded by a poisoned arrow and his friends and relatives bring him to a surgeon for its removal. Supposing the man should then say, "I will not let this arrow be taken out until I know who shot me with it, what is his name, whether he is tall or short, the type of arrow, and with what kind of material the tip of the arrow was made....



and so on. Surely, if this were to happen, the man would die without knowing any of these things!"

Buddhism demonstrates to us that we are like the wounded man. We are being attacked by the arrows of time, decay, sickness, sorrow, lamentation, pain, grief etc., These are the facts about ourselves and we all experience them without exception. And what we really need is a proper and realistic explanation of these facts of life. There is no time to waste on irrelevant problems when there are so many urgent problems of life waiting to be solved. Buddhism advocates the fact that most of our problems of life are determined and nourished by our inability to direct our capacities to self understanding. The value of human knowledge can be appreciated not just because we can know anything whatsoever which comes to our grasp, but only if we can use that gift to know what should be known. There are so many things in this infinite world one can pursue and explore without ending. And so the Buddhist silence on so called metaphysical problems viewed from a realistic point of view of life can be more appreciated.

As we said the Buddha's silence on (certain) metaphysical issues is quite consistent and essential for the structure of his teaching but it is not, in any sense an escape route from those sophisticated problems but rather a necessary step for gaining systematic understanding of the person himself which will naturally solve these external problems as they deserve. (Fortunately there is an understanding of the necessity of the silence of the Buddha among some philosophers themselves. For instance, Professor E.A. Burtt, the Sage Professor of Philosophy at Cornell University, in his article entitled, "The Buddhist contribution to philosophical thought", says that this is one of the most important pieces of advice the Buddha gave to philosophers. In his own words, "no philosophy which has failed to understand them and meet their challenge can hope to stand".) As Professor Burtt quite rightly suggests the Buddha's silence on those metaphysical problems is not something

that can be counted as lack of philosophical interest in the Buddha's teaching but shows the philosophical insight he had for a constructive philosophy.

(At the same time it is important to note the fact that Buddhism does emphatically value the necessity of clear understanding of problems associated with life, depending on how far they are necessarily involved with understanding the true nature of life. One of the main characteristics of a developed person from the Buddhist point of view is his knowledge and vision of things as they are. (The criteria for the highest attainment of personality development are the release from the factors that keep a person in intellectual darkness as well as mental and physical discomfort. The knowledge and vision of things as they are is essential for this release or freedom.)

Incidentally it is worthwhile to remember the fact that the Buddhist contributions to the history of ideas is in no sense limited to one particular aspect of knowledge. As we remarked earlier, Buddhism is not an escape route which is a common element in most systems and doctrines but the message of this silence is that while being aware of the existence and possibility of much more sophisticated problems, one should not fall in love with those problems just because they are attractively argumentative. What Buddhism is interested in, is "not just to ponder and wonder over these weighty problems but to recondition/release the problem-bearers themselves. This is the reason why Buddhism pays such tremendous attention to the importance of the understanding and development of the person himself".

This particular point that we should direct our intellectual capacities towards much more direct and rewarding matters, is one of the most important contributions the Buddha made for intellectual minds to consider. It is beyond any doubt, that among the subjects one can study and by studying can gain much more constructive results, the most gratifying is the one in which the person himself can take the most unique place.



As we said earlier Buddhism emphasises the importance of the proper understanding of the nature of "suffering" which is the sign of an unhealthy state of personality. In the Buddha's well known teaching on the Four Noble Truths — that is, the truth of suffering  
the cause of suffering  
the cessation of suffering, and the way to eliminate suffering, this universality of suffering as well as the possibility of attaining a healthy state of personality are acknowledged.

As is usual some scholars have misinterpreted the Buddha's emphasis on the phenomenon of suffering. Some of them comment, that Buddhism is trying to interpret life as an expression of pessimism. But this representation has not much substance. After all Buddhism is not unnecessarily optimistic either. It is *realistic* in essence as far as it tries to awaken ourselves to our true nature. To hold any theory against reality is quite contrary to Buddhist principle. Buddhism certainly emphasises the universality of suffering because suffering indicates the consuming factor of life which needs more understanding and a therapeutic approach. Suffering with its various expressions is something which demands more than soothing answers. For instance, Freud's untiring observations and concern shows us the need for scientific attention to the phenomenon of suffering.

The proper understanding of the nature of suffering with its conditions would show us that this is not merely an aspect of our life but the determining factor of our personality. In other words, Buddhism assumes that suffering is not something which can be confined to just what we normally experience as suffering. Suffering is the expression of much deeper problems of life. There is no one who is an exception to this phenomenon, which constantly accompanies our existence until its roots are removed. This is the reason why Buddhism assumes the release or cessation of suffering as the criterion of the healthy personality.

After all there is no need for anyone to present a heavy philosophical argument to prove the fact of suffering. But the importance Buddha gave this universal phenomenon is not just to make people much more aware of the problems, but to encourage us to see the much deeper problems associated with it. Not just to get rid of what is miserable but mainly to show the possibility of attaining a much healthier state of personality.

In a sense, from the Buddha's point of view, "suffering" is the key term to the understanding of the necessity of personality development. As we said earlier, the Buddha believed that careful observation and analysis of the phenomenon of suffering would show us much deeper and subtle problems of our personality.

Let us contemplate on the following paradoxical case (which we mentioned earlier). The Buddha said:

"Before my enlightenment, while I was still only an unenlightened Bodhisatta, being myself subject to birth, ageing, ailment, death, sorrow and defilements, I sought after what also was subject to these things. Then I thought, why, being myself subject to birth, ageing, ailment, death, sorrow and defilements, do I seek after what is also subject to these things?" In this paradox the Buddha observed a rather fascinating aspect of our life. That is, we know that we have not transcended the possibility of being subject to those stages of life such as ageing, sickness, death, sorrow and defilements etc. and most importantly as we know that our attitude towards them is rather repulsive. In simple terms, we do not like them or anything which is subject to them.

On the other hand although we are subject to such things this does not disturb our desire for gratification or hankering after gratification. But the point is that the things we desire or hanker after have not transcended the nature of the phenomena we do not like! Because of this conflicting behaviour between our attitude and the nature of things we desire, our whole



existence seems to be controlled or dominated by such confused factors. It is important to remember the fact that any instance of suffering in our life can be traced to that conflicting behaviour. As it is implicit in the foregoing observations, Buddhism finds suffering or conflicting behaviour is connected with confusion and ignorance of the nature of our beings.

So Buddhism assumes that in the wider sense our whole existence with its ambitious exploration and massive desire for sensory gratification or what is normally called 'need for happiness' is ultimately based on the constant struggle or desire to go against the reality. On the one hand, we do not like the reality of things and on the other hand we like or desire the same things, at the expense of undermining or ignoring the reality. We have the tendency to see things against their true nature. Or, when we want something, the nature of things does not seem to bother us. This is, of course, because we do not like things, when we see them as they are. But this does not stop us from confronting the reality, sooner or later, for things will not change their suchness, to satisfy our desire. This desire or tendency to go against reality, seems to be the cause of suffering, NOT the reality of things themselves. Just question, why don't we like the suchness of things or why do we cry over the reality? This is the fundamental problem of our life, which is rooted in self ignorance. The fact is, we don't have real understanding of the nature of ourselves, or of our desire, and most importantly our desire is conditioned by wrong understanding or self ignorance.

What is it, that inability to see the suchness and reluctance to admit the suchness — if it is not, self ignorance? And what can we expect from ignorance, apart from suffering? From the Buddhist point, ignorance is not only the cause of suffering, but it itself, is the greatest suffering. The very awareness of our true nature, is the governing factor, of all the personality problems, regardless of how they manifest. Whether it is manifested in the sense of intellectual uncertainty or

personal insecurity or social unrest — in simple words, there is an element of self ignorance, involved in almost any aspect of human life and activity. This seems to be the reason, (regardless of the tremendous advancement we have made in understanding and controlling the physical world) why personality disorders have been a dominating problem in our life. This is what Buddhism talks of in terms of SUFFERING. The awareness of ourselves is the most essential factor to develop, a healthier state of personality.

Having realised the nature or the suchness of human existence, the Buddha has presented a unique path, consisting of theoretical expositions of what we are, as well as meditational techniques, by which one can develop mental and intellectual capacities. The aim of both aspects of the Buddha's teaching, is to see things as they are, and to eliminate those factors, which continue to keep our personality in an unhealthy state. The criteria of this achievement are supposed to be expressed in our physical, mental and intellectual dispositions or what is normally called the behaviour of the person.

Our main purpose has been to show that Buddhism is mainly concerned with the importance of proper understanding of the suchness of personality factors, and this is based on the assumption that correct/realistic understanding is essential for personality development. Buddhism, in order to show the necessity and possibility of attaining a perfect and healthy state of personality, firstly encourages us to see some of the basic problems of our life which necessarily should be eliminated. Two of these problems are unawareness of the necessity of applying our intellectual capacity towards ourselves, as much as we are interested in exploring the external world. Secondly, reluctance to gain insight into the deeper problems expressed through suffering.

Buddhism assumes that not only the problems and the escape from them, but also the possibility of gaining a healthy state of personality is within ourselves.



# BUDDHISM AND MENTAL HEALTH

BY: ALEC ROBERTSON.

MENTAL HEALTH is a priceless and invaluable possession which is an essential prerequisite for happiness and peace of mind in the modern world. But unfortunately today, all too many are losing this most precious gift.

Despite the vast strides and startling progress made by science in unravelling the mysteries of the universe and providing the human race with material comforts and worldly needs, the paradox is that today more people are suffering from mental ill-health and personality disorders than ever before. It has been estimated that the percentage of neurotics and the mentally sick in present day society has assumed alarming proportions, so much so that one out of every four persons in the world's great cities is in need of psychiatric treatment. It is said that in the United States one in ten people are mentally ill or suffer from emotional instability and less serious mental disorders to some degree. A similar situation, though usually less serious, exists in other nations of our modern western society.

But why? Is it natural to be mentally or emotionally ill? Modern man believes that if he can have high living standards, a good income, more leisure time, education and the freedom to seek pleasure at will, he could automatically be happy. Today more people are experiencing these conditions than ever before. And the result? "Instead of health, these conditions have led to an unprecedented increase of mental disease and even to new forms of mental disorder..." So said Dr. Ludwig von Bertalanffy, a noted Canadian psychiatrist, before 400 doctors and psychiatrists gathered at a widely-acclaimed symposium on schizophrenia held in Shreveport, Louisiana, some months ago. Something is clearly missing in modern man's pursuit of happiness and peace of mind. Something is causing his appalling mental illness.

One of the chief causes of mental ill-health is that modern man is drifting hopelessly in this materialistic age, without a real purpose in life. He is completely overwhelmed and without any definite goal and swept off his feet by the fleeting pleasures of this contemporary world and as a result, he is afflicted with mental and emotional disorders.

The other reasons are the sense of insecurity arising from material economic discord; the feeling of instability engendered by excessive competition in commerce and industry, with booms, slumps, redundancy and unemployment; the fear of nuclear war, the striving to keep up socially and financially with others; the vast disparity between different income levels combined with a general desire to adopt the manner of life of the more privileged groups, sexual repression which is at the same accompanied by continual erotic titillation in the mass-media. All these and a host of subsidiary phenomena related to them are characteristic of our age. Not least among them as a disturbing influence is the need to feel personally important in a civilization which denies importance to anyone.

Though these external factors are partially responsible, yet according to Buddhist psychology, the causes are deep-seated and far-reaching and are found within the recesses of a person's mind. Incidentally, modern psychology draws a sharp line of demarcation between a normal and abnormal person. But according to Buddhism, all of us are subject to some form of emotional disturbances and psychological disorders most of the time.

*Suffering* which is the chief ailment afflicting all beings, is not only physical suffering alone but predominantly psychological suffering in the form of frustration, worry, fear, despair, discord agitation, etc.



The Buddha has made the significant and profound statement that a person may be physically healthy for one year, two years, even fifty or a hundred years but except for the perfect saints (Arahats) there is no one who is mentally healthy even for a second.

From this statement of the Buddha it is clear that though many of us may enjoy good physical health for a number of years we are harassed and pestered throughout our lives by various types of anxieties, fears, worries and other emotional disturbances. The psychological factors which cause suffering are attributed by the Buddha to five main causes which are as follows: sensual lust and sex, illwill, sloth and torpor, restlessness and worry and doubts.

The mind of a person afflicted with these mental defilements is graphically and strikingly described in the Buddhist texts by the following similes: sensual lust and sex is compared with water mixed with manifold colours, illwill with boiling water, sloth and torpor with water covered by mosses, restlessness and worry with agitated water whipped by the wind, doubt with turbid and muddy water. Just as in such water one cannot perceive one's own reflection so in the presence of these five mental defilements one cannot clearly discern one's own benefit nor that of others, nor that of both, as the mind is confused and mentally unbalanced.

If the cause of suffering is primarily psychological, then it must follow as a natural logical sequence that the cure also is psychological. Therefore we find in Buddhism, a technique and method, a series of mental exercises or psychological treatments designed to cure the various mental diseases. In the sphere of psychiatry and psychoanalysis science is yet floundering with its theories and hypotheses. The limited nature of its success is indicated by the need to resort to physical treatment in cases that have passed from neurosis to psychosis, such as electro-convulsive therapy for acute depressive moods, insulin injections for early stages of split persona-

lity, frontal lobotomy for prolonged anxiety states and the use of the class of drugs known as tranquilisers which act upon the vegetative, inter-neurotic circuits of the brain.

In marked contrast to the hit-and-miss methods and experience of western psychiatry, Buddhist mental therapy aims at the total integration of the personality at a higher level. Since craving in its various manifestations is the root cause of mental derangement, it is, therefore, necessary to diminish and finally extinguish it. It is here that Buddhism introduces an infallible remedy which western psychotherapy has been unable to fit comfortably into its fields of theory: the field of *ethical* values.

The understanding of the facts of impermanence, of suffering which is the result of craving and non-ego brings about a re-orientation of the mind which is characterised by greater detachment, psychological stability and moral awareness. This cannot be brought about by external means but an inner change and revolution of the mind. The Supreme Buddha diagnosed the diseases that afflicted all human beings.

The three main diseases are greed, (*lobha*) hatred (*dosa*) and ignorance (*moha*) and He prescribed infallible remedies for them. These prescriptions or techniques of meditation — forty in number — are mentioned in the sacred texts. They cover every type of psychological need and every possible combination of temperament. They are prescribed by the Teacher just as treatment is given by the psychiatrist. The mode of treatment is in accordance with the individual requirements of the patient.

It is to cure the mental ailments of suffering humanity that the All Compassionate Buddha — the psychiatrist *par excellence* — has given various prescriptions or forms of mental therapy (*kammatthanas*). The Visuddhi Magga mentions six main types of temperaments (*carita*) which include many lesser ones. They are: those disposed to lust, hate,



infatuation, faith, intellectuality and discursiveness. As temperaments differ, so do the subjects of meditation (*kammathanas*). One comes across these subjects of meditation scattered in the Pali texts, specially in the Discourses.

THE VISUDDHI MAGGA describes forty of them. They are: Ten objects called *kasina*, ten objects of impurity (*asubha*), ten recollections (*anussati*), four sublime states (*brahma vihara*), four formless states (*arupa*), one perception (*ekasanna*), one analysis (*vavatthan*). As to suitability, it is said that the ten impurities and mindfulness of the body are ideally suited for one of a passionate temperament, the four sublime states and the four colour *kasinas* are for the irritable, mindfulness on in-and-out breathing for the deluded and discursive, the first six recollections for the faithful, and for the analysis of the four primary elements and the perception that food is repulsive. The remaining *kasinas* and the formless states are suitable for all types of temperaments.

Though a particular type of meditation would suit a particular temperament, the Buddha being an incomparable physician, gives several subjects of meditation or techniques of treatment to individuals so that the various mental defilements which cause mental ill-health would be radically remedied. This technique and individual method is clearly brought out in the *Maha Rahulavada Sutta* of the *Majjhima Nikaya*, a discourse which was preached to His son Rahula. The Buddha says:

“Develop the meditation on loving kindness (**metta**) Rahula, for by this, illwill is banished♦

“Develop the meditation on compassion (**karuna**) Rahula, for by this, cruelty is banished.

“Develop the meditation on sympathetic joy (**mudita**), Rahula, for by this, envy or jealousy is banished.

“Develop the meditation on equanimity (**upekkha**) Rahula, for by this, restlessness is banished.

“Develop the meditation on the concept of impermanence (**anicca-sanna**), Rahula, for by this, pride of self (**asmimana**) is banished.

“Develop the concentration on mindfulness on in-and-out breathing with mindfulness, Rahula, which developed and frequently-practised bears much fruit and is of great advantage.”

An important fact emerges from this discourse and that is that it is always better for a person to practise more than one type of meditation in order that he could effectively eradicate the deep-rooted and deep-seated diseases of the mind which continue to pester and harass him persistently. However, he should assiduously practise and specialise in a subject of meditation which suits a predominant and dominant trait of his personality as enumerated above.

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## THE BUDDHA'S MESSAGE

The Buddha purnima day reminds us particularly of the Buddha's message. Surely at no time was this message more needed than today in the world which hovers on the brink of disaster. All kinds of forces are at play in this world of ours creating conflicts and hatred and cold war.

The Buddha's message is clear and unambiguous and, apart from the subsequent metaphysical developments of it, can be understood by everyone who seeks to understand. It is only by our getting rid of fear and hatred that we can develop a better atmosphere for solving the world's problems and creating the new world which is based on peaceful relations between countries and groups and individuals.

Jawaharlal Nehru

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# SLEEP WELL

- |   |  |
|---|--|
| 1. Suppabuddham pabujjhanti<br>sada Gotamasavaka,<br>yesam diva ca ratto ca<br>niccam Buddhagata sati.      | 1. The disciples of Gotama, who constantly<br>through day and night, live in mindful-<br>ness in respect of the virtues of the<br>Buddha, sleep well and wake up well. |
| 2. Suppabuddham pabujjhanti<br>sada Gotamasavaka,<br>yesam diva ca ratto ca<br>niccam Dhammagata sati.      | 2. The disciples of Gotama, who constantly<br>through day and night, live in mindful-<br>ness in respect of the virtues of the<br>Dhamma, sleep well and wake up well. |
| 3. Suppabuddham pabujjhanti<br>sada Gotamasavaka,<br>yesam diva ca ratto ca<br>niccam Sanghagata sati.      | 3. The disciples of Gotama, who constantly<br>through day and night, live in mindful-<br>ness in respect of the virtues of the<br>Sangha, sleep well and wake up well. |
| 4. Suppabuddham pabujjhanti<br>sada Gotamasavaka,<br>yesam diva ca ratto ca<br>niccam kayagata sati.        | 4. The disciples of Gotama, who constantly<br>through day and night, live in mindful-<br>ness in respect of the nature of the<br>body, sleep well and wake up well.    |
| 5. Suppabuddham pabujjhanti<br>sada Gotamasavaka,<br>yesam diva ca ratto ca<br>ahimsaya rato mano.          | 5. The disciples of Gotama, who constantly<br>through day and night, live with their<br>minds delighting in non-violence, sleep<br>well and wake up well.              |
| 6. Suppabuddham pabujjhanti<br>sada Gotamasavaka,<br>yesam diva ca ratto ca<br>bhavanaya rato mano.         | 6. The disciples of Gotama, who constantly<br>through day and night, live with their<br>minds delighting in meditation, sleep<br>well and wake up well.                |
| 7. Saddho, silena sampanno,<br>yasobhogasamappito,<br>yam yam padesam bhajati,<br>tattha tatth'eva putjito. | 7. A person with faith and virtue, and<br>(blessed) with fame and wealth, comes<br>to be honoured in whatever region he<br>may happen to reside.                       |

... AND WAKE UP WELL!

Dhammapada XXI - 7, 8, 9, 10, 11, 12 & 14.



# IS-THERE-LIFE/AFTER-DEATH?

BY HERMIT H. T. ARLINGTON, U.S.A.

1. dear-dear-Beloved-Friends:  
Ponder/Man's-Omnipresent-Question!  
What-Happens-After-Death?
2. As-Human-Existence/Spins-on-Wheel:  
Ponder/Why-When-and-Where,  
Does-Life-Begin;  
Ponder/Why-When-and-Where,  
Does-Life-End?  
•
3. Immemorially:  
Ponder/Beyond-the-Yonder!  
Is-There-Life/After-Death?  
Is-There/Leben-Nach-Dem-Tod/German?  
Who-Knows/Quien-Sabe/Spanish?
4. As-Human-Creatures/Evolved  
from-Primitive-Stage,  
to-a-More-Civilized-Age:  
Religions/Religion-by-Religion,  
Arose/In-Different-Local-Regions,  
on-Planet-Earth,  
to-Control-the-Masses,  
of-Increasing-Populations.
5. Pause-to-Ponder:  
The-God-Oriented-Religions.  
Did-Ghost-Writers/Compose,  
and-Ghost-Editors/Revise:  
Scriptures/Scripture-by-Scripture,  
Revealed-by-Gods/God-by-God,  
to-Prophets-of-the-Past?  
Prophets-Who-Claimed:  
Visions/Vision-by-Vision!
6. How-Did-the-Prophets:  
Transmit-the-Words/Word-by-Word,  
when-Ancient-Prophets  
Could-Not-Read-or-Write,  
Could-Not-Dictate-Each-Word,  
to-a-Scribe-In-Sight?  
Was-Each-Word/a-Prophet-Heard:  
An-Illusion/Memory-in-Flight?  
Or/Was-Each-Prophet/Obedience-Trained:  
To-Remember-Each-Word,  
Revealed-by-His-God?
7. Pause-to-Ponder/5-Major-World-Religions:  
1 — Judaism/Palestine/13th-Century-BC;  
2 — Christianity/Palestine/BC-4;  
3 — Islam/Arabia/7th-Century-AD;  
4 — Hinduism/India/Prehistoric;  
5 — Buddhism/India/6th-Century-BC.
8. Pause-to-Ponder/6-Minor-World-Religions:  
1 — Shintoism/Japan/Prehistoric;  
2 — Zoroastrianism/Persia/7th-Century-BC;  
3 — Taoism/China/6th-Century-BC;  
4 — Confucianism/China/6th-Century-BC;  
5 — Jainism/India/Final-Form/6th-Century-BC;  
6 — Sikhism/India/15th-Century-AD.
9. Pause-to-Ponder/the-Religion-you-Follow:  
Did-you-Inherit-Religion/from-Parents?  
Was-the-Religion/Imposed-Upon-You,  
by-Conquering-Religious-Invaders?  
Did-you-Seek-and-Find/a-Religion-by-Choice?  
Were-you-Brainwashed/Into-a-Cult-Religion?
10. Human-Existence/Is-a-Wheel!  
Is-It-Spinning/Illusion-or-Reality?  
A-Wheel-of-Days/Day-by-Day:  
Lived-Only/One-Day-at-a-Time,  
as-Daily-Clocks/Alarm-or-Chime!
11. Human-Existence/Is-a-Wheel!  
Is-It-Spinning/Reality-or-Illusion?  
A-Wheel-of-Years/Year-by-Year:  
A-Lifetime-of-Calendars,  
Most/Discarded-and-Forgotten;  
Some/Saved-and-Remembered,  
as-Records-of-Goals/Achieved,  
or-In-Memoriams/of-Beloved-Bereaved!
12. If-Yesterday-Becomes/Today:  
Does-Today-Become/Tomorrow?  
Is-the-Past/a-Shadow-of-a-Ghost:  
In-Memory-Mirror/Just-an-Illusion?  
Is-Today/A-Hostess-or-a-Host:  
Entertaining/24-Hours-of-Reality?  
Does-Tomorrow-Exist:  
As-Reality-or-Illusion,  
In-Life/After-Death?



13. Ponder-your-Existence:  
Your-Entry-into-Life/Birth;  
Your-Exodus/Death!  
Ponder-the-Paths/Path-by-Path:  
On-your-Way/on-your-Way/on-your-Way,  
from-Here/Life,  
to-There/Death,  
to-Where/Life-After-Death!
14. From-Here-to-There-to-Where:  
Is-Where-a-Path/to-Somewhere,  
Like-Purgatory-in-Hell,  
Intermediate-State/After-Death,  
Temporary-Punishment,  
for-Explanatory-Purification?
15. From-Here-to-There-to-Where:  
Is-Where-an-Invitation/to-Somewhere,  
Like-a-Gate-to-Heaven,  
La-Porta-Del-Cielo/Spanish?  
Where-a-God-Admits,  
Chose-Human-Souls/into-Heaven,  
to-Await-Resurrection?
16. From-Here-to-There-to-Where:  
Is-Where-Extinction/in-Nowhere,  
Like-the-End/the-End/the-End,  
Final-Chapter/Known-as-Nirvana?
17. Nirvana/Is-Not-a-Place:  
Not-a-Path/to-a-Mapped-Destination,  
After-your-Form/Identified-by-Face,  
Is-Buried-in-Graves/Grave-by-Grave,  
or-Cremated-on-Pyres/Pyre-by-Pyre!
18. Nirvana/Is-Not-a-Place:  
In-Time-and-Space.  
Nirvana/Is-Not-Reunion/with-Any-God!  
Nirvana/Is-Cessation-of-Human-Suffering,  
the-Concluding-Chapter/of-Existence,  
Beyond/Cause-and-Effect,  
to-Recycle-Karmic-Wheel/into-Rebirth!
19. Human-Existence/Is-a-Wheel:  
Of-Changes/Change-by-Change,  
Day-by-Day/Year-by-Year,  
from-Arrival-at-Birth,  
to-Departure-at-Death.  
No-One-is-Permanent:  
From-Womb-to-Tomb!  
Life-After-Life,  
La-Vie-Apres-La-Vie/French,  
Is-a-Lesson/in-Impermanence!
20. As-Wheel/Spins/in-Flux-of-Change:  
Is-Impermanence/Mortal's-Only-One-Chance?  
Or-Is-Permanence/Immortality-Inheritance,  
Human-Beings-Seek/on-Rebirth-Exchange?
21. World-Religions/Religion-by-Religion:  
Continue-to-Indoctrinate/Continuity  
of-Existence/Explaining-Unique-After-Worth,  
of-Resurrection/Reincarnation/Rebirth!
22. From-Here-to-There/to-Where:  
Is-Where-a-Path/to-Posthumous-Somewhere,  
Like-a-Journey/to-Wraths-of-Hell;  
or/to-a-Promised-Paradise/for-Retirement?  
Or-Nirvana/the-End-of-It-All/Farewell?
23. From-Here-to-There/to-Where:  
Is-It-an-Appointment/in-Somewhere,  
in-a-Celestial/Waiting-Room  
of-Omnipotent-Gods/God-by-God?  
Or-Is-Where/Illusion-After-Illusion:  
An-Instant/Path/to-Nowhere,  
Where-Non-Believers/Surrounded-by-Deities,  
in-Search-of-Death/Bed/Converts,  
Are-Saved-by-Salvation/from-Evil-and-Danger!
24. dear-dear-Beloved-Friends:  
Are-Gods/in-Search-of-Man,  
or-Man/in-Search-of-Gods?  
If-Gods/Descend-to-Man,  
Can-Man/Ascend-to-Gods,  
in-Life/After-Death?
25. Existence/from-Here-to-There/to-Where:  
Is-a-Cycle/of-Obituaries,  
Recycled-into-Rebirths/Rebirth-by-Rebirth,  
on-Some-Planet/in-Some-Galaxy,  
Where-There-Is/Air-Water-Earth-Fire,  
to-Continue/Spinning-Wheel-of-Destiny!
26. Pause-to-Ponder:  
What-Happens/After-Death,  
to-Atheists/Atheist-by-Atheist,  
Who-Deny-Existence/of-a-Supreme-Being?  
To-Atheists/Who-Never-Pray:  
Who-Never-Depend/on-Any-God/in-Residence;  
Who-Search-for-Truth-Backed-by-Evidence!  
Who-Believe/that-Man's-First-Obedience:  
Is-to-Man's-Humanistic-Experience,  
Rejecting/Worship-of-Gods/by-Faith!  
Atheists-Believe:  
In-Separation/of-Church-and-State;  
Oppose-Prayer/in-Public-Schools,  
Especially/in-a-Plural-Society/Like-USA!



27. **What-Happens/After Death:**  
**To-Suicides/Suicide-by-Suicide?**  
**To-Prisoner/Who-Hung-Himself/in-Cell?**  
**To-Suicides-Who-Jumped:**  
**Out-of-Windows/Off-Bridges,**  
**In-Front-of-Trains?**  
**To-Japanese/Who-Committed-Hara-Kiri?**  
**To-the-Vice-Admiral/Who-Shot-Himself,**  
**Day-After/His-Beloved-Wife/Died?**
28. **Ponder-Other-Studies:**  
**Hitler/Exterminator-of-the-Jews/WWII,**  
**Who-Committed-Suicide/with-His-Wife/1945!**  
**Mass-Suicide/Murder/by-Rev-Jim-Jones/1978,**  
**in-Guyana/911-Died/US-Sect-People's-Temple!**  
**Terminally-Ill/Locked-In-Pain-Labyrinths,**  
**Who-Swallowed-Fatal-Dose/of-RX-Drugs!**  
**Other-Suicides/Who-Ended-Hopeless/Lives:**  
**By-Drowning/Inhaling-Gas/Cutting-Wrists,**  
**Sitting-in-a-Car/with-Motor-Running! .**
29. **dear-dear-Beloved-Friends:**  
**What-Happens/After-Death,**  
**to-the-Life/in-the-Womb,**  
**Aborted-by-Consent/of-Mother?**  
**To-the-Just-Born/Unwanted-Innocent-Baby,**  
**Compressed-as-Trash/to-Dumpster-Death?**
30. **Pause-to-Ponder/Deaths-of-Today/1984:**  
**In-Wars/Racial-and-Religious;**  
**in-Wars/Communist-vs-Capitalist/Powers;**  
**Victims-of-Crime/and-Assassination;**  
**Executions/and-Capital-Punishment;**  
**Martyrs/Sacrificed-in-Name/of-Religion;**  
**Victims-of-Natural-Disasters/Arson-Fires,**  
**Poverty,Famines/Plagues!**  
**Ponder-the-Deaths/of-Terminally-Ill:**  
**By-Euthanasia/Putting-Patient-to-Sleep;**  
**or/Pulling-the-Plug,**  
**Out-of-Life-Sustaining/Machines!**
31. **dear-dear-Beloved-Friends:**  
**Why/Didn't-Any-God/of-Any-Religion,**  
**Hear-and-Answer-Prayers/of-Any-Victims?**
32. **No-Person-Nation-or-Religion:**  
**Is-Worth-a-Damn,**  
**Without-Noble-Reverence-for-Life,**  
**Without-Respect-for-Property!**  
**Ponder-the-Victims/Victim-by-Victim:**  
**Who-Cried-a-Prayer/Then-Died-in-Despair!**
33. **dear-dear-Beloved-Friend:**  
**We-Are-All-Going-to-Die,**  
**Nous-Allons-Tous-Mourir/French!**  
**Don't-Be-Afraid,**  
**N'Ayez-Pas-Peur/French!**
34. **Earthling/Pause-to-Ponder:**  
**Religious-Illusions/Illusion-by-Illusion,**  
**of-Heaven-and-Hell,**  
**Himmel-Og-Helvede/Danish!**
35. **Wayfarer/Pause-to-Ponder:**  
**Realities/Reality-by-Reality,**  
**as-You-Search-for-Truth,**  
**Then/Follow-the-Truth**  
**on-Path-to-Enlightenment/Bodhi!**  
**You-Will-Go-Most-Safely,**  
**by-the-Middle-Course,**  
**Medio-Tutissimus-Ibis/Latin!**
36. **Nama-Rupa/Pause-to-Ponder:**  
**Departure-by-Death!**  
**But/Never-Mind,**  
**Mai-Pen-Rai/Thai,**  
**If/There-is-Life/After-Death!**
37. **Departure-Bound/Just-Smile-and-Say:**  
**I-Love-You/I-Love-You,**  
**Ya-Vas-Lublu/Ya-Vas-Lublu/Russian,**  
**with-Metta/Universal-Loving-Kindness!**  
**With-Gratitude/for-Gunadharma,**  
**for-Virtues-of-Dharma,**  
**Teachings/of-Noble-Teacher/Gautama-Buddha!**

#### POET/SCRIPT

38. **Birth/Is-Karmic-Press-Assignment:**  
**Reporting-Cause-Effect/of-Each-Human-Life;**  
**Ni-Hao/Chinese/Hello-the-Primal-Cry!**  
**Death/Is-the-End/of-the-Story:**  
**As-Each-Man s-Deadline,**  
**Appears/on-Obituary-Page;**  
**Sayonara/Japanese/Goodbye/as-Humans-Die!**
39. **Deceased/Friend/You-Will-Be-Reborn:**  
**As-Je-Revivens/French/Meditate-I-Return!**  
**Meditate/I-Will-Begin/Another-Assignment,**  
**for-the-Universal-Karmic-Press,**  
**Under-a-New-Form-and-Name,**  
**Resume-Unfinished-Destiny/at-New-Address!**
40. **But/If-Your-Rebirth-Assignment:**  
**Is-Not-Renewed/in-Today's-Karmic-Press,**  
**You-Will-be-Liberated/Nirvana-Emeritus,**  
**Not-Reborn-Again/After-Yesterday's-Death!**  
**Nirvana-Is/Une-Feuille-Blanche/French:**  
**A-Blank-Page/No-Writer-Can-Write,**  
**A-Blank-Page/No-Reader-Can-Read!**  
**Nirvana-Stage/Buddha-Sealed/on-a-Blank-Page!**



13. Ponder-your-Existence:  
Your-Entry-into-Life/Birth;  
Your-Exodus/Death!  
Ponder-the-Paths/Path-by-Path:  
On-your-Way/on-your-Way/on-your-Way,  
from-Here/Life,  
to-There/Death,  
to-Where/Life-After-Death!
14. From-Here-to-There-to-Where:  
Is-Where-a-Path/to-Somewhere,  
Like-Purgatory-In-Hell,  
Intermediate-State/After-Death,  
Temporary-Punishment,  
for-Explanatory-Purification?
15. From-Here-to-There-to-Where:  
Is-Where-an-Invitation/to-Somewhere,  
Like-a-Gate-to-Heaven,  
La-Porta-Del-Cielo/Spanish?  
Where-a-God-Admits,  
Chose-Human-Souls/Into-Heaven,  
to-Await-Resurrection?
16. From-Here-to-There-to-Where:  
Is-Where-Extinction/In-Nowhere,  
Like-the-End/the-End/the-End,  
Final-Chapter/Known-as-Nirvana?
17. Nirvana/Is-Not-a-Place:  
Not-a-Path/to-a-Mapped-Destination,  
After-your-Form/Identified-by-Face,  
Is-Buried-In-Graves/Grave-by-Grave,  
or-Cremated-on-Pyres/Pyre-by-Pyre!
18. Nirvana/Is-Not-a-Place:  
In-Time-and-Space.  
Nirvana/Is-Not-Reunion/with-Any-God!  
Nirvana/Is-Cessation-of-Human-Suffering,  
the-Concluding-Chapter/of-Existence,  
Beyond/Cause-and-Effect,  
to-Recycle-Karmic-Wheel/into-Rebirth!
19. Human-Existence/Is-a-Wheel:  
Of-Changes/Change-by-Change,  
Day-by-Day/Year-by-Year,  
from-Arrival-at-Birth,  
to-Departure-at-Death.  
No-One-is-Permanent:  
From-Womb-to-Tomb!  
Life-After-Life,  
La-Vie-Apres-La-Vie/French,  
Is-a-Lesson/In-Impermanence!
20. As-Wheel/Spins/In-Flux-of-Change:  
Is-Impermanence/Mortal's-Only-One-Chance?  
Or-Is-Permanence/Immortality-Inheritance,  
Human-Beings-Seek/on-Rebirth-Exchange?
21. World-Religions/Religion-by-Religion:  
Continue-to-Indoctrinate/Continuity  
of-Existence/Explaining-Unique-After-Worth,  
of-Resurrection/Reincarnation/Rebirth!
22. From-Here-to-There/to-Where:  
Is-Where-a-Path/to-Posthumous-Somewhere,  
Like-a-Journey/to-Wraths-of-Hell;  
or/to-a-Promised-Paradise/for-Retirement?  
Or-Nirvana/the-End-of-It-All/Farewell?
23. From-Here-to-There/to-Where:  
Is-It-an-Appointment/In-Somewhere,  
In-a-Celestial/Waiting-Room  
of-Omnipotent-Gods/God-by-God?  
Or-Is-Where/Illusion-After-Illusion:  
An-Instant/Path/to-Nowhere,  
Where-Non-Believers/Surrounded-by-Deludes,  
In-Search-of-Death/Bed/Converts,  
Are-Saved-by-Salvation/from-Evil-and-Danger!
24. dear-dear-Beloved-Friends:  
Are-Gods/In-Search-of-Man,  
or-Man/In-Search-of-Gods?  
If-Gods/Descend-to-Man,  
Can-Man/Ascend-to-Gods,  
In-Life/After-Death?
25. Existence/from-Here-to-There/to-Where:  
Is-a-Cycle/of-Obituaries,  
Recycled-into-Rebirths/Rebirth-by-Rebirth,  
on-Some-Planet/In-Some-Galaxy,  
Where-There-Is/Air-Water-Earth-Fire,  
to-Continue/Spinning-Wheel-of-Destiny!
26. Pause-to-Ponder:  
What-Happens/After-Death,  
to-Atheists/Atheist-by-Atheist,  
Who-Deny-Existence/of-a-Supreme-Being?  
To-Atheists/Who-Never-Pray:  
Who-Never-Depend/on-Any-God/In-Residence;  
Who-Search-for-Truth-Backed-by-Evidence!  
Who-Believe/that-Man's-First-Obedience:  
Is-to-Man's-Humanistic-Experience,  
Rejecting/Worship-of-Gods/by-Faith!  
Atheists-Believe:  
In-Separation/of-Church-and-State;  
Oppose-Prayer/In-Public-Schools,  
Especially/In-a-Plural-Society/Like-USA!



27. **What-Happens/After Death:**  
**To-Suicides/Suicide-by-Suicide?**  
**To-Prisoner/Who-Hung-Himself/In-Cell?**  
**To-Suicides-Who-Jumped:**  
**Out-of-Windows/Off-Bridges,**  
**In-Front-of-Trains?**  
**To-Japanese/Who-Committed-Hara-Kiri?**  
**To-the-Vice-Admiral/Who-Shot-Himself,**  
**Day-After/His-Beloved-Wife/Died?**
28. **Ponder-Other-Studies:**  
**Hitler/Exterminator-of-the-Jews/WWII,**  
**Who-Committed-Suicide/with-His-Wife/1945!**  
**Mass-Suicide/Murder/by-Rev-Jim-Jones/1978,**  
**In-Guyana/911-Died/US-Sect-People's-Temple!**  
**Terminally-Ill/Locked-In-Pain-Labyrinths,**  
**Who-Swallowed-Fatal-Dose/of-RX-Drugs!**  
**Other-Suicides/Who-Ended-Hopeless/Lives:**  
**By-Drowning/Inhaling-Gas/Cutting-Wrists,**  
**Sitting-in-a-Car/with-Motor-Running! .**
29. **dear-dear-Beloved-Friends:**  
**What-Happens/After-Death,**  
**to-the-Life/In-the-Womb,**  
**Aborted-by-Consent/of-Mother?**  
**To-the-Just-Born/Unwanted-Innocent-Baby,**  
**Compressed-as-Trash/to-Dumpster-Death?**
30. **Pause-to-Ponder/Deaths-of-Today/1984:**  
**In-Wars/Racial-and-Religious;**  
**in-Wars/Communist-vs-Capitalist/Powers;**  
**Victims-of-Crime/and-Assassination;**  
**Executions/and-Capital-Punishment;**  
**Martyrs/Sacrificed-in-Name/of-Religion;**  
**Victims-of-Natural-Disasters/Arson-Fires,**  
**Poverty,Famines/Plagues!**  
**Ponder-the-Deaths/of-Terminally-Ill:**  
**By-Euthanasia/Putting-Patient-to-Sleep;**  
**or/Pulling-the-Plug,**  
**Out-of-Life-Sustaining/Machines!**
31. **dear-dear-Beloved-Friends:**  
**Why/Didn't-Any-God/of-Any-Religion,**  
**Hear-and-Answer-Prayers/of-Any-Victims?**
32. **No-Person-Nation-or-Religion:**  
**Is-Worth-a-Damn,**  
**Without-Noble-Reverence-for-Life,**  
**Without-Respect-for-Property!**  
**Ponder-the-Victims/Victim-by-Victim:**  
**Who-Cried-a-Prayer/Then-Died-in-Despair!**
33. **dear-dear-Beloved-Friend:**  
**We-Are-All-Going-to-Die,**  
**Nous-Allons-Tous-Mourir/French!**  
**Don't-Be-Afraid,**  
**N'Ayez-Pas-Peur/French!**

34. **Earthling/Pause-to-Ponder:**  
**Religious-Illusions/Illusion-by-Illusion,**  
**of-Heaven-and-Hell,**  
**Himmel-Og-Helvede/Danish!**
35. **Wayfarer/Pause-to-Ponder:**  
**Realities/Reality-by-Reality,**  
**as-You-Search-for-Truth,**  
**Then/Follow-the-Truth**  
**on-Path-to-Enlightenment/Bodhi!**  
**You-Will-Go-Most-Safely,**  
**by-the-Middle-Course,**  
**Medio-Tutissimus-Ibis/Latin!**
36. **Nama-Rupa/Pause-to-Ponder:**  
**Departure-by-Death!**  
**But/Never-Mind,**  
**Mai-Pen-Rai/Thai,**  
**If/There-is-Life/After-Death!**
37. **Departure-Bound/Just-Smile-and-Say:**  
**I-Love-You/I-Love-You,**  
**Ya-Vas-Lublu/Ya-Vas-Lublu/Russian,**  
**with-Metta/Universal-Loving-Kindness!**  
**With-Gratitude/for-Gunadharma,**  
**for-Virtues-of-Dharma,**  
**Teachings/of-Noble-Teacher/Gautama-Buddha!**

#### **POET/SCRIPT**

38. **Birth/Is-Karmic-Press-Assignment:**  
**Reporting-Cause-Effect/of-Each-Human-Life;**  
**Ni-Hao/Chinese/Hello-the-Primal-Cry!**  
**Death/Is-the-End/of-the-Story:**  
**As-Each-Man s-Deadline,**  
**Appears/on-Obituary-Page;**  
**Sayonara/Japanese/Goodbye/as-Humans-Die!**
39. **Deceased/Friend/You-Will-Be-Reborn:**  
**As-Je-Reviens/French/Meditate-I-Return!**  
**Meditate/I-Will-Begin/Another-Assignment,**  
**for-the-Universal-Karmic-Press,**  
**Under-a-New-Form-and-Name,**  
**Resume-Unfinished-Destiny/at-New-Address!**
40. **But/If-Your-Rebirth-Assignment:**  
**Is-Not-Renewed/In-Today's-Karmic-Press,**  
**You-Will-be-Liberated/Nirvana-Emeritus,**  
**Not-Reborn-Again/After-Yesterday's-Death!**  
**Nirvana-Is/Une-Feuille-Blanche/French:**  
**A-Blank-Page/No-Writer-Can-Write,**  
**A-Blank-Page/No-Reader-Can-Read!**  
**Nirvana-Stage/Buddha-Sealed/on-a-Blank-Page!**



## MEANING OF BODHISATTA

BY, VEN. DR. M. VAJIRANANA

*Some schools of Buddhist thought lay great emphasis on the concept of Bodhisatva or "Potential Buddhas". While the Buddha clearly and repeatedly stated that each man must seek perfection by his own will and effort, the concept of a superior human being who could help the weak was appealing to many, hence the development of the Bodhisatva cult in many countries. By identifying certain gods in pre-Buddhist cultures as Bodhisatvas, it was possible for Buddhism to accommodate already existing beliefs and thus retain the uniquenesses of each culture that Buddhism met as it spread across Asia.*

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— Ed.

In the teachings of the Buddha there are three modes of enlightenment — bodhi — which an aspirant may choose. According to his skill, he may choose the mode of *Savaka Bodhi*, the *Pacceka Bodhi* or the *Samma Sambodhi*.

The *Savaka-bodhi* is the enlightenment of a disciple, and this is known as the arahant ideal. An arahant usually seeks the guidance of a superior enlightened teacher. When he reaches enlightenment he devotes the remainder of his life to serving others. This he does by example and by teaching. He has personal experience of the truth, and so is perfectly able to lead others to it.

A *Pacceka-Buddha* is a solitary Buddha. He achieves his enlightenment by his own efforts. Solitary Buddhas, arise only during those periods when the Teaching of a Samma Sambuddha does not exist. We, however, are living in a Buddha cycle, as the Teaching exists in its original purity.

*Samma Sambodhi* is the supreme enlightenment of a most developed and most compassionate and loving perfect being. One who attains this bodhi is called Samma Sambuddha does not exist. We,

enlightened one. By his own efforts he comprehends the Dhamma. He expounds it to seekers of truth to purify them and release them from the recurring cycle of birth, suffering and death.

The word 'Bodhisatta' is made up of the Pali word 'Bodhi' which means the wisdom by which enlightenment is attained, and 'Satta', which means devoted to, determined upon. So, a Bodhisatta is one who is determined upon attaining the wisdom of enlightenment. But a Bodhisatta, (Bodhisatva in Sanskrit), not only has the will to enlightenment, he is also endowed with the essence of compassion, radiant, unshakeable. And so he vows not to enter upon Nibbana until all living beings do so, and continues to be reborn.

All of us, all living beings, have Buddha-nature. That is, all living beings have the potential to become perfect Buddhas. There are very few who realise this to the full, but all can develop the aspiration, and those who do so are called Bodhisattas or Bodhisatvas — those intent upon Buddhahood. This is why in the tales of Gotama Buddha's previous lives — the Jataka Stories — he is known as Bodhisatta. He



had developed the aspiration to become a Buddha. Further, he had been recognised as a future Buddha by Dipankara Buddha, countless ages ago.

A Bodhisatta's career is said to commence with the production of the thought of bodhi-citta. He thinks of becoming a Buddha for the welfare and liberation of all creatures. He makes certain great vows and his future greatness is predicted by a living Buddha. But the thought of bodhi does not arise in the ordinary person who has no knowledge of the Dhamma and does not follow it. One must have an innate tendency of superiority in the faculties, due to favourable deeds in previous existences. One must acquire the tendency for the thought to arise through efforts to eliminate the roots of evil, greed, hatred and delusion.

One in whom the thought of bodhi is to arise has certain characteristics. He attaches the greatest importance to cultivating virtues and thinks of the future life. He is a severe critic of his own actions, and he fears and avoids the least sin. He helps others and shuns strife and discord. He exhorts others to abstain from improper actions. He is always merciful. He loves the truth. He speaks pleasantly to others and appreciates their who. He is forbearing and patient even to those injure him.

He is by nature energetic and courageous, strong-willed and confident. He finds happiness in the thought of renunciation and loves the solitude and silence of the woods. His nature is not very prone to passion or vice and his mind is not disturbed by evil thoughts.

A bodhisatta must be on his guard against certain dangers and obstacles. He should be aware of passions and vices of all kinds and shun bad friends and companions. He

must properly understand the teaching and advice of his good friends and follow it with zeal and energy.

These excellent virtues protect a bodhisatta against the worst consequences of his evil deeds, even if he should lapse into sin. He may be born into a state of woe but is soon released from it. He does not endure terrible anguish like an ordinary man. He also learns to feel pity for other suffering creatures.

Such are the characteristics, dangers and privileges of the first stage of a bodhisatta. It is by nature associated with bright virtues and is thus auspicious and sublime. It is a necessary and indispensable condition for the attainment of the supreme state of Buddhahood.

When once the thought of bodhi has arisen and has been accepted the bodhisatta does not deviate from the right path or abandon the career. He must reflect that he has given a sacred promise to all creatures, whose welfare and liberation depended on him. He is alert and vigilant from the very first day and never gives up his thought of bodhi even if any kind of evil forces, internal or external, try to weaken his resolve with temptations or the most dreadful menaces and threats.

A bodhisatta must practise the paramitas. These are usually called in English the "perfections", but we can add "Complete attainment" and "Transcendental virtue" to convey the full meaning. There are ten paramitas described in the Buddhist literature. Generosity (dana), virtuous conduct (sila), renunciation (nekkhamma), wisdom (panna) energy (viriya), forbearance (khanti), truthfulness (sacca), determination (adhittahana), loving-kindness (metta) and equanimity (upekkha).



# DEVELOPMENT OBJECTIVES IN MALAYSIA

BY TAN TEIK BENG

## SEMINAR ON "COMMON RELIGIOUS VALUES FOR NATION BUILDING"

*Mr. Tan Teik Beng, a retired Director of Education with the Ministry of Education, has been associated with the Buddhist Vihara ever since he was posted to Kuala Lumpur from his hometown in Pulau Pinang. A well-known teacher, he has many prominent ex-students, among them the present Deputy Minister of Finance YB Dr. Tan Tiong Hong. Mr. Tan Teik Beng is a Vice-President of the BMS and is also Chairman of the Buddhist Vihara Wesak Celebrations Committee. Mr. Tan is frequently called upon to represent the Buddhist Community in inter-religious forums throughout the country and he is also a member of the Advisory Council on Moral Education which was set up by the Malaysian Ministry of Education recently.*

— Ed.

### Development objectives in Malaysia:

As is widely known, Malaysia is now undergoing development in all spheres at a fast rate. The main objective of the various 5-year Malaysia Development Plans is the promotion of national unity through the 2-pronged strategy of (i) eradication of poverty irrespective of race, and (ii) restructuring of society so as to reduce and eliminate the identification of race with economic functions.

### Development and its effects:

To eradicate poverty, it is essential for the country to concentrate on economic development, the main purpose of which today is to progressively improve the well-being of the people. This objective has been achieved by providing the people with more goods, better goods and extending the range of services and other facilities which enable them to live a comfortable life. Modern methods of mass production, advertising and the rapidity of technological change have enabled an increasingly wider range of goods and services to be made available. The resulting effect of this is that economic development is largely identified with the provision of more goods and services, while insufficient attention is paid

to the moral and spiritual development of man. As we progress materially we tend to degenerate morally and spiritually, and we tend to decline spiritually as we further struggle for even better material comforts. This is most evident in the western developed countries, where in spite of their material advantages, the people are far from being happy. Their unhappiness is born out of a craving for more, because they cannot get all that they yearn for. Material advantages alone cannot provide man with everything to live a full life. In the affluent countries, this has negated the results obtained from economic progress, resulting in social and moral degeneration.

### Development in Malaysia:

In Malaysia, however, we are fortunate that the Government is aware of the social and environmental problems that result from very high standards of living, as could be seen in the highly industrialised countries of the world. Measures are taken to strike a balance between material advances and spiritual values so as to curb moral and spiritual degeneration. Religious and moral education are given to our pupils in schools. In the development of human resources through education in many countries, the



main concern is with technological advances and providing the people with special skills in order to equip them to join the band of mass producers, and not their spiritual development.

In this matter, the religious bodies and organisations can play an important role. While government and its agencies are involved in the economic and material aspects of national development, they can complement the efforts of the government by guiding the people along the right path in their moral and spiritual development so that the country will not experience the social and environmental problems prevalent in developed countries, resulting in moral and spiritual decline.

#### **Nation-building:**

An important aspect of national development is what may generally be termed nation-building. In nation-building, the most important task is to foster national unity or national integration, without which the people will not be in a position to enjoy the benefits accrued from economic development which seeks to give them a high standard of living and a more comfortable and happy life. In Malaysia, nation-building is indeed a gigantic task, because we are encountering a diversity of sensitive issues owing to the multiracial, multi-religious and multi-cultural nature of our population. Hence, to mould this diversity of ethnic groups into a united nation with common goals requires a great deal of patience, tolerance and mutual understanding. However big the task may be, success can be achieved if all play their part well and are willing to adopt a give-and-take policy. In nation-building, religion can play an important role, as mentioned earlier on, by guiding the people along the right path in their moral and spiritual development. As the theme of this seminar is "Common religious values for Nation-building", I shall now attempt to present a few important values for the consideration of the audience.

#### **Religious Values:**

I think the majority of people agree that religion can play the role of (i) suppressing man's animal nature, (ii) cultivating in him humane qualities and (iii) helping him to attain moral perfection. Therefore, when we talk of religious values in nation-building, I am of the opinion that these values should be of a nature to help the people in attaining those objectives. Values such as moderation in gratifying one's sensual desires, loving-kindness and compassion, and good manners and morality, when cultivated, will go a long way towards the development of man which, in turn, foster patience, tolerance and understanding, which are imperative in the process of nation-building.

#### **Moderation in Sensual Gratification:**

In any country where economic development proceeds at a fast pace, resulting in increasing affluence for the people, there is ever present a tendency for the people to over indulge in sensual pleasures, owing to the easy accessibility of various gadgets and machines that continually serve to arouse the passions thus leading to moral and spiritual degeneration. The menace of drug addiction among the young people has been declared to be number one problem facing the nation today. To strike a proper balance between the material and spiritual development of the people should constitute a major duty of all religions. The Middle Path taught by the Buddha forms an important part of His teachings, while moderation in all life's activities is found in the tenets of other religions. Craving for sensual gratification springs from greed, which is one of the immoral roots in Buddhism. Greed will breed vices and envy which, if not curbed, will lead to a collapse of intelligence which poses a serious threat to the process of nation-building. A man driven by greed or envy loses the power of seeing things as they really are, of seeing things in their roundness and wholeness and his very success becomes a failure. In the final analysis, all planning for national development must go beyond pure 'maximal



production' to 'optimal human development'.

### **Loving-kindness and Compassion:**

Loving-kindness and compassion form two of the divine abodes taught in Buddhism. According to the Buddha, the basic factor that separates man from man is the spell of **egoism**, and once this is broken down healthy human relationships are possible. On the more positive side, the doctrine of compassion, the emphasis on loving-kindness, charity and mutual respect can bring about healthy interpersonal relationships. Eric Fromm, the well-known German psychoanalyst, said that the essential teaching of all great humanistic religions can be summarised in one sentence: "It is the goal of man to overcome one's narcissism (morbid self-love or self-importance). He concluded that if man sheds the 'illusion of his indestructible ego' and the other objects of greed, only then can he totally be open, awake and fully related to others. If we examine the basic human relations presented in the Sigalovada Sutta (Discourse on the duties of a lay Buddhist), it will be clear that in relevant social situations, the Buddha advocates mature human relations which deny any symbiotic attachment, abnormal domination or dependence. A factor which obstructs mature human relationships is the factor of conceit. Superiority complex or an inferiority complex leads to unhealthy human relationships, to divisive group conflicts and nationalism of a fanatical type. Without being selfish or being the victim of self-conceit, a man can promote his own development. In the same way, without being a fanatic, one can identify oneself with a group. Thus if nation-building is to achieve the desired success, greater emphasis should be laid on loving-kindness and compassion, which may be commended as core values. These will provide a philosophical outlook which recommends respect and tolerance towards religions other than one's own.

### **Good manners and Morality:**

The practice of good manners and

morality has been enshrined in the fifth principle of our national ideology, the Rukun Negara. This is related to character-building which is essential for the training of good citizenship and consequently in the process of nation-building. In this respect, it is gratifying to note that moral education has now been introduced into the curriculum of all our schools, though belatedly, which will definitely make a considerable contribution towards the building of a strong and united nation. Good manners comprise such values as respect for elders and filial piety which are age-old values found in the teachings of all eastern religions. The Malaysian Prime Minister was undoubtedly aware of these values and their importance when he said in his speech on the Look East Policy last month: "Learning Japanese politeness and respect for elders will temper the strong individualism aped from the West. The Look East Policy considers the Japanese way of life and its code of ethics to be equally important to Japanese technology. We must pick what is appropriate to bring strength to ourselves." Rules of moral conduct are to be found in all religions. Such rules are formulated to guide man to be of good human behaviour that promotes orderly and peaceful existence in the community. In Buddhism, there are the Five Silas or Precepts which are the basic principles for Buddhists to observe daily. These silas or morals are no doubt also found in other religions. I think in our efforts to restructure society with the ultimate goal of achieving national unity, it is essential to look for similarities in our religious values which can help us to contribute to nation-building. With national unity achieved, coupled with the moral and spiritual development of the people, they will be able to enjoy fully the fruits of national development.

### **Conclusion:**

Notwithstanding the common religious values for nation-building which I have already mentioned, there is no denying the fact that success can only be achieved by practising patience, tolerance and understanding, by each and everyone, at all



times. To emphasise the importance of these values, permit me to quote a passage from His Majesty the Yang di-Pertuan Agong's speech on the occasion of the opening of the Second Session of the Sixth Parliament last month: quote: "If we are not vigilant, the sovereignty of our nation will be threatened. If we forsake mutual understanding and tolerance, we will breed disunity. If we shun hard work, we will be left behind." And shouldn't we also take a

hint from the latest slogan introduced by our Prime Minister — 'Kepimpinan melalui tauladan,' (Leadership by Example). As leaders of our respective religious organisations, let us at all times practise patience, tolerance and mutual understanding towards each other in our efforts of nation-building so as to be shining examples to those who look to us for guidance and leadership.

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## BUDDHISM IN EVERYDAY LIFE

BY ANDREW SCOTT  
(Sri Lanka)

*The Voice of Buddhism* is aware that we are constantly reaching new readers who know very little about Buddhism and occasionally we print articles which will be of interest and value to those who are as yet unfamiliar with the deeper aspects of the Buddha's Teachings. We are also aware that many readers, especially in countries where there is no Buddhist culture as such, would like to know how to live as good Buddhists on a day-to-day basis. We are grateful to the writer of this article for supplying such a need.

*Andrew Scott hails from Kandy, Sri Lanka and is a prolific writer on Buddhism and Buddhist topics to national and international magazines. His literary contributions to the cause of Buddhism have been much discussed in academic circles.*

— Ed.

Buddhism, the message of the Buddha, delivered over 2,500 years back, has now penetrated even into the remotest corners of the world and the modern world views it with deeper understanding attaching a great meaning to it. Some call it a religion. Others call it a philosophy. Some others think of it as both a religion and a philosophy. However, the most appropriate meaning to attach to it is that Buddhism is a way of life where the Buddha always emphasised the practical aspect of his great teaching.

We are fortunate to be Buddhists as the Buddhist way of life is the most simple and the easiest to follow. However, it is saddening that many are unaware of how they could lead a true Buddhist way of life and sometimes even devout Buddhists tend to forget the correct Buddhist way of life.

For one to lead a correct Buddhist way of life one should follow accepted Buddhist cultural practices which is a unique feature in the philosophy of a religion with depth and understanding. An important feature in



Buddhism is that Buddhist culture has penetrated into every aspect of our life and we need the guidance of our religion for our everyday life. As practising Buddhists we should keep in mind the day to day accepted religious observances and practices which will bring peace, happiness and ultimate salvation.

There is no doubt that the Buddha Dhamma occupies an exalted place in a true Buddhist life forming an important phase in our daily lives. For a Buddhist it is a very admirable habit to rise early in the morning so that he could attend to his toilet quietly and still have a few minutes left to be spent in one's shrine-room and to contemplate before a Buddha statue or even a Buddha picture. If one recites the five precepts and determines to live up to them each day there is no doubt that he has begun the day well. There are some Buddhists who are particular to read a passage of a Dhamma book before starting the day's work and this is a very good way of beginning one's day.

Today, especially in the mornings, most of us have to rush through our activities and it seems that one cannot spare very much time for religious observances in the mornings. But even in this situation anyone can start the day contemplating some Buddhist thoughts; one could mentally recollect the words of homage, refuge, precepts and worship. It is in this fashion that a true Buddhist should mindfully start his day filled with noble thoughts of the Dhamma and determined to spend the day in the true Buddhist tradition. Thus, following the practical way of the Dhamma we must try to free ourselves of all thoughts of worry, hurry, irritation and impatience and Buddhists must always try to radiate *metta* or goodwill towards all around them. It must be realized that time spent in this manner will not have a tiring effect and even at the end of the day one would feel fresh, calm and serene to successfully handle more and more work.

Today many of us, both Buddhists and non-Buddhists, are used to spending a

greater part of our leisure time in idle gossip and engaging in other anti-social habits such as consuming liquor, going to clubs and wasting time in unwholesome pursuits. This is harmful to both the progress of the individual as well as the progress of the society in which he lives. Everyone living according to the Buddha Dhamma should shun unprofitable gossip and instead should engage themselves in thoughts of goodwill and joy and should take special care to bestow a calming effect on the environment in which they live.

After a day's hard work we should relax. But even in relaxation one could think of the Buddha Dhamma and its serene effects on humanity. For instance, when we observe the beautiful colours and the many shapes of clouds in the evening sky and then when we see, in a few minutes, the magnificent colours change, the shapes disfiguring and disappearing, we can apply the thoughts of *Anicca*, *Dukka* and *Anatta*. The same principle can be applied to every change in life.

To a Buddhist, meditation provides an effective antidote to the stress and strain of the modern world beset with numerous economic, social and cultural problems. At least a few minutes from one's day should be set aside for meditation which bears a tremendous influence on those who practice it regularly. Even when tired of some activities such as walking, reading or writing one can turn to meditation to regain mental calmness, peace and joy.

Even young children should be nurtured in the good traditions of the Buddha Dhamma. Children brought up in such a religious atmosphere will grow up with a deep veneration for the Buddha Dhamma and the Sangha. A home where the parents and the elders are truly religious sets a noble example to the children and such a home built up on a solid religious foundation will be a happy home.

If all Buddhists apply the Dhamma to our everyday life we can create an integrated



society which will be a solace to the entire world. It is really sorrowful that some Buddhists think of the Buddha Dhamma only when having a religious ceremony or a *Dana* (offering food and other requisites to the monks) or when confronted with some difficulty such as the death of a dear one or when a serious misfortune befalls.

A true Buddhist will be serene at all times and will not be disturbed by petty worldly things. Buddhists who frequently meditate on the transitory nature of all things around us will always bear lightly the misfortunes and frustrations that visit us at some time or the other in the lives of everyone.

Let us also think about some other simple ways of practising Buddhism in our daily lives. It is appropriate for all Buddhists to have a Buddha image or a picture of the Buddha in their homes, of course not as an ornamental showpieces, as is the case in many homes, but as an object of inspiration and veneration. The serene figure of the Buddha, an emblem of loving kindness, purity and perfection, will serve as a great source of inspiration and will help us to surmount all difficulties and worries.

An important Buddhist practice should be to send young children to systematically organised religious classes conducted in the temples. From youth, all should be trained to actively participate in the temple ceremonies, specially on full-moon *Poya* (religious) days. A most desirable and meritorious act is to observe the Eight Precepts during the *Poya* days. The entire *Poya* day should be devoted to religious matters such as meditation, religious discussions, reading of religious books and helping the needy.

In celebrating family and social festivals too, Buddhists should remember to conduct themselves according to the Buddhist principles. They should make it a point to conduct these activities in a dignified manner in keeping with the principles of cultured Buddhists and even on such occasions Buddhists should refrain from all

intoxicants and any form of vile amusement. It is good to remember that in organising any function Buddhists should take care not to cause any nuisance to the others.

In life we are always amidst death, a sad and solemn occasion. The elaborate and expensive funeral rites which are carried out at certain Buddhist funerals are not Buddhist practices at all. According to Buddhist practices funeral rites should be solemn and simple. Thus, even at death, un-Buddhistic rites should never be adhered to and instead Buddhist practices should be perpetuated. According to Buddhist practices Buddhist monks are invited to the house of the deceased or to the cemetery to carry out a simple religious ceremony. Many pose the question whether, according to Buddhist rites, a deceased person should be buried or cremated. Buddhism is flexible on this issue and the choice of whatever method is left entirely to the last wish of the deceased or, more frequently, is carried out at the direction of the next of kin.

It is a good Buddhist practice to refrain from erecting expensive pandals and other decorations during various religious festivals such as Vesak. Instead, this money could be harnessed to better use by donating it to some religious or charitable organisation which could use that money meaningfully.

All are aware that giving *Dana* is the foundation of Buddhism and *Dhamma Dana* (lit. 'the gift of truth' i.e. the spreading of the Teaching) is pre-eminent among them. Today throughout the world the value of *Dhamma Dana* is being increasingly appreciated and to a world lacking in the fundamentals of serene living, a world intoxicated with a passion for power and a greed for money, *Dhamma Dana* is something so worthwhile to be reckoned with.

If the Buddha Dhamma is given the foremost place in our everyday lives and if it is practised daily our living will become more meaningful and there will be happiness and harmony in the world which is now divided into several explosive factions.



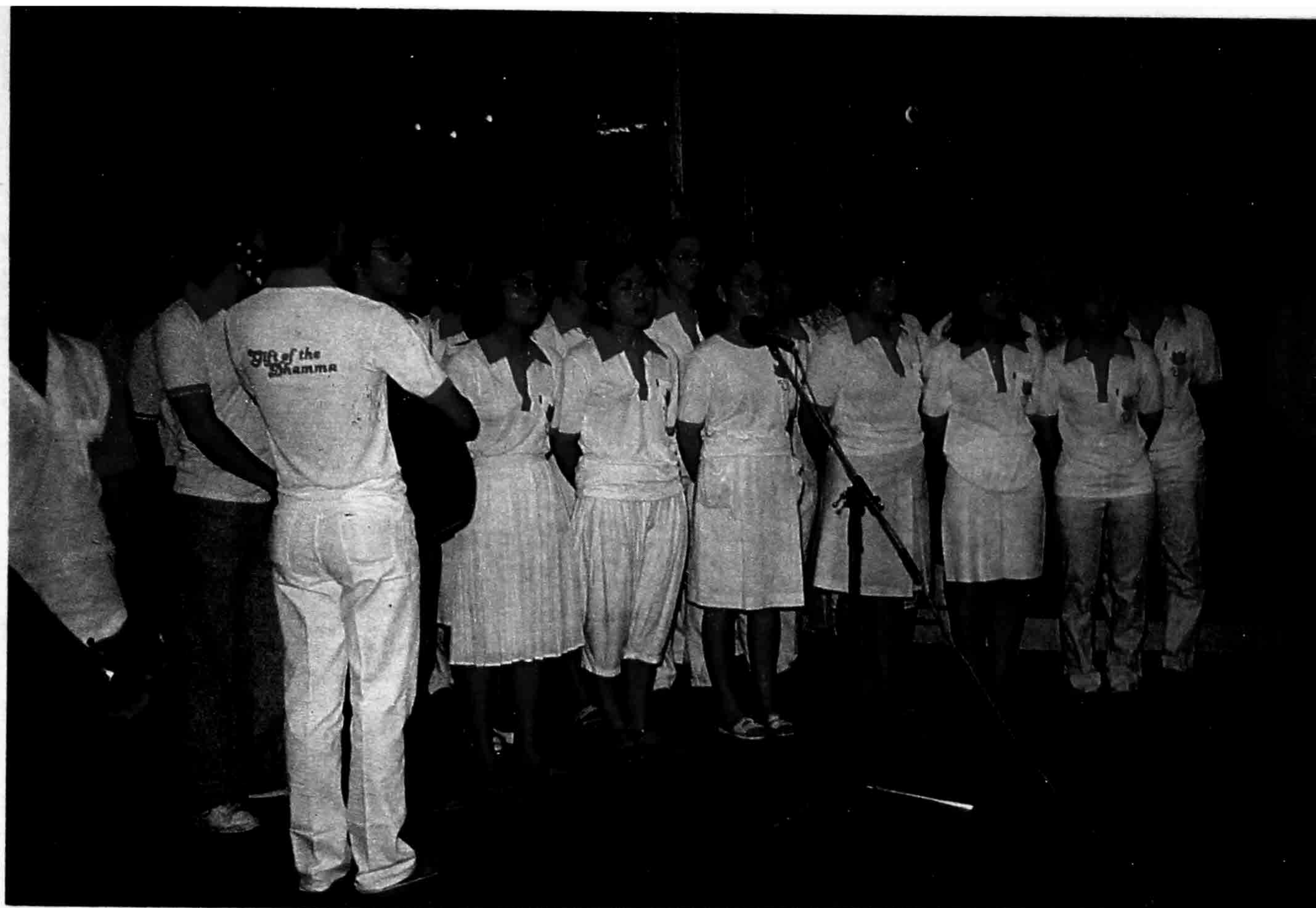


*Buddha-puja in the vihara grounds on Wesak Day.*



*Y.B. Dato Dr. Tan Tiong Hong launching the Wesak Float Celebrations in Kuala Lumpur. We record with pride that Dr. Tan joined the devotees and covered the entire route of the procession of no less than 7 kilometres. Well done and thanks Dr. Tan!*





*BMS Youth Choir singing Buddhist Hymns at the flat hoisting ceremony  
on the morning of Wesak Day 1984.*



*The BMS Ladies Section presenting 4 wheel chairs to the inmates  
of the General Hospital, Kuala Lumpur.*





***YTM. Tengku Abdul Rahman Al-Haj, Malaysia's father of independence, declaring the seminar open on "Common Religious Values for Nation Building".***

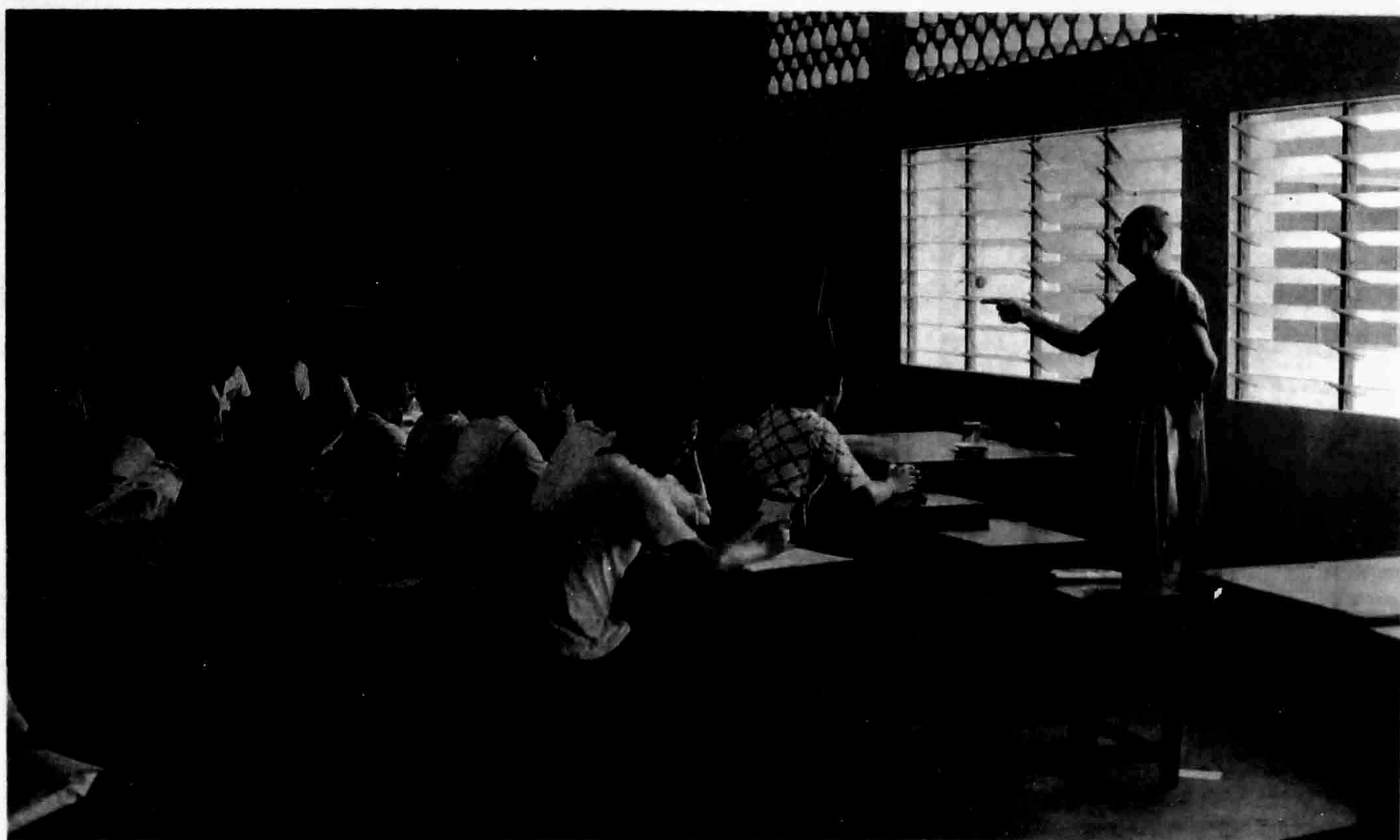


***A section of the large gathering at the opening of the Seminar On Common Religious Values.***

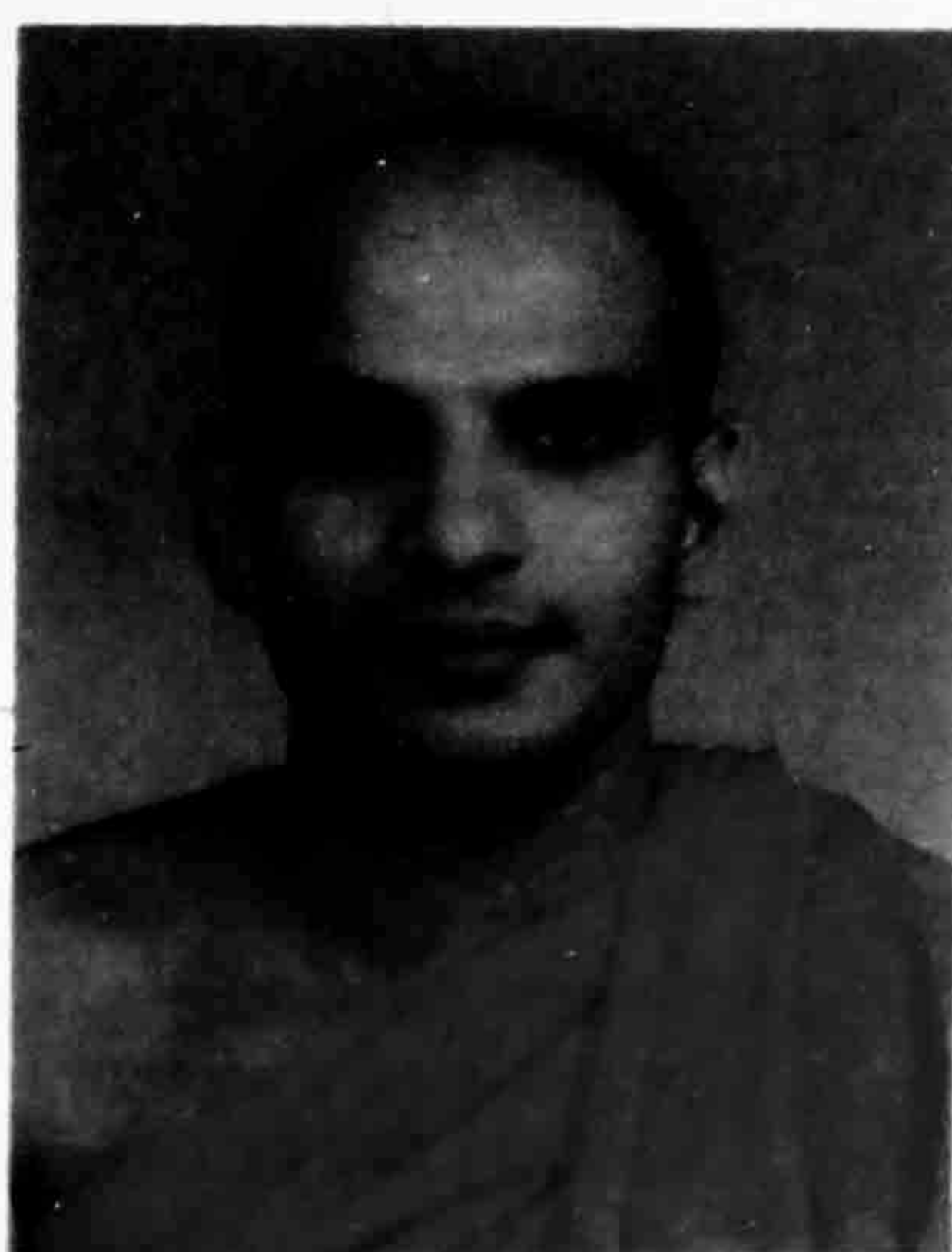




• *The students and staff with the principal of the Buddhist Institute Sunday Dhamma School, Ven. K. Wimalajothi after the 1984 prize-giving ceremony.*



*Attending a religious talk at the Buddhist Vihara.*

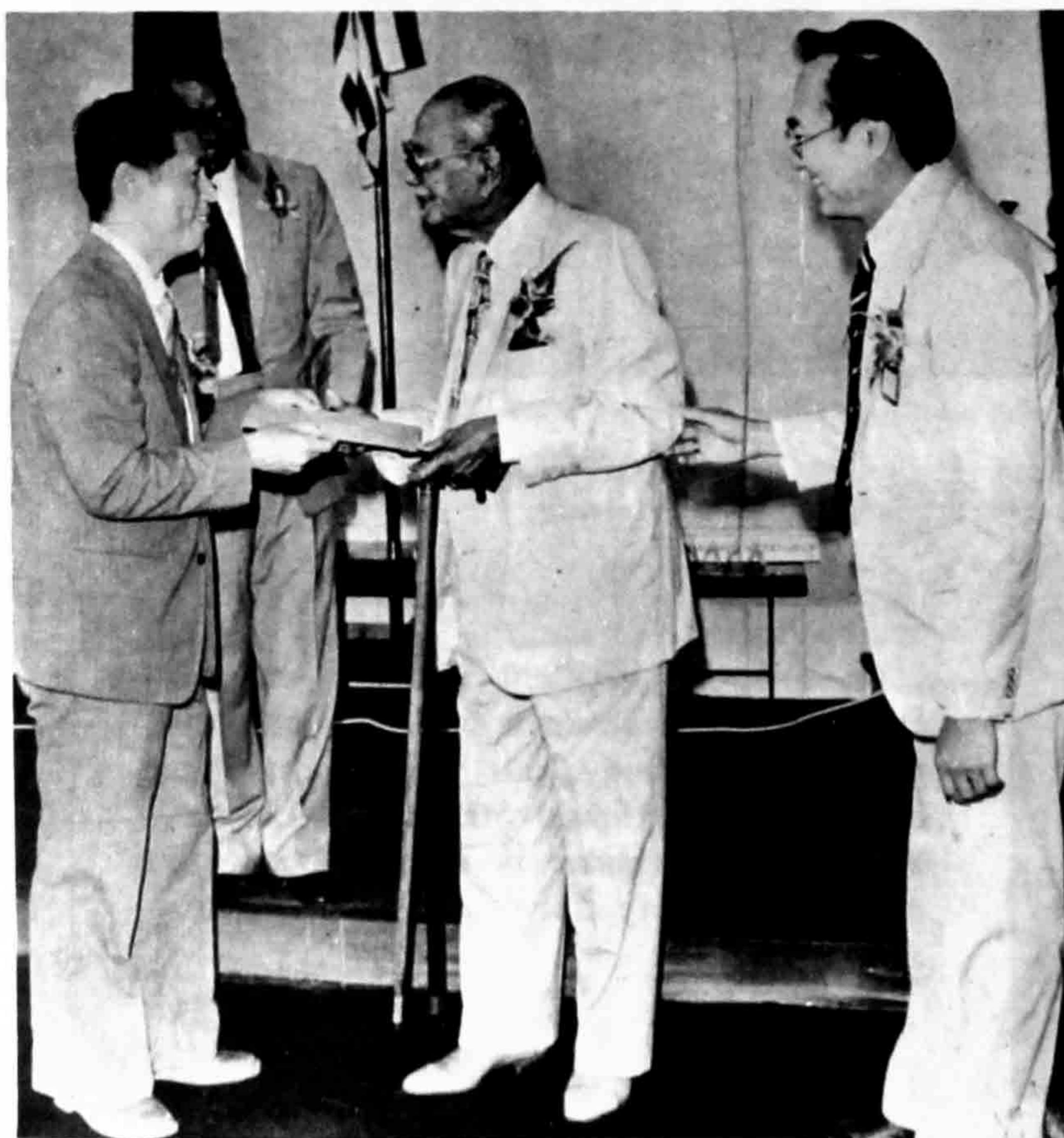


One of our resident monks, Ven. K. Dhammaratana Thera is presently on a six month World Study Tour, visiting Buddhist centres in the United States and Europe. Ven. Dhammaratana is a very energetic monk who is very active in Buddhist Youth Activities.





*His Excellency J.R. Jayewardene, President of Sri Lanka, addressing the gathering at the opening of the JAPAN SRILANKA BUDDHIST CENTRE at Roho Kaikan, Honmon ji 1-1-1, Ikegami, Ota-ku, Tokyo.  
L: seated Ven. W. Sarada, Ven. M. Wipulasara and Ven. H. Pannatissa Nayaka Thera.*



*Mr. Ng Hong Pau, Vice-Chairman of the Joint Wesak Celebrations Committee, Kuala Lumpur, presenting a cheque for \$10,000/= to YTM Tengku Abdul Rahman Al-haj for the University Hospital Cardiac Unit.*



# THE ARYAN RELIGION AND THE INDUS VALLEY CIVILISATION

BY P.D. SANTINA

*The following passage is an excerpt from Dr. P.D. Santina's lectures "Fundamentals of Buddhism" which were published recently by the Sri Lankaramaya Buddhist Temple, Singapore.*

*Peter Della Santina was born in the U.S.A. He has spent many years studying and working in Asia. He holds B.A. in Religion from Wesleyan University Conn. U.S.A., and an M.A. in Philosophy from the University of Delhi, India. He completed his Ph.D. in Buddhist studies from the same University in 1979. Thereafter, he worked for three years as a research scholar for The Institute for Advanced Studies of World Religions, U.S.A. and lectured extensively at various Universities and Buddhist Institutions in Europe and Asia. Presently he is the Co-ordinator of the Buddhist studies project in the CDIS of the Ministry of Education of the Government of Singapore.*

— Ed.

When the Aryans came to India, they had a religion which was totally secular. They were an expanding pioneering society. There are many close parallels between the Aryan religion and the religion of the Greeks. If you have come across the description of the Greek pantheon you will find striking similarities between their pantheon and the Aryan pantheon. You will find in the Aryan faith a number of gods who are personifications of natural phenomena. Thunderstorm personifying power, we have Agni the God of Fire, and Varuna the God of Water. We have a religious set-up in which the priest is the most important figure, while in the Indus Valley Civilisation the ascetic was the most important figure. In the Indus Valley Civilisation renunciation was the ideal of religious life, while in the Aryan religion the ideal state is the householder state. In the Indus Valley Civilisation we have the practice of meditation, in the Aryan religion we have the practice of sacrifice — sacrifice was an important means of communication with the gods, of achieving victories in battles, of gaining offspring, of going to heaven. While in the Indus Valley Civilisation we have belief in the Law of kamma, and rebirth, in the Aryan Civilisation we have

no conception of rebirth. Just as in the Indus Valley Civilisation we have the notion of moral responsibility extending over a series of lives, in the Aryan Civilisation we have no such notion. In fact the highest ideal was loyalty, those values that contributed to the power of the community. Finally, while in the Indus Valley Civilisation we have liberation as the goal of religious life, in the Aryan Civilisation we have heaven as the goal of religious life. The idea that they had of heaven was a heaven modelled upon a perfected version of this life. So if we want to sum up the differences between the religions of these two civilisations, we can say that on the one hand the Indus Valley Civilisation stresses renunciation, meditation, rebirth, kamma, the goal of liberation; on the other hand the Aryan religion stresses this life, material well-being, wealth, power, fame and sacrifices as a means of achieving these goals. It would be hard to find a set of more diametrically opposed religious attitudes. In addition, there are two more important elements of Aryan religion that we ought to recall — caste — the division of society into social strata: and belief in the authority of the revealed scriptures, the Vedas. These two elements were not present in the Indus Valley Civilisation.



# RELIGIOUS NEWS

## BUDDHIST MISSIONARY SOCIETY YOUTH SECTION

The BMSYS was formed in 1978 when a group of dedicated youths in Brickfields Buddhist Vihara decided to form themselves into an organisation to better co-ordinate their religious activities. Since that inception the Youth Section has grown in leaps and bounds and is today one of the foremost youth organisations in the country, serving the religious needs of youths as well as aiding the parent body in spreading the word of the Buddha far and wide.

### Activities

The most regular of the Youth Sections activities is the Sunday talks, held after the service. Different speakers are invited each week to give talks and later conduct discussion sessions. Dhamma study camps and seminars are organised regularly to provide the Buddhist community with the opportunity to study the deeper aspects of the teachings, chanting sessions and meditation classes are organised weekly and are usually very well attended. The Youth Section also look into the social needs of our members by having regular fellowship meetings and hymn singing sessions. We also go out to wish our uncles and aunties the very best of the season during Chinese New Year by going carolling in their houses. Occasionally, we also organise trips to visit Buddhist organisation in other states.

We feel that an effective way to reach out to other Buddhist Youth is through the medium of music. To this effect the Youth Section have produced two very successful musical tapes which have spread even across the causeway to Singapore. This is due to the efforts of our talented Singing group "The Wayfarers."

### The Future

We hope that with the support of all our members we will be able to improve the quality and extent of our youth activities. We hope that as many youths as possible will answer this call to work with us.

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### AN APPEAL

Members of the Buddhist Missionary Society and subscribers to "Voice of Buddhism" are kindly requested to update their subscriptions and inform us of any change of address. Your support and co-operation in this matter is highly appreciated.





### HEART HANGING ON THE TREE

In India at the foothills of the Himalayas, there was a large and beautiful lake. A young and solitary monkey lived on a mango tree near it. In due course, he struck up a close friendship with a big and fierce-looking crocodile in the lake. Towards evening everyday, they met. One seated on the branch of the mango tree bending over the water and the other at the edge of the lake, chatted till the gathering darkness made them retire.

The lady crocodile watched the long and daily meetings of her husband and the monkey from a distance with a restless inquisitiveness. One day she told her husband that she had conceived a desire to eat the heart of the monkey. The crocodile answered, "Oh, my dear, he is my best friend. How can you think of such a thing!" However, being cunning beyond his comprehension, she managed to cajole him and persuade him to bring the monkey to her.



One sunny afternoon when the two friends met, the crocodile told the monkey that on the other side of the lake there were many trees bearing very luscious fruits and that he would be very happy and comfortable there. The monkey agreed; but pointed out that it was not possible for him to cross over the vast expanse of water. The crocodile replied: "Oh, that is very simple. I could take you across if you sit on my back."

The monkey got on the back of the crocodile and was travelling happily recounting various day to day matters. When they were nearly half way across the lake, the monkey felt his seat becoming rather wet and slippery. He cried out: "Oh, my friend, you are going too low. I am going to get drowned." The crocodile disclosed the truth and said that he was carrying him to his wife because she desired to eat his heart.

The monkey was in a very precarious plight. In this helpless state, a thought flashed across his mind. He said: "Oh, my dear friend, you should have told me this earlier." Pointing to a mango tree, he said, "Look up there, I have kept my heart hanging on that tree. Please take me back so that I may get it for you." The foolish crocodile consented. When they neared the shore, the agile monkey jumped and quickly climbed the tree and said: "With such a stupid churl like you, there can be no more fellowship."

**Caran ce nadhigaccheyya — seyyam sadisam attano**

**Ekacariyam dalham katya — natthi bale sahayata.**

(If, as one fares along, one meets no friend who is better or equal, let him firmly keep to himself. There should be no companionship with the stupid.)

Dhammapada No. 61

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## OUTER LIFE CAN EXIST

A scientist who specialises in the origins of life says he has found new evidence suggesting that living things could exist elsewhere in the universe. Dr. Cyril Ponnamperna, a Sri Lankan, and director of the University of Maryland's laboratory of chemical evolution, said he would present to a meeting of the American Chemical Society in Washington "the first solid experimental evidence that all bases found in the genes of living creatures on earth are produced extra-terrestrially".

He said he had found the five bases — adenine, guanine, cytosine, thymine and racil — in a meteorite recovered in Australia in 1969. He had also reproduced the bases in the laboratory. "The results tell us that chemical evolution, the natural creation of life chemicals, is a very reasonable process," he said.



## **SEMINAR ON “COMMON RELIGIOUS VALUES FOR NATION BUILDING”**

The Malaysian Consultative Council of Buddhism, Christianity Hinduism and Sikhism was registered on 6th AUGUST, 1983 and it was established with the aim of holding meaningful dialogue among peoples of all religions. The aims and objectives of the Council are as follows:—

- (1) To promote understanding, mutual respect and cooperation among people of different religions.
- (2) To study and resolve problems affecting all inter-religious relationships.
- (3) To make representations regarding religious matters when necessary.
- (4) To uphold and promote the ideals as enunciated in the Rukunegara which is the five point philosophy of the Malaysian nation.
- (5) To promote unity, harmony and understanding amongst people of different religions through conferences, seminars and other channels.
- (6) To print, publish and distribute journals, periodicals, leaflets or books that the Executive Committee may consider desirable for the promotion of its objectives, with the proviso that, prior approval must be sought from the competent authority.

As its first activity since its inception the Council organized its first national seminar on April 7th, 1984. The theme of the seminar was “Common Religious Values for Nation Building”. The seminar was held at the Dewan Tuanku Abdul Rahman, Jalan Ampang and was opened by our illustrious father of Independence YTM. Tuanku Abdul Rahman Putra Al-Haj.

There were a large number of prominent speakers representing the various religions as well as a number of politicians who graced the occasion. The Buddhist Community was represented by Mr. Tan Teik Beng whose paper entitled “Common Religious Values for Nation Building” is reprinted in this issue of the Voice of Buddhism. Mr. Vijaya Samarawickrama also spoke on the Buddhist view point regarding “Problem Areas that Hinder Inter-Religious Harmony.”

Most of the participants re-iterated that national unity and peaceful coexistence among Malaysia’s religious communities depend very much on their establishing lines of communication, especially Muslims and non-Muslims.

They also agreed that it is not the faith professed but living in accordance to universal ethical values that is most important. In that context there should not be preoccupation with gaining new converts but ensuring that the deeds of the believers are consistent with religious tenets.

Religious education for non-Muslims should be provided within the schools and moral education should be based on religious principles.



These, and other subjects were keenly discussed by the 900-odd participants at the one-day seminar, with free vegetarian lunch being provided by the Malaysian Buddhist Association. The seminar also proved that Malaysians are very concerned about religious affairs and they can be very vocal when it comes to expressing their views about religions. But, as one speaker pointed out, Malaysians have proved again that while they have strong feelings about certain subjects, they can also discuss their differences amicably and in a spirit of brotherhood and friendship.

The seminar was attended by a very impressive representation of religious leaders including Archbishop Tan Sri D. Vendargon, Prof. Dr. Muhammad Abdul-Rauf, Dr. S.M. Ponniah, Mr. V. Harcharan Singh. Among the prominent politicians who attended were well-known figures like Tan Sri Dr. Tan Chee Khoo, En. Mohd. Khir Johari, Y.B. En. Lim Kit Siang, Y.B. Dr. Goh Cheng Teik, Y.B. Dato K. Pathmanaban and Y.B. Datuk Amar Stephen Yong. Other speakers were Ven. Seet Kim Beng, Rev. Dr. Paul Tan Chee Ing, Rev. Hwa Yung, Datin Paduka Rosemary Chong, Miss P.G. Lim, Dr. Chandra Muzaffar, Dr. John Augustine, Tuan Haji Fudullah, Mr. K. Loganathan and Mr. Manjit Singh.

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## WE NEED TO KNOW

As our dear readers probably know, **THE VOICE OF BUDDHISM** has been in existence for the last 21 years. Our aim has been to disseminate knowledge on the teachings of the Master. To this end, we have published or reprinted numerous articles on various aspects of our sublime religion by prominent writers with the aim of helping people all over the world to understand the Buddha Dhamma.

Furthermore, we have tried to report and record the activities of the Buddhist Missionary Society and the Sasana Abhiwurdhi Wardhana Society, which have been dedicated to the noble cause of "making Buddhists into better Buddhists" with the help of our spiritual advisor, the Ven. Dr. K. Sri Dhammananda Nayake Maha Thera.

If we are going to continue in this mission effectively, we will require feedback from our readers all over the world on whether we are being successful in carrying out our objectives.

Therefore **The Voice of Buddhism** would like to invite suggestions, ideas and criticisms from all our readers on what they think of this magazine and how we could improve it. Please write to:

THE EDITOR  
VOICE OF BUDDHISM  
BUDDHIST VIHARA  
123, Jalan Berhala,  
Kuala Lumpur, 09-06  
Malaysia.

Voice  
of  
Buddhism  
June  
1984



## **BUDDHIST INSTITUTE PRIZE GIVING DAY**

Among the many activities carried out by the Buddhist Vihara is the running of the Buddhist Institute Sunday Dhamma School. Originally, the school was meant to provide a Buddhist education to the Sinhala children who formed the majority of the devotees at the Vihara. Today, however thanks mainly to the vision and foresight of the Ven. Dr. K. Sri Dhammaranda Nayake Maha Thera, the school provides excellent Dhamma instruction in English, Chinese and Sinhala to a large number of children in the Kuala Lumpur and Petaling Jaya areas.

The school held its annual prize giving day on 29/1/84.

The ceremony was held in the P.H. Hendry Memorial Hall of the Wisma Sri Dhamma. The occasion was graced by the presence of YB En. Yeoh Poh San, Parliamentary Secretary to the Ministry of Health who was the guest of honour and HE Mr. Ananda Seneviratne, High Commissioner for Sri Lanka and Mrs. Seneviratne.

The school report was read out by Miss Sim Min Ing on behalf of the school principal Ven. K. Wimalajothi Thera. The Ven. remarked that while the school population continued to grow his dedicated band of teachers were constantly reviewing the standard of instruction the children were receiving. To this end, the school authorities had reorganized the class system to allow it to cater for a wider variety of children. He also thanked the teachers, the parent organizations and individuals for their support.

Mr. Vijaya Samarawickrama, representing the President of the Sasana Abhiwurdhi Wardhana Society spoke on the close relationship that existed between the Sasana Society and the BMS which allowed a great deal to be achieved in the propagation of Buddhism. He commented that the Buddhist community ought to press for Buddhism to be taught as a school subject at SRP and SPM level. He felt this was necessary in view of the fact that Islam and Christianity had already been accepted as examination subjects at these two levels.

H.E. Mr. Ananda Seneviratane commended the excellent work done by the Sri Lanka Buddhist monks in propagating Buddhism and he observed that Theravada Buddhism had a unique flavour of its own in Malaysia. YB. En. Yeoh Poh San, the chief speaker, also stressed the need to foster unity among Malaysian Buddhists. He urged them to lay aside their cultural differences and work together for the good of all. He lamented the fact that very few people who call themselves Buddhists really know about the true teachings of the Buddha.

In reply Mr. Teh Thean Choo, President of the BMS urged Buddhist leaders in the country, especially Ministers and those holding important positions in the country to voluntarily attend Buddhist functions. He felt that in this way they could emphasize the dignity of the religion. Mr. Teh also commented on the goodwill existing between the Sasana Society and the BMS. He hoped that devotees would contribute generously to the school extension project because extra classrooms are urgently needed.

Master Wong Weng Kiat and Master Justin Lee Phor Yee pupils of the Sunday school both expressed their gratitude to the principal and teachers of the school for their dedication and efficiency. The Master-of-Ceremonies, Mr. Sarath Surendre then called upon the Ven. Dr. K. Sri Dhammaranda, YB. En. Yeoh Poh San and Mrs. Seneviratne respectively to give away the prizes to the students.

Miss Mallika R.A. Janis won the coveted P.H. Hendry Memorial Shield for being best all round student for the years 1982/83. Altogether 140 students received prizes and certificates for doing well in their Dhamma studies.



## THE NEW KING OF MALAYSIA AND RELIGIOUS FREEDOM

We, the members of the Buddhist Fraternity in Malaysia would like to join all our fellow citizens in offering felicitations and paying tribute to our new Yang di-Pertuan Agong who was installed as the new "King of Malaysia" for a period of five years with effect from 26th April, 1984. May His reign be a peaceful and prosperous one for the well-being of all His subjects and country.

We are all grateful to His Majesty for the very forthright and reassuring statements made by His Majesty in regard to religious freedom in Malaysia. The statements made by His Majesty were by way of answers to questions posed by Tan Sri Dr. Tan Chee Khoon, a well-known local retired politician who writes regularly for the "Star" under the column "Without Fear or Favour". The questions and answers appeared in the newspaper "Star" dated 27th April, 1984.

In response to a statement made by Tan Sri Dr. Tan Chee Khoon to the effect that the Non-Muslims in this country are concerned about the erosion of their religious freedom, His Majesty stated:—

"Oh no. That is against the teaching of Islam, which is in the Quran. You must never look down on any other religion, any human being. They all have the right to live, they are all children of God and you should never look down or criticise other religions or customs, but respect them. That is also stated in the Quran".

When Tan Sri Dr. Tan pointed out to His Majesty that Non-Muslim religionists in this country are finding it more and more difficult to get land to build a church or a temple, His Majesty replied:—

"In any housing estate or land development scheme, there should be land provided by the developer for a place of worship — mosque, church, temple whatever they want, and they should have a place there. The developer and the town planner should make sure that they should plan where the places of worship ought to be in the housing estates they build to cater for the Christians, the Muslims, the Hindus, the Buddhists. The developer should provide and reserve land for places of worship."

To further questions posed by Dr. Tan on facilities for places of worship for Non-Muslims, His Majesty remarked:—

"They must be allowed to practise their religion, whatever it is they belong to, Catholics or Church of England, Methodists or the Seventh Day Adventist, or Hindus or Buddhists. They must practise their religion because religion teaches discipline. I only see them as good Christians or as bad Christians because a bad Christian, a bad Buddhist or a bad Hindu would not be an asset to this country. He would be a bad citizen. He would be a drug addict. Like bad Muslims who become communists, they could go into the jungle if they had no places of worship."



## **DHAMMA SCHOOL MINI SPORTS**

On a warm and sunny Sunday morning on the 4th of March, 1984, the Buddhist Institute Sunday Dhamma School held its annual 'Mini Sports' celebration. This marks the third project organized by the Institute for the First Term calendar, the first being the Annual Prize Giving Day in January followed by the Sunday School Dana in February.

As usual, this Mini Sports event was held within the Temple premises. Grass tracks were lined and an attractive Score Board was put up whilst crepe paper, balloons and a banner decorated the surroundings.

Fourteen games were conducted altogether and throughout the entire morning, the joy of smiling faces, laughter and cheering filled the atmosphere. Curiously titled items like 'Feed the Hungry Bottle' and 'Blowing in the Wind' and the usual 'Duck Walking' event and 'Balancing the Cardboard' game formed some of the competitions between individuals and teams. Of course, the Sunday School students were divided into age groups and entered into four 'Houses', these being Blue, Green, Red and Yellow. This year Yellow House emerged as overall champions after a close four-way tussle. And when it came to the final event i.e. the Tug-O-War between the parents and teachers, even the heat of the morning could not keep the steam off the keenness shown by our elder devotees when their participation was requested.

The Principal of the Buddhist Institute Sunday Dhamma School, Ven. K. Wimalajothi Thera kindly consented to give away the prizes. Attractive souvenirs were awarded to the Sunday School students who emerged 1st., 2nd. and 3rd. respectively. Mention must also be made of the winning teachers Tug-O-War team.

The spirit of goodwill and harmony persisted even after the show was over when parents, teachers, students and well-wishers put in a hand for a clean-up campaign. Cold drinks and Dana were served ending a very successful carnival day.

### **BUDDHIST NOVITIATE PROGRAMME**

The 9th Buddhist Novitiate Programme organised by the Buddhist Monks Training Centre and sponsored by the Buddhist Missionary Society and Sasana Abhiwurdhi Wardhana Society will be held at the Buddhist Vihara, Jalan Berhala, Brickfields, Kuala Lumpur from December 9-23, 1984.

Those interested are requested to write to:—

Buddhist Monks Training Centre,  
Buddhist Vihara,  
123, Jalan Berhala,  
Brickfields,  
Kuala Lumpur.



## **WORLD DAY OF PEACE — 1ST JANUARY, 1984**

The new Archbishop of Kuala Lumpur, His Grace Anthony Soter Fernandez, celebrated his first New Year in office by convening a large Inter-Religious meeting on 1st JANUARY, 1984 which was designated as the World Day of Peace. The meeting was held at the St. John's Cathedral with representatives from the Buddhist, Hindu, Sikh and Christian groups of various denominations, joining in the large gathering.

The Archbishop stated that it was Pope Paul VI who instituted the tradition of celebrating, once a year, a World Day of Peace, a day set aside at the very beginning of the New Year to be one of prayer and reflection on the most urgent need of our Age: Peace. His Grace quoted a message from His Holiness The Pope calling upon all leaders and those who form public opinion, and also each and every one of us to bear a share of the responsibility to promote "a new mentality of peace" to make it our duty to 'acquire a new heart' which will pervade throughout the world so that all men and women will come to regard themselves as "brothers and sisters". The Archbishop concluded his address by calling upon all Malaysians, irrespective of their religious affiliation, to work towards genuine world peace and for greater peace in Malaysia by truly developing brotherly relations with all men and women. In taking on a "New Heart" in changing our attitudes towards others by changing ourselves first, a new peace will be born.

Mr. Teh Thean Choo, the President of the Buddhist Missionary Society, speaking on behalf of the Buddhist fraternity, endorsed the sentiments expressed by the Archbishop and called upon all religionists to show regard and respect for one another's faith and beliefs. He stressed that all religions exist for the good of mankind and that we should therefore show our respect for the founders of all religionists for the good that they have bestowed on humanity. Touching on the multi-racial and multi-religious aspects of our country, he counselled the people to co-exist in a spirit of goodwill, exercising patience, tolerance and understanding, to contribute to the peace and harmony of our country.

Dr. Ponniah, the President of the Malaysian Hindu Sangam and Mr. Harbhajan Singh, a Leader of the Sikh community, spoke on behalf of the Hindu and Sikh community respectively, stressing the need to maintain peace and harmony in our society, our country and the world at large.

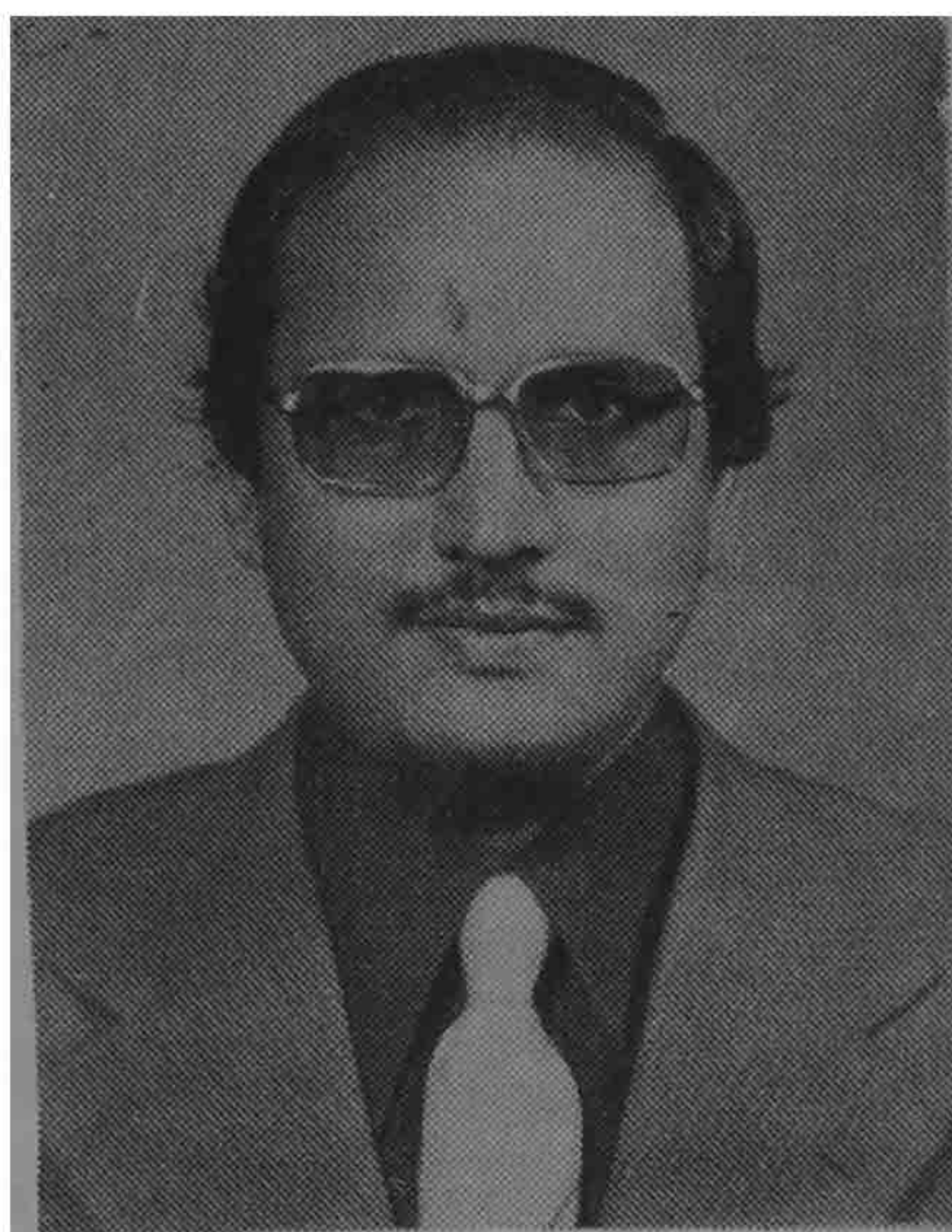
A reception was given by the Catholic community to all the participants and guests immediately after the meeting.

**TO All Members of B.M.S.**

The Annual All-Night Chanting and the 22nd Annual General Meeting of the Buddhist Missionary Society will be held at the Buddhist Vihara — Jalan Berhala, Brickfields, Kuala Lumpur on Saturday, 25th AUGUST, 1984 at 7.30 p.m. and on Sunday, 26th AUGUST, 1984 at 12.45 p.m. respectively.

All members are cordially invited to attend.





Mr. Alfred G.K. Kumaraseri, 41, a University of Malaya graduate, joined the foreign service in 1966. He has served in Madras, New Delhi, Tokyo and, prior to his appointment to Nigeria, in Washington where he was Minister in the Malaysian Embassy. In 1981, he was seconded to INTAN where he set up the Centre for International Relations and Strategic Studies. Mr. Kumaraseri is also concurrently accredited to Ghana. A former President of the Sasana Abhiwurdhi Wardhana Society, Mr. Alfred G. Kumaraseri has been appointed Malaysia's High Commissioner to Nigeria by His Majesty the Yang Di-Pertuan Agong. We are happy to note that he was once a pupil of the Buddhist Institute Sunday Dhamma School.

We would like to congratulate Mr. Alfred Kumaraseri on his elevation to this post and wish him every success in his services to the nation.

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## WESAK 1984

The best known date on the Buddhist calendar, familiar to Buddhist and non-Buddhist alike, is the thrice sacred day of Wesak. This year Wesak fell on Tuesday, 15th May and it was celebrated on a scale never equalled before.

Many months before Wesak 1984, in fact immediately after Wesak 1983, the preparations began. A number of committees — The Joint Wesak Celebrations Committee, comprising the Buddhist Missionary Society, the Sasana Abhiwurdhi Wardhana Society, The Buddhist Vihara Wesak Celebrations committee, the BMS ladies section, the BMS youth section and

the Sasana youth section, met regularly to plan for this great event. The main task of these committees was to coordinate the celebration in all the temples in the city of Kuala Lumpur and the state of Selangor. The Headquarters for all these meetings was the Buddhist Vihara in Jalan Brickfields.

During the post-mortem of the 1983 celebrations many members voiced their fears that the celebration of Wesak was taking on a carnival atmosphere, with devotees selling all kinds of goods to the public in the temple grounds.



The committees concerned took these criticisms seriously and took steps to improve the situation. It was decided to allow only the sale of religious objects within the temple grounds and no one was allowed to solicit funds from the public. Any payment made was to be strictly voluntary. Further more it was decided that more monks would be invited to conduct religious services so that the public could really experience Wesak as a day for religious activities and meditation. It was agreed that the evening candlelight procession would only use one float carrying an image of the Buddha. In previous years there were as many as eight floats, the construction of which incurred enormous expenses of time, labour and money. It was felt that the money saved would be better utilized for charity and for spreading the Dhamma. This year's float was constructed by the Chin Lian Tang temple in Petaling Jaya.

The result of these decisions was an enormous improvement on the celebration of Wesak. A record number of more than 50,000 people streamed through the temple gates of the Buddhist Vihara and although the crowds were so large there, was no problem at all in controlling them, because the presence of the monks, chanting of the holy sutras and the simple, but tasteful decorations all served to increase the sense of devotion and helped to calm the minds of the devotees.

Another innovation this year was to invite leaders of other religious organizations to the launching of the Wesak celebrations on the 14th of May 1983. Mr. Ng Ban Onn, as chairman of the Joint Wesak Celebrations Committee welcomed every one to the launching, especially the guest of honour Y.B. Dr. Goh Cheng Teik. Quite appropriately, Dr. Goh spoke on the need to follow the sublime example of the Master in leading a moral life. "There are many things we can learn from His life but there is one aspect which I wish to stress tonight, namely, Buddha's example of selflessness & dedication".

Other speakers who conveyed their felicitations to the Buddhist community were the President of the Council of Churches, Rev. George Vergis, the Sikh representative, Mr. Harbajan Singh, and Ven. Dr. K. Sri Dhamananda Nayake Maha Thera, Mr. Teh Thean Choo and a past-president of the Sasana Abhiwardhi Wardhana Society, Mr. Alfred Kumaraseri, who had just been appointed Malaysia's High Commissioner to Nigeria. After the launching, the honoured guests were all invited to a small reception organized by the Ladies Section.

Long before Wesak day itself, there were of course many elaborate activities which were to climax on the thrice sacted day. There were TV appearances and radio talks by Mr. Teh Thean Choo, Mr. Ng Hong Pau, Mr. Vijaya Samarawickrama, Mr. P. Raman who spoke on the significance of Wesak in English, Mandarin and Tamil. Our own choir made up of Youths of the Buddhist Vihara sang many Buddhist songs over Radio Malaysia. As the holy day of Wesak dawned, a large number of devotees, including more than 100 people who were observing the eight precepts, gathered in the temple premises to witness the raising of the Buddhist flag by the Chief incumbent of the Buddhist Vihara, Ven. Dr. K. Sri Dhammananda Nayake Maha Thera. The weather was perfect and as the sun rose higher in the sky, devotees began to stream to the temple grounds bearing the simple offerings of flowers, candles and joss sticks to lay at the feet of the Buddha image. These devout Buddhists also took part in religious discussions, meditation sessions, listened to Dhamma talks and partook of the free vegetarian food which was distributed in true Buddhist fashion. They also took time off to read the little booklet written by Ven. Dr. K. Sri Dhamananda entitled "The Celebration of Wesak" of which 15,000 copies were printed for free distribution.

Towards dusk, as the sun began to set on the western horizon, the devotees gazed in awe as the lights were switched on, transforming the Buddhist Vihara into an



exquistely lit fairyland, symbolically reminding devotees of the total dispelling of the darkness of Ignorance by the Enlightened One.

And it was time for the highlight of the Wesak Celebrations 1984: the float procession. We were honoured by the presence of Y.B. Dr. Tan Tiong Hong who had been invited to launch the procession in which a record number of 15,000 people participated.

In his speech the Hon Deputy minister of Education spoke on the need to recognize common values among the religions practised in Malaysia, in order to develop a society with high moral standards. Y.B. Dr. Tan also stated, "We know Buddhism has from the outset shown an extraordinary power of accommodating itself to its environment and we also know that it stresses upon correctness of life i.e. upon moral values as distinct from the ritual elements of religion."

As the procession returned to the temple, three hours later, it was welcomed by representatives of the Buddhist Vihara Wesak Celebrations Committee. Mr. Tan Teik Beng then said a few words to the

devotees and declared an end to the Wesak day celebrations.

Besides all these activities, the devotees also spared neither expense nor energy to visit charitable organizations with gifts of food & money, organized religious talks, competitions (chanting, singing, art etc.) There was also a Blood Donation campaign organized by the Sasana Youth Section in which 61 devotees gave blood in the temple on May 6th. The BMS Ladies Section donated four wheel-chairs to the general hospital.

In conclusion it would be correct to say that Wesak celebrations 1984 at the Buddhist Vihara Kuala Lumpur were an unqualified success, especially because the celebrations succeeded in creating a religious atmosphere in keeping with the significance of the thrice sacred day. This would not have been possible except for the patience, tolerance and understanding shown by all the workers in the various committees who were entrusted with the task of celebrating the 2528 years following the Birth, Enlightenment and Passing Away of the Supreme Master.

May they all be well and happy.

## **BUDDHIST TALKS**

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# **A COSMIC STRUGGLE**

**BY: R.M. WEERASINGHE**

Published by:—

Vantage Press, Inc.

516, West 34th St., New York, N.Y. 10001.

U.S.\$10.95.

When one is asked to review a book with a title like "A COSMIC STRUGGLE" one is bound to be a little wary — imagine having to go through pages and pages of heavy stuff, ploughing through Buddhist philosophy, western anthropology and the related natural sciences and so on. I approached the task with similar apprehensions, but I am pleased to mention that I cannot remember having read a more fascinating treatise in a long time.

"A COSMIC STRUGGLE" begins with a discussion of how Buddhism, alone of all the religions today unreservedly rejects a soul-theory, calling it a "Hallucination of the Soul" in a chapter title. The writer then proceeds to debunk Darwin's theory of the survival of the fittest ("Why do creatures, given the cruel odds, still struggle desperately to exist?") According to Buddhism it is not survival, but sensory gratification which is the root cause of all existence.

Of the soul-theory and the survival theory he has this to say, "The Judaeo-Christian and parallel types of dogma to separate man from beast produced a theory of the soul. Each of us owned one, and these meaningless creatures (i.e. the beasts) had none. On the other hand, we have the biological sciences promoting a machine theory. Creatures who evolve through circumstance and chance were striving and struggling, motivated by the singular motive to exist, produce their types to assure the continuation of the species, and phase out. Buddha's views were not so hazy or unrealistic. It was the sensory base that defined the evolutionary standing of creatures."

Here is an exciting explanation of Existence known in the East for two and a half millenia, but hitherto beyond the reach of many western-educated intellectuals (Asians included) who have been consistently brought up on a thin diet of Darwin and the soul-theory.

R.M. Weerasinghe avoids the almost universal temptation of so many Buddhist writers to prove their erudition by quoting extensively from the Pali texts. The average reader is generally distracted by them and they do not serve any great purpose, especially with the competent translations which are readily available today.

Again many modern Buddhist writers use the linguistic style of the early Pali commentators, using repetition, convoluted sentence structures and the like to express their ideas. Perhaps the greatest value of this book lies in the writer's ability to explain seemingly abstruse eastern concepts using the style and even the imagery of contemporary English. The writer's literary command of the language and his ability to juxtapose eastern and western ideas in a straightforward manner so that one can easily see their relationships, brings these ideas which lay hidden in Buddhist temples for thousands of years within reach of the average intelligent reader.

This excellent book is recommended for anyone, Buddhist or otherwise, who loves to enjoy wit, sarcasm and innuendo together with a serious discussion of an important area of man's eternal search for meaning in his existence.



# **BUDDHIST CONCEPTS OLD AND NEW**

**EDITOR: DR. BUDDHADASA P. KIRTHISINGHE**

Published by:  
Sri Satguru Publications,  
First Floor, 40/5, Shakti Nagar,  
Delhi-110007 (India).

Rs. 85 (Cloth)  
Rs. 60 (Paper)

“Buddhists Concepts Old and New” is a collection of four essays or talks by writers from Japan, Sri Lanka and America. From the title and the variety of cultural backgrounds of the writers represented one would expect an exciting cross-section of views on Buddhism, but the reader is disappointed. Part of the reason for this may be that at least some of the points of view represented may be considered out-of-date or simply that they have been better stated in more recent times. One also wonders what kind of readership is aimed at, because the collection includes the rather more elementary facts of Buddhist history (in “The Man and his Message”) to the more difficult discussions (e.g. in “Some phrases of the Concept Dharma in its Transitional meaning from Cosmic Order to Buddhistic Dhamma”) which requires some previous knowledge of Buddhism and Hinduism.

Although the editor can hardly be faulted for this, there is also a wide stylistic range in the quality of writing. One finds it very difficult to come to terms with the convoluted literary style of Dr. Keidecker, for example. This, coupled with the extremely poor proof-reading of the text makes for difficult reading.

However, some of the essays in this book do point to a happy circumstance that has emerged over the years. Buddhism has been subjected to the most intense and even violently antagonistic studies by western scholars and time and time again the Buddha’s teachings have withstood such severe challenges. And one writer is even bold enough to declare “I do not subscribe to the contention that all that is latest in our thinking at the present time was foreshadowed or even worked out in the mind of the founder of Buddhism” A remark like that regarding any other religion would have merited excommunication or worse. But with the authority of the KALAMA SUTTRA, Buddhists are challenged to question every aspect of the teaching without fear of punishment.

reviews by Vijaya Samarawickrama

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# 佛教與世界和平

印度阿利耶萬沙法師作

如果我們在這次僧伽大會中的共同努力與今後執行決議的行動能有有效的恢復全世界的和平與快樂，我們大家都會感到歡喜雀躍。我覺得我的血液長久以來一直為佛陀維護世界和平的心態所滋潤感動。因此，恐怕我無法清楚的表達我的見解，有時甚至使人誤會。

這次宗教領袖與學者齊集一堂，我想也許可以造成一種突破，立下世界和平努力中的一個里程碑，促成所有武裝軍備的全面禁止。武裝軍備競賽若任其發展，將來勢必毀滅世界上的一切生靈。高度破壞性的科學武器就是活生生的魔鬼，能把人類文明完全消滅。可在幾秒鐘內毀滅世界的新武器已經被製造出來。製造這些武器引起了普遍的飢餓與貧窮，並且犧牲數以百萬計的寶貴生命。

這個可能來臨的浩劫我們能用非暴力的主張加以避免。爲了消除暴力，人類必須培養較高尚的道德與精神價值觀念。在這科學時代裡，一切價值觀念應基於理性。

關於這一點，佛教給現代世界提供一個偉大的信息，因為佛教的道路合乎理性，與科學不相衝突。如大心理學家威廉·詹姆士所說，佛陀的理論可以用科學方法來試驗證明。優塔瑪(Uttama)比丘曾宣稱佛教是「科學的」。因爲一切科學的泉源就是正確觀察，也就是一般所說的八正道裡的正見。一切科學新發現都根據一個基本假設，那就是事必有因，這很顯然就是佛陀的因緣觀與因果觀。因果觀是世界上所出現過的最高尚思想，對其他宗教都有貢獻。

沒有宗教價值觀念的人不能成爲聖者，宗教價值觀念是神性的基礎，在最合乎科學的，最神聖的佛陀思想

書面致詞部份

一三七



中解釋得極為清楚。人沒有宗教就像家庭沒有燈光。如果一個人不必種什麼因就得什麼果的話，他就根本不需要注意日常生活行爲。他會欺詐、殺人，任意爲非作歹，而以爲不必受自己業報的痛苦。因此宗教家帶給社會幸福，他維護人類道德標準，而與宗教無緣的物質主義者很可能恣情縱慾，欺壓財勢比不上他的人，使地球變成鬼域。科學公然創造毀滅性高的戰爭武器，可能把人類文明連根拔起，也可能把地球全部毀掉，這簡直是在製造人間鬼域。

如果我們想避免這種後果，我們必須實踐「法句經」第一偈所清楚解釋的基本戒條：

心是一切現象的先驅。心是王，一切都是心製造的。若人以清淨之心說話或行動，痛苦跟著來臨，就像牛車的輪子緊跟著牛蹄。

心是一切現象的先驅。心是王，一切都是心製造的。若人以清淨之心說話或行動，快樂跟著來臨，就像影子與自己永不分離。

因果與無常理論合乎科學信條與進化理論，是佛教基本教義。這種比較研究對於了解佛教心理是必要的。佛教的因緣觀與無我觀與科學相符合。例如五蘊就是構成人的身心成份……。

佛陀有關和平的教言，不只影響他那個時代。在他逝世之後，他的教言繼續發揮救護生命的作用。「涅槃經」告訴我們說，有一個時候很多群人互相打鬥，爭奪佛陀的骨灰。世尊的和平教化在那時便發生作用。甚至阿育王，在長年戰爭消滅羯陵伽族之後，也在佛陀的教化裡找到慰藉。他了解戰爭不是解決問題的有效方法之後，就開始實行「以義取勝」的政策。戰爭時生命受到隨意的殘害，這種現象深深的印在阿育王的心上，使他在優巴古達大師的指導下皈依佛法僧三寶。他的事跡已成爲後代的光明典範。阿育王對引導人們走向永久和平之道的貢獻極大。他在位期間派遣許多佛教傳教師到世界各地散播佛陀平安和協的教言。他把兒子摩羯陀與女兒僧伽密多送到錫蘭去弘揚佛法。阿育王所實踐的世尊有關非暴力與裁軍的教言，在現代非常有意義。在擊敗羯陵伽國之後，阿育王要求把所有爲殺人而積存的武器毀掉。他執行裁軍政策，不准任何人打仗。今天在我們



的世界裡，我們應該共同努力，效法這種理性而慈悲的行為。

佛教有史以來一直是感召和平的偉大力量。佛教從來沒有允許信徒傳佈佛陀教言而拿起武器。它對於苦難的人類只有慈愛與服務。它一直是拋棄暴力，歡迎和平。

世尊分析人與人之間的衝突，發現一切罪惡的根源是貪、瞋、痴三毒。只爲了太貪心，才產生經濟上的不平衡。因此，貪、瞋、痴同時運作，持續製造人類的爭鬥，如歷史所記載。除非人類超越或至少阻止這些不良傾向——要用慈悲與智慧來阻止，不是用暴力來阻止——人類便有希望了。法句經是我們的基本經典之一，裡面有一句話說：「不可以恨來消滅恨，要以愛來消滅恨。這是永恆的真理。」這是每個佛教徒必須先知道的真理。

佛陀在二千五百多年以前說：「比丘啊，我唯一要你們做到的是思想清淨。思想清淨導致生活清淨，導致慈悲與博愛。」動物的慈悲精神潛伏不現，只知道身體力量，不知其他道理。人類有尊嚴，應該遵守較高尚的法則，尊重精神的力量。古聖先賢在暴亂環境中發現了非暴力的法則，他們表現了人類最高度的精神力量。

根據法句經，佛說：「人是自己的主人。有誰能比人優越而做他的主人呢？」然而一切宗教的共同要素就是這種慈悲與非暴力的理想。有時候我們也能實踐這個理想。裁軍的呼籲對於人類的生存是必要的。我們必須共同提出這個呼籲，否則不會有效。尤其是佛教徒更應該提出這個呼籲，因為摒棄暴力是佛陀的基本教義。

非暴力主張的實驗，不久以前有相當大的成就；印度民族的偉大領袖聖雄甘地及總理尼赫魯爲印度贏得獨立自由，就是用非暴力手段。印度國父甘地，以非暴力來對付暴力。歷史上許多偉人都重視佛陀與其他宗教創始人所主張的非暴力之道。他們承認非暴力手段確是社會改革的良好方法。我們今日的世界充滿衝突爭鬥，採取和平的社會改革方式更形重要，我們應多注意。非暴力主義的背後支持力量是無緣大悲。慈悲促使我們共同努力以達成和平的目的。慈悲會產生智慧，使我們協同合作解決困難，逐漸生活在平安與仁愛的世界之中。



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