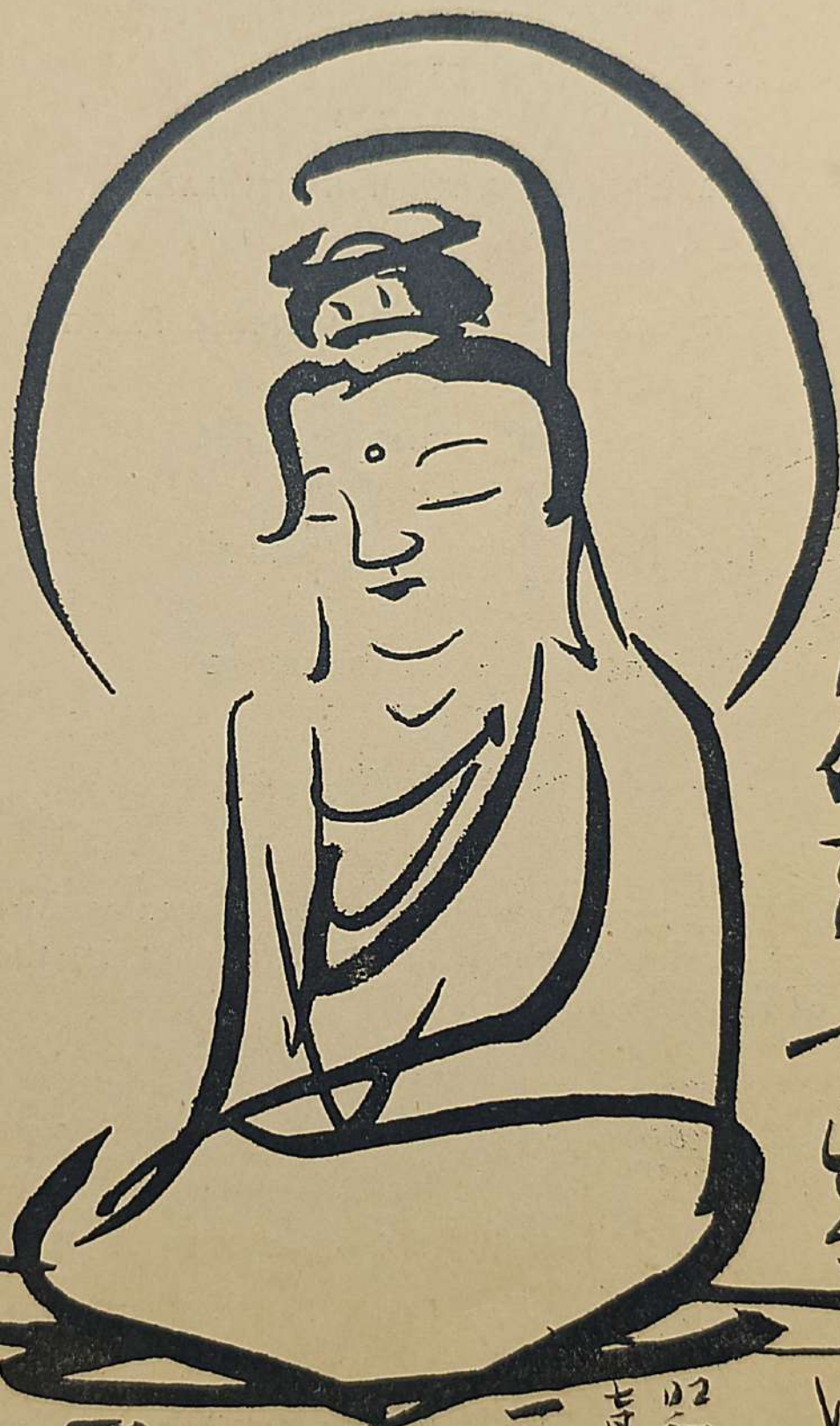


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VALUES is devoted to integrating human understanding unitively, impartially and globally in the interests of the general good.

NEXT MONTH'S TOPIC
WORLD UNITY

Published monthly for the Gurukula Publishing House, Kaggalipura P. O., Bangalore District (South), India, and Edited by John Spiers. Printed by Kalyan Printers Ltd., 12, Jayachamaraja Road, Bangalore 2. Yearly Subscription: India, Pakistan and Ceylon Rs. 6; the rest of Asia and Africa Rs. 9; Europe and Australia 18 sh. America \$3.75

Editorial

THE full moon of May this year has been accepted as the anniversary of the death of Gautama the Buddha, two thousand five hundred years ago. Readers in India will excuse our somewhat advance publication of a commemorative number. VALUES has to reach many people in Europe, Africa and America, and mail by sea still takes a fairly long time to get around the world.

A century ago very little was known in the Western world about the life and basic teachings of the Buddha. Such is not at all the case today. Every schoolboy throughout the world knows something about him and in Russia, where religion cannot be said to be "approved," there are many millions of Buddhists. There is surely no educated person today who does not know the touching story of Prince Siddhartha or who has not heard, as part of a liberal education, of the Four Noble Truths, which includes the Noble Eightfold Path.

In the Eastern world, whole nations of many millions are committed fully or in part to the Buddhist way of life.

It would be tedious and redundant to restate what others have said about the life of the Buddha. But the value of that special kind inherent in the supremely wise man needs stressing. The names of businessmen and politicians, of even artists and discoverers and inventors, disappear or grow dim in the surge of history. But the memory of the wise man does live on. Plato today is almost as well known and his words studied as those of Jesus Christ. The Word of the Buddha too, lives on, quite apart from the total allegiance of avowed Buddhists. The finality of any statement of wisdom is at once recognized. Man is a contemplative animal, as Aristotle put it. The wise men are those who devote their whole lives to contemplation. And among them the Buddha has a rare and unsurpassed place.

From the moment of his enlightenment, when he boldly announced the fact of attaining Nirvana, the "extinguishment or blowing out" of the fire of ignorance, the Sun of Wisdom that suddenly blazed forth under the sacred fig-tree has steadily shed its brilliance undiminished all round, down through the welter of the ages.

Asoka—and some others, in Tibet, Siam and Japan—tried to turn that Wisdom to socialized or national or

THE LAST WORDS OF THE TATHAGATA



*"Behold now, brethren, I exhort you, saying,—Decay is inherent in all component things. Work out your own salvation with diligence."
These were the last words of the Tathagata.*

imperial ends. But Asoka's failure to achieve a lasting social result, was not the failure of the Buddha's *dharma* (way that is right) which was, like the physical sun, above particular or national restrictions. The Buddha Light blazed on, completely independent of secular events. When they are in its favour it accedes to them. When they are not, it ignores them. Wisdom lives on in the world of Truth; and the world of Truth survives in the often obscure lives of dedicated individuals. It is not in books; it is not in speeches; it is not in the support of society and its leaders; it is not in the well-endowed movements and institutions and orthodoxies. It shines in the heart-minds of those who "hold fast to Truth as to a lamp," those who are "lamps unto themselves," those who are guided by the unborn Light that shines behind and even illuminates the configurations of personality.

Sir Edwin Arnold coined the happy phrase describing the Buddha as the Light of Asia. Today it is not only Asia! The great Buddha Light radiates everywhere without competition or rivalry. Every World Teacher is a World Light. All have the Light and the Teachers are there so that we can unashamedly bring forth the Light.

Thus it is possible for all Truth lovers, of every faith or even of no rigidly expressed faith, to join in these world-wide celebrations so dear to our Buddhist fellow men and women. On such an unique occasion we can all reverence that great Teacher whose way was one of universal kindness. May we all hold fast to Truth! May all find enlightenment! Happiness and peace to all beings!

Buddhism and Hinduism

By GURU NATARAJAN

THE relation between Hinduism and Buddhism is subtle. The Upanishadic way of life is implicit in both. When overtly formulated this way of life must take the form of some such pattern of behaviour or belief as is represented by the purest form of Buddhism. Both Hinduism understood in this way, and Buddhism, become complementary aspects of the same central human value implied in each.

The *Bhagavad Gita* speak of Samkhya (rational philosophy) and Yoga (dialectical discipline) as the same. This categorical assertion is found explicitly stated in Chapter V, verses 4 and 5,* but the subtle interrelation between the way of pure reason and the way of personal mysticism has remained puzzling even to commentators and critics.

When the sun shines the stars fade out of sight, but they are still there in the firmament. Buddhism, by giving primacy to reason and overt logic, brought the critical faculty to bear on the ancient background of Indian spirituality. In terms of pure duration day and night are but aspects of the same flowing time. Hinduism or the Upanishadic way of life and Buddhism could be looked upon as the dialectical counterparts of the same central spiritual human value that knows no duality.

On the Indian soil, the eclipse of the outward religious expression called Buddhism, followed in the wake of the changing political history of India. The supremacy of Buddhist kings passed, about the time of Harsha (6th-7th century), into the hands of new dynasties which in many cases were not opposed to Buddhism. In fact the period of Harsha's rule was exactly the one in which Sanskrit civilization flowered and put forth its best blossoms. It is known as the golden period of Indian civilization and everything, including Buddhism, was subjected to drastic revaluation and restatement.

*"That Samkhya and Yoga are distinct, only children say, not the well-informed (pandits); one well-established in any one of them obtains the result of both.

"That status attained by men of Samkhya (persuasion) is reached also by those of the Yoga (persuasion): Samkhya and Yoga as one, he who thus sees, he (alone) sees."

NAGARJUNA ON NIRVANA

Insoluble are antinomic views
Regarding what exists beyond Nirvana,
Regarding what the end of this world is,
Regarding its beginning.

Since everything is relative, we do not know
What is finite and what is infinite,
What means finite and infinite at once,
What means negation of both issues.

What is identity, and what is difference?
What is eternity, what none-eternity,
What means eternity and none-eternity together,
What means negation of both issues?

Bliss consists in the cessation of all thought,
In the quiescence of plurality,
No separate reality was preached at all,
Nowhere and none by the Buddha!

Sanskrit culture at this period was a melting-pot in which all the best was fused together for a fresh expression. This expression did burst out, shedding its light uniformly over India and over what is known as Greater India beyond the seas. The prevailing pattern of Indian thought depends largely on this synthesis.*

One who understands Buddhism in this way truly understands it. The monasteries of the *bhikkhus* (begging monks) of Buddhism which received generous patronage from Buddhist rulers gradually became transformed into the *sannyasi ashramas* of India. The Upanishadic pattern of behaviour of the *bhaikkhachari* (wandering mystic) was revived by Shankaracharya (9th century). This great Guru was able to revalue and restate even Buddhist doctrine in such a way as to raise the suspicion of the orthodox on both sides. The swamis of India began to receive the honour due to kings and the tradition survives to this day.

* Readers are referred to the account given by Mrs. Gertrude Emerson Sen in *The Pageant of India's History* (Longmans, 1948, p. 262). She describes how King Harsha touched the feet of the Buddhist visitor Yuan Chwang, and how a great scholastic debate was held, which was followed by both Harsha and another king, Kumara, accompanied by Yuan Chwang, marching with all their great company of pandits and followers, to the capital city of Kanauj. The stamp of this recognition of spiritual leadership, Hindu or Buddhist, has continued among intelligent Indians to the present day.

Turning the Wheel of the Dharma

NOTE: Rather than give this first teaching of the Buddha disjunct, we are placing it in its biographical context. The teaching here is accepted by Buddhists of all schools. Editorial comments in brackets.

"To whom shall I preach the Doctrine first?" thought the Great Buddha, "Who will understand the Doctrine easily?" And the Blessed One thought, there is Alarakama (his first teacher); he is clever, wise and learned. He will easily understand the Doctrine. But he learnt that Alarakama was dead. He then thought of Uddaka Ramaputra (his next teacher), but he too was dead. He then thought of his five old companions in austerities (who had left him when he gave up austerities), and so he directed his steps towards the holy city of Benares where they now lived.

The naked Upaka: Upaka the naked ascetic (possibly related to the *digambara* "sky-clad" Jaina line) saw the Blessed One travelling on the road from Gaya to Benares, and said: "Your countenance, Friend, is serene. Your complexion is pure and bright. In whose name, Friend, have you retired from the world? Who is your Teacher? Whose doctrine do you profess?"

"I have overcome all foes," replied the Buddha. "I am the Enlightened. I am free from stains in every way. I have left everything and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom shall I call my Master? I have no Teacher. No one is equal to me. I am the Holy One in this world. I am the highest Teacher. I have gained peace and have obtained nirvana. To found the Kingdom of Righteousness, I go to the holy city of Benares. I will beat the Drum of Immortality in the darkness of this world."

"You profess then, Friend," said Upaka, "to be the holy, absolute Jina?" (The same as Jaina, the Victorious One.)

"All Jinās" replied Buddha, "who have reached the extinction of *asavas* (animal breaths, instincts, cf. Greek word *asthma*) are like myself. I have conquered all states of sinfulness. Therefore, Friend, I am the Jina." "It may be so, Friend," said Upaka, who shook his head, took another road, and went away.

The deer-park: Then the Blessed One, wandering from place to place, came to Benares, and went to the deer-park, where the five ascetics, his old companions, lived. They saw the Blessed One coming from a distance. They said to one another, "Friends, there comes the Shramana (the ascetic) Gautama who now lives in luxury and who has given up his austerities. Let us not salute him, nor rise from our seats, nor take his bowl and his robe from his hands. But let us put here a seat. If he likes, let him sit down."

But when the Blessed One came near, they would not stick to their promise and went forth to meet him. One took his bowl and his robe; another prepared a seat; another brought water for washing his feet; the fourth brought a foot stool, and the fifth a towel. Then the Blessed One sat down and washed his feet. Then they asked, "Whence are you coming, Friend Gautama?"

"O, ascetics," said the Buddha, "do not address the Tathagata (the Absolutist, opposed to *Johagatha* or Relativist) by his name and as a friend. The Tathagata is the holy absolute Sambuddha (One of neutral vision). Listen to what I say, O ascetics. I have acquired immortality. I will teach you—to you I will preach the Doctrine. If you walk in the way I show you, you will soon acquire the Truth, having yourselves known it and seen it face to face."

"By those observances you performed," they said, "by those practices, Friend Gautama, by those austerities—you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. Now that you are living in luxury, having given up your austerities, how will you be able to obtain power surpassing that of men and the superiority of full and holy knowledge and insight?"

"The Tathagata," replied the Buddha, "does not live in luxury; he has not given up exertion; he has not turned to an abundant life. Do you think, O ascetics, I ever spoke to you in this way before today?"

"No, you have not," they said.

The Eightfold Path: "Then, O ascetics," said the Buddha, "listen to me. There are two extremes which the man who has given up the world ought not to follow:—the habitual practice on the one hand, of those things whose attraction depends upon the passions and specially of sensuality—a low and vulgar way of seeking satisfaction—unworthy,

unprofitable, and not only for the worldly-minded;—and the habitual practice, on the other hand, of asceticism and self-mortification which is painful, unworthy and unprofitable.

“There is a Middle Path avoiding these two extremes, discovered by the Tathagata—a Path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher Wisdom, to full enlightenment and to nirvana.

“What then, is that Middle Path? Verily it is this Noble Eightfold Path; that is to say:

- | | |
|------------------------------------|---------------------------------|
| “Right or proper seeing, | “Right or proper mode of life, |
| “Right or proper attitude of mind, | “Right or proper striving, |
| “Right or proper talking, | “Right or proper reflection, |
| “Right or proper activity, | “Right or proper contemplation. |

The four Noble truths : “Birth is painful; decay is painful; disease is painful; death is painful. Union with the unpleasant is painful; the separation from the pleasant is painful. In brief the five ego-branches (*skandhas*, namely (1) bodily form with the sense organs; (2) sensations; (3) stimuli-response; (4) wilful tendencies; (5) consciousness as a separate ego) which spring from attachment are painful.

“This is the Noble Truth concerning suffering.

“Now the Noble Truth concerning the origin of suffering is that thirst or craving causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, and now there; that is to say, the craving for the gratification of the passions, or the craving for a future life, or the craving for success in the present life.

“Now this is the Noble Truth concerning the destruction of suffering. It is the destruction of this very thirst, whereby no passion remains—the laying aside of, the getting rid of, and being free from, and no longer harbouring any more this thirst.

“Now the Noble Truth concerning the means which lead to the destruction of sorrow, the cessation of pain. This is the Eightfold Path (given above)

“And so this knowledge and this insight has arisen within me. Unshakeable is the emancipation in my heart. This is my last existence. There will now be no re-births for me.”

It was the aged Kondanya who first openly gave his adhesion to the Buddha; but the others also, after many talks with him—sometimes separately and sometimes together—soon accepted in its entirety his Plan of Salvation.

Thus the Wheel of the Way of the Buddha was set turning by the Tathagata.

The Buddha and Women

Like all great Teachers, the Buddha was wise in his dealings with women. He had himself been a married man and although advising his weak disciples like Ananda to avoid meeting women, he himself had a free and easy way in their company. Here are two examples from the records.

The Troublesome Sujata: On one of his begging excursions, the Buddha came to the house of his wealthiest and most liberal admirer, the great merchant Anatpinda. Hearing loud conversation and wrangling, he asked, "Why are the people screaming and crying in your house? One would think fishermen had been robbed of their fish!"

Anatpinda poured out his grief. A daughter-in-law of a rich house had come into his family. She would not listen to her husband or to her parents-in-law, and she declined to show due reverence to the Buddha.

The Buddha called her, "Come here, Sujata." She came to him and said "Yes, sir."

He said to her, "There are seven kinds of wives that a man may have, Sujata. Do you know what they are? One resembles a murderer, another a robber, another a mistress, another a mother, another a sister, another a friend, and another a servant. These, Sujata, are the seven kinds of wives that a man can have. Which kind are you?"

Then Sujata, forgetting all her obstinacy and pride, asks deferentially, "O, sir, I don't understand the meaning of what you have said in brief. Please tell me its full meaning."

Then the Buddha described to her in detail the seven kinds of wives. "And what kind among them are you, Sujata?"

"From this day forward," said Sujata, "I may be esteemed as one who is to her husband a wife who resembles a servant."

Dinner with Ambapalli, the Mango girl: The courtesan Ambapalli heard that the Blessed One had arrived at Vesali and was staying at her mango grove. She went in a carriage as far as the ground was passable for a carriage. There she alighted, and proceeded on foot to the place where the Blessed One was, and took her seat respectfully on one side. And when she was thus seated, the Blessed One instructed, incited and gladdened her with religious discourses. Then



KWAN-YIN

For millions in the Far East the supreme value that the Buddha represents has been given the lovely form of a motherly figure who protects and saves.

she addressed the Blessed One and said, "May the great Lord do me the honour of taking his meal together with the brethren at my house tomorrow." The Blessed One gave his consent by silence.

The Lichhavi nobles of Vesali, when they heard that the Great One had arrived in their city, hastened towards the mango grove to invite him to dine at their place. But on their way they heard that the courtesan Ambapalli had secured that honour. They therefore went to her home and said, "O Ambapalli, give up this meal to us for a hundred thousand." But Ambapalli replied, "My Lords, were you to offer all Vesali, I would not give up this feast."

Saying, "We are outdone by this Mango girl," they went to meet the Blessed One with depressed hearts. Bowing at his feet they said, "May the Blessed One do us the honour of taking his meal together with his disciples at our house." And the Blessed One replied, "I have promised to dine with Ambapalli the courtesan." The nobles went away disappointed and sad.

The Blessed One robed himself early in the morning and took his bowl and went with the brethren to the place where Ambapalli's dwelling house was; and when he had come there, he seated himself in the seat prepared for him. And Ambapalli the courtesan, placed the sweet rice and cakes before the Order, with the great Buddha at their head, and waited upon them, and pressed food till they refused.

And when the Blessed One had quite finished his meal, the courtesan had a low stool brought and sat down at his side and addressed the Blessed One and said, "Lord, I present this mansion to the Order," and the Blessed One accepted the gift.

Kindness to Life

By GURU NARAYANA

In following the ancient pattern of spirituality common to all the great Teachers of humanity, including India, the Guru Narayana (1854-1928) could be said to be "orthodox." At the same time, by revising that spirituality and removing its accretions of absurdity, he was also, like the Buddha, most "heterodox." Ethics arises directly out of the contemplation of the universal. Thus the universal becomes also the rational. Such a universal vision not only implies a unitive outlook on all humanity, a "seeing" beyond caste, community, nation and state, but extends unitively even to non-human life—to all living creatures, ants, elephants, cats, dogs, ducks, sparrows, etc. In this poem, translated from the Malayalam (Jiva-Karunya-Panchakam) by the author's disciple, the Guru Natarajan, we get a glimpse of a giant-hearted realist, at once tender and with humour also.

I

All are of one Self-fraternity.
Such being the dictum to avow;
In such a light how can we take life,
And devoid of least pity go on to eat?

[Here the appeal is to *a priori* reasoning. "Pity" has its own reason, as a high human value. Our common unity, viewed either through faith, as being of one God, or through science, as being biologically equal, is given its rational sequel.]

II

The non-killing vow is great indeed,
And greater still, not-eating to observe;
All in all, should we not say, O men of righteousness,
Even to this amounts the essence of all religions?

[Buddhism, Jainism and the higher forms of Hinduism, all have non-hurting (*ahimsa*) and vegetarianism, as an ethical principle. Even Christianity and Islam have certain days of abstention from animal food. The appeal to men of righteousness addresses those who think beyond the social or religious field.]

III

If killing were applied to oneself,
Who, as a favour, would treat such a dire destiny?
As touching all in equality, O ye wise ones,
Should that not be our declaration for a regulated life?

[Here the appeal is to *Dharmyam*, "for a regulated life." Group life has to reflect what we would think good applied to ourselves. How would you like to be killed? is the practical problem.]

IV

No killer would there be if no other to eat there was—
Perforce, himself must eat!
In eating thus abides the cruder ill
In that it killing makes.

[Here is a direct hit at butchery as a profession. Killing is killing, whether one has done it oneself or someone else has done it for one. The eater of the flesh is an accomplice of the butcher; indeed he is more responsible, since it is for his sake that the butcher exists.]

V

Not-killing makes a human good—
Else an animal's equal he becomes.
No refuge has the taker of life,
Although to him all other goods accrue,

[The verses conclude with an appeal to reason. For the pleasure of the palate or for the joy of the hunt, man is no better than a hunting, killing animal. A man may have all the virtues, but if he shows no respect for life, the values that make for grace are lacking.]

IMPARTIALITY

This extract is from one of the most famous of the texts of Chinese and Japanese Buddhism, the *Saddharma Pundarika Sutra*, "The Lotus of the True Way."

HEARKEN to me, ye hosts of gods and men; approach to behold me: I am the Tathagata, the Lord, who has no superior, who appears in this world to save. To thousands of kotis (*a koti is ten million*) of living beings I preach a pure and most bright law that has but one scope, to wit, deliverance and rest.

I preach with ever the same voice, constantly taking enlightenment as my text. For this is equal for all; no partiality is in it, neither hatred nor affection. I am inexorable, bear no love nor hatred towards anyone, and proclaim the law to all creatures without distinction, to the one as well as the other.

I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral; for the depraved as for those who observe the rules of good conduct, for those who hold sectarian views and unsound tenets as for those whose views are sound and correct. I preach the law to the inferior in mental culture as well as to persons of superior understanding and extraordinary faculties; inaccessible to weariness, I spread in season the rain of the law.

The Cream of the Dhammapada

This is one of the earliest collections of sayings of the Buddha, arranged in a series of 26 chapters. It forms part of the Sutta Pitaka (the Sermon Basket) of the Tripitaka (Three Baskets of Buddhist records) which are accepted as "canonical" by the Theravada. We give a selection from each chapter, with the appropriate headings.

The Twin Verses: All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

He abused me, he beat me, he defeated me, he robbed me—in those who harbour such thoughts hatred will never cease.

For hatred does not cease by hatred at any time: hatred ceases by love—this is an old rule.

Earnestness: Earnestness is the path of nirvana, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.

Thought: As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.

Flowers: As the bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village.

Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.

The Fool: "These sons belong to me, and this wealth belongs to me." With such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?

The Wise Man: If you see a man who shows you what is to be avoided, who administers reproofs, and is intelligent, follow that wise man as you would one who tells of hidden treasures; it will be better, not worse, for one who follows him.

Well-makers lead the water wherever they like: fletchers bend the arrow: carpenters bend a log of wood: wise people fashion themselves.

The Venerable: There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

They exert themselves with their thoughts well-collected, they do not tarry in their abode; like swans who have left their lake, they leave their house and home.

The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

The Thousands: Even though a speech be a thousand (of words),

but made up of senseless words, one word of sense is better, if a man hears, he becomes quiet.

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

Evil: If a man commits a sin, let him not do it again; let him not delight in sin; the accumulation of evil is painful.

If a man does what is good, let him do it again; let him delight in it: the accumulation of good is delightful.

Punishment: All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmin, a Shramana (ascetic), a Bhikshu (begging monk).

Old Age: A man who has learnt little, grows old like an ox; his flesh grows, but his wisdom does not grow.

Looking for the maker of this tabernacle, I have run through a course of many births, not finding him; and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridgepole is sundered; the mind, approaching Egolessness has attained to the extinction of all desires.

Self: Self is the lord of self, who else could be the lord? With self well subdued, a man finds a lord such as few can find.

Let no one forget his own duty for the sake of another's, however great; let a man, after he had discerned his own duty, be always attentive to his duty.

The World: Look upon the world as you would on a bubble, look upon it as you would on a mirage: the king of death does not see him who thus looks down upon the world.

The Buddha: Difficult to obtain is human birth, difficult is the life of mortals, difficult is the hearing of the true Righteousness (dharma), difficult is Buddhahood.

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of all the Buddhas.

Happiness: We live happily indeed, not hating those who hate us! among men who hate us we dwell free from hatred!

Hunger is the worst of diseases, the elements of the body the greatest evil; if one knows this truly, that is nirvana, the highest happiness.

Pleasure: He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation.

Let therefore, no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing, have no fetters.

Anger: He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Impurity: The taint of prayers is non-repetition; the taint of houses, non-repair; tainted are all evil ways in this world and in the next.

But there is a taint worse than all taints—ignorance is the greatest taint. O Bhikkhus! throw off that taint, and become taintless.

The Just: A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and guides others, not by violence, but by the same law, being a guardian of the law and intelligent, he is called just.

A man is not an elder because his hair is grey; his age may be ripe but he is called "Old-in-vain."

A man is not a Muni (silent recluse) because he observes silence if he is foolish and ignorant; but the wise who, as with the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

The Way: The best of ways is the eightfold; the best of truths the fourfold; the best of virtues passionlessness; the best of men he who has eyes to see.

You yourself must make an effort. The Tathagatas (Those who go the way of Suchness) are only preachers.

Miscellaneous: If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure, and look to the great.

The Downward Course: He who says what is not goes to hell; he also, who, having done a thing, says I have not done it. After death both are equal; they are men with evil deeds in the next world.

Four things does a reckless man gain who covets his neighbour's wife—demerit, an uncomfortable bed, thirdly, punishment, and lastly, hell.

The Elephant: Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an elephant sunk in mud.

Thirst: The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

Give up what is before, give up what is behind, give up what is between, when thou goest to the other shore of existence; if thy mind is altogether free, thou will not again enter into birth and decay.

The Bhikshu: He who controls his hand, he who controls his feet, he who controls his speech, he who is well-controlled, he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu.

Rouse thyself by thyself, examine thyself by thyself; thus self-protected and attentive wilt thou live happily, O Bhikshu!

For Self is the lord of self, Self is the refuge of self; therefore curb thyself as the merchant curbs a noble horse.

The Brahmin: A man does not become a Brahmin by his plaited hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a Brahmin.

I do not call a man a Brahmin because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor, who is free from all attachments, him indeed I call a Brahmin.

Him indeed I call a Brahmin who in this world, having abandoned all desires, travels about without a home, and in whom all concupiscence is extinct.

Him I call indeed a Brahmin who calls nothing his own.

Bodhi-Dharma

THROUGHOUT Buddhist China and Japan there are innumerable portraits such as the one given here. They all represent that spiritual "tough guy" Bodhi-Dharma. He was the Founder of Ch'an Buddhism.

Ch'an is the Chinese for Dhyana, a Sanskrit word meaning "Mind-fixed," "meditative thinking," "contemplation". The Japanese word is Zen. From the Chinese records we learn that Bodhi-Dharma was the third son of a South Indian king. He was born in Conjeevaram (Kanchipuram) and studied Buddhism under Prajnatarā, for 40 years. He eventually became the 28th Patriarch of Buddhism in India and when his teacher died, he sailed for China, arriving in A.D. 520.

The Emperor Wu invited him to the capital, the modern Nanking. The Emperor, a very devout Buddhist, began to boast of his meritorious deeds. "I have built many temples and monasteries," he said; "I have copied the holy books of the Buddha. I have made thousands Bhikkhus and Bhikkhunis. Now what in my merit?" The fierce-eyed visitor answered: "None whatever, your Majesty!" The Emperor, shook, tried again. "What do you consider the first principle of the Dharma?" he asked. "Vast Emptiness, and nothing holy therein," was the answer. "Who then," asked the Emperor, deeply puzzled, "now confronts me?" "I have no idea," said the Patriarch.

Ch'an, or Zen, bids well to become very popular in Western countries. Bodhi-Dharma's extended ear-lobes with the massive gold rings are found among the Shiva samnyasins also to this day. No account of Buddhism could afford to omit him and his major role (along with many others it is true) in the establishment of the teaching of the Buddha in the world. Bodhi-Dharma's teaching has been summed-up as follows:

A special transmission outside the texts;
No dependence upon words and letters;
Direct pointing to the Self of man;
Seeing into one's own nature.



The Six Ways of Practising Faith

By ASHVAGHOSHA

The extract below is from The Awakening of Faith in the Mahayana (Mahayana Shradhotpadda Shastra), the first of the Buddhist books brought from India to be block-printed in China. The author lived in the first century, and was a dramatist and poet in Sanskrit. Only the Chinese version of this work exists.

T H E R E are six ways of practising faith :

First, the Way of Charity : The purpose of this practice is to eradicate one's own stinginess and cupidity. To effect this one should train oneself to be generous. If anyone comes to one begging, one should give him money or things as he has particular need, with discretion and kindness, as much as one can up to one's ability and the other's need, so that the begging one may be relieved and go away cheerful. Or if the disciple come upon one in danger or hardship or an extremity of any kind, he should encourage him and help him as much as he can. Or if one should come seeking instruction in the Dharma, he should humbly and patiently interpret it to him, using expedient means, as much as he can interpret with clarity according to his ability. The disciple should practise charity simply and unostentatiously, with no ulterior motive in mind of ambition, self-interest, reward or praise, keeping in mind only this, that the giving and receiving shall both tend in the direction of enlightenment for them both alike and equally.

Second, the Way of Keeping the Precepts : The purpose of this practice is to get rid of all selfish grasping after comforts, delights and self-interests. It means not to kill any sentient being, not to steal, not to commit adultery, not to deceive nor slander, nor to utter malicious words, nor to flatter. If he is a layman, it means keeping away from all greedy actions, envy, cheating, mischief, injustice, hatred, anger, and all heretical views. If he is a bhikshu, it means he should avoid all vexatious and annoying acts; he should keep away from the turmoil and activities of the worldly life and live in solitude and quietness, practising begging and disciplining himself to be content with the least desires. He should feel regret over any slight fault and should always act with prudence and attentiveness. He should not neglect any of the Lord Tathagata's instructions, and should always be ready to defend anyone suffering under suspicion or slander so as to restrain them from falling into further evil.

Third, the Way of Patience : This means to practise patience when vexed or annoyed by others and to restrain any rising thoughts of ill-will or vengeance. It means being patient when overtaken by any affront

to one's pride, personal losses, criticisms or praise, or flattery; it means being patient and undisturbed by either happiness or suffering, comfort or discomfort.

Fourth, the Way of Zeal : The purpose of this discipline is to restrain oneself from yielding to temptations to laziness and weariness. It disciplines one not to relax one's effort when he meets success and praise, but ever to renew one's resolution to seek enlightenment. It should strengthen one to keep far away from temptations to timidity or false modesty. One should ever remember past sufferings borne because of evil committed carelessly and to no benefit to himself, and by these recollections to renew

HOMMAGE TO THE BUDDHA

IN this world of storm and strife, hatred and violence, the message of the Buddha shines like a radiant sun. Perhaps at no time was that message more needed than in the world of the atomic and hydrogen bomb. Two thousand and five hundred years have only added to the vitality and truth of that message. So on this memorable occasion while we pay homage to the Buddha, let us remember that immortal message and try to fashion our thoughts and actions in the light of that teaching. So we may face with equanimity even the terrors of the atomic bomb age and help a little in promoting right thinking and right action.

JAWAHARLAL NEHRU

his zeal and perseverance to make diligent practising of all kinds of meritorious and virtuous deeds that will benefit both others and himself and keep himself free from suffering in the future. In spite of his being a bhikshu he may be suffering from unnatural karma of previous lives and thus still be open to the attacks of evil influences, or still be entangled in worldly affairs, or the responsibilities of a family life, or under some chronic illness or disability. In the face of all such burdensome hindrances, he should be courageous and zealous and unceasingly diligent in his practice during the day, and in the six watches of the night should be on his guard against idle thoughts by constantly repeating adorations to all the Buddhas with zeal and sincerity, beseeching the Buddhas to abide in the world to turn the Dharma wheel, to support all right efforts to practice, to encourage all kind acts, to awaken faith in the faithless, to encourage right vows, and to return all merit for the enlightenment of all sentient beings. Unless one is zealous and persevering in his practice, he will not be able to keep himself from increasing hindrances to cultivating his root of devotion.

Fifth, the Way of Tranquillity : The purpose of this discipline is twofold, to bring to a standstill all disturbing thoughts, and all discriminating thoughts are disturbing; to quieten all engrossing moods and emotions

so that it will be possible to concentrate the mind for the practice of meditation and realization, and thus to be able to follow the practice willingly and gladly. Secondly, when the mind is tranquillized by stopping all thought, to practise "reflection" or meditation not in a discriminating way but in a more intellectual way of realizing the meaning and significance of one's thoughts and experiences, and also to follow this part of the practice willingly and gladly. By this twofold practice of "stopping and realizing," one's faith, that is already awakened, will become developed and gradually the two aspects of this practice will merge into one another—the mind perfectly tranquil but most active in realization. In the past, one naturally has had confidence in one's faculty of discrimination, but this is now to be eradicated and ended.

For those who are practising "stopping," they should retire to some quiet place, or better, live in some quiet place, sitting erect, and with earnest and zestful purpose seek to quiet and concentrate the mind. While one may at first think of his breathing, it is not wise to continue it very long, nor to let the mind rest on any particular appearances or sights, or conceptions arising from the senses, such as the primal elements of earth, water, air, fire and ether, nor to let it rest on any of the lower mind's perceptions, particularizations, discriminations, mood or emotions. All kinds of ideation are to be discarded as fast as they arise; even the notions of controlling and discarding are to be got rid of.

One's mind should become like a mirror, reflecting things; not judging them, nor retaining them. Conceptions of themselves have no substance; let them arise, and pass away unheeded. Conceptions arising from the senses and lower mind will not take form of themselves, unless they are grasped by the attention, but if they are ignored there will be no appearing and no disappearing. The same is true of conditions outside the mind; they should not be permitted to engross one's attention nor hinder one's practice. As the mind cannot be absolutely vacant, as thoughts arising from the senses and discriminating mind are discarded and ignored, one must supply their place by right mentation.

The question then arises, what is right mentation? The reply is, right mentation is the realization of the mind itself, of its pure undifferentiated Essence. Even when we sit quietly with the mind fixed on its pure Essence, there should be no lingering notions of self, of self-realizing, or any phenomena of realization. Pure Mind-Essence is ungraspable of any rising or appearing of individuation.

Sixth, the Way of Wisdom: The purpose of this discipline is to bring one into the habit of applying the insight that has come to him by the preceding ways of discipline. Even when one is rising, standing, walking, doing something, stopping, one should constantly concentrate his mind on the act and the doing of it, and not on his relation to it or its character or its value. One should think: "there is walking, there is doing, there is stopping, there is realizing," not "I am walking, I am doing this, it is a good thing, it is disagreeable, it is I who am gaining merit, it is I who am realizing how wonderful it is." Then come vagrant thoughts, feelings of

elation or defeat or failure and unhappiness.

Instead of all this one should simply practise concentration of the mind on the act itself, understanding it to be an expedient means for attaining tranquillity of mind, realization, insight and wisdom, and to follow the practice in faith, willingness and gladness. After long practice, the bondage of old habits becomes weakened and disappears, and in its place appears confidence, satisfaction, awareness and tranquillity.

What is this practice of wisdom intended to accomplish? There are three classes of conditions that hinder one from advancing along the path to enlightenment: first, the allurements arising from the senses and external conditions and the discriminating mind; second, the inner conditions of the mind, its thoughts desires and moods; these the earlier practices are designed to eliminate. The third class are the instinctive and fundamental, insidious and persistent urgings, the will-to-live and enjoy, the will-to-protect one's life and personality, the will-to-propagate, which give rise to greed and lust, fear and anger, infatuation and pride of ego. The practice of the Wisdom Paramita is designed to control and eliminate these fundamental and instinctive hindrances. By means of it the mind gradually becomes clearer, more luminous, more peaceful. Insight clears, faith deepens and broadens, until they merge into the inconceivable Samadhi of the Mind's Pure Essence. As one continues the practice of wisdom, one less and less yields to thoughts of comfort or discomfort; faith becomes surer, more pervasive, beneficent, joyous, and fear of retrogression vanishes.

But do not think that these consummations are to be attained easily or quickly; many rebirths may be necessary, many asamkhyas of kalpas may have to elapse. So long as doubt, unbelief, slanders, evil conduct, hindrances of karma, weakness of faith, pride, laziness, a disturbed mind, persist, or their shadows linger, there can be no attainment of the Samadhi of the Buddhas. But once attained, in the luminous brightness of highest Samadhi, one will be able to realize with all the Buddhas, the perfect unity of all sentient beings with Buddhahood's Dharmakaya (Body of Truth). In the pure Dharmakaya, there is no dualism, neither shadow of differences. All sentient beings, if they are able to realize it, are already in Nirvana. The Mind's Pure Essence is Highest Samadhi. The Mind's Pure Essence is *anuttara-samyak-sambodhi*, is Prajna Paramita, Highest Perfect Wisdom.

WORLD CITIZEN IN INDIA

VALUES extends a warm welcome to First World Citizen GARRY DAVIS who has come to India expressly to visit the Guru Natarajan. The Government of India is the first State to recognize the World Passport which he designed for all de facto citizens of the world.

Milarepa's Song of Forgetting

The author of this hymn of self-realization was the greatest Yogi of Tibet. He was born in 1052 and lived to be 84 years of age. He was converted to the Buddhist way of life by Marpa who was third in succession in the line of the Kargyupta Gurus. Here we see a beautiful blending of many schools of wisdom, flourishing on the roof of the world.

Obeisance to the honoured Feet of Marpa the Translator!
May I be far removed from arguing creeds and dogmas.
E'er since my Lords Grace entered in my mind,
My mind hath never strayed seeking various distractions.
Accustomed long to contemplating Love and Pity,
I have forgot all differences between myself and others.
Accustomed long to meditating on my Guru as enhaloed o'er my head,
I have forgot all those who rule by power and prestige.
Accustomed long to meditating on my Guardian Gods as from myself
inseparable,
I have forgot the lowly fleshly form.
Accustomed long to meditating on the Whispered Chosen Truths,
I have forgot all that is said in written and printed books.
Accustomed, as I've been, to the study of the Common Science,
Knowledge of erring ignorance I've lost.
Accustomed, as I've been, to contemplating the Three Bodies* as
inherent in myself,
I have forgot to think of hope and fear.
Accustomed, as I've been, to meditating on this life and the future life
as one,
I have forgot the dread of birth and death.
Accustomed long to studying, all by myself, mine own experiences,
I have forgot the need of seeking the opinions of friends and brethren.
Accustomed long to application of each new experience to mine
growth spiritual,
I have forgot all creeds and dogmas.
Accustomed long to meditating on the Unborn, the Indestructible and
the Placeless,
I have forgot all definitions of this or that particular Goal.
Accustomed long to meditating on all visible phenomena as the
Dharma-Kaya,
I have forgot all mind-made meditations.
Accustomed long to keep my mind in the Uncreated State of freedom,
I have forgot conventional and artificial usages.
Accustomed long to humbleness, of body and of mind,
I have forgot the pride and haughty manner of the mighty.
Accustomed long to regard my fleshy body as my hermitage,
I have forgot the ease and comfort of retreats in monasteries.
Accustomed long to know the meaning of the Wordless,
I have forgot the way to trace the roots of verbs and source of words
and phrases.

* The *Tri-Kaya*, comprising the Body of Righteousness, the Body of Total Bliss and the Body of Incarnation.

The Ten Causes of Regret

By GAMPO-PA*

THE devotee seeking Liberation and the Omniscience of Buddhahood should first meditate upon these ten things which are causes of regret:

1. Having obtained the difficult-to-obtain, free and endowed human body, it would be a cause of regret to fritter life away.
 2. Having obtained this pure and difficult-to-obtain, free and endowed human body, it would be a cause of regret to die an irreligious and worldly man.
 3. This human life in the Kali-Yuga (Age of Darkness) being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.
 4. One's own mind being of the nature of the Dharma - Kaya (Body of Truth or Righteousness), uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.
 5. The holy Guru being the Guide on the Path, it would be a cause of regret to be separated from him before attaining enlightenment.
 6. Religious faith and vows being the vessel which conveyeth one to emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.
 7. The Perfect Wisdom having been found within oneself by virtue of the Guru's Grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.
 8. To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.
 9. Inasmuch as all beings are our kindly parents, it would be a cause of regret to have aversion for and thus disown or abandon any of them.
 10. The prime of youth being the period of development of the body, speech and mind, it would be a cause of regret to waste it in vulgar indifference.
- These are the Ten Causes of Regret.

—From *The Rosary of Precious Gems*.

* Gampo-pa was the disciple of Mila Repa (see facing page).

NOW!

Wishing to entice the blind,
The Buddha has playfully let words escape his
golden mouth;
Heaven and earth are ever since filled with entangling
briars.

O my good worthy friends gathered here,
If you desire to listen to the thunderous voice of the
Dharma.

Exhaust your words, empty your thoughts;
For then you may come to recognize this one essence.
Says Hui the Brother,
The Buddha's Dharma
Is not to be given up to merely human sentiments.

—DAI-O KOKUSHI

The World of Buddhahood

By JOHN SPIERS

BUDDHISM is called rational because it depends neither upon ritual nor revelation. But inasmuch as it deals directly with Buddhahood or enlightenment and recognizes the philosophic teacher or the principle of Guruhood, its background is Indian. The attempt to by-pass priest and deity, to place soul and heaven among the relative illusions to be abandoned, was a bombshell in the Indian world—and even elsewhere. At any rate it was too revolutionary to survive in purity in India.

The brahmin was only the nominal agent for the disappearance of Buddhism in India. The priest—raised always in India to brahmin status—was always ready to compromise. Shankara again is sometimes blamed for the decline of Buddhism. When he became popular, the brahmins adopted him. In his own time he was called a disguised Buddhist (*prachchhanna bauddhika*) because he too was in agreement with the Buddhist argument against Vedic ritual. But he was not so drastic as the Buddha in his absolutism. He adapted himself to Indian needs. Hence it was possible for the brahmins to adopt him. But all the same it is fairly true as R. F. Johnston says in *Buddhist China*, that "Buddhism lived on in India under the name of Vedanta."

If the brahmin and Shankara as causes of Buddhism leaving India can be dismissed, what about the Huns or Mohammedans? The iconoclastic Mohammedans may have cleared out the temples and burned down the Buddhist monasteries. They were opposed to *all* ritual. But ritualism remained because people wanted or needed ritual. So the Mohammedans too were not directly responsible. Buddhism declined because the people wanted ritual.

Ritual, however, needs an expert, a hieratic person, and the brahmin is such a person by profession, handing down his secret lore within the closed system of his own "guild" or group. By the time of Shankara the brahmin switched over from purely Vedic religion to others more popular, where he could thrive, such as the Bhagavata religion of devotion, Vaishnavism and Shaivism. In the dialectical process between him and the people, and as a successful celestial

middleman, as a ritualist *par excellence*, he succeeded. He and these religions thrived, while the Buddhist way of life perished in India.

In *Buddhist India*, Prof. Rhys Davids has conclusively shown how little power the brahmins had at the time of the Buddha. It was not until Panini in far-off Kashmir, perhaps in the first century B. C. (certainly not before the time of Asoka, 3rd century B. C.) had fixed Sanskrit grammatically, that a medium was prepared for the brahmin (and others too of course) which later grew into the grand literary, religious and philosophic language it became during the Gupta age (3rd to 7th centuries A. C.)

Reasons for survival: There are two reasons for the survival of Buddhism in various parts of the world today. The Theravada (Doctrine of the Elders) with its accent on ethical injunctions (227 rules) lived on in Ceylon, Burma, Siam, etc., because there was a simple mass of people free from any rival system, who may not have had any philosophy until Buddhism arrived. Or, as in South India, the Theravada (like the simple Jaina rules) may have agreed with the ancient Tamil ethics upon which Buddhism easily grafted itself. The reason for Buddhism's survival today in the regions of northern Asia was because it was taken there by those who had learned how to adapt it to local backgrounds. The graftings there, on the Bon religion of Tibet, on the Tao mysticism of China and on the Shinto religion of Japan, embodying also something of Yoga and Tantra, Bhakti and other approaches in their manifestations, appear still unrecognizably baffling to the purist Theravadins. But the common unitive factor is there to be known by the common fruit when tasted apart from the "queer" trees on which it grows. The fruit is Buddhahood and the achievement of nirvana, ridding itself equally of rules and ritual, with no clinging of any sort.

It seems that Buddhism's survival depends also on the people to whom it appeals. It appeals to those of innocent simplicity and to those at the other extreme who are by temperament of the deepest learning and insight.

For other temperaments Buddhism is either like an advertisement for pure drinking water, banal and without interest; or its negation of every method except the logical in appraising the contemplative neutral fact of human enlightenment is asking too much.

The same Guru-pattern: So many Indian sentiments

are involved in the way of the Buddha that it is astonishing how distinctive his teaching has remained, Jainism and Buddhism both stem from a common pattern of non-social wanderers going away from civilization into the wilderness to meditate and resolve the problems of philosophy and life.

Many examples could be given of the common foundations of both the Buddhist and Jaina way of life. They use similar terms, such as *arhant* (one worthy of veneration), *jina* (spiritual conqueror) and *Tathagata* and *Tathagya* (one who goes the way of That, an Absolutist). The Jains used another word *Johagatha* (one who goes the way of the world, a Relativist). Both have a series of Five Vows (*pancha vratah*, or *pancha shila*) which include the most famous vow of *ahimsa* (non-hurting of life).

This tradition of spiritual searching was non-Aryan. The Buddha's father, the Raja Suddhodana, was furiously angry with Gautama for departing from the tradition of the *kshattriya* line as a ruler, and roundly scolded him for being a beggar in ochre robes. Gautama's reply was "This is the custom of my line." "What line are you talking about?" the king asked. "The line of the Buddhas" was the answer.

In the *Milinda Panha* the Buddha is reported as saying he had to rediscover this lost secret of the line of the enlightened teachers. Thus we have to place the Buddha within the framework of Guruhood with its dynasties of teachers of wisdom as these have been known in India from prehistoric times, and as outside the Vedic or religious field. Brahmins could come and did come into Buddhism as disciples, as they could come into the wisdom families of Gurus as we read in the Upanishads. In the *Gita*, for instance, the Guru there, Krishna is, like the Buddha, a warrior prince and not a professional priest (or brahmin in the social sense). Thus the Buddha must be understood as reaffirming in a drastically revised way, what Guruhood means, restating what such wisdom implies, stripping off excrescences and absurdities and in a new and tonic fashion, reformulating the almost lost Word.

It is strange how in spite of the innumerable arguments against fallacious views found in the early Buddhist records, there is no discussion of anything like a Vedic philosophy of life. For that we have to wait twelve centuries later for Shankara to discuss, to be followed by synthetic summations like the *Sarva Darsana Sangraha* (Epitome of Visions of Truth).

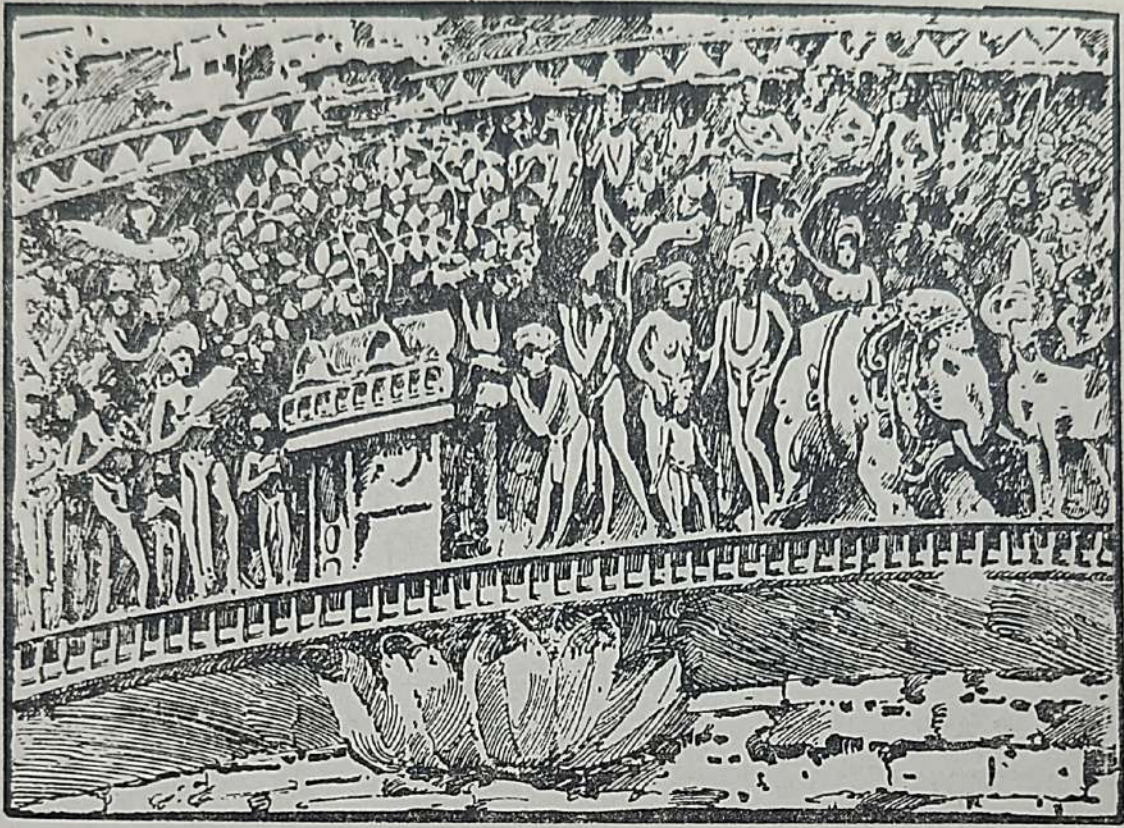
Memory recording : One reason is that nothing was committed to writing for several hundred years. It was the tradition to memorise all teachings. The Buddha himself advised it and picked out the experts in the various divisions of his philosophy who were best at the job. From the time of the first Buddhist Council in a cave at Rajagriha when, under the aged Kasyappa the First Patriarch, five hundred bhikkhus chanted together the Buddhist discourses, right down to the present the records have been recited by over eighty generations of bhikkhus. This recitation is continuing today at Rangoon, for instance, in a replica of the Rajagriha cave, where the World Buddhist Council is holding a two-year session.

This use of the human memory is distinctly Indian. In India there are thousands who can recite for hours by heart the great epics and legends and also the rare works of wisdom. India has conservatively employed this method of having human tape-recorders for the survival of its spiritual and religious teaching.

The second reason for the absence of arguments against Vedism in the Pali records can only be that the Vedic religion was without a basic formulated philosophy, until the time of Jaimini, who was certainly post-Panini. All the great *darshana* "systems" of Indian philosophy must belong to the Gupta age. Indeed the whole of Indian chronology is in need of thorough revision and far too much confusion ensues through ante-dating the Sanskrit side of Indian spirituality and religion.

Falsified history : Here we can quote Prof. Rhys Davids, the acknowledged top expert in Pali. He accuses the brahmins of faking and distorting history, "garbling the story of the past so as to make it tally with their own pretensions." (*Buddhist India*, chap. ix). The priests, he says, "persistently exaggerate ... how different is the colouring of the picture (of India) drawn by the Chinese pilgrims from that of the priestly artists. And we shall continue to have but a blurred and confused idea of Indian history unless and until, the priestly views are checked and supplemented by a just and proportionate use of the other views now open to research."

Since they were written, fifty years of research has further endorsed these words, the non-Aryan, pre-Vedic Indus Valley discoveries particularly. A great new era in Indian history will open when all the evidence is pulled out



This carving at Sanchi shows Asoka sending a branch of the Bo-tree to Ceylon. After 2,200 years, the tree is still alive and much venerated.

into the open, with internal evidence from all the works of both Sanskrit and the generally omitted Dravidian writings, is pooled, and comparisons made, in the linguistic field especially, with ancient Sumerian, Babylonian, Hittite and Aramaic.

Psychologists know that first impressions leave the deepest marks. It is known as conditioning. The Indian has a Pavlovian reflex about Sanskrit, hard to overcome. Even scholars such as Max Muller have fallen into this fatal scholastic ditch. One hundred years start in Sanskrit studies in Europe has had something of the same effect. But twenty-five years ago the discovery at Mohenjodaro and Harappa of the remains of a great culture and city life (which no invading Vedic people had) was the final evidence that toppled down the great edifice of antiquity built up by brahmin historians. Sanskrit like English, has many virtues, and just as it has taken time to wash out imperialist dirt from English, so it will take time to deodorize Sanskrit from the bad smell associated with it by those who have used it. Here we are not referring to caste injustices, but of a version of life which was philosophically and historically wrong. Could the Pope be expected to write an unbiased history of Calvinism, or the Moderator of the Church of Scotland be

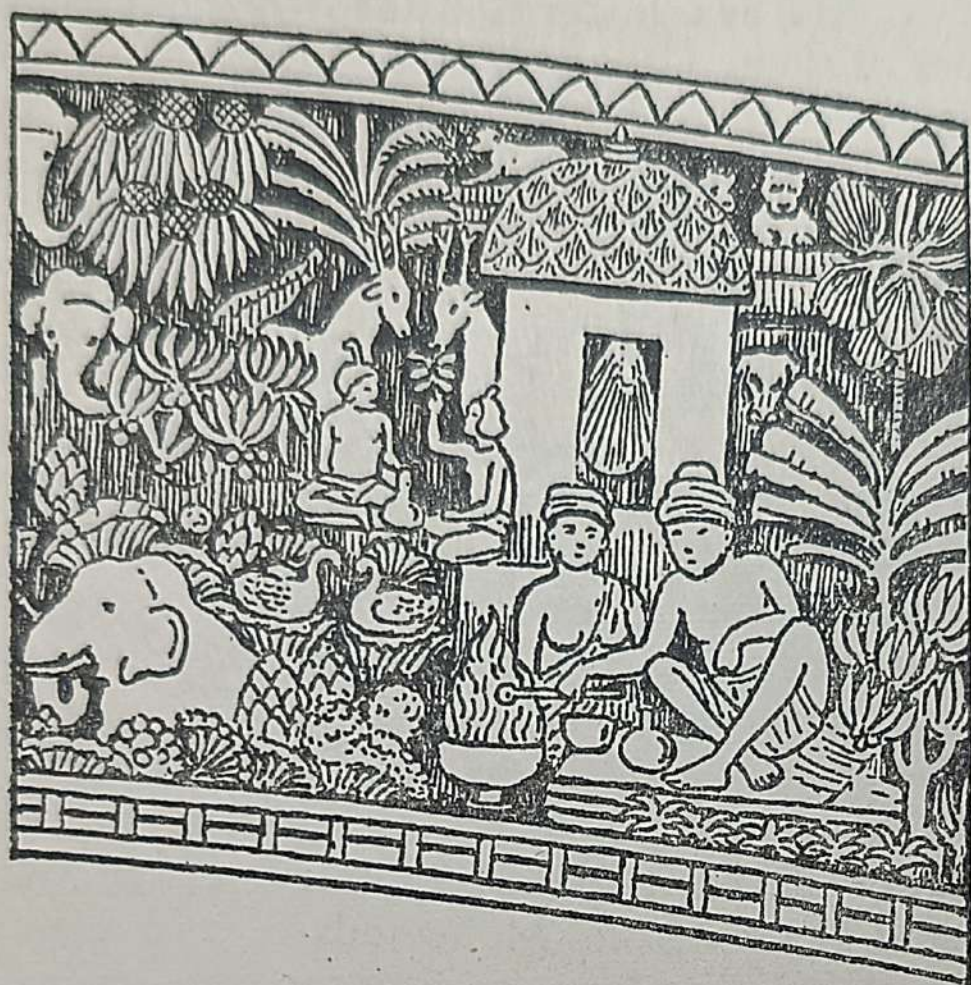
trusted to write a detached history of the Roman Catholic Church, or either of them a just history of Islam?

The early success of Buddhism in India therefore, and the lack of that philosophic opposition which later challenged it, must be that the finalized challenge came only when Sanskrit rose to prominence from seven to twelve hundred years after the time of the Buddha.

The tree and the robe: Buddhism has interwoven in it many pre-Aryan spiritual threads. Take for instance the Bo-tree, the peepal or religious fig. It is a tropical tree as common today in Southern Asia as the oak or chestnut or beech in Europe. For immemorial years this particular tree has had in the minds of the ancient peoples of these regions, a kind of spiritual symbiotic relationship with *homo yogensis*, the contemplative man. Models of this tree, as well as necklaces in gold, have been found in six-thousand year-old Ur of the Chaldees. The tell-tale long-pointed leaf is found inscribed on dozens of seals from Mohenjodaro, and painted on prehistoric pottery all along that 2,000-mile belt of territory from the Euphrates to the Indus. The tree and the yogi through the unrecorded millenia have become inseparable associates. A specific aroma of contemplation hovers around this tree whose leaves rustle in the faintest breeze.

Thus it was normal for the Buddha to sit under the sacred fig tree of India, and just as normal for Asoka to send a cutting to Ceylon. The Buddha was a contemplative following an antique tradition. For a similar reason too he wore the yellow dress of the contemplative. Like the fig tree, the flame-coloured dress was the answer to who or what are you. In silence the answer is known. "There goes the contemplative, the bhikkhu, the sadhu, the sannyasin, the brahmacharin . . ." Social inquiry ends.

Symbols of Suchness: The many symbols in Buddhism can nearly all be traced to a similar prehistoric contemplative tradition. The science of gestures, or *mudras*, the holiness of the feet of the Guru (it was against the tradition of early Buddhist art to show other than the two footprints of the Buddha), the great wheel of righteousness (later absorbed into the Vishnu religion), the "lucky" swastik, the pink lotus (the perfection of mundane life from which all the glorious values arise in mature splendour), the gentle and powerful elephant, the mysterious dragons or nagas, the serpents of mystery and esoteric lore, the deer (spirit of



The background of Buddhism is shown in this Sanchi carving of village life, where man easily fits into a world of animal life. A fire-sacrifice is being performed.

purified nature), the swan that flies strongly, high and alone, and many many others. All have depths of significance. All speak a language well known to the contemplative, impressing on the mind the numinous, the wonderful, the ultimate *raison d'être* of that non-intellectual nirvana that the intellect-shattering arguments of the Buddha and hundreds of perfected Gurus before and since have always taught. Thus man redeems himself from the tedious banality of necessary life with all its binding boredom and plaguing pain.

Thus Buddhism conforms to an ancient pattern of spirituality. These are the marks and seals of wisdom, a message ultimately conveyed by a sign of the hand, a glance of the eyes, all hoary insignia belonging to the supra-rational pole of which the stressed rationalism of Buddhist dialectics is the other counterpart.

Mantram, relics, art : The name is the numinous (*nomen est numen*). To know this, one has only to listen to the Pali recitation of the Buddhist vow "*Buddha msaranam gachchhami... Dhammam saranam gachchhami... Sangham saranam gachchhami...*" (I go to the Buddha for refuge; I go to the Righteous Way for refuge; I go to the Order for refuge...). And for millions of Tibetan Buddhists the numinous is evoked by repeating "*Aum, mani padme hum!*" ('Word of Ah-ness! O, the Jewel in the Lotus!'). Under the waving palms of

Ceylon and wafted by Himalayan mists, there is a peaceful release in such invocations. All these are worthy reminders of *Tathata* (Suchness or Thatness), while the Buddha called himself the Tathagata (the One who moves in the way of Suchness).

People of the most rationalist outlook visit the homes of their favourite poets and artists, and obtain personal joy in understanding the deep inward life of such heroic human beings. The enshrined relics of the Buddha and his saints must be viewed in the same way. There it may be a romantic atmosphere conjured up by the diary of Goethe, the manuscripts of Shelley. Here it is contemplative wonder which is stimulated. In both instances we have left behind the drab vulgarity of the business and money world.

In the same way Buddhist art, a vast word of beauty, from the Gandhara images, to the Amaravati marbles, from the frescoed walls of Ajanta to those of Tun Hwang in the Gobi, from the gay banners of Tibet to the ultimate miracle of the sublime silken landscape scrolls of China, has helped to remind humanity of the wonder behind the phenomenal, transforming the transitory thisness into the abiding immovable Suchness.

Asokism: India has identified herself with the Asoka wheel by placing it on her flag, has taken the Asoka lions as her official crest, and has recently even transformed the *Pancha Shila* (the Five Moral Rules) into contemporary politics. Whether this is a wish to undo what may be felt to be an injustice, or a wish to bank on the credit of Asoka for purposes of national prestige depends on one's point of view. But let it be remembered that Asokism is not Buddhism! Dr. Conze, in his book *Buddhism*, reminds us that Chinghiz Khan, according to an Uigur inscription of 1326, is on record as having been a Boddhisattva in a former birth! Asoka is easier to understand than the Buddha!

Puranic tendency: The religious life of India survives in the generic memory of the ordinary millions of villagers. Thousands of stories and folk tales have an amazing life almost unknown to the outside world. For thousands of years such stories, embellished, enriched and revalued by poets and religious teachers, have had a perennial vitality important for the survival of a practical philosophy. One of the oldest collections of such stories, maybe the oldest in the world, is the Buddhist *Jataka* tales, relating the incidents

of the past births of the Buddha and his disciples. The Buddha himself used myth and folklore in his teaching. It was maybe better to use it and give it a direction, rather than leave it to chance.

Today in India the *puranic* (myth and legend-making) bent of the Indian is accumulating round Gandhi. It will be one more *purana* added to the rest. Buddhists also have their *puranas*, of which Ashvaghosha's *Buddhacharita* (Biography of the Buddha) has been, with the *Jataka*, the inspiration of artists and poets of later years. These were the basis for Sir Edwin Arnold's *Light of Asia*. Here there are parallels to the Christian legends; Queen Maya's annunciation vision, the miraculous birth of the holy child in the Lumbini Gardens, the visit of wise men who come to worship the babe, and so on. Here we are on common myth-making ground where a great field of comparative research is possible.

It should be clear enough that the Buddha followed the deepest pattern of Indian life. While making his association of wisdom seekers (the Sangham) open to all, he never sought to abolish the names of brahmin or kshatriya, but he did redefine their meaning in terms of spiritual character. He was apparently not shaven-headed (if we can trust the artists) but his disciples were. By by-passing the discussion of God and soul as ego-formations he directed attention to the contemplative core.

The negative path: He wanted his disciples to examine themselves by the ancient method of self-inquiry. Note the need for a right or proper way in what he called the Noble Eightfold Path. It is advice to follow a right or proper way of seeing, of thinking or approaching a subject, of talking or discussing, of activity, of mode of life, of striving and of mental reflection, and even a right and proper way of contemplating. This emphasis on a right and proper method, suggests the existence of many wrong ways practised at the time of the Buddha. And how are we to know which is right and proper? This is where we come to the Four Noble Truths. We must face conflict and suffering as the first fact, discover its root in dualism and desire and ego, and then, reasonably convinced, decrease craving and finally, by ultimate total renunciation, free our pure Buddha nature from every concept, notion and ideology. This extinguishment of all attachment and wanting, the Buddha called nirvana. That which remains is a nameless pure Light or Intelligence or pure Bodhi. He could only affirm That by a negative statement of what It was not. One need hardly press the comparison or identification of this method of approach with the "Not this! Not this!" of the Upanishads. Even Christianity has its negative method, the *via negativa* and again we are on common ground.

Action certainly comes within its scope, and in that sense it is practical, thus answering one of the main charges against this way of inward release.

Like all Gurus, the Buddha prods us on to the contemplative way. The Buddha had to free himself first and then show how to live the contemplative life. He spent the last forty years of his life up to his last breath in easing the pain of life around him, in putting his supreme teaching across, sometimes using the articulate and sometimes using the silent device in teaching.

Western adaptation: Each must judge for himself the canonicity of the enormous quantity of Buddhist literature, in Pali, Sanskrit, Tibetan, Chinese and Japanese, all committed to writing long after the Teacher's own lifetime. The ethical portion is unsurpassed. The basis for all is Buddhahood as a possibility for all.

Christmas Humphreys and others have suggested the need for a new version of Buddhism suited to the modern world. This would avoid conflicts between the orthodoxies of north and south. In Buddhism one would hardly expect to find extremism and fanaticism, and they are extraneous, for Buddhists are generally most tolerant. But the numinous is a strong part of Buddhism, while much of the severity of discipline (the 227 rules of the Theravada for example) as well as the academic rigidity and conformity to local patterns, may have to be modified. The Buddha, when he was dying, suggested a revision, for we find him saying in the Maha-Pari-Nibbana Sutta, "When I am gone, Ananda, let the Order if it so wish, abolish all the lesser and minor precepts." People in Western lands are out of touch with many of the background features we have mentioned. Indeed that is why they have been mentioned, to help some who may read this to unravel some of the enigmas of Buddhism. A real Buddhist tolerance is needed at a level transcending particular "schools." It should be a matter of individual preference to choose whatever is best from the whole body of the teaching, from Ceylon or China. The basic Buddhist way of life is general and that is what matters that Four-in-one Truth with its Eight-in-one Method, leading to Buddhahood.

Meanwhile Buddhism in the West has come to stay. During the last century it has outgrown successively academic, freak and esoteric phases. *The Light of Asia* is still a best-seller. Further, when once determined on something, the average Western mind never lets go. It also assimilates with speed and ease. The Eastern and the Indian mind, used to very slow ways, does not always see this. The present popularity of Zen Buddhism is because it claims to cut across impediments and expedite enlightenment, and because it recognizes Guruhood absolutism in its abbots. Being overburdened with the regulations of a mechanical civilization, dragooned from infancy in "behaving", and with a fixed and codified religious creed full of "thou shalt nots", the average Western man and woman seeks, as an important part of escape from suffering, freedom from all possible restrictions. If such a seeker takes to new disciplines, these must be rational before being thoroughly and willingly acceptable.

But for people to be in a hurry to be free from desire and absurdity, to be in haste to achieve Buddhahood, is surely a good thing! In the words of Chung Feng:

"A rare event it is to be born as human beings,
And now we are born as such.
Few have the opportunity of hearing the words of the Buddha,
And we have listened to them today.
This being so, if we do not attain liberation in this life,
In what life do we expect to attain it?"

INFORMATION ABOUT THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), greatest recent exemplar of the non-dual wisdom of the Absolute, **The Narayana Gurukula** (an institutional Teacher-Disciple succession body) and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement which was founded in 1923 by Dr. P. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

Under the motto "Of one God, one faith and one kind is man," this Movement is intended for all who seek in living terms the wisdom or the Absolute.

Central Office : The Gurukula, Varkala, Travancore, India.

World Centre : The Gurukula, Kaggalipura, Bangalore District, India.

European Centre : Institut Monnier, Versoix, Geneva, Switzerland.

American Centre : The Gurukula, Schooleys Mts., Long Valley, N.J.

The Gurukula Movement is not a socialized religious organization. It stands neutrally above all particular expressions of faith or ideology. It is based on a vertical personal relationship of the individual with the Guru as a living representative of wisdom. Membership of the Yellow Fellowship requires only the acceptance of the following principles and the sending of a token outright gift of one rupee or its equivalent in any currency, along with the signed pledge below.

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1. Divisions such as caste and nation, attachment to faith or ideology, belief in deity or ideal, should not set up barriers between man and man, but should be understood and acted upon so as to promote integral human solidarity based on freedom, justice and fellowship.

2. A single kindly and generous attitude should be held in respect of all human beings.

3. The line of wisdom-teachers or Gurus of all times and places, of whom the Guru Narayana and his wisdom-successor the Guru Natarajan are true representatives in modern times has a high value for humanity.

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OUR COVER this month is from an original Japanese painting of KWANNON, the feminine personification of the Buddhist principle of compassion and kindness.

REGISTERED No. M 6732