

Materialien zur Kunde des Buddhismus

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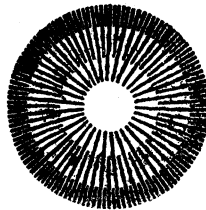
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THE MAN AND THE WORD

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Value in the word will be due to access of value in the thing named in the word. Greater value in the thing will be due to some greater benefit which men see in the thing. And that greater benefit will find utterance in the new *way* the thing is worded. This may be by just change of emphasis: — emphasis by repetition, by position, by association. Or the way may be in a new meaning attached to a term. Or the way may be a difference in wording. And with these new values there will also take place corresponding devaluations.

A fertile source of such changing values is the transference of a religious world mandate to a new soil. It is therein (albeit not therein only) that we may look to see new developments. And as such they are full of interest. For the new is never to be despised as new. Always it is significant of movement in some way. Nothing is so fatal to man as not-movement; nothing is so unnatural. But the new is not ever the better, though the better will ever be the new. When the new is also the better, it is when the man (discounting body and mind), when the very man — may we say the 'man-in-man' — is, in the new, lifted on to a nobler plane, lifted to a 'more-worth'. It is when the 'man' is valued as being, or as capable to be, of a higher worth than that at which he was valued before. Thus a 'new' which, because of certain conditions evoking it, declares that the very man is but a name for that which 'is not got at'¹⁾, and then: 'does not exist'²⁾ is not at once a new and a better; it is a devaluing, an unworthing of the man. The new in Sakyan (*i. e.* early Buddhist) thought *did* put forward this more and more unworthing of the man. The conditions determining it I have inquired into elsewhere.

But, and on the other hand, other new valuations gave the lie to this unworthing. I would suggest that we may find instances

¹⁾ 'Puggalo n'upalabbhati. *Majjhima-Nikāya*, 1, 138; *Kathāvatthu*, 1.

²⁾ *Milindapañho* and Buddhaghosa, *passim*.

of this in term and meaning, such as the transference of the Buddhist worldmandate helped to make emerge.

In the term *gotrabhu*: 'become-of-the-family', we have a word emphasizing a man's quitting the *maṇḍala* or 'world' of the many-folk, or 'average sensual man' (to quote a noted French writer's famous phrase), for the *maṇḍala* of them who minded the things that really mattered, things not of this world only: *lokuttara*. He has just quitted, no more; he is ranked at the bottom of the ladder of aspiring effort. Now the word emerges at a late stage in Pali literature. This may be seen at a glance in the useful article *s. v.* in the Davids-Stede Pali Dictionary; better seen if the references be consulted. The *Milindapañho* of North India shows no interest in the term. But in writers who came under Singhalese influence we witness a certain promotion undergone by the concept. The *gotrabhu* namely is the *jhāyin* in the topmost stage of Jhāna but one, that of *appanā* or ecstasy. The writers are Buddhadatta, Buddhaghosa and Anuruddha¹, to mention no others. I am not here going into this change of emphasis in Jhāna; I only suggest, that when Buddhism ceased to be provincial only, when the one 'mondial' link between followers was no longer "of Jambudīpa", but was the one faith, dhamma, or sāsana, the need for such a word as "one of the family", (tribe, or clan or gens, if you will) would emerge. A corresponding development was worded in the mandate of Jesus, both in his own mission-experience, and again later in Paul's epistles. It would be strange did we not find it also in Buddhism.

But let not this be overlooked: the "greater benefit", felt after in such a community-term as *gotrabhu*, is a valuation of the "believer" as a man among fellowmen, not isolated or self-seeking in his wayfaring, but as one of a family, and his welfare in consequence as bound up with theirs. It is thus a worthier valuation of the man in the Sāsana than those which had preceded it, even in the case of the saint. I say: "felt after"; that it was more than this, that it was clearly and fitly conceived, I doubt. It needed a later time, a fuller call to bring out such a phrase as *pāsa patria en ouranoīs kai epi gēs*²; and we have not even yet risen to such a valuation.

¹) Abhidhammattha-sangaho.

²) Paul to Ephesians, iii,15.

There is another term emergent yet later with new meaning, new emphasis. I am thinking of *śakti*, Pali: *satti*. An ancient word, it is in early Pali rare and insignificant: *yathā-sattim yathā-balam*¹⁾: "according to ability and strength". I have not met with the word in the *Milindapañho*, but again, it is in the Commentators that we meet with the term invested with new emphasis. Whether we should ascribe this to the Coñjevaram world, or to that of Ceylon I cannot say. But Dhammapāla, on the Udāna, equates *tejo* with *satti*, and Buddhaghosa, on the Seven Treasures (*Dīgha* Atth. 252) distinguishes a *satti* of energy (*usāha*), a *satti* of the mantra, a *satti* of ownership (*pabhu*), and a *satti* of fruition. The rising vogue of Śaktism in India may be responsible for this strengthened usage, reaching at that time no further. Later yet we meet with the term in Burmese Buddhism in such compounds as *janakasatti*, *paccayasatti*, the latter in the writings of Ariyavaṃsa: a forced value by which the cause (*paccaya*) is, in transferring itself to the effect, given a fictitious will-value, a value belonging rightly only to the man. *Satti* in fact is not an unworthy equivalent for that fundamental factor in the man, the will, so poorly worded in India, because so squeezed aside by over-attention to the man-as-contemplator; the man-as-recipient. And had Buddhism grasped the kernel of its Founder's mandate, and seen in the Way (*magga*) a figure of man as willer, as chooser, this emergence of *satti* might have been earlier, and have been more worthily exploited. As it was, the Founder had only such words as *virīya*, *vāyāma*, modes of the man in willing. As it is, *satti*, as used by the Commentators, that is, applied to the man, is a new and ampler valuing of the man, and an attempt to word the same.

Let us next consider not only a word, but what may be called a discipline of high importance in Sakya from the first, and which when transplanted underwent a very interesting renascence. I refer to Jhāna: brooding or musing with a set purpose. The purpose which Jhāna was found to serve among the co-founders of Sakya, notably by the Founder himself, I have discussed elsewhere²⁾. This is, that the purpose was not that of Yoga-dhyāna, nor the merely negative discipline, the merely

¹⁾ *Dīgha-Nikāya* 1, 102.

²⁾ *Indian Historical Quarterly*. 1927.

Piṭaka formulas, the blotting out of the attentive will, the contemplative discursiveness prescribed compare unfavourably with the details of Zen Dhyāna in the article I quote.

It may not, in my judgment, be claimed for Zen dhyāna that, in aim, it is absolutely worthier than the musing or Jhāna of the first Sakyans. In this we see the man seeking wisdom, knowledge, information from the man living (as *deva*) under other conditions. In this aim Zen dhyāna shows that lack of interest which is evident in the Jhāna formulas of the Buddhist Sangha. But as compared with the last named, Zen dhyāna, as representing this in a new soil, a different environment, is a renaissance, and is in its specific aim, worthy to stand beside the best of Indian Yoga and Sāṅkhyā. In this aim the "man" is not waved aside as in the Pali Jhāna. In the latter the Commentator has to admit, as it were apologetically, that where there is a process (*paṭipadā*), there must be a proceeder (*paṭipannako*)! In Zen dhyāna the object, I gather, is to make wisdom (*prajñā*) grow out of one's selfessence by quiet concentration on the worthiest concepts of the man as the "more in the self". In other words it is not just negative elimination and preparation (e. g. to the six so-called ultra-knowings, or *abhiññās*); it was complete in itself. I do not wish to press too much the *rapprochement* to Sāṅkhyā-Yoga. The Zen form is, as compared with that, relatively impersonal. In Yoga the man is in full view from first to last. It is the man, and not his mind only that is before us, seeking vision of, and oneness with the Ātman in himself, who he himself also is: Man transcendent, akin to the man-under-earth-conditions, but above and beyond the best, the finest he has yet realized. To realize, not as yet That, but the dawning of its truth brings him release (*mokṣa*) from subjection to body and mind as being in any essential way himself. "This here is my true Kinsman; I can no other than be with him; won to evenness and unity with him, then only become I really he-who-I-am" (Mbhār.).

The man as more-man: we come here finally on the most interesting form of growth undergone by Buddhism in new soil.

In the Sangha's or monk's theory of the Araham, we see an attempt to transform the saintly aspirant into such a superman, that he was not only more than other good men, but actually a "most-man", a consummation of humanity, one in whom there was nothing left to do. This was an inevitable result

of monastic Buddhism extending its world-lorn theory of Ill (*dukkha*) to life in other worlds, ceasing to regard these with any earnestness as so many opportunities for further "Werden" (*bhava*), and losing all vital interest in intercourse with other worlds, an intercourse to profit by which so many are said to have sought interviews with the Founder¹). It was a worthy thing to have a present ideal of the man; and conceived *as he was*, always as a very real individual, and not merely as a bundle of *skandhas*, it may have checked the harm those results might have worked. I think, however, that it was a theory tending to stunt the idealizing imagination of a humanity developing, under other conditions, to a more-human excellence, and ultimately to a more-than-human realization.

And there was this present defect in the present ideal: the Araham concept, unlike the Buddha-concept, was chiefly concern with his own salvation. The three Araham-formulas²), not to mention many other passages in the Piṭakas leave this in no doubt. There is but one passage known to me in which the worthy disciple professes, on holy days, to copy the arahans, in compassion for the welfare of all breathing things. This is in probably a quasi-original Sutta, the talk to Visākhā³), and I know of no repetition of it.

I am not wishing to do monastic Buddhism the injustice of calling the preoccupation with one's own salvation a Buddhistic divergence from a worthier, a more ethical ideal of the saint. It were truer, I believe, to call it an Indian — I will not say perversion, but — peculiarity in ideal. The Indian, speaking in a vague generalization, did and does favour such preoccupation, as desirable not only, in the man, or woman so preoccupied, for him or her, but also by a reflex effect, for the less "holy" ones who are either their kindred, or votaries in this way or that. To give but one instance: a very well known traveller and publicist has told me of how, in Mid-India, he, as one of a queue, saluted a seated sanniyasi, and expressed appreciation of the holy man's absorption in high matters — this (said in the vernacular) met with an accepting grunt — and also with the furthering the welfare of others. Whereupon the sanniyasin broke into a laugh and said: "What

¹) *Dīgha-Nikāya*, 11, 200 & c.

²) Ch. *Pali-English Dicty.* P.T.S. s. v. Arahamt.

³) *Anguttara-Nikāya*, 1,211 (Nip. III. 10).

have I to do with the welfare of others? It takes me all my time to mind my own welfare!" When we realize such an ideal as sanctioned in India, we cease to wonder she has produced only one missionary religion within our ken. We appreciate the more the distinction due to Buddhism in breaking away from this and its own arahan ideal, in its missionary departures, to what extent these *were genuinely so*, and not merely so called.

But in its transference to new conditions, where such an ideal of self-holiness had no stranglehold, we witness the arahan theory transformed into the *bodhisattva* ideal. Here is the arahan "more-man" become the "more than man" in the *bodhisattva*; and in him the leading preoccupation is just this: the welfare of others. Still a person, still "the man", he reveals the true more-than-man in the man. He is the man-idea at its highest power. Here too we see the ancient Sakya ideal more truly "coming out" in this daughter in the far east than in the arahan theory. For the tradition of the Bodhisat, however the Founder actually did or did not word it, took shape in this form: "What if I were now to make resolve: — Having attained supreme enlightenment, launching the dhamma-ship and having brought the multitude across the ocean of wayfaring, I should after that pass utterly on?"¹⁾

It is a vindication, a victory — this bodhisattva development — of surpassing interest. In it there is the resurrection of him who, in the long lasting process of Piṭaka-accretion and Piṭaka-redacting down to the further step in the Milindapañho and the final ban in the Commentaries, "was rejected of men": the man-in-man, the *sattva* or *satta*, the *puggala*, the *attan*. There was, it is true, lip-acquiescence in *nirātman*; this was tradition; this was the old framework. But in *bodhisattva* the *satta*, the man, came again into his own, and that in a way worthy of Gotama Sakyamuni, the much maligned. Here, more worthily than in the word "worthyman" (*arahan*) has the "man", experiencer (*vedaka*) and agent (*kāraka*), willer, chooser, valuer, found the word, found it because he set value on what he sought to word.

¹⁾ *Nidānakathā* (Fausböll ed). p. 14.

Books reviewed.

Cūlavamsa, being the more recent part of the Mahāvamsa. Part I. Translated by W. Geiger, and from German into English by Mrs. C. M. Rickmers. Under the patronage of the Government of Ceylon. Pali Text Society (H. Milford, Oxford University Press), 1929.

This is a splendid work of our protagonist in Pali Studies, in which he sums up for the first time the historical and archaeological informations he has drawn from his last stay at Ceylon for which an opportunity was given him by the Government of the Island. He says himself that without the journey which took him into all parts of the Island, he would have been without that vivid idea of the country and the people which is necessary for the understanding of their history. The translation itself is done with all that care and stupendous amount of sound scholarship by which the scientific work of Prof. Geiger is distinguished. Of a special interest are the Genealogical Tables, drawn chiefly from the text itself, and which will probably enable the future historian of early Ceylon to draw a chronologically exact and — in every case — sufficient sketch of its ruling dynasties from Sirimeghavaṇṇa to Vijayabāhu. M. W.

The Path of Purity, being a translation of Buddhaghosa's *Vissuddhimagga*. By Pe Maung Tin. Part II. Of Concentration. London. Pali Text Society 1929.

The present part of this most renowned handbook of early Buddhist ethics and psychology begins with the third Chapter (p. 84 of the P. T. S. edition) and ends with the thirteenth (p. 435 of the same). So it contains about a third of the whole work and only one more volume will have to follow in order to complete it. The translation itself is distinguished by the merits known already from the rather slender vol. I: an exhaustive knowledge of all the subtleties in reasoning and dialectical acuteness generally familiar to Burmese Buddhist scholars, trained from boyhood in the intricacies of the equipment which is thought necessary for mastering the complicity of tradition. May we hope that this translation which is really indispensable — be it only for the numerous references to other Pali texts — for every one engaged in this field of research, will be completed in as short a time as elapsed since the appearing of its first part. M. W.

Gotama the Man, by Mrs. Rhys Davids, D. Litt., M. A., London, Luzac & Co. 1928.

A little book about which a big one ought to be written! It is, so to say, a revelation of Buddha given by himself, viewed by the spiritual eyes of one who, endowed with rare clair-voyance, has spent her life with searching out the psychic depths of that now enigmatical leader of mankind. Was Buddha really a denier of soul, *attā*, (which is the general opinion of all of us), or was he not rather the promulgator of even this notion, raised to a pitch not to be reached by the merely scrutinising mind? The book leaves a riddle which, I readily confess, it is not possible for me to solve. M. W.

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Erschienen ist:

1. Heft. Das Edikt von Bhabra, zur Kritik und Geschichte, von Max Walleser. *Preis M. 1.50.*

2. Heft. Galas hjijs med, die tibetische Version von Nāgārjuna's Madhyamaka-kārikā, nach der Peking- Ausgabe des Tanjur herausgegeben von Max Walleser. *Grundpreis M. 30.*

3. Heft. Yukti-sastika. Die 60 Sätze des Negativismus. Nach der chinesischen Version übersetzt von Dr. Ph. Schæffer. Mit photographischer Reproduktion des chinesischen und tibetischen Textes. *Grundpreis M. 4.*

Die Reproduktion des chinesischen Textes erfolgte nach der Tokio-Ausgabe des Tripitaka (im Besitz von Prof. Walleser), die des tibetische nach der roten Peking-Ausgabe des Tanjur (Petersburg, Asiatisches Museum).

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