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2498 B.E.

July 1954 C.E.



THE LIGHT OF THE DHAMMA

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Ven. Abhi Dhaja Mahā Raṭṭha Guru Nyaung-Yan Sayadaw, Presiding Mahāthera of the Chaṭṭha Sangāyanā. (Photo: Courtesy U.S.I.S.)

PRAYER

By FRANCIS STORY

Director-In-Chief of the Burma Buddhist World-Mission, Rangoon.

It seems to be a fundamental instinct in human beings to turn for help to a higher power, real or imaginary. No doubt this was what Voltaire meant when he said that if God did not exist it would have been necessary to invent him. The saying does not necessarily imply that God does exist, for we know for a fact that Voltaire did not believe in God; what it does imply, most strongly, is the recognition of a common weakness.

Nor, it would appear, is this weakness confined to men. Tales have been told of travelers seeing apes at the time of the full moon performing ritualistic gestures while gazing at the lunar orb, even clasping their hands and bending their bodies in a grotesque parody of the human attitude of genuflection. These tales may be apocryphal, but I personally see little reason to doubt them. The instinct of worship, in the sense of placating a superior intelligence for protection or benefit, is of such antiquity in the history of man's evolution that it may well have started at a time when the division between the human and anthropoid species was very little defined. The higher apes, indeed, show so many human characteristics in other aspects of their lives that it would be rather strange than otherwise if this one most powerful instinct were entirely absent.

It would be profitless to enter into any discussion concerning the existence or nonexistence of God, either in the singular or the plural. All that can possibly be said, both pro and con, has already been said. What is more instructive is the psychology of worship, and by this I mean the worship of deities for specific ends, for it was this that provided the first religious impulse and which still furnishes the driving force behind the theistic religion of the average man. In the final analysis all men worship as they trade—for gain. So did their

earliest forefathers. Their prayer is a respectful attempt to strike a bargain with the deity, in which they tender so much Faith, or so much self-denial (a mild form of asceticism) in the hope of receiving a substantial benefit in kind. And just as the wily trader flatters his prospective customer to make his mood malleable and receptive, so the worshipper sings or chants the praises of his god, hoping thereby to induce a favorable reception to his petition.

But though the general purpose of prayer may be the same in all, the things for which individual men pray are many and varied. The lower types pray for material gain or victory over their rivals, for success in business or in politics, while the more spiritual pray for higher wisdom, for contact with their God, for forgiveness of their sins or for the welfare of humanity. This is the higher type of religious feeling, which we find manifested among some comparatively rare devotees of every creed, and the form of prayer it produces is more akin to the Buddhist meditations than to the petitions of those who seek for immediate worldly benefit. All the same, behind it all is a personal wish; the longing for immortality and salvation.

In Buddhism there can be no question of calling upon a deity for external aid. Not so much because there is no such deity (Buddhists are as capable of inventing one as are any other people.) but because Buddhism is not concerned with the life of this world in the same way as are other creeds which teach the existence of a creator-god who is presumed to be actively concerned with the welfare of His creation. The Buddhist knows that he is responsible for his own creation and Buddhism reveals the way to attain Nibbāna, not the way to increase worldly attachments, and for this purpose each man has to strive for himself.

“Appamādena sampādeṭha.” “Strive with diligence.” is the watchword; Liberation is to be fought for and won; it does not come in answer to prayer, for even the Devas themselves are longing for it. This, then, is one form of prayer that is denied the Buddhist. No prayers to the Buddha can bring about the desired result, since the All- Enlightened One is not a creator, protector nor destroyer of the universe—neither the dispenser of favors nor the tyrant god of Semitic imagination. He is worshipped as one worships a teacher, the greatest Teacher of all beings; and such devotion is a spiritual exercise free entirely from the baser elements of self-seeking.

But still, Buddhists are human. To be a Buddhist is not the same thing as to be a Buddha, as I have had occasion to point out to some European Friends who set too high a standard for what they expect from a follower of the Tathāgata. Buddhism, like any realistic system of psychology, recognizes two forms of aspiration, the spiritual and the worldly, Lokaia and Lokuttara. He who wishes to be wholly spiritual in his aims must of necessity give up all worldly concerns, yet it does not follow that one remaining in the world rejects the higher life completely. The path lies through actions bearing effect to the renunciation of all kammically potent actions, the good equally with the bad. And so the lay Buddhist, just as much as the Christian or the Muslim, feels the need for someone to pray to for help in his worldly affairs. The Mahāyānist did not have to invent a god for this purpose; they had the Bodhisattas who, unlike the Buddhas, are still active in Saṃsāra. But the very early Buddhists, before the time of Mahāyāna, resorted to the gods of the Hindu pantheon, and the Buddha did not specifically condemn this. He simply disregarded it, as being irrelevant to the Purpose of His teaching. It was one of the Devas themselves who asked the Buddha what was the highest observance to ensure happy results, and the Buddha replied in the great Maṅgala Sutta that the observance most certain to bring felicity was to live righteously. By this He meant that a man’s

good Kamma is his best and most certain protection from the ills of the world, not the observance of religious ceremonies undertaken in a spirit of groveling superstition or the interpreting of good or bad omens, counting of mystic numbers and such like vanities.

In the quest for liberation, then, prayer is definitely “Sīlabbataparāmāsa”—it cannot give results. But prayer accompanied by a particular deed, such as a minor act of renunciation, can serve to focus the will upon a desired objective. It then becomes linked to Kamma and reinforces it. There is a story of a Christian Missionary who found a Chinese priest chanting prayers in a Temple. When the Chinese had finished the Missionary asked, “To whom were you praying?” The Chinese looked faintly surprised. “To no one,” he replied. “Well, what were you praying for?” the Missionary insisted. “Nothing,” said the Chinese. The Missionary turned away, baffled. As he was leaving the Temple, the Chinese added, kindly, “And there was no one praying, you know.”

The Chinese understood perfectly the psychology of prayer as a reinforcement of the spirit. If it were understood in this sense by people who can no longer believe in the existence of any god to pray to, they could still contact sources of power within themselves that have become closed to them by reason of their skepticism. Prayer can be an instrument of potency in itself, and this has nothing to do with the reality or otherwise of the power which it seeks to invoke.

Craving is the strongest factor in life, and it may be that prayer is effective in precisely the proportion to which it serves as a focusing agent for craving. Hence the people whose cravings take them to Church every Sunday morning really do stand a chance of having their desires gratified, in the company of others actuated by similar motives. It may seem that there is something a little esoteric about this but the process of cause and effect is simple enough when its mechanism is understood from the inside. Those who have realized its

truth are to be found in the ranks of the most unlikely people; hard-headed business-men, retired Army types and even members of Embassy staffs are not lacking to testify to the effectiveness of this kind of piety. Their mere presence also attracts many others into the “fold” who perhaps otherwise would not find their way there. This in itself would provide a highly interesting field for anthropological research, were anyone inclined to take it up.

In times of war all nations resort to prayer. Even Russia did this when invaded by Hitler, forgetting temporarily the stern tenets of Dialectical Materialism in a recrudescence of bourgeois piety. In the heart of Leningrad, Churches were reported to be crammed for services of intercession and High Mass was performed in the citadel of unbelief. The accounts of this produced a deep impression on the British public which, in the simplicity of its heart was from that moment inclined to welcome the Russian ally as a worthy brother. It is one of the peculiarities of the Briton that, although not particularly pious himself, nothing alienates him more than open antagonism to religion. Conversely, the most agnostic Englishman cannot pass by one of the simple wayside shrines found all over the Continent, where the devout villagers stop to pray or repeat a few Ave Marias, without being moved in some recess of his being at the sight of their touching faith. I have observed this trait among my countrymen very often.

Apropos national prayer in times of crisis, I cannot help recalling the story of the English Bishop who was conducting a service for French troops just before they left for the front line in World War I. He concluded with the words “Dieu vous blessè.” intending to say,

But, if really and truly there is to be found neither Self nor anything of the nature of Self, is it not mere absolute folly to hold the speculative view that the world around me is ‘the Self’, into which I shall pass hereafter, — eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth?

How, sir, could it not be mere absolute folly?”

“God bless you.” It was only the excellence of French military discipline that prevented a riot among the outraged Poilus. The story is altogether too good not to be true, and in any case tales hardly less likely are told about the adventures of Sir Winston Churchill with the French language.

Faith in prayer is very strong among some Americans. I was told the following story by an American friend—of course from California. California is a place which abounds in weird religious cults and it harbors one particular sect under a leader who teaches that everything may be obtained by asking for it, provided the asking is done regularly and according to a set formula. It appears that a certain lady had set her heart on acquiring riches by this means. My friend lost sight of her for about two years, and when he met her again he found her grown extremely fat. She was so fat she could hardly walk. Being a gentleman, he made no comment on this fact, but asked her whether her petitions had borne fruit. Sadly she told him that they had, but not in the way she wanted. She had been asking for “abundance,” and instead of acquiring wealth had received embonpoint. From this it is clear that even prayers, to be safe, must be expressed unambiguously.

Personally, I do not believe that any amount of praying can bring results unless effort is put forth at the same time. The prayer is useful only as an adjunct to determination and action. Seen in this light, praying to God or to Nats is one and the same thing. It is useful if we believe it to be so and if we do not make it a substitute for striving. It seems probable that the Nats, like “God”, will help those who help themselves.

Ānāpāna Sati

By

DR. CASSIUS PEREIRA L.R.C.P. (LOND.) M.R.C.S. (ENG.)

(Ven. Kassapa Bhikkhu)

PRELIMINARY REMARKS

Subjects of meditation.

The Supreme Buddha gave forty subjects of meditation in which the mind may be set to work for developing calm through absorption (jhāna).

These are called *kammaṭṭhānas*, a term formed of the words *kamma*—work, action or exercise, and *ṭhānam*—place, basis or station. The particular work intended here is concentration-work (*samādhi-kamma*).

Absorption.

Absorption is not the same thing as auto-hypnosis. The subject, in the latter state, is in an artificial sleep with more or less unconsciousness, whereas, in absorption, the mind attains the acme of awareness, in keen concentration.

Prerequisite for success in meditation.

As a preliminary to the successful practice of these *kammaṭṭhānas*, whatever the basis, it is essential that the *yogāvacara* or practiser of meditation, be a very virtuous person. Purity of virtue (*sīla visuddhi*) is absolutely necessary for profitable, or indeed safe practice of a *kammaṭṭhāna*.

One must needs shave the periderm and so forth before one can begin to polish the heartwood. And there is danger. The path leads to sublime heights, where the rarefied atmosphere will only support a refined mind and body.

Those dizzy heights can be trod with equanimity only by aspirants in perfect training, by persons firmly established in virtue (*Sīla*). Without a measure of this equipment, it is imprudent to begin the practice of meditation, for that way madness lies.

Turning away from and renunciation of the world.

But when the world appalls, when one is disgusted with life's fickleness and uncertainty, and wants to escape, one must perforce tread this path of meditation (*bhāvanā*) and concentration (*samādhi*). For the more ardent one's belief is, in the absolute truth of the Buddha's Norm, the more quick is one's sense of the futility of the ways of this world, with its mad intoxication and its desperate this-worldliness.

One realizes the uselessness of behaving as most men do, using up time in running behind transient sense-stimuli, with vain monkey-like restlessness. A time comes when one becomes impossibly other-worldly. Then comes renunciation. And the man-of-the-world quizzes another "failure," another "disordered" intellect.

The seeker remembers that the Buddha, the Christ, and all great seekers of the past, were themselves spoken of as eccentrics, fools, and madmen, by the hypocritical and the worldly-minded of their time, and these gibes become terms of praise; one ceases to heed them, and soon understands that they are cheap, puerile and irrelevant—as boorish facetiousness and rude personalities usually are. The fool's censure is the wise man's vindication. So one turns the more readily and resolutely toward the high search.

Defilement and purification.

The Norm (*dhamma*) tells us that mind is clean at birth, and is only soiled later, by thoughts of craving, hatred and delusion. These soiling thoughts defile a body, and the taint remains even after those ill thoughts have passed away, just as putrid flesh soils a wrapper, and the wrapper is polluted and stinks

even after the contents are thrown away. Rain, wind and sun will cleanse that wrapper; liberality (dāna), virtue (sīla,) and meditation (bhāvanā.) will purify that body. The fruit of concentration (samādhi) is wisdom (paññā) but the seed for concentration is virtue.

Virtue and its potencies.

So one first determines to attain purity of virtue. One remembers what the Holy of all time have said anent virtue, and strives for it. One remembers that concentration without virtue is as incapable of subsisting as a headless trunk.

It would be like a beautiful-seeming house that, foundationless, will topple with the first strong wind that blows. For virtue is the basis for rearing all skilful action (kusala kamma), and is the root of good.

But by virtue is not meant merely the repeating, nor even the observing of precepts. Virtue is a resultant volitional mind-coloring (cetanā-cetasika) that comes from guarding deed and word “doors”; that withdraws one from defilement and urges one on toward passionless mental states. This, the true virtue, is the ship that traverses life’s ocean. It is the rain that puts out the flames of life’s pain. It is the golden ladder to the heavens. It is the seal that stamps the Hypercosmic Treasures of the Saints, it is the incomparable mantra to protect. It is the firm rock from which issue the unfailing springs of compassion and love. It is the aeon-living tree that bears the fruit of high honor and honors. It is the bouquet of flowers that attracts the bees of respect and reverence. Of ornaments, the most ornamental, of sweet scents, the sweetest — it is the great fair lotus that adorns the Buddha-lake. He who has virtue goes to higher, never to lower states, for he lives in a fortress unassailable by enemy corruptions (kilesa); and, as the wide earth gives a victor all those uncertain troublous treasures that men prize so much, so shall the Virtue-mother, fertilized by victorious Meditation, yield one the ambrosial power of Concentration. With virtue for shield, the yogāvacara thrusts back covetousness,

cravings, hatreds, cruelty, harshness and vanity. Dissociating from the light-headed and the vain and unmindful, remembering that he seeks samādhi — *sam*-good and *dhi*-standing — or skilful one-pointedness of mind (kusala citt’ekaggatā), he associates only with steady and mindful folk.

Divisions of the subjects of meditation

Of the forty kammaṭṭhās; ten are the artifices or devices (kasina); ten are the impurities (asubha), or corpses in various stages of decomposition; the Recollections (anussati) constitute a group of ten, of which Ānāpāna Sati is the last; then there are the four Sublime States (brahmavihāra) of love (mettā), compassion (karuṇā), appreciative joy (muditā), and equanimity (upekkhā); the four formless states (ārūpa); the one idea, that is, the perception of the loathsomeness of food (āhāre patikūla saññā); and last, the one analysis of any compound into the four elements (catudhā tuvavaṭṭhāha).

Unifying of consciousness:

The practice of any of these will yield a measure of concentration, more or less. Ashes are dispersed by the wind, but if one sprays water over the ashes, the wet ash is no more scattered about. The yogāvacara sprays the mind-ash with the water of a chosen kammaṭṭhāna attains a degree of concentration on one clean thought, according to the water, the skillfulness of its use and the quality of the ash.

The simile of the wild calf

The ordinary mind that, for a long time, has been attached to the senses and sense-objects, is not easily controlled by any kammaṭṭhāna. It is to use the ancient simile, like the training of wild cattle. One removes the wild calf from its wild mother, the wilderness and its rank pasture. One secures this calf. Turbulent, it struggles to escape, tires and, with the rope ever drawn closer, it eventually lies down, near by the post to which it is tethered. In like manner, the yogāvacara severs himself from home, and indolent life and the sense-objects

thereof. He goes to a retired spot. He binds himself, with the rope of mindfulness (sati), to a chosen kammaṭṭhāna post, till the distracted thoughts calm down and become capable of control. Gradually exerting more mindfulness, more concentration is attained.

How Hindu practices differ from the Buddhist

It must be understood that the Buddhist Meditation of Ānāpāna Sati, based on the breaths, is not a “breathing exercise.” The object is not chest-expansion or physical vigor. Neither is this meditation in any way similar to the breathing “gymnastics” advocated in Prānayāma exercises of Hindu Yoga systems.

The exhausting practices of Rāja and Hatha Yoga aim at the suppression of the breath, clairvoyance, supposed union with an alleged Supreme Being and so forth. For successful accomplishment in these, the frenum linguac — the fold of mucous membrane under the tongue — must be cut; the tongue has to be “milked” and otherwise physically treated, and “purgatory” processes, some of a loathsome character, are necessary preliminaries.

The results gained by the Hindu yogi, obsessed as he is with the delusions of Individual and Supreme “Soul” (jīvātman and paramātman or brahman), however high they may be, must always necessarily remain mundane.

The same results as to supernormal faculties and the production of phenomena, are gained by the Buddhist, as incidental and non-prized “gifts by the way”, even at the close of the fourth stage of his “Meditation on the Breaths.” And this, without any resort to torture or repulsive asceticism.

But the Buddhist is taught to turn his back on these trifles, for his Goal lies beyond, and comes with the successful termination of four more stages, when the Ultramundane (lokuttara) is reached, when:

“Greater than Kings, than Gods more glad;
The aching craze to live ends.”

The Buddhist practice forbids any sort of abnormal breathing. Indeed the normal breathing is not in any way to be forced or voluntarily suspended. One is only required to “watch the breaths,” and, noting their variations, closely, attain to one-pointedness of mind (citass’ekaggatā).

For whom this meditation is recommended.

Ānāpāna Sati, or “Mindfulness on breathing in and breathing out,” is a process recommended for dull (moha) and imaginative (vitakka) temperaments (carita).

But by “dull temperament” here is meant the mind that is unable to appreciate the working of cause and effect in the moral plane. Such “dull” minds might otherwise be of much more than average intelligence. For the Blessed One has said *N’āham bhikkhave muṭṭha ’assatissa asampadānassa ānāpāna sati bhāvanam vadāmi*. “Monks, I do not proclaim the meditation of mindfulness on in- and out-breathing to the clouded mind, the foolish.”

Indeed, no kammaṭṭhāna whatever might be practiced, with success, without some measure of intelligence and penetration, and Ānāpāna Sati is said to be the favorite practice of the Buddhas. It would appear to have been also the cherished exercise of all those who were enlightened solitarily (paccekabuddha) and the Great Saints (mahā arahanta), who called it their special “support” and “oasis.”

As it is true that without concentration (samādhi) there is no wisdom (paññā), so also, without a modicum of wisdom there can be no concentration worth the name.

Especially is this so in the practice of this particular bhāvanā, where the object of concentration is inconstant and evanescent. The more one advances the more difficult it becomes, for respiration becomes fine almost to vanishing point, and the “object” of meditation is thus lost, to the bewilderment of the inexperienced practitioner.

Here, a fine silken fabric is to be sewed; the needle must be fine, and keen the needle's point. Ānāpāna Sati being the fabric, mind is the needle, and intelligent penetration its point.

SPECIFIC HINTS AND A SYNOPSIS.

The place suited for the practice of this meditation.

NOISES are inimical to this Ānāpāna Sati practice, even more so than to the other kammaṭṭhānas. Noise is said to be to absorption what a thorn-prick is to a wild-calf. It irritates and renders restive all the controlled and repressed wayward thoughts. So move off from the usual hunting-ground of the corruptions. A retired spot in a jungle is the best sort of place for meditation: 1. The jungle: about a thousand paces within its depth. 2. Under a secluded shady tree. 3. Some quiet spot: mountain, sheltered valley rock-cave, cemetery, virgin forest, open plain and so forth.

It is said that the jungle is most suitable for the hot season, phlegmatic folk and for those of dull temperament: those who are ignorant ament cause and effect in the moral sphere.

For the cold season (hemanta), for irritable (bilious) people, and for those of angry temperament (dosa carita), the foot of a tree is considered best. And a fitting "quiet spot" is thought advantageous for the rains; for the nervously unstable and sensitive —aerial-humored—folk; and for the passionate character or temperament (miga carita).

Position to adopt in the practice of this meditation.

Left foot crossed on to right thigh, and right foot on left thigh, the sitting down of one with the thighs bent by way of interlocking (ūrubaddha āsana), was the favored position of the ancients in meditation because, being used to it, they found it comfortable: the back was maintained erect, and respiration unimpaired.

Whatever sitting position one adopts must fulfill these three conditions: comfort, a straight back, and easy breathing. Lying down

is unsuitable as it favors drowsiness. Standing and walking are postures with a bias towards restlessness, or flurry.

How to overcome the difficulties of the practice of this meditation.

Difficulties of the practice of this meditation are to be overcome by: 1. Study (uggaha). 2. Questioning about what is not understood (paripucchā). 3. Contemplation on the "sign" or "object" of meditation (upaṭṭhāna). 4. Experience of full absorption (appanā). 5. Reflecting on the nature of the subject of meditation, and recognizing the various phases of the practice as actually experienced (lakkhaṇa).

In all these ways the subject of meditation should be pursued and mastered.

A summary of the practice.

The practice comprises eight stages

1. Counting the inhalations and exhalations (ganaṇā).
2. Following the breaths mentally (anubandhanā).
3. Mindfulness on breath-contact at the "nose-door," or the upper lip (phusanā).
4. Placing the mind well, concentrating, on the "object" of meditation (thapanā).
5. Realizing the transitoriness and so forth of the breaths (sallakkaṇā).
6. Realizing the Path (vivaṭṭanā).
7. Realizing the Fruit (pārisuddhi).
8. The seeing again and again of these, reflection (paṭipassanā).

It is not proposed to deal with the last four steps, or stages, of the practice. One stage leads on to the next, and, when the fourth stage is reached, and perfected, the yogāvacara is a highly accomplished person, having attained lofty states of absorption (jhāna), and capable of producing powerful phenomena at will. Further progress leads along the remaining four stages to Sainthood and Nibbāna's Peace.

The last four stages appertain to the path (magga),—the purely Ultramundane (lokuttara)—and one feels that their study would be more fruitful, were one to blossom first into the very flower, and attain the utmost heights, of the mundane. And it is precisely this pre-eminence that is attained by the practice of but the first four stages, and perfection therein.

The master of the much pursued, but baffling, fourth dimensional powers will, with diligence, achieve the Ultramundane, if the Way is shewn, and the futility of the mundane, even in such surpassing degree, is explained and understood.

SETTING TO WORK.

How to begin.

So, having taken one's food, and rested awhile to get rid of subsequent drowsiness and so forth; having washed, trimmed hair, beard and nails; in clean comfortable clothing; thrusting back the distracting thoughts of business, disease, relatives, worry and doubt, one retires to the chosen place of meditation.

Facing east, one sits down on the prepared seat. Then, wishing well towards all beings, lofty or lowly, great and small, near or far, visible and invisible, putting aside pride and self-delusion, with compassionate, calm, trustful and devoted mind, one reflects on the incomparable virtues of the Triple Gem:

The Blessed One, the Hypercosmic Law, and the Hierarchy of Saints, and goes for refuge (sarana) to These.

Thinking over the details.

Now one calls to mind all that has been studied of this Ānāpāna Sati kammaṭṭhāna, its glory, greatness, stages, and the outcome thereof.

Remembering the Master's extolling of this practice.

One remembers that, of it, the Blessed One has said : "O Monks! if one who is ordained in this Order but for a short while practises

Ānāpāna Sati, because of fear of the life-process, he, O Monks! dwells with concentration. He is behaving in conformity with the ancient good teaching and the practice of the Well-farer (Tathāgata). He 'eats good fruit.' If such be its value, when practiced for a short time, how great would its value be if practiced for a long time!

The preliminary object of meditation.

Although one concentrates on the breathing, noting whether the breaths be long or short, rapid or slow, the "preliminary object of concentration" (parikamma nimitta) is the entrance to the nose, or "nose-door," in the long-nosed, and the upper lip, against which the breath "strikes," in the short-nosed, for breathing itself gradually becomes quick, short, delicate and finally apparently ceases.

COUNTING THE BREATHS—THE FIRST STAGE

THIS is the stage where the practice is associated with counting. One counts "One", for inspiration—"Two," for expiration, and so forth. One does not count less than five, or more than ten. The yogāvacara fixes on a terminal number: five or any other up to ten, and having chosen, he sticks to the one count. When he reaches his terminal number, he begins again, from "One."

Farmer's count.

Less than a five count, disturbs; there is insufficient count -space—"Like counting many cattle in a small pen." A greater than ten count might divert attention from breaths to counts. Non-adherence to one kind of count: a fixed terminal number, might arouse the superstitious doubt whether this or that terminal number is best.

AT FIRST, let the count be at the close of the breaths register "One," at the end of an inspiration, "Two", at the end of an expiration, and so forth, as a farmer would count his measures of grain.

Cowherd's count.

LATER, when familiar with the first method, let the count be at the start of an inspiration, and the start of an expiration, as a cowherd counts his cattle, just as they get to the enclosure entrance when going forth or returning. For this, one must concentrate at the nostrils, the "doorway" (dvāra) of the breaths, counting the breaths there. Why ? Because if, at this stage, one follows the breaths too far, internally, the mind is apt to be distracted with speculation as to internal air processes of a physiological nature, and the practice fails, if followed, externally, the attention is diverted to what happens outside: "The out-going breath strikes my skin," and so forth, and the practice fails. So, at this stage, one concentrates at the "nose-door, and stops there till perfect, for this is the prelude to the elimination of the count.

Duration of counting.

How long should one count? Till such time: minutes, hours, days, months or years, as, without the aid of any counting, concentration can be focused on breath alone.

Breathing should not be interfered with.

In this, as in the remaining stages, no forced breathing of any sort is to be practiced, nor artificial suspension of the breath. The respiration naturally has a tendency to become rapid, when counting by this second method. This should neither be slowed voluntarily nor hastened. Merely note that such acceleration has normally occurred.

FOLLOWING THE BREATH — THE SECOND STAGE.

In the track of the breath.

WHEN one can dispense with counting the second stage is reached. Rejecting counts, one now concentrates on breath alone. But because the mind is apt to wander, now that counting is omitted, the mind is, in this stage, to follow the breath from the nose-door limit through the middle: the breast, to the end of its course, the level of the navel, and back again.

The nostrils and the level of the navel are the limits (sīmā), and are not to be overstepped. One does this till perfect. This stage corresponds with the first period of the counting stage, where the breath is followed as here; but now a count is not registered at either end.

Simile of the lame man and the swing.

Illustration :—A lame man has made a swing, with a square seat, for his child. Squatting by the seat he swings the child. As it passes to and fro, he easily sees the back, then the middle, and then the front of the seat. Thus, he follows the full swing.

In this way, easily, should one, seated immovable in meditation, follow the full swing of the breath: starting-point, middle, end, and then, through the middle to starting point again. When this stage is accomplished, the observation becomes automatic.

CONCENTRATING ON BREATH-CONTACT—THE THIRD STAGE

Watching at the gate.

THIS stage corresponds to the second period of the counting stage. Mindfulness is focused on the contact of breath at the nose-door, and once again one concentrates on the breath just as it is entering or leaving this "door," like a watchman at a city gate, who examines those entering or departing, but worries not about those inside or out.

The mind is not permitted to "follow" the breaths. The contact of breath with the nose-door, or the nose-door itself becomes the "object" of the concentration. One notes the entrance and the exit of the breaths at the door: one does not concentrate on, but is automatically conscious of, middle and terminus too, of these breaths. This automatic consciousness of the whole swing of the breath, even though one concentrates on the nose-door, only, is the fruit of perfection in the second stage.

Simile of the sawyer.

Illustration:—It is as if a man should with a saw cut a log placed on level ground. The man's attention is fixed by way of the saw's teeth that cut into the log. He does not mind the teeth of the saw that move past the log away from or towards him, though he is aware of them. The energetic effort (*padhāna*), the log-cutting action, is seen. The work (*payoga*) he accomplishes.

Like the sawyer is the *yogāvacara*. Like the log on level ground which helps easy movement of the saw is the nose-door or the upper lip, the *closely-helpful object* (*upani bandhana nimitta*). Like the serrated edge of the saw is the breath. As the sawyer's attention is fixed by way of the saw's teeth that cut into the log, so the yogin's mindfulness is established on the breath that contacts the nose-door or upper lip. The sawyer is aware of the teeth passing beyond the log on either side, but he does not mind them. Even so the yogin though conscious of it, does not attend to the breath that goes in or out beyond the place of contact on upper-lip or at the nose-door. Like the log-cutting action of the sawyer is the mental and bodily dexterity of the yogin who sets energy afoot. Like the accomplishing of sawyer's work is the vanishing of the yogin's passions and the allaying of his obsessive thought-conceptions.

This work of suppression, however, is completed with the successful termination of the fourth stage of the meditation. It is the suppression of the hindrances (*nīvarana*): sensuality, anger, sloth and torpor, flurry and worry, and scepticism. In short, it refers to the state of absorption (*jhāna*).

The profit of the practice.

The profit (*visesa*) which is yet to be gained, is the utter destruction of the Ten Fetters (*saṃyojana*) through the method of the Pure Path. This occurs during the progress of the last four stages of the meditation, and is absolutely attained with the last stage, when

the Bliss of Emancipation (*vimutti sukha*) is reviewed.

But long before that "profit" is gained, the "practice" has been perfected. The mind, no longer concentrating on the nose, or the breath, is calm in absorption. Fitness, with energy, is there: a flawless refined thing of power, and the "profit," only, remains to be drawn.

CONCERNING THE SIGN OR OBJECT THAT IS ACQUIRED IN THIS MEDITATION.

Disappearance of the sign

Now the great difference between *Ānāpāna Sati* and other *kammaṭṭhānas* is that whereas, in other practices, the object of meditation or the sign on which one concentrates, the *nimitta*, gets more vivid with practice in this meditation, the object breathing, tends to fade. This does not happen all at once, like a collapse into a syncope, for instance.

A weak and weary man drops into a chair or bed, and the chair or bed yields suddenly, and creaks. But the strong and the perfectly fresh man sits softly and neither chair nor bed is strained.

Because the *yogāvacara* has trained body and mind, by his perfect virtue and previous meditation, into a state of purity and "lightness," now he slides gently into finer and finer breathing, of which he is yet aware, till at last he slips into a state where he is at a loss to find that the breath has become imperceptible, and he cannot say whether he is breathing or not. It all occurs as gradually as the lessening reverberation of a bell-sound; so gradually that it is difficult to say at what precise moment the practitioner has entered the next stage.

What should be done when the sign disappears.

But absorption is not yet gained, and one does not relinquish the practice; only one ponders thus: "Who is it that breathes not?" "Who breathes?" "Where does the breath reside?"

“The foetus breathes not. One immersed in fluid cannot breathe. In asphyxia there is no breath. In the Fourth Absorption (catutthajjhāna) there is suspension of breath. The dead are void of breath. Beings of the Form (rūpa) and Formless (arūpa) heaven states do not breathe, nor the Saint in the Attainment of Cessation (nirodha samāpatti)”.

Then one charges oneself thus “You are not now in any of these states. Therefore you do have breathing. Only, because of your want of refinement, you are not aware of it.”

Getting to a single thought.

The thought of inspiration is one, of expiration another, and of the nose-door a third. The help of all three is needed for the attainment of neighborhood concentration (upacāra samādhi), or partial absorption, and for full concentration (appanā samādhi) or complete absorption.

But *three* thoughts do not tend to “concentration,” and *one* thought cannot be āna, inbreathing, and apāna, outbreathing, which constitute this meditation. So, now that breathing has apparently ceased, the *three* thoughts are merged into one, till the meditation leads to the acquirement of what is called the reflex-image (patibhāga nimitta).

Therefore one reflects thus “Where does the breath strike?” “At the nose-door.” Then one adopts that place of striking as “object” and reinstates the meditation.

Simile of the tired ploughman.

Illustration:—A ploughman who, tired, has loosened his oxen and lain down to rest, wakes to find the oxen strayed. He does not vainly waste time in tracing their tracks, but goes straight to the water-hole, where he knows they will be. There he nooses them.

So, the yogāvacara goes to the nose-door for his “object,” of meditation. He concentrates on that, to the exclusion of all else. Then, with mindfulness for rein, and penetration for goad, he resolutely gets his purpose out of the apparently missing breaths.

Acquired sign.

Thus, at this point, there is no absolutely suspended breath, as in the Fourth Absorption. Only the breathing is so delicate and refined, that it is imperceptible to our coarse senses, and we are unaware of it. This condition, of seemingly suspended breaths, is equivalent to the “acquired sign” or “object” (uggaha nimitta) of the other kammaṭṭhānas.

The practitioner is still at “preliminary concentration” (parikamma samādhi) though he has risen above his “original sign” (parikamma nimitta), the breaths. The “acquired sign” is thus attained, and soon, perchance before many days elapse, the reflex-image, sign or object (patibhāga nimitta) is also attained. But the latter acquirement begins the next stage, the fourth.

PLACING THE MIND ON THE OBJECT OR THE STATE OF ABSORPTION IN BREATHING — THE FOURTH STAGE.

Varieties of the reflex-image.

THE reflex-image with the gain of which the fourth stage begins, has not the same appearance to every one. The phenomenon comes to some with a fine sense of comfort and an ease of silken softness, or as balmy winds.

Commentators have compared the phenomenon of the Ānāpāna Sati reflex-image to star-shine, a round jewel or pearl, to a silver girdle-chain, a garland of flowers, a lotus, a column of smoke, a spreading cloud, a cartwheel, the full-moon, the sun and so forth.

The aspect of the phenomenon depends entirely on the ideas and cognizing powers of the practitioner, for it is the cognizing faculty that gives rise to these various semblances taken by the reflex-image.

The discourse-simile.

ILLUSTRATION:— Many monks listen to a sermon or discourse, and are afterwards asked for individual opinions about it. One remembers it fully, and says it is like a

mountain torrent, because of its unceasing flow and its giving rise to thought afresh and afresh. A second, who is struck with the meaning and beauty of the words used, describes the discourse as a charming grove, with beautiful trees, lovely fruit and sweet flowers. A third notes the various avenues which the discourse led to: charity, virtue, meditation, and the like, and he compares the discourse to a grand tree-trunk whose spreading branches are loaded with valuable fruits and flowers. So do people converge, each according to his own light.

When the reflex-image, with neighborhood concentration (*upacāra samādhi*) that accompanies it, is gained, the *yogāvacara* has passed the “preliminary concentration” stage, but is still in the Sensuous Sphere (*kāmāvacara*). He is advised to go to his teacher in meditation and report what has been experienced.

What a teacher should say

Preachers of the Long Collection of Scripture (*dīgha bhānaka*) hold that the teacher should not straightaway say: “This is the reflex-image.” But that he should say: “Yes, this occurs; go on with the meditation.” What? Because if the teacher were to say: “This is the reflex-image that you have attained,” the *yogāvacara* might possibly think, “Ah I’ve gained somewhat” and his exertion might relax. Again, if the teacher says: “This, that you have seen, is not the reflex-image,” the *yogāvacara* might lose heart, and thereby too relax exertion.

Preachers of the Middle Collection of Scripture (*majjhima bhānaka*), on the other hand, do not agree with this. They hold that the teacher should say “Friend, you have gained the reflex-image; strive on now and the rest will follow.” And this kindly encouragement gives zest to the *yogāvacara*’s future practice.

It would appear that both attitudes might be correct. Only the teacher should reply according to his understanding of the temperament of the *yogāvacara*.

At the stage of absorption.

Now the practitioner is in the full swing of the last of the four lower stages of this meditation. The reflex-image itself is the “object” of concentration, and not the breaths or the “nose-door.” With this acquirement, and its associated neighbourhood concentration, the live hindrances (*nīvaraṇa*) are temporarily suppressed, as also all craving, and the mind is calmed. These events are simultaneous.

How the reflex-image should be protected.

The *yogāvacara* must not reflect on color, shape, transience and so forth of this reflex-image that he has gained. He must constantly keep it before the mind’s eye, but is not to go into the minutiae of it. As a queen great with a child destined to be a world-ruler, takes all precautions, though she knows not the shape, color and so forth of her child, just in this way is the practitioner to cherish the reflex-image.

Going into absorption

Now all obstacles and worldly cares (*palibodha*) being put aside, sitting on the prepared seat, the reflex-image must be fostered and advanced. It must be made to grow at will even till it seems to fill all space. And, as concentration progresses, full concentration (*appanā samādhi*) or the First Absorption (*pathamajjhāna*) is attained with its limbs (*angā*) of initial and sustained application (*vitakka vicāra*), joy (*pīti*), happiness (*sukha*), and focused thought (*ekaggatā*). This complete absorption (*appanā jhāna*) transcending the Sensuous Sphere (*kāmāvacara*), brings the *yogāvacara* to the Form Sphere (*rūpāvacara*).

Why absorption should be developed

Complete absorption is to be cultivated with reference to perfecting five special accomplishments :—,

1. For power of instant reflection.
2. For power of instant attainment.
3. For power of instant emergence from an attainment.

4. For power of making any desired thing to come to pass, by sheer will-force.

5. For the power of contemplation or reviewing and investigation.

How to safeguard one's skill for absorption

When the meditation is thus perfected, one does not need to start at counting, and go through all the stages, to attain absorption. One can go about one's other business, and slip into full absorption whenever desired. Only, and this essential, one's absolute purity of virtue (*sīla visuddhi*) must be maintained intact; there must be *no* killing, dishonesty, lusting, falsehood, addiction to intoxicants, cruelty, anger, harshness or envy, on the part of one who desires to preserve these powers unimpaired.

Duration of absorption

One can prolong the stage of absorption (*jhāna samāpatti*) as long as desired though the Buddhist sees no real use in extending the absorption for more than seven days. One needs all along to maintain a perfect equalizing of the mental forces (*indriya samatta paṭipādanatā*). The mental forces: confidence, energy, mindfulness, concentration and wisdom (*sadhā, viriya, sati, samādhi, paññā*). These must be well-balanced.

Reaching the formless sphere

Thus pursuing the practice, and gradually transcending the absorption-factors of initial and sustained application, joy, and happiness, till, retaining only perfectly focused thought and equanimity, one gains the higher absorptions, up to the Fourth. Should the *yogāvacara* so desire, he can—prior to practicing the remaining four stages of this *kammaṭṭhāna*, that lead to the Hypercosmic—attain also the four yet higher absorptions of the Formless Sphere (*arūpāvacara*), though that road leads to a profitless *cul-de-sac*.

THE PATH OF INSIGHT

Penetration

Now the explanation of the first four stages of this *kammaṭṭhāna* is complete, up to the attainment of absorption. This, if still only mundane, is yet supernormal. One can switch on this keen absorption-mind to penetrate the nature of “things as they really are,” by means of the meditations on transience, suffering and non-self (*anicca, dukkha, anattā*), and in a fleeting moment of insight (*vipassanā*), the *yogāvacara* gains his first glimpse into the ultramundane (*lokuttara*) in the Knowledge of Him who has entered the stream (*soṭāpatti magga ñāna*)

Stream-winner's state

Thereafter gone for ever are false views, doubts, belief in rule and rite (*sakkāyadiṭṭhi, vicikicchā, silabbataparāmāsa*); no more will hell-states (*apāya*) yawn for this Saint, whose onward path is now open and free. As the books sing:

“Greater than emperorship, than god-state than overlordship of all the worlds, is the Fruit of this first step of Sainthood.”

But just now, something, never in this life even imagined as possible, has been actually experienced. For in truth, while yet on earth, even in the First Absorption, one has tasted the high happiness of a Brahma god. For the attainment of the Ultramundane, by the Insight Method, the *yogāvacara* has to come back, out of full concentration (*appanā samādhi*), to neighborhood concentration (*upacāra samādhi*).

What is insight ?

What is this Insight (*vipassanā*) that the Buddhist is urged to strive for, and whose achievement is so difficult ? It is the Threshold of the Hypercosmic (*lokuttara*), for it leads out of the cosmic (*lokiya*) to the changeless Peace.

Unreality of life

In dreams there occur occasional flashes of what is, in waking life, called “reality,” or

what is, in waking life, deemed useful or of intellectual moment. This does not prove that dream life, as a whole, is real. No more does this solid-seeming waking life deserve the name “real,” when judged from the view-point of Buddhist psychology, though Flashes of Value (vipassanā), for the appreciation and realization of that viewpoint, can and do occur, in this truly unreal waking life.

It means that notwithstanding the fact that the instrument, or the medium, is unreal in both dream and waking life, intuitive flashes can illumine each, which are not of them, though their internal development, on correct lines, can call forth these “flowers of thought.”

Life fantastic to the wake

Those grotesque dreams, real-seeming enough whilst being experienced, are fantastic only to the wake. The Buddha tells us that, when the “Great Awakening” comes, all this seeming reality about us shall prove to be but of much the same stuff as dreams are made of.

Intuition

Four flashes of intuition precede the “Great Awakening.” This is what the Buddhist calls “Insight” — the seeing of existence as it really is. Much of these ostensible forms, sensations, perceptions, experiences, and consciousness itself, we even now reject, and refute as immediate witness of actuality, in the light of truth as revealed by mere mundane science. The intense illumination of penetrant Insight dissipates the whole Illusion. To attain that Light a Buddha shows the Way.

So the yogāvacara, wisely realizing the transitory nature of all phenomena, even the highest, determines to attain the Permanent. He

progresses then, by the four higher stages of this meditation, to his sublime Goal.

Stages of purification

He has already cultivated to perfection two visuddhis, or states of purity — those of virtue (sīla), and of mind (citta). Five more states are consummated in the course of the last four stages of this practice. These are: the purity of views (ditthi), of the transcending of doubt (kankhā vitarana), of discernment of the true path (maggamagga ñānadassana), progressive discernment (paṭipadā-ñānadassana), and of insight itself (ñānadassana).

Awakening

Step by step the yogāvacara rises, even to the Light of the Great Awakening, and the destruction, once for all, of craving Thirst.

Attainment of the Bliss of Cessation

He passes on to the enjoyment, at will, of the Attainment of Cessation (nirodha samāpatti)* and experiences the Bliss of Nibbāna’s Absolute Freedom, the Unconditioned, the Hypercosmic, while yet a Man who breathes Earth’s atmosphere.

Still, still, he sits — nor does he turn a hair

Tho’ lightnings flash, and thunders crash
aloud

For now the mind has won that conquest
rare—

And Ignorance shall ne’er again enshroud

Where Insight frees from changeful Fetters
fair.

* Total suspension of mind, mental properties and material qualities born of mind (Comp. of Phil. Intr. page 71).

“He takes but one meal a day, never eating at night or after hours. He refrains from looking on at shows of dancing, singing, and music. He eschews all use and employment of smart garlands, scents and perfumes. He sleeps on no tall or broad beds. He refuses to accept gold or coins of silver, uncooked grain or meat.”

Cūḷa Hatthi-Padopama-Sutta.

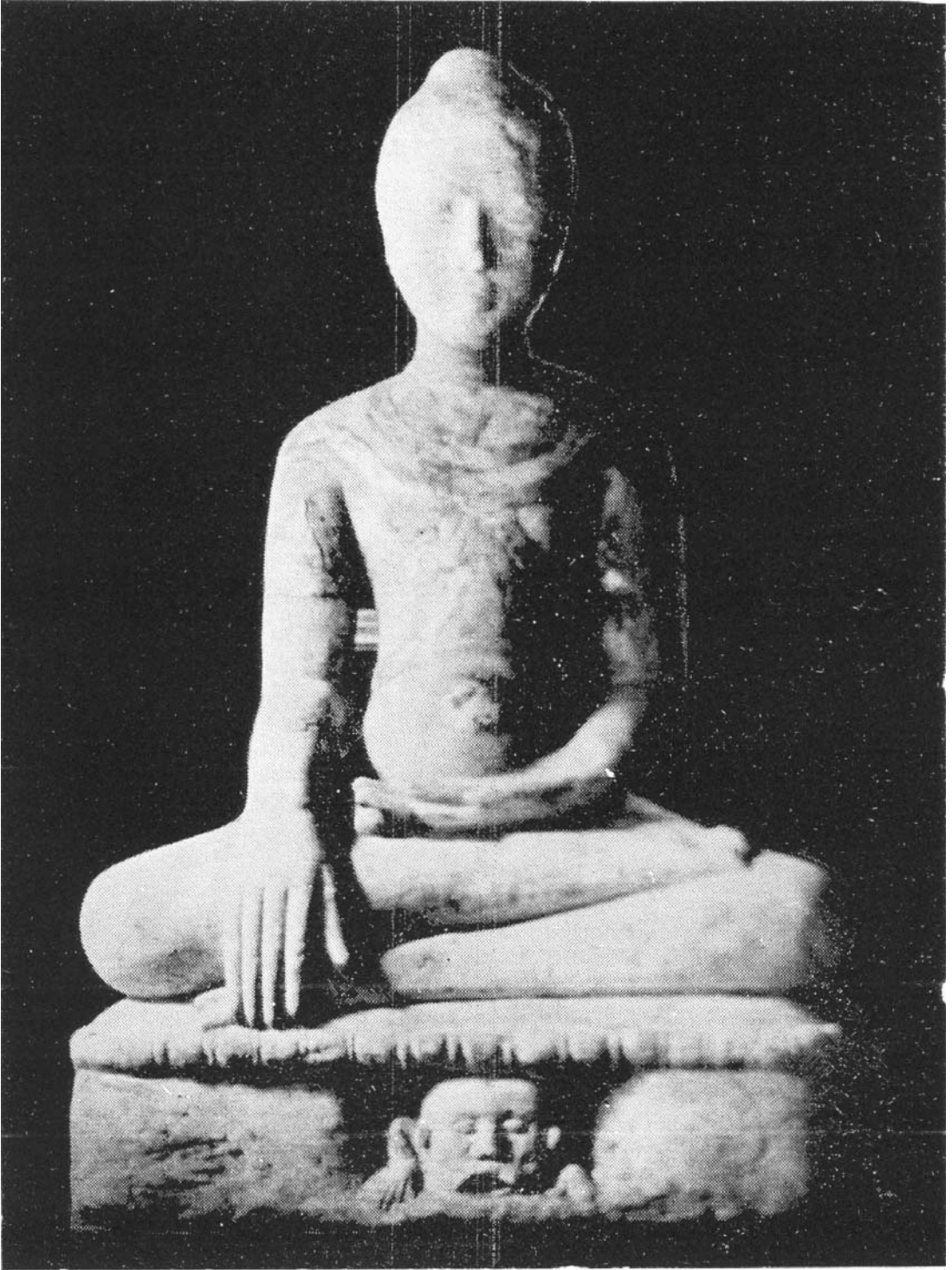


Image of the Buddha donated by Cūlasirimasōka, King of Thaton.
Circa 235 B.E.(308 B.C.)



The Shway Mawdaw Pagoda as seen in 1285 B.E. (1923 C.E.) before it was brought to ruin by the great earthquake of Pegu in 1930 C.E.

SHRINES OF BURMA, No. 7.

THE SHWAY MAWDRAW PAGODA

U OHN GHINE

Of the very many hundreds of Pagodas in Burma, some are breathtakingly beautiful like the Thapyinnyu of Pagan, some are magnificent like Pagan's Ānanda Pagoda, some are exquisite like the Soolay Pagoda of Rangoon, some are wonderful like the Kyaiktiyoe Pagoda which, built on a balancing rock, overhangs an abyss. There is one pagoda the mighty Shway Dagon, which merits the title "glorious."

But the word that sprang to my mind when first the old Shway Mawdaw Pagoda of Pegu some 50 miles east of Rangoon, was sighted 27 years ago, was "impressive".

Five years later, visiting Pegu with a Buddhist Association's relief mission just after the disastrous earthquake of 1930 had leveled the town, it was a shocking sight to see the Shway Mawdaw in ruins. Yet even then this grand pile was impressive in its ruin.

Though truncated it still towered majestically above the surrounding jungle-clad hillock, battered and broken but somehow telling of a spirit that could be ruined and overlaid and shattered but still retain the capability of regeneration and renewal.

Here was a challenge to the people of Burma, overrun, and again to be overrun, by aliens. It was a double challenge; for the Shway Mawdaw cried aloud, so those with ears to hear, to be rebuilt as a fane impressively reminding of the most impressive Teaching.

Burmans answered both challenges. As much by moral, mental and spiritual force as by physical force, Burmans struggled and regained their freedom and independence.

Then set in an era of building, a building that is a building for tranquility and happiness for all the world, if the world will but follow this example. There are those of most

materialist mind who exclaim at the spending of money on gilding and building pagodas though they should know that money in itself never made anything but misery and that it is man's mind and will and energy that, rightly used, makes value and happiness and that brings, if there is persistence in right doing, final and complete Deliverance.

The building and gilding of pagodas in post-war Burma has brought value in material things to the people of Burma by circulating money and goods. It has, too, gladdened the people and confirmed them in that piety and devotion that is typically Burmese and that has acted as a deterrent to the purely materialistic ideologies.

How old is the Shway Mawdaw? So old that the accounts of the first building are lost in the jungle of time. It is believed that the Emperor Asoka had the shrine repaired and enlarged some two thousand two hundred and forty years ago. That is according to the old histories.

Later history mentions a severe earthquake in 875 CE., at about the time that in England Alfred the Great was resisting Danish aggression.

After that the pagoda was continually being repaired and renovated and enlarged by Mon and Burmese kings as earthquakes took their toll from time to time. These old kings offered many valuable gifts to show their veneration.

The earthquake of 1930 C.E., was the fifth, and Pagoda Trustees and Elders made an attempt at reconstruction during the Japanese occupation of Burma in the war years but shortage of materials prevented this.

In 1952 the Government of the Union of Burma decided to reconstruct and ground was excavated to put in a shaft and tunnels were made to provide reinforced concrete ribs for

the base structure while the badly damaged superstructure was cleared away.

Excavations brought to light much ancient treasure and relics dating back to at least Asokan times.

Images of different periods and styles, silver, brass, copper, jade and ivory, were found. From the images discovered it was quite apparent that many of them were manufactured in China, India and Cambodia since their craftsmanship was quite different from that of the Burmese.

There were also discovered relics of the Buddha affixed to a terra-cotta plate bearing the image of the Enlightened One. This, according to the archaeologist U Thet Tin, is the most valuable of all the finds from the ancient Pagoda site. Inscriptions on silver plates, bricks, and terra-cotta plaques were also discovered. The inscriptions were in ancient Burmese, medieval Burmese and Mon. All these together form a very interesting museum. It is an invaluable treasure of knowledge for scholars of archaeology and anthropology.

Our pictures show some of the ancient images found in excavating for the rebuilding of the Shway Mawdaw. Kalayāṇi inscriptions found in the ruins attribute an ancient image of the Buddha to the king Cūlasirimasoka, of Suvāṇṇabhūmi who presented it to the people during his reign (circa 235 B.E. (308 B.C.) in order to take away their fears of evil spirits.

The Government of the Union of Burma sanctioned an amount of K 3,000,000 for the reconstruction of the Pagoda and the Union Buddha Sāsana Council was entrusted with the task. A committee was formed with Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council, The Hon. (Henzada) U Mya and U San Thein, now Commissioner of income Tax, representing the Council and Thado Thiri Thudhamma Dr. U E Maung, Justice of the High Court, and Thray Sithu U Hla Gyaw, Director of Fire Services nominated by Government. This Committee successfully completed its great work ahead of target date with the able supervision of U Ba Sine, resident engineer.

The Shway Mawdaw has risen again by the common will and energy of the common people of Burma.

Today towers again an impressive edifice that still reminds us of that impressive Teaching given to a suffering world by the Omniscient Buddha so many centuries ago.

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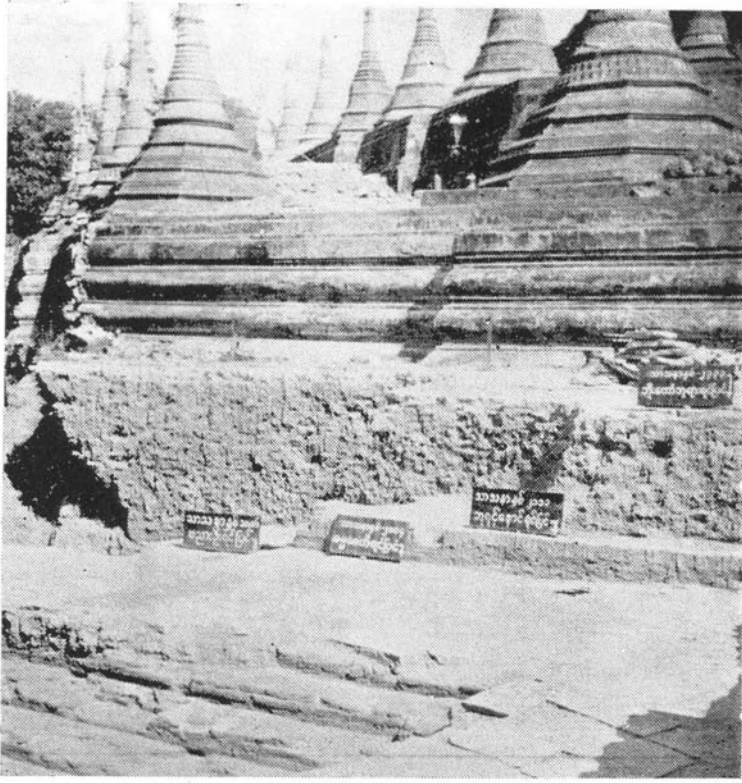
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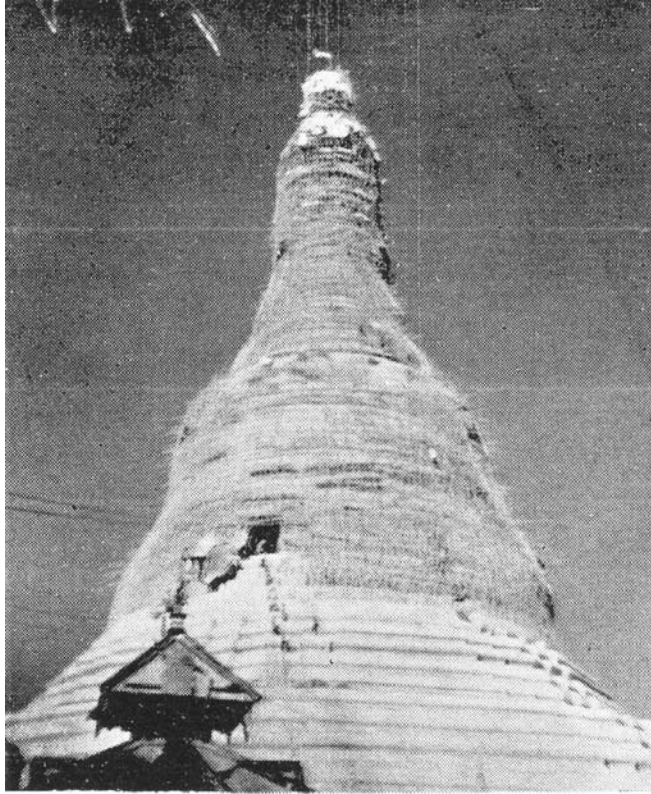
Platforms of Shway Mawdaw.

- | | | | | | |
|----|-----------------|---------|------------|-------------|-----------------|
| 1. | Donated by King | Banya-U | } | Mon rulers. | |
| 2. | " | " | | | Dhammaceti |
| 3. | " | " | Bayinnaung | } | Burmese rulers. |
| 4. | " | " | Bodawpaya | | |

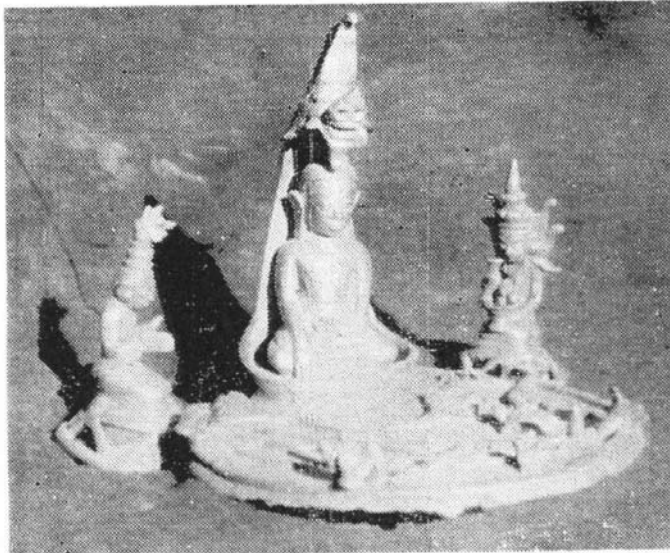
The four platforms can distinctly be seen as they go up higher and higher from No. 1 to 4.



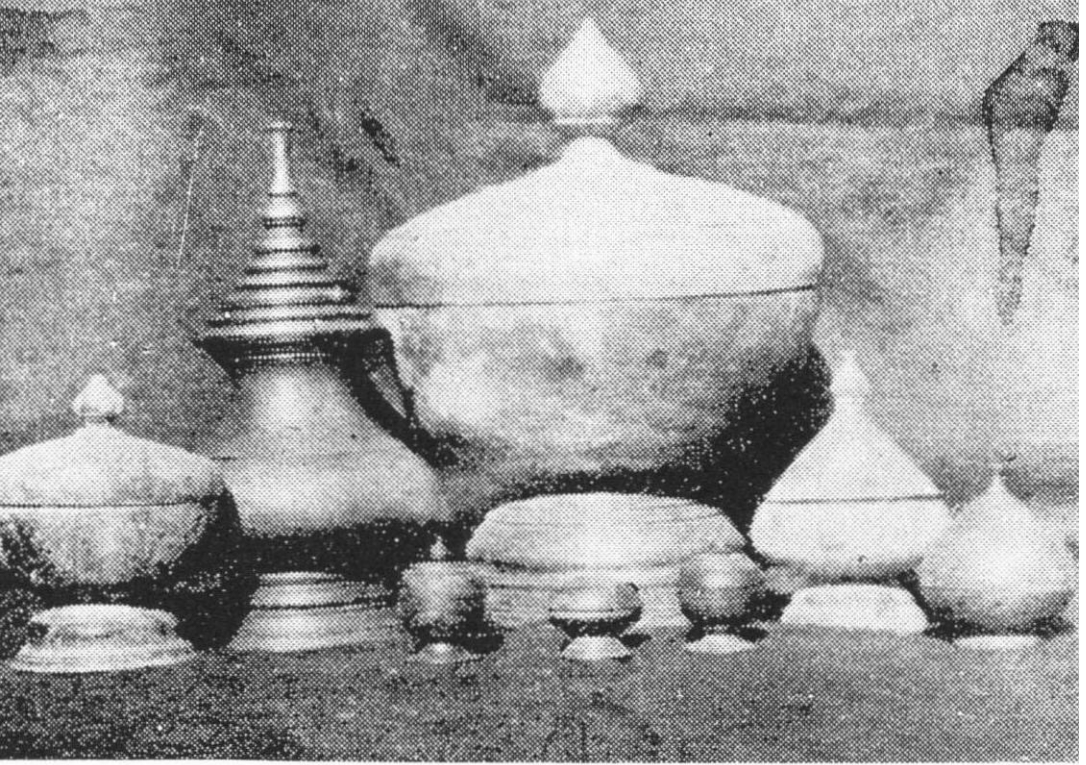
Head image of King Cūlasirimāsōka, first donor of Shway Mawdaw (lime-stone).



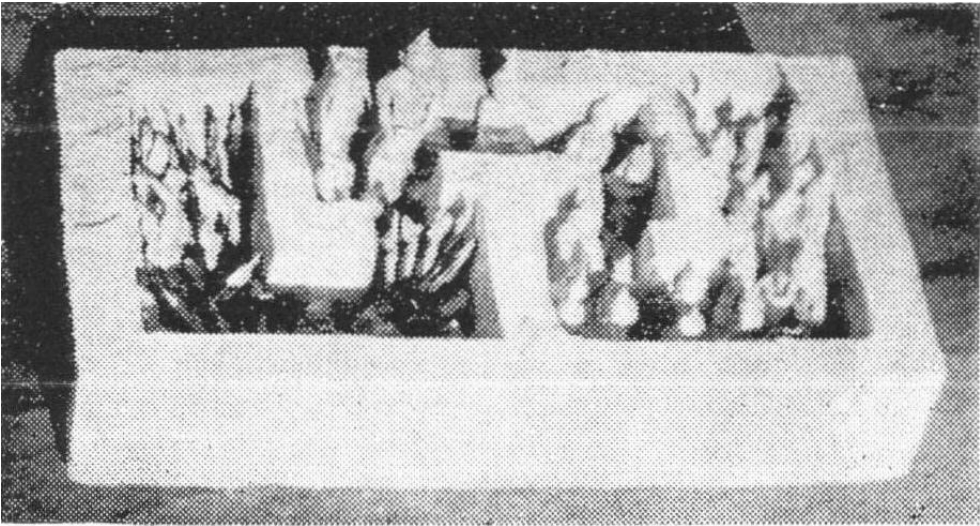
The Shway Mawdaw Pagoda nearing completion
in 1315 B.E. (1953 C..E.)



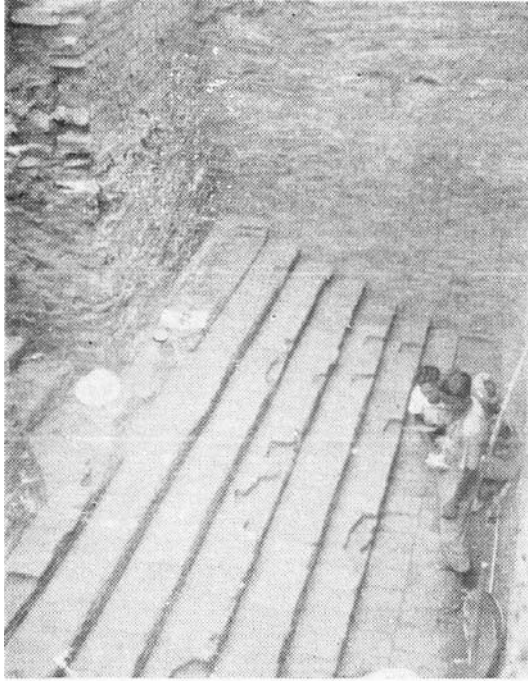
Buddha Image made of brass representing His 7 days'
sojourn at Mucalinda Lake after attaining
Omniscience. (about 800 to 900 years old).



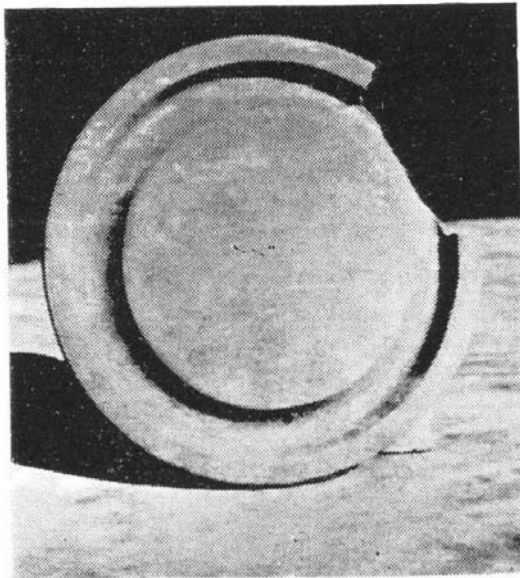
Relic Caskets made of brass excavated from the ruins of Shway Mawdaw.



Lead repository enshrined. (Supposed to belong to the time of Queen Shinsawbu).



Brick staircases towards the great pagoda
found in a field on the western slope.



Grinding stone gilded with pure gold, belonging
to Rāja-dhātu Kalya, Queen of
Natshinnaung, Ruler of Toungoo.

**We offer heart-felt thanks to the Burma Translation Society, Rangoon,
for very kindly lending us the photographs on the Shway Mawdaw Pagoda**

THE REPORT ON THE CHAṬṬHA SANGĀYANĀ

U ONN GHINE

Very shortly after the Mahāparinibbāna of the Buddha one Subaddha, who had entered the Order in his old age, expressed the view that now that there was no restraining influence, the bhikkhus could relax the more ascetic rules.

Since the Buddha had taught a Middle Path between strict asceticism for its own sake and a life of vulgar ease, the Arahants saw the great danger that would arise were the rules of the Sangha to be relaxed or disregarded.

Shortly before his passing away the Buddha addressed the Venerable Ānanda: It may be, Ānanda, that some of you will think, 'The word of The Teacher is a thing of the past we have now no Teacher.' But that, Ānanda, is not the correct view. The Doctrine and Discipline, Ānanda, which I have taught and enjoined upon you is to be your teacher when I am gone."

It was clearly grasped and in the Theravādin countries it is still clearly understood, that there should be no deviation from the Word of the Buddha, and that the Teaching must be scrupulously preserved if "Buddhism" is to remain "The Word of the Buddha".

At the instance of the Venerable Mahā Kassapa, a Great Council was called to set out the Rules and the Teaching generally and to codify these as a Canon.

It was by no means a matter of searching round in memory for the Teaching of the Buddha, since there were in the Buddha's lifetime those who could repeat the Teachings. It was, on the contrary, a setting-forth and an arrangement of the Teaching so that it might be the more easily preserved, and preserved for a longer period.

Successive Councils through the ages have carried on this work of preservation and so well have they succeeded that terra cotta

plaques unearthed in recent excavations, some of them very many centuries old, bear inscriptions of the texts that show the Word of the Buddha has been well preserved in its handing-down by word of mouth and copying from palm-leaf manuscripts, with but the slightest of variations.

Nevertheless there have been slight variations and the successive Councils, the fifth was in Burma in the year 1871 C.E. (2414 B.E.) during the reign of King Mindon, have been necessary to compare and collate Texts and to ensure correctness.

The Sixth Great Council

The Chaṭṭha Sangāyanā or Sixth Great Council commenced in Burma on 17th May of this year and the First Session has just ended on the 6th July 1954. There are to be four more Sessions, the final session ending on the full moon day of May 1956, which coincides with the 2500th anniversary of the Mahā Parinibbāna of the Buddha.

After the recension of the Texts, they are to be translated into various languages and printed in these as well as in Pāli.

This Sixth Council is the first truly international one and just as modern conditions have made it necessary so also have they made it possible. But it has only been possible by reason of another factor.

In all such Councils there is a call on the pecuniary resources of the whole state, if, as must be, one state acts as host-country, and a tremendous expenditure of time and effort as well as of money must be undertaken.

Although any one of the five Theravādin countries, Thailand, Laos, Ceylon, Cambodia, Burma, would be more than willing to act as host in this joint undertaking, since the Theravādin countries are traditionally the preservers of the Noble Doctrine, world conditions and her geographic position made it

more suitable and convenient for Burma to be the venue.

The task was gladly shouldered by Burma and the colossal preparations for the Chaṭṭha Sangāyanā were begun.

Prime mover in this great undertaking has been the Hon. U Nu, Burma's devout Prime Minister. His has been the pious spirit, the guiding brain, the directing hand and to him must go much of the credit.

However, unlike previous Councils that were held by virtue of the support of powerful and absolute rulers who could order a thing to be done with no-one to answer to, this Council has been held in a democratic country among other democratic countries where the will of the people prevails.

The people of Burma enlisted themselves solemnly but enthusiastically behind the Hon. U Nu showing a devotion that is rare in these modern days when materialism and *micchādittḥi* find many adherents. A band of energetic leaders formed the Union Buddha Sāsana Council to which was handed the duty of preparation and the responsibility of holding the Sixth Great Council.

The people of the country, cooks, clerks, cultivators, cabinet ministers, every man in the country almost, helped with work or with money or with both, from each according to his capabilities and each according to his wish in truly democratic fashion.

The Total Cost

The total cost of the Council would be most difficult to assess as so much has been done by voluntary labor but the particulars below will give some idea of the stupendous task:

Round the Kabā Aye (World Peace) Pagoda which itself cost a million kyats to build and was completed in 1950, it was necessary to erect buildings to house the Council and all the administrative offices therewith connected.

A huge artificial Cave to be an Assembly Hall was constructed at a cost of K 9,100,000

and the following additional buildings were or are being constructed:

4 Hostel Buildings, K 3,000,000; Refectory Buildings, K 600,000; Administrative Buildings, K 500,000; Library Buildings, K 1,500, 000; Press Buildings, K 300,000; Sanatorium, K 300,000.

In addition to the above there is the expenditure on garages, outhouses, roads, water and electric supply and drainage etc.

These buildings will serve after the Council as an international Buddhist University and Library.

The 2500 bhikkhus taking part in the Opening Proceedings have been maintained by the General Council of Buddhist Women's (Messing) Associations, subsidized by the Union Buddha Sāsana Council, and have been given transport which has cost about half a million kyats.

In addition there have been many sums expended in accommodating guests from all over the world and in transporting them on visits to the various places of Buddhist interest.

Burma has been lucky that she has had the money to spend in this, and what better use is there for money than to acquire Merit by such deeds?

The money has come from Government as a government and from individuals as individuals. Labourers, farmers, clerks and executive have contributed in smaller or greater amounts that have added up to huge sums while from abroad have come donations from those men and women of goodwill in far western lands as well as from our neighboring Theravādin countries.

Truly a Joint Undertaking

Although Burma is the host-country and the venue, there has been a great amount of help in collating and comparing the Texts from the leading members of the Sangha, The Order of Buddhist bhikkhus, from all countries and this work still goes ahead tirelessly and

enthusiastically. No one country could possibly have undertaken authoritatively so huge a recension and the help from Thailand, Ceylon, Cambodia and Laos, all working unitedly in this great task has been its warranty of success.

The Opening Proceedings

The first three days of the Chaṭṭha Sangāyanā were taken up with the Opening Ceremonies, when participants from all Theravādin countries and Theravādin bhikkhus from other neighboring lands came to make up the 2500 bhikkhus who took part in these proceedings.

Lay Delegates from the other participating countries and Buddhist observers from all the world attended and with the devout pilgrims from near and far, including a group from every town and village in Burma, swelled Rangoon's normal three-quarters of a million population to over the million mark.

Mahā Pāsāṇa Guhā of Chaṭṭha Sangāyanā

The Prime Minister, the Hon. U Nu had given as an ideal in the construction of the Great Cave, three points Originality, Simplicity and Dignity. All concerned have striven towards this ideal and with some marked degree of success for here is an unique structure which has originality of design coupled with simplicity which gives the Cave a dignity befitting its solemn purpose.

Constructed under the supervision of engineering experts and with the advice of an acoustics engineer, the Cave has a seating capacity of about 10,000. There is a cupola supported by six huge reinforced concrete pillars and also six entrances to the Guhā to mark the Sixth Council.

For construction of the Cave the following building materials were used: 450,145 cubic feet of broken bricks, 674,974 cubic feet of granite stones, 559,572 of stone slabs, 511,075 cubic feet of sand, 11,973 tons of cement, 380 tons of steel, 757 tons of timber and 125 tons of teak.

The period of construction extended over an extremely short period of only 14 months with beginning of construction on March 1, 1953 and completion on May 10, 1954. At the northern end of the hall rises a huge platform like a large square column, which constitutes a wide balcony and thereon are the seats for the most venerable Mahātheras. It is entirely faced in gilded tile and stands out impressively against the deep, bright, sky-blue walls of the Assembly Hall.

First Day's Proceedings

Along the highest level of the balcony, sat the nine Nāyaka Mahātheras, of whom one was later elected as the Presiding Mahāthera. Below them sat the Mahātheras possessing the title of Agga Mahā Paṇḍita. Many of the Mahātheras being so aged had to be helped to their seats by their disciples.

Shortly before noon, the President of the Union of Burma Dr. Ba U, accompanied by his ADC's entered the Great Assembly Hall, taking the place of honour at the head of the lay assemblage, and directly beneath the balcony. Behind him sat the Prime Minister the Hon'ble U Nu and other Cabinet Ministers, distinguished foreign guests and members of the diplomatic corps. By this time more than two hundred thousand people had assembled on the Sīri Mangalā hillock.

Then the yellow curtain which closes in the tall pointed archway framing the entrance to the balcony was drawn, and the Chaṭṭha Sangāyanā began.

From the balcony, the Venerable Bhaddanta Nāgavamsa, speaking in Pāli and Burmese acted as the Master of the Ceremony and announced the opening of the Chaṭṭha Sangāyanā.

This was followed by the nomination of the Presiding Mahāthera of the Chaṭṭha Sangāyanā. The 90 years old Venerable Mangay Sayadaw, Bhaddanta Vañña Mahāthera as the Senior Mahāthera present, proposed to the Sangāyanā the name of the Venerable Abhi Dhaja Mahā Ratṭha Guru Bhaddanta Revata,

Nyaung-yan Sayadaw, as the Presiding Mahāthera of the Chaṭṭha Sangāyanā .

The bhikkhus gave their assent in traditional Buddhist fashion by remaining silent. The elected Sanghanāyaka assumed his seat on the special dais known as the Therāsana.

Thuti Vedalla Gāthas (verses in praise of the Sangāyanā) were read out by the Ven. Bhaddanta Paṇḍita. Pūjaniya Mangala Thomana Gāthas (verses of adoration) were read out by U Saing Gyaw, while an address of adoration was also given by the Hon'ble U Win, Minister for Religious Affairs.

Following the acceptance of the role of Sangāyanā Dāyaka by H.E. the President of the Union of Burma, Thado Thiri Thudhamma Sir U Thwin, Chairman of the Union Buddha Sāsana Council, on behalf of the Union Government of Burma, accepted full responsibility, on the part of the Sāsana Council, to support the Bhikkhus with their needs of food, robes, shelter and medicine.

Messages to Council

The following messages to the Sixth Great Buddhist Council were then read out: Message from His Holiness Sangharājā of Thailand was read by His Eminence Phra Bimoldham (Vimaladhamma), Sangha Montri of Ecclesiastical Administration and Chief Abbot of Vat Mahāthat, Bangkok, Thailand.

Lañkā Uttaritara Sabba was read by Paṇḍita Dhamma Vamsa Thera, Amarapura Nīkaya and Kalayāṇi Vamsa Nīkaya was read by Paṇḍita Dhamma Kusala Thera and the Ramañña Nīkāya by Paṇḍita Saranapāla Thera.

Message from H.E. the President of India was read by H.E. Mr. K.K. Chettur, Indian Ambassador; from His Majesty the King of Nepal by Miss Wimala Devi, and from His Majesty the King of Thailand by Gen. Kharb Kunjara.

Addresses were also made by His Holiness Samdach Preab Mahā-Sumedha Dhipati, Sangharājā of Cambodia; His Eminence Phra

Bimoldham of Thailand: and the Ven. B. Piyaratna Nāyaka Thera, D. Litt., Principal of Vidyodaya Pirivena, Ceylon. Following a reply by the Ven. Agga Mahāpaṇḍita Bhaddanta Indāsabha and the speech by the Sanghanāyaka, an intermission of an hour was announced by the Ven. Bhaddanta Nāgavamsa at 2:30 p.m., with the evening session to commence at 3:30 p.m.

Evening Session

At the beginning of the evening sessions the Sanghanāyaka proposed to the Sangha Council the names of the Ven. Agga Mahāpaṇḍita Bhaddanta Javana and the Ven. Tiṭṭakadhara Dhamma-bhandāgārika Bhaddanta Viccittasāra to serve as the Pucchaka (Questioner) and the Vissajjaka (Replier) respectively, with regard to the first Pārājika of the Vinaya Piṭaka. The Pucchaka and the Vissajjaka assumed their seats on the special dais.

Following the period of questioning and answering on the first Pārājika, the entire Sangha Council recited the Pārājika Verañjakanda, beginning with the Tena Samayena and ending with the second paragraph. The proceedings for the first day of the Inauguration Ceremony of the Sixth Buddhist Council were brought to a close at 4.15 p.m.

The first session of the Sixth Buddhist Council recited and chanted the 5 volumes of the Vinaya amounting to about 2,174 pages.

As each section has been agreed on by the Editing and Re-Editing Committee, it will be chanted. The Vinaya Rules, which are oft-repeated and often-discussed, are, by reason of this, more perfect and require less discussion. They are also the basis for the daily life of the bhikkhus so were completed first and chanted first.

Second Day Inauguration Proceedings

Quarter of A Million Attend

An address of veneration by Prime Minister U Nu, messages from the heads of

governments of various countries, and addresses by ecclesiastical and lay leaders of the various foreign delegations were a main feature of the proceedings during the morning session of the second day inauguration ceremony.

A larger crowd than on the first day gathered outside the Assembly Hall to follow the details of the proceedings as announced over loudspeakers, while a larger layman assembly was noted within the Assembly Hall due to increase of permits to the public from the previous number.

A total number of about 6,500 including 2500 Bhikkhus, and about 3,500 laymen are estimated to have assembled in the Hall, including Cabinet Ministers, state guests, special foreign guests, delegations from various countries, heads of the foreign diplomatic corps, representatives of various Buddhist associations and about 2,500 other members of the public.

The proceedings opened at 12 noon, signaled by ten strokes of gongs, sounds of the drums and blowing of conch shells. The commencement was announced both in Pāli and Burmese by Ven'ble Bhaddanta Nāgavamsa.

U Nu, Prime Minister of the Union of Burma, delivered an address of veneration with regard to the propagation and the maintenance of the Buddha Sāsana. U Nu's message was followed by messages from the Prime Ministers of Ceylon, India, Japan and Nepal, and from the Chief Executive of the Government of the Ryukyu Islands.

A message from Field-Marshal Pibulsonggram, President of the Council of Ministers of Thailand and another from Her Majesty's Government of the United Kingdom of Great Britain were next read out.

Thado Thiri Thudamma U Thein Maung, Chief Justice of the Union and Deputy Chairman of the Buddha Sāsana Council, next gave an address of veneration with regard to the works and projects of the Union Buddha

Sāsana Council for the progress of the Buddha Sāsana.

Addresses by the leaders of delegations from various countries, both ecclesiastical and laymen, followed the speech and a reply was made by Venerable Agga Mahāpaṇḍita Bhaddanta Indāsabha, after which a recess for an hour was announced at 2.30 p.m.

When the proceedings resumed at 3.30 p.m. the two Bhikkhus chosen as the Pucchaka and the Vissajjaka conducted questions and answers with regard to the second and third Pārājika of the Vinaya Piṭaka.

Following this the Sangha recited the second and third Pārājika Sikkhāpada, and the proceedings of the Second Day Inauguration Ceremony of the Chaṭṭha Sangāyanā came to an end at 5.30 p.m.

Final Day Inauguration Proceedings

The names of those of the 2,500 Sangītikāraka Bhikkhus who will carry out the work for each of the five Sessions of the Council (numbering 500 for each Session) were announced.

Following an address of veneration by the Hon'ble U Win, Minister for Religious Affairs, messages from various foreign Buddhist Associations and addresses by members of the delegations to the Council completed the programme for the morning session.

To mark the third and final day of the Inauguration Ceremony, the largest crowds during the 3-day Ceremony were noted both within the Assembly Hall and in the specially built sheds surrounding the Cave. Issue of a larger number of permits for entrance to the Hall allowed the largest possible assembly within the Cave.

Inside the Assembly Hall, the walls facing the audience were decorated with beautiful silk screens which were brought for presentation by the Sangharājā of Cambodia. To the left of the Sanganāyaka's seat was placed a table on which other presents from Cambodia to the Sixth Buddhist Council were displayed,

including an image of the Buddha under the spreading hood of a Naga.

Following procedure, the day's ceremony began with the firing of rockets and the sounding of gongs and drums and the blowing of conch shells as the commencement was announced in both Pāli and Burmese by the Ven. Bhaddanta Nāgavamsa at the stroke of noon.

An address of veneration relating to the purity and progress of the Buddha Sāsana delivered by the Hon'ble U Win, Minister for Religious Affairs, constituted the first item on the programme for the day's proceedings, followed by messages from various Buddhist associations.

Messages

Messages from the various Buddhist associations and leaders include: His Holiness The Sangharājā of Laos, read by the Ven'ble Phra Mahā Pradith Thera, Secretary of the Sangha Delegation of Laos; Sri Lanka Shwegyin Nikaya-Arakshaka Sabhawa, read by the Ven. Bhaddanta Buddharakkhita.

Mahabodhi Society of India, read by Sri N.C. Ghosh, Vice-President of Mahabodhi Society, India; Bengal Buddhist Association, read by Dr. Arabinda Barua; Buddhist Associations of Japan, read by the Rev. Taio Sasaki; Buddhist Association of Laos, read by Mr. Kham Chan Pradith, Chief of Bureau in the Ministry of Foreign Affairs.

World Fellowship of Buddhists Federation of Malaya, read by Mr. Khoo Soo Jin; Chinese Buddhist Council, Peking, read by U Ba Swe; Buddhist Ladies of Thailand, read by Madame Khunjing Rabiah; Buddhist Association of Thailand under Royal Patronage, read by Dr. Luang Suriyabongse

Ford Foundation read by Dr. John Scott Everton; Young Buddhist Association of Thailand, read by Captain Prasarn Thongbhahdi, the Hon'ble Mr. A. Ratnayake, Minister for Home Affairs, Ceylon, read by the

Hon'ble Mr. M.D. Banda, Minister for Education, Ceylon.

Organizations and Personages

Addresses were delivered from various organizations and personages by U Ba Swe: Abhayatissa Mahāthera, Dohazari; Mahidosabha Samitiya and Residents of Polwatte, Ceylon; Puññavaddhana Society, Ambalangoda, Ceylon; Ambalangoda Car Stand Union, Ceylon.

Friends of Buddhism Society, Washington D.C., U.S.A., the Ven. Sri Nanodaya Nāyaka Thera, Diwulapitiya, Ceylon; the Ven. Dhamma Kitti Siri Vimala Mahā Thera, Panadura, Ceylon; the Ven. Yatawatte Dharmakirthi Sri Sumangala Dharmaratana Mahā Nāyaka Thera, Asgiri Vihāra, Kandy, Ceylon.

Ven. Udammita Sri Dhammarakkhita Tissa Thera, Mahānāyaka of Amarapura Sect, Ceylon; World Fellowship of Buddhists of Cambodia; D.P. Vajirañāna, Mahā Nāyaka Thera, Opanayaka, Colombo; B.B. Legama Abhaya Tissa Mahā Nāyaka Thera Opanayaka Ceylon. Siri Vimalajoti Mahā Thera, Balangoda, Ceylon; and Bhaddanta Subhuti Thera, Chittagong.

Addresses by the following constituted the next item Ven. Bhaddanta Candammuni of Kusinagara; Ven. Agga Mahāpaṇḍita Bhaddhanta Buddhaddatta of Ceylon; Ven. Bhaddanta Dhammavara of Cambodia; Ven. Bhaddanta Jinarakkhita of Indonesia.

Mr. W.H. Amarasuriya, Chairman of Lanka Chaṭṭha Sangāyanā Dāyaka Sabha of Ceylon; Mr. Hadji Amrulah of Indonesia; Dr. Arabinda Barua, Bengal Buddhist Association, Calcutta; Mr. Ong Tiang Biaw, Gabungan Sam Kauw (Buddhist) Federation of Indonesia.

Sri N.C. Ghosh, Mahabodhi Society of India, Dr. G.P. Malalasekera, President of the World Fellowship of Buddhists; and Madame Khunjing Rabiah of Thailand.

Following a reply by the Ven. Agga Mahāpaṇḍita Bhaddanta Indāsahha, recess for

the period of an hour was announced by 40 strokes of the gong at 2.45 p.m.

Evening Session

The evening session consisted in large part of questions and answers on the fourth Pārājika of Vinaya Piṭaka between the Pucchaka Ven. Agga Mahāpaṇḍita Bhaddanta Sobhana and the Vissajjaka Ven. Tipiṭakadhara Dhammabhaṇḍāgārika Bhaddanta Viccittasāra.

Following this, the fourth Pārājika Sikkhāpada together with the Nidāna (prologue) was recited by the entire Sangha assembled in the Mahā Pāsāṇa Guhā.

The Ven. Bhaddanta Visuddha, Honorary Secretary of the Executive Organization of the Sangha Supreme Council, then announced the names of the 2,500 Sangiti-kāraka Bhikkhus who were to carry out the work for each of the five Sessions of the Chaṭṭha Sangāyanā (numbering 500 for each Session).

Sessions of The Chaṭṭha Sangāyanā:

There are altogether five sessions and the first includes the three-day Opening Ceremonies while the last includes the three-day Closing Ceremonies.

THE FIRST SESSION thus commenced on 17th May. This session will continue until July 8th being 52 operative days and a total of

about 253 actual hours of Recitation. Meanwhile indefatigably the work of reediting carries on at the nearby “Jambūdīpa Hostel”.

Then, for the Buddhist Lenten period, there is a close-down and some of the bhikkhus from other countries will return to their homelands and monasteries while the Burmese bhikkhus will return to their monasteries in various parts of Burma.

For the bhikkhus, this Lenten period is traditionally a time for practicing the strict Buddhist asceticism or Mental Training which is something more than mere “Meditation”. At the end of Lent (i.e. in November of this year) the Second Session will commence.

Future Sessions

The Second Session commences in November this year and continues till full moon day of February 1955.

The Third Session commences full moon day of April 1955 and ends full moon of July. The Fourth Session is from the first waning day of November 1955 and ends on the full moon day of February 1956. The Fifth and Final Session is to be from first waning day of March 1956 to full moon day of May 1956.

The total period is two years.

“Take the case of some foolish persons who have learned by heart the Doctrine, — the Suttas in prose or in prose and verse, with the Poems and the Triumphant Utterances and the Quotations and the Jātākas and the Miracles and the Miscellanies, — yet, though they have learned it all by heart, fail to study its import for the comprehension of all it embodies, and consequently find no joy in it, profiting by their learning by rote solely for strictures on others or for bandying verbal quotations, and quite missing the real object of their memorizing; so that these divers aspects of the Doctrine which they have failed to grasp conduce to their lasting hurt and ill. And why?—Because they have grasped it all wrong.”

Alagaddūpama-Sutta.

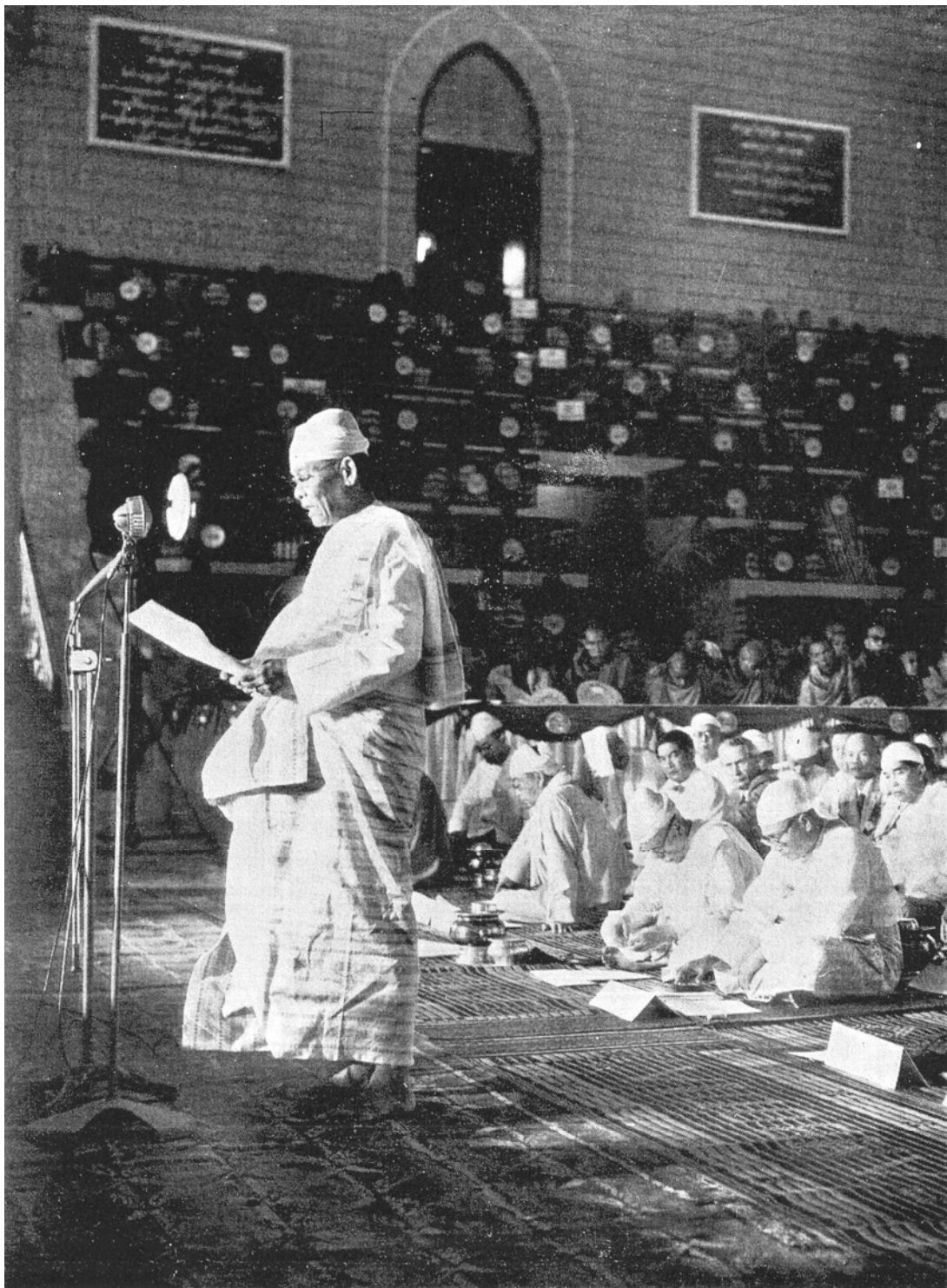


Photo: Courtesy U.S.I.S.

Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Vice-Chairman of the Union Buddha Sāsana Council giving an address of veneration at the Opening Proceedings of the Sixth Buddhist Council.



Photo: Directorate Films & Stage.

Thado Maha Thray Sithu U Chan Htoon, Attorney-General and Hon. General Secretary (I) of the Union Buddhā Sāsana Council, giving an address of veneration at the Opening Ceremonies of the Chattrā Sangāyānā.

The Translation of THE PĀLI SPEECH

by

THE VEN'BLE KIRIWATTUDUVE SIRI PANNASARA NĀYAKA THERA,

*Principal of the Vidyalankara Pirivena, Kelaniya, Ceylon at the***DHAMMASANGAYANA**

Held in Burma on the 17th of May 2497 B.E. / 1954 C.E.

It is indeed auspicious, friends, that we, all followers of the Enlightened One, of different nationalities and of different colors, assemble here, see one another, and discuss and rehearse the Dhamma together.

It is well known to all those who are conversant with the affairs of the world that in this atomic age the different peoples all over the world are living in great misery and in fear of war and death as though in Sattthantara aeon in which people, mistaking one another for animals, annihilate one another, or as though in Samvatta aeon in which, let alone human beings, the whole world itself meets with destruction.

We, the followers of the Sakyamuni Buddha, fervently believe that there is no other remedy than the message of the Enlightened One, perfect and pure, with its Doctrines of peace, non-violence, soullessness and self-control, if this great danger is to be averted and eradicated.

Therefore it is meet and proper that there are all such undertakings as will enable all the peoples in the world to seek refuge in Him, will help all Buddhists themselves to learn the Dhamma and live accordingly, and will lead to the stabilization of the Buddha Sāsana.

The Perfect One, the knower of the worlds, has made the following observations on this point: "Therefore, Cunda, let all assemble together and rehearse the Dhamma, which I have realised and expounded, meaning by meaning and letter by letter, without arguing about it, so that the Sāsana is well-established for long, for the good of the many, for the well-being of the many, out of compassion for

the world, and for the benefit, well-being and happiness of gods and men."

It is permitted and assented to by the Perfect One that any one may expound the Dhamma, with its spirit and letter, for the stabilization of the Sāsana, for the benefit, well-being and happiness of the many and out of compassion for the world, but not without its spirit and letter.

For this reason, the Bhikkhus of the past, well versed in etymology and in the Doctrine, assembled together and carried on such discussions as the following: "Brethren, there are these and those letters for this meaning. Which of them are the most appropriate? There is also this meaning or that for these letters. Which of them is the most appropriate? It is also opportune, timely and approved of by the Tathāgata, that there should also be such discussions and councils now.

There are to be found here and there in the Tipiṭaka texts not only many words but also many passages which are devoid of their meaning, let alone those devoid of their letters. For example, such readings in the Sunakkhatta Sutta of Majjhima Nikāya as "api nu tassa purisassa tasmin vante puna' bhottu kamyatā assa? No hetam bhante.. adum hi bhante vantam paṭikkūlasammatan ti" and "Assappāyam cakkhunā rūpam anuyunjeyya.....asappāyam manasā dhammaṃ anuyuñjeyya, asappāyam cakkhunā rūpam anuyuttassa.....Assappāyam manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya So rāgānuddhastena cittaṃ maraṇaṃ va nigaccheyya" are incorrectly given as "Tasmin bhatte", "Tasmin bhutte,"

“Adum hi bhante bhattam,” “Adum hi bhante vattam,” “Asappāyam cakkhunā rūpadassanam anuyuñjeyya,” “Asappāyam cakkhunā rūpadassanam anuyuttassa,” and “So rāgānuddhamsitena cittenā” etc. etc. in the texts which are said to have been edited, re-edited and printed in Thailand, Burma, England or Ceylon.

With this reason in view, we, the Bhikkhus representing the three sects of Ceylon, competent in the task, and led by Mahanāyaka and Anunāyaka Theras, assembled at the Vidyalāṅkāra Pirivena in the year of two thousand four hundred and ninety three of the Lord’s Parinibbāna, which roughly correspond with the year of one thousand nine hundred and fifty of the Christian Era, on the fifteenth day of August, and inaugurated a Dhamma Sangāyānā.

It took us as long as three years and six months to complete the first stage of this Dhamma Sangāyānā, in which we rehearsed every letter, every word and every sentence of the Buddha Vacana, compared the different texts, local and foreign, modern and ancient, and arranged together and examined the different variations in readings.

In the second stage which is now in progress, we are rehearsing, discussing and comparing the Buddha Vacana, paragraph by paragraph, sentence by sentence and meaning by meaning.

The third stage of this Dhamma Sangāyānā will follow, it is hoped, at the close of the lent this year. This will be known as Pancasatika Sangīti or Pancasatika Sajjhāyana and will rehearse, consider and examine carefully the

whole of Tipiṭaka, according to etymology, tradition and usage, before an assembly of Bhikkhus over five hundred in number.

It is, therefore, a matter of great rejoicing for us, of the Vidyalāṅkāra Pirivena, that on this Vaisakha Fullmoon day, the Bhikkhus of Burma too, who are shouldering the responsibilities of the Sāsana, well accomplished in the Scriptures; well versed in etymology, confident, able and competent and led by the Venerable Sangharājā, the Venerable Aggamahāpaṇḍitas and other Venerable Mahātheras, are inaugurating this Dhammasangāyanā, with the full co-operation of the Prime Minister, the other leaders of the State and the other Dāyakas who are devoted and wise.

Noble indeed, friends, is this inauguration:

Great indeed, is this inauguration. This will no doubt lead to the stabilization of the Sāsana for long. This will lead to the benefit, well-being and happiness of the many. This will also lead to the unity and harmony among us, the Buddhists of all nationalities.

Therefore, friends, we must resolve and determine that we will strive both physically and mentally for making this inauguration effective, fruitful and complete in full.

We, therefore, of the Vidyalāṅkāra Pirivena, hope and pray, day and night, as above and desire to be of service to the Dhammasangāyanā in every possible way.

May all beings be happy.

May all attain Nibbāna.

“In the Law of the Noble, there are eight states of consciousness which conduce to giving up according to the Law of the Noble; and these are the eight: All killing should be banned by holding life sacred; theft should be banned by never taking what is not a free gift; lying should be banned by strict adherence to truthfulness; calumny should be banned by never stooping to calumniate; covetousness should be banned by uncovetousness; taunts should be banned by never taunting; angry rage should be banned by placidity; and arrogance should be banned by humility. Such, briefly and without detailed exposition, are the eight states conducing to this giving up.”

Potaliya-Sutta.

SUJĀTĀ

The tree assumed the semblance of her will,
 each leaf imbued with human sentience,
 shared her expectancy, her meek defence,
 the need that moved her, the suppliant's skill
 tuned to the moment's purpose. And she still
 after many years remembered how he sate
 silently waiting in that green suspense
 poised yet between the whither and the whence
 of time—and how she felt the world abate
 its pulse while in her hands the rice grew chill. . .

To that all currents flowed, which ever after
 laid Peace upon the heart importunate,
 stronger than man's requisite love or hate
 or the craved anodyne of children's laughter.

FRANCIS STORY.

(Just before the Great Enlightenment, Sujātā, the young wife of a rich herdsman, seeing the Future Buddha seated in majestic beauty at the foot of a banyan tree close by the Nerañjara river, supposed him to be the tree-deva and made him an offering of milk-rice, with the wish that she might be blessed with a lovely son. The Bodhisatta accepted the offering and with the renewed strength drawn from it he gained Enlightenment that same night. At the time of His Parinibbāna He recalled the incident saying that two meals offered to a Supreme Buddha were of particular merit namely the food offered immediately before His Enlightenment and that given, as in the case of Cunda the smith, just before His final passing away.)



The beautiful image of the Buddha was found at Pagān and is of the Pagān era, some 800 years ago. It was presented to Ceylon by the Commissioner, Mandalay Division and accepted with thanks on behalf of the Ceylon Government by the Venerable Tudave Ariyavansa Nayaka Thero and as the Venerable Thero stayed in Burma for the Text Re-editing of the Tipiṭaka, he entrusted it to Mr. R. Semage and family who in turn handed it over to Mr. H. L. Caldera, Secretary of the Chaṭṭha Sangāyanā Dāyaka Sabha of Ceylon.



Mr. R. Semage handing over the image in Ceylon. It is now on view in the Public Museum of Colombo where it is an honoured acquisition.

KAMMA AND CAUSALITY

By FRANCIS STORY

Director-in-Chief of the Burma Buddhist World-Mission, Rangoon.

(A talk given to Buddhists, Christians, Hindus and Muslims of the Rotary Club of Colombo, May 25th 1954).

The question that has been posed as the subject of this evening's talk, "Does everything happen in our lives according to Kamma?" is not one that can be answered by a plain affirmation or denial, since it involves the whole question of free-will against determinism, or, in familiar language, "Fatalism". The nearest that can be given to a simple answer is to say that most of the major circumstances and events of life are conditioned by Kamma, but not all.

If everything, down to the minutest detail, were pre-conditioned either by Kamma or by the physical laws of the universe, there would be no room in the pattern of strict causality for the functioning of free-will. It would therefore be impossible for us to free ourselves from the mechanism of cause and effect; it would be impossible to attain Nibbāna.

In the sphere of everyday events and the incidents of life such as sickness, accidents and such common experiences, every effect requires more than one cause to bring it about, and Kamma is in most cases the predisposing factor which enables the external influences to combine and produce a given result. In the case of situations that involve a moral choice, the situation itself is the product of past Kamma, but the individual's reaction to it is a free play of will and intention. For example, a man, as the result of previous *akusala kamma* either in the present life or some past birth, may find himself in a situation of desperate poverty in which he is sorely tempted to steal, commit a robbery or in some other way carry into the future the unwholesome actions of the past. This is a situation with a moral content, because it involves the subject in a nexus of ethical potentials. Here his own freedom of choice comes into play; he has the alternative

of choosing further hardship rather than succumb to the temptation of crime.

In *Paṭicca Samuppāda*, the cycle of Dependent Origination, the factors belonging to previous births, Avijjā and Sankhāra (that is, Ignorance and the Actions conditioned by it) are summarized as Atīta Kamma Bhava.

This Kamma produces Consciousness, Name and Form, Sense-perception Fields, Contact and Sensation as its resultants, and this is known as Pacuppanna Vipāka Bhava, or present effect. Thus the physical and mental make-up (Nāma-Rūpa) is the manifestation of past Kamma operating in the present, as also are the phenomena cognized and experienced through the channels of sense. But running co-incidentally with this is another current of action, that which is controlled by the will, and this is known as Pacuppana Kamma Bhava, or present volitional activity; it is the counterpart in the present of the Atīta Kamma Bhava of the past. It governs the factors of Craving, Grasping and Becoming. This means, in effect, that the current of "Becoming" which has its source in the past Kamma, at the point where it manifests as individual reaction—as for example in the degree of Craving engendered as the result of pleasurable Sensation—comes under the control of the will, so that while the subject has no further control over the situations in which he finds himself, having himself created them in the past, he yet has a subjective control over his response to them, and it is out of this that he creates the conditions of his future. The Pacuppana Kamma Bhava then takes effect in the form of Anāgata Vipāka Bhava (future resultants), and this Anāgata Vipāka Bhava is the counterpart in the future of the Pacuppana Vipāka Bhava of the present. In an exactly similar way it

dominates the future birth-state and conditions, which in Paṭicca Samuppāda are expressed as Jāti (Arising), Old-age and Death etc. The entire cycle implies a dynamic progression in which the state conditioned by past actions is at the same time the womb of present actions and their future results.

Kamma is not only an integral law of the process of becoming; it is itself that process, and the phenomenal personality is but the present manifestation of its activity. The Christian axiom of “hating the sin but loving the sinner” is meaningless from the Buddhist standpoint. There is action, but no performer of the action; the “sin” and the “sinner” cannot be dissociated; we are our actions; and nothing apart from them.

The conditioned nature of all mental and physical phenomena is analyzed under 24 heads, called in Pāli “Paccaya”. Each of the 24 Paccaya is a contributing factor to the arising of conditioned things. The thirteenth Paccaya is Kamma-paccaya, and stands for the past actions which form the base, or condition, of something arising later. The six sense-organs and fields of sense-cognition — that is, the physical organs of sight, hearing, smell, taste, touch and mental awareness — which, as we have seen, arise at birth in association with Name and Form, provide the condition-base for the arising of subsequent consciousness, and hence for the mental reactions following upon it. But here it should be noted that although Kamma as volition is associated with the mental phenomena that have arisen, the phenomena themselves are not Kamma-results. The fourteenth Paccaya is Kamma-result condition, or Vipāka, and stands as a condition by way of Kamma-result to the mental and physical phenomena by establishing the requisite base in the five fields of sense-consciousness.

That there are events that come about through causes other than Kamma is demonstrable by natural laws. If it were not so, to try to avoid or cure sickness would be useless. If there is a predisposition to a certain

disease through past Kamma, and the physical conditions to produce the disease are also present, the disease will arise. But it may also come about that all the physical conditions are present, but, through the absence of the Kamma-condition, the disease does not arise; or that, with the presence of the physical causes the disease arises even in the absence of a Kamma-condition. A philosophical distinction is therefore to be made between those diseases which are the result of Kamma and those which are produced solely by physical conditions; but since it is impossible to distinguish between them without a knowledge of past births, all diseases must be treated as though they are produced by merely physical causes. When the Buddha was attacked by Devadatta and was wounded in the foot by a stone, He was able to explain that the injury was the result of some violence committed in a previous life, plus the action of Devadatta which enabled the Kamma to take effect. Similarly, the violent death of Moggallāna Thera was the combined result of his Kamma and the murderous intention of the rival ascetics whose action provided the necessary external cause to bring it about.

The process of causality, of which Kamma and Vipāka are only one action-result aspect, is a cosmic, universal interplay of forces. Concerning the question of free-will in a causally-conditioned universe, the view of reality presented by Henri Bergson, which when it was postulated was new to the West, throws considerable light on the Buddhist concept. Life, says Bergson, is an unceasing becoming, which preserves the past and creates the future. The solid things which seem to abide and endure, which seem to resist this flowing, which seem more real than the flowing, are periods, cuts across the flowing, views that our mind takes of the living reality of which it is a part, in which it lives and moves, views of the reality prescribed and limited by the needs of its particular activity.

Here we have a Western interpretation of Avijjā — “views of the reality prescribed and limited by the needs of its particular activity”

— and of Anicca, the unceasing becoming, the principle of change and impermanence. Bergson also includes in his system Anattā, for in this process of unceasing change there is the change only — no “thing” that changes. So, says Bergson, when we regard our action as a chain of complementary parts linked together, each action so viewed is rigidly conditioned, yet when we regard our whole life-current as one and indivisible, it may be free. So also with the life-current which we may take to be the reality of the universe when we view it in its detail as the intellect presents it to us, it appears as an order of real conditioning, each separate state having its ground in an antecedent state, yet as a whole, as the living impulse (Kamma) it is free and creative. We are free, says Bergson, when our acts spring from our whole personality, when they express that personality. These acts are not unconditioned, but the conditions are not external, but in our character, which is our self. In other and Buddhist words, our Sankhāra, or Kamma-formation of the past, is the personality, and that is conditioned by nothing but our own volition, or Cetanā.

Bergson details an elaborate philosophy of space and time to give actuality to this dynamic view, which he calls “Creative Evolution”, and his general conclusion is that the question of free-will against determinism is wrongly postulated; the problem, like the indeterminate questions of Buddhism, cannot be answered because it is itself a product of that peculiar infirmity, that “special view of reality prescribed and limited by the needs of a particular activity”, which in Buddhism is called Avijjā, the Primal Nescience.

The concept of causality in the world of physics has undergone modifications of a significant order in the light of quantum physics and the increase of our knowledge regarding the atomic structure of matter. Briefly the present position may be stated thus: while it is possible to predict quantitatively the future states of great numbers of atomic units, it is not possible to pre-determine the state or position of any one particular atom. There is a

margin of latitude for the behavior of the individual unit which is not given to the mass as a whole. In human terms, it may be possible to predict from the course of events that a certain nation, Gondalia, will be at war by a certain date; but it is not possible to predict of any individual Gondalian that he will be actively participating in the war. He may be a conscientious objector, outside the war by his own decision; or he may be physically disqualified, outside the war because of conditions over which he has no control. We may say, “Gondalia will be at war”, but not “That Gondalian will be in the war”. On the other hand, if we know that one particular Gondalian is not physically fit we may say confidently that he will not be in the war; the element we cannot predict with any degree of certainty is the free-will of the Gondalian individual, which may make of him a chauvinist and national Gondalian hero, or a pacifist and inmate of a concentration camp.

Coming to the details of the ways in which Kamma operates, it must be understood that by Kamma is meant volitional action only. “Cetanāham bhikkhave Kammam vadāmi” — “Volition, intention, O Bhikkhus, is what I call Kamma”, is the definition given by the Buddha. Lobha, Dosa and Moha (Greed Hatred and Delusion) are the roots of unwholesome Kamma; Unselfishness, Amity and Wisdom are the roots of wholesome Kamma. As the seed that is sown, so must be the tree and the fruit of the tree; from an impure mind and intention, only impure thoughts, words and deeds can issue; from such impure thoughts, words and deeds only evil consequences can result. The results themselves may come about in the same lifetime; when this happens it is called *Diṭṭha dhamma vedaniya kamma*, and the line of causality between action and result is often clearly traceable, as in the case of crime which is followed by punishment. Actions which bear their results in the next birth are called *Upapajja vedaniya kamma*, and it frequently happens that people who remember their previous life remember also the Kamma which

has produced their present conditions. Those actions which ripen in successive births are known as Aparāpariya vedaniya kamma; these are the actions which have, by continual practice, become habitual, and tend to take effect over and over again in successive lives. The Repetition-condition (Āsevana paccaya) is the twelfth of the 24 Paccayas, and relates to that Kamma-consciousness in which the preceding impulse-moments, or javana-citta, are a condition by way of repetition to all the succeeding ones. This is known to modern psychology as a habit-formation, and is a very strong conditioning factor of mind and character. Buddhism urges the continual repetition of good actions, deeds of Mettā and charity, and the continual dwelling of the mind on good and elevating subjects, such as the qualities of the Buddha, Dhamma, Sangha, in order to establish a strong habit-formation along good and beneficial lines.

The three kinds of Kamma described above, however, may be without any resultants if the other conditions necessary for the arising of the Kamma-result are lacking. Rebirth among inferior orders of beings, for instance, will prevent or delay the beneficial results of a habitual Kamma. There is also counteractive Kamma which, if it is stronger than they, will inhibit their fruition. Kamma which is thus prevented from taking effect is called Ahosi kamma. Just as there are events which occur without Kamma as a cause, so there are actions which, as potentials, remain unrealized. These actions, however, are usually the weak and relatively unimportant ones, actions not prompted by any strong impulse and carrying with them little moral significance.

Functionally, the various kinds of Kamma operate according to four classifications. The first is Generative Kamma (Janaka kamma), which produces the Five Khandha complex of Name and Form at birth and through all the stages of its arising during the life-continuum. The second category is that of Sustaining Kamma (Upatthambhaka kamma), which itself is void of kamma-results and is only capable of sustaining kamma-resultants that have already

come into being. In the third category comes Counteractive Kamma (Upapilaka kamma) which, by reason of its moral or immoral force, suppresses other Kamma-results and delays or prevents their arising. Last in this classification according to functions comes Destructive Kamma (Upacchedaka kamma); this is Kamma of such potency that it utterly destroys the influence of weaker Kamma and substitutes its own Kamma-results. It may be strong enough to cut short the life-span so that it is Destructive Kamma in the literal sense.

The light and insignificant actions which we perform in the course of our daily lives have their results, but they are not dominant factors unless they become part of the habit-formation. Important actions which become habitual, either wholesome or unwholesome, are known as Bahula Kamma, and their effects take precedence over those of actions which are morally insignificant or rarely performed. Those actions which are rooted in a very strong moral or immoral impulse, and take some drastic form, are known as Garuka Kamma; they also tend to fall into the Ditṭha dhamma vedaniya kamma class and take effect in the same lifetime, or else in the next existence. Such actions are drawing the blood of a Buddha, murder of an Arahat, the killing of parents and attempts to disrupt the Sangha. Although these are the chief demeritorious actions, there are many others of lesser weight which bear results in the next birth in the absence of Garuka Kamma. The same applies to good Garuka Kamma.¹

Ditṭha dhamma vedaniya kamma provides us with data for studying the operation of the law of cause and effect objectively. In the usual course of things crime brings its own consequences in the same lifetime, by a clearly-traceable sequence of events, but this does not invariably happen. For a crime to receive its due punishment a complicated machinery of causes has to be brought into operation. First there has to be the act of crime,

¹ Niyata Micchaditṭhi (Chronic Scepticism) is also a demeritorious Garuka Kamma.

the Kamma. Its punishment then depends upon the existence of criminal laws, of a police force, of the circumstances which enable the criminal to be detected and many subsidiary factors. It is only when all these combine that the crime receives its due punishment in the same lifetime. If the external factors are missing, the Kamma alone will not bring about its consequences immediately, and we say the criminal has gone unpunished. This, however, is not the case; sooner or later, either in the same lifetime or a subsequent one, circumstances will link together, albeit indirectly, and give an opportunity for the Kamma to produce its results. Hence from the Buddhist standpoint the question of capital punishment rests not on considerations of mercy to the murderer, which must always be a source of contention, since mercy to a criminal implies a social injustice to the victim, and lack of protection to potential victims; it rests on a consideration of the Kamma-resultants to those who are instrumental in punishing him with death, since it is Kamma of the worst order to kill or cause another to take life. It is not possible here to enter into a discussion of the moral difference between the action of one who kills another from greed or anger and one who carries out a sentence of death in the course of his duties to society. That there is a difference cannot be doubted, yet from Buddhist psychology it is clear that no act of killing can be accomplished without the arising of a hate-impulse in the mind. To take life quite disinterestedly, as advocated in the Bhagavad Gita, is a psychological impossibility; there must, in any case, be desire for the accomplishment of the act, or the act itself could never be carried out. This applies to every action except those performed by the Arahant; since there is no “unchanging Atman” no distinction can be made between the deed and the doer.

The mode, circumstances and nature of the next birth are conditioned by what is known as the Death-proximate Kamma (Maraṇāsanna kamma) which is the volition, wholesome or unwholesome, that is present immediately

before death. With this is associated the Paṭisandhi Viññāṇa, or Connecting Consciousness between one manifestation and another. At the moment just preceding death the Maraṇāsanna kamma may take the form of a reflex of some good or bad deed performed during the dying person’s life. This sometimes presents itself to the consciousness as a symbol, like the dream symbols of Freudian psychology. It may bring with it an indication of the future existence, a glimpse of the realm, or Loka, in which rebirth is about to take place. It is due to the arising of some unwholesome consciousness from past kamma that the dying sometimes exhibit fear, while others, experiencing wholesome Death-proximate Kamma, die with a smile on their lips, seeing themselves welcomed by celestial beings or their friends who have passed away before them. Everyone who has been present at death beds can recall examples of both kinds.

When none of these Kamma-manifestations is present, however, as in the case of those who die in a stage of complete unconsciousness, the next birth is determined by what is called Reserved Kamma (Kaṭattā kamma). This is the automatic result of whatever Kamma of the past is strongest, be it good or bad, and has not yet borne fruit or exhausted its force. This may be Weighty or Habitual Kamma.

The importance of keeping the consciousness active and faculties alert up to the moment of death is stressed in Buddhist psychology. Part of the benefit of Maraṇānussati, the meditation on death, is that it enables one to approach the thought of death undismayed, in full possession of one’s faculties and with control of the mental impulses. Instead of charging us to remember our sins and approach death in fear, Buddhism instructs us to call to mind our good actions, put aside terror and meet death with the calm confidence of one whose destiny is under his own control. It is a positive attitude, in place of the negative and depressing mental state encouraged by other religions. Modern psychology advises the cultivation of such an optimistic attitude throughout life; Buddhism

goes further, and shows it to be a necessary safeguard when we stand on the threshold of a new existence.

It has already been said that those who are able to remember previous lives can trace the course of Kamma and Vipāka from one birth to another. They are the only people who are in a position to differentiate clearly between the events that occur because of Kamma and those that are caused by external agencies. It is certain, however, that predominantly good Kamma will save us from most of the slings and arrows of outrageous fortune, or help us to rise above whatever obstacles are set in our path. The need for human endeavor is always present, for in the very enjoyment of the fruits of good Kamma we are generating a new series of actions to bear their own results in the future. It cannot be too often or too emphatically repeated that the true understanding of the law of Kamma is the absolute opposite of fatalism. The man who is born to riches on account of his past deeds of charity cannot afford to rest on his laurels. He is like a man with a substantial bank balance; he may either live on his capital until he exhausts it, which is foolish, or he can use it as an investment and increase it. The only investment we can take with us out of this life into the next is good Kamma it therefore behooves every man who is, in the common

phrase, “blessed” with riches, to use those riches wisely in doing good. If everyone understood the law of Kamma there would be an end to the greed of the rich and the envy of the poor. Every man would strive to give away as much as he could in charity — or at least spend his money on projects beneficial to mankind. On the other hand there would be no burning feeling of injustice on the part of the “have nots,” since they would recognize that their condition is due to their own past Kamma, while at the same time its crushing effects would be alleviated by the generosity and social conscience of the rich. The result would be a co-operative scheme of sharing, in which both would prosper. This is the practical plan of living that Buddhism suggests to us; it is sane, ethical and inspiring, and it is the one answer that a free world can make to the anti-religious materialistic ideologies. To put it into practice would be the greatest step forward in mankind’s social as well as spiritual progress, and one that must be made if we are to save our civilization from the terrible consequences of greed, hatred and delusion. It is not enough to have a knowledge of the law of Kamma; it must be used as applied science in the ordering of personal and national life for the realization of a happier, more stable and more regulated phase of human history.

Further, an Almsman, rising above observation and reasoning, successively enters on, and abides in, the Second—the Third—and the Fourth Ecstasies. Reflecting that each of these also is only a product, evolved by thought, he comes to know that all products evolved by thought are fleeting and must cease. Taking his stand on this, he attains to extirpation of Cankers, or, if he does not attain this, then by his passion for righteousness and by his delight in righteousness he destroys the Five Fetters which entail re-birth and is translated hereafter to realms above, from which he will never return again to earth but will there win his Nibbāna. This is a state of consciousness indicated by the Lord who knows and sees, the Arahat all-enlightened, whereby an Almsman who lives the strenuous life purged of self both finds Deliverance for his prisoned heart, and sees the extirpation of Cankers hitherto rampant, and wins at last that utter peace which was not his before.”

BOOK REVIEWS

BUDDHIST TEXTS THROUGH THE AGES

(Bruno Cassirer: Oxford)

Edited by Edward Conze in collaboration with I. B. Horner, D. Snellgrove and A. Waley.

The names of the four outstanding scholars who edit this anthology give sufficient indication that it is careful, well-written, and, in a word, scholarly.

From the technical and literary standpoint it is almost perfect and only marred by lack of an Index.

In reading such a book one must constantly ask oneself: "What do I understand by the concept 'Buddhist'?" Does 'Buddhist' mean the "Word of the Buddha" as repeated during the lifetime of the Buddha and consciously memorized and repeated and enshrined in Pāli ever since, or does one understand it as the word of the Buddha plus interpretation, plus "intuition", plus imagination plus ?

A comparison with a companion volume, as yet unwritten, may make this point more clear. For "Buddhist Texts through the Ages" points to the necessity for a similar volume "Christian Texts through the Ages." Such a book, similarly edited would do as much for Christianity as does "Buddhist Texts through the Ages" for Buddhism.

The first part might be edited by the Secretary of the Protestant Alliance, using translations of the earliest Hebrew and Greek Texts, while the editor of the second part might be chosen by the College of Cardinals in Rome and present a fair selection of Papal Bulls and Encyclicals from earliest times to the present.

The third part if compiled in collaboration by the Seventh Day Adventists and Jehovah's Witnesses should be at least interesting and the book could end with another collaboration, between Father Divine and the head of the Mau Mau.

Two quotations:—

"Wrath must ye slay and utterly abandon pride." (The Theravāda Section)

"Greatly formidable, capable of fierce anger, slayer of evil beings." (Mahāyāna Section)

MESSENGERS FROM TIBET AND OTHER POEMS.

(Hind Kitabs Ltd., Bombay)

Bhikkhu Sangharakkhita.

He sighs most musically in his pain,
Painting in language clear the Only Way.

Himself would teach to all humanity,
Himself would take it; somehow has not yet.

Here is a wistful yearning for that Peace
He yet may find in spite of Māra's plea:
"First, first, save others, only then thyself."

Leaving behind the jingles and the sighs,
Leaving behind the almost mother-love,

Leaving behind the stream of hate and love,
Leaving behind this intermingled mass,

Maybe at last he'll bow his English head,
Turn body round and thus resume his journey.

But sighs and tears avail not for this work,
Only the strenuous effort of the will.

BUDDHISM IN PAKISTAN

(Pakistan Publications, P. O. Box 183,
Karachi Rs. 2/8.)

This interesting and informative booklet comes to us by courtesy of the Press Attaché of the Embassy of Pakistan in Burma.

The booklet is well-illustrated with very interesting reproductions of photographs of Buddhist places of historical interest, notably Taxila with the Buddhist monastery of Jaulian, the site of the former great University of olden days ; and there are also photographs of Buddhist statues and terra-cotta plaques of great archaeological interest.

Though somewhat sketchily written the booklet has value.

It is most gratifying that the great western neighbor of Burma, Pakistan, which is predominantly Muslim, is taking an interest in Buddhism and has very definitely expressed its respect for Buddhism and its determination to watch over the rights of the great Buddhist minority inhabiting Pakistan. The conclusion of the booklet is worth quoting....

“In East Pakistan Buddhism found refuge when it was being persecuted in the rest of the sub-continent, and here again it left its artistic marks, although not as magnificent as those of Gandhara. Even today there is a Buddhist minority in East Pakistan which lives a happy and honourable life with the Muslims in Pakistan. It is sure of its future, of tolerance and respect and of the full safe-guard of its human rights. The Constituent Assembly of Pakistan has already incorporated in the Constitution the guarantee of ‘Freedom of conscience and the right to profess, practice and propagate religion’. The Constituent Assembly further lays down:—

‘Subject to public order and morality, every religious denomination shall enjoy freedom in the management of its religious affairs including the establishment and maintenance of religious and charitable institutions and the acquisition of movable and immovable property for that purpose.

‘Subject to regulations to be made in this behalf every religious denomination or any section thereof shall have the right to procure exclusively for religious purposes all articles which are proved as being

essential for worship in accordance with the rules, rites, ceremonies and customs of that denomination.

‘No person attending any educational institution shall be required to take part in any religious instruction or to attend any religious worship other than that of his own community or denomination.

‘No community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained by that community or denomination.

‘No educational institution maintained wholly out of funds provided by a particular community or denomination shall be refused recognition by the State solely on the ground that it refuses admission to persons of a different community or denomination.

‘No person shall be compelled to pay any special taxes, the proceeds of which are specifically appropriated in payment of expenses for the propagation or maintenance of any particular religion other than his own.’”

SANGITI

(Rangoon Gazette Limited, 279 Sparks St.,
Rangoon. K 2.50.)

Anagarika P. Sugatananda (Francis Story)

The author is well known as one of the most gifted writers and publicists with a deep and sound knowledge of Buddhism and this, the latest of his works, shows forth these qualities and adds a new one.

For here is a new translation, the first unabridged translation of the text in English, of the Mahāsatipatṭhāna Sutta, revealing a hitherto unsuspected mastery of Pāḷi.

Only a great Pāḷi scholar could produce a new translation and we congratulate Mr. Story (the Anagarika P. Sugatananda) on this one

and feel sure that his knowledge of Pāḷi will be of great help in the future.

In three of the five photographs with which the booklet is illustrated, Mr. Story appears in his pure white robes of an Anāgārika, and in one of these he is seen addressing a meeting of Rangoon Bhikkhus.

There is also a translation by Mr. Story of the Dhaniya Sutta and one of the Mahāmaṅgala Sutta and although there are those who will disagree with the learned author's translation of "Maṅgala", these three translations do show a great deal of learning, and that they are all from the Pāḷi in addition to

the summaries of the best known sermons of the Buddha and the penetrating articles of the author, is evidence of the value of the pure and stainless life of an Anāgārika.

There is a very fine translation of exceptionally beautiful Pāḷi stanzas rendered into English by the Venerable Buddharakkhita entitled "Kamalañjali", a reprint of Venerable Nārada Thera's "Outline of Buddhism" which was published in "The Light of the Dhamma" in last April's issue and an article "The Mind" by Dr. Luang Suriyabongse, M.D.

This is a book from which we can learn a great deal.

PĀḷI TEXT SOCIETY

New Publications:

1. **PĀḷI TIPITAKAM CONCORDANCE**,
being a Concordance in Pāḷi to the three Baskets of Buddhist
Scriptures in the Indian order of letters.
Listed by F. L. WOODWARD and others, arranged and edited by
E. M. HARE.
Part 1, fasc. 1. Pp.vi. 58 Paper covers, London, 1952 £1-
10-0
2. **THERAGĀTHĀ COMMENTARY, VOL. II**,
Edited by F. L. WOODWARD, boards, PTS 1952 £2-
5-0

Reprints:

1. **PĀḷI-ENGLISH DICTIONARY**,
Rhys Davids & Stede, 8 parts sewn; London, 1952, Complete £6-
10-0

PĀḷI TEXT SOCIETY

30, Dawson Place, London W. 2

"Now, brahmin, there are some recluses and brahmins who say night is day and day is night; but I say this shews the delusion in which they live. Night to me is night, and day is day."

Bhaya-Blierava-Sutta.

MAGAZINES REVIEWED.

HAPPINESS TO ALL: A quarterly international journal of Buddhist Culture (Buddhist World Publications). This new quarterly well lives up to its name and presents Buddhism and Buddhist Culture in a very “happy” manner.

It is extremely well got-up and well-printed and is a very welcome addition to Buddhist publications.

Our issue under review is for May of this year and has articles by well-known and lesser known writers and some particularly fine illustrations.

It is one we can highly recommend.

The price per issue is K. 2.50 and it is obtainable from Buddhist World Publications, Box 1076, Colombo, Ceylon.

UNIVERSITY BUDDHIST ANNUAL: (The Magazine of the Ceylon University Buddhist Brotherhood—Kanthi Publishers, 183 Driebergs Avenue, Maradana, Colombo.)

Here is another Buddhist Magazine extremely well illustrated and exceedingly well-printed and we are happy to note that the standard of printing in Ceylon is so much higher than that we ourselves enjoy.

We can derive a most useful lesson from this, for here is evidence of a good deal of time and money spent in production and in Dhammadūta work, time and money spent in the best way that time and money can be spent.

In the Medical Faculty alone the Ceylon University Buddhist Brotherhood has almost

two hundred members, and this is most pleasing to see.

There is a wealth of thoughtful articles of merit.

The only note of dissonance is struck by the illustrations, which, though very fine and well-produced in themselves are too much “arty” and not enough “Buddhist”, too much Chinese and Japanese and not enough Sinhalese.

But altogether it is a fine production.

EAST AND WEST: (Quarterly published by the Istituto Italiano per il Medio ed Estremo Oriente, via Merulana, 248 Roma, Italy.)

Under the Directorship of that well-known scholar, Professor Giuseppe Tucci, EAST AND WEST has a suave scholarship that is by no means as-dry-as-dust but has something of that quality of vitality that the opening article, “Marco Polo” by Professor Tucci himself, attributes to the “Great Traveller”.

It is a most interesting publication with outstandingly good reproductions.

Unfortunately there are no Buddhist articles though it is a Magazine of “East and West”.

Our copy for review is “Number 1, Year V” April 1954 and we look forward to future issues which will, perhaps, since the magazine is one of Asian culture in relation to that of Italy, have something of Theravādin Buddhism, though Italy has been more occupied with India and the more northern countries.

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GLOSSARY

FOR VOL. II—No. 3.

- A**
- Ācaya — Heaping up; accumulation; collection; mass.
- Ādinava — Misery.
- Anāgārika — Lit. Without a home. A title given to those who, though not joining the monastic order of bhikkhus, live a perfectly pure and simple life free from passion and worldly things and who devote themselves to the Buddhist ideal of the Eightfold Noble Path.
- Aññamañña — One another; each other.
- Anubodha — Awakening; perception; recognition; understanding.
- Apacaya — Falling off; diminution.
- Apacayarūpa — Constant integration of new phenomena.
- Appamādena — With thoughtfulness; with carefulness; conscientiousness; vigilance; zeal.
- Asāraakatthena — Without any pith; without any essence.
- B**
- Bhadanta — Venerable Sir.
- Bhīmi — (Lit.) Ground; (Fig.) Stage; state of consciousness.
- C**
- Carita — Behaving; behaviour.
- Cetasika — Mental Things; Mental Factors.
- Cetopariya — Penetration of other's Mind.
- D**
- Dibbasota — Divine Ear.
- Diṭṭheva — Even in the present.
- I**
- Iddhividha — Magical powers.
- Indriya — Faculties.
- J**
- Jhānadhamma — Doctrine relating to transcendental powers
- K**
- Kamyatā — Wish; desire; longing for.
- Kho — Indeed.
- N**
- Naham — Not I.
- Nānā — Different; various
- Nissaraṇa — Being freed; escape; salvation.
- Nu — Now.
- P**
- Paccekaḥuddha — Silent Buddha; One enlightened by himself, i.e. one who has attained to Supreme and perfect insight, but dies without proclaiming the truth to the world.
- Patipassaddhi — Calming; quietening down.
- Pāunāti — Reach; attain.
- Payoga — Preparation; undertaking.
- Pubbenivāsa — Remembrance of one's former state of existence.
- Puna — Again
- Purisassa — Of a man.
- S**
- Samatha — Calm; tranquillity.
- Sampayutta — Associated with; connected.

Sampādetha — Obtain; procure.

Samuccheda — Abolishing; cutting off.

Sankhāra-dukkha — Ills arising out of
Formations of existence.

Sannipatāmapi — Shall assemble.

Sikkhā — Training.

Sumangalam — Auspicious.

T

Tadanga-Pahāna — Overcoming by the
'Opposite'.

U

Urubaddha-āsana — Excellent seat; eminent
throne.

V

Vadāmi — Shall speak.

Vikkhambhana — Discarding.

Visuddhi — Purity; holiness.

Y

Yathākammūpaga — Specific retribution.

The Golden Lotus

This periodical is published in the United States of America. It contains articles by noted contributors, news, book reviews, poetry, glossary, and list of books for sale. It has been dedicated "to those who seek The Way", to Buddhism, and to Eastern Philosophy.

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