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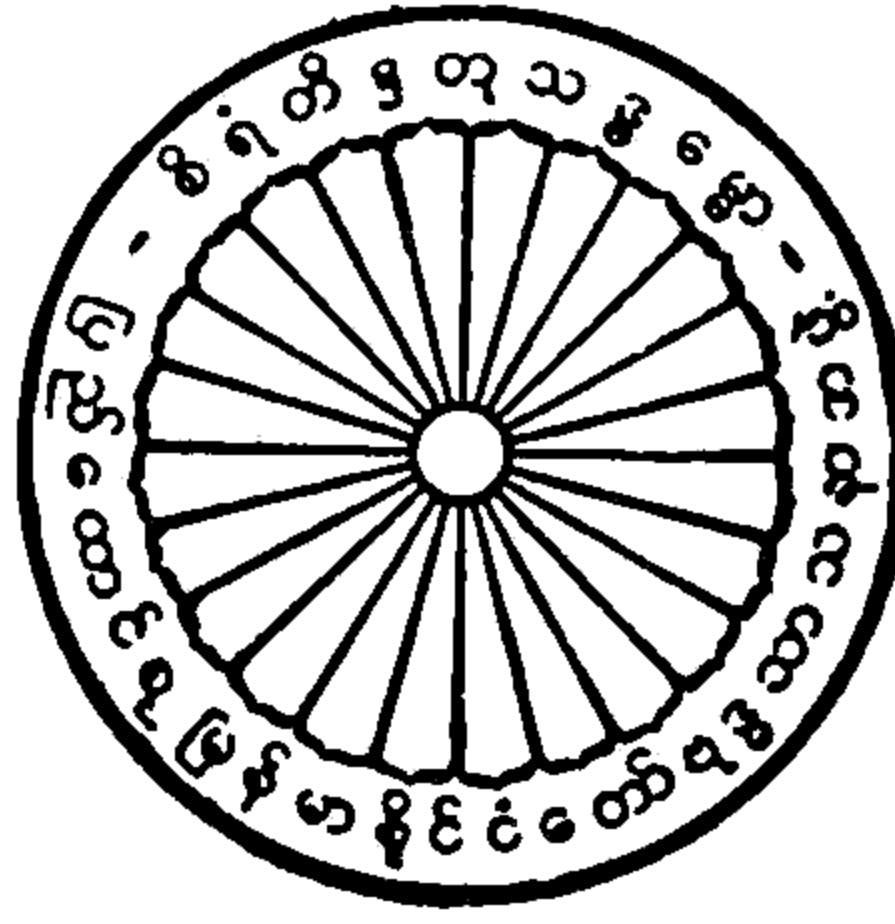
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VOL. II

No. 3

2498 B.E.

July 1954 C.E.



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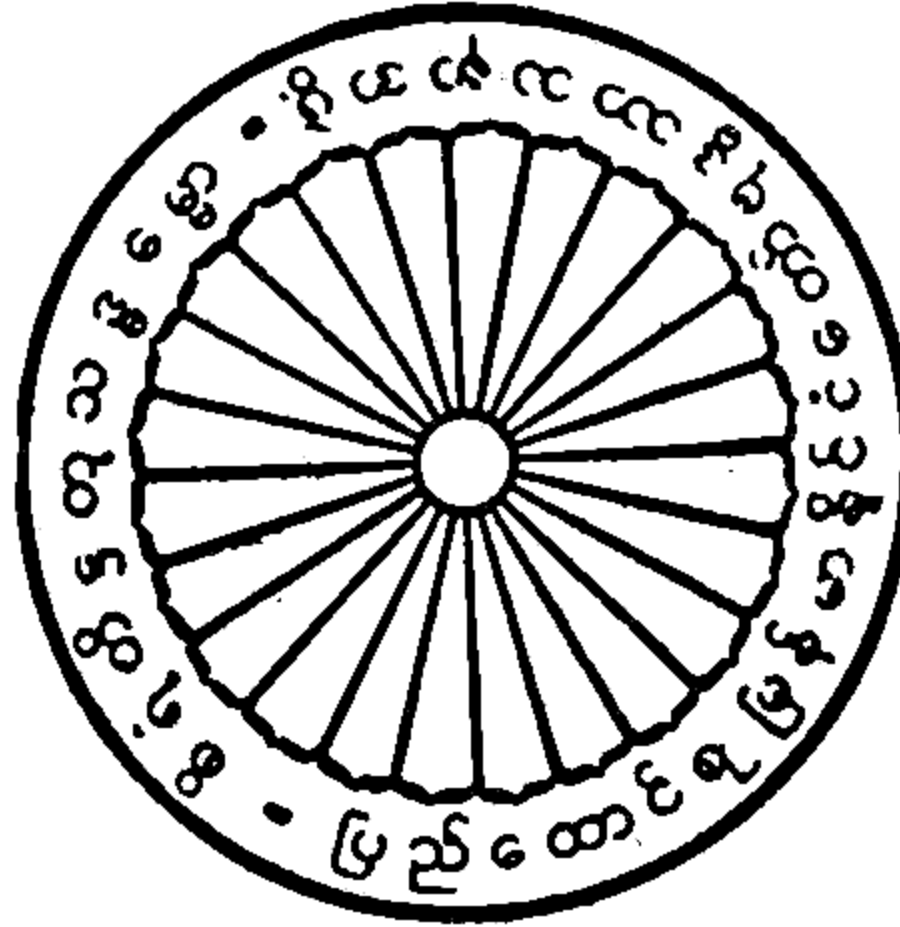
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THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
Union Buddha Sāsana Council,
Sixth Buddhist Council P. O.,
Rangoon, Union of Burma.

KESAPUṬṬIYA SUTTA

(KĀLĀMA-SUTTA)

ANGUTTARA-NIKĀYA. Part I — MAHĀVAGGA (65),

Translated by the Pāli Department, University of Rangoon.

Thus I have heard. On one occasion the Bhagavā while journeying in the districts of Kosala with a great number of monks reached Kesaputta, the market town of the Kālāmas. The Kālāmas of Kesaputta heard that the monk Gotama, a scion of the Sākiya clan who had gone forth from the Sākiya family had arrived at Kesaputta. This high reputation about the Glorious Gotama had sprung forth—"Thus the Bhagavā is an Arahāt, the Perfectly Enlightened One, endowed with knowledge and conduct, One who has gone well, the knower of the world, the unexcelled charioteer of men to be tamed, the Master of gods and men, the Awakened and the Glorious One. Having realised by himself through super-knowledge, He has made known this world together with the worlds of gods, Maras and Brahmas, together with the communities of monks and brahmins, gods and men. He preaches the Dhamma which is good in the beginning, in the middle as also in the end, rich in meaning and expression and the holy practice which is perfect, complete and pure". "It would be good" they said "if we could pay a visit to such an Arahāt."

Then the Kālāmas of Kesaputta approached the Bhagavā and having approached Him, some of them made obeisance to the Bhagavā and took their seats, some having exchanged words of courtesy and of greetings with the Bhagavā sat down, some took their seats after extending joined palms (in adoration) towards the Bhagavā, some announced their names and families while others remained silent and took their seats. Having taken their seats the Kālāmas of Kesaputta said to the Bhagavā:

2. "Lord, some monks and brahmins come to Kesaputta. They expound and explain their own views only, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord, some other monks and brahmins too happen to come to Kesaputta and they too expound and explain their own views, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord, we have doubt and uncertainty about them—who indeed among these venerable monks, speak the truth and who speak falsehood?"

3. "Kālāmas, it is quite possible for you to be in doubt and uncertainty. In the case where there is room for doubt, uncertainty has arisen in you.

"Come you, O Kālāmas, don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, because of its method, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "our monk is venerable". When you Kālāmas realize by yourself that these views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then Kālāmas, you should reject them.

4. "What do you think, O Kālāmas? When greed arises subjectively in a person, does it arise for his good or for his harm?" "For his harm, Lord."

"Kālāmas, this greedy fellow being overcome by covetousness and with his mind being totally under the influence of it, takes life, commits theft, and adultery, tells lies and also urges others to do so, and this leads him to harm and misery for a long time". "Quite so, Lord".

5. "What do you think, O Kālāmas? When ill-will arises subjectively in a person, does it arise for his good or for his harm?" "For his harm, Lord."

"Kālāmas, this fellow of ill-will being overcome by hatred and with his mind being totally under the influence of it, takes life, commits theft and adultery, tells lies and also urges others to do so and this leads him to harm and misery for a long time". "Quite so, Lord".

6. "What do you think, O Kālāmas? When delusion arises. . . ." "For his harm, Lord".

"Kālāmas, this deluded fellow being overcome by delusion and. . . ." "Quite so, Lord".

7. "What do you think, Kālāmas?" "Are these qualities good or bad?" "Bad, Lord." "Are they faulty or faultless?" "Faulty, Lord". "Are they censured or praised by

the wise?" "Censured by the wise, Lord." "Do these qualities when carried out and practised lead to harm and misery or not, otherwise what else is your view on it?" "Lord, these qualities when practised and observed lead to harm and misery. This is just what it occurs to us".

8. "This indeed, O Kālāmas, is what I have said. Come, Kālāmas, don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "Our monk is venerable". When you Kālāmas realise by yourselves that these qualities are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then Kālāmas, you should reject them. What I have said was said with reference to this".

9. "Come, Kālāmas, don't accept (views) from hearsay—and because "Our monk is venerable". When, you Kālāmas, realise by yourselves that these qualities are good, faultless, praised by the wise, and when practised and observed, lead to good and happiness, then you should abide in after acquiring them".

10. "What do you think, Kālāmas? When generosity (alobha) arises subjectively in a man, does it arise for his good or harm?" "For his good, Lord".

"This person free from greed, O Kālāmas, not being overcome by covetousness with his mind totally uninfluenced by it does not take life, does not commit theft and adultery, does not tell lies, and does not urge others to do so, and this leads him to good and happiness for a long time". "Quite so, Lord".

11. "What do you think, O Kālāmas? When goodwill arises subjectively in a person, does it arise for his good or harm?" "For his good, Lord".

"O Kālāmas, a man who is free from illwill, not being overcome by it, and his mind not being totally under its influence does not take life—". "Quite so, Lord".

12. "What do you think, O Kālāmas? When knowledge arises subjectively in a man, does it arise for his good or harm?" "For his good, Lord".

"O Kālāmas, this person, who is free from delusion not being overcome by it

and his mind not being under its influence does not take life—". "Quite so, Lord".

13. "What do you think, O Kālāmas? Are these views good or bad?" "Good, Lord". "Faulty or faultless?" "Faultless, Lord". "Censured or praised by the wise?" "Praised by the wise, Lord". "Do these views when carried out and observed lead to good and happiness or not, otherwise what else is your view on it?" "Lord, these views when carried out and observed lead to good and happiness, and this is just what occurs to us".

14. "This indeed, O Kālāmas, is what I have said. Come, Kālāmas, don't accept (views) from hearsay—and because "Our monk is venerable". When you Kālāmas, realise by yourselves that these views are good, faultless, praised by the wise and when carried out and observed lead to good and happiness, then you should abide in them after acquiring them. What I have said was said with reference to this".

15. "Kālāmas, this very noble disciple, being thus free from covetousness and malevolence, being undeluded, conscious and mindful (of all his actions) pervades one direction with the mind accompanied by universal good-will, compassion—altruistic joy—and equanimity, and so pervades the second, the third and the fourth (directions). Thus he lives pervading the whole world, above, below, across, everywhere and all round, with thoughts attended with equanimity, abundant, exalted, measureless, bereft of hostility and malevolence. O Kālāmas, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidences in this very life.

16. "If there is the other world and if there is the fruit and the result of good and bad deeds, then there is (every) reason that I shall be reborn into the state of bliss, the celestial world on the dissolution of the body after death". "This is the first confidence that he attains.*

"If however there is no other world and if there is no fruit and result of good and bad deeds, then I shall myself lead here a happy life free from enmity, malice and suffering in this very life". This is the second confidence that he attains.

"If (the view be correct that) by doing sin, sin is committed, then as I have not willed evil to any one, how then can sufferings affect me who have not done any evil

deed?" This is the third item of confidence attained by him.

"If, on the other hand, (the view be correct that) by doing sin, sin is not committed,** there, too, I can look upon myself as pure in both ways." ***This is the fourth item of confidence attained by him.

O Kālāmas, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidence in this very life.

17. It is indeed so, Lord, it is indeed so Sugata. Lord, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidence in this very life. "If however, there is the other world and if there is the fruit and the result of good and bad deeds, then there is (every) reason that I shall be reborn into the state of bliss, the celestial world on the dissolution of the body and after death." This is the first confidence that he attains. "If, however, there is no other world and if there is no fruit and result of good and bad deeds, I shall lead a happy life free from enmity, malice and

suffering in this very life." This is the second confidence that he attains.*

"If (the view be correct that) by doing sin, sin is committed, then as I have not willed evil to any one, how then can sufferings affect me who have not done any evil deed? This is the third item of confidence attained by him.

"If, on the other hand, (the view be correct that) by doing sin, sin is not committed,** there, too, I can look upon myself as pure in both ways." ***This is the fourth item of confidence attained by him.

It is wonderful! O Gotama, it is indeed wonderful! Just as, O Gotama one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the Venerable Gotama. So I take refuge in the Venerable Gotama, in the Dhamma and in the Order of Monks; may the Venerable Gotama accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.

* See the view of Ajitakesakambalī—one of the contemporary heretical teachers in *Dīghanikāya* Vol: I page 55.

** The view of Purāṇa Kassapa, another contemporary heretical teacher—"Karoto na kariyati pāpaṃ" (D. I. 52). The Buddha's view and those of two heretical teachers are mentioned side by side.

*** According to the first view, I have committed no sin and according to the second view, even by doing evil no sin is committed.



THE SANGAYANA

Rates of Annual Subscription (Including Postage)

Burma: Kyats 2-50; India and Ceylon: Rupees 3. Malaya: Straits dollar 1.85; Britain and British Commonwealth Countries: sh. 4/6 (sterling or equivalent) United States of America: \$ 0. 65.

THE SANGAYANA, A MONTHLY BULLETIN OF BUDDHISM

Union Buddha Sasana Council, Sixth Buddhist Council P.O., Rangoon.

Telegram: "BUDHSASANA" Rangoon.

Monies may please be remitted to the Chief Executive Officer.

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 travellers 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 non-existence 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 favourable 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 sampādetha:" "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 favours 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



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

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, recognises two forms of aspiration, the spiritual and the worldly, *Lokiya* 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 Mahāyānists 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 grovelling 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 "*Siṃlabbataparāmāsa*"—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 scepticism. 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 focussing 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 realised 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 blesse." intending to say, "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 harbours 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.



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.

Subscription \$2.50 per annum, ten numbers and index.
Sample copies upon request.

Complete Volumes available from year 1944 to 1952.

The Golden Lotus Press

701, Woolston Road

Philadelphia, 38, Pa., USA.

Ā N Ā P Ā N A S A T I

MEDITATION BASED ON MINDFULNESS WITH REGARD TO BREATHING

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 *ṭhāna*-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 appals, 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-colouring (*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 honour and honours. 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 *kammaṭṭhānas* ten are the artifices or devices (*kaṣina*); 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 (*catudhātuvavaṭṭhāna*)

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 skilfulness 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 indulgent 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, pure 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 vigour. Neither is this meditation in any way similar to the breathing “gymnastics” advocated in *Prāṇayāma* 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 linguae* — 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” *jī vātman* and *paramātmā* 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 (*cittass’ 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 practised, with success, without some measure of intelligence and penetration, and *Ānāpāna Sati* is said to be the favourite practice of the Buddhas. It would appear to have been also the cherished exercise of all those who were enlightened solitarily (*pacceka-buddha*) 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 practiser.

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 anent 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-humoured—folk; and for the passionate character or temperament (*rāga 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 favoured

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 fulfil these three conditions : comfort, a straight back, and easy breathing. Lying down is unsuitable as it favours 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 (ganana).
2. Following the breaths mentally (anubandhana).
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 (sallakkhana).
6. Realizing the Path (vivaṭṭana).
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 (saraṇa) 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 practised for a short time, how great would its value be if practised 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 focussed 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 practised, 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 focussed 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.

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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 neighbourhood 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 (paṭibhāga 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 practiser is still at " preliminary concentration " (parikamma samādhi) though

he has risen above his " original sign " (parkamma nimitta), the breaths. The " acquired sign " is thus attained, and soon, perchance before many days elapse, the reflex-image, sign or object (paṭibhāga 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 cart-wheel, the full-moon, the sun and so forth.

The aspect of the phenomenon depends entirely on the ideas and cognizing powers of the practiser, 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 : charity, virtue, to 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 cognize, each according to his own light.

When the reflex-image, with neighbourhood concentration (upacāra samādhi) that accompanies it, is gained, the yogāvacara has passed the " preliminary concentration " stage, but is still in the Sensuous Sphere (kāma-vacara). 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 bhāṇaka) 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." Why? 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 bhāṇaka), 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 practiser 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 five 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 colour, 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, colour and so forth of her child, just in this way is the practiser 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 (appāna samādhi) or the First Absorption (pathamajjhāna) is attained with its limbs (angā) of initial and sustained application (vitakka vicāra), joy (pīti), happiness (sukha), and focussed thought (ekaggatā). This complete absorption (appanā jhāna) transcending the Sensuous Sphere (kāma-vacara), brings the yogāvacara to the Form Sphere (rūpa-vacara).

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 focussed thought and equanimity, one gains the higher absorptions, up to the Fourth. Should the yogāvacara so desire, he can—prior to practising 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 (sotāpatti 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 neighbourhood concentration (upācāra 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 realisation of that view-point, 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 (diṭṭhi), of the transcending of doubt (kankhā vitarana), of discernment of the true path (maggamagga ñānadassana), progressive discernment (paṭi-padā-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.



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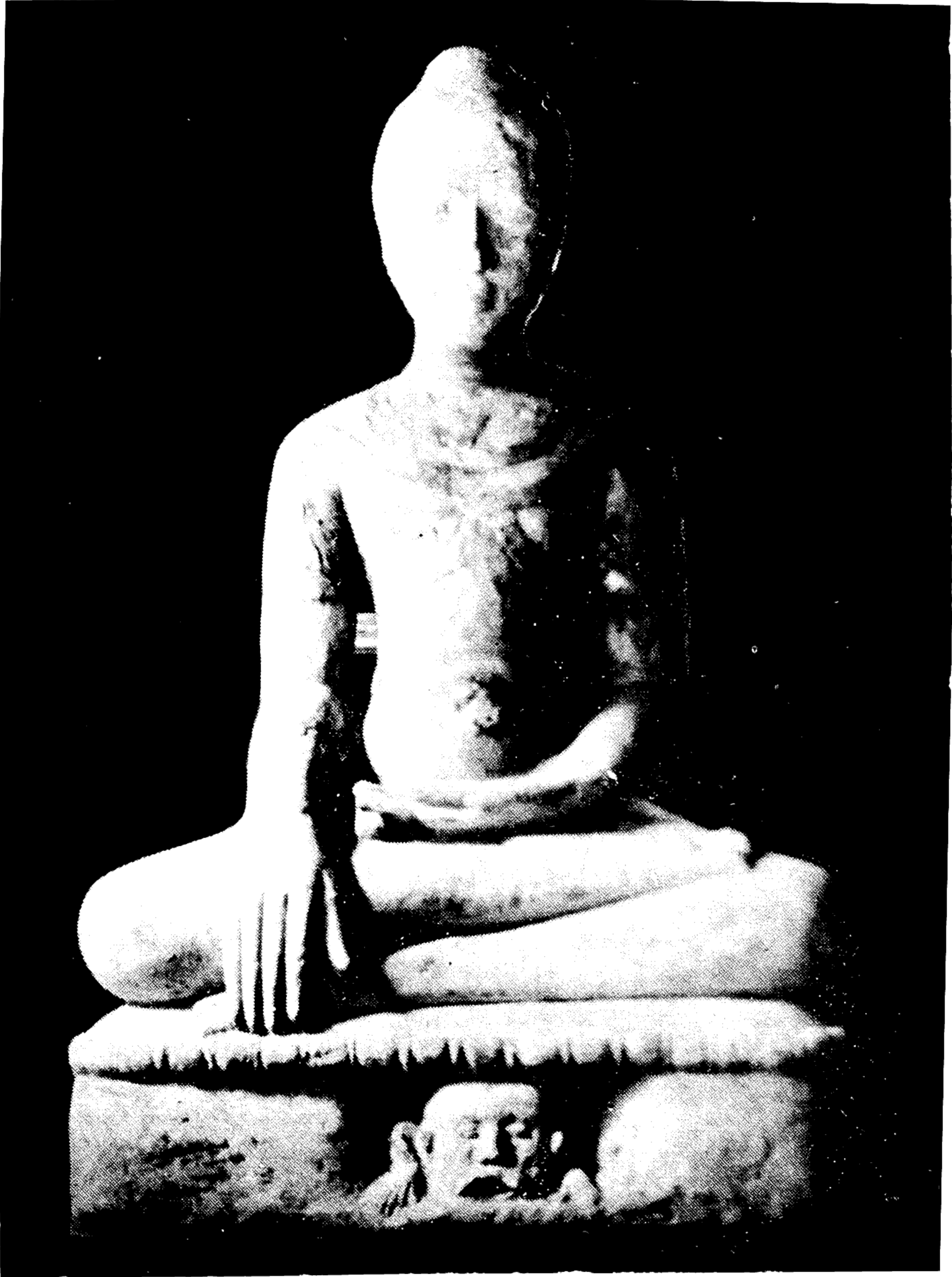


Image of the Buddha donated by Cūlasirimasōka, King of Thaton.
Circa 235 B.E.(308 B.C.)

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

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“ 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 ? ”

Alagaddūpama-Sutta.

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Platforms of Shway Mawdaw.

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

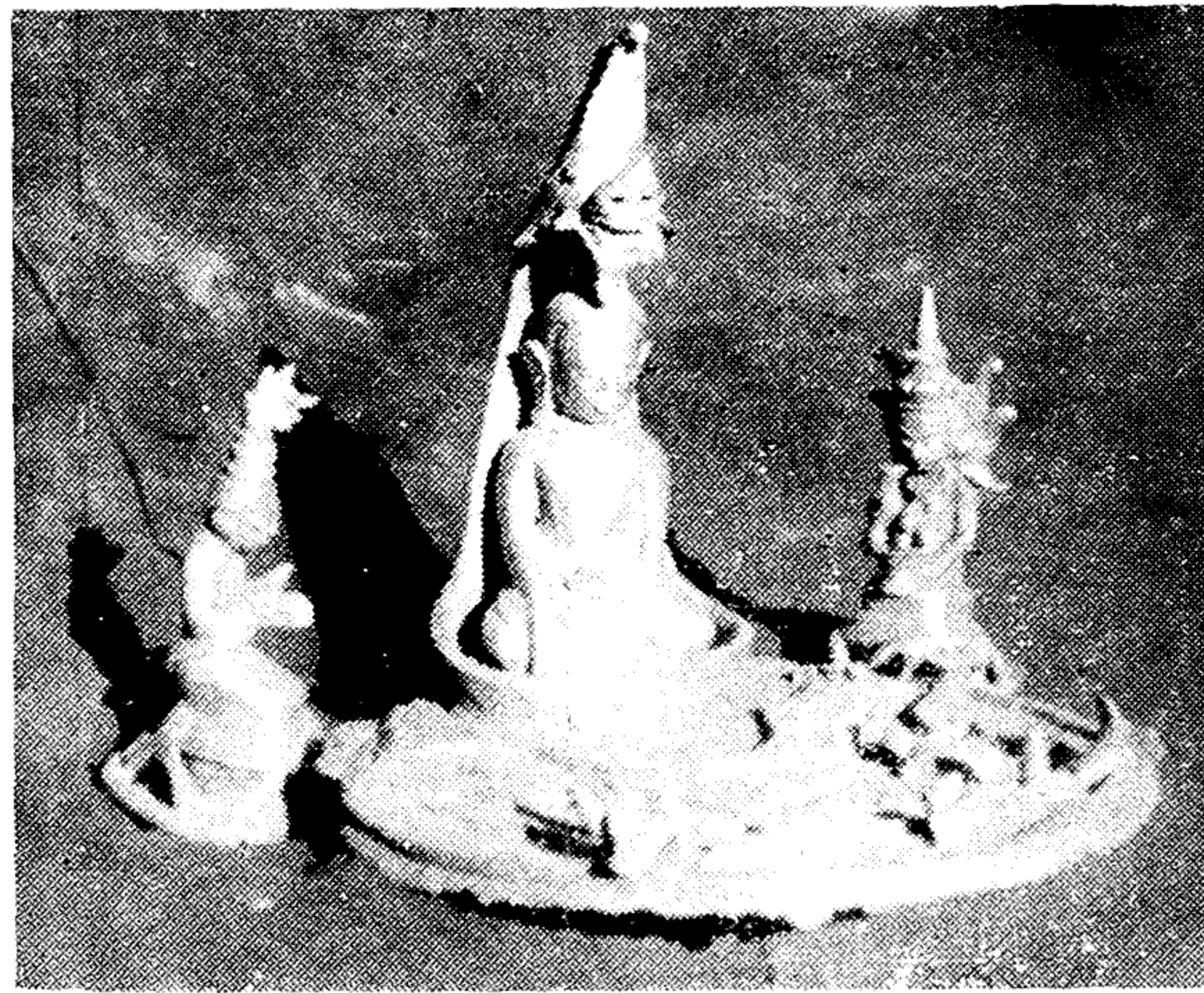
The four platforms can distinctly be seen as they go up higher and higher from No. 1 to 4.



Head image of King Cōlasirimasōka, 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).

The Vipassanā Dipanī or the Manual of Insight

By

MAHA-THERA LEDI SAYADAW, *Aggamahāpandita*, D. Litt.

Translated into English by U Nyāna, *Patamagyaw of Masoyein Monastery, Mandalay.*

(Concluded from previous issue)

The Two Abhinnaṇas or THE TWO SUPER-KNOWLEDGES

Abhiññāna means super-knowledge, or the faculty of knowing pre-eminently beyond that of ordinary mankind. It is of two kinds, *Samatha-abhiññāna* and *Dhamma-abhiññāna*.

Samatha-abhiññāna means super-knowledge acquired through the carrying out of the exercises in Calm (*Samatha*). It is of five different kinds :-

1. *Iddhividha-abhiññāna*.
2. *Dibbasota-abhiññāna*.
3. *Cetopariya-abhiññāna*.
4. *Pubbenivāsa-abhiññāna*.
5. *Yathākammupaga-abhiññāna*.

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities.

The second is extreme sensitiveness of hearing such as is possessed by Celestial beings.

The third is the supernormal knowledge of others' thought.

The fourth is the supernormal knowledge of previous existences.

The fifth is the supernormal knowledge of living beings and of the *kammās* in accordance with which they are thrown down into the various spheres of existence ; it resembles such supernormal vision as is possessed by Celestial beings.

Dhamma-abhiññāna means the insight by which are discerned all the things of ultimate truth mentioned in the section on the Truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds:-

1. *Sutamaya-ñāna*, knowledge acquired by learning.
2. *Cintāmayā-ñāna*, knowledge acquired by reasoning.
3. *Bhāvanāmayā-ñāna*, knowledge acquired by contemplation.

The last of the three is again subdivided into two :—

1. *Anubodha-ñāna*.
2. *Pativeda-ñāna*.

Of these last two, the former is the triple insight into Impermanence, Infelicity, and No-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (*kilesa*) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three Parinnaṇas

Pariññā means profound knowledge. It is of three kinds, viz :-

1. *Ñāta-pariññā* (Autological knowledge).
2. *Tirana-pariññā* (Analytical knowledge).
3. *Palāna-pariññā* (Dispelling knowledge).

Ñāta-pariññā means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of *Nibbāna*, as shown in the previous sections on the Truths and the Causes. It discerns things deeply by means of *Dhamma-abhiññāna* (philosophical knowledge) in their ultimate aspects, dispelling all merely pictorial ideas or representations (*saññā-paññatti*) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the Four Great Essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of *Ñāta-pariññā* as regards *Rūpa* (form), is accomplished. As regards *Nāma*, the mental side, if only four of the mental things, i.e., mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also be said that the function of *Ñāta-pariññā* as regards *Nāma* is fulfilled. If *Nibbāna* can also be discerned as shown above the function of *Ñāta-pariññā* would be fully realized.

Tīraṇa-pariññā means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by skilfully dissecting the continuity of mentals and materials (*Nāma* and *Rūpa*) into momentary ultimates. It is of three kinds :-

1. *Anicca-pariññā*. 2. *Dukkha-pariññā*. 3. *Anatta-pariññā*.

Of these three, *Anicca-pariññā* means either a perfect or a qualified knowledge of the law of death (*marāṇa*). Here by death is meant the two kinds of the same, conventional death (*sammutimaraṇa*) and ultimate death (*paramatthamaraṇa*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some time is unavoidable for every living person or every living creature." By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of Impermanence, nor does it lie properly within the domain of *anicca-pariññā*, but only of the recollection of death (*marāṇānussati*). In fact, it is only the latter, ultimate death, which exhibits the salient feature of Impermanence, and lies within the domain of *Anicca-pariññā*.

Dukkha-pariññā means either a perfect or a qualified knowledge of the intrinsic characteristic Ill or infelicity. Here Ill is of two kinds :-

1. *Vedayita-dukkha* (Pain-feeling ill).
2. *Bhayattha-dukkha* (Fear-producing ill).

Of these two, by *Vedayita-dukkha*, bodily and mental pains are meant; and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as *Soka* (sorrow), *Parideva* (lamentation), *Domanassa* (grief), *Upēyasa* (despair), which are experienced by mind. *Bhayattha-dukkhas* are those pains which fall within the sphere of *Bhaya-ñāna* (knowledge of things as fearful), and of the *Adiṇava-ñāna* (knowledge of things as dangerous): *Jāti-dukkha* (ill of birth), *Jarā-dukkha* (ill of decay), *Maraṇa-dukkha* (ill of death), *Sankhāra-dukkha* (ill of conditionality), and *Viparināma-dukkha* (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the *vedayita-dukkha* and *bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable object (*vedayitasukha-vatthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of Ego and become safe against the danger of the dispersion of life (*vinipātana-bhaya*), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, Devas and Brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedarā* which is present in the *Vedanā* Triad of *Sukhāya-vedānaya-sampayuttā-dhammā*, *Dukkāya-vedānaya-sampayuttā-dhammā*, and *Adukkhamasukhāya-vedānaya-sampayuttā-dhammā*. *Bhayattha-*

dukkha is synonymous with *Dukkha-saccam* and with *Dukkham*, which is present in the three salient features, *Anicca*, *Dukkha*, and *Anatta*.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, Devas and Brahmas, as of the pleasures experienced therein, is called the *Dukkha-pariññā*.

Anatta-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of "No-soul." By this knowledge of things as no-soul, the *Anatta-ñāna*, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena ; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anatta-pariññā*. The triple *Pariññā* (of *Anicca*, *Dukkha*, and *Anatta*), is called *Tirana-parinna*.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three *Nicca-vippallāsas* by means of the insight acquired through the contemplation of Impermanence, the three *Sukha-vippallāsas* and the three *Subha-vippallāsas*, by means of the insight acquired through the contemplation of Ill, and the three *Atta-vippallāsas* by means of the insight acquired through the contemplation of No-soul.

(Note by Translator.---Here the three *Nicca-vippallāsas* are :-

1. *Anicce niccanti saññāvipallāso*,
2. *Anicce niccanti cittavippallāso*
3. *Anicce niccanti diḥṭṭivippallāso*

That is to say : Impermanence is erroneously perceived, thought and viewed as permanence.

The three *Sukha-vippallāsas* are :-

1. *Dukkhe sukhanti saññāvipallāso*,
2. *Dukkhe sukhanti cittavippallāso*,
3. *Dukkhe sukhanti diḥṭṭivippallāso*.

That is to say : Ill is erroneously perceived, thought, and viewed as pleasure.

The three *Subha-vippallāsas* are :-

1. *Asubhe subhanti saññāvipallāso*,
2. *Asubhe subhanti cittavippallāso*,
3. *Asubhe subhanti diḥṭṭivippallāso*.

That is to say : Impurity is erroneously perceived, thought, and viewed as purity.

The three *Atta-vippallāsas* are :-

1. *Anattani attāti saññāvipallāso*,
2. *Anattani attāti cittavippallāso*,
3. *Anattani attāti diḥṭṭivippallāso*.

That is to say : No-soul is erroneously perceived, thought, and viewed as soul.--End of Note By Translator.)

Here *Atta* or soul is the supposed underlying essence of a pictorial idea (*saññāna-paññatti*), and *jīva* or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*)

Of these two delusions, the former may be got rid of by a knowledge of the two kinds of truth, the ultimate and the conventional ; but the latter can be got rid of only when the *Anicca-pariññā* reaches its summit.

Here, by *Santati* is meant the *continuum* or aggregates of the same kind, and by *Ñāna-santati* is meant the *continua* of aggregates of different kinds.

This *santati* is of two kinds mental and material. And the *continuum* of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by *Kamma*, by mind, by temperature, by food. Each of these four kinds of *continua* is liable to change if the respective causes of each changes. When changes take place, the change of the *continuum*, of the *Kamma*-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the *continua* of aggregates. In each aggregate there are three periods : birth, growth-and-decay, and death. Birth is called *Jāti*, growth-and-decay is called *Jarā*, and death is called *Maraṇa*. In each step taken in the act of walking posture, there are beginning, middle, and end. These

are respectively birth, growth-and-decay, and death. Though we say "a step," this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then, a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritative, inflicative, painful states are changes in the *continua* of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present; but they do not apprehend the perpetual growths-and-decays of the *continua*. Weariness is indeed the name applied to the growth-and-decay of the *continua* of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the *continuum* (*santati-maraṇa*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the

temperature-produced *continua*. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due to temperature. With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to prevent the vital force from failing, and to promote it. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the Kamma-produced material qualities, such as the eye, the ear, and so forth, is the *jāvita-rūpa*, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the Kamma-produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i.e., the birth, the growth-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves.

What has been shown is the growth-and-decay and the death of the *continua* of material aggregates.

Now come the *continua* of mental phenomena. They are also very numerous. Every one knows his own mind. There are *continua* of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting only, the arising of various kinds of countless thoughts

is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus : “Greed is rising in me now,” or “Hate is rising in me now”; or “Greed has ceased in me”; or “Hate has ceased in me.” But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or *continuum* of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of the mental *continuum*.

Ñāta-pariāññā is relevant to *Tīraṇa-pariññā*, which in turn is relevant to *Pahāna-irāññā* the one sole necessary thing.

Exposition of Tirana-parinna.

The three salient marks or features are :

1. *Anicca-lakkhana* : The Mark of Impermanence.
2. *Dukkha-lakkhana* : The Mark of III.
3. *Anatta-lakkhana* : The Mark of No-soul.

Anicca-lakkhana or the Mark of Impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññathābhāva*.

Viparināma means metastasis, that is, a radical change in nature ; a change from the present state into that which is not the present state *Aññathābhāva* means subsequent change of mode. If the spheres of *Viparināma* and *Aññathābhāva* are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Viparināma* and *Aññathābhāva*, are really impermanent things. Therefore we have said : “The *anicca-lakkhana* or the mark of impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññathābhāva*. When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon;

but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon; but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon; but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*aññathābhāva*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people—Leibnitz and Fechner, for example — that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (*utu*). By reproduction we here mean the *Acaya-rūpa*. In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a microscope. These two are reproductions of material phenomena produced by physical change. Here, “reproductions” mean the constant integrations of new phenomena which are called *ācaya-rūpas*. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccata-rūpas*, are also discernible. When the integration

of new matter and the death of the old matter take place side by side, the *Santati-rūpa* is discernible. When the reproduction is excessive, the *Apacaya-rūpa* is discernible. When the death of old matter is excessive, the *Jaratā-rūpa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures ; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by Kamma, mind, food, and physical change. There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in the matter.

In mental phenomena, *i.e.*, mind and its concomitants, the mark of impermanence which has two distinct features, the radical change (*viparināma*) and the subsequent change (*aññathābhāva*), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly rising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing," which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness ; or, when we say "one sees," this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-basis, visual-form, light, and attention. And when we say, "one does not see," this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in

the dark, no source of light is present, sight-consciousness does not arise upon the eye-basis; it is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness also again will cease. As there are five salient marks present in the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing" "not-seeing" may be made use of. If there is no obstruction, one sees ; and if there is obstruction, one does not see. As regards eye-lids, if they are opened, one sees ; and if they are shut, one does not see. What has just been expounded in the *Viparināma* and *Aññathābhāva* of sight-consciousness through the occasioning cause, light. In cases where the destruction of the eye-basis occurs after conception, sight consciousness also is lost for ever. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door is to be understood by the term "seeing"; and the subsidence of the same is to be understood by the term "not-seeing."

Similarly in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to their impermanency, *i.e.*, *Viparināma* and *Aññathābhāva*, in the same way as sight-consciousness. With regard to mind-cognition, it has many different modes, and each is apparent in its nature of *Viparināma* and *Aññathābhāva* through the changes of the different kinds of thought. Among the mental concomitants, taking feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and *vice versa*, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the Mark of Impermanence.

Of The Mark Of Ill

Briefly speaking, the marks of impermanence in *Viparināma* and *Aññathābhāva* may also be called the Mark of Ill, for they are to be feared by the wise in *Samsāra*, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers most to be feared. *Viparināma* is nothing but momentary decay and death; it is the road to death, and to *Vinapātana* (the dispersion of life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various methods of preservation. *Viparināma* is also to be feared on account of the disadvantages which may fall on ourselves. *Acaya*, *Upacaya* and *Santati* which are the features of *Aññathābhāva*, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (*Kilesa*), many kinds of hallucination, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence; and also every mental phenomenon pertaining to *Kāma-loka*, *Rūpa-loka* and *Arūpa-loka* has the same two marks of Impermanence. Therefore the existences, or the bodies ((comprising the mentals and materials) of men, Devas, and Brahmas are all subject to Ill. The two marks of impermanence being always present there are approximately three different marks of Ill, to wit: *Dukkhadukkhatā*, *Sankhāradukkhatā*, and *Viparināmadukkhatā*.

Dukkhadukkhatā means both bodily (*kāyika*) and mental (*cetasika*) pains. *Sankhāra-dukkhatā* is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned, and maintained with a great deal of exertion in every existence. The existences or the bodies (*khandas* or the sum total of a being) of Brahmas have a great amount of *Sankharadukkha*. Hardly one out of a hundred, who has abandoned all sensual pleasures, renounced the world, and practised the "Stations" without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and pain-giving. When *Jhānadhammas* and super-normal intellections are attained, they must be maintained with great care and trouble,

for if not, they are liable to recession in a moment upon the most trifling occasion.

Viparināmadukkhatā is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The existences, or the bodies, of men, Devas and Brahmas are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill :-

1. *Jāti-dukkha* : Ill of birth.
2. *Jarā-dukkha* : Ill of decay.
3. *Maraṇa-dukkha* : Ill of death.
4. *Soka-dukkha* : Ill of sorrow.
5. *Parideva-dukkha* : Ill of lamentation.
6. *Kāyika-dukkha* : Bodily ill.
7. *Cetasika-dukkha* : Mental ill.
8. *Upāvāsa-dukkha* : Ill of despair.
9. *Apīyasampayoga-dukkha* : Ill due to association with enemies.
10. *Piyavippayoga-dukkha* : Ill due to separation from loved ones.
11. *Ichchāvighāta-dukkha* : Ill due to nonfulfilment of wishes.

Of these, *Jāti* means birth or reproduction. It is of three kinds, to wit :- *Kilesajāti* : birth of defilements, *Kammajāti* : birth of actions, and *Vipākajāti* : birth of effects.

Of these three, *Kilesajāti* is the birth or the reproduction of defilements such as, greed, hate, dullness, error, conceit, and so forth.

Vipākajāti is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth. Among the *Kilesajātis*, greed is very fierce and violent. It will rise at any time it finds favourable circumstance, like fire fed with gunpowder. When it rises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real "Ill," since it is very much to be feared by all Ariyas. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, Devas and Brahmas are feared; and no Ariya dare approach them with the views: "Myself" and "My body," for they are the birth-places of the said defilements. Therefore they are real "Ills" that are to be feared.

Of the *Kammajāti*, immoral actions of body, speech, and thought are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajāti* is also a real “Ill” to be feared by all Ariyas. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, Devas and Brahmas are feared, and no Ariya dare approach them with such views as “Myself” and “My body,” for they are the birth-places of the said *Kammajāti*.

Of the *Vipākajāti*, owing to the dreadfulness of *Kilesajāti* and *Kammajāti*, *Vipākajāti* the rebirth into the planes of misery is likewise always a terrible thing in the revolution of existences.

Therefore the existences of men, and so forth, to which the *Vipākajāti* together with the *Kilesajāti* and the *Kammajāti* are joined, are real “Ill.” The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral actions and the birth of results therefrom, are all obtainable in the *Kilesajāti*. So much for the *Jātidukkha*.

Concerning the *Jarādukkha* and *Maranadukkha*: these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with *Viparināmadukkha*; and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, Devas and Brahmas are real “Ill”. So much for the *Jarādukkha* and *Maranadukkha*.

Sokadukkha, *Paridevadukkha*, *Kāyikadukkha*, *Cetasikadukkha*, and *Upāyāsadukkha*, always follow the existences of men and Devas, ready to arise whenever an opportunity occurs. The realms of the *Niraya* and the *Peta* worlds are the realms of sorrow, lamentation, pain, grief and despair.

So much for the five kinds of *Dukkha*.

To come into union with persons, creatures, things, objects with which one does not wish to unite or does not wish even to see, is *Apiyasampayoga Dukkha*.

Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death—this is *Piyavippayogadukkha*.

To strive hard, but all in vain, to obtain anything is *Ichhavighātadukkha*.

These “Ills” or *Dukkhas* are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, Devas and Brahmas are real “Ills.” Of these eleven varieties of *Dukkha*, birth, decay and death, are the most important.

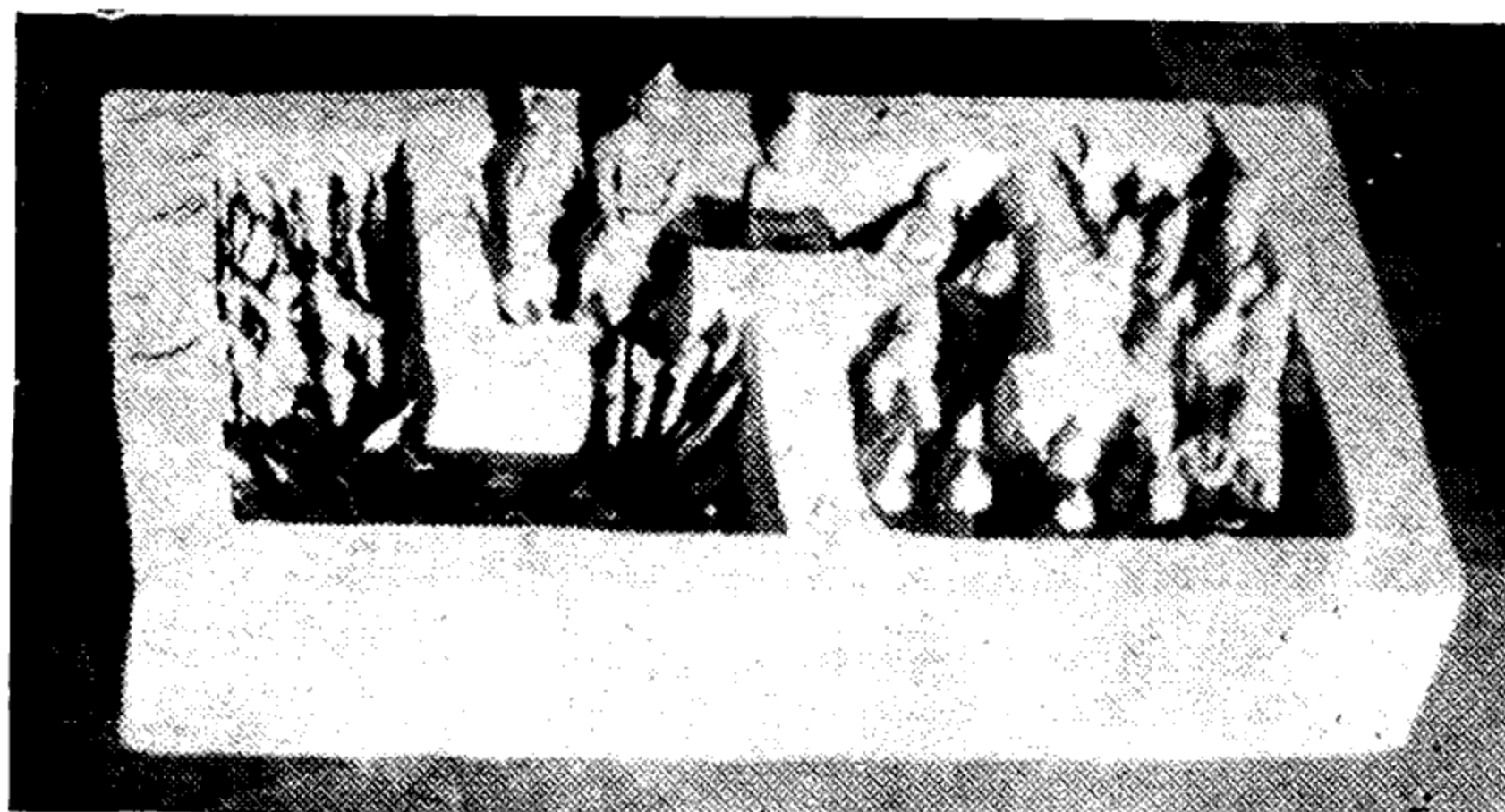
So much for the Mark of “Ill.”

Anatta.

The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhana* or the Mark of No-soul. In considering the word *Anatta*, the meaning of *Atta* ought first to be understood. *Atta* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, the earth which is the essence or the substantiality of pot. The word “pot” is merely the name by which is indicated a certain pictorial idea (*saṅkhānapaññatti*); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing; here earth alone is ultimate thing and possesses essence or substantiality. If the question is asked: “Does such a thing as pot exist in the world?” those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: “Is not that a pot?” But it is not correct of them thus to allege that earth is pot; it is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality; while pot is a mere conception having no essence or substantiality, and thus, like space, is void. To allege of earth that it is pot, is in effect to try to make out that essential earth constitutes the essence or substantiality of pot, which is actual fact, seeing that pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Atta* of the earth, so that earth and pot become one and the same thing, the



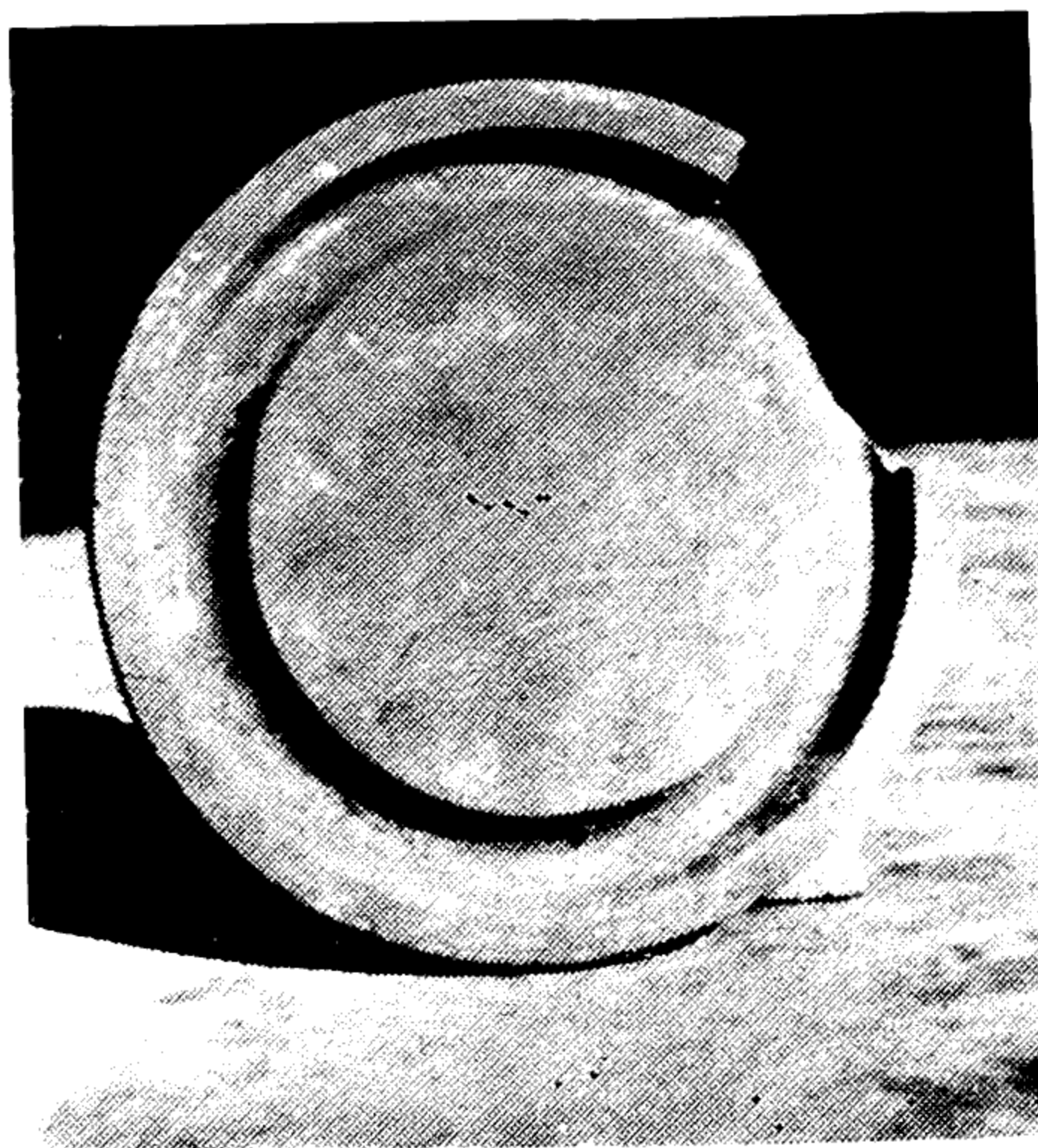
Relic Caskets made of brass excavated from the ruins of Shway Mawdaw.



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

identity of the one is confused with the identity of the other. For this reason it is that we call this a false allegation. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena ; while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot ; so also the Five Aggregates or their constituents become the *Atta* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Atta*.

Now for *Anatta*. In the expression "earthen pot"; if one is able to discern that earth is one thing, and pot another, and that earth is an ultimate thing and pot a mere conception of the mind; and again, that earth is not pot, and pot is not earth ; and also that it is false to call earth a pot, and to call pot, earth : then the earth becomes not the essence or *Atta* of the pot, but becomes *Anatta*; while at the same time also, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the Five Aggregates and the material and mental phenomena thus : The Fivefold set of Aggregates are ultimate things ; persons and creatures are ideas derived from the forms and the continua ; hence the phenomena are not persons and creatures ; and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false too. Accordingly the phenomena become, not the essence of persons and creatures, but become *Anatta*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty, inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *Anatta*.

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anatta*). How ? It is supposed that the ideas (*paññatti*) of persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence ; and also because they are constantly ceasing and

being reproduced many times beyond possibility of being numbered, even in one day, the which is the mark of that kind of impermanence known as *Aññathābhāva*.

In Buddhist philosophy there are three things which are "eternal and immortal", in the sense in which that phrase is here used in the text. These three things are called in the Pāli, *paññatti* (plural, *paññattiyo*), *ākāsa*, and *nibbāna* ; that is : Concepts (or ideas), Space and that which supervenes when Craving, Hate and Delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of Rise-and-fall, of arising and ceasing, which applies to all things else, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words : they are eternal and immortal and the independent of time, not in any sense of being unbrokenly continuous in time. *Nibbāna* is distinguished from the two other "eternal and immortal" things in that it has *Santilakkhaṇa* or it is *Santibhāva*, a word which may be rendered quite accurately in English (if not literally, at least in accord with its spirit) as "The Great Peace" and all that this implies. (Trb.) But in the ideas (*paññatti*) of persons and creatures no marks of *Viparināma* and *Aññathābhāva* are to be seen. If such marks were to be found in the ideas (*paññatti*) of persons and creatures, then, of course, the ideas of *Paññattiyo* would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the *Paññatti* or ideas ; we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nāma-rūpa-dhammā* are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the mark of impermanence, in accordance with the Text : "*Asāra-katthena anatta*," or, "On account of being without a core, the word *Anatta* is used."

How does the mark of Ill become the mark of Impermanence ? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory ; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures

the phenomena and the person must be one and the same. And if this be so, their desires must also be one and the same ; that is, the person's desire must also be that of the phenomena, and *vice-versa*. But if this is not so, then each must be a thing separate from the other. Here by " person's desire " we mean Greed (*lobha*) and Desire-to-do (*chanda*) ; and by " the desire of phenomena, " the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for happiness of mind and body ; and an outstanding feature of phenomena is their uniformity with their causes or conditioning things : that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example : if warmth is wanted the cause that produces warmth must be sought out ; or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning cause, a supply of suitable food daily, must be sought out ; for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be, upon occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and sees how great and how numerous are the businesses affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Sankhāradukkha*, the *Dukkha* associated with the *Sankhāras*, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the establishing of the causes necessary to the acquiring of the effects de-

sired : for the phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of *Sankhāradukkhatā* all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this it is also to be noted well how conspicuous is non-substantiality with regard to *Dukkhadukkhatā*, *Viparināmadukkhatā*, *Jātidukkha*, *Jarādukkha*, *Marādukkha*, and so forth.

So much for the mark of *Anatta* from the standpoint of *Dukkha*.

The three knowledges pertaining to the Insight which fully grasps the meaning of the Three Marks, are called *Tīraṇa-pariññā*.

These three knowledges pertaining to Insight are :-

1. *Aniccavipassanāññāna*: Insight-knowledge in contemplating "Impermanence"
2. *Dukkhavipassanāññāna*: Insight knowledge in contemplating "Ill."
3. *Anattavipassanāññāna*: Insight knowledge in contemplating "No-soul."

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last-mentioned Knowledge, the first must primarily be introduced for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second Knowledge that the transcendental Path has four grades, and that lust and conceit are left undisputed. Hence the most important thing for Buddhists to do is to free themselves entirely from the *Apāyadukkha*, the Ills of the Realms of Misery. There is no way of escaping from the *Apāyadukkha* open to men when the Teaching of the Buddha vanish from the world. And to escape *Apāyadukkha* means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul." Therefore in that life in which we are so fortunate as to encounter the Religion of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the Text :-

“*Aniccaaññino Meghiya anattasaññā santhāti anattasaññino samugghātam pāpunāti ditthe’va dhammā Nibbānam.*” “To him, O Meghiya, who comprehends Impermanence, the comprehension of No-soul manifests itself. And to him who comprehends No-soul, the fantasy of an ‘I’ presiding over the Five Aggregates is brought to destruction; and even in this present life he attains Nibbāna.” There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of Impermanence can become the mark also of No-soul.

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder’s ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one’s house, within and without one’s village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiduously the exercise in Calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon *Abhidhamma*. But in meditating or practising the exercises in Insight, all that is needed is consideration of the *Santativiparināma* and the *Santatiññāthābhāva*, that is, of the radical change and of the sequent change of the *continua*, things which are visibly evident to, and personally experienced, by, every man alive.

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e., *upādārūpas*: the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms,

odours, and so forth from among the material qualities, which are extraordinary may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

However, from the philosophical point of view, the Insight is acquired in order to dispel such notions as “creatures,” “persons,” “soul,” “life,” “permanence,” “pleasures, and to get rid of hallucinations. The acquisition of Insight also mainly depends on a sound grasp of the Triple Marks, which have been sufficiently dealt with already.

So much for the exposition of *Tiranapariññā*.

PAHANA-PARINNA

In Buddhist philosophy there are five kinds of *Pahāna* which it is necessary to deal with:-

1. *Tadāgapahāna*,
2. *Vikkhamabhanapahāna*,
3. *Samucchedapahāna*,
4. *Patipassaddhipahāna*,
5. *Nissaranapahāna*.

In order to make them clear, the three periods of the Defilements which are called *Bhūmi* must here be mentioned.

They are :-

1. *Anusayabhūmi*,
2. *Pariyutthanabhūmi*,
3. *Vittikkamabhūmi*,

Of these three, *Anusayabhūmi* means the period during which the Defilements do not come into existence as mental properties representing themselves in the three phases of time, i. e., nascent, static, and arrested, but lie latent surrounding the life-continuum.

Pariyutthanabhūmi means the period at which the Defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbation at one of the six doors.

Vittikkamabhūmi means the period at which the Defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, in the revolution of existences that have no known beginning, every Greed that follows a creature’s life-continuum has three *bhūmis*. Similarly, the rest of the Defilements, error, dullness, conceit, and so forth, have three periods each.

In Buddhist ethics, there are three *Sikkhās*, namely, *Sīlasikkhā*, the training of morality; *Samādhi-sikkhā*, the training of ecstatic thought; and *Paññā-sikkhā*, the training of Insight. Of these three, the first training, that

is the training of morality, is able to dispel or put away only the third (*Vītikkaṃabhūmi*) of the Defilements. As there remain two *Bhūmis* undisputed, the Defilements which are got rid of by *Sīla* would again arise and soon fill up till they reached the *Vītikkaṃabhūmi*. Therefore, the putting away by *Sīla* is called the *Tadāṅgapahāna*, which means the temporary putting away.

The second training, that is, the training of ecstatic thought in the first *Jhāna*, the second *Jhāna*, and so forth, is able to dispel or put away only the second, the *Pariyutthāna-bhūmi* of the Defilements which have been left undisputed by *Sīla*. As there still remains the *Anusaya-bhūmi* undisputed, the Defilements which were put away by *Jhāna* would soon arise and fill up till they reach the *Vītikkaṃabhūmi* if obstacles to the *Jhāna* were encountered. Therefore the putting away by *Samādhi* is called *Vikkhamphana-pahāna*, which means the putting away to a distance. Here *Jhāna* can dispose of the Defilements for a considerable time so that they do arise again soon, for it is ecstatic moral culture and more powerful than the *sīla*.

The third training, that is, the training in the Knowledge that belongs to Insight and in the Knowledge that pertains to the Transcendental Path, is able to dispel or put away the first *Anusaya-bhūmi* of the Defilements that have been left undisputed by *Sīla* and *Samādhi*. The Defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by *Paññā* is called the *Samucchedapahāna*, which means, literally, the "Cutting-off, Putting-away." The knowledge that pertains to Transcendental Fruition puts the Defilements away by tranquillizing the same Defilements that have been put away by the knowledge that pertains to the Transcendental Path, and this putting away is called the *Patipassaddhi-pahāna*. The putting away by entering *Nibhāna* is called the *Nissarana-pahāna*, which means the utter relinquishment of an escaping from, the ties of existences for ever and ever. Now we have seen that knowledge is of three kinds, Knowledge of Insight, Knowledge pertaining to the Transcendental Path and Knowledge pertaining to Transcendental Fruition. Of these, though the Knowledge of Insight is able to put away the *Anusaya-bhūmi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away

all the Defilements that respectively belong to each Path. The knowledge pertaining to the *Sotāpattimagga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not rise again. The knowledge that pertains to *Sakadāgāmi-magga*, the second path, dispels all coarse lust and hate. The knowledge pertaining to *Anāgāmi-magga*, the Third Path, dispels all subtle lust and ill-will which have been left undisputed by the Second Path. To him (the *Anāgāmi-puggalo*, Never-Returner) the link of kinship with the world is broken, and the Brahma-loka is the only sphere where he may take rebirth. The knowledge pertaining to the *Arahatta-magga*, the Fourth Path, dispels the Defilements which are left undisputed by the lower paths. And he (the *Arahatta-puggalo*, one who kills all Defilements), becomes the *Arahant*, and escapes from the three Lokas or worlds. In our Buddhist Religion, this *Samuccheda-pahāna* is the chief thing to be accomplished.

So much for the *Pahana-pariññā*.

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Vipārināma* and *Aññathābhāva*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of Impermanence. Even in a moment of walking, in a single step taken with the foot, there are numerous changes of pictures which may be called Impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death

which are always operating in our bodies, we shall acquire the Insight of the Destruction, the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part of the body small and great, of head, of legs, of hands and so forth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of Impermanence is well accomplished. By the word "accomplished," it is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life; but it is not meant that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why? Because of the unfathomableness of the latent period of the Defilements. Those Yogis or meditators who do not know the unfathomableness

of the latent period of the Defilements, sometimes think themselves to be attainers of Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the Samuccheda-pahāna, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the Arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the Puthujjana-bhūmi and arrive at the Ariya-bhūmi either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as Devas.

* * *

Here the concise Vipassanā-dīpanī, or the Outline of the Exercises of Insight for the Buddhists of Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanāsīri Monastery, where the annual meeting of the Society for Propagating Buddhism in Foreign countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B.E., corresponding to the 26th February, 1915 C. E.



Sabbe Satta Sukhito Hontu

A quarterly International Journal of Buddhist Culture.

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Annual Subscription : Post Free Kyats, Rupees Fifteen;
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Buddhist World Publications

P.O. Box 1076, Colombo.

In Burma : 38, Pagoda Road, Rangoon.

THE REPORT ON THE CHATTHA SANGAYANA

U OHN GHINE

Very shortly after the Mahā Parinibbāna 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.

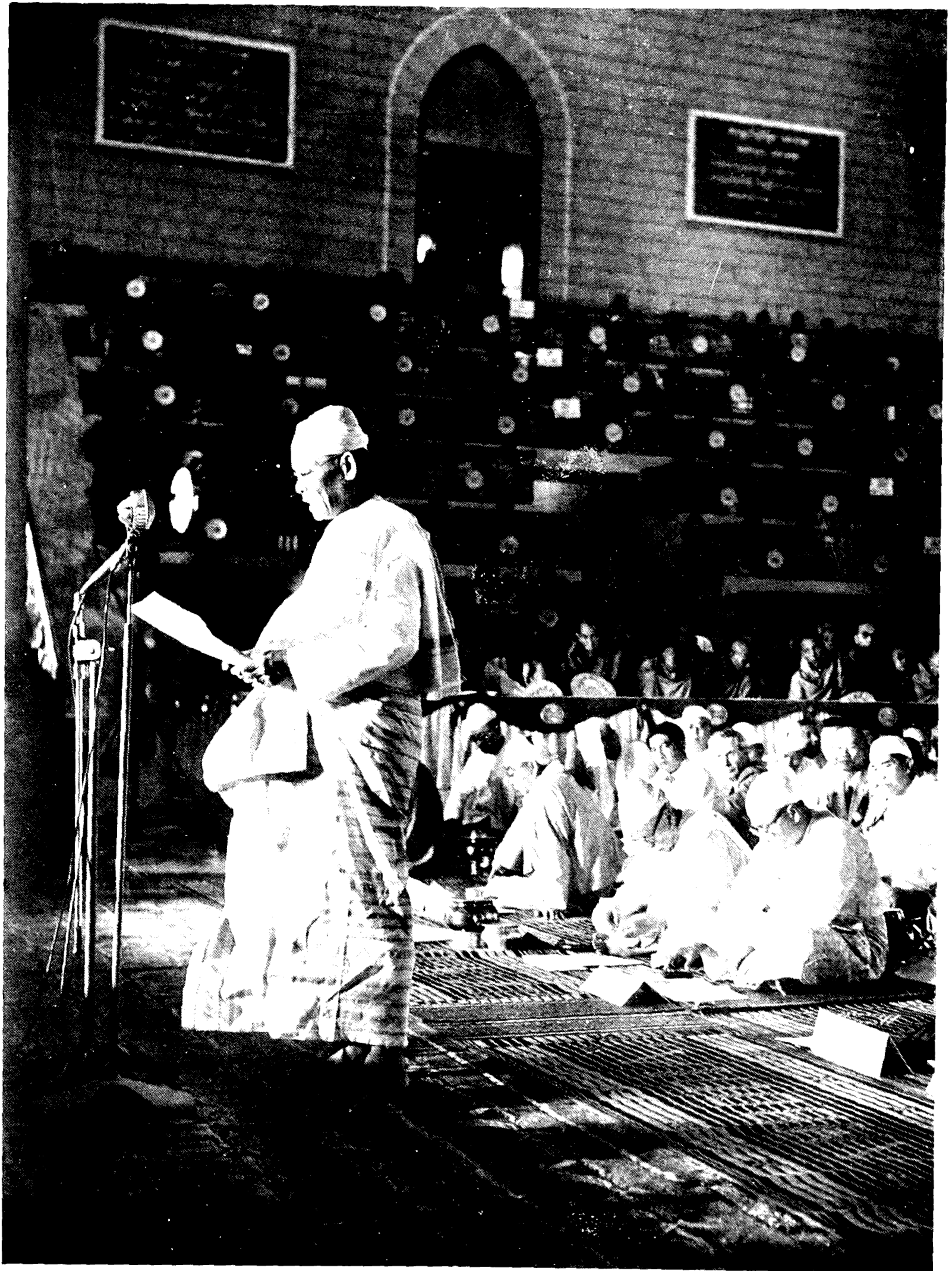


Photo: Courtesy U.S.I.S.

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.

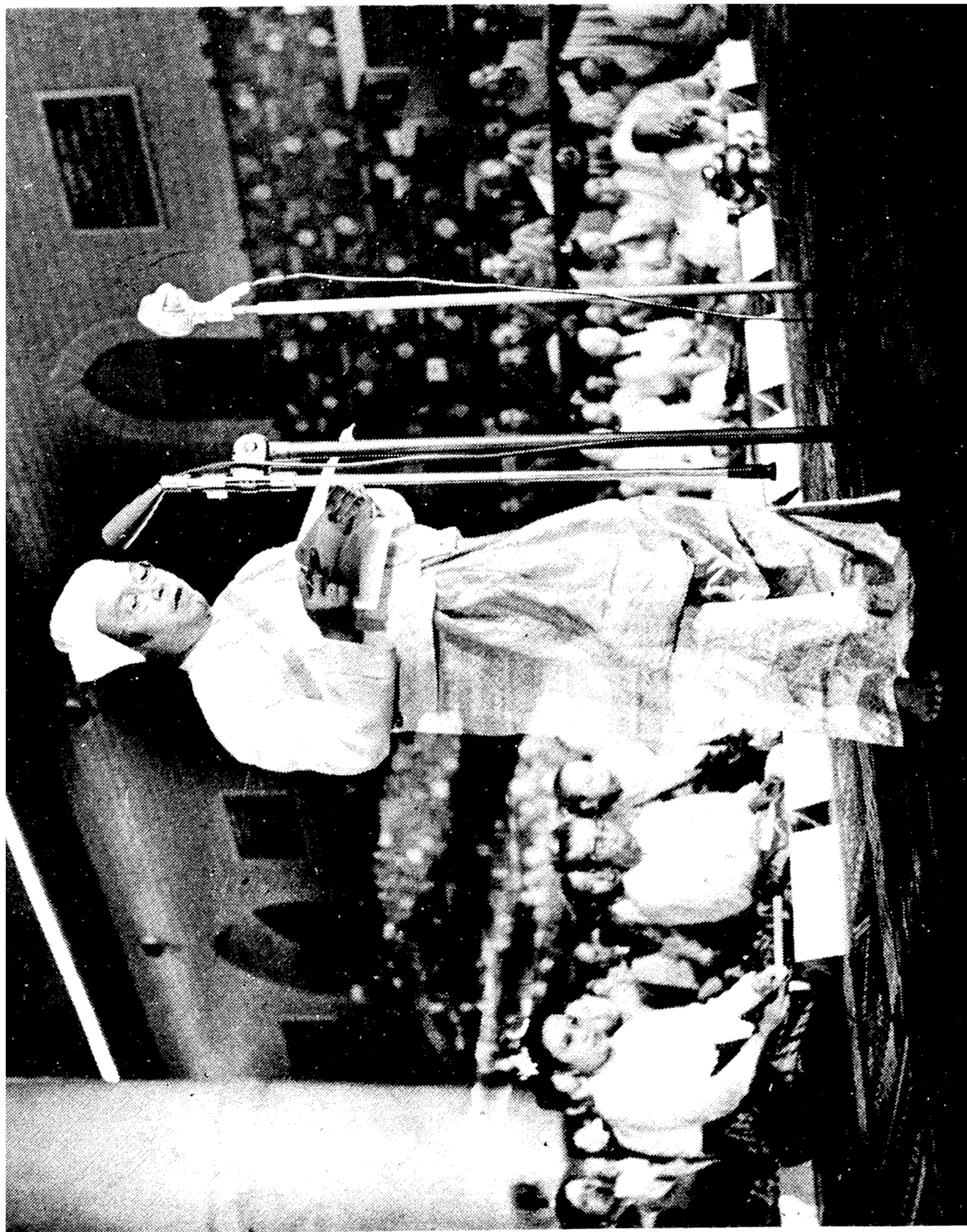


Photo: Directorate Films & Stage.

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

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 micchādiṭṭhi 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 labour 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, subsidised 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 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 neighbouring 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 neighbouring 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.

Maha Pasana Guha Of Chattha Sangayana

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 Ma-ngay Sayadaw, Bhaddanta Vañña Ma-

hāthera as the Senior Mahāthera present, proposed to the Sangāyanā the name of the Venerable Abhi Dhaja Mahā Raṭṭha 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 Pandita. Pūjaniya Mangala Thomanā 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 Bimoldhamm (Vimaladhamma), Sangha Montri of Ecclesiastical Administration and Chief Abbot of Vat Mahāthat, Bangkok, Thailand.

Lañkā Uttaritara Sabha was read by Paṇḍita Dhamma Vamsa Thera, Amarapura Nīkāya and Kalayāṇi Vamsa Nīkāya was read by Paṇḍita Dhamma Kusala Thera and the Ramañña Nikāya 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 Preah Mahā-Sumedha Dhipati, Sangharājā of Cambodia ; His Eminence Phra Bimoldham of Thailand : and the Ven. B. Piya Ratna 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 session, the Sanghanāyaka proposed to the Sangha Council the names of the Ven. Agga Mahāpaṇḍita Bhaddanta Javana and the Ven. Tipiṭakadhara Dhamma-bhaṇḍāgārika 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 Veraṇjakanda, 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, signalled 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 Thudhamma 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 Saṅgītikāraka 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 Saṅgharājā of Cambodia. To the left of the Saṅganāyaka'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 Saṅgharājā of Laos, read by the Ven'ble Phra Mahā Pradith Thera, Secretary of the Saṅgha Delegation of Laos; Sri Lanka Shwegyin Nikaya-Arakshaka Sabhawa, read by the Ven. Bhaddanta Buddhārakkhita.

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 Dharmakirithi 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, Balamgoda, Ceylon; and Bhaddanta Subhuti Thera, Chittagong.

Addresses by the following constituted the next item Ven. Bhaddanta Candammuni of Kusinagara; Ven. Agga Mahāpandita Bhaddanta Buddhādatta 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 Mahāpandita Bhaddanta Indāsabha, 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 Pāsāna Guhā.

The Ven. Bhaddanta Visuddha, Honorary Secretary of the Executive Organization of the Sangha Supreme Council, then announced the names of the 2,500 Sangīti-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 Chattha Sangayana :

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 re-editing carries on at the nearby "Jambūḍīpa 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 practising 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.

THE PĀLI SPEECH

By

THE VEN'BLE KIRIWATTUDUVE SIRI PANNASARA NAYAKA THERA.

Principal of the Vidyālankara Pirivena Kelaniya, Ceylon.

AT THE

DHAMMASANGAYANA HELD IN BURMA.

On THE 17TH OF MAY $\frac{2497\text{B.E.}}{1954\text{A.D.}}$

Sunakkhattam bhadantā, sumaṅgalam bhadantā: yaṃ mayam sabbeva sogatā nānājaccā nānāvaṇṇā nānāverajjakā ca evamevaṃ ekajjham ekatra ekatthā ekato bhavāmapī, sannipatāmapī, aññamaññam samanupassāmapī; pageva aññamaññam sallapāma ca, saṃgāyāma ca, sākaccham ca samāpajjāma.

Suviditamevidam bhonto sabbesampi lokatattavidūnam vidūnam sūpadhāritam sammatañca: yadetarahi kho pana paramāṇu-yuge etasmim lokasannivāse sabbesupī raṭṭhesu sabbepe janā yuddhabhayabhītā maraṇabhayatajjitā bhīyosomattāya dukkham nivasanti; yathātam satthantarakappe: yattha manussā aññamaññam manussesu migasaññam paṭilabhivā jīvitā voropessanti. Yathātanca samvaṭṭakappe: Yattha ca kho pana ayam lokova ucchecchati vinassissati, na ca kiñcīpi avassissati; kimanga pana manussā.

Sogatā kho pana mayam nāññam ekampi hetum ekampi paccayam samanupassāma: yo evam evarūpassa lomahamsajanānassa mahato bhayassa pahānāya samvatteyya āyatim anuppādāya ca: yathayidam tassa buddhassa bhagavato sāsanaṃ, yampidam sāmvaḍdehipi avihim sāvādehipi anattavā-dehipi sacittapariyodapanavādehipi paripuṇṇam ceva pariyodātāñca.

Tasmātiha bhadantā tathārūpā eva kho pana arambhā etarahi sādthurūpā ceva honti yuttarūpa ca: yathārūpehi kho pana nikhilepi lokasannivāse sabbeva janā sogatā siyūm, yathārūpehi ca kho pana sabbepe sogatā dhammamaññāya dhammānudhammam ca paṭipajjeyyūm, yathārūpehi ca yathārupehi ca tassa buddhassa bhagavato sāsanaṃ addhanīyam assa ciraṭṭhitikam.

Bhagavāpi kho bhadantā lokavidū imamattham itthamevāha: seyyathīdam? “Tasmātiha cunda ye vo mayā dhammā abhiññā desitā tattha sabbeheva saṅgama samāgama atthena attham byañjanena byañjanam saṅgāyitabbam, na vivaditabbam. Yathayidam brahmacariyam addhanīyam assa cira-

ṭṭhitikam. Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti.”

Iti kira bhadantā bhagavatopi kho dhammassāmino etadeva anumataṃ cāsi bahumataṃ ca: yadidam yo hi koci atthūpetam byañjanūpetam dhammam bhāseyya, tadevassa sāsana ciraṭṭhiyā bahuno janassa atthāya hitāya sukhāya lokānukampāya ca: na ca kho atthāpetam byañjanāpetam.

Etadattham ca pana neruttikā pariyattivīsārādā bhikkhū saṅgama samāgama yathā yathā atītamaddhānam “Imassa nu kho āvuso atthassa imāni vā byañjanāni etāni vā, byañjanani katamāni opāyikatarāni? Imesam vā byañjanānam ayam vā attho eso vā attho, katamo opāyikataroti” sākacchimsu ca saṅgāyimsu ca, tathā tathēvetarahi ca paccuppannamaddhānam sākacchantipi saṅgāyantipīti iccetam pattakallameva, heturūpameva, tathāgatassa cāpi anumatameva.

Dissanteva ca panetarahi tipīṭakaganthesu tattha tattha atthāpetāni na kevalam padāneva, atha ca pana vākyānīpi bahūni; pageva kho pana byañjanāpetāni. Seyyathīdam: Majjhimanikāye sunakkhattasutte.... “Api nu tassa purisassa tasmim vante puna bhotu kamyatā assa? No hetam bhante....adum hi bhante vantom paṭikkūlasammatanti” ca, “Asappāyam cakkhunā rūpam anuyuñjeyya,....asappāyam manasā dhammam anuyuñjeyya, asappāyam cakkhunā rūpam anuyuttassa....asappāyam manasā dhammam anuyuttassa rāgo cittam anuddhamseyya; so rāgānuddhastena cittaena maraṇam vā nigaccheyya”....cāti iccevaṃ bhavitabbesu paṭhesu na kevalam syāmamarammaeṅgalantadesesuyeva atha ca pana sīhaḷadīpepi sodhetvā paṭisamkharitvā muddāpitesu potthakesu “Tasmim bhatte,” “Tasmim bhutte,” “Adum hi bhante bhattam,” “Adum hi bhante vattam” “Asappāyam-cakkhunā rūpadassanaṃ anuyuñjeyya,” “Asappāyam cakkhunā rūpadassanaṃ anuyuttassa,” “So rāgānuddham sitena cittenāti” iti citi ca.

Ayameva nu kho hetu ayaṃ paccayo, yena mayā sī haḷadī pavāsino nikāyattayasa-mavetā mahānāyakānunnāyakattherapāmukhā paṭibālā bhikkhū buddhassa parinibbānā catusatādhikānaṃ dvinnāṃ vassasahassānamupari tinavutime vasse yuropiyavohārato navasatādhikassa vassasahassassa upari paññāsati me samvaccare Ogotthamāsasa pañcadasame dine amhākaṃ Vijjālaṅkāraparivenabhūmiyaṃ saṅgamma samāgamma dhammasaṅgāyanamārabhimha.

Sā kho panamhākaṃ dhammasaṅgīti chamāsādhikehi ti hi vassehi paṭhamāvattamatikkamittha : yassamanuvākyamanupadamanavakkharaṃ sakalameva hi tepitakaṃ buddhavadanaṃ saṅgāyamānā samānā sadesiyāni ceva videsiyāni ca nūtanāni ceva purātanaṃ ca potthakāni aññamaññaṃ saṃsudentā samekkhantā pāṭhasaṅgahamakarimha ; pāṭṭhavesamañña ca vinicchinimha.

Idāni pana sā dutiyāyamavatthāyaṃ vattate ; yassañca kho pana pāṭhena pāṭhaṃ vākyena vākyam byañjanena byañjanaṃ atthena atthaṃ saṅgāyāmapī sākacchañca samāpajjāmapī.

Tadanantarañca kho pana assa vassassāvāsāne mañña amhākaṃ dhammasaṅgītiyā tatiyāvattthāyārambho hessati ; yā ca pana pañcasatikasaṅgīti tipī ca pañcasatikasajjhāyanātipī ca saṅkham gacchati ; yatra ca kho pana sūpadhāritamupadhāretvā suvinicchitam vinicchinitvā susamannitṭham samannesitvā yathā dhammaṃ yathā nirutti yathā cecappaveṇi yathā porāṇakasampadāyañca saṃsodhitampi patisaṃkhatampi sakalameva hidaṃ taṃ tepitakaṃ buddhavadanaṃ pañcasatā dhikassa bhiddkusaṅghassa majjhe saṅgāyissāma ceva sajjhāyissāma ca.

Tasmāmhākaṃ bhonto Vijjālaṅkāraparivenikānaṃ mahantamidamāsājananaṃ, pīti añjananañca : yadidamasmiṃ Vesākḥapūṇamīdine marammadesepevaṃ sasānabhāradhārino pariyattivisāradā niruttipathakovidā vyattā visarādā paṭibālā ca Saṅgharājādoyo aggamahāpaṇḍitādayo ca Mahāthera varappamukhā bhikkhū saddhābuddhipatimaṇḍitānaṃ mahāmattādīnaṃ rajjabhāradhārīnaṃ ceva itaresaṃ ca dāyakaṇaṃ sabbākāraparipuṇṇena upatthambhena dhammasaṅgāyanam samārabhanti.

Paramova bho voyaṃ ārambho, uttamova bho voyaṃ ārambho, ayameva kho siyārambho ciraṭṭhiyā sāsanaṃ, ayameva kho siyārambho atthāya hitayā sukhāya bahuno janassa, ayameva kho siyārambho ekī bhāvāya ceva samaggiyā ca nānājaccānaṃ sogatānamahākaṃ.

Tasmātiha bhadantā yathā yathā ceso ārambho saphalo bhavissati sātthako ca, yena yena ceso ārambho paripuṇṇo bhavissati pariyosito ca, tathā tathā ca tena tena ca etadatthaṃ kāyañca upasaṃharissāma, cittañca anuppadassāma. Ussukkam ca samāpajjissāmāti evamevaṃ amhehi dāni adhiṭṭhātabbāṃ.

Etadatthaṃ ca pana sabbena sabbaṃ sabbaṃ thā sabbaṃ upakāraṃ kātukāmā kho Vijjālaṅkāraparivenikā mayā rattindivamitthaṃ manasikaroma ceva paccāsimsāma cāti.

Sabbe Sattā Sabbepi
Paṇā Sabbe bhūtāpi.
Sabbe sotthim pappontu
Sabbe Nibbānaṃ yantu.



“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; covetise 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.

The Translation of THE PALI SPEECH

by

THE VEN 'BLE KIRIWATTUDUVE SIRI PANNASARA NAYAKA THERA,

Principal of the Vidyālakara Pirivena, Kelaniya, Ceylon at the

DHAMMASANGAYANA

held in Burma on the 17th of May $\frac{2497 \text{ B.E.}}{1954 \text{ C.E.}}$

It is indeed auspicious, friends, that we, all followers of the Enlightened One, of different nationalities and of different colours, 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 Satthantara 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 selfcontrol, 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 paṭikkūlasammattanti ” and “ Assappāyam cakkhunā rūpam anuyunjeyya.....asappāyam manasā dhammam anuyuñjeyya, asappāyam cakkhunā rūpam anuyuttassa....Assappāyam manasā dhammam anuyuttassa rāgo cittam anuddhamseyya So rāgānuddhastena cittaena maraṇam vā nigaccheyya ” are incorrectly given as “ Tasmin bhatte”, “ Tasmin bhutte,” “ Adum hi bhante bhattam,” “ Adum hi bhante vattam,” “ Asappāyam cakkhunā rūpadassanam anuyuñjeyya,” “ Asappāyam cakkhunā rūpadassanaam 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 Vidyālakara 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 Sangāyanā.

It took us as long as three years and six months to complete the first stage of this Dhamma Sangāyanā, 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 Sangāyanā 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 Vidyalañkāra 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 Agga-mahapanditas and other Venerable Mahā-theras, are inaugurating this Dhamma-sangāyanā, 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 Vidyalañkāra Pirivena, hope and pray, day and night, as above and desire to be of service to the Dhamma-sangāyanā in every possible way.

May all beings be happy :

May all attain Nibbāna :



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."

Aṭṭhaka-Nāgara-Sutta.

S U J Ā T Ā

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 . . .

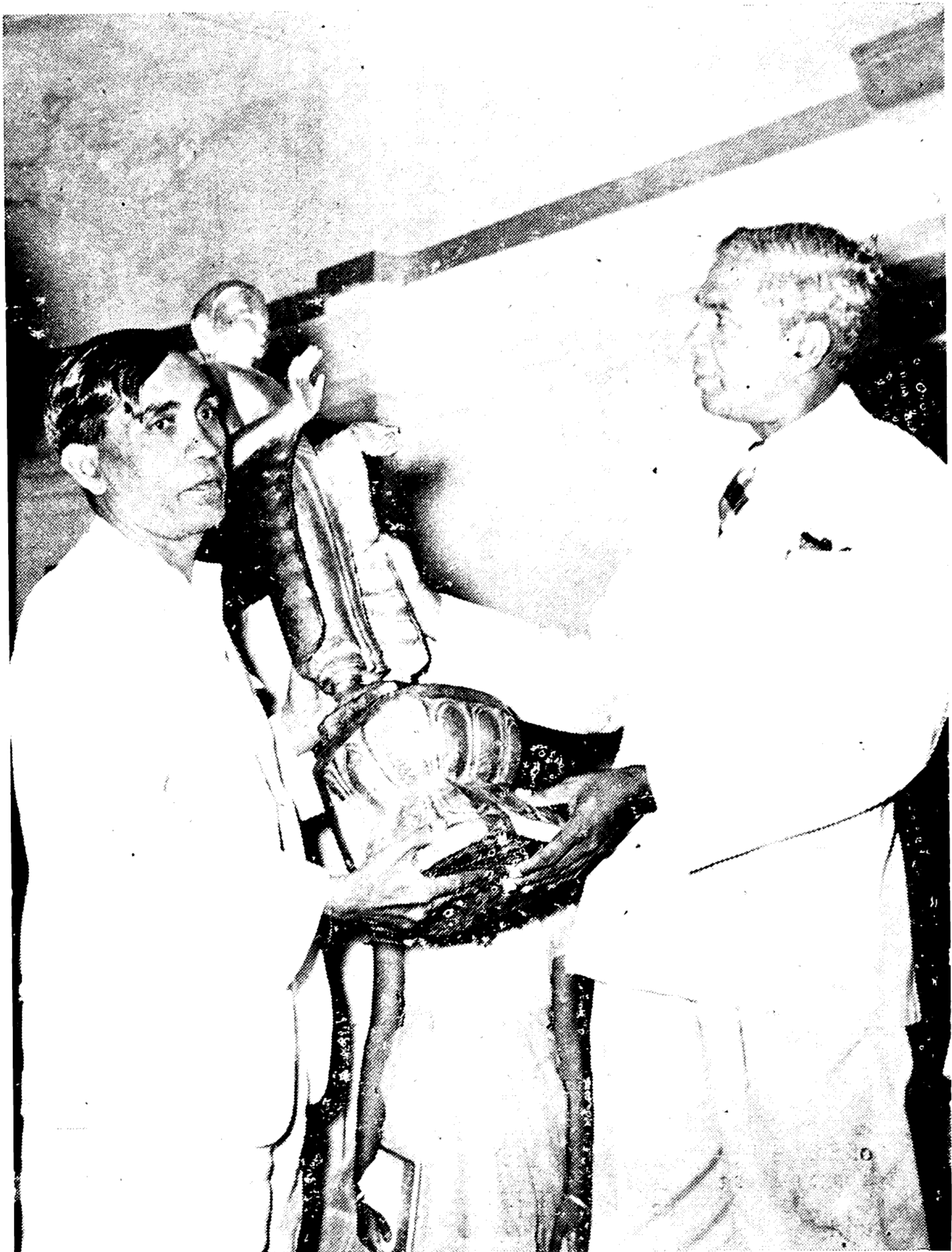
To that all currents flowed, which ever after
 laid Peace upon the heart importunate,
 stronger than man's requisite love or hate
 or the craved anodyne of children's laughter.

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.

THE DHAMMAPADA COMMENTARY

CULAKALA - MAHAKALA - VATTHU

Translated by the Pāli Department of the University of Rangoon.

“Subhānupassim viharantam indriyesu asamvutam
bhojanamhi amattññum kusitam hīnavīriyam,
tam ve pasahati Māro vāto rukkham va dubbalam”.

“Just as the wind throws down a weak tree, similarly Māra indeed overcomes one who lives looking for that which is pleasing, who is unrestrained in his senses, immoderate in eating, indolent and devoid of energy.”

“Just as the wind cannot throw down a rocky mountain, Māra indeed cannot overcome one who lives looking for that which is not pleasing, one who is restrained in his senses, moderate in eating, possessed of devotion and full of energy.”

The Master preached this religious discourse beginning with “Subhānupassim viharantam”, while staying in the neighbourhood of the town of Setavya, in connection with Cūlakāla and Mahākāla.

There were three brothers, namely, Cūlakāla, Majjhimakāla and Mahākāla who were householders residing in Setavya. Of them the eldest and the youngest, travelling about in various places used to bring goods in carts, and Majjhimakāla used to sell them. Then on one occasion both the brothers taking various kinds of goods in five hundred carts went towards Sāvatthi and mid-way between Sāvatthi and Jetavana they unyoked the bullocks. Of the two, Mahākāla seeing the noble disciples who were the residents of Sāvatthi, going in the evening to listen to the religious discourse with garlands, perfumes and so forth in their hands, enquired where they were going and hearing their purpose thought “I will go too”. He called his youngest brother and saying, “Brother, take care of the carts, I shall go to listen to the religious discourse”, he went, saw the Master, made obeisance and sat down at the extreme end of the gathering. That day the Master preaching the discourse in gradual order suiting his mental disposition, spoke in various ways of the dangers, sinfulness and depravity of sensual desires according to Dukkakkhandha (Discourses on the Mass of Suffering and so on) and other suttas. Hearing that Mahākāla reflected, “The Master said that one must depart (from this world) abandoning all and that neither wealth nor relations follow one going to the next world. What then is the use of the household life to me? I shall go forth (retire from the worldly life)” and when the people had departed having made obeisance to the Bhagavā

he asked the Master for admission to monkhood. On being asked if he had any one to ask permission of he answered, “Lord, I have my youngest brother.” Being told, “Ask for his permission”, he said “Very well Lord”, went and said to his brother, “Brother, take over all the possessions”. “But what about you, brother?” “I shall take orders under the Master.” His brother begged of him in various ways not to take orders and being unable to dissuade him said, “Very well, sir, do as you wish.” Mahākāla went and took orders under the Master. Cūlakāla also joined the Order with the intention of coming out of the Order taking with him his brother. Later Mahākāla received higher ordination, approached the Master and asked Him as to how many courses (of practice) (dhūra) there were in His teachings. And when the Master told him that there were two courses, he said, “Lord, as I took orders in my old age I shall not be able to fulfill the course of study (ganhadhūra). However I shall fulfill the course of insight (vipassanādhura)” He had the Master tell him the ascetic practices (to be carried out) at the cemetery (sosānika dhutanga) up to the attainment of arahatship. And after the first watch of the night had passed, when everyone had fallen asleep he used to go to the cemetery and early in the morning even before any one had got up, he used to come back to the monastery.

Then a woman, keeper of the cemetery, Kaḷi by name, whose duty was to cremate the dead-bodies, noticing the places where the thera used to stand, sit and walk up and down, thought to herself, “Who is it that comes here? I shall find him out.” But being unable to find out, one day she lighted a lamp in the cemetery hut and taking her children, went

and sat down at one corner. She saw the therā coming in the middle watch of the night, made obeisance to him and said, "Sir, does the noble one live in this place?" "Yes, devotee." "Sir, it is necessary for those living in the cemetery to acquaint themselves with the rules and practices (of the cemetery). The therā instead of asking: "Are we to conform to the rules and practices you mentioned?", asked, "Devotee, what am I to do?" "Sir, those who live in the cemetery are to inform the keepers of the cemetery, the senior therā of the monastery and the head-man of the village of his stay in the cemetery." "Why?" "Thieves after committing theft, being chased by the owners closely at their heels, used to throw away the property in the cemetery and run away. Then the people would give trouble to the residents of the cemetery. However if these people are informed they would save you from difficulty by saying, (We know that this venerable one has been living here for so long a time. He is not a thief.) Therefore it is necessary to inform them". "What else am I expected to do?" "Sir, the noble one living in the cemetery should avoid taking fish, meat, flour, oil, molasses and so on; he should not sleep in the day time; he should not be lazy; he should be strenuous in his effort; he should not have any fraudulent and deceitful motive; he should stay with good intention; he should come out of the monastery at night when all are asleep and he should return to the monastery even before any one is awake. If, sir, the noble one residing here in this way will be able to attain maturity of a recluse's practice, when the people bring a dead body and discard it, I shall place it in a pavillion with a sloping roof made of rug and I shall perform funeral rites by paying homage with scents, garlands and so on. If the noble one will not be able (to do so in this way) I shall set fire to the pyre, drag the corpse with a hook, place it beside (the pyre) and chopping it with an axe cut it into pieces and throwing it into the fire, cremate it." Then the therā said to her, "Very well madam, if you see a visible object suitable for meditation, tell me." She agreed saying, "Very well." The therā carried on his recluse's practices in the cemetery according to his inclination. The therā Cūlakāḷa, however, every now and then while getting up thought of his household and his mind always dwelt on his wife and children. He was of the opinion that his brother was doing a grave offence. At that time a daughter of a noble family died one evening of a sudden

disease without being worn out and exhausted by the disease. In the evening her relatives and others carried the body together with firewood, oil and so on to the cemetery and saying to the keeper of the cemetery "Burn this" handed it over to her, gave her the fee and departed. She removed the shroud and discovering that the woman had died only a little while ago and that her body was still fresh, retaining its golden complexion, she thought: "This is a suitable object for meditation to show to the noble one" and went to the therā, paid obeisance to him and said; "There is such and such an object for meditation; please have a look at it, Sir." "Very well" said the therā and he went and caused the shroud to be removed and looking at the body from the sole of the foot to the tip of the hair on the head said: "This body is very fresh and of golden colour. Put it in the fire and when it is enveloped in great volumes of flame let me know." Saying so the therā went back to his own place and sat down. She did as she was told and informed him. The therā came and looked at it. The parts of the body touched by the fire became like the colour of the body of a spotted cow; the feet became bent and were hanging down; the hands became doubled up and the forehead became bare of skin. The therā reflecting: "Now the state of this body is quite enough for the observances, even now it has attained the state of decay and destruction," went to the place where he used to put up for the night and sat down contemplating on decay and destruction.

"The component things are indeed impermanent. They are characterised by coming into existence and destruction. Having come into existence they are dissolved. Cessation of those (saṅkhāras) is happiness."

Reciting this stanza he developed insight and attained arahatship together with the analytical knowledge (of the Dhamma).

After he had attained arahatship, the Master, while journeying in stages surrounded by a company of monks, went to Setavyā and entered the forest of Siṃsapā* (blackwood—*dalbergia sisu*). The wives of Cūlakāḷa heard that the Master had arrived at the forest of Siṃsapā and they sent a man to invite the Master to a meal with the idea of getting hold of their husband. It was customary for the Buddhas to send a monk ahead who was to announce the preparation of seats in a place which He (the Buddha) had not frequented

* Blackwood—*dalbergia sisu*.

before, for a seat should be prepared in the middle for the Buddhas, to the right of that for the Thera Sāriputta, on the left side for the Thera Moggallāna; then other seats for the company of monks should be prepared on both sides. So the thera Mahākāḷa, standing at the robing place, sent Cūlakāḷa saying "You go first and tell them about the arrangement of the seats." From the time they saw Cūlakāḷa, the members of the household, making fun of him, spread low seats on the side meant for the senior theras of the Saṅgha and high seats on the side meant for junior monks of the Saṅgha. Cūlakāḷa said, "Don't do this, don't arrange the inferior seats on a higher place and the superior seats on a lower place." The women, pretending not to hear him said: "What are you doing wandering about? Is it not right for you to arrange the seats? With whose permission have you gone forth? Who has ordained you? What makes you come here?" and they stripped him of his inner and outer garments, clothed him in white, placed a wreath of flowers on his head and sent him away saying, "Go and fetch the Master, we shall arrange the seats." Those who have not been a monk for long and have left the Order even before the year is out, are without the sense of shame. Therefore he went in that dress without fear of ridicule, made obeisance to the Bhagavā and came back bringing the order of monk led by the Buddha. When, however, the assembly of monks had their meal, Mahākāḷa's wives thinking, "These women have taken back their husband, we too shall take back our husband," invited the Master for the next day. For the occasion, however, some other monks went there to arrange the seats. Those women not getting the opportunity at that time offered seats to the Order of Monks led by the Buddha and offered the food. Cūlakāḷa had two wives, Majjhima-kāḷa had four and Mahākāḷa had eight. Of the Order of Monks, those who wished to take their meal sat down and took it; those who wished to go outside rose up and went away. The Master, however, sat down and took the meal. When He had finished the meal those women said, "Lord, Mahākāḷa will come back after he has expressed his appreciation (anumodanā) to us, may You go ahead." Saying "Very well," the Master went ahead. Arriving at the village gate the order of monks grumbled saying, "What is it that the Master has done? Has He done it consciously or unconsciously? Yesterday because Cūlakāḷa went ahead there arose an impediment to his monkhood;

today there was no obstacle because someone else went ahead. Now the Master has returned leaving Mahākāḷa behind. The monk, however, is virtuous and endowed with good conduct; will they put an obstacle in the way of his monkhood?" Hearing their words the Master stopped and asked, "O monks, what are you talking about?" They told Him the matter. "O monks, do you consider Mahākāḷa to be like Cūlakāḷa?" "Yes, Lord, he (Cūlakāḷa) has two wives, and he Mahākāḷa has eight. If he is besieged and seized by his eight wives, Lord, what can he do?" The Master said, "Monks, say not so, having arisen and got up from meditation Cūlakāḷa all the time lives full of thoughts of pleasant objects. He is like a weak tree standing on the brink of a precipice, but my son Mahākāḷa dwells on thoughts of unpleasant objects. He is immovable like a solid rocky mountain," and He uttered these stanzas:—

Subhānupassim viharantam
indriyesu asaṁvutam
bhojanamhi amattaññum
kuṣitam hīnavīriyam,
tam ve pasahati Māro
vato rukkham va dubbalam.

"Just as the wind throws down a weak tree, similarly Māra indeed overcomes one who lives looking for that which is pleasing, who is unrestrained in his senses, is immoderate in eating, is indolent and is devoid of energy."

"Just as the wind cannot throw down a rocky mountain, Māra indeed cannot overcome one who lives looking for that which is not pleasing, is restrained in his senses, is moderate in eating, is possessed of devotion and is full of energy."

Therein "lives looking for that which is not pleasing" means that he lives looking for pleasure placing his thoughts on pleasing objects. Indeed the man who seizes upon the general appearance and the details of an object considers thus — "the nails are beautiful"; considers "the fingers are beautiful," "hands, feet, legs, thighs, waist, belly, breasts, neck, lips, teeth, mouth, nose, eyes, ears, eye-brows, forehead and hairs are beautiful." He considers (in due order) "hairs (on the head), hairs (on the body), nails, teeth, skin are beautiful". He considers, "the complexion is beautiful, the shape

is beautiful". This is the one who looks for what is pleasing — that "one who lives looking for what is pleasing", Māra overcomes. "Unrestrained in his senses" means unrestrained in respect of the eyes and other sense organs, not guarding the doors thereof; "immoderation in eating" means not knowing this measure namely of searching for and enjoying food; "immoderate in eating" further means not knowing the measure, namely of looking into the requisites and getting rid of and not knowing the idea "This food is right-ful, this food is not right-ful"; "Kusitam" is indolent "because he is under the influence of thoughts of sensuality, malevolence and cruelty"; "Hī naviriyam" "devoid of energy" means without energy and lacking in application of energy in the four modes of movement; "Pasahati" "overcomes" means subjugates and overwhelms; "Vāto rukkham va dubbalam" "just as the wind throws down a weak tree" means; as a strong wind throws down a weak tree that has grown on the bank of a river that is worn away. Just as that wind throws down and destroys the flowers, leaves and so forth, of that weak tree, breaks the small branches as well as the big branches, goes uprooting the tree, felling it, turning its roots upwards and the branches downwards, even so Māra (the embodiment of kilesa—impurities of mind) arising inwardly overcomes such a person. As the strong wind throws down the flowers, leaves etc. of the weak tree, he makes him commit lesser and minor offences; like the breaking of small and little branches; he even makes him commit Nissaggiya (involving forfeiture) offences and others; like the breaking of big branches, he also makes him commit the thirteen Saṅghādisesa (involving suspension) offences like the breaking of the big branches; he also makes him commit Pārājika (involving expulsion from the Order) offences like the uprooting and felling of a tree turning it root upwards and branches downwards; having removed him out of the well propounded doctrine makes him become a layman even in a few day's time.... In this way Māra brings such a person under his influence—this is the

meaning. "Asubhānuppassim" "looking for that which is not pleasing" means one looking for that which is unpleasant other than the ten (or one or other of the ten) unpleasant things, looking upon the hair (on the head) as unpleasant object, fixing his attention on its disgustingness and looking upon the hair on the body, nails, teeth, skin, complexion and appearance as unpleasant objects. "Indriyesu" "in his senses" means in his sense organs; "Susamvutam" "well restrained" means without closing the sense doors without seizing upon the general appearance and so forth. "Bhojanamhi mattaññum" "knowing the limit in food" means the opposite of immoderateness in eating, "Saddham" "possessed of devotion" means endowed with worldly faith characterised by belief in action as well as its effects and it also means endowed with transcendental faith known as unwavering devotion in the three objects of devotion (ratana—refuges); "Āraddham" "full of energy" means putting forth effort and filled with energy; "tam ve" "him indeed" means, just as a feeble breeze striking gently against a solid mass of rock cannot shake it, similarly the weakened Māra rising within cannot overcome him nor can he agitate and shake such a person.

Those former wives of his (Mahākāla), however surrounded the thera and having said, "With, whose permission have you become a monk, now you must become a layman" and so forth, they sought to remove his yellow robes. The thera noticing their attitude stood up from his seat and rising up into the air by his supernormal powers, broke through a corner of the pinnacled house and went through the sky and just as the Master was coming to the end of the utterance of the stanzas, descended speaking in praise of the golden coloured body of the Master and paid obeisance at the feet of the Tathāgata.

At the end of the stanza the assembled monks were established in the fruition of Sotāpatti and so on.

The story of Cūlakāla-Mahākāla—the sixth.



KAMMA AND CAUSALITY

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(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 *Paticca Samuppada*, the cycle of Dependent Origination, the factors belonging to previous births, Avijjā and Sankhāra (that is, Ignorance and the Actions conditioned by it) are summarised 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 cognised 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 analysed 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 ourself. 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 behaviour 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 results 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 unrealised. 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 *Diṭṭha 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 Arahant, 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.*

Diṭṭha 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, 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

*Footnote. Niyata Micchaditthi (Chronic Scepticism) is also a demeritorious Garuka Kamma.

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 wholesome 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 endeavour 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 behoves 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 recognise 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 civilisation 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 realisation of a happier, more stable and more regulated phase of human history.

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 memorised 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.

Bhikkhu Sangharakkhita, Hind Kitabs Ltd., Bombay:

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 Attache 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 neighbour 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, practise 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 : Anagarika P. Sugatananda (Francis Story), Rangoon Gazette Limited, 279 Sparks St., Rangoon. K 2.50.

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 Mahā-satipaṭṭhāna-Sutta, revealing a hitherto unsuspected mastery of Pāli.

Only a great Pāli 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 Pāli 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 Mahā-maṅgala 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 Pāli 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 Pāli 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 issue and an article “ The Mind ” by Dr. Luang Suriyabongse, M.D.

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

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.



"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-Bherava-Sutta.

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.
- Aññamaññam** : 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.
- Bhūmi** : (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

- Pacceka Buddha** : 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
- Pāpunāti** : 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.
- Sankhāradukkha** : Ills arising out of Formations of existence.
- Sannipatāmapī** : 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

- Yathākam-mūpaga** : Specific retribution.

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THE LIGHT OF THE DHAMMA, A QUARTERLY MAGAZINE OF BUDDHISM.

**Union Buddha Sasana Council, Sixth Buddhist Council P.O.,
Rangoon.**

Telegram : "BUDHSASANA", Rangoon.

Monies may please be remitted to the Chief Executive Officer.



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Published by The Union of Burma Buddha Sāsana Council,
Sixth Buddhist Council P. O., Rangoon.

Telegram: "BUDHSASANA", Rangoon.

Printed at the Rangoon Gazette Limited, 379, Sparks Street, Rangoon.