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H. E. *Agga Maha Thiri Thudhamma* Dr. Ba U, President of the Union of Burma, and His Majesty Norodom Sihanouk Varman, King of Cambodia, entering the Great Cave at the Opening Ceremony of the Second Session of the Sixth Great Buddhist Council, on 15th November 1954

# AVERSION TO NIBBĀNA

By

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The subject of this lecture is “Aversion to Nibbāna.” It is not difficult to be understood, if one asks oneself the question “Do I like not to be given any opportunity to enjoy by seeing pleasant sights, hearing melodious tunes, smelling sweet scents, tasting delicious food, experiencing comfortable contact to the body, and entertaining pleasant ideas?” — and if the answer which suggests itself be in the negative, then this one has in him an aversion to Nibbāna, that is to say, this one does not like to cut himself off from the sources of enjoyment and cease in Nibbāna.

The reason for this aversion to be cut off from the sources of enjoyment is the deep-seated attachment for everything that induces pleasure and happiness, *somanassa* and *sukha*. This attachment rejects everything that obstructs the enjoyment of pleasure and happiness. Nibbāna which does not afford opportunities for enjoyment must necessarily be repugnant to the ignorant worldling whose sensual excitement is yet ascending and has not reached its climax which is the turning point towards Nibbāna.

This aversion to Nibbāna arises on three supporting points: — (1) proclivity for enjoyment, *pañcakāmagunīkarāga*; (2) concept of an enjoyer, *attā*; and (3) concept of things as belonging to that enjoyer, *attaniya*. Enjoyment is had by the mind through its avenues — eye, ear, nose, tongue, body and mind. The things that are enjoyed are form, sound, smell, taste, tangible things and cognizable things.

Form, *rūpa*, is very soothing and therefore pleasant to the eye. Similarly sound, smell, taste, tangible things and cognizable things are respectively soothing and therefore pleasant to the ear, nose, tongue, body and mind according to the idiosyncrasy of the person experiencing contact. What is soothing and pleasant to one may be very disagreeable and painful to another. Where things are disagreeable and painful, there arise unhappiness and suffering, *dukkha* and *domanassa*. Beings cling to things agreeable and shun things disagreeable. There is thus attachment and aversion both of which worry the being. Attachment pulls the being towards the object and aversion pushes the being away from the object. In either case, the object, be it agreeable or disagreeable, causes consciousness to function in the being. In both cases desire is focused on the object to make it agreeable and both cases evince a proclivity for enjoyment (*Kāmarāga*). This arises on the two-fold base *vatthukāma* (form, sound, smell, taste, contact) and *kilesakāma*. When I have a car, I have *vatthukāma*, and when I desire to have a joy ride in it, I have *kilesakāma*. *Vatthukāma* relates to the objects of sensation (*rūpa*, *sadda*, *gandha* *rasa*, *phoṭṭhabba*) and *kilesakāma* relates to the craving for those objects. *Pañcakāmagunīkarāga* is the attachment for the material objects of sensation: form, sound, smell taste and tangible things.

The second supporting point of aversion to Nibbāna is the concept of the enjoyer, ego, *attā*. This idea of an ego enjoying things leads on to the third

supporting point of aversion to Nibbāna, namely, that of belongings to the ego, *attaniya*. Thus on this tripod of *pañcakkāma-gunīkarāga*, the concept of

without ceasing in Nibbāna. It is therefore necessary to understand what Samsāra is, what the being is, and what Nibbāna is.

Samsāra consists of the conditioned *saṅkhata*. It is defined as the incessant unbroken continuation of the five groups, the centres of flux, and the so-called elements of flux. The groups are *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*, (form, sensation, perception, volition and consciousness). They are called *pañcakkhandha*. The centres of flux are eye, nose, tongue, body and mind where form, sound, smell, taste, contact and concepts meet, mix, and become new centres of flux. They are called the twelve-fold *āyatana*. The so-called elements are the things that enter into the flux meet, mix and become new elements. They are eighteen in number consisting of six triplets: — (1) eye, form and visual consciousness; (2) ear, sound, and auditory consciousness; (3) nose, smell and olfactory consciousness; (4) tongue, sapids and gustatory consciousness; (5) body, tangible things and tactile consciousness; and (6) mind, concepts and mind consciousness. This triple breaking up of the conditioned *saṅkhata* is effected for dispelling the illusions of beings according as they are confused in the groups or in the centres of flux or in the so-called elements by showing the absence of the possibility of an error which will not show up even a subtle and evasive entity, *attā*, which subsists and escapes detection. The same five groups analysed in a different manner are seen as the twelve *āyatana* and analysed in yet a different manner are seen as the eighteen so-called elements. Of the centres of flux, *āyatana*, six are internal centres, *ajjhāttikāyatana*, namely, eye, ear, nose, tongue, body and mind; the

*attā*, and the concept of *attaniya* stands aversion to Nibbāna. These three supporting points arise in the so-called being sojourning in Samsāra remaining six are external centres, *bāhirāyatana*, namely, form, sound, smell, taste, tangible things and concepts. The attachment between the internal *ajjhāttikāyatana* and the external *bāhirāyatana* is grasping, the presence of which converts the groups, *pañcakkhandha*, into the grasping groups, *pañcaupādāna-kkhandha*. The groups existing in ignorant wordlings are grasping groups because they go on grasping objects of sensation, theories, and Samsāra, behaving like a fire which, while consuming that which has been set aflame, heats the adjoining fuel and sets it aflame. The groups existing in the Arahats are mere groups, *pañcakkhandha*, from which the grasping properties have been eradicated. Of the eighteen so-called elements, six are subjective elements, namely: eye, ear, nose, tongue, body and mind; six are objective elements, namely: form, sound, smell, taste, tangible things, and concepts; and the remaining six are cognitive elements, namely: visual cognition (*cakkhu-viññāṇa*), auditory cognition (*sota-viññāṇa*), olfactory cognition (*ghāṇa-viññāṇa*), gustatory cognition (*jivhā-viññāṇa*), tactile cognition (*kāya-viññāṇa*), and mental cognition (*mano-viññāṇa*).

The world arises with the arising of these centres of flux. The being is lulled and tortured in the same centres of flux. The being is fatigued also in the same centres in the repeated alternations of birth, decay, death, sorrow, lamentation, ill, grief and despair, undergoing the pains of undesirable — association, undesirable separation, and want of the fulfillment of wishes. Between pleasure and pain the ignorant worldling gets fatigued. “*Chassu loko samuppanno*” (*Samyutta*).



Nibbāna is the cessation of the grasping groups, centres of flux, and the so-called elements. There, *khandha*, *dhātu*, *āyatana*, have no play. The *khandha*, *dhātu*, *āyatana*, which thus cease in Nibbāna are those of the individual processes of the so-called being. Samsāra does not cease in Nibbāna, but individual grasping groups no longer arise in Nibbāna. Nibbāna thus appertains only to the animal flux. Beings in Samsāra go on ceasing in Nibbāna but Nibbāna does not annihilate Samsāra nor does it reduce Samsāra by taking away beings from it and filling up Nibbāna. To the ordinary thinker these statements appear to be real paradoxes as being contrary to received opinion and seemingly absurd. But on a careful examination and intelligent observation and a piercing analysis of the being, it will be found that these statements are really well founded. The paradoxical nature of the statements that in spite of subtraction there is no reduction in the quantity from which subtraction takes place and that in spite of addition there is no increase of the quantity to which the addition is made, arises owing to the notion of identity of Samsāra, identity of Nibbāna, and identity of the being sojourning in Samsāra and ceasing in Nibbāna.

Once the being is understood properly, the notion of identity disappears and the paradoxical nature of the statements disappears with it. If in the analysis of the being, no permanent identity is found and the being is seen as a pure process of dependent origination where one thing completely changes into another thing without any kind of transference of anything from one to the other as the flame of the candle in the first watch of the night turning into the flame of the candle in the second watch of that night without any kind of transference of any thing from the flame of the first watch to the flame of the second watch, then we shall see that there is no identity of Samsāra or of Nibbāna

and that the apparent paradox is really a well founded truth. Flames ceasing to burn neither increase nor decrease anything in the world of matter. The cessation of a flame does not mean that a Mr. Flame disappeared and hid himself in an unknown place. The flame of a candle is a condition into which the solid wax has turned. Heat is applied to the solid wax which then turns into a liquid and then into a volatile gas under the action of heat and bursts forth into a flame. The reduction of the heat of this flame by bringing a copper spiral over the flame causes the flame to disappear. What happens in this case is that the copper spiral rapidly lowers the temperature of the flame to such an extent that the wax vapour cannot get ignited. The rapid succession of ignition fails and there is no flame. The wax vapour supported the flame only so long as there was sufficient heat in the vanishing flame to ignite the next volume of vapour. So long as there was no heat to ignite the next volume of vapour there is no possibility of ignition and no flame bursts forth thereafter. There is no departure anywhere to empty one and fill another. The flame ceased where it arose. Similarly when a being ceases, he ceases there where he arose and does not re-arise owing to the absence of the heat of grasping, *upādāna*, to ignite subsequent groups. Though the flame ceased, solids, liquids, heat, and gases go on arising and re-arising integrating and disintegrating forever. In the ocean great waves reach the shore and cease but the ocean in which the waves occur go on forever without any reduction. Even so though individual processes called the beings at appropriate periods cease in Nibbāna, yet the Samsāra process goes on forever arising and re-arising, integrating and disintegrating without any kind of reduction.

To the sensualist this disappearance in Nibbāna of all possibilities of excitement in which he has been accustomed to take

such great delight as a sort of second nature that he cannot clearly perceive the real defects thereof is an undesirable repugnant condition which creates in him an aversion. This is due to the ignorance of the *assāda*, *ādinava* and *nissaraṇa* (arising, consequences, and cessation) of sensual excitement and ignorance as regards himself, the ego, — *attā* — and its belongings the *attaniya*.

Individual processes called the beings arise as fivefold grasping groups (*rūpa*, *vedanā saññā*, *saṅkhāra viññāṇa*). The group, form (*rūpa*) arises on the four essentials (1) tri-dimensionally spreading out extension (*Pathavi*); (2) binding, yielding, coherence (*Āpo*); (3) converting, preserving, combining, changing, maturing, sharpening, intensifying heat (*Tejo*); and (4) moving, vibrating, oscillating, scattering motion (*Vāyo*). These four essentials are inseparable for the reason that they arise always together along with colour, odour, taste, and nutriment. These eight are called the Octad.

The first four of the Octad are inseparable forces whose flux with the last four thereof in various degrees of tension appears differently as solids where the extension mode (*Pathavi*) is predominant; as liquids where the yielding, cohering mode (*Āpo*) is predominant as fire where the converting, preserving combining, changing, maturing, sharpening intensifying mode (*Tejo*) is predominant; and as gases where the moving, vibrating, oscillating, scattering mode (*vāyo*) is predominant.

The *Mahābūtas* are therefore not earth, water, fire, or air. The earth as a solid is a manifestation of the *Mahābūta* with *Pathavi* mode in excess. Water as a liquid is a manifestation of the *Mahābūta* with the *āpo* mode in excess. Fire as heat is a manifestation of the *Mahābūta* with the *Tejo* mode in excess. Air as a gas is a

manifestation of the *Mahābūta* with the *Vāyo* mode in excess. Earth, water, fire, air are all *būtarūpa*.

We cannot sense the *Mahābūta*, the first four of the Octad, *Suddhaṭṭhaka*, except when it is in flux with the last four of that Octad. We cannot sense gravitation per se but we can sense things gravitated. Similarly when the *Mahābūta*, the first four of the Octad, are in flux with the last four of that Octad, we are able to sense the *Mahābūta* as solids, liquids, fire, and air. This flux of the first four with the last four of the Octad constitute the *Mahābūta* section of the *Rūpakkhanda*. In this flux we see all non-organic matter from atoms and molecules to nebulae and mighty world systems. This flux is not self-conscious.

The second flux is that of matter and material qualities where the first flux combines with the material qualities (*Upādārūpa*), exhibiting all organisms. These material qualities fall into ten classes: (1) sensitive organs (eye, ear, nose, tongue, body); (2) fields of sensation (form, sound, odour, sapids); (3) sex (female and male), (4) base (nucleus); (5) life (vital force); (6) nutrition (edible food); (7) limitation (space, *ākāsa*); (8) communication (body, speech); (9) workability (plasticity, lightness, pliancy, adaptability); and (10) characteristics (integration, continuance of integration, decay, impermanence). These organisms are twofold: (1) plant organisms which are not self-conscious and (2) animal organisms, as such pure organisms considered independently of their psychic activity, and they constitute the *Upādārūpa* section of the *Rūpakkhanda*.

The third flux is the being where the things of the non-organic flux and the things of the organic flux are both devoured by consciousness, *viññāṇa*. This third flux occurs when *viññāṇa* establishes contact with matter as *Bhūtarūpa* and

material qualities as *Upādārūpa*. It is in this third flux that attachment to Samsāra and aversion to Nibbāna operate. This flux is self-conscious. In the first flux, only chemical action takes place. In the second flux, chemical action with organic action takes place. In the third flux, function chemical action, organic action and psychic action. The relevancy of the three fluxes is that the being cannot be explained without explaining the first flux, matter, and the second flux, organisms, as the third flux is where consciousness, *viññāṇa*, binds the first and the second fluxes as will presently be explained. In this third flux, the being goes on in utter ignorance of the actuality of grasping and rejecting every thing that comes by in response to the idiosyncrasy of the being. The prototype of this grasping and rejecting in this self-conscious flux is seen in the non-organic flux as attraction and repulsion and in the organic flux as assimilation and excretion. The *Upādā-rūpa* section of the *Rūpakkhanda* when enervated by psychic action under the influence of *viññāṇa* becomes the *nāma-rūpa* section of the *Rūpakkhanda*. These three sections constitute the *Rūpakkhanda*.

*Rūpakkhanda*, the form-group — and *rūpa*, the visual object, may lead to some confusion. *Rūpakkhanda* includes the visual object *rūpa* as well as sound, smell, taste and tangible things. Thus *rūpa* as the visual object has a limited meaning as against *rūpa* in *Rūpakkhanda* which has a broad meaning. *Rūpakkhanda*, the form-group, as such owes its existence to its being known as *rūpa* by consciousness through one of its supporting points, perception. But for this consciousness, there will be no chair, elephant, or mountain. All these will be mere matter. It is the property, perception, of the consciousness which draws the differences and similarities of material objects and of concepts of identity such as soul, gravitation, and other ideas. It is this

property, perception, of the consciousness that draws the distinctions as a male and a female. There are no males or females as such. What we call males and females are only different arrangements of the Octad *Suddhaṭṭhaka* in flux with *Upādārūpa* and *Viññāṇa* yielding reciprocating facilities. They are positive and negative aspects found not only in the animal flux but also in the organic and non-organic fluxes.

The second grasping group is that of sensation, *Vedanā*. This group arises on the contact of *Viññāṇa* with the objects of sensation and the organs of sensation. Sensation is six-fold according as the knowing is through the eye, ear, nose, tongue, body and mind. Sensation sprung from eye contact is *Cakkhu-viññāṇa*; sensation sprung from ear-contact is *Sota-viññāṇa*; sensation sprung from nose-contact is *Ghāna-viññāṇa*; sensation sprung from tongue-contact is *Jivhā-viññāṇa*; sensation sprung from body-contact is *Kāya-viññāṇa*; sensation sprung from thought-contact is *Mano-viññāṇa*.

The third group is that of perception, *Saññā*. This is a mental property which takes note of similarities, differences and peculiarities of the objects of sensation and identifies them as a chair, an animal, a soul, or other thing as an individual entity. Perception is six-fold according as it refers itself to form, sound, smell, taste, contact and thing.

The fourth group is that of volition, *Sanikhāra*. It is grasping which swallows up form, sound, smell, taste, contact, thing as object, eye, ear, nose, tongue, body, mind as subject, and concept as the medium between the object and the subject. Volition up-builds form in accordance with its form-ness; sensation in accordance with its sensation-ness; perception in accordance with its perception-ness; conceptive actualities in accordance with their conception-ness; and consciousness in accordance with its

consciousness-ness. *Saṅkhāra* converts the already conditioned *Saṅkhāta* into a reconditioning *abhisaṅkharanaka*. These four groups *rūpa*, *vedanā*, *saññā*, *saṅkhāra* in the conscious flux of the being behave in the same ways as the four *Mahābūta* (*paṭhavi*, *āpo*, *tejo*, *vāyo*) in the non-organic flux behave. When two pieces of dry wood are rubbed vigorously together there is friction, there is vibration, there is the adjustment of the atoms and there is heat. On these four — *paṭhavi*, *āpo*, *tejo*, *vāyo* — there bursts forth a flame. When the dry wood happens to be brushwood or grass or chaff or rubbish or logwood, the respective fires are named after the burning material as brushwood-fire, grass-fire, chaff-fire, rubbish-fire, or logwood-fire. Similarly when external form, *rūpa*, as object is rubbed against internal form as subject, there is friction, there is the vibrating feeling (*Vedanā*), there is the arranging perception, *Saññā*, there is the converting, sharpening, volition (*Saṅkhāra*). On these four— *rūpa*, *vedanā*, *saññā*, *saṅkhāra* — bursts forth consciousness, *Viññāṇa*. When the *rūpa* happens to be visual form, the *Viññāṇa* is called visual consciousness, *Cakkhu-viññāṇa*: when the *rūpa* happens to be sound, smell, taste, contact or thing, it is named after the cognized *rūpa* as *Sotaviññāṇa*, *Ghāṇa-viññāṇa*, *Jivā-viññāṇa*, *Kāya-viññāṇa*, and after the cognized *nāma* as *Mano-viññāṇa*. Thus arises the fifth group *Viññāṇa*.

An example will make the arising of the grasping groups, *kāmarāga*, *attā* and *attaniya* clear. I see a cube. I hear it when it is being cut as a grinding. I smell it when warmed as a peculiar odour. I taste it as sweet. I feel it as hard (*Vedanā*): I perceive it as sugar (*Saññā*). I like this (*Taṇhā*, *Kāmarāga*). I grasp it (*Saṅkhāra*) and I know it (*Viññāṇa*) as a thing belonging to me (*Attaniya*) and I consider myself as the enjoyer (*Attā*). I do not like to be deprived of it. I have aversion to this deprivation.

The being is not the object of sensation nor is he the subject of sensation nor is he the consciousness binding the object to the subject as the knowledge between the two. The object has its own line of dependent origination in the beginningless non-organic flux alongside of the other two members. The subject has its own line of dependent origination in the beginningless organic flux alongside of the other two members. Consciousness has its own line of dependent origination alongside of the other two members in the beginningless conscious flux as the knowledge between the organic and non-organic fluxes. Each member of this triplicity is as old as and not older than its other two members. Each member of this triplicity is a momentary unit arising in dependence, lasting and vanishing as such unit giving rise to the next unit. These three members arise afresh at this present moment in dependence upon the past moment and vanishes (never destroyed) giving rise to the next unit. These arisings occur at this very moment in the unfathomable depths of nebular formations as well as in the heights of the Brahma planes. They are not the beings. They are the flux of the six modes — *paṭhavi*, *āpo*, *tejo*, *vāyo*, *ākāsa*, *Viññāṇa* — as explained in the *Mahātiṭṭhāyatana Sutta*, *Tika Nipāta*, *Anguttara Nikāya*. “*Channam bhikkhave dhātūnaṃ upādāya gabbhassa avakkantihoti, okkantiyā sati nāmarūpaṃ*” The arising of the six modes is the cause of the simultaneous succession of the embryo. On the arising of the embryo, *nāmarūpa* arises. The six modes go on arising from beginninglessness even at this very moment. On this arising the non-organic and the two organic fluxes take place. These go on forever. The process of the reproduction in the case of the amoeba will throw a flood of light here.

On the triple crossing of these fluxes arise, *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*, as subject, object and

consciousness, When form as object confronts the eye as subject, there arises *viññāṇa* between the two. This triple contact is *Phassa*. “*Cakkhumca paṭicca rūpe ca uppajjati cakkhu viññāṇam, tinnam saṅgati phasso.*” Similarly when sound, smell, taste, tangible things, and concepts confront ear, nose, tongue, body and mind, there arises *Viññāṇa* knowing the sound, smell, taste, contact and concepts. Each of these crossing points is a momentary being and the summation of these rapidly crossing points, the one point turning into another point, constitutes the apparently unitary “I” which eludes the majority of the most searching brains. Just as the summation of the impacts of the different pictures rapidly falling on the screen of cinema, each modification of its predecessor in such rapid succession that the retina of the eye cannot keep equal pace shows an apparently unitary individual behaving in different ways, even so the triple crossing points occurring in such rapid succession that the unintensified mind cannot keep equal pace shows an apparently unitary being behaving in different ways — seeing, hearing, smelling, tasting, feeling, thinking, acting, enjoying, suffering and forming theories and views. On this apparently unitary “I” concept rest *Vatthukāma* for possession and *Kilesakāma* for enjoyment. This attachment and the concepts *attā* and *attaniya* arise on *avijjā* (ignorance) and lead on to *lobha* (attachment), *dosa* (detachment), and *moha* (confusion). These three roots, *lobha*, *dosa* and *moha*, turn into the blinds, hindrances, which as *Kāmacchanda* (sensuality) *Vyāpāda* (animosity), *Thīna-middha* (sloth-and-torpor), *Uddhacca-kukkucca* (flurry-and-worry), and *Vicikicchā* (perplexity) cloud the clear vision.

The sensation which arises on contact with agreeable object is *Somanassa*. The doctrine here is contained in the

*Mahānidāna Sutta* of the *Dīgha Nikāya*. On this pleasure arises *Taṇhā* for the object and there is an exertion to acquire that object, *Pariyesana*. On *Pariyesana* arises the acquisition of the object, *Lābha*. On *Lābha* there follows discrimination as to the desirability or the undesirability of the object, *Vinicchaya*. On *Vinicchaya* arises attachment *Chandarāga*. On *Chandarāga* arises the concept of the ego, the individual, *Addhyāvasāna*. On the arising of the concept of the ego there follows grasping, *Upādāna*, of the object. On this grasping arises the unwillingness to part with the object, *Macchariya*. On this *Macchariya* arises the protection of the acquired object, *ārakkha*. In protecting the object, the being considers that the object is his and does not belong to others and resorts to weapons of offence to retain the object; he quarrels with others and kills others; he utters falsehood and uses rough words and sneaks; he commits adultery and fornication; he uses ways and means to deprive others of their belongings to secure them for himself or for the pleasure of punishing others; and he commits other crimes against person and property.

Just as the amoeba becomes a grasping organism when it desires to seize its food and into other mechanical shapes appropriate for other purposes, even so the being becomes the visual process when he desires to see; auditory process when he desires to hear; a smelling process when he desires to smell; a gustatory process when he desires to taste; a tactile process when he desires to contact; and a mental process when he desires to think. In all these processes, *Vedanā* arises followed by attachment, *Pañcakāmagunikaṛāga*, and the concepts *Attā* and *Attaniya* and they take such a strong hold that the idea of separation of the self and its belongings from sensuality becomes obnoxious and there results the unwillingness to cease in *Nibbāna*, the aversion thereto.

The doctrine of the ego is the *Sakkāyadiṭṭhi* which is twenty-fold. Each grasping group is viewed in four different ways: — (1) the view of identity; (2) the view of inclusion; (3) the view of exclusion; and (4) the view of composition. The identity view is where each of the grasping groups *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*, is considered as the unchanging everlasting identity called the soul. Whichever of the five grasping groups is held to be the soul, that becomes the *Attā* and the remaining groups, *Khandhas*, become the *Attaniya*. When *Rūpa* is considered to be the soul, that becomes the *Attā* and the remaining *Khandhas* — *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* — become the belongings, *Attaniya*, to the *Rūpa* as the *Attā*. When *Vedanā* is considered to be the soul, that becomes the *Attā* and the remaining *Khandhas* — *rūpa*, *saññā*, *saṅkhāra*, *viññāṇa* — become the *Attaniya*. When *Saññā* is considered to be the *Attā*, soul, the remaining *Khandhas* — *rūpa*, *vedanā*, *saṅkhāra*, *viññāṇa*, — become the *Attaniya* belonging to *Saññā* as the *Attā*. When *Saṅkhāra* is considered to be the *Attā*, soul, the remaining *Khandhas* — *rūpa*, *vedanā*, *saññā*, *viññāṇa* — become the *Attaniya* belonging to *Saṅkhāra*, as the *Attā*. When *Viññāṇa* is considered to be the soul, *Attā*, the remaining *Khandhas* — *rūpa*, *vedanā*, *saññā*, *saṅkhāra* — become the *Attaniya* belonging to the *Viññāṇa*, as *Attā*. Thus in this identity view, there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

In the second view, namely, that of inclusion, the soul, *Attā*, is considered as a relic within the caskets of each of the *Khandhas* — *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*. Within whichever of the five grasping groups the soul is viewed to be contained, the soul-perception becomes the *Attā* and the *Khandhas* — *rūpa*, *vedanā*, *saṅkhāra*, *viññāṇa*, — and

the rest of *saññā*, remaining after the exclusion of the soul-perception become the *Attaniya* belongings. As in the case of the identity view, so in the case of this inclusion view there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

In the third view, namely, that of exclusion, the soul is considered as lying as the shadow of a tree, outside the *Khandhas*. Outside whichever of the five grasping groups the soul is viewed to lie, the soul-perception becomes the *Attā* and the *Khandhas* — *rūpa*, *vedanā*, *saṅkhāra*, *viññāṇa*, — and the rest of *saññā*, other than the soul-perception (*Attasaññā*) — becomes the *Attaniya* belongings. As in the cases of identity and inclusion views, so in this exclusion view there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

In the fourth view namely that of composition, the soul is considered to be an admixture with the *Khandhas* as the oil in a castor seed or the scent in a flower. With whichever of the grasping groups the soul is considered to be compounded, the soul-perception becomes the *Attā* and the *Khandhas* — *rūpa*, *vedanā*, *saṅkhāra*, *viññāṇa*, — and the rest of *saññā*, other than the soul-perception — become the *Attaniya* belongings to the *Attā*, soul. As in the cases of the views of identity, inclusion and exclusion so in the case of the composition view, there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

Thus there are twenty *Attā* views constituting the twenty-fold *Sakkāyadiṭṭhi* and these twenty views arise on the urgings of *Taṇhā* (greed), or *Māna* (conceit), or of *Diṭṭhi* (theory). When it arises on *Taṇhā* (greed), the wordling thinks “*Etam mama*”, the *Attaniya* is mine. When it arises on *Māna*, the wordling thinks “*Eso hamasmi*”, I am this itself, the *Attā*. When it arises on theory (*Diṭṭhi*), the

worldling thinks “*Eso me attā*”, this is my soul, *Attā*. In “*Etam mama*”, the worldling takes up his stand on *Attā* (soul) itself and considers other things as belonging to the *Attā*. In “*Eso hamasmi*”, the worldling takes up his stand on the soul (*Attā*) and compares it with other things on positions of superiority, equality and inferiority. In “*Eso me attā*”, the worldling takes up his stand on *Attaniya* belongings and points to *Attā* as belonging to *Attaniya*.

These twenty views are held not by one and the same being but by different beings according to their own ways of thinking commensurate with the degree of intensity of the power of understanding. The majority of the ignorant worldlings think that the body, *rūpa*, is itself the soul and have objections to cremate dead bodies. As intelligence grows, the soul is transferred from the form, *rūpa*, into sensation, then into perception, then into volition, and then into consciousness. As intelligence grows keener the identity view is rejected in favour of the inclusion view, then into the composition view, and then into the exclusion view. Whichever grasping group is considered as the soul, whether as identical with it or as included in it, or as compounded with it, or as excluded (protected) from it, that becomes the *Attā* and the remaining grasping groups become the *Attaniya* belonging to that *Attā*, soul. Thus there are twenty *Attā* views and twenty *Attaniya* views. The same five *Khandhas* are viewed in twenty ways as *Attā* or as *Attaniya*.

The *Attā* and the *Attaniya* views all arise as views, *Saññā*, perception, regarding *Rūpa*, *Vedanā*, *Saṅkhāra*, *Viññāṇa*, and *Saññā* itself under the urgings of *Taṇhā*, *Diṭṭhi*, *Māna* all of which bind the being to *Samsāra* leading him on from *Taṇhā* to *Upādāna*, *Saṅkhāra* (volitional activities culminating in *Kamma*), and *Viññāṇa* vitalising the embryo in rebirth.

Once reborn, the worldling repeats his wonted activities in *Taṇhā*, *Diṭṭhi*, *Māna* and gets reborn again and again subjecting himself to decay, death, sorrow, lamentation, ill, grief and despair.

In the *Saṅkhāra* grasping group, the fourth of the *Pañcakkhandha* which arise on contact in the triple crossing, there arise *Kamma*, good as well as bad, *Kusala* and *Akusala*. Both *Kusala* (which are meritorious actions which plunge the being into high planes of enjoyment) and *Akusala* (which are demeritorious actions which plunge the being into low levels of suffering) arise under the leadership of *Avijjā* and *Taṇhā*. *Akusala* arise on *Avijjā*, ignorance. *Kusala* arise on *Taṇhā*, greed. With the greed for happiness hereafter arising on the concepts *Attā* and *Attaniya*, beings abstain from enjoying the *Pañcakāma* the allurements of *Rūpa*, *Sadda*, *Gandha*, *Rasa*, *Phoṭṭhabba*, in the wrong way. Here the worldling has sufficient *Vijjā* to realize the consequences of *Akusala* which are very pleasant while being committed as is experienced in scratching a ring-worm, and avoids *Akusala* with the expectation of ridding himself of the possibilities of getting under suffering. Ignorance blinds the being and incapacitates him from seeing the after-consequences of enjoyment of *Pañcakāma* indiscriminately and in ignorance plunges himself into enjoyment regardless of the consequences and thereby commits the ten *Akusalas*, namely: –

(a) Three wrongful actions proceeding from the avenue of the body, *Kāyakamma*:-

- (1) Taking away life,
- (2) Appropriating things which one has not been duly given,
- (3) Indulging in pleasures in the unwarranted way.

(b) The four wrongful actions proceeding from the avenue of the mouth, *Vacīkamma*: –

- (1) Uttering falsehood,
- (2) Uttering rough words,
- (3) Sneaking,
- (4) Indulging in useless talk.

(c) The three wrongful actions proceeding from the mind avenue *Manokamma*: –

- (1) Grasping,
- (2) Animosity,
- (3) Holding fast to erroneous views.

The erroneous views here referred to are the twenty-fold *Sakkāyadiṭṭhi* and the sixty-twofold theories arising on the base of the *Sakkāyadiṭṭhi*

On *Sakkāyadiṭṭhi* soul-views arise the sixty-two-fold world theories regarding the being's existence relating to the past, present and future as stated in the *Brahmajāla Sutta* of the *Dīgha Nikāya*. Of the sixty-two world theories, eighteen are based on the present in relation to the past and the remaining forty-four are based on the present in relation to the future. The present is the standpoint from which the view is projected either into the past or into the future. The importance of understanding these soul concepts and world theories to the Buddhist is immense. The examination of these soul concepts and world theories materially assists the student of Buddhism and the follower of the path to understand *Anattā* without which understanding Nibbāna is meaningless. Without a knowledge of what a being is and what he is not, what *Samsāra* is and what it is not, it is impossible to pass through the Noble Eightfold Path by that clearness of vision, *Sakkāyadiṭṭhi*, which constitutes the first factor of that path and the stepping stone to

the life of purity which leads to the sight of Nibbāna.

The world theories relating to the past are called *Pubbantakappika* and those relating to the future are called *Aparantakappika*. The eighteen *Pubbantakappika Micchādiṭṭhi*s are:

(a) Four universally eternal, views, *Kevala Sassata*:

- (1) The view of the yogis (those who develop the mind) that a soul as viewed in terms of the *Sakkāyadiṭṭhi* has transmigrated from the past and continues to transmigrate into eternity;
- (2) The view of the more advanced yogis that a soul as viewed in terms of the *Sakkāyadiṭṭhi* has transmigrated during the last ten *Kappas* (epochs) up to the present and continues to transmigrate into eternity;
- (3) The view of the highly advanced yogis that a soul as viewed in terms of the *Sakkāyadiṭṭhi* has transmigrated during the last forty *Kappas* up to the present and continues to transmigrate into eternity;
- (4) The view of the conceptualists (which term includes logicians, philosophers, scientists) that a soul as viewed in terms of the *Sakkāyadiṭṭhi* should have transmigrated from the past into the present and should continue to transmigrate into eternity.

In these four views the common factor is that life has proceeded from the past and continues to proceed into the future. The differentiation lies in the mode of formulating the theory. The first three theories are formulated on actual experience, the first by really perceiving individual lives by means of the insight



into the past, *Pubbenivāsā-nussatiñāṇa*; the second by really perceiving by keener insight individual *Kappas* going back up to the tenth beyond the present during which life has existed; the third by really perceiving by intense insight going back up to the fortieth *Kappa* beyond the present during which life has existed; the fourth by reason, logic and conjecture without any insight.

In all these four views the theory that life has proceeded from the past up to the present and continues to proceed in the future is a fact. The view that a so-called soul has so proceeded and continues to proceed is not a fact because that which has so proceeded is a process of constant becoming and arising anew. The view that there has been a transmigration is not a fact because no identity has so passed through life in the past. The continuation of such a migration is not a fact because there is no identity which can so continue to pass. The continuation of life into eternity is not a fact because there is a cessation of the process in *Nibbāna*.

(b) Four partially eternal views, *Ekacca Sassata*:

- (1) The view of the yogis that there is one Supreme Being – who is eternal and that he created all other beings all of whom are not eternal;
- (2) The view of the yogis that all beings who continue to take food are eternal and that those who fail to take food are not eternal;
- (3) The view of the yogis that those who do not entertain vicious thoughts such as hatred and jealousy are eternal and that those who entertain vicious thoughts are not eternal;
- (4) The view of the conceptualists that the psychical constituents, *Nāma*, of the being as a whole are eternal and

that the material constituents, body, *Rūpa*, are not eternal.

In these four views the common factor is that a section of the beings is eternal and the other section is not eternal. The differentiation lies in the eternal section being one individual as in the first view, or more than one individual as in the cases of the second, third and fourth views. The second view differs from the third view as to the cause of eternal life being food or thoughts. The fourth view differs from all the rest in that the former divides the same being into eternal and non-eternal sections while the latter bring in different beings under the eternal and non-eternal sections. The first three views are based on actual self-experience of yogis by insight into the past lives as *ābhassara* Brahmas, *Khiddapadūsika* Devas and *Cātummahārājika* Devas while the fourth view is formulated by reason, logic and conjecture without insight and experience.

In all these four views, the being is one or other of the twenty-fold souls as viewed in terms of the *Sakkāyadiṭṭhi*. Here the view that a Supreme Being exists is a fact because *Kamma* brings about such differences that there is the highest grade in the self-luminous *Akaniṭṭhaka Brahmaloaka* and the lowest is sunk in the dark depths of *āsava* fermentation (*Kāmāsava*, *Bhavāsava*, *Diṭṭhisava*, *Avijjāsava*). The view that the Supreme Being created other beings is not a fact because a creation is not an actually experienced fact obtaining in actuality except as a mere concept. The view that the Supreme Being is eternal is not a fact because even the Brahmas of the *Akaniṭṭhaka* have died and other Brahma have succeeded the dead ones and because even the *Akaniṭṭhaka* Brahma is actually experienced to be a life process and not a soul and therefore *Anattā*. The view that the regular taking of food makes one eternal is not fact because even a person who takes food regularly has had to die

(much to the bewilderment of the medical men) on the exhaustion of the *Kamma* force which brought about the manifestation of that being. The view that the non-entertainment of infatuated thoughts such as hatred makes one eternal is not a fact because even the saintliest being has had to die. The view that *Nāma* is eternal is not a fact because *Nāma* consists of *Vedanā*, *Saññā*, *Saṅkhāra*., supporting *Viññāṇa*, which arise, last, and vanish and never remains static. In all these four partially eternal views also the soul is presumed.

(c) Four limitation views:

- (1) The view of the yogis that the world is that limited space over which the ecstatic light of the *Kasiṇa* (hypnotic circle) can spread;
- (2) The view of the yogis that the world is unlimited;
- (3) The view of the yogis that the world is unlimited horizontally and limited vertically;
- (4) The view of the conceptualists that the world is neither limited nor unlimited.

In these four views the common factor is the extent of the world. The first and the second views are diametrically opposite. As regards the horizontal aspect, the third view agrees with the second view and as regards the vertical aspect, it agrees with the first view. The fourth view ignores all limitations.

In these four views, the world considered is the physical world of *Paṭhavi*, *āpo*, *Tejo*, *Vāyo*, in which beings are born, do live and die. The view that the world of beings is unlimited is not a fact because to each individual the point at which he stands limits the world in relation to that point. Every being is the centre of his world. The being consists of the summation of the turning over from one to

another of the points at which at every moment of time the *Salāyatana* (subject, object and consciousness) meet together. Such a triple crossing is always limited as regards the crossing point. The view that the world is limited by that extent over which the ecstatic light of the *Kasiṇa* can spread is not a fact because the world is unlimited externally. There is no limit to the world when one proceeds outwards to the east, south, west or north. The view that the world is unlimited horizontally but limited vertically is also not a fact because there is no limit to the world when one proceeds upwards or downwards. The view that the world is neither limited nor unlimited is a display of ignorance as regards all limitations.

(d) Four avoidance views (*Amarāvikkhepa*):

- (1) That the expression of views brings about *Musāvāda* which plunges the being into suffering;
- (2) That the expression of views bring about *Upādāṇna* (grasping) plunges the being into suffering;
- (3) That the expression of views *Lajjā* (humiliation), which plunges the being into suffering;
- (4) That the expression of views is not possible as *Avijjā* is ineradicable.

In these *Amarāvikkhepa* views the common factor is the avoidance of expression through fear of the consequences of expression. The four views differ from one another in that in the first view the fear is that of *Musāvāda*; in the second view the fear is that of *Upādāṇna*; in the third view the fear is that of humiliation, *Lajjā*; in the fourth view the fear is that of ignorance.

In these four views vocal expression is viewed to be the source from which *Musāvāda*, *Upādāṇna*, *Lajjā*, *Avijjā* proceed. The Buddha without any such

fear propounded His doctrine which is “*Ehipassika*,” open to all. He clearly showed that vocal expression is not the source from which but the means by which *Musāvāda* is conveyed and that the source of *Musāvāda* is *Taṇhā*, craving, for a thing for the acquisition of, of which *Musāvāda* is expressed. The source of *Upādāna* is not vocal expression but *Taṇhā* in a graver form. The source of *Lajjā* is not vocal expression but *Māna*, conceit. The source of *Avijjā* is not vocal expression but the not knowing of the *Dhamma*. The *Dhamma* shows how erratic these avoidance view’s are.

(e) Two views on causelessness (*Adhiccasaṃuppanna*):

- (1) The view of the yogis that matter in the form of a body existed in the past but that *Saññā*, perception, arose for the first time at the conception in this birth and that previous to that birth there was no *Saññā*;
- (2) The view of the conceptualists that the body and the perceptions arise here at birth for the first time and that before birth in this life there was neither body nor *Saññā*, perception.

The common factor of both these world theories is that the arising of the conscious being is without cause. The difference between the two views is that in the first view *Saññā* arises without any causation here in this life for the first time, and in the second view that both *Saññā* and body arise without any causation here in this life for the first time. In the first view the body is ignored and only *Saññā* is taken into account. In the second view both *Saññā* and the body are taken into account.

Both views are wrong. The yogis who formulated the first view did so after prying into existence in the *Asaññasatta* *Brahmaloka* with their insight without

prying beyond that abode. In the *Asaññasatta*, only the body is found without *Saññā*. Had these yogis extended their insight beyond *Asaññasatta*, they would have found that the perceptionless body of the *Asaññasatta* was caused by an ecstatic *Kusala Citta* of a past birth. The conceptualists who formulated the second view were not able to see the connection of the present birth with the past death. In both these views *Avijjā*, ignorance, is the screen which cut off their insight into the past connection, *Paccaya*.

Such is the rapid survey of the eighteen world theories relating to the past, *Pubbantakappika*. In any one or more of these eighteen modes and in no other mode do yogis and conceptualists express themselves regarding the past connection of the beings living in the present. All these eighteen world theories are based on a soul conjectured in terms of the *Sakkāyadiṭṭhi* in relation to *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*. The impulse for these views is conceiving in terms of *Taṇhāmaññanā*, *Mānamaññanā*, *Diṭṭhimaññanā*, “*Etam mama, eso hamasmi, eso me attā*”. *Taṇhā*, *Māna* and *Diṭṭhi* compel the beings to turn their backs on Nibbāna in aversion for the reason that the path to Nibbāna lies on the eradication of *Taṇhā*, *Māna* and *Diṭṭhi*. The presence of *Taṇhā*, *Māna* and *Diṭṭhi* slams the door against desireless Nibbāna. The absence of *Taṇhā*, *Māna* and *Diṭṭhi* bangs open the doors of Nibbāna owing to the absence of these infatuations.

The Buddha knew that these were mere views; He knew the bases of these views; He knew that the entertainment of these views caused arisings which misfitted with actuality and encountered suffering. Just as in a smooth running engine any particle in the wrong place gets smashed up, even so the entertainment of wrong views places the being in an improper position in actuality whereby the being gets smashed

up in terrible suffering. Not only did the Buddha know all this, but He knew beyond this. Yet His knowledge beyond was not tainted with *Taṇhā*, *Māna* and *Diṭṭhi*. He knew the arising, vanishing, sufferance, cessation of *Vedanā*, the point at which the Samsāra path (*Anusotagāmi*) of *Pañcakāma*, and the Nibbāna path (*Paṭisotagāmi*) of *Nekkhamma*, deviate. Knowing all this, he had freed himself from all views and faced actuality and found that even where actuality runs smoothly, there is the wear and tear. Just as in a smooth engine even the gear which, properly fit, wear and tear away, even so beings who, without being smashed up in suffering, smoothly live in blissful happiness, are subject to the wear and tear of *Jarā Maraṇa*, and the repair of *Jāti*. The Buddha realized the cessation of the infatuations, knew the arising of feeling, the cause of the arising of feeling, and the consequences of the entertainment of the feelings of *Somanassa* and *Domanassa* which bring about *Taṇhā*, *Māna* and *Diṭṭhi*. Having so realized and known by Himself, He proclaimed the same to the rest of the world in a doctrine which is deep, difficult to be understood by superficial hearers and not possible to be arrived at by mere logical, philosophical, scientific, conceptual thinking, not because the doctrine is illogical, unphilosophical, unscientific, non-conceptual, but because it embraces the very logic, philosophy, science and concept. Logic, philosophy and science cannot find the *Assāda*, *ādinava* and *Nissaraṇa* (arising, consequences and cessation) of *Citta* by virtue of which alone the concept, which is the *sine qua non* of all logic, philosophy and science, can have existence. The proud task of dismantling the *Citta* was done by the Buddha alone. Thus it is that Buddhism embraces the whole of actuality for the purpose of deliverance from evil, and thus it is that logic, philosophy and science are not all embrative.

There remains now to discuss the forty-four *Aparantakappika Micchādiṭṭhis* which are erroneous views relating to the manifestation of the being in the future. Sixteen of these forty-four views state that the soul continues to live with perception, *Saññā*. Eight state that the soul continues to live without perception, *Asaññā*. Another eight state that the soul continues to live with something psychic which is neither perception nor yet non-perception *Nevasaññisaññā*. Seven state that the soul is annihilated and does not continue to live. The remaining five state that real happiness lies in self-gratification and the ecstasy of the four *Jhānas* (trances).

(a) The sixteen perception views are:

- (1) That the soul is the visual image, *Uggaha nimitta*, and continues to live forever with perception;
- (2) That the soul is the mental image, *Paṭibhāga nimitta*, and continues to live forever with perception;
- (3) That the soul is an admixture of the visual and the mental images *Uggaha* and *Paṭibhāga*, and continues to live forever with perception;
- (4) That the soul is something which is neither material nor mental, neither *Uggaha* nor *Paṭibhāga* and continues to live forever with perception;
- (5) That the soul is limited and continues to live forever with perception;
- (6) That the soul is unlimited and continues to live forever with perception;
- (7) That the soul is limited in one direction and unlimited in other directions and continues to live forever with perception;

- (8) That the soul is neither limited nor yet unlimited and continues to live forever with perception;
- (9) That the soul continues to live forever with one pointed perception;
- (10) That the soul continues to live forever with many-pointed perception;
- (11) That the soul continues to live forever with limited perception;
- (12) That the soul continues to live forever with unlimited perception;
- (13) That the soul after death is absolutely happy forever;
- (14) That the soul after death is absolutely unhappy forever;
- (15) That the soul after death is both happy and unhappy at intervals forever;
- (16) That the soul after death is at the zero point between happiness and unhappiness forever.

The common factors in all these sixteen perception views are the eternity and the presence of perception in the life hereafter of the soul. The differences are that the first four consider the make of the soul; the second four consider the limitation of the soul; the third four consider the nature of the perception, and the last four consider the feeling of the soul.

These views are so propounded after insufficient investigation by induction, deduction, imagination, and the insight of the yogis. The first twelve are the results of induction, deduction and imagination based on hypnotic circles, *Kasiṇā rūpa*, and the space from which *Kasiṇā rūpa* is eliminated. The last four are the result of the examination of the planes of existence. In the plane of the fourth trance, *Catutthatjāhāna*, there is no suffering, hence the view of absolute happiness. In hell there is absolute torture, hence the

view of absolute unhappiness. In the human plane there is happiness and unhappiness, hence the view of mixed happiness and unhappiness. In the *Vehapphala* plane there is the zero point between happiness and unhappiness, hence the view of the happiness and unhappiness.

All these views are erratic and are the results of a short focusing of *Viññāṇa*, that is to say, the failure to see sufficiently far to perceive the rise and the fall, *Assāda* and *Bhanga*. This failure to see sufficiently far results from the allurements which the idea of continuation to live eternally affords and this forces one to turn one's back in aversion to non-existence in *Nibbāna*.

(b) The eight non-perception views are:

- (1) That the *Rūpa* as the soul continues to persist eternally after death without perception;
- (2) That the *Arūpa* (mental object) as the soul continues to persist eternally without perception after death;
- (3) That the admixture of *Rūpa* and *Arūpa* as the soul continues to persist forever after death without perception;
- (4) That something which is neither *Rūpa* nor *Arūpa* as the soul continues to persist after death without perception forever;
- (5) That the soul is limited (individual) and continues to persist after death without perception forever;
- (6) That the soul is unlimited (universal) and continues to live after death forever without perception;
- (7) That the soul is something which is both limited and unlimited and continues to persist forever after death without perception;

- (8) That the soul is something which is neither individual nor universal and continues to persist after death forever without perception.

In these eight non-perception world theories the common factors are that the soul is eternal, has no perception, and continues to persist after death. The differences are that the first four views consider the make of the soul and the last four consider the limitation of the soul. Here the soul is *Rūpa* or *Arūpa* or neither *Rūpa* nor *Arūpa*. When this soul is *Rūpa*, it is absurd to think that *Rūpa* which obviously can last only for a short time could in any circumstances be eternal. When this soul is *Arūpa* it is equally absurd to think that the *Arūpa* which is a mental concept and which can last only for a fleeting moment could in any circumstances be eternal. When this soul is neither *Rūpa* nor *Arūpa*, intelligence revolts at such a concept otherwise than as a mere concept itself. All these views are the results of mistake and error as was said by Bhadantācariya Buddhaghosa in the *Sumaṅgala-vilāsinī* on *Brahmajāla Sutta*: “*Ummattikāpacchissadisoti.*” These views are due to inability to perceive the *ñaca so na ca añño*” aspect of actuality of the grasping groups.

(c) The eight neither perception nor non-perception views are:

- (1) That the soul as *Arūpa* continues to persist forever after death with something which is neither perception nor yet non-perception;
- (2) That the soul as *Arūpa* continues to persist forever after death with something which is neither perception nor yet non-perception;
- (3) That the soul as an admixture of *Rūpa* and *Arūpa* continues to persist forever after death with something which is neither perception nor yet non-perception;

- (4) That the soul as neither *Rūpa* nor *Arūpa* continues to persist forever after death with something which is neither perception nor yet non-perception;

- (5) That the soul as a limited (individual) thing continues to persist forever after death with something which is neither perception nor yet non-perception;

- (6) That the soul as an unlimited (universal) thing continues to persist forever after death with something which is neither perception nor yet non-perception;

- (7) That the soul as a limited and unlimited thing continues to persist forever after death with something which is neither perception nor yet non-perception;

- (8) That the soul as something which is neither limited nor unlimited continues to persist forever with something which is neither perception nor yet non-perception.

The common factor in all these world theories is that the psychic element appertaining to the soul is neither perception nor yet non-perception. The differences are that the first four deal with the make of the soul and the last four deal with the limitations of that soul. The absurdity of all these theories is seen when the soul itself is examined. The soul cannot exist apart from the *Khandhas* which are impermanent and therefore the soul itself must necessarily be impermanent and therefore devoid of that quality by virtue of which alone a soul can have its existence.

(d) The seven annihilation theories (*Uccheda*) are:

- (1) That the soul ends here in death;

- (2) That the soul passes beyond this world and ends in *Kāmāvacara Devaloka* of the sensual gods;
- (3) That the soul passes beyond *Kāmāvacara Devaloka* and ends in the *Rūpī Brahmalo* of subtle form;
- (4) That the soul passes beyond *Rūpī Brahmalo* and ends in the first *Arūpaloka*, *ākāśānañcāyatana*, with perception of immensity of space;
- (5) That the soul passes beyond the first *Arūpaloka* and ends in the second *Arūpaloka*, *Viññāṇaṇcāyatana*, with perception of immensity of consciousness;
- (6) That the soul passes beyond the second *Arūpaloka* and ends in the third *Arūpaloka*, *ākāśeññāyatana*, with perception of nothingness;
- (7) That the soul passes beyond the third *Arūpaloka*, and ends in the fourth *Arūpaloka*, *Neva-saññā-nasaññāyatana*, with perception of neither perception nor non-perception.

The common factor in these seven theories is the annihilation of the soul. The differences are due to the planes in which the annihilation takes place. The reason for this annihilation is not given in these theories. For the very unexplained reasons for which the soul does not get annihilated in any of the first six planes, annihilation cannot take place even in the seventh plane.

(e) The five views based on eternal happiness (*Paramadiṭṭhadhammanibbāna*) are:

- (1) That keeping the senses gratified is the absolute happiness;
- (2) That the elimination of the multiplicity of the external disturbances in the first trance,

*Paṭhāma-jjhāna*, is the absolute happiness;

- (3) That elimination from the thought of the mental properties *Vitakka*, *Vicāra* (application and continuation thereof) which introduce and maintain different thoughts, in the second trance, *Dutiya-jjhāna*, is the absolute happiness;
- (4) That the elimination of the mental property, *Pīti* (pleasurable interest), from the thought in the third trance, *Tatiya-jjhāna*, is the absolute happiness;
- (5) That the elimination from the mind of the *Sukha Vedanā* (healthy feeling in the body), in the fourth trance, *Catuttha-jjhāna*, is the absolute happiness.

The common factor in these five views is the cutting off of the thought from disturbances. The differences are that in the first, the external disturbances are cut off and in the next three some of the internal disturbances are cut off one by one and in the fifth the body is freed from the disturbances of *Vedanā*. As regards happiness all these trances are really happy but they do not constitute absolute happiness as death follows and thereafter birth arises.

Thus are disposed of briefly the forty-four *Aparantakappika Micchādiṭṭhi* which are world theories based on *Sakkāyadiṭṭhi* relative to the past, present and future. Of these sixty-two *Micchādiṭṭhi* as world theories, the seven annihilation views fall into the extreme of *Uccheda*, destruction, the remaining fifty-five theories fall into the extreme of everlasting life, *Sassata*. Both kinds of view are erratic, dangerous, *Antarāyikadhamma* which plunge the being into suffering on the one hand in the planes of unhappiness, and on the other hand in the planes of unstable happiness. Happiness and unhappiness are both

suffering inasmuch as they are reciprocating feeling. When happy feeling is present unhappy feeling is absent. Both are unstable, *Anicca*, and each disappears giving rise to the other and therefore both are suffering brought about by ignorance.

Avoiding both extremes the Buddha preached His Dhamma in the mean, pointing out *Dukkha*, *Samudaya*, *Nirodha*, *Magga* — misery, arising of misery, cessation of misery and the path leading to the cessation of misery. On hearing this doctrine the worldlings are alarmed because the cause of the misery is proclaimed to be *Taṇhā*, on whose lap the *Puthujjanas* (worldlings) have been lulled from beginninglessness up to the point of hearing the Dhamma. Just as a child is averse to leave the mother on whose lap he had been lulled from his birth (a beginning which the child cannot remember), even so the worldlings are averse to part company with *Taṇhā* and cease in Nibbāna. *Pañcakāma* has taken such deep root that the uprooting requires a tremendous effort for which the *Puthujjanas* are too weak. Not until one is disgusted with the incessant alternation of happiness and unhappiness is one ready to grasp the doctrine of the Buddha. So long as in this alternation of happiness and unhappiness one does not see *Dukkha*, as long will one be averse to the cessation of *Taṇhā*, *Māna* and *Diṭṭhi* in which one has yet seen no faults. Enveloped in *Kāmacchanda*, *Vyāpāda*, *Thīnamiddha*, *Uddhaccakukkucca*, and *Vicikicchā* — the hindrances, namely, Sensual Passion, Ill-will, Sloth and Torpor, Flurry and Worry, and Perplexity — one cannot see the beyond and does not care to see the beyond. Just as muddy water in a pond does not permit the bottom to be seen, even so *Citta* polluted with the five hindrances does not permit the beyond to be seen and hence the *Puthujjanas* are averse to Nibbāna.

In the *Viññāṇa* group, the five grasping groups which arise on contact at the triple crossing of internal sense organ, external sense object and consciousness, there arise six conscious modes: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. Here the six sense powers — eye, ear, nose, tongue, body and mind — are the six supporting points of consciousness. Elsewhere it was said that the first four *khandhas*: *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, are the four supporting points of consciousness. These two ways in which the supporting points of consciousness are stated appear to be contradictory. But on close examination it will be seen that the first five sense powers — eye, ear, nose, tongue, body — constitute *Rūpakhandha*, that the sixth sense power, mind, consists of the last three *Khandhas* (*Vedanā*, *Saññā*, *Saṅkhāra*) from which consciousness breaks forth as the flame from friction. Consciousness and its supporting points are transitions, one the form of development of the other in which the *Saṅkhāra* is that moment where *Vedanā* and *Saññā* are on the point of breaking out into *Viññāṇa*. When a fire burns on logwood, the heat generated in the dry wood bursts into a flame, an instance of the flux of the timber and the heat united by manifesting a flame. The flame is not the wood nor is it the heat, but it is that into which the wood and the heat burst. A fire on the basis of whatsoever it burns, by that it is named as logwood fire, brushwood fire, grass fire, rubbish fire, chaff fire, liquid fire. Even so on the basis of whatsoever it is that consciousness springs up, according to that it is named as eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

Beings as individuals exist only where three things cross one another, namely, the



sense organ as the internal point of support, (*Ajjhattikāyatana*), the sense object as the external point of support (*Bāhirāyatana*), and the consciousness devouring the two. The Buddha said in the *Samyutta Migajāla Vagga*: “*A’thi cakkhu atthi rūpā atthi cakkhu-viññāṇam, atthi cakkhu-viññāṇa viññātabba dhammā atthi tattha sattovā satta paññattivā.*” As long as there are present eye, forms and eye-consciousness with things knowable with visual consciousness, so long there is present the being. Similarly so long as there are present ear, nose, tongue, body and mind as sense organs, sound, smell, taste, contact, things as sense object, and ear-, nose-, tongue-, body-, mind-, consciousness with things knowable by auditory, olfactory, gustatory, tactile and mental consciousness, as long there are present the beings.

Where eye is not, eye-consciousness is not, and no things knowable by visual consciousness are, — there the being is not. Similarly where ear, nose, tongue, body and mind as organs are not, sounds, smell, taste, contacts, things as sense objects are not, and ear-, nose-, tongue-, body- and mind- consciousness are not and no things knowable by auditory, olfactory, gustatory, tactile and mental consciousness are, there the beings are not. Forms, sounds, smell, taste, contacts and things are deemed so useful, alluring, pleasant, agreeable, inspiring carnality, and binding, that the worldling will sacrifice everything to secure them and the respective *viññāṇas* arise as eye-, ear-, nose-, tongue-, body-mind consciousness grasping the object. So long as grasping arises, as long the being proceeds downstream, *Anusotagāmī*, and does not experience Nibbāna owing to aversion thereto and sojourn in *Samsāra*.

The moment that the being realizes the misery of the alternation of happiness and unhappiness, he gets tired of enjoyment. At this moment the upstream, *Paṭisotigāmī*, process commences on

*Vedanā* arising at the triple crossing. At this moment only is the being ready to grasp the three characteristics of every conditioned thing to expound which alone *Tathāgatas* manifest themselves in the world. *na hi sīla vatam hetu uppajjanti Tathāgata aṭṭhakkharā tīni padā sambudhena pakāsītā.*” On hearing this Dhamma pointing out *Dukkha*, *Samudaya*, *Nirodha*, *Magga*, the worldlings are shocked to find that the cause of misery is this delusion *Taṇhā* on whose lap they have been lulled from beginninglessness up to the point of hearing the Dhamma and willingly follow the Buddha who in clear terms and self-example shows the means namely, *Sīla*, *Samadhi*, *Paññā*, *Vimutti*, by which the five hindrances are dispersed to enable the being to dive into the fathomless Nibbāna not by proceeding outwards down-stream, *Anusotagāmī*, either forwards or backwards or upwards or downwards but by receding inwards and finding out for himself the point at which *Paṭhavi*, *āpo*, *Tejo*, *Vāyo*, have no support and cease to play and the showers of the infatuations cease to fall and the alternation of happiness and unhappiness cease to occur and the *Nāma* and the *Rūpa* vanish to remainderlessness.

“Yatha āpoca paṭhavi tejo vāyo na gādhati

Ato sarā nivattanti ettha vaṭṭam na vaṭṭati

Ettha nāmañca rūpañca asesam uparujjhati”

(*Samyutta, Satti Vagga, Sarāsutta*).

At this point or deviation from the *Anusotagāmī* down-stream process into the *Paṭisotigāmī* upstream process, *Vedanā* is examined and analysed. In the *Anusotagāmī* process, the feeling is either *Somonassa*, *Domanassa*, or *Upekkha* when it appertains to the mind, of *Sukkhā*, *Dukkha*, or *Adukkhamasukkhā* when it appertains to the body. This feeling when

it generates desire, *Taṇhā*, to have that which is pleasant or desire to avoid that which is repugnant is turned into grasping *Upādāna* which then turns into volitional activity as *Upapattibhava* and *Kammabhava* which latter turns into birth which is followed by decay, death, sorrow, lamentation, ill, grief and despair in ignorance of the true characteristics of conditioned things and the slavery to which *Taṇhā* subjects the being.

In the *Paṭisotigāmī* upstream process the feeling no longer generates desire to avoid that which is repugnant or to have that which is pleasant but gives rise to the Nibbāna process of no more grasping followed by the cessation of Somanassa, *Domanassa*, *Upekkha*, *Sukha*, *Dukkha*, *Adukkhamasukkha* characteristics of *Vedanā* which thereafter proceeds as *Tattramajjhāttatā*, the balance of mind which in this *Paṭisotigāmī* process develops into a *Bojjhaṅga*, a constituent of knowledge.

In this *Paṭisotigāmī* upstream process, the being cultivates purity of views, *Diṭṭhivisuddhi*, the correct view of the universe as the flux of the six dhātus: *Paṭhavi*, *Āpo*, *Tejo*, *Vāyo*, *ākāsa*, *Viññāṇa* freed from the idea of an identical substance of mind or matter, *Yathābhūta*. This is done by a study of the characteristic marks, functions, or properties, phenomenal effects and immediate cause of each of the material qualities of the body and the mental properties after drawing a preliminary distinction between mind and matter, *Nāmarūpa-paricchedaṇāṇa*.

Next the being cultivates the purity of transcending doubt, *Kaṅkhāvitaraṇavisuddhi*, by which all doubts with reference to the past, present and the future are transcended by mastering dependent origination, the *Paṭiccasamuppāda*.

Next the being cultivates the modes of insight, *Vipassanāñāṇa*, namely (1) the insight into impermanence, misery, and soullessness, *Sammasanañāṇa*; (2) the growth and decay in the process of becoming, *Udayabbavanañāṇa*; (3) the insight into disruption, the faintest characteristic of growth and decay, *Bhaṅganañāṇa*; (4) the insight into the horrors of the decay of things, *Bhayañāṇa*; (5) the insight into evil nature of the danger of the decay of things, *ādīnavañāṇa*; (6) the insight into the aversion of *Samsāra* and the victorious vanquishment of the aversion to Nibbāna, *Nibbānanañāṇa*; (7) the insight associated with the desire to be set free and emancipated from all evil, *Muñcitukammyatāñāṇa*; (8) the recontemplation of the salient marks *Anicca*, *Dukkha* and *Anattā* including the desire to be set free, *Paṭisaṅkañāṇa*; (9) the insight of indifference to the activities of life and the world by the equanimity, *Tattramajjhāttatā*, the vanishing point of *Vedanā*, *Saṅkhārūpekkhañāṇa*; (10) the insight of adaptation by which he fits himself with mental equipments and qualifications for the four paths *Sotāpatti*, *Sakadāgami*, *Anāgāmi*, *Arahat*, which adaptation is *Anulomañāṇa*.

All these ten insights are collectively called *Paṭipadāñāṇa-dassana-visuddhi*, purity of intellectual culture. This matured insight of equanimity which has reached the climax of discernment is called *Vutthanagāminivipassanāñāṇa* which is a rising out into *Vimokha-mukha*, the three mouths of emancipation namely *Animitta* (*anicca*), *Appanihita* (*dukkha*), and *Suññata* (*anattā*). Here the being plunges into Nibbāna through one of these three mouths and here occurs the no-more-grasping of the *subject*, *object* and *consciousness*. Thus said the Buddha in the *Vedanā Samyutta Gahapativagga*: “*Cakkhu viññeyya rūpā ... parinibbāyati.*” Where forms knowable through the eye,

sounds knowable through the ear, smell knowable through the nose, taste knowable through the tongue, contact knowable through the body, and concepts knowable through the mind, be they ever so useful, alluring, pleasant, agreeable, inspiring carnality, and binding, yet the being disgusted with them ceases to desire them, ceases to be allured by them, ceases to be bound to them, and follows the Noble Eightfold Path and in him *Viññāṇa* ceases to arise, grasping the *Rūpa*, *Sadda*, *Gandha*, *Rasa*, *Phoṭṭhabba*, *Dhamma*. In him mere *Pañcakkhandha* arise without further absorbing *Taṇhā*, *Māna* and *Diṭṭhi*. For want of the grasping, *Viññāṇa* stops re-arising and Nibbāna ensues. Thus the victorious being ends the *Dukkha* forever — *ñabbanti dhīrā*” (*Ratana Sutta*). With the disappearance of *Viññāṇa* the triple crossing fails. Thereupon Phassa, *Vedanā*, *Saññā*, *Taṇhā*, *Upādāna*, *Bhava*, fail, *Jāti*, fails, *Jarā*, *Maraṇa*, *Soka*, *Parideva Dukkha Domanassa Upāyāsa* fail and the misery ends.

Thus the triple crossing arises in the depths of a beginningless ignorance in an already existing process where the growing end of the microcosm shoots out from the grown end of the macrocosm, *Saṅkhatam Abhisankaroti*, just as the growing bud of a plant shoots out from an already grown end. In this there constantly appear the flux of the six *Dātus* — *Paṭhavi*, *āpo*, *Tejo*, *Vāyo*, *ākāsa*, *Viññāṇa* — exhibiting the manifestations of non-organic *Mahābhūta* as solids, liquids, fire, gases, as *Bhūtarūpa*, and the organic *Mahābhūtarūpa* and *Upādārūpa* as plant and animal organisms and beings arising out of the triple crossing of *Bhūtarūpa* *Upādārūp*, (which term *Upādārūp* is included in *ākāsa*), and *Viññāṇa*. The mighty world goes on a process conditioned by the four factors *Kamma*, *Citta*, *Utu*, *āhāra* ever arising anew, lasting and vanishing and of which scientists can only express a doubt “that it

may be that at the last the dissipation of the solar energy will be completed and the end will come with darkness upon the face of the deep, or instead, that in some way there may arise a new heaven and a new earth perpetually renewed, but which hypothesis is true our present science cannot tell”<sup>1</sup> How poor is the achievement of science if after centuries of observation she has yet to grapple in the depths of ignorance regarding the cosmos in general and the beings in particular. After centuries of observation science has arrived only at the *Micchādiṭṭhi* annihilation, *Uccheda*, so diffidently as to give the alternative possibility of a new arising for which no reason could be assigned. The obvious reason for this inability is the impossibility which scientists experience to detect the dependence of origination in their crucibles, test tubes and valves.

In a triple crossing of the subject, object and consciousness of which the whole being, the individual, consists in the ultimate analysis of that which is looked upon by ignorant wordlings as souls, identities (*atta*, *satta*, *purisa*, *puggala*) maintained by *Upādāna* grasping, there is nothing of which it can be said that it gets destroyed, annihilated. Every triple crossing ceases by itself giving rise to a fresh triple crossing. The power which maintains the continuation of these crossings is *Upādāna* grasping which is of four kinds: *Kāmupādāna*, *Bhavūpādāna*, *Diṭṭhūpādāna*, and *Attavādūpādāna*. *Kāmupādāna* is grasping arising upon sensual desire; *Bhavūpādāna* is desire to live or not to live (which must not be confounded with the no more desiring); *Diṭṭhūpādāna* is grasping arising upon conceptual views regarding the world and the beings; *Attavādūpādāna* is grasping arising upon the egoism regarding the

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<sup>1</sup> Henry Morris Russel, Astronomy.

triple crossing. *Attavādūpādāna* is the pivot on which all other graspings play.

If in this triple crossing constituting the being there is anything that is eternal, persistent, unchanging, such eternal, persistent, unchanging thing may be grasped. But even the Buddha with His omniscience did not find any such thing either in the *Bahiddha Attaniya* belongings or in the *Ajjhatta Attā* self. The Buddha said in the *Alagadda Sutta*, *Majjhima Nikāya*: ‘*Ahampi kho tam bhikkhave pariggaham na samanū-passāmi.*’ In the *Attaniya* belongings even the Buddha did not see anything of which it can be said that it is eternal, persistent, identical, unchanging, lasting as the same. The *Attaniya* concept of belongings leads to the *Attā* concept of a soul and vice versa. This is the see-saw game tip and down, the ignorance of which misleads beings to rejoice in joy rides through *Samsāra*.

In this *Attavādūpādāna*, one does not find anything which does not bring about sorrow, lamentation, ill, grief and despair. That which brings about these evils is an *Antarāyika Dhamma*, dangerous action. Even the Buddha with His omniscience did not see an instance where in consequence of the concept of the *Attavādūpādāna* there does not arise *soka*, *parideva*, *dukkha*, *domanassa*, *upāyāsa*.

This *Upādāna* is so great that ignorant beings extend it even to Nibbāna and express erroneous views: — (1) that Nibbāna and the soul are inseparable entities, *Nibbānam maññati*; (2) that the soul enters Nibbāna and is within Nibbāna, *Nibbānasmim maññati*; (3) that the soul lies outside Nibbāna, as the shadow of a tree, *Nibbānato maññati*; and (4) that the soul possesses Nibbāna the two being compounded together, *Nibbānam meti maññati*. These ignorant beings rejoice at the Nibbāna with the soul identical with it, lying within it, lying outside it, and being compounded with it.

In the matter of Nibbāna also, as in the cases of *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, Nibbāna is viewed as *Attā* and *Attaniya* from the three stand points *Taṇhā-maññana*, *Māna-maññana*, and *Diṭṭhi-maññana*. *Taṇhā-maññana*, as regards Nibbāna is where the *Puthujjana* grasps Nibbāna as his, belonging to him. *Māna-maññana* is where he individualizes himself as being equal to, lower than, and higher than, others who have and have not ceased in Nibbāna. *Diṭṭhi-maññana* as regards Nibbāna is where he imagines an undying everlasting substance, soul, *attā*, to which belongs Nibbāna as *Bahiddha Attaniya*. Thus arise *Taṇhā-maññana*, *Māna-maññana*, *Diṭṭhi-maññana* in the fourfold forms of the *Attā* as identity, inclusion, exclusion, and composition on the base of Nibbāna. *Taṇhā*, *Māna* and *Diṭṭhi* are *Saṅkhāra* and therefore to say that in Nibbāna there are *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa* is to contradict the Buddha. To say that in Nibbāna there are no *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, but that there is something which is isolated from *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa* which persists on the disappearance of *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, is again to contradict the Buddha and to land oneself into a position utterly useless to oneself. If in Nibbāna there is a mysterious thing which cannot feel, *Vedanā*, wherein lies the preference of that Nibbāna if feeling be the desideratum. If one cannot enjoy, then Nibbāna as the complete cessation of misery including *Vedanā* cannot be less desirable than that mysterious thing which has no feeling at all. Why has the Buddha said that in Nibbāna there is no thing? Anything is a *Saṅkhāra* and all *Saṅkhāras* are manifestations arising upon the conditions *Kamma*, *Citta*, *Utu*, *āhāra* and are *Anicca*, *Dukkha* and *Anattā*. If in Nibbāna there is a thing, it must necessarily be a conditioned thing a *Saṅkhāra*, subject to arising and fall,

*Uppāda Vaya*. Where *Uppāda* and *Vaya* are, there cannot be an end to misery for the eradication of which the Buddha preached His doctrine. If such mysterious things be souls then they must be everlasting undying persistent entities passing from *Samsāra* into *Nibbāna* thus decreasing *Samsāra* and necessarily increasing *Nibbāna*, wherefore *Nibbāna* must necessarily be an abode lying outside *Samsāra*. That abode must necessarily be outside space because the very space is a *Saṅkhāra*. An abode beyond space can have existence only as a mere concept. Such an abode is an impossibility and a sheer absurdity. *Nibbāna* as preached by the Buddha as a no more arising of *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa* is a reality, a possibility and a statement of a fact very simple to those who have weakened the bonds of *Taṇhā*, *Māna* and *Diṭṭhi* and are able to see things as *Anattā* but very difficult to those who are yet slaves to *Taṇhā*, *Māna* and *Diṭṭhi*. If one really wants to understand *Nibbāna*, one must first try to understand the *Anatā* aspect of the *Saṅkhāras* and postpone the quest after *Nibbāna* till one sees all *Saṅkhāras* as *Anattā*. The moment one sees the *Anattā* aspect of the *Saṅkhāras*, *Nibbāna* will explain itself.

Thus it is seen how the aversion to *Nibbāna* in the unsatiated being turns into aversion to *Samāra* in the satiated being fed up with enjoyment. At this turning point the being is able to see the misery owing to the thinning of the sensuality cloud. *Kāmacchandha*, and the Buddha's doctrine becomes acceptable. He is now ready and willing to listen to the Dhamma. He hears it, tries to understand it, and begins to follow the Noble Eightfold Path. He views actuality as what it really is (*Sammādiṭṭhi*) freed from wrong views and theories (*Micchādiṭṭhi*). He proceeds to know the cause of misery, the *Samudayasacca* and strives, *Maggasacca*, to work out his liberation, *Nirodhasacca*,

from the misery, *Dukkhasacca*. With this object in view he counteracts *Lobha*, *Dosa*, *Moha* (greed, animosity, ignorance) in the avenues of the mind, mouth and body through *Sammā-saṅkappa*, *Sammā-vāca*, *Sammā-kammanta*. He purifies his conduct through *Sammā-ājīvo*. He rows against the currents of sensuality through *Sammā-vāyāmo* by avoiding *Akusala* and keeping to *Kusala*. He becomes cautious and wary through *Sammā-sati*, and tranquilizes his body and mind from all excitement and develops the essentials for the paths namely the *Bojjhaṅgas*: (1) Mindfulness, *Sati*; (2) Searching the truth. *Dhammavicaya*; (3) Energy, *Viriya*; (4) Pleasurable interest, *Pīti*; (5) Serenity, *Pasaddhi*; (6) Concentration, *Samādhi*; (7) Equanimity, *Upekkhā*. This last factor of the *Bojjhaṅgas* is the point at which the desires as aversion to *Samsāra* and aversion to *Nibbāna* both cease as *Taṇhakkhaya* at the vicinity of the *Arahatta Magga Citta* with the arising of which the being jumps off *Samsāra* and lands on the shores of *Nibbāna*. Here the *Arahat* lasts as a group of pure *Khandhas* freed from the grasping adhesion and conceptual views till the arising of the *Citta* for the last time as *Parinibbāna*. Thereafter consciousness arises no more. The triple crossing fails. With the failure of the triple crossing *Vedanā* fails, *Taṇhā* fails, *Upādāna* fails, *Bhava* fails, *jāti*, *Janā-maraṇa soka parideva dukkha domanassa upāyāsa* fail and the misery ends as was said by the Buddha in the *Mahāparinibbāna Sutta*:

“Yo imasmim dhammavinaye  
appamatto vihessati

Pahāya jāti samsāram dukkhassantam  
karissati.”

In the case of such a crossing what existed was a repeated alternation of happiness and misery, a fitful fever in the true sense of the words. What happens in *Nibbāna* is the cessation of this alternation

by the cessation of the crossing of the subject, object and consciousness. *Viññāṇa* ceases to burst forth any longer fusing the subject with the object.

The subject is not destroyed. The object is not destroyed. Consciousness is not destroyed. As at every crossing point in *Samāra*, here, at the last crossing point also the subject arises, lasts, and vanishes; the object arises, lasts, and vanishes; consciousness arises, lasts, and vanishes. After the vanishing at this last point of crossing all crossing in that peculiarly individual set of grasping groups ceases. The fluxes keep on producing groups of misery in dependent origination as processes. The beginningless coming together, the beginningless falling asunder of the six modes *Pathavi, āpo, Tejo, Vāyo, ākāsa, Viññāṇa* as individual fluxes, inorganic, organic, and conscious, go on repeatedly arising as *Samsāra*. The individual fluxes go on reproducing and each flux ceases reproducing at its appropriate time. The conscious flux culminating in the *Arahat* ceases reproducing at the *Arahatta Magga Citta* and ceases to be born (re-arise) thereafter. *Nibbāna* is there. This *Arahat* sees *Nibbāna* face to face. If at that stage this purified being with his enlightenment finds that this *Nibbāna* is undesirable, he can jump headlong into *Samāra* again provided he is willing to jump into a pit from which he had risen with great difficulty and feels the happiness of deliverance. *Nibbāna* is not a mere hope to be realized after death. While the *Arahat* is living, he sees *Nibbāna* in all its aspects and he passes away of his own accord thoroughly satisfied that everything that should be done had been done and nothing more remains to be desired as was said by every *Arahat* before he ceased in *Nibbāna*: “*Khinā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itatthā-yāti.*” (*Samyutta*). He passes away with perfect satisfaction fully conscious and unruffled.

Why do so many disagree with the Buddha as regards *Nibbāna* and try to maintain an *Attā*? The only reply is their aversion to *Nibbāna*. They do not like *Nibbāna* because they are yet slaves to *Pañca-kāma-mugunīkarāga*, attachment to sensuality, the grasping *Taṇhā* which arises on the triple contact of the organs of sensation, the objects of sensation and the knowledge between organ and object. When this knowledge, *Viññāṇa*, is no more available, the triple contact fails, and there is no possibility of enjoying. Hence the worldlings are averse to *Nibbāna*. In the failure of the knowledge between sense organ amid sense object and the consequent cessation of the *Dukkha-kkhandha*, one cannot legitimately see an annihilation here. The Buddha does not try to secure *Nibbāna* by the destruction of the material sense organ and the material sense object like the *Arūpī Brahmas* of the *ākāsānañcāyatana, Viññāṇañcāyatana, ākiñcaññāyatana, Nevasaññānāññāyatana*. He does not try to secure *Nibbāna* by the destruction of the knowledge between sense organ and sense object. Avoiding both extremes the Buddha preached His doctrine in the middle by urging the no more eating the fruits of the tree of *Kāma* and being intoxicated as was preached in the *Nivāpa Sutta* of the *Majjhima Nikāya*, and bringing about the cessation of the process by no more giving the push to *Viññāṇa* whereupon *Viññāṇa* ceases to be accelerated and finally ceases to run. The *Arahat* sees objects, hears sounds, smells odour, relishes tastes, feels contact, knows phenomena but the *Vedanā* that arises is not *Sukha Vedanā* or *Dukkha Vedanā* or *Adukkhamasukha Vedanā*, or *Somanassa Vedanā*, or *Domanassa Vedanā*, or *Upekkhā Vedanā*, but it is the mean *Tattramajjhantā* equanimity which does not induce *Taṇhā*. No more desiring, the *Arahat* lives as long as the body lasts and with the last flicker

of *Citta* as commencement of *Nibbānadhātu* finally ceases.

Thus in this rapid survey of the *Tathāgata Dhamma*, I have attempted to show the perfect consistency of that Dhamma and the principles upon which the action of *Viññāṇa* and its reaction in the *Anusotagāmi* process of the aversion to Nibbāna and its cessation in the *Paṭisotagāmi* process of the aversion to *Samsāra* leading to the *Dukkhanirodha-gāminī-paṭpadā* operate.

Let us work hard and ascend those heights on which the Arahats enjoy

supreme tranquility on the shores of Nibbāna and see for ourselves whether we should prefer *Samsāra* to Nibbāna. If we do not, then we can cease in Nibbāna, but if we do prefer *Samsāra* to Nibbāna, we can redevelop aversion to Nibbāna and plunge headlong into *Samsāra*. A fallen leaf from the stem of a tree may read here to the old stock before a person who had seen Nibbāna desires to reproduce misery again.

HOMAGE TO THE BUDDHA.

MAY ALL BE FREE FROM MISERY.

And what is the unworthy to which he pays no heed?

Those things, which, being regarded, give rise to fresh Banes of Sensual Lust, of Craving for Existence, and of Delusion, whilst bringing increase of strength to old Banes, — these are the unworthy things to which he pays no heed. And the worthy to which he pays good heed are those things, which, being heeded, allow no fresh Banes of Lust, Desire for Existence, and Ignorance, to arise, and bring to an end that which already may have arisen. Thus disregarding the things that are unworthy of regard, and having regard only for things worthy of regard, fresh Bane does not spring up and the old withers away. ‘Here is Suffering,’ he constantly keeps in mind. ‘Thus comes the Arising of Suffering,’ he constantly keeps in mind. ‘Thus comes the Cessation of Suffering,’ he constantly keeps in mind. ‘This is the way that leads to the Cessation of Suffering,’ he constantly keeps in mind. And to him, thus wisely mindful, there comes release from these three bondages: Belief in Self, Wavering Uncertainty, and Dependence upon External Observances.

*Majjhima Nikāya, Second Discourse.*

“But whatsoever a monk considers in mind and dwells upon at great length, — to that his thoughts incline. Hence, thinking and pondering at great length upon the idea of Renunciation, the thought of Craving was put away, the thought of Renunciation waxed strong, and so to this my mind inclined.”

*Majjhima Nikāya, Nineteenth Discourse.*



Dr. G. P. Malalasekera, President of the World Fellowship of Buddhists, (World Centre) delivering a humble address of veneration at the Opening Ceremony of the Chaṭṭha Sangāyanā on 19th May 1954



# BURMA WELCOMES THE WORLD FELLOWSHIP OF BUDDHISTS

U OHN GHINE

In every country in the world there are some Buddhists, that is those who have solemnly taken their refuge in the Omniscient Buddha, in His Teaching and in the Noble Order of celibate Bhikkhus, who “giving up the life of the household for the homeless life”, eschewing all intoxicants and the use of money and unworthy luxury, live an ascetic life devoted to learning, meditation and the propagation of the Buddha Dhamma.

In some countries, such as Burma with its eighty-five percent of Buddhists. Buddhists are in the vast majority. Today in every country of the world there are at least some Buddhists.

After attaining their Independence the Asian countries were able, each in its own way, to begin propagating the Sublime Teaching; and in December 1947 the All-Ceylon Buddhist Congress, at its 28th annual session, unanimously passed a resolution that the Buddhist Congress should take steps to invite representatives from various Buddhist countries and from countries where Buddhist communities are to be found, to a World Buddhist Congress to be held in Ceylon in 1950, for the purpose of bringing closer together the Buddhists of the world, of exchanging news and views about the conditions of Buddhism in different countries and of discussing ways and means whereby the Buddhists could make some contribution towards the attainment of peace and happiness, so that, when the 2,500<sup>th</sup> year after the Passing Away of the Buddha was reached in 1956 C.E., the whole world would be closer to the Buddhist Way of Life.

Invitations were sent out and a conference for the formation of a World

Fellowship of Buddhists was held in May 1950 in Ceylon.

It was then decided to hold a conference every two years; and the Second Conference was held in Japan in 1952. This year Burma is pleased and proud to be host-country for the World Fellowship of Buddhists Conference. Burma is a country that venerates the Teachings of the Buddha which are to be found in their full purity only in the Pāli Tipiṭaka and Burma has all the three branches of the Teaching, the *Pariyatti*, (Learning), *Paṭipatti* (Practice) and *Paṭivedha* (Insight). There are Burmans who will be able to expound these to the delegates.

The First Conference of the World Fellowship of Buddhists in 1950 unanimously carried the following resolution: –

“We who constitute this gathering of Buddhists from many countries and numerous organisations from all parts of the world, assembled in this venerated shrine of the Holy Temple of the Tooth, at Kandy, once the Capital of Lanka’s Buddhist Kings, today pledge ourselves and those whom we represent to make our utmost endeavour to observe and practise the teachings of the Buddha that we may be radiant examples of the living Faith; to foster unity, solidarity and brotherhood amongst Buddhists everywhere; to strive with all might and main to make known the Sublime Doctrine of the Buddha so that its benign spirit of service and sacrifice may pervade the entire world, inspiring and influencing the peoples of the earth and their governments to lead the Buddhist Way of Life, which is for all ages and all climes, that there may be peace and harmony amongst men and happiness for all beings.

To achieve this aim we hereby resolve that the World Fellowship of Buddhists be founded and the Heads of delegations here present be empowered to implement this resolution and bring it into immediate effect.

May the blessings of the Buddha, Dhamma and Sangha be on us and our endeavours.”

In this Burma is endeavouring wholeheartedly to carry out her part. All arrangements are being made to welcome and look after the delegates. Accommodation has been arranged in hostels and the cost of this as well as food and travel expenses within Burma are being borne by the Union Buddha Sāsana Council; and visits to places in Burma of historic and Buddhist interest are being arranged and expenses will also be borne by the Council.

To the Conference have been invited distinguished Buddhists from all countries of the world as well as from the various regional centres of the World Fellowship of Buddhists; and we reproduce below both the Invitation and the General Programme.

### **Invitation to The World Fellowship of Buddhists Third Conference**

The world has no sooner emerged from the most cruel and devastating war ever known in its history, than it is faced with the possibility of another and yet more catastrophic conflict, which threatens mankind and all life on this planet with nothing less than total destruction. While peoples all over the world are frantically groping for a way out, Burma has blazed to the world, in full refulgence, the sublime Teaching of the Buddha as the beacon of hope and salvation. In the words of the Preamble to the Constitution of the World Fellowship of Buddhists, the world could be saved by spreading Buddhism

and “by inspiring and influencing the peoples of the Earth and their Governments to lead the Buddhist way of life, which is for all ages and times so that there be peace and harmony amongst men and happiness for all beings.”

With this object in view the Parliament of the Union of Burma resolved —

“that not being satisfied with the measures usually undertaken hitherto by the peoples and governments of the world for the solution of the problems confronting mankind by promoting the material well-being of man in his present existence in the form of ameliorating his living conditions and standard of life and also being fully aware of the fact that such measures would result only in a partial solution of the problems, this Parliament declares its firm belief that it is necessary to devise and undertake such measures for the spiritual and moral well-being of man as would remove these problems and help man to overcome Greed (*Lobha*), Hatred (*Dasa*) and Delusion (*Moha*) which are at the root of all the violence, destruction and conflagration consuming the world.”

Amongst many measures adopted for the implementation of the above resolution Burma has, with the full cooperation of all the free Buddhist countries, convened on the Full Moon Day of May this year the Chaṭṭha Sangāyanā (The Sixth Great Buddhist Council), in which all the great scholars of the Buddhist world assembled in the majestic and awe-inspiring Mahā Pāsāṇa Guhā — the “Great Glorious Cave” — constructed for the purpose, to give mankind the combined benefits of their age-old wisdom and profound learning in the noble Doctrine of Deliverance. The Great Council will meet in five Sessions, the last Session terminating on the 2,500<sup>th</sup> Anniversary of the Mahāparinibbana of the

Buddha (i.e. the Full Moon Day of May 1956 C.E.). Over ten thousand Bhikkhus and laymen participated in the Opening Proceedings of the First Session, including heads of Sangha and Ministers, Special Envoys and Representatives of all the Sanghas and Buddhist communities, peoples and countries of Asia and of their Sangāyanā and Kings or Heads of State — with hundreds of thousands of people witnessing it from outside the Great Cave. This in itself is an event unprecedented in the history of Asia.

The Second Session of the Chaṭṭha Sangāyanā will commence on the 15th of November 1954 CE and will continue until the end of February 1955. The convening of the Third (Biennial) Conference of the World Fellowship of Buddhists in Burma harmonises so well with this programme that Burma most deeply appreciates the honour of being, and most warmly welcomes the opportunity to be, the Host Country for the coming Conference. In order to enable the Delegates attending the Conference to witness the Proceedings of the Sangāyanā in its Second Session, the Third World Fellowship of Buddhists

Conference has been fixed to take place on the 3rd day of December 1954.

It is intended that this historic gathering shall constitute an international assembly of Buddhist leaders and representatives of Buddhist organisations and communities dedicated to the noble task of revealing Buddhism to mankind and demonstrating the Buddhist way of life to our distracted and threatened world.

The Union of Burma Buddha Sāsana Council, as Organisation established by Act of Parliament for the propagation of the Buddha Sāsana and entrusted with the responsibility of holding the Sangāyanā, has the honour and pleasure, on behalf of the World Fellowship of Buddhists (Burma Centre), to invite you to attend or to send Representatives as Delegates to the Third World Fellowship of Buddhists Conference to be held at Rangoon on the 3rd day of December 1954.

*Ciram Titthatu Saddhammo.*

Mettacittena,

U CHAN HTOON,

*Honorary Secretary.*

## **THE SANGAYANA**

### **Rates of Annual Subscription (Including Postage)**

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# THE WORLD FELLOWSHIP OF BUDDHISTS

## THIRD CONFERENCE

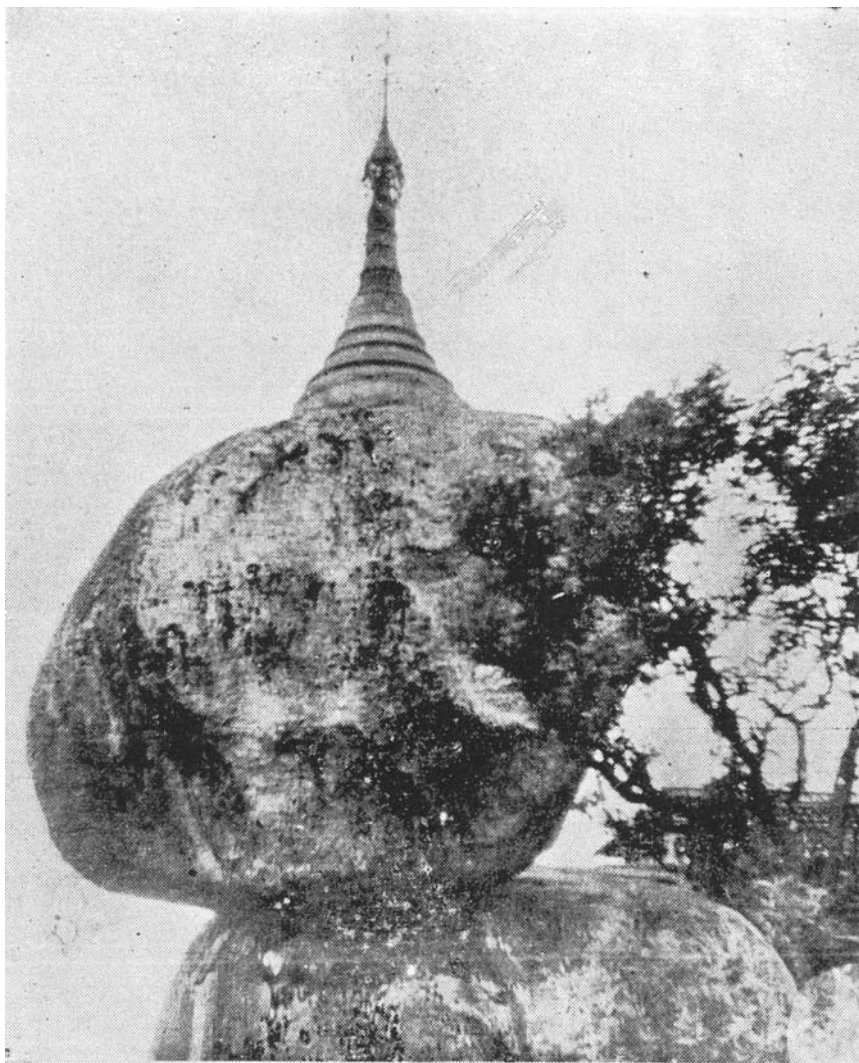
### GENERAL PROGRAMME

Friday, 3rd December 1954	... Opening Proceedings in Mahā Pāsāṇa Guhā — The Great Cave.
Saturday, 4th December 1954	... Conference (Apara Goyāṇa Hostel).
Sunday, 5th December 1954	... Conference (Apara Goyāṇa Hostel).
Monday, 6th December 1954	... To attend the proceedings (Second Session) of the Chaṭṭha Sangāyanā — Sixth Great Buddhist Council.

### VISIT TO PLACES OF HISTORIC AND BUDDHIST INTEREST

Tuesday, 7th December 1954	... Departure for Mandalay (the last capital of the Burmese Kings) by special train.
Wednesday, 8th December 1954	... Mandalay.
Thursday, 9th December 1954	... Mandalay and Amarapura (an ancient capital).
Friday, 10th December 1954	... Visit to Sagaing (famous centre for Vipassanā.-Meditation) by bus.
Saturday, 11th December 1954	... By special train to Myingyan.
Sunday, 12th December 1954	... By special steamer down the Irrawaddy to Pagan (ancient centre — 11th to 14th Century C.E. — for spread of Theravāda Buddhism in South East Asia, ancient capital of the dynasty of Great Temple Builders).
Monday, 13th December 1954	... By special steamer to Myingyan — noted for forest retreats for Vipassanā.
Tuesday, 14th December 1954	... Return to Rangoon by special train.
Wednesday, 15th December 1954	... To break off journey at Pegu (an ancient city “Hamsāvati” capital of Rāmaññadesa — Mon country) and by bus to Rangoon.
Thursday, 16th December 1954	... Rangoon.
Friday, 17th December 1954	... Departure for respective countries.

*(This programme is subject to alteration)*



The Kyaik-ti-yoe Pagoda, Thaton District, Lower Burma

# SHRINES OF BURMA No. 8

## THE KYAIKTIYOE PAGODA

U OHN GHINE

Overhanging a sheer abyss; with far, far below the painted patchwork-quilt scenery such as one sees from an aeroplane, stands the Kyaiktiyoe Pagoda.

But “stands” is hardly the word for, built on a huge boulder delicately, and seemingly precariously balanced, the weighty mass can be set swaying and teetering over the gulf by the pressure against its great bulk of a man’s shoulder.

The old tradition is that many centuries ago a hermit of high renown had carefully preserved a Buddha relic, which he kept for safety in the knot of his long hair. In his eightieth year he was visited by the king who persuaded him that as he was now old and near death, he should transfer the relic to the king for preservation in a safer place.

The hermit agreed but demanded the safest possible place which he explained was in a rock much the same shape as his own head and which was perched on the edge of a sheer precipice. The relic was accordingly enshrined in a hole bored in the boulder at about the spot representing the hermit’s top-knot, and above this was built a small pagoda, later enlarged to its present height of 18 feet. The balancing boulder on which it stands is itself approximately 24 feet high. The pagoda was called “kyaik-isi-yoe” or “kyaik-ithi-yoe” from the Mon language of that time and place in which “Kyaik” is “pagoda” “isi” or “ithi” a hermit and “yoe” to carry; as the huge rock was reputed actually to have been perched on its lofty eminence by the supramundane power of the hermit. The name has shortened through the ages to its present form of “Kyaiktiyoe”.

Kyaikto Railway station, about 12 miles from the foot of the high hill on which is the boulder atop a rocky outcrop, is just under 100 miles North East of Rangoon, and to climb the hill, about seven miles by the winding but still steep and rough track, is quite a task in itself, but there is a piquant charm to the path with its gurgling mountain streams and jungle scenery. The top of the with monasteries and hill is crowned rest-houses.

The Pagoda is reputed to have been there for more than two thousand years and certainly it dates back to very early times, and during that period there have been more than one earthquake including that which in 1930 truncated the huge Shway Mawdaw Pagoda at Pegu just 50 miles away and which leveled Pegu town and shook the whole district. One can imagine how the Kyaiktiyoe Pagoda was set spinning and gyrating and in the earthquake. I thought of the huge boulder and couldn’t help wondering whether it would be displaced. But after the earthquake its golden beacon still shone to remind men even in that remote spot, that the Truth taught by the Omniscient Buddha still shines in a shattered and shattering world, and that no physical, mental or moral earthquakes, nothing materialistic, can displace that Truth.

When I visited Kyaiktiyoe they were regilding and a rough ladder of bamboo joined with ropes stood against the boulder and I was invited to go up. I did so and with some great degree of trepidation, for I had ever been afraid of heights, followed my guide as he walked round the narrow platform.

Previously I had seen them pass a rope under the boulder and throw copper coins into the abyss through the interstices as the rope worked its way from one side of the rock to the other and was pondering on this marvel when our weight caused the whole mass to tilt. My guide told me that it was quite safe but I was already scuttling to safety in a not very dignified manner.

Afterwards an old monk quoted a verse from the Dhammapada:

Bahurṃ ve saraṇaṃ yanti  
Pabbatāni vanāni ca  
ārāma rukkhā cetyāni  
manussā bhayatajjittā.  
Netam kho saraṇaṃ khemaṃ,  
netam saraṇaṃ uttamaṃ,  
netam saraṇaṃ āgama  
sabbadukkhā pamuccati.

To many a refuge do men go, —  
to hills and woods,

To gardens, trees, and shrines,  
when gripped by fear.

But, such is no refuge secure, such  
is no refuge supreme;

Resorting to such a refuge one is  
not released from all sorrow.

and then, quite kindly, asked me:  
“And what, in any case, were you  
trying to save?”

Of course Kyaiktiyoe is a natural phenomenon and is quite explicable by those who are able to explain everything, but still it is a wonder that no photograph can show properly. Before the war it was a place visited by many thousands of pilgrims annually. After the war the rough surrounding terrain was not safe for pilgrims but now that that district with others is settling down and beginning to take advantage of peace and good government, Kyaiktiyoe should be a lodestone to attract all the world.

## THE GOLDEN LOTUS

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## WHEN MORNING COMES

When morning comes and the dead city wakes  
(dawn like a harrow ploughing the dead sky  
into reluctant life), the sleeper takes  
leave of his brief oblivion, becomes 'I'  
again, heaves up his load of cares, mistakes,  
and out of an unknown tomorrow makes  
another yesterday. And if he die,  
today or any day, will he remember  
wrongs he carried across the gulf of sleep,  
or take another burden, another leap  
into the dark, or quench the glowing ember  
that burns from life to life?

Dawn's harrows creep  
through the dead sky; April becomes December,  
but every day the sower wakes to reap.

**Francis Story**



# SANGĀYANĀS AND SĀSANA

BY

Dr. U Lin, Agga Mahā Paṇḍita, D. Litt.

(Translated by U Hla Maung, B. A.)

“Katame dve dunnikkhittam ca padabyañjanam attho ca dunnito dunnikkhitassa bhikkhave padabyañjanassa attho pi dunnayo hoti”. “What two? The wrong expression of the letter and wrong interpretation of the meaning of it. For if the letter be wrongly expressed, the interpretation of the meaning is also wrong. These two things conduce to the confusion and disappearance of the true Dhamma

Anguttara-Nikāya — The Book of the Twos — II.

Adhikaraṇa-vagga — Sutta No. 10.

“Katame cattāro idha bhikkhave bhikkhū duggahitam sattantam pariāpuṇanti dunnikkhitehi padabyañjanehi dunnikkhitassa bhikkhave padabyañjanassa attho pi dunnayo hoti.”

“What four? In this case, monks, the monks get by heart a text that is wrongly taken, with words and sense that are wrongly arranged. Now, monks, if words and sense are wrongly arranged, the meaning also is misleading. This is the first thing which conduces to the confusion, to the vanishing away of Saddhamma.”

Anguttara-Nikāya — The Book of Fours — XVI.

Indriya-vagga — Sutta No. 10.

“Katame pañca idha bhikkhave bhikkhū duggahitam suttantam pariāpuṇanti dunnikkhitehi padabyañjanehi dunnikkhitassa bhikkhave padabyañjanassa attho pi dunnayo hoti.”

“What five? Herein, monks, the monks master an ill-grasped saying, ill-arranged

as to word and letter; monks, when it is so ill-arranged, the meaning also is an ill deduction.”

Anguttara-Nikāya — The Book of the Fives — XVI.

Saddhamma-vagga — Sutta No. 6.

From the above Declarations of the Omniscient Buddha, it is clearly evident that the wrong expression of the text, or a text that is taken with words and sense that are wrongly arranged, is one of the causes conducive to the disappearance of the Buddha-Dhamma.

Owing to such vivid Declarations of the Supreme Buddha, the venerable Mahātheras of former times treated this matter of recension of the Text as most vital, and soon after the Mahāparinibbāna of the Omniscient Buddha, convened the First Sangāyanā (Great Buddhist Council) during the reign of King Ajātasattu at Rājagaha; the Second during the reign of King Kālāsoka at Vesālī; and the Third during the time of Emperor āsoka at Pāṭtaliputta (present Patna) respectively. Here “Sangāyanā” means “to compare the Texts with one another and recite the same together”. The 500 Tipiṭaka-Reciters Arahants of the First Sangāyanā, the 700 Tipiṭaka-Reciters Arahants of the Second Sangāyanā, and the 1000 Tipiṭaka-Reciters Arahants of the Third Sangāyanā respectively, rehearsed the Canon in order to verify if there were any error in the classification and arrangement of all the Teachings of the Buddha. When, by so doing, they found that everything was correct, they were satisfied by saying to themselves, “The Learning of the wording of the Doctrine is free from the causes that

lead to the disappearance of the Buddha-Dhamma, and it is shining brightly.”

Later, during the reign of King Vuttagāmaṇi of Ceylon, although there were many Arahants, the number of Tipiṭaka-Reciters became less and the venerable Mahātheras having considered, “If, in future people cannot carry the Tipiṭaka by heart, there will be errors and omissions in the Text”, rehearsed the Canon on the line and procedure adopted at the first Three Sangāyanās, and at the same time reduced the Text to writing on palm leaves. In doing so, as the recording of the Text on the palm leaves was more conspicuous than the Recital of the Text, that Great Council was called by the dual name of “Potthakārulha Catuttha Sangāyanā.”

If one compares the conditions prevailing at the time of the Fourth Great Council with those prevailing at the times of the three previous Councils, one feels a little regretful, because in the case of those three Great Councils, the participating Arahants could themselves recite the Text without a flaw and knew for certain their correctness, whereas in the case of the Fourth Great Council the participating Mahātheras, having had to consider that posterity would find it difficult to commit the Text to memory, had to reduce all the Teachings of the Buddha to writing. But there is one consolation if one compares the conditions prevailing at the time of holding the Fourth Great Council with those prevailing at later periods. That is because the Tipiṭaka has been recorded on palm leaves at the Fourth Great Council, so nowadays we can find the Tipiṭaka in its purity still available, although it is very hard for the people to carry the Text by heart.

Next, during the time of King Mindon at Mandalay, while reflecting on how to promote the Buddha Sāsana, the King considered: “After the Reciter-Mahātheras

had rehearsed the Canon during the reign of King Ajātasattu and such a Rehearsal had been held again, in the case of the Ceylon Council; unlike the three previous ones and as unique from them all the Teachings of the Buddha were reduced to writing on palm leaves in order that the doctrine might endure long and the Sāsana prosper. But as palm leaves are not very durable, the Tipiṭaka, if recorded on marble slabs will last longer than those written on palm leaves. Therefore, it would be fit and proper if I were to become a Sangāyanā Dāyakā and cause the Tipiṭaka to be inscribed on marble slabs so as to stand unique from the previous four Sangāyanās, just as the Fourth Great Council stood unique from the three Councils previous to that in having the Text recorded on palm leaves.”

Thus contemplating, the king invited the Sangharājā and all learned Mahātheras residing in his realm and requested them to convene a Sangāyanā. Accordingly, they convened the Fifth Great Council where they recited the whole of the Tipiṭaka and in addition, inscribed the Scriptures on marble slabs, so that that edition might be the best and the most correct. Therefore, that Fifth Sangāyanā was called “selakkhararuḷha” (recorded on stone). These Inscriptions are now known as the “Mandalay Inscriptions”, which are confidently relied on by the Sangha and the people of Burma. When the Union of Burma came into existence, the Prime Minister and the Government of the Union of Burma considered: “As we Burmans never have any mind to eulogise ourselves or to degrade others by thinking that in matters relating to the expression of words and letters in the Text, ours excel all others, it will be all the better if we consult with the other Theravādin Buddhist countries of the world and hold a Sangāyanā for the following reasons

- (i) that the Mandalay Inscriptions offered by King Mindon were

edited by the learned of Burma only, and without the co-operation and collaboration of the other Buddhist countries of the world; and

- (ii) that during our time we have international relations.’’

With this firm belief they established the Union Buddha Sāsana Council. This Council appointed various Committees and Sub-committees under it and has zealously carried out Buddhist works, and having invited leading Bhikkhus and lay devotees from the Theravādin countries held the Opening Ceremony of the Chaṭṭha Sangāyanā. In the Fifth Great Council, the Tipiṭaka was recorded on marble slabs; but now the Text has to be printed on the most durable papers in such a way that there is no printing error, it may be questioned that paper is not so durable as marble. But as the literature of foreign countries is extant through a series of reprints, so the present edition of the Tipiṭaka now under print can be retained for a very long time through a series of reprints.

Thus, in making preparations for the holding of the Chaṭṭha Sangāyanā the Union Buddha Sāsana Council has incurred an immense expenditure in constructing a magnificent Sacred Cave with hostels to accommodate the bhikkhus and guests. But in connection with the offering of gift (*dāna*) to the Triple Gem, on no account is it proper for one to say that the gift is too much, or criticize the gift.

It is clearly mentioned in the Canon that, during the life-time of the Buddha, Anāthapiṇḍika the wealthy devotee of Sāvatti, built the Jetavana monastery at a cost of 54 crores of silver coins and offered it to the Buddha for his occasional use. For the occasional use by the Buddha, Anāthapiṇḍika alone spent 54 crores of silver. Now, the total expenditure already met by the Union Buddha Sāsana Council

in connection with the preparations for the holding of the Chaṭṭha Sangāyanā has not reached 54 crores of kyats.

In the Buddhavamsa also, we read that the Buddha declared: “During the time of Sujātā the Buddha, the embryo Buddha became a Universal Monarch. When he heard the Discourse delivered by Buddha Sujātā, he had a great saddhā (faith) in Him and offered Him the seven kinds of jewels, deserved only by a Universal Monarch, and also the four islands he ruled over. Then, the embryo Buddha renounced the world and led an ascetic life”. So, less generous people should not maliciously criticise the meritorious deeds performed by more generous people.

Another instance. When Kassapa the Buddha took his Mahāparinibbāna, the people planned to construct a cetiya (pagoda) and to enshrine in it Kassapa Buddha’s Relics which formed a single group. As only one pagoda was to be constructed in the whole of the Jambūdīpa Island, some said that the height of the pagoda would be 7 yojanas. Others said that 7 yojanas was very high, and it should be 6 yojanas. Of the rest some mentioned 5 yojanas, some 4 yojanas, some 3 yojanas and some 2 yojanas. While they were thus disputing, the chief engineer came and said, “Friends, it will be sufficient if the pagoda be 1 yojana in height and 1 yojana in circumference, so that in future it will be convenient for the people to clean and maintain it.” Having so decided he caused the pagoda to be constructed in that proportion. Here, as the chief engineer had constructed the pagoda after saying, “This much and in a lesser measurement” which words should not have been used in connection with the building of pagodas, in his future existence his height was always below the average and he became a dwarf.

During the time of Gotama the Buddha he became Arahant Baddiya. Although he

was also called Lakunṭaka Baddiya for being a dwarf, the Buddha conferred on him the title, “He is the best of the lot in the matter of voice”.

It should be borne in mind that even a person who might later become an Arahant could not escape the state of being dwarfish even in his last existence where he attained his Parinibbāna, because, in the case of constructing the pagoda in which the Relics of Buddha Kassapa were enshrined, he had decided with a good heart in favour of a lesser measurement by saying that it would be sufficient to keep the circumference and the height of the pagoda 1 yojana each way, not because he had no saddhā in the Buddha, but if the pagoda were too big and high, it would be hard for the people to clean and maintain it. It should be clearly noted that people who have no original wholesome cetanā (volition) as Lakunṭaka Baddiya speak and act stingily, not to say of being reborn in the human world, they will surely suffer in the 4 Lower Worlds.

Reconstruction of ruined religious objects such as the Shway Mawdaw at Pegu, the Kalayāṇī Sīmā and the Botataung Pagoda undertaken by the Union Buddha Sāsana Council in addition to its holding the Chaṭṭha Sangāyanā, is, as mentioned above, in conformity with the following:

“Just after the Mahā-parinibbāna of the Omniscient Buddha, the venerable Mahātheras assembled and following the Buddha’s Declaration: ‘Monks, it is excellent to repair the old things (pertaining to the Triple Gem)’, they repaired the ruined monasteries for one clear month before they convened the First Great Buddhist Council”.

These works appear distinctly in the Pārājika-Aṭṭhakathā. Had there been ruined pagodas in those days, those Arahants would have undoubtedly repaired them also. As there were no such pagodas

they repaired the ruined and dilapidated monasteries.

Now, there being plenty of ruined and decayed pagodas in Burma, when the Union Buddha Sāsana Council are making repairs to the important ones according to their capacity, they are simply doing these meritorious deeds in accordance with the Word of the Buddha. In future too, there is no doubt that they will repair pagodas according to their capability, whenever chance prevails and opportunity occurs. As regards the building of the new pagodas as the Kaba-Aye (World Peace) Pagoda, they only followed the examples shown by such devout kings as Emperor Āsoka and King Vaṭṭagāmini in constructing new pagodas, and there is no room for criticism. Again, in the matter of propagating the Buddha Dhamma, it plainly appears in the Scriptures that Arahant Moggali-putta Tissa (who was supported by Emperor āsoka with the four requisites) first convened the Third Great Council and then deputed Buddhist Missionaries to nine different places. In consonance with the Scriptural statement, the Union Buddha Sāsana Council is striving to send Buddhist Missionaries to foreign countries after the holding of the Sixth Great Buddhist Council. During the time of Emperor Āsoka, the venerable Mahātheras were not only well versed in Pāli, but were also trained in various foreign languages. So when the Venerable Mahāthera Moggali-putta Tissa intended to depute the Buddhist Missionaries to nine different regions, he selected the Arahants who were acquainted with the language spoken in the region to which each group was to be sent and sent them to that particular region accordingly. As the Arahants so deputed were familiar with the language of the region, they found no difficulty in propagating the Buddha-Dhamma there.

Nowadays, during the time of the Government of the Union of Burma, although there are many persons who are

well versed in the Scriptures and who have passed the Dhammācariya (Lecturership in Pāli) Examinations, as they are not familiar with foreign tongues, they find difficulty in propagating the Buddha-Dhamma abroad. Such being the case, the Dhammadūta College near the Chaṭṭha Sangāyanā Mahā Pāsāṇa Guhā (the Great Cave) has been established under the patronage of the Union Buddha Sāsana Council and the enthusiastic Bhikkhus are being trained in various foreign languages.

After being trained they are to go to the countries where the language spoken is familiar to them and to propagate the Buddha-Dhamma there. As regards the words “Propagating the Buddha-Dhamma,” it was not that Emperor Āsoka

gave a lot of money to the Arahants and requested them to go to nine different places and distribute the money to the people there. “Money” and “Sāsana” are two entirely different words. In fact, it was for each group of Arahants to go abroad and propagate the Teachings of the Buddha. According to this method, if the Union Buddha Sāsana Council or any other association desires to propagate Buddhism abroad, they ought to propagate the Buddha-Dhamma, so that it may take root there.

It should be clearly borne in mind that if people were simply sending money to foreign countries instead of propagating the Teaching of the Buddha (Sāsana), they would be adopting a procedure quite different from that adopted by such devout kings of olden days as Emperor Āsoka.

*Sabbe Satta Sukhita Hontu*

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## THE WHEEL OF LIFE

All beings in the Thirty-one Abodes  
who, being ignorant of life's true nature —  
its transience, its pain, its lack of Self —  
create from deeds their own propensities,  
forge links of consciousness that rise and pass  
from moment to fresh moment; and they traverse  
these cycles of becoming we call life,  
each born anew from a dead ancestry.  
not that, yet not another" — causal heirs  
of what has gone before. This only they —  
a false, deceptive self, a conjuror's trick,  
— all done by mirrors, you might say — that give  
in the clear void illusions of reality ...

And so, as in this momentary life  
apparent continuity is found,  
at death, from the accumulated force  
of the last moment's consciousness,  
arise another mind and body, another cycle  
of mental and material aggregates;  
and out of these, six doors of sense-perception,  
the eye, ear, nose, tongue, body, and the mind,  
that like a brooding miser gathers store  
of all the others bring. For each receives  
from its contact with the external world  
sensations pleasant or unpleasant, by  
its nature predetermined; some there are,  
indifferent or neutral, but the most  
seem to be pleasing — offer present hope  
of further sensual or mental joys  
awaiting us; and out of these is born  
craving. And this with ignorance conjoined  
blinds us to suffering, so we do not dwell  
upon the pain, frustration, the many ills  
that flesh is heir to — do not realise  
that the joy grasped so fiercely must elude  
our clutch, must vanish like a wraith, be killed  
by time that kills all things yet re-creates  
the eternal bondage we so gladly seek....

And craving becomes grasping, the direful habit  
that casts the mould of being, that brings forth  
again five aggregates of mind and body.  
All states are formed by mind, by conscious will —  
the assembled force of what we most desire  
shaping the pattern of what we shall become.  
So from this craving the subconscious stream  
of being emanates, that dark and hidden  
river, the life-continuum that threads  
its tortuous way beneath the surface fair,  
and thrusts forever forth from life to life.

And so the ever-new arising brings  
from moment to new moment, endlessly,  
birth and old age and death, and birth again,  
with sorrow, lamentation and despair;  
the revolutions of a twelve-spoked wheel  
that turns in time, propelled by this machine  
of ignorance and craving.

But destroy  
these great twin-dynamos of life, and then  
the pitiless machine is brought to rest,  
illusion is destroyed, scattered the dream —  
all its minute relationships, the twelve  
supporting factors swiftly brought to naught,  
the process is arrested. He who thus  
has willed his own release, sees without craving,  
hears without craving; he inhales a flower's  
seductive perfume and the stench of death  
with an equal indifference; he tastes  
all flavours without preference, he feels  
the touch of silken flesh or galling fetter  
without discrimination, and his mind  
dwells not on objects of the realms of being  
but ever on the sole and lasting bliss.

Thus in this very life he sees and knows  
the end of suffering — has no rebirth  
as man, as god, as animal or fiend.  
Here on this earth he finds the Great Release,  
and when his final course is ended,  
goes out of conditioned being into Peace.

(This metrical exposition of the Law of Dependent Origination is contributed by the Burma Buddhist World-Mission.)

# FROM SORROW TO PERFECT HAPPINESS IN TERMS OF UPANISSAYA PACCAYA

By H. D. KULARATNE, CEYLON

When Upatissa, who later became the Venerable Sariputta the Chief Disciple of the Buddha, asked the Venerable Assaji what the Doctrine of the Enlightened One was, he summarised it in this stanza: —

Ye Dhamma hetuppabbavā, tesam  
hetum Tathāgato āha

Tesam ca ye Nirodho, evan vādi Mahā  
Samaṇo.

“Whatsoever things proceed from a cause, the Tathāgata has declared the cause thereof. He has explained their cessation also. This is the Doctrine of the Supreme Sage”. The Buddha Dhamma is also called Hetuphala Dhamma or the teaching of the Law of Cause and Effect. The Buddhist Doctrine has justly and rightly earned this name because the Buddha described and explained the first and second Noble Truths of Sorrow and the cause of Sorrow in terms of a Causal Formula, well known to every student of Buddhism as the Paṭicca Samuppāda or the Law of Dependent Origination. It has twelve links beginning with Avijjā; Paccayā, Saṅkhārā (because of Ignorance; Volitional Activities) and ending with Jāti paccayā Jarā maraṇam Soka parideva etc. (because of Birth; Decay, Death, Sorrow, Lamentation etc). Explanations and expositions and commentaries on this subject are numerous and are fairly well known and the Sutta Piṭaka and the Abhidhamma Piṭaka have many references and passages dealing with the subject, but it is still not generally known that the Buddha expounded the third and fourth Noble Truths of the Cessation of Sorrow and the Path to the Cessation of Sorrow also in a causal formula to be found in the third Sutta in Dasabala Vagga of Nidāna Vagga in Samyutta Nikāya or Sangiya. This new formula is as follows: —

Dhukkūpanisā Saddhā, Saddhūpanisā Pāmojjam Pāmojjupanisā Pīti, Pītupanisā Passaddhi, Passaddhupanisā Sukham, Sukhū-panisā Samadhi, Samadhū-panisā Yatha bhūta ñānadassanam, Yathā-bhūta ñāna-dassanū-panisā Nibbidā, Nibbidū-panisā virāgo, Virāgū-panisā Vimutti, Vimuttū-panisā Khaya-ñānam. This is the full text in the Pāli editions in Ceylon, but I am informed that the Burmese edition has a further link viz: Khaye aññānupanisa āsavakkhayam.

It will be noticed that in the Paṭicca Samuppāda formula Hetu Paccaya or root condition is used whereas in this Formula Upanissaya Paccaya or decisive-support condition is used. In the Paṭṭhāṇa Pakāraṇa, last book of the Abbidhamma Piṭaka, 24 of these modes of Relations or conditions are enumerated and they are more comprehensive, profound and subtle than anything found anywhere in any philosophy on the subject. These two Hetu Paccaya and Upanissaya Paccaya are two of those 24 Relations. Upanissaya is translated as “Sufficing condition” both by Dr. C.I.A. de Silva in his “The Four Essential Doctrines of Buddhism” and by U Shwe Zan Aung B.A., in his “Compendium of Philosophy” Pt.S. edition.

As stated by the Ven’ble Nyanatiloka Mahā Thera in his guide through the Abhidhammapiṭaka, Paṭṭhāṇa Pakāraṇa “deals with the conditionality and dependent nature of all the manifold corporeal and mental phenomena of existence which in their combination are known by the conventional names of “I,” “Person” “World” etc., but which in the ultimate sense are only just these passing phenomena, nothing more. This gigantic and most important book of the



Abbidhamma Piṭaka has not yet been translated into English or any European language, but it has been ably translated into Sinhalese by the Ven'ble Rerukāne Chandawimala Mahā Thera of Ceylon. I do not know whether it has been translated into any other Asiatic language.

For the purpose of this essay, it is not necessary to deal with all these 24 paccaya or conditions, which it must be noted are not necessarily exclusive of one another. As regards Upanissaya Paccaya, the commentary says, *inter alia*, that, just as strong āyasa (depression) is called Upāyāsa (despair), so a strong Nissaya (support) is called Upanissaya (decisive support). Upanissaya designates a powerful means or inducement. Hence the Decisive support condition is to be considered as a phenomenon aiding as a powerful inducement.

It is not possible in the course of a short article to expound this Upanissaya formula even in a fairly comprehensive way. In the circumstances, perhaps the most advisable step will be to set out in brief the essence of the explanations as given in the Pāli Commentary, which as far as I am aware, has not yet been translated into any language.

(a) *Dukkupanisā Saddhā*. When a person is convinced or realises that life is sorrow (dukkha) evanescent and impermanent, he seeks a remedy. He goes to various physicians, the religious teachers, in search of a cure. He finds no satisfactory cure till he goes to the Buddha and His Doctrine. He tries it and finds it satisfactory and then Saddhā — rational faith or confidence is born.

(b) *Saddhupanisā Pamojjam*. As a result of this confidence in the Buddha and His Dhamma, this person renounces the pleasures of senses and either as a layman or as a Bhikkhu he practices meditation which produces Pamojjan satisfaction or mild joy.

(c) *Pamojjupanisā Pīti*. When his meditation is continued this mild joy becomes a great joy — a rapture. In the first Jhāna, Pīti is born along with Vitakka, Vicāra, Sukha and Ekaggatā.

(d) *Pītupanisā Passadhi*. In association with rapture serenity comes to be.

(e) *Passadhupanisā Sukham*. Then arises Happiness.

(f) *Sukhupanisā Samādhi*. Then arises concentration, which may also be termed Ekaggatā.

To understand (c) (d) (e) and (f) one must understand and practise Jhāna — a state of supernormal consciousness or mental absorption.

As Buddhist literature on this subject is not easily available to many English speaking Buddhists, I take this opportunity of quoting fully what is stated in the Buddhist Dictionary on this subject by the Ven'ble Nyanatiloka, Mahā Nāyaka Thero.

Jhāna Trance (mental absorption) in its widest sense, is any even momentary or weak absorption of mind due to its being directed to one single mental or physical object. In the special sense it denotes the 4 trances of the Fine-material sphere (rūpa-jjhāna or rūpavacara-jjhāna) which are conditioned through the full or Attainment or Ecstatic concentration and through the complete absence of the 5 fold sense activity and the 5 mental Hindrances (nivarana). Often also the 4 Immaterial spheres (arūpa-yatana) are called the Trances of the Immaterial sphere (arūpa-jjhāna or arūpā-vacara-jjhāna). The stereotyped text often met with in the Suttas runs as follows:

“Detached from sensual objects, 0 Monks, detached from unwholesome states of mind, the monk enters into the first trance, which is accompanied by Thought-Conception (vitakka) and discursive Thinking (vicāra) is born of Detachment (Concentration: samādhi) and filled with Rapture (pin) and joy (Sukha).

“After the subsiding of thought-conception and discursive thinking and by gaining inner tranquility and oneness of mind he enters into a state free from thought-conception and discursive thinking, the second trance, which is born of Concentration (samādhi) and filled with Rapture (Pīti) and Joy (Sukha).

After the fading away of rapture, he dwells in equanimity, attentive, clearly conscious and he experiences in his person that feeling of which the noble Ones say “Happy lives the man of equanimity and attentive mind”. Thus he enters the 3rd trance.

After having given up pleasure and pain and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain into the 4th trance, which is purified by Equanimity (upekkhā) and attentiveness.

Through the total overcoming of the corporeality-perceptions, however, and through the vanishing of the reflex-perceptions and the non-attention to the multi-formity-perception, at the idea “Unbounded is space,” he reaches the Sphere of Unbounded Space (akāsañāncāyatana) and abides therein.

“By Corporeality-perceptions (rūpa-saññā) are meant the trances of the fine-material sphere as well as those objects themselves.

“By Reflex-perceptions (paṭigha-saññā) are meant those perceptions that have arisen due to the sense-organs (eye etc.) and the sense-objects (visible objects etc). They are a name for the perception of visible objects etc, as it is said (Jhāna-Vidhi.) “What are then the reflex-perceptions? They are the perceptions of visible objects, sounds etc. Surely, they do no longer exist even to one who has entered the 1st trance etc. for at such a time the Five-sense consciousness is no longer functioning. Nevertheless, this is to be understood as having been said in

praise of this immaterial trance, in order to incite the striving for it (Vis. X.I.)

“Multi-formity-perceptions (Nānatta: saññā) are called the perceptions that arise in multiform fields or the multiform perception” (ib). Hereby according to Vibh. X. I are meant the multiform perceptions outside the trances.

Through the total overcoming of the sphere of unbounded space and at the idea “Unbounded is consciousness” he reaches the Sphere of Unbounded Consciousness (viññānañcāyatana) and abides therein.

Through the total overcoming of the sphere of unbounded consciousness and at the idea nothing is there”, he reaches the Sphere of Nothingness (ākāñcāññāyatana) and abides therein.

Through the total overcoming of the sphere of nothingness he reaches the Sphere of Neither-Perception-Nor-Nonperception (neva-saññā-na-saññāyatana) and abides therein.

“Thus the 1st trance is free from 5 things and 5 things are present. Whenever namely, the monk enters the 1st trance, there have vanished (5 hindrances) Lust, Ill-will, Torpor and Languor, Restlessness and Mental Worry, Doubts; and there are present Thought Conception (vitakka) Discursive thinking (vicara) Rapture (pīti) Joy (sukha) Concentration; (samādhi.) In the 2nd trance there are present Rapture, Joy and Concentration; in the 3rd trance Joy and Concentration; in the 4th trance Equanimity (upekkha) and Concentration, —

The 4 Immaterial Spheres (arūpāyatana) properly speaking belong still to the 4th trance as they possess the 2 Jhāna-constituents of the 4th trance i.e. Equanimity and Concentration.

The 4th trance of the fine-material sphere forms the base or starting point (pāḍaka-jjhana) for the attaining of the Highest Spiritual Powers (Abbiñña.)”

(g) *Samadhupanissā Yathābhūta ñāna dassana*. This state of concentration leads

on to “Seeing things as they really are”. In very many discourses in the Nikāyas, the Buddha emphasises the importance of this step. If the yogavacara (the patient who is undergoing the treatment) thinks he is now perfectly happy and has been cured, he still remains in Samsara. He must at this stage realise that even this happiness which he has found in Jhāna is Anicca, Dukkha and Anattā *i.e.* transient, sorrow-stained and unsubstantial. Meditation on these lines is called Vipassanā or Vipassanā Bhāvana, which alone leads to Nibbāna. Most Buddhists are familiar with the Stanzas: Sabbe Saṅkhārā Anicāti, yadā paññāya passati, atha nibbindati Dukkhe, esa maggo visuddhiya, Sabbe Saṅkhārā Dukkhatī Sabbe Dhammā Anattāti.

“Here are some quotations from the Pāli Dictionary.

*Samatha Vipassanā*: Tranquility and Insight, are identical with Concentration and Wisdom and form the 2 branches of mental development (bhāvanā.)

“What now is the Power of Tranquility? It is the One-pointedness and Undistractedness of mind through freedom from desires ... through freedom from ill-will ... through the perception of light ... through undistractedness. ... through in and out breathing while contemplating the abandonment”.

“The power of Tranquility consists in the no more being perturbed in the 1st trance by the 5 hindrances (nivarana) in the 2nd trance by thought conception and discursive thinking ... in the sphere of neither perception-nor-nonperception by the perception of the sphere of nothingness that it is no more agitated and irritated through restlessness, defilements or the groups of existence”.

“What now is the Power of Insight?” It is the contemplation of impermanency (aniccanupassanā) of misery (dukkha) impersonality (anattā) of aversion

(nibbidā) detachment (virāga) extinction (nirodha) abandonment (paṭinissaya) with regard to corporeality feeling, perception, mental-formations and consciousness. That in contemplating the impermanency, one is no more agitated by the idea of grasping no more by ignorance and the therewith associated defilements and no more by the groups of existence — this is called the power of insight”.

“In order to develop Tranquility and Insight joined in pairs (samatha-vipassanā: yuga-naddha) one at first enters into the 1st trance. Then, after rising from it, one regards its contents (feeling, perception etc.) as impermanent, miserable etc., and thus one develops Insight. Thereupon one enters into the 2nd trance and after rising from it, one again considers the phenomena contained therein as impermanent etc. In this way one passes, in due order from one trance to the next until at last, during a moment of Insight, the Intuitive knowledge of the path (of Stream-Entrance etc.) flashes forth. As it is said (A. IX. 36):—

“There, 0 monks the monk enters into the 1st trance ... But what there is of corporeality (mental image, nimitta, kasina) of feeling, perception mental formations of consciousness: all these phenomena he regards as impermanent, miserable as a sickness, an ulcer, a thorn, an evil, an ailment, an enemy and oppressor, as empty and unsubstantial. And he turns his mind away from these phenomena and turns it towards the Deathlessness (Nibbāna). This is peace, this the Highest, namely the standstill of all Kamma formations, the abandoning of all substrata of existence, aversion, detachment, extinction, Nibbāna. In such state, he either attains the extinction of all biases; or on account of his mental desire and delight after overcoming the 5 lower fetters (samyojana,) he reappears in a higher sphere and without ever returning

from that world, he there reaches Nibbāna”.

(h) *Yatha-bhuta-ñāna-dassanapanisā nibbida*. When one sees “things as they really are” in terms of the above three characteristics, he is repelled and disgusted with life.

(i) *Nibbidupanisā Virāga*. This repulsion naturally leads to passionlessness.

(j) *Virāgupanisā Vimutti*<sup>2</sup> The passionless-ness is the fore-runner of emancipation.

(k) *Vimuttupanisā Khaye ñānam*<sup>3</sup>. Emancipation paves the way to the knowledge of the Extinction of the āsavas.

(l) *Khaye-ñānupanisā āsava-kkhaya*<sup>4</sup>. This knowledge naturally results in the destruction of the Intoxicants or Fluxes or Cankers, that is to say, in the Attainment of Nibbāna, which is paramam sukham — the Highest Happiness. The four āsavas are, Kāmāsava Sensuous bias, Bhavasava bias for existence Dhiṭṭāsava, bias of views and Avijjāsava bias of Ignorance. Mrs. Rhys Davids in her introduction to Samyutta Nikāya remarks that this is the only place in the Tipiṭaka “where this causal chain of joy and happiness is harnessed to the Scheme”. By scheme is here meant the Paṭicca Samuppada Doctrine. That may be so, but I came across the following passage at page 15 of “The Path of Purity” or Visuddhimagga Part I, Pt.S. translation by U Pe Maung

Tin, viz. “As has been said (Vinaya V. 164): Discipline is for the purpose of restraint, which is for the purpose of absence of remorse, which is for the purpose of gladness, which is for the purpose of rapture, which is for the purpose of repose, which is for the purpose of bliss, which is for the purpose of concentration, which is for the purpose of knowing and seeing the truth, which is for the purpose of disgust, which is for the purpose of dispassion, which is for the purpose of emancipation, which is for the purpose of knowing and seeing emancipation, which is for the purpose of birthless Parinibbāna”.

This passage from the Vinaya is almost identical with the Upanissaya Paccaya briefly described above.

Happiness can be classified as Vedayita Sukham, that is the happiness and pleasure experienced in the gratification of the senses and as Upasama Sukham which is the Peace and Happiness that come from the thorough annihilation of misery and sorrow. Nibbāna is an Upasama Sukha and it is described as Paramam Sukham — Highest Happiness.

I would earnestly appeal to Buddhist scholars and learned monks to enlighten the Buddhist public more on this important Doctrine by expounding it in their writings and discourses.

May all beings attain the Paramam Sukham of Nibbāna.

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<sup>2</sup> Here it means Magga (the Path of Stream-Entrance etc).

<sup>3</sup> Here it means Phala (Fruition).

<sup>4</sup> Here it means Paccavekkhana Ñāna (Retrospective Knowledge).



His Majesty Norodom Sihanouk Varman, King of Cambodia, one of the few Buddhist Rulers of the present-day, presenting Images of the Buddha which he brought from Cambodia, to the Shway Mawdaw Pagoda Trust at Pegu, during his recent royal visit to Burma

# GLOSSARY

FOR VOL.II — No. 4.

## A

**Abbiharati** Bring; offer ; fetch.

**Āsava** This word has been translated as “Poisons” “Banes”, “Biases”, “in-flows”, “cankers”, “intoxicants”, “Fluxes” and “Fluxions”. The latter are perhaps academically correct translations but “canker” (Childers) seems to give the more correct concept to the average Westerner, it is used figuratively in the sense of surrounding or bowing up to, much as in Western writings one finds the expression “a wave of sentiment” or “an upwelling of” The āsavas are: Kāmāsava, sensuous bias; Bhavāsava, bias for existence; Diṭṭhāsava, bias of views; Avijjāsava, bias of ignorance, and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the Bhavāsava Sutta of the Majjhima-nikāya..

**Āsavakkhaya ñāna** Knowledge of the Extinction of all Biases

## C

**Catuttha** Fourth.

## D

**Dukkhūpanissāsaddhā** Dukkha+upanissā+saddhā: Depending on Suffering, faith arises.

## L

**Lajjā** Shame, bashfulness, modesty: May be understood as a concept embracing all three.

**Lakunṭaka** A dwarf.

## N

**Nibbidā** Aversion, disgust with worldly life.

## P

**Pāmojja** Delight; joy; happiness, (often combined with pīti).

**Passadhi** Calmness; tranquillity.

## S

**Sampayuttā dhammā** Dhamma of association.

## U

**Upakārattha** Gain or profit by virtue of service or help.

## V

**Vimutti** Deliverance.

**Virāga** Detachment.

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