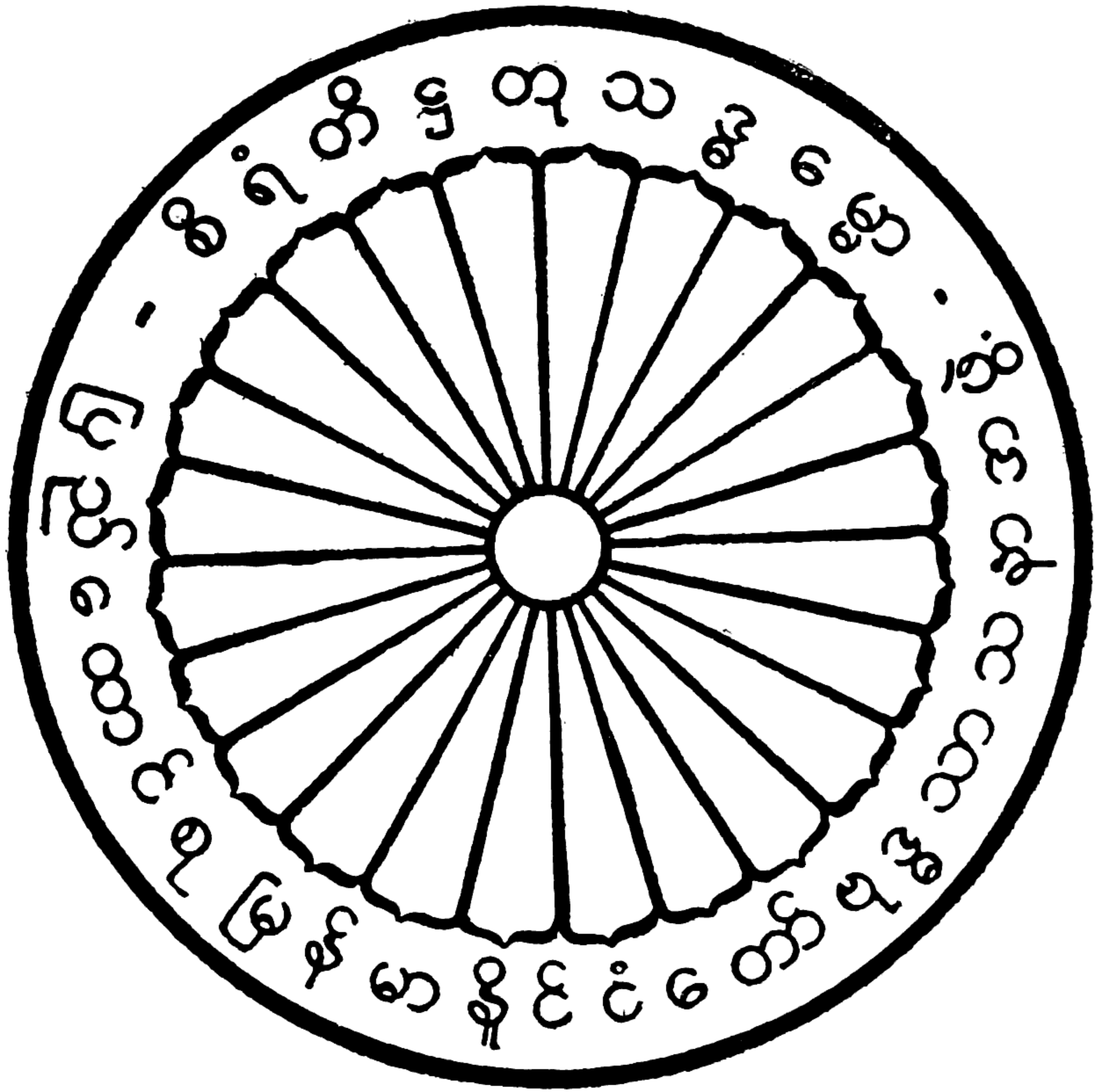


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The **LIGHT**
of the
DHAMMA

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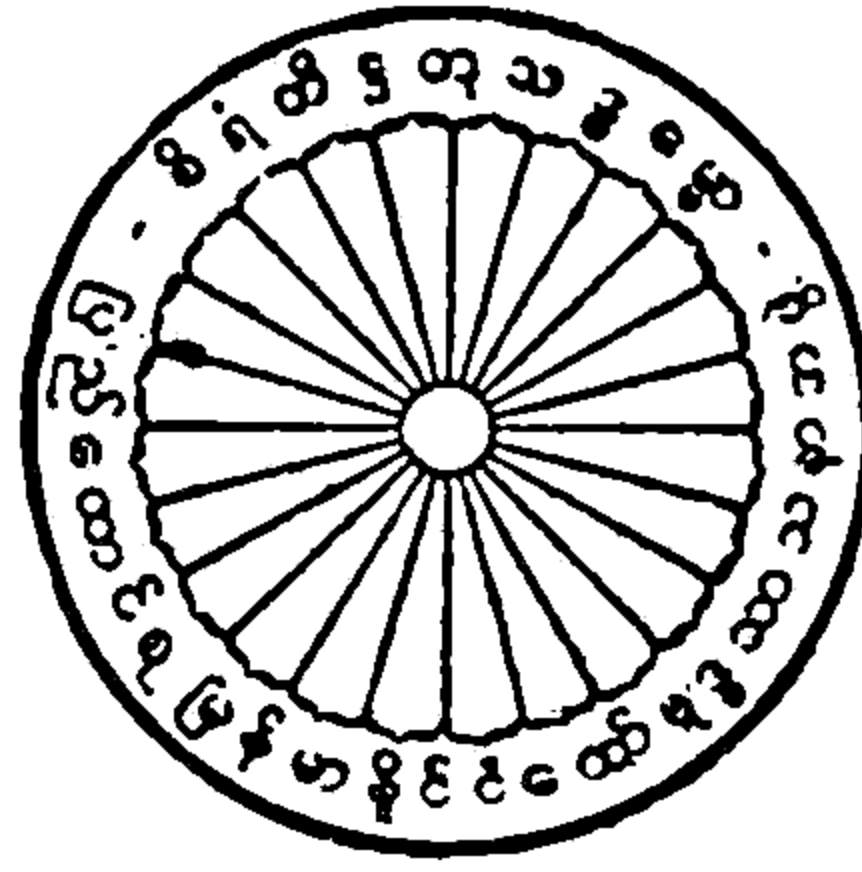
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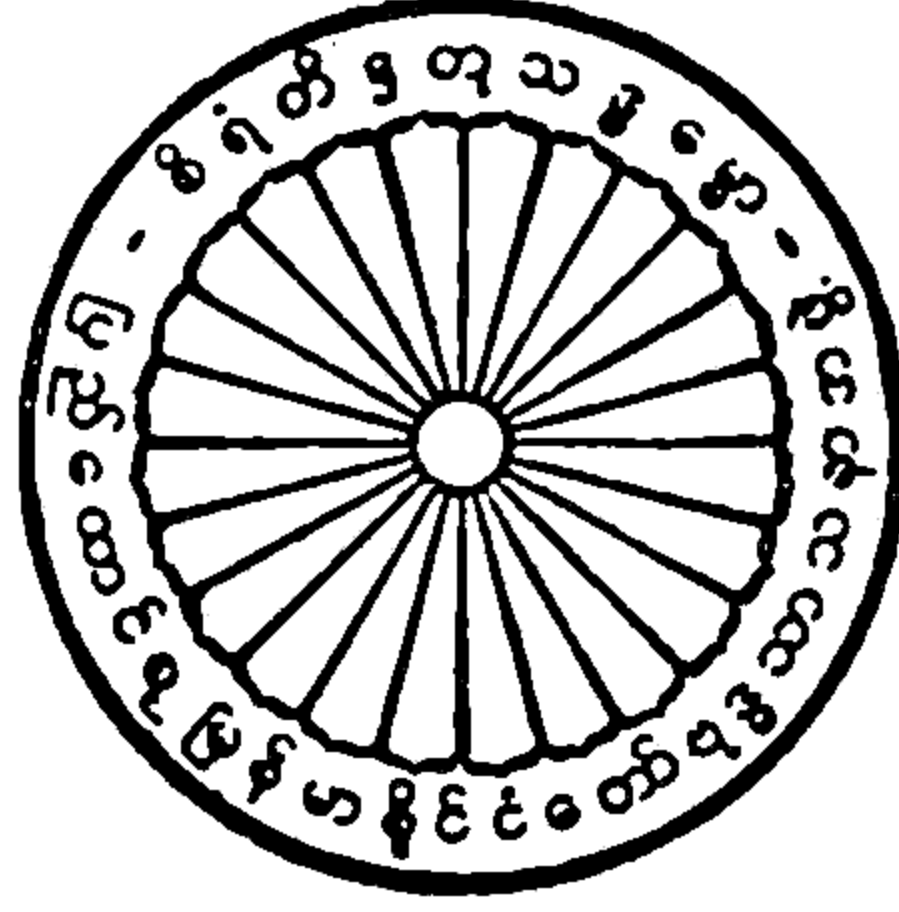
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THE LIGHT OF THE DHAMMA

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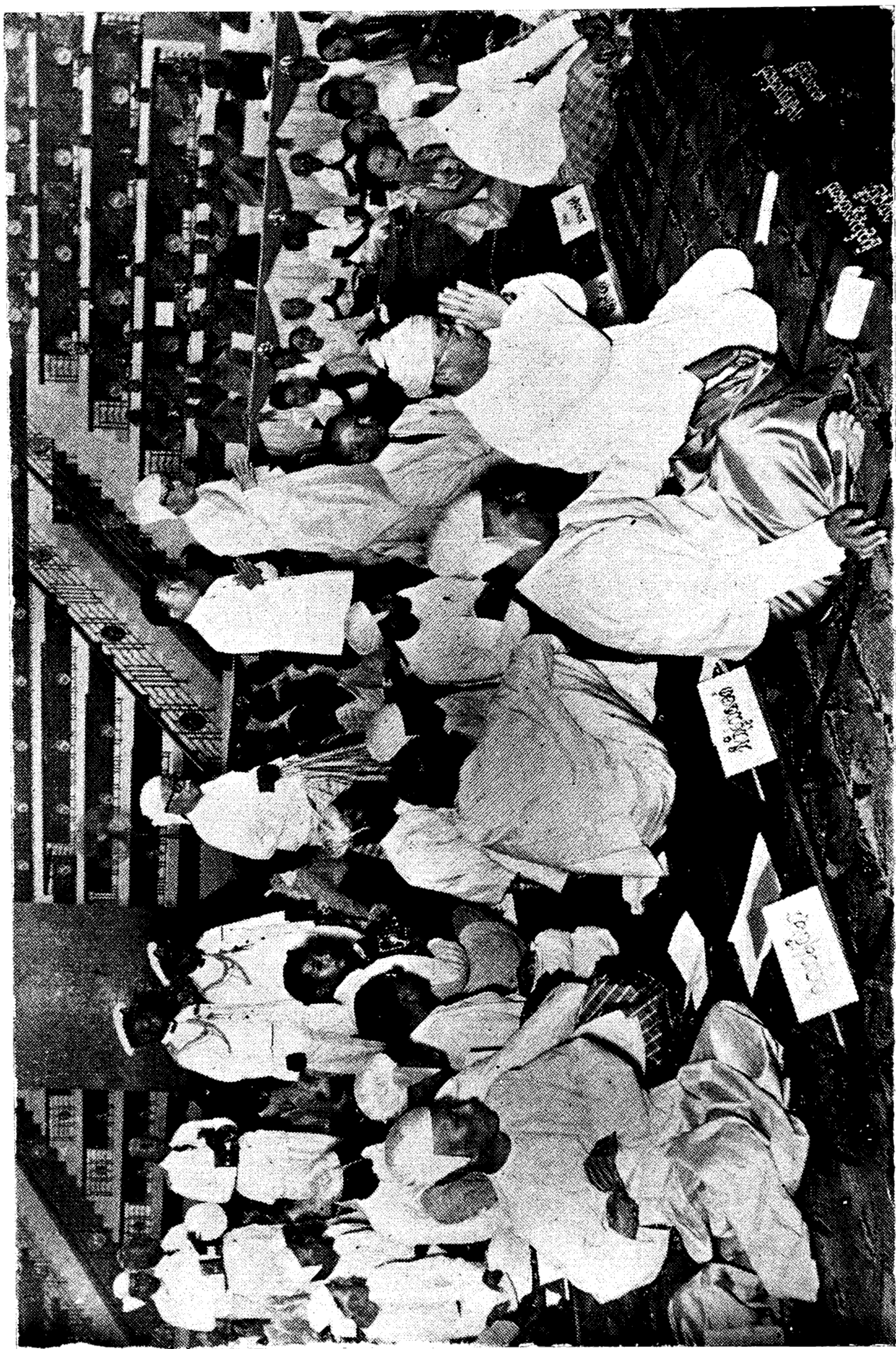
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THE EDITOR,
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H. E. *Agga Maha Thiri Thudhamma* Dr. Ba U, President of the Union of Burma, and His Majesty Norodom Sihanouk Varman, King of Cambodia, entering the Great Cave at the Opening Ceremony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

AVERSION TO NIBBANA

By

H. D. RATNATUNGA, Esq., J.P., U.M.,

CROWN PROCTOR, TANGALLA

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 worlding 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 focussed 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 *pañcakāmagunīkarāga*, the concept of *attā*, and the concept of *attaniya* stands aversion to Nibbāna. These three supporting points arise in the so-called being sojourning in Samsāra 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 twelvefold *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, *ajjhattikāyatana*, namely, eye, ear, nose, tongue, body and mind; the remaining six are external centres, *bāhirāyatana*, namely, form, sound, smell, taste, tangible things and concepts. The attachment between the internal *ajjhattikāyatana* and the external *bāhirāyatana* is grasping, the presence of which converts the groups, *pañcakkhandha*, into the grasping groups, *pañcaupādānakkhandha*. 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 fulfilment of wishes. Between pleasure and pain the ignorant worldling gets fatigued. “Chassu loko samuppano” (*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 for ever. In the ocean great waves reach the shore and cease but the ocean in which the waves occur go on for ever without any reduction. Even so though individual processes called the beings at appropriate periods, cease in Nibbāna, yet the Samsāra process goes on for ever 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) tridimensionally 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 *Mahābhūtas* are therefore not earth, water, fire, or air. The earth as a solid is a manifestation of the *Mahābhūta* with *Pathavi* mode in excess. Water as a liquid is a manifestation of the *Mahābhūta* with the *Āpo* mode in excess. Fire as heat is a manifestation of the *Mahābhūta* with the *Tejo* mode in excess. Air as a gas is a manifestation of the *Mahābhūta* with the *Vāyo* mode in excess. Earth, water, fire, air are all *bhūtarūpa*.

We cannot sense the *Mahābhūta*, 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 *Mahābhūta*, the first four of the Octad, are in flux with the last four of that Octad, we are able to sense the *Mahābhūta* as solids, liquids, fire, and air. This

flux of the first four with the last four of the Octad constitute the *Mahābhūta* 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 two-fold: (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 *upādārūpa*

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 *Suddhatṭhaka* 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 sixfold 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 *Jivhāviññāṇa*; 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 sixfold according as it refers itself to form, sound, smell, taste, contact and thing.

The fourth group is that of volition, *Saṅkhāra*. 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 upbuilds form in accordance with its formness; 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 *saṅkhata* into a re-conditioning *abhisaṅkharanaka*. These four groups *rūpa*, *vedanā*, *saññā*, *saṅkhāra* in the conscious flux of the being behave in the same ways as the four *Mahābhūta* (*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*, *vāyo*, *āpo*, *tejo*—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*, *Ghānaviññāṇa*, *Jivhāviññāṇa*, *Kāyaviññāṇa*, 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 triplcity is as old as and not older than its other two members. Each member of this triplcity 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 *Mahātittthāyatana Sutta*, *Tika Nipāta*, *Aṅguttara Nikāya*. “*Channam bhikhave dhātūnam upādāya gabbhassa avak-kantihoti, okkantiyā sati nāmarūpam.*” 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 beginningless-ness even at this very moment. On this arising the non-organic and the two organic fluxes take place. These go on for ever. 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 a 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* (slowness-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, *Pañcakāmagunīkarāga*, 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 *Sakkāya-ditṭhi* which is twentyfold. 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 belongings, *Attaniya*, to the *Vedanā* as the *Attā*. When *Saññā* is considered to be the *Attā*, soul, the remaining *Khandhas*—*Rūpa*, *Vedanā*, *Saññā*, *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 the *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 the *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 twentyfold *Sakkāyadiṭṭhi* and these twenty views arise on the urgings of *Taṇhā* (greed), or of *Māna* (conceit), or of *Diṭṭhi* (theory). When it arises on *Taṇhā* (greed), the worldling thinks “*Etammama*”, the *Attaniya* is mine. When it arises on *Māna*, the worldling thinks “*Eso hamasmi*,” I am this itself, the *Attā*. When it arises on theory (*Diṭṭhi*), the worldling thinks “*Eso me atta*,” this is my soul, *Atta*. In “*Etammama*,” 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 atta*,” the worldling takes up his stand on *Attaniya* belongings and points to *Attā* as belonging to the *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 preception, 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 *Viññāna* 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 *Saṅkāra* grasping group, the fourth of the *Pañcakkhandha* which arise on contact in the triple crossing, there arise *Kamma*, good as well as bad, *Kusala* as *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 twentyfold *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, *Sammādiṭṭhi*, 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 Micchādiṭṭhis* 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, *Pubbenivāsānussatiñāna*; 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 twentyfold 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*, *Diṭṭhāsava*, *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 *Viññāna*, 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 *Kasīna* (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 *Kasīna* 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 *Upādāna* (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 *Upādāna*; 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*, *Upādāna*, *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 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 views are.

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

- (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* Brahmalo-ka 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, *Pubban-takappika*. 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*, *Mānāmaññanā*, *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 (*Paṭisoṭagāmi*) of *Nek-khamma*, 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* *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 *Nissarana* (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 embracive.

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, *Asaññī*. Another eight state that the soul continues to live with something psychic which is neither perception nor yet non-perception *Nevasaññinā-saññī*. 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 for ever with perception;
- (2) That the soul is the mental image, *Paṭibhāga nimitta*, and continues to live for ever with perception;
- (3) That the soul is an admixture of the visual and the mental images *Uggaha* and *Paṭibhāga*, and continues to live for ever with perception;
- (4) That the soul is something which is neither material nor mental, neither *Uggaha* nor *Paṭibhāga*, and continues to live for ever with perception;

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

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, *Catutthatjhāna*, 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 focussing of *Viññāna*, 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 for ever after death without perception ;
- (4) That something which is neither *Rūpa* nor *Arūpa* as the soul continues to persist after death without perception for ever ;
- (5) That the soul is limited (individual) and continues to persist after death without perception for ever ;
- (6) That the soul is unlimited (universal) and continues to live after death for ever without perception ;
- (7) That the soul is something which is both limited and unlimited and continues to persist for ever after death without perception ;
- (8) That the soul is something which is neither individual nor universal and continues to persist after death for ever 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 Bhaddantācariya Buddhaghosa in the *Sumaṅgalavilāsinī* on *Brahmajāla Sutta* : “ *Ummattikāpacchissadisoti.* ” These views are due to inability to perceive the “ *Naca 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 *Rūpa* continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (2) That the soul as *Arūpa* continues to persist for ever 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 for ever after death with something which is neither perception nor yet non-perception ;
- (4) That the soul as neither-*Rūpa*-nor-*Arūpa* continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (5) That the soul as a limited (individual) thing continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (6) That the soul as an unlimited (universal) thing continues to persist for ever 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

for ever 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 for ever 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 *Kāmāvacaradevaloka* and ends in the *Rūpī* Brahmaloaka of subtle form ;
- (4) That the soul passes beyond *Rūpī* Brahmaloaka 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*, *Vīññānañcāyatana*, with perception of immensity of consciousness ;
- (6) That the soul passes beyond the second *Arūpaloka* and ends in the third *Arūpaloka*, *Ākiñcāññāyatana*, with perception of nothingness ;
- (7) That the soul passes beyond the third *Arūpaloka*, and ends in the fourth *Arūpaloka*, *Nevaśāññāyatana*, 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, *Paṭhamajjhāna*, 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, *Tatiyajjhāna*, is the absolute happiness ;
- (5) That the elimination from the mind of the *Sukha Vedanā* (healthy feeling in the body), in the fourth trance, *Catutthajjhāna*, 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 Micchādiṭṭhis* which are world theories based on *Sakkāyadiṭṭhi* relative to the past, present and future. Of these sixty-two *Micchādiṭṭhis* 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 worldings are alarmed because the cause of the misery is proclaimed to be *Tanhā*, on whose lap the *Puthujjanas* (worldings) 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 worldings are averse to part company with *Tanhā* 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 *Tanhā, 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 *Viññāna* 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, Saikhāra*, 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 *Rūpakkhandha*, that the sixth sense power, mind, consists of the last three *Khandhas (Vedanā, Saññā, Saikhāra)* 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 *Saikhāras* is that moment where *Vedanā* and *Saññā* are on the point of breaking out into *Viññāna*. 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 cleaving the two. The Buddha said in the *Samyutta. Migajāla Vagga*: “*A thi cakkhu atthi rūpā atthi cakkhu-viññānam, atthi cakkhu-viññāna 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 worlding will sacrifice everything to secure them and the respective *viññānas* 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 sambuddhena pakāsītā.*” On hearing this Dhamma pointing out *Dukkha*, *Samudaya*, *Nirodha*, *Magga*, the worldings 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*, *Samādhi*, *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 in 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 of deviation from the *Anusotagāmī* down-stream process into the *Paṭisotagāmī* upstream process, *Vedanā* is examined and analysed. In the *Anusotagāmī* process, the feeling is either *Somanassa*, *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 *Paṭisotagāmī* 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 *Paṭisotagāmī* process develops into a *Bojjhaṅga*, a constituent of knowledge.

In this *Paṭisotagāmī* 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*, *Viññāna* 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, *Nāmarūpaparicchedañāna*.

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, *Vipassanāñāna*, namely (1) the insight into impermanence, misery, and soullessness, *Sammasanañāna*; (2) the growth and decay in the process of becoming, *Udayabhavañāna*; (3) the insight into disruption, the faintest characteristic of growth and decay, *Bhaṅgañāna*; (4) the insight into the horrors of the decay of things, *Bhayañāna*; (5) the insight into evil nature of the danger of the decay of things, *Ādīnavañāna*; (6) the insight into the aversion of *Samsāra* and the victorious vanquishment of the aversion to Nibbāna, *Nibbidañāna*; (7) the insight associated with the desire to be set free and emancipated from all evil, *Muñcitukammyatāñāna*; (8) the recontemplation of the salient marks *Anicca*, *Dukkha* and *Anattā* including the desire to be set free, *Paṭisaṅkañāna*; (9) the insight of indifference to the activities of life and the world by the equanimity, *Tattramajjhataṭṭā*, the vanishing point of *Vedanā*, *Saṅkhārūpekkhañāna*; (10) the insight of adaptation by which he fits himself with mental equipments and qualifications for the four paths *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi*, *Arahat*, which adaptation is *Anulomañāna*.

All these ten insights are collectively called *Paṭipadāñānadassanavisuddhi*, purity of intellectual culture. This matured insight of equanimity which has reached the climax of discernment is called *Vutthanagāminivipassanāñāna* which is a rising out into *Vimokhamukha*, 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 *Viññāna* ceases to arise, grasping the *Rūpa*, *Sadda*, *Gandha*, *Rasa*, *Phoṭṭhabba*, *Dhamma*. In him mere *Pañcakkhandha* arise without further absorbing *Taṇhā*, *Māna*, *Diṭṭhi*. For want of the grasping, *Viññāna* stops re-arising and Nibbāna ensues. Thus the victorious being ends the *Dukkha* for ever—“*Nabbanti dhīrā*” (*Ratana Sutta*). With the disappearance of *Viññāna* 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 *Dhātus*—*Paṇhavi*, *Āpo*, *Tejo*, *Vāyo*, *Ākāsa*, *Viññāna*—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 Upādārūpa*, (which term *Upādārūpa* is included in *Ākāsa*), and *Viññāna*. 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.”* How poor is the achievement of

* Henry Morris Russel, Astronomy.

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 worldlings 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: *Kāmuṇāpādāna*, *Bhavūpādāna*, *Diṭṭhūpādāna*, and *Attavādūpādāna*. *Kāmuṇāpādāna* 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 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 samanūpassāmi.*" 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 up 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 *Taṇhāmaññana, Mānamaññana*, and *Diṭṭhimaññana*. *Taṇhāmaññana* as regards Nibbāna is where the *Puthujjana* grasps Nibbāna as his, belonging to him. *Mānamaññana* is where he individualizes himself as being equal to, lower than, and higher than, others who have and have not ceased in Nibbāna. *Diṭṭhimaññana* as regards Nibbāna is where he imagines an undying everlasting substance, soul, *attā*, to which belongs Nibbāna as *Bahiddha Attaniya*. Thus arise *Taṇhāmaññanā, Mānamaññanā, Diṭṭhimaññanā* in the fourfold forms of the *Attā* as identity, inclusion, exclusion, and composition on the base of Nibbāna. *Taṇhā, Māna, 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, Vedana, Saññā, Saṅkhāra, Viññāṇa*, which persists on the disappearance of *Rūpa, Vedana, 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 *Sankhāra* and all *Sankhāras* 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 *Sankhāra*, 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 *Sankhāra*. 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*, *Sankhāra*, *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 *Anattā* aspect of the *Sankhāras* and postpone the quest after Nibbāna till one sees all *Sankhāras* as *Anattā*. The moment one sees the *Anattā* aspect of the *Sankhāras*, Nibbāna will explain itself.

Thus it is seen how the aversion to Nibbāna in the unsatiated being turns into aversion to Samsāra 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 *Sammāsaṅkappa*, *Sammāvāca*, *Sammākammanta*. He purifies his conduct through *Sammā-ājīvo*. He rows against the currents of sensuality through *Sammāvāyāmo* by avoiding *Akusala* and keeping to *Kusala*. He becomes cautious and wary through *Sammāsati*, 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 Arahant 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, *Uppādāna* fails, *Bhava* fails, *Jāti*, *Janā-marāṇa 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 Samsāra, 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 *Paṭhavi, Āpa, Tejo, Vāyo, Ākāsa, Viññāna* 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 Samsāra 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 itatthāyāti*" (*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 *Pañcakāmamugunīkarāga*, 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, *Viññāna*, 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 and sense object and the consequent cessation of the *Dukkakkhandha*, 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 *Ākāsañcāyatana Viññānañcāyatana, 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 *Viññāna* whereupon *Viññāna* 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 *Adukkhamasuḥcha Vedanā*, or *Somanassa Vedanā*, or *Domanassa Vedanā*, or *Upekkhā, Vedanā*, but it is the mean *Tatramajjhataṭṭā* 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 *Viññāna* 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 *Dukkhanirodhagāminīpaṭipadā* operate.

Let us work hard and ascend those heights on which the *Arahats* enjoyed 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 readhere 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.

BHADDIYA SUTTA

ANGUTTARA-NIKĀYA-MAHĀVAGGA

(Translated by the Pāli Department, University of Rangoon.)

AT one time the Blessed One was staying at Vesāli in the Kuṭāgāra monastery of Mahāvana. Then Bhaddiya the Licchavī approached the Blessed One. Having approached and paid obeisance to Him, he sat down and having sat down Bhaddiya the Licchavī asked the Blessed One :

“ Lord, I have heard that the monk Gotama is a magician and knows an enticing trick by which he charms the followers of other teachers. Sir, those who say thus: ‘The monk Gotama is a magician and knows an enticing trick by which he entices the followers of other teachers’—Sir, do they correctly represent the views of the Bhagavā, and do they not accuse him wrongly but explain things according to the Dhamma? Is a person who follows the Master’s views with their reasons, open to censure? Indeed, Sir, we do not wish to slander the Blessed One .”

2. “ Come you, Bhaddiya. Don’t accept views from hearsay, from tradition, from what has been told, because it is mentioned in the scriptures, by reason of logic, by inference, by consideration of reasoning (as being plausible), because it agrees with one’s speculation, because of its possibility and because ‘our monk is venerable’. When you, Bhaddiya, realise by yourself that these views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when carried out and observed; then Bhaddiya, you should abandon them.”

3. What do you think of it, Bhaddiya, when greed arises in a person, does it arise for his good or for his harm ?

“ For his harm, Lord.”

“ Bhaddiya, this greedy man being overcome by covetousness and with his mind being totally under the influence of covetousness takes life, commits theft, commits adultery, tells lies and urges others to do so and this leads him to harm and misery for a long time.”

“ Quite so, Lord.”

4. “ Bhaddiya, what do you think of this? When ill-will arises ...When delusion arises... when violence arises in a person, does it arise for his good or for his harm ?”

“ For his harm, Lord.”

“ Bhaddiya, this man who is violent and is overcome by the feeling of violence and with his mind being totally under the influence of violence, takes life etc. (*vide* 3)...., and this leads him to harm and misery for a long time.”

“ Quite so, Lord.”

5. “ Bhaddiya, what do you think of it? Are these views good or bad ?”

“ Bad, Lord.”

“ Are they faulty or faultless ?”

“ Faulty, Lord.”

“ Are they censured or praised by the wise ?”

“ Censured by the wise, Lord.”

“ Do these views when carried out and observed, lead to harm and misery or not? Otherwise what else is your view on it ?”

“ These views when carried out and observed, lead to harm and misery. This is just what I think of it ”.

6. “ This indeed, Bhaddiya. Is what I have said. Come you, Bhaddiya, Don’t you accept views from hearsay, from tradition... (*vide* 2) You should abandon them. What I have said was said with reference to this”.

7. Come you, Bhaddiya. Don’t accept views from hearsay, from tradition...(*vide* 2) ... and because ‘our monk is venerable.’ When you, Bhaddiya, realise by yourself that these views are good, faultless, praised by the wise and when carried out and observed lead to good and happiness, then you should abide in them after acquiring them.”

8. “ What do you think of it, Bhaddiya? When generosity arises in a man, does it arise for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya, being free from greed, not being overcome by covetousness and with his mind totally uninfluenced by covetousness, does not take life, does not commit theft and adultery, tells no lies, and does not urge others to do so, and this leads to good and happiness.”

“ Quite so, Lord.”

9. “ What do you think of it, Bhaddiya, when good-will arises in a man, does it arise for his good or for his harm ?”

“ For his good, Lord ”.

“ This person, Bhaddiya, being free from ill-will, not being overcome by ill-will, and with his mind totally uninfluenced by ill-will, does not take life,...., and this leads to good and happiness.”

“ Quite so, Lord.”

“ What do you think of it, Bhaddiya, when knowledge arises...for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya, being free from delusion, not being overcome by delusion, and with his mind totally uninfluenced by delusion, does not take life...., and this leads to good and happiness.”

“ Quite so, Lord.”

“ What do you think of it, Bhaddiya, when non-violence arises...for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya being free from violence not being overcome by violence and with his mind totally uninfluenced by violence, does not take life...., and this leads to good and happiness “.

“ Quite so, Lord.”

10. “ What do you think of it Bhaddiya? Are these views good or bad ?”

“ Good, Lord.”

“ Are they faulty or faultless ?”

“ Faultless, Lord.”

“ Are they praised or censured by the wise ?”

“ Praised by the wise, Lord ”.

“ When carried out and observed do they lead to good and happiness? How do you think in this matter ?”

“ When carried out and observed they lead to good and happiness. This is what I think of it.”

11. This is indeed, Bhaddiya, as I told you thus :—

“ Come you, Bhaddiya. Don't accept views from hearsay, from tradition...because of its possibility and because ‘ your monk is venerable.’ ” When you, Bhaddiya, realise by yourself that these views are wholesome, faultless,...(as in No. 7 above)...after acquiring them—. Thus what I have said was with reference to this.

12. Bhaddiya, those people who, in this world, are good and noble, urge their disciples in this way. “ Come you, good fellow, lead your life controlling greed: by so living you will not do any physical, vocal or mental deed, arising from greed: lead your life controlling hatred; by so living you will not do any physical, vocal or mental deed arising from hatred; lead your life controlling delusion: by so living you will not do any physical, vocal or mental deed arising from delusion; lead your life, controlling the feeling of violence: by so living you will not do any physical, vocal or mental deed arising from the feeling of violence.

13. This being said, Bhaddiya, the Licchavi said to the Blessed One :

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

“ Bhaddiya, have I ever asked you thus. ‘ Come you, Bhaddiya, be my disciple and I shall be your Teacher ? ’ ”

“ No indeed, Lord. ”

“ Bhaddiya, some recluses and Brahmins accuse me who say and declare in this way with what is not true, what is empty, false, and contrary to fact when they say that the monk Gotama is a magician who knows an enticing trick by which he charms the followers of other teachers. ”

“ A good thing Lord, is this enticing trick, an auspicious thing it is Lord. Lord, would that my beloved kinsmen and relations were charmed by this enticing trick and it would be for their advantage and happiness for a long time. If, Lord, the Khattiyas—, the Brāhmanas, the Vessas, and the Suddas too were enticed by this enticing trick, it would also be for the advantage and happiness of all of them for a long time. ”

“ It would be so, Bhaddiya, it would be so. If all the Khattiyas, Brāhmanas, Vessas and Suddas too were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities it would be for the advantage and happiness of all of them for a long time. If also, Bhaddiya, this world with those of the gods, those of Māra and Brahmā, with the host of recluses and Brahmins, along with gods and men were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities it would be for their advantage and happiness for a long time. ”

Bhaddiya, if these great sal-trees were enticed it would be for their advantage and happiness for a long time, if only they have the ability to think,—what to speak of a human being ? ”

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.

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. To-day 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 2,500th 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 Lankā'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



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

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 (*Dosa*) 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 co-operation 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 2,500th Anniversary of the Mahāparinibbāna 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 Sangharājās 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 C.E. 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 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 PATTHĀNUDDESA DIPANĪ OR THE BUDDHIST PHILOSOPHY OF RELATIONS

BY MAHĀ-THERA LĒDĪ SAYADAW, D. LITT., AGGAMAHAṂPANDĪTA.

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

Preface to the published book (now out of print).

BUDDHISM views the world, with the exception of Nibbāna and Paññatti, to be impermanent, liable to suffering, and without soul-essence. So Buddhist philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena both psychical and physical, into a continuous succession of happenings, of states (sabhāva) of mind and matter, under the Fivefold Law of Cosmic Order (Niyāma). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term 'paccayas' or 'relations'. One complex happening of mental and material states, with its three phases of time—genesis or birth, cessation or death and a static interval between, is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupālana); the former is called the relating thing (paccaya-dhamma), the latter the related thing (paccayuppanna-dhamma); and the determination, or the influence, or the specific function, is called the correlativity (paccaya-satti). As the various kinds of influence are apparently known, the relations are classified into the following 24 species:—

- (1) *Hetu*—condition or root.
- (2) *Ārammaṇa*—object.
- (3) *Adhipati*—dominance.
- (4) *Anantara*—contiguity.
- (5) *Samanantara*—immediate contiguity.
- (6) *Sahajāli*—co-existence.
- (7) *Aññamañña*—reciprocity.
- (8) *Nissaya*—dependence.
- (9) *Upanissaya*—sufficing condition.
- (10) *Purejāta*—pre-existence.

- (11) *Pacchājāta*—causal relation of posteriority in time.
- (12) *Āsevana*—habitual recurrence.
- (13) *Kamma*—kamma or action.
- (14) *Vipāka*—effect.
- (15) *Āhāra*—food.
- (16) *Indriya*—control.
- (17) *Jhāna*—jhāna or ecstasy.
- (18) *Magga*—path.
- (19) *Sampayutta*—association.
- (20) *Vippayutta*—dissociation.
- (21) *Atthi*—presence.
- (22) *Natthi*—absence.
- (23) *Vigata*—abeyance.
- (24) *Avigata*—continuance.

These 24 species of relations are extensively and fully expounded in the seventh and last of the analytical works in the Abhidhamma Piṭaka of the Buddhist Canon, called the Paṭṭhāna—'the Eminence', or the Mahā-Pakaraṇa—'the Great Book'.

The well-known Ledi Sayadaw Mahāthera, D. Litt., Aggamahāpaṇḍita, has written in Pāli a concise exposition of these relations known as Paṭṭhānuddesa-dīpanī, in order to help those who wish to study the Buddhist philosophy of relations expounded in that Great Book. In introducing these relations to the student of philosophical research before he takes the opportunity of making himself acquainted with the methodological elaboration of correlations in the Paṭṭhāna, the Eminent Great Book, the Mahāthera deals with the subject under three heads:—

- (1) The Paccayattha-dīpanā or the Analytical Exposition of Relations with their denotations and connotations;
- (2) The Paccaya-sabhāgasangaho or the Synthesis of Relations;
- (3) The Paccaya-ghaṭanā-nayo or the Synchrony of Relations.

The following translation has been undertaken with the hope of rendering the Ledi

Sayadaw's work intelligible to the English student. If the present Translation makes any contribution to the Advancement of Learning and Knowledge, in the matter of apprehending the general scheme of causal laws in terms of 'relations' in the field of Buddhist philosophy, the translator will deem himself well rewarded for his labour. It may, however, be necessary to mention here that the original form, sense, and meaning of the Venerable Author are, as far as possible, cautiously preserved; hence the literal character of the translation—if it appears so—in some places. Nevertheless, the translator ventures to hope that any discrepancy that may have crept in, will be accordingly overlooked.

In conclusion, it is with great pleasure that I express my indebtedness to U Aung Hla, M. A. (Cantab.), Barrister-at-Law who has very kindly, amidst his own many duties, taken the trouble of revising the manuscript, and has also helped me in getting it through the press and in the correction of the proofs; my thanks are also due to Saya U Ba, M.A., A. T. M., for his valuable assistance, and to the Printers for their courtesy and co-operation.

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Masoyein Monastery,
Mandalay West,
February, 1935.

1. Hetu-Paccaya or the Relation by way of Root

What is the Hetu-relation? Greed (*lobha*), hate (*dosa*), dullness (*moha*), and their respective opposites, viz., disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*), are all hetu-relations.

What are the things that are related by these hetu relations? Those classes of mind and of mental qualities—that are in co-existence along with greed, hate, dullness,

disinterestedness, amity, and intelligence—as well as the groups of material qualities which co-exist with the same, are the things that are so related. All these are called *hetupaccayuppannā dhammā*, since they arise or come into existence by virtue of the hetu-relation.

In the above exposition, by “the groups of material qualities which co-exist with the same” are meant the material qualities produced by kamma at the initial moment of the hetu-conditioned conception of a new being, as well as such material qualities as may be produced by the hetu-conditioned mind during the lifetime. Here by “the moment of conception” is meant the nascent instant of the rebirth-conception, and by “the lifetime” is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought.

In what sense is *hetu* to be understood? And in what sense, *paccaya*? *Hetu* is to be understood in the sense of root (*mūlaṭṭha*); and *paccaya* in the sense of assisting in the arising, or the coming to be, of the *paccayuppannā dhammā* or *upakārattha*. Of these two, *mūlaṭṭha* is the state of being a root of the root, greed—and so on, as shown in “Mūla-yamaka.” We have illustrated this *mūlaṭṭha* in the “Mūla-yamaka-dīpanī” by the simile of a tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now, so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be co-operating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of mental and material qualities have their root in lustful greed for that woman. Hence, by being a *hetu* (for it acts as a root) and by being a *paccaya* (for it assists in the arising of those states of mind and body), greed is *hetu-paccaya*. The rest may be explained and understood in the same manner—i.e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

Note. Wherever the verb “relate” is used as ‘relates to,’ etc., it should be understood in the sense of “is related to,” “are related to,” etc., respectively.

Take a tree as an illustration—we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree; and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words. That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate; which by way of aversion draws up the essence of displeasure and discomfort; and also of dullness, which by way of lack of knowledge cherishes the growth of the essence of vain thought on many an object.

Transporting the essence thus, the three elements, *lobha*, *dosa*, and *moha*, operate upon the component parts, so that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the co-existent material qualities share the same effect. Here, from the words *Sampayutta-dhamme abhiharati*, it is to be understood that *lobha* transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side—suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her arises in him. Before this, there took place impure acts, words and thoughts having as their root, illusion; but for the time being these are no longer present and in their stead there arise pure acts, words and thoughts having their root in disinterestedness. Moreover, renunciation, self-control, Jhāna-exercise or higher ecstatic thoughts also come into being. Disinterestedness (*alobha*), therefore, is known as *hetu-paccaya* it being a *hetu* because it acts as a root, while it is a *paccaya* because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness and also to amity and intelligence; which three are the opposites of greed, hate and ignorance respectively.

Here, just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things and having promoted the growth of the essence of pleasure void of greed it cherishes the concomitant elements with that essence till they become so happy and joyful that they even reach the height of Jhānic-, Path-, or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things and promote the growth of the essence of pleasure void of hate and dullness. Thus the operation of the three elements (*alobha*, *adosa*, and *amoha*) lasts for a long time, making their mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the co-existent groups of material qualities are affected in the same way.

Here, the word "*lobhavivekasukharasam*" is a compound of the words '*lobha*', '*viveka*', '*sukha*', and '*rasa*'. *Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or, is the absence of greed. *Lobhaviveka-sukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus: *Lobhavivekasukharasa* is the essence of pleasure which is derived from the absence of greed.

What has just been expounded is the Law of Paṭṭhāna in the Abhidhamma. Turning to the Law of Suttanta—the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery*. As to hate, it, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either co-existent or non-co-existent. Now what has been said is the Law of Suttanta.

End of the Hetu-relation.

* See Compendium of Philosophy by S. Z. Aung and Mrs. Rhys Davids, Page 190.

2. Ārammaṇa-Paccaya or the Relation of Object

What is the Ārammaṇa-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of nibbāna, all terms expressive of concepts, are ārammaṇa-relations. There is, in fact, not a single thing (*dhamma*) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds, visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the ārammaṇa-relations? All classes of mind and their concomitants are the things that are related by the ārammaṇa-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhūtena*) or non-existing (*abhūtena*) object. (*Bhūtena* and *abhūtena* may also be rendered here as 'real' and 'unreal', or, as 'present' and 'non-present', respectively).

Here the present visible object is the ārammaṇa-paccaya, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object, to the two classes of consciousness of taste; the present three classes of tangible object, to the two classes of consciousness of touch; and the present five objects of sense, to the three classes of consciousness known as the triple element of apprehension. * All these five objects of sense, present, past or future, and all objects of thought, present, past, future or outside time, are ārammaṇa paccayas and are causally related, severally, to the seventy-six classes of consciousness known as mind-cognitions (or elements of comprehension).

In what sense is "ārammaṇa" to be understood, and in what sense "paccaya"? "Ārammaṇa" is to be understood in the sense of "ālambitabba", which means that

which is held or hung upon, so to speak, by mind and mental elements. "Paccaya" is to be understood in the sense of "upakāraka" which means that which assists or renders help (in the arising of paccayuppanna-dhamma). **

Concerning the word 'ālambitabba', the function of the 'ālambaṇa' of minds and their mental factors, is to take hold of, or to attach to, the object. For instance, there is, in this physical world, a kind of metal which receives its name of 'ayokantaka' (literally, iron-desire), lodestone, on account of its apparent desire for iron. When it gets near a lump of iron, it shakes itself as though desiring it. Moreover, it moves itself forward and attaches itself firmly to the iron. In other cases, it attracts the iron; and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the 'ālambaṇa' of mind and the mental factors.

They (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors. *** Thus the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence. It is also like that of the sound of a violin, which is produced only while we strike its strings with the bow and then immediately ceases.

To a sleeping man,—while the life-continua are flowing (in the stream of thought)—*kamma*, the sign of *kamma* and the sign of the destiny awaiting him in the succeeding life—which had distinctly entered the avenues of six doors at the time of approaching death in the preceding existence—are ārammaṇa-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

End of the Ārammaṇa-relation.

* See Compendium of Philosophy, page 108, n. 3.

** In this relation, 'paccaya' is generally known as 'ārammaṇa' = 'hanger' (as a pothook) = 'object'; and 'paccayuppanna' is known as 'ārammaṇika' = 'hanger-on' = 'subject'.—*Translator*.

*** The six doors of the senses—mind, in Buddhist Philosophy, making the sixth 'sense'.

3. Adhipati-Paccaya or the Relation of Dominance

The relation of dominance is of two kinds, the objective dominance and the co-existent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the Ārammaṇa-relation there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by the word "the most agreeable objects" only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation. Excepting the two classes of consciousness rooted in aversion, * the two classes of consciousness rooted in ignorance and the tactual consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically, ** that all the remaining classes of Kāma-consciousness, Rūpa-consciousness, Arūpa-consciousness and Transcendental consciousness, together with all their respective concomitants and all the most agreeable material qualities, are paccaya-dhammā.

Of these, Kāma-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the

Jhāna stages are never lacking in high esteem for the sublime Jhānas they have obtained. Ariyan disciples also never fail in their great regard for the Transcendental *Dhammas* *** they have obtained and enjoyed.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (*lobha*), the eight classes of *Kāmaloka* moral consciousness, the four classes of in-operative *Kāmaloka* consciousness connected with knowledge, and the eight classes of Transcendental Consciousness—these are the things related by this relation. Here the sixfold mundane objects **** are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral Kāma-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and Nibbāna, together with all those classes of mundane moral consciousness, are related to the four classes of moral Kāma-consciousness connected with knowledge. The highest—the fourth stage of the Path and Fruit of Arahantship—together with Nibbāna are related to the four classes of inoperative Kāma-consciousness connected with knowledge. And Nibbāna is related to the eight classes of Transcendental Consciousness.

* See Compendium of Philosophy, page 83.

** Note by Translator. *Dhammato* is equal to *vatthuto* or *sarūpato* or *pabhedato*. *Cittup-pāda* has three aspects of meaning.

Firstly, it means 'consciousness', as in—

"*Tesaṃ cittaviyuttānaṃ,
Cittuppādesu paccekam*

*Yathāyogam ito param,
Sampayogo pavuccati.*" (See Part II Sangaha.)

Secondly, it means 'genesis of thought', as in—

"*Vīthiccittāni satt'eva;
Catupannāsa vitthhārā*

*Cittuppādā catuddasa;
Pancadvāre Yathārahaṃ.* (See Part IV, Sangaha.)

Thirdly, it means 'mind and its concomitants', as in—

"*Cittuppādānam' icc' evaṃ
Bhūmi puggalabhedena*

*Katvā saṅgaham' uttaram,
Pubbāpara niyāmitaṃ.* (See Part IV Sangaha.)

In each of these instances, the construction of the compound 'cittuppāda' should also be noted. In the first instance, it is constructed as follows:—*Uppajjatīti uppādo. Cittam'eva uppādo cittuppādo*; in the second instance, *Cittassa uppādo cittuppādo*; in the third instance, *Uppajjati etenā'ti uppādo, dhammasamūho. Cittaṃ ca uppādo ca cittuppādo.*

*** Note by Translator. *Lokuttaradhammas* are here meant, i.e., the four pairs made up of the four stages of the Path with the Fruit of the same and Nibbāna.

**** Sights, sounds, odours, savours, contacts, ideas.

In what sense is *ārammaṇa* to be understood, and in what sense *Adhipati*? *Ārammaṇa* is to be understood in the sense of *ālambitabba* (cf. *ārammaṇa-paccaya*) and *adhipati* in the sense of *adhipaccattha*. Then what is *adhipaccattha*? *Adhipaccattha* is the potency of objects to control those states of mind and mental qualities by which the objects are highly regarded. It is to be understood that the relating things (*paccaya dhammā*) of *ārammaṇādhipati* resemble the overlords, while the related things (*paccayuppanna-dhammā*) resemble the thralls, in human society.

In the Sutasoma Jātaka, Porisāda, the king owing to his extreme delight in human flesh abandoned his kingdom solely for the sake of the taste of human flesh and lived a wanderer's life in the forest. Here the savour of human flesh is the *paccayadhamma* of *ārammaṇādhipati*; and King Porisāda's consciousness rooted in appetite is the *paccayuppannadhamma*. And again, King Sutasoma, having a very high regard for Truth*, forsook his sovereignty, all his royal family and even his life for the sake of Truth, and went to throw himself into the hands of Porisāda. In this case, Truth is the *paccayadhamma* and King Sutasoma's moral consciousness is the *paccayuppannadhamma*. Thus must we understand all objects of sense to which great regard is attached.

What is the relation of co-existent dominance? Intention or desire-to-do, mind** or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts are the things that are related by this relation.

In what sense is *sahajāta* to be understood, and in what sense *adhipati*? *Sahajāta* is to be understood in the sense of *sahuppādanaṭṭha*, and *adhipati* in the sense of *abhibhavanaṭṭha*.

Here, a phenomenon, when it appears not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the *sahuppādanaṭṭha*. And the term '*abhibhavanaṭṭha*' means overcoming. For instance, King Cakkavatti by his own power or merit overcomes, and becomes lord of, the inhabitants of the whole continent whom he can lead according to his own will. They also become according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led. To take another example:— In each of these masses, earth, water, fire, and air, we see that the four elements—extension, cohesion, heat, and motion—are respectively predominant, and each has supremacy over the other three components and makes them conform to its own intrinsic nature***. The other three members of the group of four 'elements' also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of *abhibhavana*. Here some might say: "If these things leaving out intention, are to be called dominants on account of their overcoming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention." But to this we may reply: Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth,

* Truth here means the sincerity of the promise he had given. *Translator*.

** Mind, here refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. *Translator*.

*** In no mass of earth, water, fire, or air, do these 'elements' exist in a state of absolute purity. The other 'elements' are always present, but in a very subordinate proportion.

carry out the methods of renunciation, and escape from the circle of misery? But, because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery. Hence, intention is a true dominant,—and not greed. The like should be borne in mind—in the same fashion—when intention is contrasted with hate, and so forth.

Let us explain this more clearly. When there arise great and difficult manly enterprises, the accomplishment of such enterprise necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say: “The task is not within the range of our ability”. As to well-intentioned people, their intention becomes full of spirit at the sight of such a great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying: “This has been set within the orbit of our ability.” A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case the task will some day arrive at its full accomplishment even though it may be a very great one.

Now, let us turn to the case of men of the indolent class. When they come face to face with such a great task they at once shrink from it. They shrink from it because they foresee that they will have to go through great hardships and also undergo bodily and mental pain if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it and wishes to set himself to it. He goes on through thick and thin with the performance of the task for any length of time. He never turns back from his exertions nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts every day and every night. And this being

the case the great task will certainly reach its end one day.

Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task they become blinded. They know not how to begin nor how to go on with the work nor how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand—to take the more intelligent case—when a person of this type has to tackle such a great task he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time; and so on and so forth. The rest should be explained in the same manner as the dominant effort—only inserting the words ‘with an enormous amount of investigation’ in place of ‘unswerving efforts’.

Thus, when there arise great and difficult manly enterprises, these four dominants become predominant among the means of their accomplishment. Owing to the existence of these four dominants there exist distinguished or dignified persons (personages) such as the Omniscient Buddhas, the

Pacceka Buddhas*, the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of mankind numerous ** arts and sciences, as well

as general articles of furniture to suit and serve human needs and wants under the canopy of civilization.

End of the Adhipati-relation.

(To be continued)

* That is one who attains Nibbāna unaided.

** Here, Science, Arts, and Handicrafts are meant.



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THE STORY OF DEVADATTA

(Translated by the Pāli Department of the University of Rangoon.)

Anikkasāvo kāsāvaṃ yo vattham
paridahessati,
apeto damasaccena, na so kāsāvaṃ
arahati.
Yo ca vantakasāv'assa sīlesu susamā-
hito
upeto damasaccena sa ve kāsāvaṃ
arahati.

He who is not free from moral taints yet puts on the yellow robe, devoid as he is of self restraint and truthfulness, does not deserve to put on the yellow robe.

On the other hand he who has discarded the moral taints, is established in virtue and possessed of self-restraint and truthfulness, indeed deserves to put on the yellow robe.

The Master while residing at the Jetavana monastery preached this religious discourse, beginning with "One who is not free from moral taint",—in connection with Devadatta obtaining a yellow robe, at Rājagaha.

On a certain occasion the two chief disciples, each taking with him a following of 500 monks, took leave of the Master and went from Jetavana to Rājagaha. The citizens of Rājagaha, having formed themselves into groups of twos, threes and more, offered gifts to the visiting monks. Then, one day the Venerable Sāriputta during his thanksgiving said; "Devotees a person who himself gives gifts, but does not urge another to give,—that person, in whatever state he is reborn, receives the blessing of wealth, but not the blessing of followers. A person who urges another, but himself does not give,—that person, in whatever state he is reborn receives the blessing of followers, but not the blessing of wealth. A person who does not himself give the gift nor urge another to give,—the person, in whatever states he is reborn, receives not even a stomachful of sour rice-gruel. He is poor and helpless. A person who himself gives and also urges another to give,—that person, in whatever states he is reborn—whether in a hundred or a thousand or a hundred thousand states, receives both blessing of wealth and

followers." Thus the Venerable Sāriputta preached the Dhamma.

A certain wise person hearing that discourse, thought "Wonderful indeed is the religious discourse wherein good cause is spoken of; it behoves me to perform acts of merit productive of these two blessings" and he invited the thera saying "Sir, be pleased to take your alms food to-morrow from me." "Devotee, how many monks do you wish to invite?" "How many followers have you Sir?" "A thousand, devotee" "Sir, be pleased to take the alms food with all to-morrow". The thera accepted and the devotee went about in the streets of the city and urged the people, saying "Ladies and gentlemen (Mothers and Fathers), I have invited a thousand monks; for how many monks will you be able to provide meals, or for how many do you wish to provide?"

The people promised according to their capacity and said that some would give for ten, some for twenty and some for a hundred. The lay devotee said "Well then, let us assemble in one place and cook the food together" and he caused their offering to be brought to one place saying "All of you bring sesamum, rice, ghee, molasses and other articles of food". Then a certain householder presented to him a piece of scented yellow cloth worth a hundred thousand, saying "If the quantity of alms food proves insufficient, dispose of it and make up the shortage; if it is sufficient, you may give it to whichever monk you please". His entire pool of alms proved sufficient and there was not any shortage. The lay devotee said to the men, "Sirs, this piece of yellow cloth, given by a certain householder, for such a purpose, is surplus. To whom shall we give it?"

Some said, "To the Thera Sāriputta". Others said, "The Elder Sāriputta usually comes only when the crops are ripe and then he departs. But Devadatta is our companion in weal and woe and remains constantly like a water-jar. Let us give it to him". After repeated discussion, there was

a majority of four in favour of giving it to Devadatta. So they gave it to Devadatta, who cut it into pieces, made them into robes, dyed them, and moved about using them as under garment and upper garment. Seeing that, they said, "This robe does not become Devadatta, but it becomes the Thera Sāriputta. Devadatta roams about wearing under and upper garments which do not become him".

Then a certain monk, living in an another region came from Rājagaha to Sāvatti, and paid obeisance to the Master who welcomed him. And on being asked by the Master about the well-being of the two chief disciples, told the whole story from the beginning. The Teacher said, "Monks, this is not the first time that Devadatta has been wearing a robe unbecoming of him. In a former existence also he wore robes unbecoming of him. So saying, He narrated the story of the past.

"In times past, when King Brahmadata was reigning in Banaras, a certain elephant killer earned his living by killing elephants, and taking out and selling the tusks, claws, entrails and raw flesh. Then, in a certain forest, several thousands of elephants while passing on after taking their food saw some Pacceka-Buddhas. From that time onwards, while passing by at the time of going and coming, they used to fall down on their knees and bow down to the Pacceka-Buddhas and go their way.

One day the elephant-killer, seeing that performance, thought, "I kill these elephants with difficulty. But they pay obeisance to the Pacceka-Buddhas every time they come and go. What is it they see that makes them pay obeisance?" and realizing that it was the yellow robe thought to himself, "I too ought to have a yellow robe". So he stole the upper-robe from among the yellow robes of a certain Pacceka-Buddha who had placed the robes on the bank of a lake and had gone down to bathe. Then he sat down with a spear on the way by which the elephants came and went covering his body and his hand with the robe.

The elephants, seeing him and taking him for a Pacceka-Buddha, used to pay obeisance and go their way. He would strike with the spear and kill the one going last of all, take

the tusks etc: bury the remnant of the body in the earth and depart.

The Bodhisatta had been reborn as an elephant and later on became the chief elephant and the leader of the herd. Then also the elephant hunter continued to act as before. The Great Being noticing the diminution amongst his followers asked, "Where have these elephants gone, so that this herd has become small?" and on being told, "We do not know, master" he thought, "Wherever they go, they would not go without asking my permission, they must have met with some danger, and fearing that the danger might have come from the person who was sitting at a certain place having dressed himself in yellow robes, said to himself, "This matter must be investigated". So he sent all the elephants and himself followed leisurely in the rear. When the rest of the elephants after paying obeisance had gone past, the elephant hunter, seeing the Great Being approaching, threw open his robe and hurled his spear. The Great Being being alert as he approached, stepped backward and evaded the spear.

"This person has killed my elephants". Thinking thus he rushed forward to seize him. The other hid himself behind a tree. Thought the Great Being, "Having held (encircled) him with my trunk together with the tree, I shall strike him against the ground". Then, seeing the yellow robe which the elephant hunter had taken out and shown to him, thought, "If I were to violate the sanctity of the robe, I should be transgressing the sense of modesty (lajjā) towards the Buddhas, Pacceka-Buddhas and others whose fluxions* have been exhausted," desisted, and asked "Is it not a fact that you have killed so many of my relatives?". On being told, "Yes, Sir," he said "Why did you commit such a heinous act? You have covered yourself with the cloth of which you are unworthy, but which those who are free from passion are worthy of. By committing such a deed you have done a grave sin". And censuring further, he said: "One who is not free from moral taints yet puts on the yellow robe, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe. On the other hand one who has discarded the moral

taint, is established in virtue and possessed of self-restraint and truthfulness, indeed is worthy to put on the yellow robe." Having said this he added "You have done an improper thing".

The Master having brought forward this religious discourse, linked up the Jātaka (with the present incident) and said, "Devadatta was then the elephant-killer and I was the chief of the elephants who reprimanded him. Monks, not only now but in the past also Devadatta put on the clothes which he was not worthy of". So saying he pronounced the following Stanzas.

Anikkasāvo kāsāvam yo vattham paridāhessati,
apeto damasaccena, na so kāsāvam arahati.

Yo ca vantakasāv assa sīlesu susamāhito
upeto damasaccena sa ve kāsāvam arahatīti'.

One who is not free from moral taints yet puts on the yellow robes, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe.

On the other hand one who has discarded the moral taints, is established in virtue and possessed of self-restraint and truthfulness, indeed deserves to put on the yellow robe.

This meaning is to be illustrated in the light of the Chaddanta Jātaka. There

"one who is not free from moral taint" (anikkasāvo) means, stained with such moral taints as attachment etc, "puts on (the yellow robe)" (paridāhessati), means uses it as an upper or lower garment or as coverlet (the alternative reading is "paridāhissati"); Lacking in self-restraint and truthfulness (apeto damasaccena) means "lacking in, dissociated from and giving up the restraint of sense and also truthfulness in speech in the highest sense." "Not one" (na so) means "a person like him does not deserve to put on the yellow robe; one who has discarded the moral taints (vantakasāv'assā) means one who has done away with, discarded and abandoned the moral taints (fundamental faults) through the four ways (maggas)"; "In virtues" (sīlesu) means "in the four-fold moral purity"; "well-established" (susamāhito) means "perfectly established, well set up." "Possessed of" (upeto) means "endowed with the restraint of senses," and also with truth as mentioned above". "One indeed" (sa ve) means "such a person" who is worthy of that scented yellow robe.

As the verses were spoken, that monk, living in another region became a (sotāpanna), and many others also attained the fruition of the sotapatti and other states. The religious discourse proved beneficial to the multitude.

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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 hill is crowned with monasteries and rest-houses.

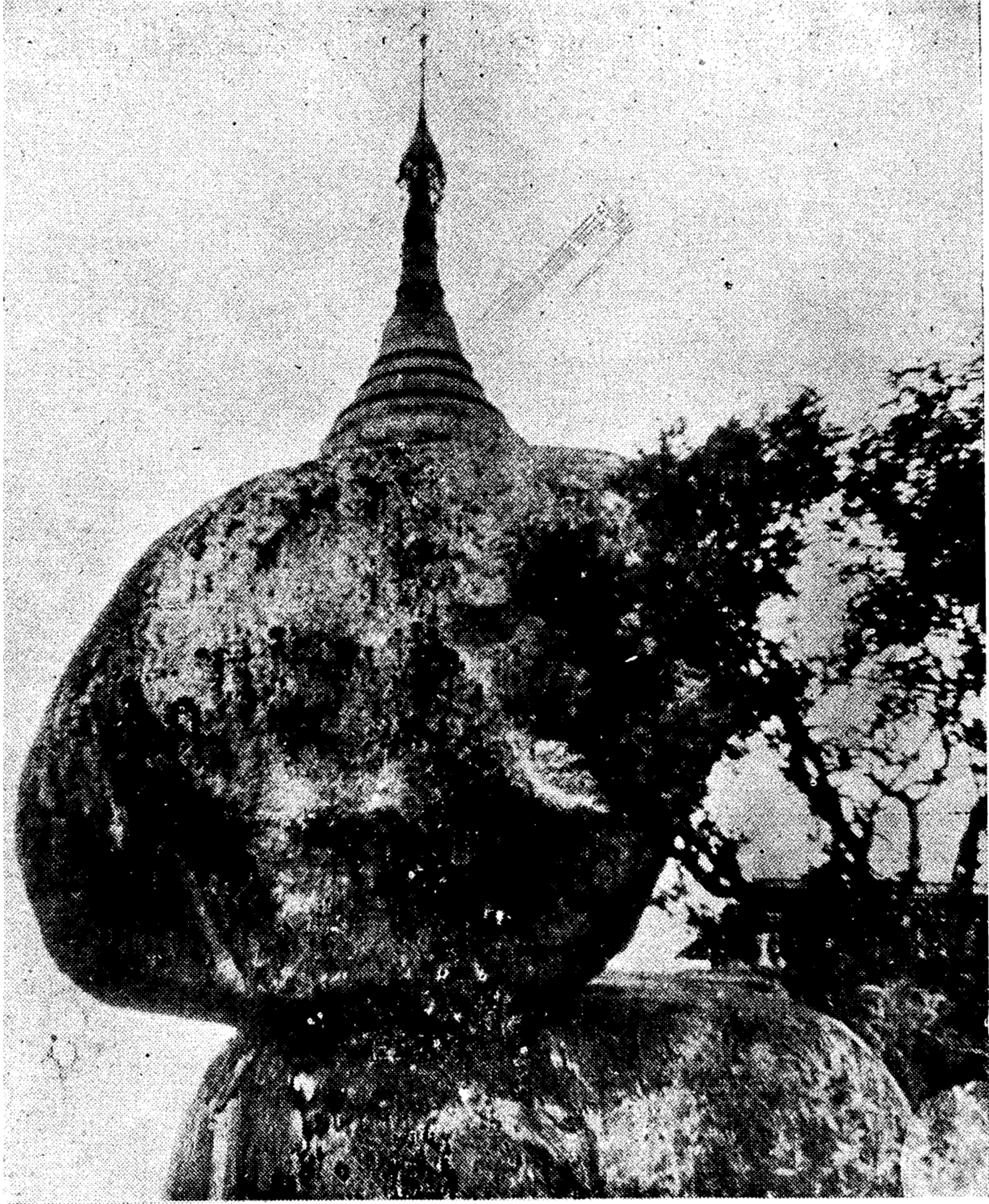
The Pagoda is reputed to have been there for more than two thousand years and certainly it dates back to very early times, and during that period there have been more than one earthquake including that which in 1930 truncated the huge Shway Mawdaw Pagoda at Pegu just 50 miles away and which levelled 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 re-gilding 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:

Bahum ve saraṇaṃ yanti
Pabbatāni vanāni ca
ārāma rukkha cetyāni
manussā bhayatajjitā.



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

Netam̐ kho saraṇam̐ khemaṇṇam̐,
 netam̐ saraṇam̐ uttamaṇṇam̐,
 netam̐ saraṇam̐ āgamma
 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.

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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 pada-byañjanam 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 suttantaṃ pariyāpuṇanti 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 suttantaṃ pariyāpuṇanti 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 Vesāli; and the Third during the time of Emperor Āsoka at Pāṭaliputta (present Patna) respectively. Here “Sangāyanā” means “to compare the Texts with one another and recite the same together”. The 500 Tipiṭaka-Reciter Arahants of the First Sangāyanā, the 700 Tipiṭaka-Reciter Arahants of the Second Sangāyanā, and the 1000 Tipiṭaka-Reciter 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 Vuṭṭagāmaṇi 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 “Potthakāruḷha 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 "selakkhararuḥa" (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 Sujāta 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 Kalayānī 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 Mahā-theras 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 Asoka 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 Asoka 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 Asoka, the venerable Mahā-theras were not only well versed in Pāli, but were also trained in various foreign languages. So when the Venerable Mahā-thera 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 Dhamma-dūta 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 Bhikkhu-students 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 Asoka 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 Asoka.

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 Dhammā hetuppabhavā, 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 Avijja; Paccayā, Sankhara (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 Pāmojjapanisā Pīti, Pītipanisā Passaddhi, Passaddhupanisā Sukham, Sukhūpanisā Samadhi, Samadhūpanisā Yatha bhūta Nānadassanam, Yathābhūta nānadassanūpanisā Nibbidā, Nibbidūpanisā virāgo, Virāgūpanisā Vimutti, Vimuttūpanisā Khaya-ñānaṃ. 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 Abhidhamma 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. L. A. de Silva in his “The Four Essential Doctrines of Buddhism” and by U Shwe Zan Aung B.A., in his “Compendium of Philosophy” P.T.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 Abhidhamma 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) *Dukkhupanisā 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) *Saddhupanisa Pamojjan*. 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) *Pamojjupanisa 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) *Pītupanisa Passadhi*. In association with rapture serenity comes to be.

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

(f) *Sukhupanisa Samadhi*. 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 *rūpavacarajjhāna*) 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 *arūpāvacara-jjhāna*). The stereotyped text often met with in the Suttas runs as follows:

“Detached from sensual objects, O 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 (*pīti*) and joy (*Sukha*).

“After the subsiding of thought-conception and discursive thinking and by gaining inner tranquillity 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.)

“Multiformity-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 (nevasaññā-nāsaññāyatana) 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 (piti.) Joy (sukha) Concentration; (samadhi.) 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 Jhana-constituents of the 4th trance *i.e.* Equanimity and Concentration.

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

(g) *Samadhupanissā Yathābhūta Nāna 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 Vipassana or Vipassanā Bhāvana, which alone leads to Nibbāna. Most Buddhists are familiar with the Stanzas: Sabbe Sankharā Aniccāti, yadā paññāya passati, atha nibbindati Dukkhe, esa maggo visuddhiya, Sabbe Sankhārā Dukkhāti Sabbe Dhammā Anattāti.

“Here are some quotations from the Pali Dictionary.

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

“What now is the Power of Tranquillity? 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 Tranquillity 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 Tranquillity 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, O 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, Nibbana. 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) Yathabhutañānadassanapanisā 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*. The passionlessness is the fore-runner of emancipation.

(k) Vimuttupanisā Khaye ñānam**. Emancipation paves the way to the knowledge of the Extinction of the Āsavas.

(l) Khaye Ñānupanisā Āsavakkhaya***. 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 Tipitaka “where this causal chain of joy and happiness is harnessed to the Scheme”. By scheme is here meant the Paṭicca Samuppāda Doctrine. That may be so, but I came across the following passage at page 15 of “The Path of Purity” or Visuddhimagga Part I, P.T.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.

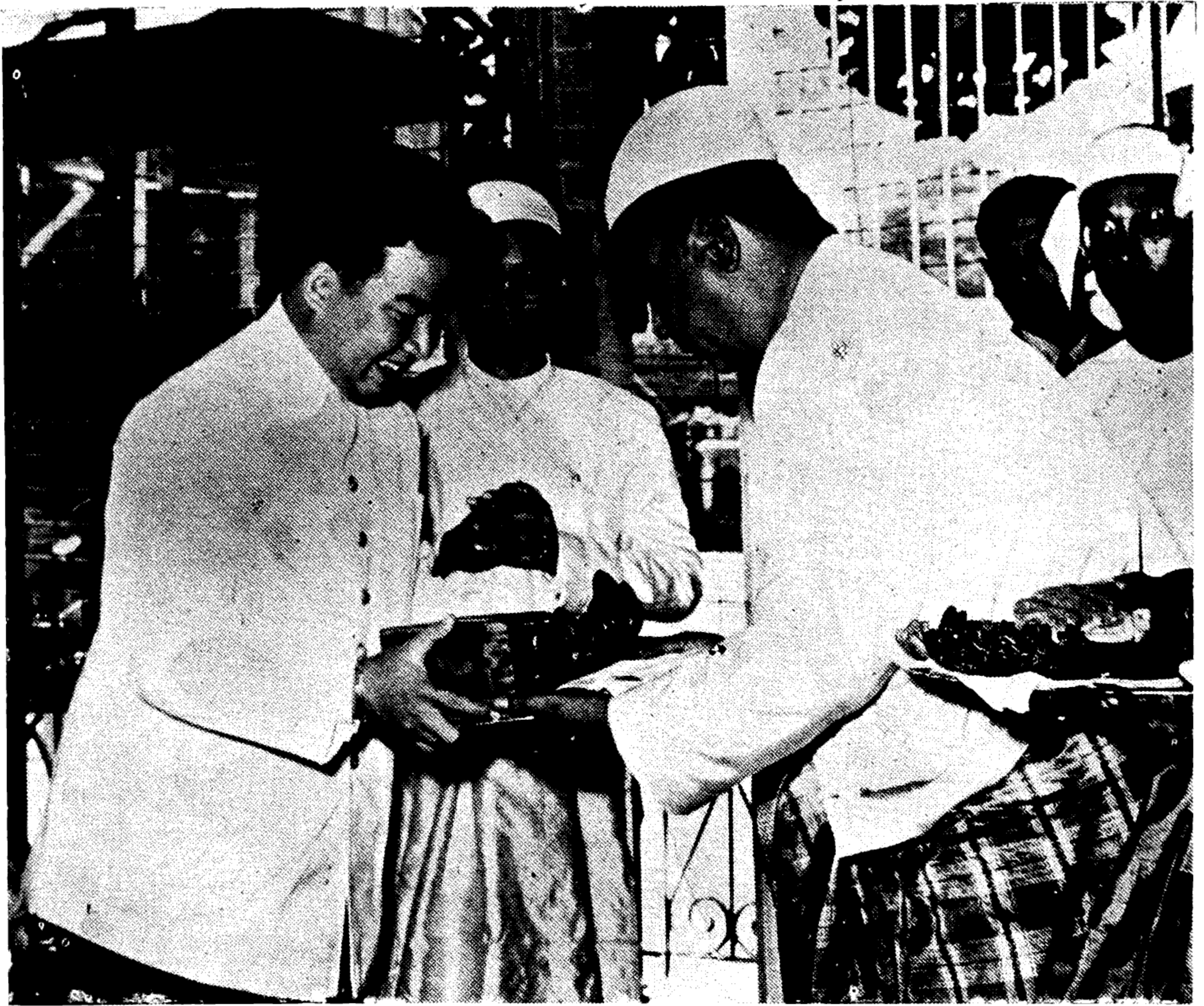
I would earnestly appeal to Buddhist scholars and learned monks to enlighten the Buddhist public more on this important Doctrine by expounding it in their writings and discourses.

May all beings attain the Paramam Sukham of Nibbāna.

* Here it means Magga (the Path of Stream-Entrance etc).

** Here it means Phala (Fruition).

*** Here it means Paccavekkhaṇa 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

- Abhiharati** : Bring; offer; fetch.
- Āsava** : This word has been translated as “Poisons” “Banes”, “Biases”, “inflows”, “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

- Dukkūpanisā
saddhā** : Dukkha+upanisā+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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