



**THE THERAVĀDA BUDDHIST CONCEPT OF WORLD
IN RELATION TO HUMAN SUFFERING AND HAPPINESS**

Ravindra Lal Weeraratne Koggalage

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this dissertation titled “The Theravāda Buddhist Concept of World in Relation to Human Suffering and Happiness” as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.

(Ven. Dr. Phramaha Somboon Vuddhikaro)

Dean of Graduate School

Dissertation Examination Committee:

.....
(Ven. Prof. Muvaetagama Gnanananda Thero) Chairperson

.....
(Ven. Prof. Dr. Phrarajapariyatkavi) Member

.....
(Ven. Dr. Phramaha Somboon Vuddhikaro) Member

.....
(Asst. Prof. Dr. Iromi Ariyaratne) Member

.....
(Prof. Udaya Meddegama) Member

Dissertation Supervisory Committee:

Ven. Dr. Phramaha Somboon Vuddhikaro Chairperson
Prof. Udaya Meddegama Member

Researcher

.....

Dr. R. L. W. Koggalage

Dissertation Title : The Theravāda Buddhist Concept of World in Relation to Human Suffering and Happiness

Researcher : Prof. R.L.W. Koggalage

Degree : Doctor of Philosophy (Buddhist Studies)

Dissertation Supervisory Committee

: Ven. Dr. Phramaha Somboon Vuddhikaro

: Prof. Udaya Meddegama

Date of Graduation : March 11, 2019

Abstract

Throughout the history, people have tried to understand the world to reduce suffering and increase human happiness. Scientists and many others try to put their best effort to increase the way of satisfying the human senses, as they believed that it is the way to end suffering and gain ultimate happiness. However, Buddhist perspective of world in relation to human happiness and suffering is slightly different from this approach. Buddha has clearly mentioned that one cannot gain ultimate happiness from the external world just by trying to satisfy senses and also craving for that leads to more and more suffering. According to Buddhism, one has to understand the reality of what suffering is, causes of it, cessation of suffering, and the path leading to that in order to gain ultimate happiness. Buddha has also mentioned that this world lies on suffering, and to understand the reality of the world, causes of it, its cessation, and the path leading to that cannot be found externally, but within this fathom long body. The question arises here is, whether the world can give real human happiness with no suffering, as many people including scientists are trying to gain happiness by improving material world in order to satisfy senses, or is there any other path shown by the Buddha. This research investigates the above question in detail with reference to *Theravāda* Buddhism. Therefore, it is important to investigate the relevant sections of the *Tipiṭaka* and interpretations of it as the primary source. In this research data collection is based on accessing those resources by using books, publications, meeting or listening to sermons of practioners, and also by using internet resources. The methodology applied here is not just based on referring to scholarly work, but also to use practical experience to

critically analyze, with the aim of revealing the Buddha's intention of teachings with respect to gain ultimate happiness.

Initial parts of the research try to understand how philosophers, scientists, and other non-Theravāda teachings tried to gain the happiness from the world and to see whether they have achieved ultimate happiness. Then the Buddhist perspective about the material world, mental world, and suffering and happiness is investigated.

Findings of this research show that the Buddhist perspective of the world is different from others in relation to human happiness and suffering. According to Buddhism one cannot gain ultimate happiness just by trying to increase the happiness gained through by satisfying the senses with material world. One can achieve ultimate happiness within this life by following the Noble Eight Fold Path, as shown by the Buddha; in order to understand the reality of world by developing one's own wisdom.

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Ravindra L. W. Koggalage

March 11, 2019

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List of Abbreviations

A	Aṅguttara Nikāya
BPS	Buddhist Publication Society
Comy	Commentary
Dhp	Dhammapada
D	Dīgha Nikāya
It	Itivuttaka
M	Majjhima Nikāya
Patis	Paṭisambhidāmagga
PTS	Pali Text Society
Sn	Suttanipāta
S	Saṃyutta Nikāya
Th	Theragāthā
Vin	Vinaya
Vism	Visuddhimagga
QM	Quantum Mechanics
NASA	National Aeronautics and Space Administration
Dhs.	Dhammasaṅgaṇī
DhsA.	Dhammasaṅgaṇī Aṭṭhakathā

Chapter I

Introduction

1.1 Background and Significance of the Research Problems

In general terms, the world can be considered as the earth with all its countries, living beings and things, and the whole universe at large. There is a significant difference between the world at large as people including scientists see, and the reality as explained by the Buddha. Scientists observe the world using the six senses and other instruments which they have developed to increase the range and capacity of each sense, such as telescopes, microscopes etcetera. In contrast, Buddha has developed his wisdom through mind development techniques without using any external instrument and then explained about the world. Importance of investigating both the scientific aspects and the Buddhist teachings about the world is, to use that knowledge to improve our life styles in order to overcome suffering in both worldly and spiritually.

With the technological advancements today, it is not that difficult to access the knowledge scientists have developed so far. However, it is a continuous ongoing process as new discoveries and theories emerge. This would lead to a great limitation in scientific findings. In the case of Buddha's teachings there are no continuous changes or revisions as such, because Buddha has revealed whatever is necessary for the human beings to know in order to overcome suffering. However, there is a difficulty of elucidating or expounding what Buddha has mentioned just by studying the ancient scripts, and modern analysis by various others, as this is something to be experienced by following the path shown by Buddha to understand (to be percipient) fully. These are the two main limitations in this research.

1.2 Objectives of the Research

The aim of the research is to seek Buddha's original teachings which would definitely lead to the cessation of suffering, so that it would be a good guideline for

anyone interested in making concentrated effort to practice the noble path shown by the Buddha.

- To investigate the world of happiness according to Buddha's teachings in order to understand the reality of things as they truly are. When understanding the reality as shown by the Buddha, one would realize whether the happiness one experience by the world is the truth or is there a hidden suffering? This would help us understand where we are now, and the ultimate goal according to Buddha to end all sorts of suffering which is known as *Nibbāna*.

- To identify whether the world referred to by Buddha is the very same as the world referred to by us. There is a concept mainly among scholars that the world referred by Buddha is different from the world what we experience, and hence to find out what *Tipiṭaka* says about this.

- To understand why Buddha has mentioned that the world lies on *Dukkha* itself. In a worldly level one would think that the world gives happiness. Buddha accepted that there is a kind of happiness in this world (*Sattaṭṭhāṇa Sutta*¹), but one has to understand not only happiness (*assāda*) but also unsatisfactoriness (*ādinava*), and also how to get rid (*nissaraṇa*) of it, in order to experience the ultimate happiness. He has clearly mentioned that one has to overcome worldly attachments and to develop mind so that not to be re-born in any of the worldly realms in order to experience the ultimate happiness of *Nibbāna*.

- To gain the right view to understand the reality of world, so that one would be able to enter the path leading to ultimate happiness of *Nibbāna*. In the *Nibbānasukha Sutta*², Buddha compares various types of happiness, starting from worldly level to ultimate happiness of *Nibbāna*.

¹ A.III.57,61.

² A.IV.34,416.

1.3 Statement of the Problems Desired to Know

Worldly level people (those who go in the life and death cycle) think that material world can give the ultimate happiness and therefore in the race of increasing material belongings throughout the life for them and their beloved ones. According to Buddha as explained in *Rohitassa Sutta*³, one has to understand what the world is about, causes of it and end of it in order to end suffering. However, according to Buddha, it is impossible to understand it from the external physical world as modern scientists and many others attempt to do so, and “the world itself” is within this one fathom long body.

. . . in this very fathom-long body, along with its perceptions and thoughts, I proclaim the world to be, likewise the origin of the world and the making of the world to end, likewise the practice going to the ending of the world. Not to be reached by going is world's end. Yet there is no release . . . unless he reach world's end. Then let a man become world-knower, wise, world-ender, let him be one who liveth the God-life. Knowing the world's end by becoming calmed. He longeth not for this world or another.⁴

All Buddhas expounded the very same path of extinction of unsatisfactoriness (*Dukkha*) of the world, which empowered numerous numbers to attain enlightenment where they gain the understanding of all things as they truly are, by realizing the four noble truths. They are the truth of suffering, the truth of the cause of suffering, the truth of the end of suffering, and the truth of the path that leads to the end of suffering. Thus in relating to the above facts and cognizance of the practical path shown by the Buddha, the problem statement is introduced as:

1. What is the world? Is it material or mental, or combination of both?
2. How do we know about the world?
3. Is it possible to gain ultimate happiness from the external world?

³ A.I.26,61.

⁴ A.II.45; F.L. Woodward (tr.), *The Book of the Gradual Sayings (Aṅguttara Nikāya) The Book of the Fours, Vol. II*, (London: PTS, 1979), p. 57.

4. Why does only bringing the external world into focus not give us ultimate happiness?

5. What is the path one should follow to gain the ultimate happiness?

Research questions here would be “What is world? Is it the physical matter existing around us as many used to believe? Can that external world give us happiness? How do we know about the world? Is the world within our six-senses? Is it a combination of one’s own mind and the external matter? What is the path one should follow to gain the ultimate happiness?”

This research would explore how scientists, philosophers and religious leaders address those issues relevant to human happiness and suffering. Main focus would be to explore the answers given by Buddha as found in the Theravāda tradition.

1.4 Scope of the Research

When talking about the world for happiness, there are many different ways of understanding it. Scientists use various methods to explore it in different fields such as biology, medicine, engineering, geography, chemistry, physics, mathematics, and astronomy etcetera. Philosophers and religious leaders talk about what is this world, who am I, where one come from, what would happen after death, how to gain ultimate happiness. Almost all of them tried to gain happiness from the external world by satisfying the senses or by reborn in a place where you get all sort of pleasures or no more suffering. In contrast Buddha mentioned one cannot get ultimate happiness from the external world by satisfying the senses, but it can be done by understanding the true nature of the world and giving up the attachment and not to be re-born again in any of the realms of world. As it would be endless huge area to investigate, our scope is narrowed down to investigate, how one can gain ultimate happiness from the world, based on Theravāda Buddhism, compared with other views and methods.

1.5 Definition of the Terms Used in the Research

World: external and internal things experienced or get to know, by a human being. This can be either mental, physical, or combination of both. There are many definitions, or meanings of the world. If we look up the word “world” in a dictionary,

there we will come across many meanings. In the Oxford Dictionary there are at least nine meanings of this term.

Of those definitions there are three that are somewhat (rather) close to the real meaning of world however there is still a gap in regard to the accuracy. Here are those three definitions:

1. The earth with all its countries, peoples and natural features.
2. A planet like the earth; there may be other worlds out there.
3. The state of human experience; this world and the next. (This is the closest to the Buddhist concept of world).⁵

Theravāda Buddhist Concept: Theravāda Buddhists use explanations given by the Buddha in primary sources of Tipiṭaka, and believe they use Buddha's teachings in the original form without any changes. Other sectors of Buddhism use secondary sources and the interpretations of other respected Buddhist teachers as well.

1.6 Review of Related Literature and Research Works

People tried to understand the world to reduce the suffering and increase the human happiness. Aristotle, who was a student of Plato, is one of the greatest thinkers in the history of western science and philosophy, making contributions to logic, metaphysics, mathematics, physics, biology, botany, ethics, politics, agriculture, medicine, dance and theatre. According to Aristotle,

Happiness is the central purpose of human life and a goal in itself. Aristotle was convinced that a genuinely happy life required the fulfillment of a broad range of conditions, including physical as well as mental well-being, and he talked about cultivation of virtue as well.⁶

⁵ Seelananda Bhikkhu T., "The Buddhist Concept of World", Dhamma Articles, Bhavana Society,(2017) Retrieved on 20 September 2015, http://bhavanasociety.org/resource/the_buddhist_concept_of_world/.

⁶ Aristotle, The Nicomachean Ethics, (New York: Oxford University Press, 2009), p.84.

Aristotle defines happiness as;

the function of man is to live a certain kind of life, and this activity implies a rational principle, and the function of a good man is the good and noble performance of these, and if any action is well performed it is performed in accord with the appropriate excellence: if this is the case, then happiness turns out to be an activity of the soul in accordance with virtue.⁷

According to Aristotle, happiness cannot be achieved until the end of one's life but it is a goal and not a temporary state. However, according to Buddha, one can achieve ultimate happiness of *Nibbāna* within this life, as Buddha and many Arahants did.

To be happy at work, to be happy at play, to be happy in our homes and amidst our family is something that all of us desire. But how do we find this happiness? Peter G. James Sinclair, who wrote many books and memos about happiness, says here are five truths that I trust will clearly define it for you: “Happiness doesn’t come from what we have, Happiness comes from what we use, Happiness doesn’t come from what we see, Happiness comes from what we choose, Happiness must rise from within”.⁸ He tries to say that happiness does not belong to outside world, but it is something to be done within. This is somewhat matching with the Buddha’s teaching that to end the world of suffering, you have to search it within.

According to the Pascal, the famous philosopher and mathematician, the essays contained in *Human Happiness* are a curiously optimistic look at whether “humans can ever find satisfaction and real joy in life – or whether a belief in God is a wise gamble at best.”⁹ He is critically analyzing that whether the blind belief would suffice to gain the real happiness of life. His way of investigating is agreeing with Buddha as he has advised not to blindly believe anything, but investigate wisely as in

⁷ Ibid.

⁸ Peter G. James Sinclair, “The 5 Truths That Create Human Happiness”, Retrieved on 28 November 2016, <http://www.lifeoptimizer.org/2011/03/25/create-happiness/>.

⁹ Pascal, Blaise, *Human Happiness*, (London: Penguin Books, 2008), p.72.

Kālāma Sutta.¹⁰ However the conclusions are not agreeing with Buddha's teachings as he has the self-belief.

When considering only about human happiness, ignoring the fact that animals also living beings, "each year, over sixty billion land animals are raised in the global "livestock industry", only to end up as food on our plates."¹¹

Most of these animals have probably lived a life not worth living, chronically in discomfort and pain, and despair. Brutal cruelty exists not only in the food industry, but also throughout the cosmetics industry and the fur industry. Exploitation of animals permeates our entire society, not only in the three industries cited, but also in zoos, circuses and bullfighting arenas.¹²

Is it reasonable to talk about only human happiness as many modern scientists or some of the religions suggests? This is against Buddha's teachings, as any living being in the 31 realms of existence can be born as human being as well.

Worldly level people (going in the endless journey of life and death cycle) believe that sensual pleasures can give the real happiness, but Buddha has clearly rejected this as in Potaliya Sutta, by comparing it to a skeleton as one of seven similies: "Even so, householder, an ariyan disciple reflects thus: Pleasures of the senses have been likened to a skeleton by the Lord, of much pain, of much tribulation, wherein is more peril."¹³

¹⁰ A.I.65,188.

¹¹ FAOSTAT. "Animal production online database", Food and Agriculture Organization of the United Nations (FAO). (2006), Retrieved on 28 November 2016, <http://www.fao.org/about/en/>.

¹² Oscar Horta, "Questions of Priority and Interspecific Comparisons of Happiness", University of Santiago de Compostela, (2007), Retrieved on 28 November 2016, <http://usc-es.academia.edu/OscarHorta>.

¹³ M.I.54,359; Horner I.B. (tr.), Middle Length Sayings of the Buddha, Vol. II, (London: PTS, 2002), p.28.

Similar examples were taken in Alagaddūpama Sutta;

Sensual pleasures are said by the Lord to be of little satisfaction, of much pain, of much tribulation, wherein is more peril. Sensual pleasures are likened by the Lord to a skeleton ... to a lump of meat ... to a torch of dry grass ... to a pit of glowing embers ... to a dream ... to something borrowed ... to the fruits of a tree ... to a slaughterhouse, to an impaling stake ... to a snake's head, of much pain, of much tribulation, wherein is more peril.¹⁴

In the *Mahādukkhakkhandha Sutta*, Buddha explains:

And what, monks, is the satisfaction in pleasures of the senses? These five, monks, are the strands of sense-pleasures. What five? Material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. Sounds cognisable by the ear,... Smells cognisable by the nose, ... Tastes cognisable by the tongue,... Touches cognisable by the body,... These, monks, are the five strands of sense-pleasures.¹⁵

Similarly he has explained the danger, and how to escape from sensual pleasures, so one could end the suffering due to attachment for them.

Buddha further explains the gratification, the danger, and the escape of sensual pleasures in *Māgandiya Sutta*,

Suppose someone who formerly revelled in material shapes cognisable by the eye - agreeable, pleasant, liked, enticing, connected with sensual pleasure, alluring - after a time, having known the coming to be and passing away of material shapes and the satisfaction and the peril of them and the escape (from them) as it really is, getting rid of craving for material shapes, suppressing the fever for material

¹⁴ M.I.22,130; Horner I.B. (tr.), Middle Length Sayings of the Buddha, Vol. I, (Lancaster: PTS, 2007), p.168.

¹⁵ M.I.13,83; Horner I.B. (tr.), Middle Length Sayings of the Buddha, Vol. I, (Lancaster: PTS, 2007), p.112.

shapes, should dwell devoid of thirst, his mind inwardly calmed. What have you, Magandiya, to say of him? Nothing, good Gotama...¹⁶

So Buddha has not seen only the pleasure as worldly people see, but also the danger and the escape for those who seek end of suffering by understand the reality of world.

There were various beliefs about the world in ancient times, such as the notion that the world is flat, world is a creation by a “God”, or “Brahma” or some other supernormal power. However, modern scientists do not want to waste time on such concepts.

Modern scientists such as Neil Bohr, Heisenberg, and Albert Einstein tried to explain what the world is, its composition using ideas about matter and waves, and then the Quantum Theory.

The assumption that the waves of Quantum Theory were in no way real waves (as Schrodinger believed) which has led to a terrible confusion in the sciences. By following Born's discovery that the square of Schrodinger's wave equations could be used to determine the probability of where the 'particle' could be found, Bohr (and Heisenberg, Born, and now many others) have maintained the confusion of the particle wave duality of matter. Bohr's Copenhagen Doctrine - that Particles and Waves are both Incomplete descriptions of the world (which cannot be described) and complement one another.¹⁷

However Einstein, Schrodinger, de Broglie, and many others believed that reality was not driven by chance, but was logically connected and that the laws of Nature could be sensibly understood.

¹⁶ M.I.75,501; Horner I. B. (tr.), Middle Length Sayings of the Buddha, Vol. II, (London: PTS, 2002), p.184.

¹⁷ Haselhurst Geoff, “Quantum Physics: Niels Bohr”, (2012), Retrieved on 20 February 2015 <http://www.spaceandmotion.com>.

According to Schrödinger, he is opposing not in a few special statements of quantum mechanics held at that time, but as it were the whole of it. He is opposing its basic views that have been shaped 25 years ago, when Max Born put forward his probability interpretation, which was accepted by almost everybody during that time.¹⁸ This indicates that Schrodinger did not agree with others and his own findings prevailed during that time.

Thus, the last and the most successful creation of theoretical physics, namely quantum mechanics (QM), differs fundamentally from both Newton's mechanics, and Maxwell's e-m field. For the quantities which figure in QM's laws make no claim to describe physical reality itself, but only probabilities of the occurrence of a “physical reality that we have in view”.¹⁹

Albert Einstein says,

I still believe in the possibility of a model of reality -- That is to say, of a theory which represents things themselves and not merely the probability of their occurrence. On the other hand, it seems to me certain that we must give up the idea of complete localization of the particle in a theoretical model. This seems to me, the permanent upshot of Heisenberg's principle of uncertainty.²⁰

So Einstein interested in finding some way to explain the things existing, but not observations about them.

According to Haselhurst findings so far by modern scientists it can be divided into three parts;

¹⁸ Schrödinger E ,The Interpretation of Quantum Mechanics,(Woodbridge, CN : Ox Bow Press , 1995).

¹⁹ Karene Geoff, “Albert Einstein on Quantum Physics”,(2007), Retrieved on 25 September 2015 <http://www.spaceandmotion.com/Physics-Quantum-Theory-Mechanics.htm>.

²⁰ Haselhurst Geoff, “Quantum Physics: Niels Bohr”, (2012), Retrieved on 20 February 2015 <http://www.spaceandmotion.com>.

i) We must know the truth to act wisely, and truth comes from physical reality.

ii) Our present and past societies are not founded on truth and they have acted unwisely (overpopulation, destruction of nature, pollution, climate change, religious and economic wars, and etcetera).

iii) We now know the correct language to describe physical reality (all matter interactions are wave interactions in space), and this knowledge is critical for our future survival, being the very source of truth and wisdom.²¹

However, the point is that first, (i) he has ignored the mental aspect of it which is crucial for finding the truth. Secondly, (ii), he has correctly identified the weaknesses but ignored the fact that how millions of people developed their wisdom and ended in all sorts of sufferings. Thirdly (iii), ignoring the fact that the findings of science have been changed throughout the history and are expect to be changed in the future as well with more new findings. So relying on one such finding which is still not understood correctly would be a mistake about the truth and wisdom. Throughout this thesis we are going to explore the Buddhist perspective about the world and how it helped to completely overcome the unsatisfactoriness or suffering for those who have followed it until the final stage.

Among the scientists, Schrödinger is the closest to Buddhist perspective by his saying,

What we observe as material bodies and forces are nothing but shapes and variations in the structure of space. The world is given to me only once, not one existing and one perceived. Subject and object are only one.²²

²¹ Op.cit.

²² Schrödinger E, The Interpretation of Quantum Mechanics, (Woodbridge, CN : Ox Bow Press , 1995).

This is exactly matching with the idea in *Kaccānagotta Sutta*²³ where Buddha has clearly rejected that something is there (*Atthi*) or not there (*Natthi*), but preached the middle.

Now he, who with right insight sees the uprising of the world as it really is, does not hold with the non-existence of the world. But he, who with right insight sees the passing away of the world as it really is, does not hold with the existence of the world. Thus far, Kaccayana, he has right view. Everything exists: — this is one extreme. Nothing exists: — this is the other extreme. Not approaching either extreme the Tathāgata teaches you a doctrine by the middle.²⁴

Schrödinger’s “Given to me only once” implied that it was not there before (*Ahutvā sambhūtam*²⁵) and not existing afterwards (*Hutvā na bhavissati*²⁶) However, he does not explain the cause-effect theory or the Dependent Origination (*Paṭiccasamuppāda*), which may describe why/how it is perceived, and perhaps, that is why he was unable to convince others. For example, Albert Einstein rejected it by saying “I like to think that the moon is there even if I am not looking at it.”²⁷

“Bohr thought that the atom is real. Atoms are neither heuristic nor logical constructions. It makes much sense to characterize Bohr in modern terms as an entity realist who opposes theory of realism”.²⁸

²³ S.II.15,16; Rhys Davids (tr.), *The Book of the Kindred Sayings on Cause* (Nidāna-Vagga) Vol. II, (London: PTS, 1888), p.12.

²⁴ Ibid.

²⁵ Kh.Ps1.15,001.

²⁶ Kh.Ps1.16,001.

²⁷ Geoff Haselhurst, “*On Truth & Reality*”, Albert Einstein on Quantum Physics, (2007), Retrieved on 24 June 2015, <http://www.spaceandmotion.com/Physics-Quantum-Theory-Mechanics.htm>.

²⁸ Folse H, “Niels Bohr, Complementarity, and Realism”, (PSA :Fine and P. Machamer (eds), 1986), pp.96-104.

“Impossibility of any sharp separation between the behavior of atomic objects and the interaction with the measuring instruments which serve to define the very conditions under which the phenomena appear”.²⁹

The outcomes of whatever experiment always yield a definite value, so the entanglement of object and the measurement instrument described by the quantum formalism only lasts until the interaction between object and instrument stops.³⁰

So the questions to be asked are: When does it stop? Is it possible to stop? How, and what will be the situation? Is it necessary to stop? Buddha has answered all those questions. For him, the external object is what you sense through your own senses (instruments), and he gave the detailed explanation of how to see the reality of those senses and whatever observed by them.

As a parallel to the lesson of atomic theory regarding the limited applicability of such customary idealizations, we must in fact turn to, quite some other branches of science, such as psychology, or even to that kind of epistemological problems with which already thinkers like Buddha and Lao Tse have been confronted with, when trying to harmonize our position as spectators and actors in the great drama of existence.³¹

This is a kind of indication that Niel Bohr knew that they have not found the ultimate reality so far, and worthwhile of investigating the teachings of the great thinkers such as Buddha. Buddha discouraged people in searching about external universe as it does not help one to overcome sufferings. However, once venerable

²⁹ McEvoy Paul, Niels Bohr: Reflections on Subject and Object - The Theory of Interacting Systems, (San Francisco: Microanalytix, 2001).

³⁰ Faye Jan, “Copenhagen Interpretation of Quantum Mechanics”,(*The Stanford Encyclopedia of Philosophy* (Fall 2014 Edition), Edward N. Zalta (ed.) 2014), Retrieved on 2 February 2015, <http://plato.stanford.edu/entries/qm-copenhagen>.

³¹ Haselhurst Geoff, “Quantum Physics: Niels Bohr”, (2012), Retrieved on 20 February 2015 <http://www.spaceandmotion.com>.

Ānanda asked him three times to describe about them, as in the *Cūḷanikā Sutta* he has answered:

As far as moon and sun move in their course and light up all quarters with their radiance, so far extends the thousandfold world-system. Therein are a thousand moons, a thousand suns, a thousand Sinerus, lords of mountains: a thousand Rose-Apple Lands, a thousand Western Ox-wainsa thousand Northern Kurus, a thousand Eastern Videhas; four thousand mighty Oceans, four thousand Mighty Ruler, a thousand Four Great Rulers, a thousand heavens of the Thirty-Three, a thousand Yama worlds, a thousand heavens of the Devas of Delight, a thousand heavens of the Devas that delight in creation, the same of those Devas that delight in others' creations, and a thousand Brahma worlds. This, Ānanda, is called "The system of the thousand lesser worlds." A system a thousandfold the size of this is called "The Twice-a-thousand Middling Thousandfold World-system." A system a thousandfold the size of this is called "The Thrice-a-thousand Mighty Thousandfold World-system." Now, Ānanda, if he wished it, the Tathagata could make his voice heard throughout this last-named world-system, or even further, if he chose.³²

Hence, even Buddha knew about external world, he did not encourage people to search about it as it would not help one to gain ultimate happiness.

Dualism postulates two alternatives or two ends. Many of the philosophers, scientists such as Albert Einstein, Plato, Heisenberg etc. fall into this type of thinking, through which they believe two ends namely subject(observer) and object. A few of them like Schrödinger opposed the seeing of things as one which can be considered as monism. This is only one alternative to dualism, as there can be another option of more than two, hence non-dualism might be pluralism as well as monism. Both these views are rejected by the Nyanaponika Thero in his *Abhidhamma Studies*, and Prof. Takakusu also has been in agreement with him.

³² A.I.80,226; F.L. Woodward (tr.), *The Book of the Gradual Sayings (part III)*, (London: PTS, 1979), p. 207.

Zen Buddhism also rejected it by saying “If all things go back to the One, where does the One go back to?” But, if Buddhism rejects not only dualism, but also monism and pluralism as well, where then does it stand? It looks as if the truly Non-Dual is not covered by any of these terms.³³

Buddhist method of examining and analyzing based on our own experience by using the five physical senses and the mind, where Buddha has asked to see the world within this fathom long body (*Rōhitassa Sutta*).³⁴

However, as ordinary people, we perceive and discriminate many, but our consciousness feels itself to be unitary and opposes itself as a “Subject” to the “Objective” world of perceptions. Hence again it falls into duality. Here, the multiplicity is reduced to the duality of ‘I’ and ‘Not-I’. ‘things’ are nothing but continually changing pictures arbitrarily picked out by perception, and so do duality, multiplicity and unity alike become meaningless terms, since the very concept of number disappears when there are no fixed, or fixable, items to be counted. It is not even a number of single items; is infinite; as standards of enumeration are based on perception and therefore arbitrary. Objectivity is only a particular mode of subjectivity.³⁵

The origin of dualistic thinking, as well as its ceasing, is clearly explained in the *Madhupiṇḍika Sutta*³⁶ by Buddha and then elaborated by Kaccana Thero. Based on contact of sense-organ, sense-object and sense-consciousness there arise feeling, perception, reasoning and diversification. In other words, our way of thinking is conditioned by the very process of our perception of the world.

If this is so, then as long as we are attached to our sense-perceptions of the world we cannot expect to get away from dualistic thinking. We must get back then

³³ Walshe, M. O’C., “Buddhism for Today”, (London: George Allen & Unwin Ltd., 1962), pp. 80-82.

³⁴ A.II.5, 45.

³⁵ Op.cit.

³⁶ M.I.18,108.

through perception, which is ‘distinguishing a thing by its marks’, to feeling, and behind that to the bare sense-consciousness - bare seeing, hearing, and etcetera. There is a moment here of bare consciousness without emotional reaction. If we can get back to that, we are safe!³⁷

This is the exact discourse given to “Bāhiya Dāruciriya”, - Seeing is seeing only etcetera” who instantly understood it and became fully enlightenment (*Bāhiya Sutta*)³⁸ and to the Māluṅkyaputta (*Māluṅkyaputta Sutta*)³⁹, whom later became *arahant* by contemplating it.

According to Descartes⁴⁰ objects have two qualities called primary and secondary. Primary qualities are the length, height, breadth, change, location, duration, and number, and can be understood by way of Mathematics. Objects also have what are called secondary qualities, such as color, sound, taste, smell, heat, and cold. He believed that these qualities do not exist objectively in physical objects themselves, but are rather qualities of our perception of the world around us. He concluded that objective, primary qualities could be known decisively, but not secondary qualities. His theory suggests while elementary particles, atoms, molecules, electromagnetic fields, and waves are believed to exist independently of any observer, the visual images we perceive of the world around us do not exist out there. Ever since the time of Galileo and Descartes, generations of physicists and biologists have followed this distinction and have made extraordinary progress in measuring and understanding objective, physical, quantifiable realities. However, less progress in philosophical understanding of mental realities including thoughts, mental images, emotions, desires, dreams, and consciousness itself.

³⁷ Op.cit.

³⁸ Kh. Ud. 1.10. “*diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati*”

³⁹ S.IV.95,72.

⁴⁰ Rene Descartes, “Discourse on Method and The Meditations” (London: Penguin, 1968), 122.

According to William James (1842-1910)⁴¹, the American pioneer of psychology, scientists had devised methods for investigating the external world that could be subjected to mathematical analysis. In this way, questions that had long been raised over by philosophers were finally solved by the empirical methods of science. The more science progressed, the fewer problems remained in the hands of philosophers. However, when will it stop? Will there be an end to the progress of science? The Austrian neurologist Sigmund Freud ⁴²(1856-1939) became well known for his theories of the unconscious mind. As there is no instrument to measure the mind, on the basis of patients' verbal reports of their subjective experiences while awake and while dreaming, Freud sought to fathom the hidden mechanisms of the mind. As science placed the highest priority on experiential knowledge, the only things they considered to be real were the things scientists could measure: namely, physical entities and processes and anything else were deemed "supernatural" or at least irrelevant to scientific inquiry. Most of the mind researchers are not professionally trained.

According to Wallace Experimental physicists are professionally trained to observe physical processes, and biologists are professionally trained to observe biological processes. Cognitive scientists have taken on the challenge of understanding mental processes, but unlike all other natural scientists, they receive no professional training in observing the realities that comprise their field of inquiry.⁴³

Prof K. N. Jayatilleke states;

The doctrines of Buddhism can be better understood if we can see in them the impact of the different theories and practices enunciated in the vedic and non-

⁴¹ William James, "Some Problems of Philosophy: A Beginning of an Introduction to Philosophy"(London: Longmans, Green, 1911), pp.22-24.

⁴² Sigmund Freud, "Biography of Sigmund-Freud" ,(Division of Philosophy, The European Graduate School), 2008.

⁴³ Allen Wallace," Mind in the Balance: Meditation in Science, Buddhism, & Christianity", (New York: Columbia University Press, 2009). P. 37.

vedic traditions. One of the basic principles of Buddhism has been that of accepting whatever it thinks is sound, good and true from whatever source it comes, and of rejecting what it believed to be unsound, evil and false. "...seven Materialist schools of thought was possibly exaggerated but the number probably reflects the impact of Materialist thinking at this time on the thought of Buddhism. This impact must have been very strong for when the Buddha comes to classify the thinkers of his day, he gives equal prominence to the Materialists as against the Externalists.⁴⁴

He says:

There are these two theories—the theory of personal immortality and the annihilationist (Materialist) theory. Those recluses and Brahmins who hold to, seek refuge in and cling to the theory of personal immortality are utterly opposed to the annihilationist theory and those recluses and Brahmins who hold to, seek refuge in, and cling to the annihilationist theory are utterly opposed to the theory of personal immortality.⁴⁵

According to early *suttas* (*Loka Sutta*⁴⁶) the world is called *Loka* because it is subject to disintegration (*Lujjati loko*). Thus this disintegration is also a feature of impermanency, a sign of change, and therefore, it means the absence of anything that is permanent, that the world is devoid of any permanent substances. However, people in worldly level do not realize this impermanent nature, and hence take them as *Sukha* which they believe can give happiness.

⁴⁴ Prof K N Jayatilleke, "Early Buddhist Theory of Knowledge", (USA: Routledge, 2008), p.374.

⁴⁵ Ibid.

⁴⁶ S.II.44,73.

With the developments of modern science, such as advanced biotechnology⁴⁷, nanotechnology⁴⁸ and artificial intelligence⁴⁹, they can bring unmatched opportunities for increasing global happiness. Biotechnology can be used to improve human health and welfare as well as for enhancing our emotional capacities.⁵⁰ Nanotechnology can help us solve environmental problems, cure diseases and reduce poverty. Through in vitro meat, even the pain-driven “livestock industry” can be replaced⁵¹. Therefore one can argue that modern science can be used to increase the human happiness with the material world. However, in addition to great promise, those technologies unfortunately bring great risks and the worst of these risks threaten the very existence of mankind⁵². Some well-known experts on the subject estimate that the risk of outright human extinction is significant, perhaps even as high as 25%-50%.^{53 54} A catastrophe of such a magnitude would not only kill all living humans; it would also ensure that countless generations of future humans are never born. That would amount

⁴⁷ Bostrom Nick, Sandberg Anders, "Converging Cognitive Enhancements." *Annals of the New York Academy of Sciences*, (2006), pp. 201-207.

⁴⁸ Foresight Institute, Productive Nanosystems : A Technology Roadmap, Retrieved on 20 November 2016, http://www.foresight.org/roadmaps/Nanotech_Roadmap_2007_main.pdf.

⁴⁹ Bostrom Nick, Sandberg Anders, “Whole Brain Emulation A Roadmap”, Retrieved on 20 November 2016, http://www.philosophy.ox.ac.uk/__data/assets/pdf_file/0019/3853/brain-emulation-roadmap-report.pdf.

⁵⁰ Walker Mark, “In praise of Bio-Happiness”, (IEET:2006), Retrieved on 25 November 2016, <http://ieet.org/archive/IEET-02-BioHappiness.pdf>.

⁵¹ Jones Nikola, “A taste of things to come?”, *Nature*, (Vol. 468, 2010), pp. 752-753.

⁵² Bostrom Nick, “Existential Risks”, *Journal of Evolution and Technology*, Vol. 9, No. 1, (2002).

⁵³ Martin Reese, “in Our Final Hour”, (London:Basic Books. 2004), p. 123.

⁵⁴ John Leslie, “The End of the World”, (USA:Routledge. 1996), p. 74.

to an astronomical loss⁵⁵ of future lives.⁵⁶ So it is clear that development of new technologies can be used to increase the apparent happiness by improving the material world to consume, however, the question remaining is whether it can give ultimate happiness with no suffering at all?

Buddha also accepted that material world can give us certain happiness. However, there is in-built suffering coming from that which one might not notice due to ignorance, and believed to gain only happiness. Therefore, one has to understand not only that they can give happiness, but also unhappiness or suffering as well. So the material world outside does not give the ultimate happiness. However the path shown by Buddha would lead one to ultimate happiness called *Nibbāna*, where no suffering involved. That is by following the Noble Eight Fold Path starting with right view which would help one to give up the craving to material world, until up to a stage that not to be re-born again in any of the 31 realms of existence.

1.7 Advantages Expected to Obtain from the Research

Scientists have tried to investigate and explain the world using their physical senses and other instruments. In contrast, Buddha had only used his developed wisdom 2600 years ago to talk about the world and instructing how to end the suffering. By doing that Buddha and his disciples who became *arahants* claimed that they had already ended all sorts of suffering. Scientists managed to reduce suffering only to a certain level but not all, and sometimes it may have caused unexpected suffering. This research investigates the ways they have used to investigate the world, and how Buddha's teachings lead to see the reality of the world which would help one to overcome suffering. In the *Cūḷa Māluṅkyovāda Sutta*⁵⁷ discourse, Buddha has indicated to the Mālunkyaputta that there are certain things about the world that Buddha declared and

⁵⁵ Bostrom Nick, "Astronomical Waste" *Utilitas* Vol. 15, No. 3, (2003), pp. 308-314.

⁵⁶ Derek Parfit, "Reasons and Persons" , (London:Oxford University Press,1984), pp. 453-454.

⁵⁷ M.I.63, 426.

undeclared. What he had declared are for the benefit of the worldly beings and they lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. What he has not declared do not belong to the fundamentals of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. Hence, Buddha's purpose of describing the world is not just for knowledge, or to come up with various theories and conclusions, but to direct towards *Nibbāna*, the good ultimate goal of Buddhism.

One must not be a scientist only of the world outside to gain the happiness. Like the Buddha, one should also be a scientist of the world within, in order to experience truth directly. If this inner experience is missing, science is liable to be abused for destructive ends. But if we become scientists of the reality within, we shall make proper use of science for the happiness of all.⁵⁸

Whether it is by a scientist, philosopher, historian, religious leader, politician, you or me, what all of us need is happiness. What makes the difference or the question would be the path which each of us has taken really leads to real happiness. So the Buddhist approach is not just a waste of time on collecting factual/intellectual knowledge as it does not lead to end the suffering, but it develops your own mind to realize the truth, as there is a clear way to end all sorts of suffering within this life. This research would help the people to understand this reality and work towards it.

It is not a strange thing that these types of researches, findings, discussions continue throughout modern society. However, the findings are not always used for the benefit of human beings, instead for their destruction.

Bohr's theoretical work contributed significantly to scientists' understanding of nuclear fission. According to his liquid droplet theory, a liquid drop provides an accurate representation of an atom's nucleus. This theory was instrumental in the first attempts to split uranium atoms in the 1930s, an important step in the

⁵⁸ Hart, W., "The Art of Living as Taught by S. N. Goenka", Vipassana Research Institute, (2005), p.32.

development of the atomic bomb. Despite his contributions to the U.S. Atomic Energy Project during World War II, Bohr was an outspoken advocate for the peaceful application of atomic physics.⁵⁹

While Palermo tried to justify such work, venerable Dhammananda shows, how Buddhist way of thinking can accommodate knowledge and discovery can help to the wellbeing of the world.

Worldly knowledge can never help one to lead a pure religious life for gaining inner peace and emancipation from sorrow or unsatisfactoriness. Worldly knowledge is useful for worldly ends such as to use the earth's resources to improve the standard of living, grow more food, generate power, manage factories and business, cure sickness, cook exotic dishes of food, and so on. It can also be used for harmful purposes such as making missiles with nuclear warheads, cheating 'legally', and inflaming political anxiety and hatred. Despite the rapid expansion of Worldly knowledge, mankind has been brought no nearer to the solution of his spiritual problems and pervasive unsatisfactoriness. In all likelihood, it never will solve mankind's universal problems and bring peace and happiness based on the premises on which such knowledge, discoveries and inventions are built. While Buddhism can bring greater understanding on how to lead a good, worldly life, its main focus is how to gain spiritual liberation through the development of wisdom and mental culture. Man has come to the stage where his mind, fed by instruments and fruits of technological advancements, has become obsessed with egoism, craving for power, and greed for material wealth. Without religious values, worldly knowledge and technological advancement can lead to man's degeneration, downfall and destructions. They will only inflame man's greed which will take on new and terrifying dimensions. On the other hand,

⁵⁹ Palermo Elizabeth, "*Niels Bohr: Biography & Atomic Theory*", (May 14, 2013), Retrieved on 15 February 2015, <http://www.livescience.com/32016-niels-bohr-atomic-theory.html>.

when worldly knowledge is harnessed for moral ends, it can bring maximum benefit and happiness for mankind.⁶⁰

Humans suffered more at the hands of each other than through natural disasters. Highly intelligent human mind had invented not only the internal combustion engine, but also bombs, machine guns, submarines, flame throwers, and poison gas, by the year 1914. In static trench warfare in France and Belgium, millions of men perished to gain a few miles of mud. During the last century more than hundred million suffered violent death at the hands of their fellow humans. They died not only through wars between nations, but also through mass exterminations and genocide, such as the murder of twenty million “class enemies, spies, and traitors” in the Soviet Union under Stalin or the unspeakable horrors of the Holocaust in Nazi Germany. They also died in countless smaller internal conflicts, such as the Spanish civil war or during the Khmer Rouge regime in Cambodia when a quarter of population was murdered in the country.

Another aspect of the collective dysfunction of the human mind is the unprecedented violence that humans are inflicting on other life- forms and the planet itself such as the destruction of oxygen producing forests and other plant and animal life, ill-treatment of animals in factory farms, and poisoning of rivers, oceans, and air.⁶¹

According to Eckhart Tolle, all this happens because we do not recognize the false self which we call ego. This illusory sense of self is what Albert Einstein, who had deep insights not only into the reality of space and time but also into human nature, referred to as “an optical illusion of consciousness.” That then becomes the basis for all further interpretations of reality, all thought processes, interactions, and relationships.

The teaching of the Buddha goes beyond the discoveries of modern science however startling or impressive they may be. In science, the knowledge of the

⁶⁰ Dhammananda K Sri, “What Buddhists Believe - Expanded and Revised Edition”, (Sri Lanka: Buddhist Cultural Centre, 1998), p.37.

⁶¹ Tolle Eckhart, “A New Earth”, (New York: Penguin Group (USA) Inc., 2005), pp.10-11.

universe is to enable man to master it for his material comfort and personal safety. But the Buddha teaches that no amount of factual knowledge will ultimately free man from the pain of existence. To be truly free a man must seek to tame his mind and to destroy his craving for sensual pleasure. When a man truly understands that the universe he is trying to conquer is impermanent, he will see himself as Don Quixote fighting windmills. With this Right View of himself he will spend his time and energy conquering his mind and destroying his illusion of self without wasting his effort on unimportant and unnecessary issues.⁶²

The Buddha, who never pretended to be more than a man, wisely maintained ‘a noble silence’ when asked to answer problems that are beyond human comprehension.

He had no slick explanations of the mysteries of eternity or the Ultimate Reality. ‘The religious life’, he said, does not depend on the dogma that the world is eternal; nor does the religious life depend on the dogma that the world is not eternal. Whether the dogma establishes that the world is eternal or that the world is not eternal, there still remains birth, old age, death, sorrow, lamentation, misery, grief and despair, for the extinction of which in the present life I am prescribing.⁶³

It was only on certain, special occasions that the Buddha commented on the nature and composition of the universe in such a way to the understanding capacity of the enquirer. “The Buddha was not interested in this kind of metaphysical speculation that did not lead to the higher spiritual development”.⁶⁴

This is not because He did not know but He knew that it is not leading to end suffering or unsatisfactoriness of life.

⁶² Dhammananda, “What Buddhists Believe - Expanded and Revised Edition”, (Sri Lanka: Buddhist Cultural Centre, 1998), p. 302.

⁶³ John Walters, “Mind Unshaken: A modern approach to Buddhism”, (Rider-second edition 1971), pp.9-10.

⁶⁴ Op.cit.

Buddhists believe that after death rebirth can take place in any one of a number of existences of thirty one realms.

This future existence is conditioned by the last thought-moment (*cuti-citta*) a person experiences at the point of death. This last thought which determines the next existence results from the past actions of a man either in this life or before that. Hence, if the predominant thought reflects meritorious action, then he will find his future existence in a happy state. But that state is temporary and when it is exhausted a new life must begin all over again, determined by another dominating 'Kammic' energy. This repetitious process goes on endlessly unless one arrives at 'Right View' and makes a firm resolve to follow the Noble Path which produces the ultimate happiness of *Nibbāna*.⁶⁵

Goenka, the famous meditation teacher, emphasis that happiness cannot be gained just by scientific discoveries of the material world, as scientist try. He says:

Several years ago, an American scientist received the Nobel Prize in Physics. He found that in one second a sub-atomic particle arises and vanishes 10²² times. The truth that this scientist discovered is the same as that which the Buddha found, but what a great difference between them! No, that scientist has not become an enlightened person, not been freed from all suffering, because he has not experienced truth directly What he has learned is still only intellectual wisdom, but he has not experienced the truth himself. I have nothing against this man or against modern science. However, one must not be a scientist only of the world outside. Like the Buddha, one should also be a scientist of the world within, in order to experience truth directly. If this inner experience is missing, science is liable to abused for destructive ends. But if we become scientists of the reality within, we shall make proper use of science for the happiness of all.⁶⁶

⁶⁵ Dhammananda,"What Buddhists Believe - Expanded and Revised Edition", (Buddhist Cultural Centre,1998), p.304.

⁶⁶ Hart W.,"The Art of Living as Taught by S. N. Goenka", Vipassana Research Institute, (2005), p.32.

Whether it is by a scientist, philosopher, historian, religious leader, politician, you or me, what all of us need is happiness. What makes the difference or the question would be the path which each of us has taken really leads to real happiness. So the Buddhist approach is not just a waste of time on collecting factual/intellectual knowledge as it does not lead to end the suffering, but it develops your own mind to realize the truth, as there is a clear way to end all sorts of suffering within this life. Once addressing a monk named Māluṅkyaputta, Buddha said,

This being so, foolish man, who are you that you are disavowing? Whoever, Māluṅkyaputta, should speak thus: 'I will not fare the Brahma-faring under the Lord until the Lord explains to me whether the world is eternal or whether the world is not eternal or whether the world is an ending thing, or whether the world is not an ending thing; whether the life-principle is the same as the body, or that the life-principle is one thing, the body another; or whether the Tathāgata is after dying, or that the Tathāgata is not after dying, or that the Tathāgata both is and is not after dying, or that the Tathāgata neither is nor is not after dying - this man might pass away, Māluṅkyaputta, or ever this was explained to him by the Tathāgata. Māluṅkyaputta, it is as if a man were pierced by an arrow that was thickly smeared with poison and his friends and relations, his kith and kin, were to procure a physician and surgeon. He might speak thus: 'I will not draw out this arrow until I know of the man who pierced me whether he is a noble or brahman or merchant or worker.'⁶⁷

Here Buddha has explained how unhappiness can occur despite of the view 'the world is eternal' or the view 'the world is not eternal. In the *Cūḷa Māluṅkyā Sutta*, the Buddha further said,

The living of the Brahma-faring, Māluṅkyaputta, could not be said to depend on the view that the world is eternal. Nor could the living of the Brahma-faring,

⁶⁷ M.I.63, 426; Horner I.B. (tr.) *The Middle Length Sayings II. Lesser Discourse to Māluṅkyaputta*, (Cambridge: PTS, 1954), pp. 99-100.

Māluṅkyaputta, be said to depend on the view that the world is not eternal. Whether there is the view that the world is eternal or whether there is the view that the world is not eternal, there is birth, there is ageing, there is dying, there are grief, sorrow, suffering, lamentation and despair, the suppression of which I lay down here and now. ... could not be said to depend on the view that the world is an ending thing. ... Nor could the living of the Brahma-faring, Māluṅkyaputta, be said to depend on the view that the world is not an ending thing. Whether there is the view that the world is an ending thing or whether there is the view that the world is not an ending thing, there is birth, ...⁶⁸

In the above discourse, Buddha has indicated to the Māluṅkyaputta that there are certain things about the world that Buddha declared and undeclared. What he had declared are for the benefit of the worldly beings and they lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. What he has not declared do not belong to the fundamentals of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. Hence, Buddha's purpose of describing the world is not just for knowledge, or to come up with various theories and conclusions, but to direct towards *Nibbāna*, the good ultimate goal of Buddhism.

1.8 Structure of the Thesis

This thesis consists of six chapters. Chapter one presents a basic introduction of this research work. Importance of investigating about the scientific views and the Buddhist teachings about the world in relation to human happiness and suffering are discussed. The limitations involved in each of them are identified. Next the problem statement to deduce the research questions is presented. Aims and objectives of this research are explained next. What scientists have told about the world and Buddhist aspects, in relation to human happiness and suffering are investigated in the literature

⁶⁸ Ibid.

review. Then the research methodology to be used and how chapters are organized is described.

In the second chapter it investigates the views of the world with reference to human happiness. First, what scientists found about the world and how they try to use it for human happiness is explored. Other philosophical and non-Theravāda views about the world and happiness are explained next. Then the Buddhist disposition on the world and happiness is examined and compared with the scientific approaches. Further, the Buddhist perspective on physical world, cognitive domain (mental world), *Kāma*, *Rūpa*, *Arūpa* Worlds, and Buddhist way for world of happiness is discussed. This includes how our *Citta* and *Cetasika* give a view about the world depending on our mind states which in turn indicate the three types of worlds, where ordinary beings seek happiness from. However, as a result of not knowing the reality of *Salāyatana* (six bases of mental activity) makes us move on this endless *saṃsāric* journey which takes us to be born in 31 different realms which can be divided into *Kāma*, *Rūpa*, *Arūpa* worlds. According to Buddha, by seeing the reality of *Salāyatana* there is a possibility of attaining *Nibbāna* known as the ultimate happiness to end this *saṃsāric* journey with suffering. Final part of this chapter is dedicated to investigate that aspect.

Third chapter describes the dependent-origination known as the *Paṭiccasamuppāda* where it explains cause and effect relationship starting from ignorance to suffering. Buddha has mentioned that one who sees the *Paṭiccasamuppāda* see the Dhamma, and one who sees Dhamma sees Buddha. A critical analysis of *Paṭiccasamuppāda* is given in this chapter, with special reference to *Salāyatana* as they have direct interaction with the world in Relation to human happiness and suffering, which is our main theme. Therefore the relationships of *Nāmarūpa-Salāyatana* and *Salāyatana-Phassa* are described separately to see how to overcome suffering and gain ultimate happiness.

The path leading to understand the reality and overcome the world of suffering is explained in chapter five. Buddha revealed the Noble Eight-Fold Path as the fourth noble truth that one should follow to realize the ultimate truth, in order to end all sorts of suffering. He has also explained the Four Foundations of Mindfulness as the

one and only path leading to *Nibbāna*, the ultimate happiness Buddhists seek, and that aspect is also investigated in this chapter. Right view is essential for one to enter the path leading to *Nibbāna* and therefore, two aspects of the right view are explained next.

The ultimate aim of the Buddha's teaching is self-enlightenment to end all sorts of suffering to gain ultimate happiness, and chapter five is dedicated to explain it. Different stages of self-enlightenment according to Buddha's teachings are explained as they are the results one would experience along the path leading to *Nibbāna*. The main reason for this endless *saṃsāric* journey which gives suffering is craving and hence, the places where craving can arise and its causes are examined. To see the reality of world in order to overcome sufferings due to them, it is essential to know the truth about senses. Hence, all six senses are described according to Buddha's teachings to realize the truth to remove unnecessary suffering due to them. Finally, further investigation of mind is done with the aim of overcoming delusion, which is the root cause of all sorts of suffering.

Chapter six contains the conclusions of this research.

Chapter II

Views of the World with Reference to Human Happiness

2.1. Scientific Views about the World and Happiness

The conventional world encompasses of living beings and objects which may refer to the planet Earth or the whole universe. One perceives this external world using the five physical senses (Eye, Ear, Nose, Tongue, and Body) and the mind. Scientists have been trying to explain the physical world, not only by the six senses, but also using various instruments and experiments. For example, Galileo (1564-1642) ¹ and other astronomers used telescopes to observe the universe.

Most people in Galileo's time believed that the Earth was the center of the universe (geocentric notion) and that the Sun and planets revolved around it. Galileo subsequently used his newly invented telescope to discover four of the moons circling Jupiter, to study Saturn, to observe the phases of Venus, and to study sunspots on the Sun. After Galileo began publishing papers about his astronomical discoveries and his belief in a heliocentric, or Sun-centered, Universe, he was called to Rome to answer charges brought against him by the Inquisition (the legal body of the Catholic Church). Finally he was sentenced to death, because of the new theory!²

Modern scientists even managed to send animals and human beings to the space in rockets and other space crafts. In 1967 USA managed to send the first human being to the moon. The latest space crafts (Figure 1) sent by NASA³ managed to get

¹ First person to look at the Moon through a telescope in 1609. Retrieved on 10 March 2015, http://starchild.gsfc.nasa.gov/docs/StarChild/whos_who_level2/galileo.html.

² Ibid.

³ National Aeronautics and Space Administration (NASA).

close up images of planets like Pluto. Scientists around the world analyze those and come up with various conclusions such as existence of other living beings, possibility of existing water etcetera.



Figure 1: Artist's impression of the New Horizons spacecraft, which made a historic flyby of dwarf planet Pluto on July 14, 2015. (Credits: Johns Hopkins University Applied Physics Laboratory/Southwest Research Institute)

NASA released its first close-up image of an area near Pluto's equator on Wednesday, the 15th July 2015 which contains a range of mountains rising as high as 11,000 feet above the dwarf planet's icy surface. The agency also unveiled an image of Pluto's largest moon Charon, which shows a swath of cliffs and troughs stretching about 600 miles across its surface. The mountains on Pluto were possibly formed no more than 100 million years ago -- mere youngsters in a 4.56-billion-year-old solar system. This suggests the close-up region, which covers about one percent of Pluto's surface, may still be geologically active today.⁴

⁴ July 15, 2015 From Mountains to Moons: Multiple Discoveries from NASA's New Horizons Pluto Mission, Retrieved on 20 August 2015, <http://pluto.jhuapl.edu/News-Center/News-Article.php?page=20150715>.



Figure 2: The latest two full-frame images of Pluto and Charon were collected separately by New Horizons during approach on July 13 and July 14, 2015. (NASA/JHUAPL/SWRI)- FoxNews



Figure 3: Remarkable new details of Pluto's largest moon Charon are revealed in this image from New Horizons' Long Range Reconnaissance Imager (LORRI), taken late on July 13, 2015 from a distance of 289,000 miles (466,000 kilometers).⁵

⁵ Solar System Exploration, NASA, Retrieved on 20 August 2015, http://solar.system.nasa.gov/news/display.cfm?News_ID=49508.

The new view of Charon (Figure 2, Figure 3) reveals a youthful and varied terrain. Scientists are surprised by the apparent lack of craters. A swath of cliffs and troughs stretching about 600 miles (1,000 kilometers) suggests widespread fracturing of Charon's crust, possibly the result of internal geological processes. The image also shows a canyon estimated to be 4 to 6 miles (7 to 9 kilometers) deep. In Charon's North Polar Region, the dark surface markings have a diffused boundary, suggesting a thin deposit or stain on the surface.

The words *solar system* refers to the sun and all of the objects that move/rotate around it such as planets, natural satellites such as the moon, asteroid belt, comets, and meteoroids. According to NASA our solar system is part of a spiral galaxy known as the Milky Way Figure 4. The sun, the center of our solar system, holds eight planets and countless smaller objects in its orbit.

NASA further explains our solar system which is made up of the sun and everything that travels around it.

This includes eight planets and their natural satellites such as the Earth's moon; dwarf planets such as Pluto and Ceres; asteroids; comets and meteoroids. The sun is the center of our solar system. It contains almost all of the mass in our solar system and exerts a tremendous gravitational pull on planets and other bodies. Our solar system was formed about 4.6 billion years ago. The four planets closest to the sun -- Mercury, Venus, Earth, and Mars -- are called the terrestrial planets because they have solid, rocky surfaces. Two of the outer planets beyond the orbit of Mars -- Jupiter and Saturn -- are known as gas giants; the more distant Uranus and Neptune are called ice giants. Most of the known dwarf planets exist in an icy zone beyond Neptune called the Kuiper Belt, which is also the point of origin for many comets. Many objects in our solar system have atmospheres, including planets, some dwarf planets and even a couple of moons. Our solar system is located in the Orion Arm of the Milky Way Galaxy. There are most likely billions of other solar systems in our galaxy. And there are billions of galaxies in the Universe. We measure distances in our solar system by Astronomical Units (AU). One AU is equal to the distance between the sun and the Earth, which is about 150

million km (93 million miles). NASA's twin Voyager 1 and Voyager 2 spacecrafts are the first spacecraft to explore the outer reaches of our solar system.⁶

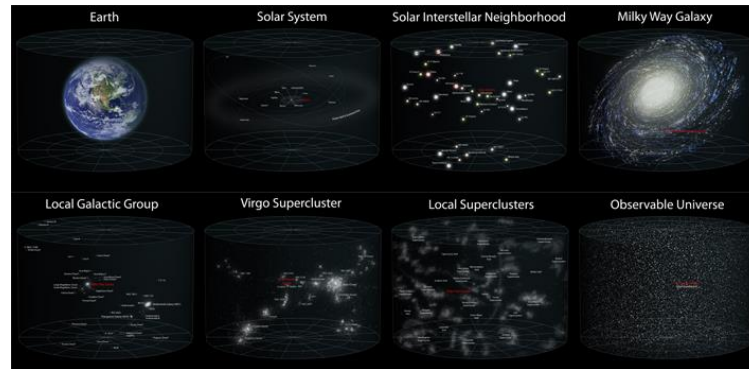


Figure 4: This artist's illustration shows the Earth and our solar system's place in the Universe. Image Credit: Andrew Z. Colvin

According to modern scientists,

our solar system and earth will be destroyed, but after billions of years in the future, when the sun bloats up into a red giant, and then expels its outer layers. It will then expand and sweep through our solar system within 5 million years (a relatively short time in astronomical terms). It will then enter its relatively brief (130 million year) helium-burning phase. It will expand past the orbit of Mercury, and then of Venus. In the end, it is left as a white dwarf, surrounded by planetary nebulae.⁷

By the time it approaches the earth, it will be losing 4.9×10^{20} tons of mass every year (8% the mass of the earth). But the habitable zone will be gone much sooner. Astronomers estimate that the sun will expand past the earth's orbit in just a billion years. The heating sun will evaporate the earth's oceans away, and then

⁶ Solar System, Retrieved on 20 August 2015, <http://solarsystem.nasa.gov/planets/profile.cfm?Object=SolarSys>.

⁷Murdin Paul, *Encyclopedia of Astronomy and Astrophysics*. (USA: Grove's Dictionaries, 2001).

solar radiation will blast away the hydrogen from the water. The earth will never have oceans again. It will eventually become molten once again.⁸

Theory of evolution was presented by Charles Darwin⁹ (1809–1882) based on the observations made on physical changes of living beings and vegetation. The development of mind was overlooked since it could not be perceived with our organs. In his book *Buddhism and Immortality*, William Sturgis Bigelow, a physician attempted to merge biology with spirituality. Bigelow accepted the existence of both material and spiritual realms and used the concept of natural selection as a mechanism for evolution. According to Bigelow,

spiritual evolution is when an individual emerges from "unconditioned consciousness" and "moves up the scale of evolution guided by natural selection". Next the individual moves to a level of celestial experience, and finally is able to "return to the unconditioned consciousness from which all things emerge." ¹⁰

Albert Low a Zen master and author of *The Origin of Human Nature: A Zen Buddhist Looks at Evolution* opposes neo-Darwinism and the selfish gene as he claims they are materialistic, he also opposes creationism for being dogmatic, instead he advocates spiritual evolution.¹¹

Wallace says;

Cognitive scientists have taken on the challenge of understanding mental processes, but unlike all other natural scientists, they receive no professional

⁸ Cain Fraser, “*Will Earth Survive When the Sun Becomes a Red Giant?*” (January 31, 2008), Retrieved on 20 July 2015, <http://www.universetoday.com/12648/will-earth-survive-when-the-sun-becomes-a-red-giant/> .

⁹ Charles Darwin, Retrieved on 20 February 2015, <http://www.biography.com/people/charles-darwin-9266433#theory-of-evolution>.

¹⁰ Bigelow William Sturgis, “*Buddhism and Immortality*”, (1908)., Retrieved on 09 October 2015, <http://www.sacred-texts.com/bud/bai/bai01.htm>.

¹¹ Low Albert, “*The Origin of Human Nature: A Zen Buddhist Looks at Evolution*”, (UK:Sussex Academic Press, 2008), pp. 64-70.

training in observing the realities that comprise their field of inquiry. This is not to say that the cognitive sciences have not learned much about mind. In fact, psychologists and neuroscientists have learned a great deal about a wide range of mental processes (some of them inaccessible to introspection) and their corresponding brain states. There have been many valuable applications of their knowledge in diagnosing and treating mental diseases. Neuroscientists have substituted objective measurements of the brain for meditations on their corresponding subjective mental processes. This approach has yielded great insights into the neural bases of the mind, but very little understanding of the actual nature and origins of consciousness and all other subjective mental processes is attained.¹²

According to Wallace,

over the past century, the failure of cognitive scientists to devise any rigorous means of directly observing mental realities has led to similar conclusion that introspection cannot be used as a scientific method of inquiry. This belief, which continues to be widely held by psychologists and neuroscientists, still allows for exploring the mind by way of behavior and brain activity. But it undermines the value of introspection, and implicitly supports the assumption that mental processes are really nothing more than brain processes viewed from a subjective perspective. The implication is that brain processes are real, but mental processes are illusory. But now, with the development of global transportation and communication, we have much greater access to all the world's civilizations than ever before. Consequently, a rapidly growing number of cognitive scientists are now showing keen personal and professional interest in previously unknown contemplative traditions, along with those developed in

¹² Wallace B. Allen, "*Mind in the balance : meditation in science, Buddhism, and Christianity*", (New York: Columbia University Press, 2009), pp.24-30.

the West. Therefore, the centuries-long scientific rejection of meditation may soon be a thing of the past.¹³

Scientists have found that there are ranges of colors and levels of sound that we cannot detect due to limitations of senses. They exist independently of our ability to perceive them. For example, we cannot detect a still body of invisible gas; but it exists – to the extent that in certain circumstances it may even kill us. This is simply the way we have evolved; greater sensitivity would provide no survival advantage, but would carry with it some corollary drawback. Given that the existence of such undetectable phenomena is part of what the world is "really like", the world is different from how we are able to perceive and experience it. Therefore what we can perceive is not the reality of what exists but a representation; just as a photograph or a tape-recording is a representation of what it has preserved and not the real entity.

Descartes argued that direct observation is often deceptive; we can never be truly confident that phenomena really are, as they appear. Claude Monet is said to have been heavily influenced by this when he produced his famous paintings of Rouen cathedral in different conditions of light, radically changing their appearance – but not, of course, the reality of the cathedral. Paradoxically, experiments examining the validity of eye-witness accounts always seem to support Descartes on this. Even more crucially, Kant pointed out that our senses have certain vital but limited functions: our eyes can see; our ears can hear, and so on. But they cannot do anything else (how could they; why should they?). Thus the sum of what we can perceive is the sum of what we can comprehend. However that does not mean that what we cannot perceive, cannot possibly exist; on the contrary, anything else may exist, but whatever it is, we can never apprehend it.

Descartes suggested that the distinction between primary and secondary qualities of matter is necessary in order to avoid drawing false conclusions about the nature of reality. Specifically, he was refuting the assumption commonly known as "naive realism" that we all carry from our childhood -- that colors, sounds, smells,

¹³ Op.cit.

tastes, and tactile sensations exist in the objective world, independently of our perceptions. He has concluded as follows:

It can be shown that weight, color, and all other such qualities which are sensed in bodily matter, can be taken away from it, while leaving the matter itself intact. From which it follows that its nature depends on none of these: "The objective world, in Descartes' view, is actually colorless, odorless, tasteless, and so on. The refutation of naive realism accords with all subsequent scientific discoveries and remains integral to the scientific view of nature as a whole. While elementary particles, atoms, molecules, electromagnetic fields, and waves are believed to exist independently of any observer, the visual images we perceive of the world around us do not exist out there."¹⁴

As neurologist Antonio Damasio comments, "There is no picture of the object being transferred from the object to the retina and from the retina to the brain: such pictures exist only in our minds, wherever they are".¹⁵

2.2. Other Philosophical and Non-Theravāda Views

In India there were only two distinct schools of Mahāyāna: Mādhyamika and Yogācāra. Yogācāra attempted to retain what was useful in other forms of Buddhism, but to do so in a way that did not violate the warnings Mādhyamikans leveled against Buddhists whom, they argued, had gotten so caught up in thinking 'like Buddhists' and promoting and refining the 'truths' of Buddhism, that they had forgotten what Buddhism was really about. Just as one should go back to Buddhism's beginnings in order to understand Yogācāra properly, one also needs to examine what Mādhyamaka brought to the table in order to appreciate its influence-which was profound-on Yogācāra.

¹⁴ Descartes Rene, "*A Discourse on Method; Meditations on the First Principles of Philosophy*", (London: Everyman, 1994), pp.104-120.

¹⁵ Antonio Damasio, *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*, (New York: Harcourt, 1999), p.321.

Nāgārjuna uses an adapted version of the *Tidhātu* (*Kāma*, *Rūpa*, *Arūpa*) model. The movement from 'infinite spatiality' to 'infinite consciousness' to 'nothing' to 'neither with nor without associative-thinking' is directly analogous to the movement through the 'four alternatives,' to his cognitive reductions (e.g., his highlighting of the notion of *prapañca*), to *Mādhyamika* and *Karma sūnyatic* negations, to the neither/nor aporia of Madhyamic silence. The influence of the *kāma-loka* diminishes as one advances through the *rūpaloka*, where 'objects' are characterized by their mutual 'resistance' (*paṭigha*), their mutual obstruction. In *arūpa-loka*, the resistance and the mutual obstruction disappear into limitless spatiality, the matrix and ground of the possibility that there be any distinctions whatsoever. Moving from *rūpa-dhātu* to *arūpa-dhātu* is analogous to moving from the conceptual space of fixed, absolutistic, mutually exclusive positions to the matrix of conceptual possibilities. Instead of viewing 'possibility' through the metaphor of etheric spatiality (*ākāśa*), *Mādhyamika* considers 'possibility' in terms of the four propositional alternatives. The cosmological and meditational contexts of the model are sublimated in *Mādhyamika*. *Mādhyamika* seeks to demonstrate that all views (*Diṭṭhi*) are ultimately false views that all views arise through the use of the four alternatives.¹⁶

All positions, they argue, are simply fortified attachments to one of the four alternatives, and the four possibilities are inherently self-contradictory and thus fallacious. Positions are perspectives or points of view, arising from and feeding into experience (*gocara*). All possibilities are grounded in cognition (*viññāṇa*), and cognition's propensity to super-intend, its insistence that there be possibilities so that it may express preferences and attach to these is ubiquitous, like the realm of boundless consciousness. One's preferential biases expressions of one's conditioning are projected everywhere, onto everything.

¹⁶ 'Nagarjuna' in *Great Thinkers of the East*, (NY: HarperCollins, Ian P. McGreal, ed 1995).

For Nāgārjuna,¹⁷ this becomes most evident, and most problematic, in the linguistic sphere, in the manner by which we impose nominal and conceptual labels on everything.

The propensity to do so he calls *papañca*. This brings out the *nāmic* (nominalistic) qualities of cognitive activity. Nāgārjuna, then, follows the *Tidhātu* model. Conative (*kāma-loka*) and cognitive (*rūpa-loka*) barriers are attacked, exposing the conditions that constitute those barriers, viz. attaching (*kāma-loka*) to any of the four alternatives (*rūpa-loka*). The alternatives emerge from a web of possibilities (boundless *ākāsa*) underwritten by our ubiquitous prapañcic propensities (boundless consciousness). The psycho-cognitive-linguistic basis for these conditions, viz. *prapañca*, *vikalpa* (discrimination), etcetera, is attacked, which is to say 'emptied,' 'purified'-by marshaling the force of the nothing, the contingency, exposing all positions to the sheer fact that they could have been otherwise, and, if logically coherent, would be. The negational flavor of Mādhyamaka which has terrified its opponents, prompting them to mislabel it as 'nihilism' (usually as an excuse for not having to deal with the thrust of *Mādhyamakan* arguments)-derives from the *arūpa-dhatu's* 'nothing.' Mādhyamika is often characterized as holding the 'neither-nor' position. If Mādhyamaka was consistent, this would be impossible.¹⁸

However statements by Nāgārjuna, Candrakīrti¹⁹ and others can easily be construed this way: "without many meanings or a single meaning ... "; or "The teacher has spoken of relinquishing both becoming (*bhavaśya*) and other than becoming (*vibhavaśya*). Therefore, it is proper to assume that freedom is neither existence nor non-existence"; etcetera.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Prasannapadii, p. 57; Sprung, p. 50.

Candrakirti writes:

Is there then no reasoned argument (*uppatti*) for the wise? How could we say whether there is or there is not? The higher truth, for the wise, is a matter of silence (*tunhībhāva*). How then would everyday language, reasoned or unreasoned, be possible in that realm? He also writes: Therefore all things are not to be taken either as devoid of being or as non-devoid; individuals are neither real beings nor unreal beings; this is the middle way. Clearly he is taking the neither/nor formula as equivalent to the middle way (Mādhyamaka). And elsewhere he characterizes the neither/nor formulation as the most approximate to the 'truth,' formulated for those penultimate to full Awakening.²⁰

One could offer apologetic interpretations of such passages, but, they are there. In the Theravadin *Tidhātu* model (Table 1) the highest level of *arūpa-jhāna* is still not the *nirodhasamāpatti* which leads to the attainment of *arhatship*.

The tautologies are usually not obvious until Nāgārjuna's analysis reveals them. For instance, for Nāgārjuna, 'fire and fuel' are not two distinct entities, but a tautology, since without fuel there is no fire, and without fire, fuel would be something else. Similarly 'Devadatta cooks' is for Nāgārjuna a tautology, since the Devadatta that walks is not the same thing as the Devadatta that cooks, and Devadatta's cooking would be impossible without Devadatta. In other words, differentiating nouns from verbs is a linguistic fiction, since no noun is conceivable without verbs (x must be doing something, if only 'existing' or 'not existing'), and no verbs are conceivable without nouns (who or what would do them?).²¹

²⁰ Op.cit.

²¹ Dan, Lusthaus. *Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih Lun*. (India:Routledge, 2002), 243.

Table 1: Comparison of *Mādhyamika* and *Yogācāra* about *Tidhātu*

Tidhātu	Madhyamaka	Yogācāra
kāma-loka	propensity to assert and negate, attachment to views	grāhya-grāhaka
rūpa-loka	extremism, Diṭṭhi, opposition of views, either/or; mutual exclusion	vijñapti-mātra
arūpa-loka:		
boundless spatiality	web of 'logical' possibilities; tautology ²²	ubiquitous parikalpita
boundless consciousness	prapañca, vikalpa; infinite regress	(defiled) paratantra
Nothing	emptying views, all views are contingent, not absolute	pariniśpanna
neither with nor without saññā	neither/nor	purified paratantra

Nāgārjuna's *prāsāṅgika* (reductio ad absurdum) tactics are also displayed in the chart. Nāgārjuna uses three basic strategies to negate an opponent's position:

(i) Demonstrate that the position is mutually exclusive from something else the opponent holds as true, or with an integral aspect of itself;

(ii) Demonstrate that the opponent's position rests on a tautology, which means it begs the question; and

(iii) Reduce the position to an infinite regress, which means it never establishes or validates itself.

²² Ibid.

Grāhya-grāhaka (grasped-grasper) signifies the appropriative circuit that *Yogācāra* identifies as the primary problem. *Vijñapti-mātra* signifies the displacement of the actual world behind a psychosopic projection compelled by the need to appropriate, just as *rūpic* materiality is displaced by formal mental operations during *dhyāna* in the *rūpa-loka*. The four levels of the *arūpadhātu* correspond to the four aspects of the three self-nature theory of *Yogācāra* (*trīsvabhāva*). *Parikalpita* is the ubiquitous projection of delusionary views that one mistakes for the world; this is like *ākāśa* not only because it is ubiquitous, but, as the Ch 'eng wei-shih lun and other *Yogācāra* texts point out when discussing *ākāśa*, *ākāśa* is a purely mental construction. *Paratantra* (lit. 'dependent on others') signifies *pratītya-samutpāda*, i.e., causality in which nothing produces itself, but everything arises dependent on other conditions (and therefore are 'empty' of own-being, *svabhāva*). Consciousness arises dependent on the contact of sense-organ and sense-object, and ideas-whether accurate or erroneous-arise dependent on conditions as well. Given certain conditions, such as adherence to erroneous views or the compulsions of self-interest, one is deluded and experiences the world falsely. Defiled *paratantra* is different from *parikalpita* in that *parikalpita* is simply viewing the world erroneously, while defiled *paratantra* is an account of the conditions that produce that erroneous vision. *pariniṣpanna*, the *Yogācāra* correlate to *Mādhyamikan* 'emptiness,' is the antidote to *parikalpita*. It is the Nothing that empties *parikalpita* from *paratantra*. The result of that emptying is purified *paratantra*, in which causality occurs without delusionary consequences.²³

In *Yogācāric* language, *rūpa* is a case of *abhūta-parikalpa*. The object is the screen on which the film of our desire is projected. Thus the Ch 'eng wei-shih Jun asked: How, if it is something independent of cognition, can the 'material' object change with the alterations of mind? Nonetheless, even as we thrash about in our dreams, real consequences are being produced elsewhere, in a realm or realms which

²³ Ibid. pp. 22-28.

we cannot even dream about until we have awakened. This does not necessarily entail the existence of transcendent 'other' realms, but rather an awareness of this realm devoid of the blindness of cognitive closure. That would mean seeing not just what appears within the limited closed horizon encircling the borders of a projector, but directly cognizing the conditionally interdependent 'nature' (*paratantra-svabhāva*, *pratītya-samutpāda*) that holds that closure together. But if *dharmas* are empty, and no substantive self exists that would serve as the source of these projections, from what do they arise? What is at stake in the Ch'eng wei-shih lun's argument is not a causal claim (certainly not that consciousness creates *rūpa*), but rather the inseparability of consciousness and *rūpa*. *Rūpa* is a 'locale,' a locative base (*adhiṣṭhāna*), the location on/in which defilement/purity occurs. It is the locus of the fundamental cognitive reversal—that is to say, it is that about which the most fundamental cognitive 'perversions' (*viparyāsa*), reversals, take place (that is, take their place, locate themselves appropriationally). '*Rūpa*' is, then, a cognitive reversal seeing what is of consciousness as something external to consciousness. It makes experience a place in which cognitive objects can be grasped, taken, pointed at, referred to and seized. It is the field of appropriation.

When we cognize a 'pencil,' for instance, we collate what appears to our various senses as certain colors, textures, solidity, etcetera, and impute into the aggregation an identity such that it belongs to a class of objects named 'pencil.' Moreover, the clarity with which we discern the various characteristics such as color, texture, etc., will also implicate those characteristics themselves as universal categories (yellowness, hardness, blackness, and etcetera). The pencil's 'materiality' is only another genus, another class into which we group our aggregated perception. Whatever offers sensorial or spatial resistance (two material objects cannot occupy the same place at the same time) belongs, by definition, to the category '*rūpa*.' We overlay the particular (*svalakṣaṇa*) with universals, generalities (*sāmānya*), and 'cognize' those generalities as the particular. Thus we say that we see 'a pencil,' which is a *prajñapti* for a complex field of synthesized cognitive conditions; only synthetically, that is, having defined and prejudged our cognition in terms of a universal class (or universal classes) to which we can associate it (*Samjñā*), can a 'pencil' appear in cognition.

But this 'class' through which the cognition was filtered is not 'real;' it is a linguistic construction (*prajñapti-mātra*). *Rūpa* is a case of cognitive displacement (*viparyāsa adhisthana*), and the condition for this displacement is embodied linguistic conditioning. Just as with Kant's categories, we are born with certain predilections to cognize in terms of certain universal categories, and these, in as much as they are universal, are linguistic. *Rūpa*, then, is a case of *prajñapti*.²⁴

Both *rūpa* and consciousness are projections. Alterity of consciousness turns, rolls, cycles; the moments and movements of history as well as of each individual percipient are constituted and determined in these reversals. *Dukkha* and the elimination of *dukkha* are its turnings, as is the turning of the wheel of Buddhist Phenomenology Dharma.

Yogācāra proposes a soteric resolution to the *dukkhik* dilemma through the expedient application of *pratipaksa*, 'antidotes,' 'counter actives,' intellectual affective reversals. Since citta and caitta depend on others to arise (*paratantra*), they are like a magician's trick, not truly substantial entities (*fei chen shih yu*). But so as to oppose false attachments [to the view that] external to citta and caitta there are perceptual-objects [composed of] real, substantial entities (*shih yu ching*), we say that the only existent is consciousness (*wei yu shih*). But if you become attached to *wei-shih* (consciousness-only, *viññapti-mātra*, psychosophic closure) as something truly real and existent (*chen shih yu*). That's like being attached to external perceptual-objects, that is, it is just another dharma-attachment [and definitely not liberating]. The Ch 'eng wei-shih lun could not have made its claim more explicit. *Wei-shih* is posited as an antidote to attachment to external objects. Its purpose is the interruption of the appropriational economy, the magic show we take for 'true cognition.'²⁵

²⁴ Op.cit., p. 479.

²⁵ Op.cit., p. 480.

According to Murthi²⁶, we have to realize that the good of all is the good of oneself, and that there can be no room for the ego. The transcending of the standpoint of the ego, or more positively, the attainment of the Universal is the essence of the spiritual. And only the spiritual can provide the basis for the society and can be conducive for the realization of other values.

In this regard, Mahāyāna absolutism and the *Advaita Vedanta* of Hinduism are valuable as providing the basis on which a world-culture can be built. It is only absolutism that can make for the fundamental unity of existence and at the same time allow for differences. Catholicity of outlook and tolerance of differences are their very soul; both insist on the universality of the Real and transcendence of the ego-centric standpoint. The Vedanta, however, is traditional in outlook and is bound to the authority of the Veda, and perhaps it presupposes a specific milieu in which alone it can thrive.

The Mahāyāna is quite liberal, and it has proved its capacity to accommodate itself to various religious and social structures, to revitalise and absorb them; this is seen in Tibet, Mongolia, China and Japan. It has further the concrete expression of *Suññatā* and *Mahākaruṇā* in the exalted Bodhisattva ideal. However the Theravāda concept of *Suññatā* is different from the Mahāyāna concept.

The Mādhyamika criticism of *viññānavāda* reminds one of the refutations of idealism by Kant in the critique at several places. Both very explicitly deny that we can have self-knowledge without knowledge of objects; mere categories or even the transcendental 'I' are quite empty. With regard to empirical things, they are even prepared to accept the realistic outlook. They hold the view that idealism upsets the ordinary modes of understanding objective existence without any compensatory advantage. The Kantian or the Mādhyamika position can be characterized as Transcendental or Critical Idealism which accepts the empirical reality of things (object and the knowing subject) with their transcendental or ultimate unreality. As mutually dependent, neither pure subject nor pure object

²⁶ Murthi, T. R. V., "*The Central Philosophy of Buddhism: A Study of the Madhyamika System*", (New York: Routledge, 2009), pp. 318-319.

(thing-in-itself, sense-datum) is real unconditionally. This is a new species of Absolutism, which is neither the Absolutism of the Pure Cognizing Act without any trace of the 'given' object (*viññānavāda*), nor the absolutism of the Pure Object (Being) free from the mediation of the thought-forms (Brahman of the Vedānta). Reflective criticism or the Dialectical consciousness itself is the Absolute here. The *Vijñānavāda* criticism of the Mādhyamaka "is that his interpretation of *Sūnyata* is an unwarranted extremism. *Sūnyata* is not the negation of all, but the negation of the Duality of Subject and Object in something. That, where the negation of duality (*dvayasūnyata*) obtains, does exist; and it is something in itself, the Absolute. The formula is: "Constructive Ideation (*abhūta-parikalpa*) is real. In it, duality does not (absolutely) exist. Non-substantiality (*Sūnyata*), however, exists in it. In this (Non-substantiality) too, that (Constructive Ideation) is found." By the term '*abhūta-parikalpa*' (translated as Constructive Ideation) is meant, not the wrong ideation itself which is phenomenal, but the basis of that false construction (*abhūtasya parikalpo yasmin*). This *abhūtaparikalpa* is the Transcendent dynamic stream of consciousness which creates from itself all phenomena, substance (*ātma*), elements (dharma), or rather subject, object etcetera. All relations are within it, and not between it and some other beside it. Constructive Ideation constructs the phenomenal world of subject-object-relation, which cannot, for that reason, have an independent existence. The constructed subject-object world is unreal; but this does not make the *abhūtaparikalpa* unreal; for, it is the substratum for the unreal subject-object duality. It is, however, non-conceptual. If it were the object of ideation, it would be unreal like any other superimposed (*parikalpita*) object. It is realized in *lokuttara* or Non-dual knowledge. There is, in one sense, difference between the *abhūtaparikalpa* and the Absolute (*pariniṣpanna*), for the latter is totally free of the duality; while the former has that superimposed on it. In another sense the two are identical; for, the *pariniṣpanna* (Absolute) is none other than the *Abhiitaparikalpa* freed of the unreal

duality infecting it. The relation of Absolute to the phenomena is thus both transcendent and immanent (*anya, ananya*).²⁷

Unlike the scientists, when we consider major religious views, purpose of them to know about the world can be summarized as follows:

Hindus acknowledge multitudes of gods and goddesses. Buddhists say there is no deity who can save us from world of suffering but it is up to an individual develop their own mind to overcome that. New Age followers believe they are God. Muslims believe in a powerful but unknowable God. Christians believe in a God who is loving and approachable.

The Vedic poets and seers (ṛṣis) were not only impressed with the vastness of the universe but also by the orderliness involved in the Cosmos (*ṛta*).²⁸ The intuitive understanding of the Real (*sād viprā bahudhā vadanty*) of whom they conjured up of multiplicity of divinities connected with religious functions, physical phenomenon and social and economic activities, resulted in the shift of emphasis from rituals to abstract contemplation; from the knowledge of the world around to the understanding of one's own self within. The Upaniṣads, the concluding chapters of the Vedas, sometimes called Vedānta, mark this shift. They were nevertheless independent tracts based on direct experience and intuition. Upaniṣads do not focus on worldly competence and success. They contain philosophical speculations and psychological inquiries. They lay emphasis on the individual, on the analysis of human personality, on contemplation and tranquility from within (inner peace). They are in the nature of mystic documents of wisdom revealed to the earnest seeker and the adept. Hence they need the guidance of a well versed Guru in their understanding and follow up. The Upaniṣads' emphasis is on the liberating wisdom instead of mere observance of ceremonies and rituals. Upaniṣads teach no creed but only spiritual liberation and so has the universal appeal

²⁷ Op.cit.

²⁸ Srinivasan N. R., Upanishads– Their Basic Thoughts and Teachings, Retrieved on 25 June 2016, <http://nrsrini.blogspot.com/2011/08/upanishadstheir-basic-thoughts-and.html>.

to all mankind. The Self is ever-lasting, pure, and undifferentiated Consciousness. The world around is viewed as a cloud that sits upon, and hides the Self from itself. The dissipation of this cloud (*Māyā*) is sought to be achieved by abstract contemplation.

An article, *syādvāda*, Relativity and Complementarity' by Prof. Partha Ghose, a theoretical physicist says that P C Mahalanobis was the first to point out, in 1954, that "the Jaina *syādvāda* provided the right logical framework for modern statistical theory in a qualitative form, a framework missing in classical western logic." J B S Haldane saw a wider relevance of *syādvāda* to modern science.

And Prof. Ghose speaks of the "most striking" similarity of *syādvāda* to Niels Bohr's Principle of Complementarity, first noticed by D C Kothari. Furthermore, he says: "The logic of Einstein's special theory of relativity is also very similar to *syādvāda*." In Einstein's relativity theory, Prof. Ghose points out, "the conventional attributes of mass, length, energy and time lose their absolute significance"; whereas in Bohr's complementarity theory, "the conventional attributes of waves and particles lose their absolute significance." As in *syādvāda*, what that means is that the physical value of the former is only relative to the theoretical framework in which they are being viewed, and to the position from which they are being viewed. None of them is a fixed, absolute truth about the physical universe, as was assumed in the Newtonian physics. It would soon be discovered, too, that they are relative also to the observer who observed them.²⁹

The Upaniṣads and the Jaina *syādvāda* had argued that reality carries within itself also opposites as its inherent attributes;

...and, therefore, no absolute statements can be made about it. But no sooner was this said than it was shown itself to be subject to the same limitation. In the wake of the relativity theory, which had already shattered the classical notions of physical order, de Broglie, a French prince, demonstrated, in 1924, which an electron is both a particle and a wave, whereas quantum mechanics had held the

²⁹ Chowgule Ashok V, Jainism & relativity, (24 May 97), Retrieved on 25 June 2016, <http://forum.lem.pl/index.php?topic=59.110;wap2>.

particle-wave duality. This discovery was even more upsetting, but experimentally proved. The most upsetting was the subsequent proof, provided by Werner Heisenberg in 1927, which no events, not even atomic events, can be described with any certainty; whereas the natural sciences were rooted until then, and are so even now, in the mistaken notion that scientific rationality and its method gave us exact and certain knowledge of the universe. Heisenberg called it the 'Principle of Uncertainty'. Its substance was not only that human knowledge is limited but also that it is uncertain. That is to say, there are aspects of reality about which nothing definite can be said - the *avyākata*, or the 'indeterminate', of the Jaina *syādvāda*.³⁰

syādvāda, and with it *anekantavāda*, had held that there are several different ways of perceiving reality of the world, each valid in its place, and none of them true absolutely. But how do we judge the validity of our perceptions, by what criteria, by what method? These are the main questions of epistemology. This is important when talking about the world, suffering and happiness, as it all depends on how one would perceive the world.

2.3. Buddha's Position on World and Happiness

Buddha's position on world and happiness is different from other teachings, where it does not belong to any of the four types of views.

Prof K. N. Jayatilleke states 'The recognition of the worth of these Upaniṣadic teachings in the Buddhist texts is embodied in the stanza with which Brahma, the regent of the Cosmos, invites the Buddha to preach the Dhamma to the world, which would otherwise be destroyed without it. It reads as follows: "there arose in the past among the Magadhan people a Dhamma, which was not perfect and which was conceived by imperfect seers. Open now the door to immortality so that people may listen to the Dhamma, which has been fully comprehended by a perfect one." The early Buddhist texts summarize their views according to the

³⁰ Chaturvedi Badrinath, Jainism & relativity, (India: The Times of India, May 15, 1997), Retrieved on 20 June 2015, http://www.hindunet.org/srh_home/1997_5/0081.html.

Buddhist logic of four alternatives. With regard to the extent of the universe, the following four types of views were current:

1. Those who held that the universe was finite in all dimensions,
2. That the universe was infinite in all dimensions,
3. That the universe was finite in some dimensions and infinite in others, and
4. Those who rejected all the above three views and held that the universe was neither finite nor infinite³¹

It is interesting to note that more than 2600 years ago Buddha had explained about the beginning of the human beings on this earth, without using any kind of scientific instruments available today. Such knowledge comes from the Buddha's wisdom gained from deep meditation. In the *Pāṭika Sutta*³², the Buddha declares, "I know the beginning of things, and not only that, but what is higher than this." Buddha talked about of the *lokadhātu* which can be translated as "world system," which refers to the physical universe as a whole. The term usually refers to huge collective systems of *cakkavāḷa*. The smallest *lokadhātu* is that of our own world-system, just described as comprising four continents around Mount *Sineru*. In the *Kosala Sutta*³³ Buddha gives this fascinating description of these varied world systems or galaxies, and parallel universes. The Buddha tells Sunakkhatta that the purpose of his teaching is the attainment of the cessation of suffering (*dukkha*), and that neither miracles nor teachings concerning the beginning of things are relevant to this goal (*Pāṭika Sutta*³⁴). The Buddha says that he went to those ascetics and Brahmins who believe that everything begins with creation by a god, but they were unable to give a reasonable answer to how this came about. The Buddha says that when the world contracts, beings are reborn in the Ābhassara Brahma world, which actually refers to the top plane of the

³¹ Jayatilleke K N, "The Buddhist conception of the universe", The Message of the Buddha. (New York: The Free Press, A Division of Macmillan Publishing Co. Inc., 1974), p.90.

³² D.III. 24,1.

³³ A.III.49,57.

³⁴ Op.cit.

Radiant Devas next above the Brahma worlds. Then when the world expands again a deva falls into what he calls “an empty brahma palace,” like the empty mansion where Payasi was reborn in the *Pāyāsi Sutta*.³⁵

Now, Ānanda, if he wished it, the Tathagata could make his voice heard throughout this last-named world-system, or even further, if he chose the Tathagata suffuses with radiance the Thrice-a-thousand Mighty Thousandfold World-system. When its inhabitants perceive this, then the Tathagata would give utterance and make the sound heard.³⁶

It is notable that the Buddha’s purpose of explaining all those is not to come up with another cosmic theory, but to indicate the impermanent nature of those, even one might think relatively permanent, such as earth and universe. According to *Sattasūriyuggamana Sutta*³⁷, our solar system begins to be destroyed as the sun expands itself in 7 stages (Table 2), causing progressively more massive destruction on earth. The question to be asked is, if our earth and the solar system can end in this way, what more to say of all the lives and things in them? They are all impermanent and subject to destruction and this is the universal truth.

³⁵ D.II.23,316.

³⁶ A.I.80,226; F.L. Woodward (tr.), *The Book of the Gradual Sayings (part III)*, (London: PTS, 1979), p. 208.

³⁷ A.IV.64,100.

Table 2: The *Sattasūriyuggamana Sutta* shows how world destruction happens with the appearance of seven suns as explained by the Buddha.

Stages	Destruction of the World
The 1st sun	<p>There comes a time, Bhikkhus, after a long time, when there is no rain for long time, for many hundred years, many thousand years, many hundreds of thousands of years. Since rain does not fall, all plant life and vegetation, trees that medicinal plants, grasses, and fruit trees, become parched, dry up and cease to be.</p> <p>REFRAIN: Thus, Bhikkhus, impermanent are formations. Thus, Bhikkhus, unstable are formations. Thus, Bhikkhus, insecure are formations. Such as it is, Bhikkhus, this is enough for one to be revulsed with all formations, enough to become dispassionate towards them, enough to be liberated from them.</p>
The 2nd sun	<p>There comes a time, Bhikkhus, after a long time, a second sun appears. Bhikkhus, with the appearance of the second sun, all streams and lakes are parched, dry up, and become no more. Thus, Bhikkhus, impermanent are formations. Thus, Bhikkhus, unstable are formations. Thus, Bhikkhus, insecure are formations. Such as it is, Bhikkhus, this is enough for one to be revulsed with all formations, enough to let go of them, enough to be free from them.</p>
The 3rd sun	<p>There comes a time, Bhikkhus, after a long time, a third sun appears. Bhikkhus, with the appearance of the third sun, all the great rivers—that is to say, the Ganges, the Yamunā, the Aciravatī, the Sarabhū and the Mahī—are parched, dry up, and become no more. Thus, Bhikkhus, impermanent are formations. Thus, Bhikkhus, unstable are formations. Thus, Bhikkhus, insecure are formations. Such as it is, Bhikkhus, this is enough for one to be revulsed with all formations, to let go of them, to be free from them.</p>

The 4th sun	<p>There comes a time, Bhikkhus, after a long time, a fourth sun appears. Bhikkhus, with the appearance of the fourth sun, all the great lakes from which flow the great rivers—that is to say, the Anotattā, the Sīhapapātā, the Rathakārā, the Kaṇṇamuṇḍā, the Kuṇālā, the Chaddantā and the Mandākinī—are parched, dry up, and become no more.</p>
The 5th sun	<p>There comes a time, Bhikkhus, after a long time, a fifth sun appears. Bhikkhus, with the appearance of the fifth sun, the waters of the great oceans recede 100 leagues, ... recede 200 leagues, ... recede 300 leagues, ... recede 400 leagues, ... recede 500 leagues, ... recede 600 leagues, ... recede 700 leagues, ... a depth of 7 palm trees. ... a depth of 6 palm trees. ... a depth of 5 palm trees. ... a depth of a mere palm tree. The waters in the great oceans then stand at a depth 7 men high. ... depth 6 men high. ... a depth 5 men ... a depth 4 men ... a depth 3 men ... a depth 2 men ... a depth of only a man's height. The waters in the great oceans then stand at a depth of only half a man. ... a man's hip. ... only up to the knee. ... up to the ankle. The waters in the great oceans then stand at a depth of only a man's height. Bhikkhus, just as in autumn, when the rains shower in large drops, in the hoof-prints of cows, there are puddles, here and there, even so, Bhikkhus, the ocean waters are but puddles the size of cows' hoof-prints, here and there. Thus, Bhikkhus, impermanent are formations. Thus, Bhikkhus, unstable are formations. Thus, Bhikkhus, insecure are formations. Such as it is, Bhikkhus, this is enough for one to be revulsed with all formations, to let go of them, to be free from them.</p>
The 6th sun	<p>There comes a time, Bhikkhus, after a long time, a sixth sun appears. Bhikkhus, with the appearance of the sixth sun, this great</p>

	earth and Sineru, the king of mountains, fume, smoke and belch forth clouds of smoke.
The 7th sun	<p>There comes a time, Bhikkhus, after a long time, a seventh sun appears. Bhikkhus, with the appearance of the seventh sun, this great earth and <i>Sineru</i>, the king of mountains, burst into flames and burns as a single blaze. And, Bhikkhus, this great mass of blaze from the burning of the great earth and, the king of mountains, thrown up by the winds, reaches even the Brahma world. Bhikkhus, with the burning, blazing, destroying in a huge mass of blaze, the peaks of <i>Sinēru</i>, the king of mountains, towering 100 leagues high crumble away; the peaks 200, 300, 400, 500 leagues high, crumble away, too. Bhikkhus, neither cinder nor ash is to be seen from this burning and blazing of the great earth and <i>Sinēru</i>, the king of the mountains. Bhikkhus, just as out of burning, blazing ghee or oil, neither cinder nor ash is found, even so, Bhikkhus, neither cinder nor ash is to be seen from this burning and blazing of the great earth and <i>Sineru</i>, the king of the mountains. Thus, Bhikkhus, impermanent are formations. Thus, Bhikkhus, unstable are formations. Thus, Bhikkhus, insecure are formations. Such as it is, Bhikkhus, this is enough for one to be revulsed with all formations, to let go of them, to be free from them. “Now here, Bhikkhus, who but those who have seen the true state, who are wise, who have faith, that this earth and Sineru, the king of mountains, will burn up, be destroyed, cease to be?”</p>

This "Sermon of the Seven Suns" preached by Lord Buddha, symbolizes the end of the earth due to the expansion of the dying sun. According to scientists,

Our Sun is about 4.5 billion years old and has used up about half of its nuclear fuel (hydrogen). In about 5 billion years from now, the sun will begin to die. As

the Sun grows old, it will expand. As the core runs out of hydrogen and then helium, the core will contract and the outer layers will expand, cool, and become less bright. It will become a red giant star. After this phase, the outer layers of the Sun will continue to expand. As this happens, the core will contract; the helium atoms in the core will fuse together, forming carbon atoms and releasing energy. The core will then be stable since the carbon atoms are not further compressible.³⁸

The Hydrogen fuel cannot last forever of course. About five billion years from now, the Hydrogen at the center of the Sun will all be converted to Helium. That is when the Sun begins to die and, traditionally, is when most astronomers think the trouble would begin for the Earth. Without its Hydrogen the Sun has to find a new way to liberate energy and fight gravity. The Helium deposits in its core can be fused into Carbon and Oxygen but only if the conditions in the core become much more extreme. To accomplish this, the Sun changes radically. The core contracts and, more importantly, the outer layers swell. In its old age the Sun will bloat to swallow all the inner planets including possibly the Earth. Even if the Earth is not engulfed, the bloated Sun will expand enough to scorch whatever life might remain on our ill-fated planet's surface. There is little escape from our date with doom five billion years from now.³⁹

In *Aggañña Sutta*⁴⁰, Buddha explains about the beginning of the Earth, and the birth of social order and its structure, including the castes. Then he explains how this world came into existence. The Buddha told that sooner or later, after a very long time, there would be a time when the world shrinks. At a time of contraction, beings are mostly born in the *Ābhassara Brahma* world. And there they dwell,

³⁸ Jeananda Col, “The Death of the Sun”, Enchanted Learning. (1999) , Retrieved on 28 June 2015, <http://www.enchantedlearning.com/subjects/astronomy/sun/sundeath.shtml>.

³⁹ Adam Frank, “The Sun's Death: Sooner Rather than Later?”, (McGraw-Hill Education, 2001), Retrieved on 28 June 2015. http://www.mhhe.com/physsci/astronomy/uspeak/sept_00_uspeak.mhtml.

⁴⁰ A.III.27, 80.

mind-made, feeding on delight, self-luminous, moving through the air, glorious, and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the *Ābhassara Brahma* world, having passed away from there, are mostly reborn in this world. This earth was just a dark piece of earth with no living creature at all and everywhere there were the steam and simmering earth emitting fragrance. Then one day the Brahmas from the *Ābhassara Brahmas* world came down to visit the earth. Their radiance bodies act as light source and they explore the earth. There was no day light then. The *Ābhassara Brahmas* are all asexual, as there was no male and female distinction. Therefore, human ancestry started with the *Ābhassara* born from the *Ābhassara Brahmas*. Out of curiosity the *Ābhassara* Brahmas fed on the scum of earth to test the flavor. After some long period feeding on the earth soils, the Brahma lost their body radiance. The earth was in total darkness. Then, the sun and moon started to appear in the firmament to start day and night time on earth. Then, everyone looks the same; there was no gender, only asexual. Later, after some long period, sex organs were formed on their body. And the women became excessively preoccupied with the men, and the men with the women. Owing to this excessive preoccupation with each other, passion was aroused, and their bodies burnt with lust. And later because of this burning passion, they indulged in sexual activity. Trees appeared and rice was available freely. This earth has gone through the destruction by fire, rain and wind and to escape from the destruction, people started to practice *Samatha Bhāvanā* to go to *Ābhassara Brahmas* world. When the earth cooled down, the *Ābhassara Brahmas* came down to earth and started the humankind. As they ate and ate, their luminous body began to be coated by the mud substance, formed a coarser body, then suddenly, the sun and moon were seen, so were the stars, and also Night and Day began on Earth. The logical explanation of this was that the creatures were the self-illuminating- so blinding and illuminating that they didn't notice the Sun. The Earth was covered by their light. So, when materialization took place, the light faded inside their newly conceived 'body' of mud and thus the night and day became apparent to them. Then, as night and day became apparent, season and years also appeared. Their body was still coarse and rough shaped. Thus, after a

very long time, the mud-like substance began to exhaust. Then, mushroom-like plants began to grow so fast that it replaced the mud-like ocean. The creatures began to devour them as well, and they found it also so delicious as sweet honey and milk. Their body hardened more and details began to turn finer. After another very long time, the mushrooms also began to exhaust, replaced by cassava or turnip-class plants. They also began to devour it night and day, and thus they began to notice differences amongst them. As the changes of their bodies varied with one another, the concept of difference arose. The beautiful and the ugly concepts were born. The beautiful scorned the ugly and they became arrogant of their appearance. Then, after the turnips, the earth was grown with rice plants. The first rice plants were without husk and kernels. The sweet and honey-like rice flourished seeds abundantly. People consumed them for a very long time. But there were people who became greedy and lazy. They took more rice than they needed for one day's meals. They began to take two, four, eight, and sixteen days' of rice reserves as they were too lazy to take rice every day. Owing to this, many other creatures began to store and hoard the rice. The generation time for rice plants became slower and slower. Usually, it took only one night for the plant to grow and be ready to be consumed, but by the karmic power, the plant began to grow slower and slower. Also the rice grew in kernel and husks, scattered, of which the creatures must work, nurse, maintain, harvest, and cook them to obtain the white rice. By this time, the body of the creatures had been finely evolved. There was already the distinction between male and female. The man became preoccupied with women and vice versa. Then, as they were deeply attracted to one another, passion and desire aroused, and they engaged in sexual intercourse. The people who saw a couple engaged in sexual activity scolded them, and usually the couple were forbidden from entering the village for a certain period of time. Owing to this, the indulgent couples built closed dwellings where they indulged in sexual activity.⁴¹

⁴¹ Ibid.

Questions about the eternity or infinity of the universe at large are counted among the 10 unanswerable questions which the Buddha maintained were counterproductive areas of speculation.

And why are they undeclared by me? Because they are not connected with the goal, are not fundamental to the holy life. They do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are undeclared by me.⁴²

As such, many Buddhists do not think about these kinds of questions as meaningful for the goal of relieving oneself and also others from suffering. One does not need to know the origin of life, nor agree with the Buddha to end the suffering.

In the *Cūḷa Mālunkya Sutta*⁴³ of *Majjhima Nikāya*, a potential follower asks the Buddha for an answer to the problem of cosmogony:

Suppose someone was hit by a poisoned arrow and his friends and relatives found a doctor able to remove the arrow. If this man were to say, 'I will not have this arrow taken out until I know whether the person who had shot it was a priest, a prince or a merchant, his name and his family. I will not have it taken out until I know what kind of bow was used and whether the arrowhead was an ordinary one or an iron one.' That person would die before all these things are ever known to him.⁴⁴

The Buddha argued that there is no apparent rational necessity for the existence of a creator god because everything ultimately is created by mind. Belief in a creator is not necessarily addressed by a religion based on phenomenology, and Buddhism is agreed with modern scientific theories about the formation of the universe. This can be argued either from the standpoint that it simply does not matter, or from an

⁴² M.I.63, 426.

⁴³ Ibid.

⁴⁴ Ibid.

interpretation of the *Aggañña Sutta* favoring the notion that it describes the basic concept of evolution.

According to *Aggañña Sutta*⁴⁵ of the *Dīgha Nikāya*, the origin of creatures on the transformed solid sweet layer of the earth in early beginning of the process of evolution happened because of conflict of desire among them. Gradually different types of beings came into existence along with an appearance of galaxy. Being self-centered and being oppressed by severe craving, he begins a series of selfish activities and proceeds to accumulate, pile up and protect. The *Aggañña Sutta* describes how man being motivated by this feeling of 'I' and 'Mine' begins to enjoy private property, protecting it greedily, and how consequently gets spurred to numerous anti-social activities, and creates numerous divisions in the society bound on factors like complexion, and finally falls into ruination.

Because the Buddha seems to present a model of cosmology wherein the universe expands and contracts over extremely long periods of time, this description has been found by some to be consistent with the expanding universe model and the Big Bang theory. The Buddha seems to be saying here that the universe expands outward, reaches a stabilizing point, and then reverts its motion back to a central point resulting in its destruction, this process again to be repeated infinitely. Throughout this expanding and contracting process, the objects found within the universe undergo periods of development and change over a long period of time, according to the environment in which they find themselves. Following this passage above mentioned, the Buddha goes on to say that the "beings" become attached to an earthlike planet, get reborn there, and remain there for the duration of their life. As a consequence of this, physical characteristics change and evolutionary changes take place. This is often interpreted as a very rough theory of evolution.

The Pali equivalents which are closest to "nature" are *loka* and *yathābhūta*. The former is usually translated as "world" while the latter literally means "things as they really are."

⁴⁵ D.III.27,80.

How human lifespan changes with the moral conduct is described in the *Cakkavatti Sihanāda Sutta*⁴⁶ of the *Digha Nikāya* by the Buddha. It starts when the life span is about 84,000 years and then how it reduces until ten years and then again how it increases due to good moral conduct. With human morals undergo further degeneration; man's health will deteriorate so much that life expectancy will diminish until at last the average human life-span is reduced to ten years and marriageable age to five years. At that time all delicacies such as ghee, butter, honey, etc. will have disappeared from the earth; what is considered the poorest coarse food today will become a delicacy of that day. Thus Buddhism maintains that there is a close link between man's morals and the natural resources available to him.

The story concerns a king called Dalhanemi, who was a righteous monarch of the law, conqueror of the four quarters, who had established the security of his realm and was possessed of the seven treasures. King Dalhanemi's dharma society was based on six precepts:

1. Do not kill.
2. Do not take what is not given.
3. Do not commit sexual misconduct.
4. Do not tell lies.
5. Do not drink strong drink.
6. Be moderate in eating.

The king knows that he will die soon because the Wheel of treasure slips from its position. Then he appointed his eldest son, to take over state affairs, and joined the *saṅgha* in anticipation of his death. The king explained that the Wheel of Treasure is not a hereditary possession, but that his son must earn it. If he does so, then on the *uposatha* day that Wheel of Treasure may appear to him too. Seven days later, the Wheel of Treasure vanishes and his son rules righteously, and one day when the king is in his balcony at the top of his palace after having washed his head, observing the *uposatha*, the Wheel Treasure appeared to him. The eighth successor does not consult

⁴⁶ D.III.26,58.

his predecessor concerning the duties of a wheel-turning monarch. Instead, he decides to govern the kingdom based on his own views, resulting in an overall reduction of the prosperity of the people. Due to poverty, one man took what was not given and was arrested and he said he had nothing to live on. So the king gave him some property, saying that it would be enough to carry on a business and support his family. Exactly the same thing happened to another man, and many others too decided to steal so that they would be treated the same way. Then the king realized that if he continued to give property to such men, theft would continue to increase and he began to rule according to his own ideas, which meant that the people did not prosper as before. Although maintaining public order, he did not give property to the needy, with the result that an increasing number of people became poor. This resulted in widespread stealing as a response to the epidemic of stealing; the king instituted beheading as a punishment. As a result, people began to steal other people's property and got their heads cut off, resulting in other faulty acts. They might have thought that let us get sharp swords made for us, and then we can take from anybody what is not given, we will make an end of them, finish them off once and for all and cut off their heads. So, having procured some sharp swords, they launched murderous assaults on villages, towns and cities, and went in for highway-robbery, killing their victims by cutting off their heads. There arose lying, gossip, adultery and sexual misconduct, harsh speech and idle chatter, covetousness and hatred, false opinions, incest, greed, "deviant practices," and lack of respect to authority have all been on the increase progressively. As a result, the longevity and beauty of the people diminished and over time, the "lifespan" fell from 80,000 to 10 years. This time, conditions deteriorated to the point where swords appeared in the hands of all human beings, and they hunted one another like at a game. A few people, however, will take shelter in the wilderness or caves to escape the carnage. When the slaughter is over, they will come out of hiding and discuss about the danger that they have to face due to bad moral actions, they resolved to take up a life of skillful and virtuous action again. As a result of the recovery of virtue, the human life span will gradually increase again until it reaches 80,000 years, with people attaining sexual maturity at 500. Only three diseases will be known at that time: desire, lack of food, and old age. This is the time for next Buddha to appear.

When lust profligates, wanton greed, and wrong values grip the heart of man and immorality becomes widespread in society, timely rain does not fall. When timely rain fails crops get adversely affected with various kinds of pests and plant diseases. Through lack of nourishing food the human mortality rate rises. Thus several suttas in the *Pāli* canon show that early Buddhism believed there to be a close relationship between human morality and the natural environment.

The *Cakkavatti Sihanāda Sutta*⁴⁷ addresses the relationship between morality and how it affects the whole world. This story is clearly an allegory for the idea of the power of the state being governed by ethics, identified with investigation of dharma, and how it has influenced the life span of human beings and the environment they live. The Buddha tells the story of a righteous monarch in the distant past who was initially venerated and relied upon the dharma, where uncontrolled behavior was unknown among the human-beings. As a result, people lived for an immensely long time of 80,000 years, endowed with great beauty, wealth, pleasure, health and strength. When poverty arose and dealt violence with good intention of the king to protect others, one might expect a moralistic parable about the importance of deterring of crime, but it turns in exactly the opposite direction. This caused the human life span gradually to shorten, to the point where it now stands around 75 years, with human beauty, wealth, pleasure, and strength decreasing proportionately. In the future, as morality continues to degenerate, human life will continue to shorten life span to the point where the normal life span is 10 years, with people reaching sexual maturity at five. However, then again people realized the importance of moral values, and with good conduct the life span will increase again. Buddha traces a logical progression of the intricacies of effective statecraft and the concept of unintended consequences in addition to the law of karma, which may affect the whole world. At the same time the Buddha rejects the teaching that everything happens according to one's past *kamma* and this he says is a heretical teaching. The *Titthāyatanādi Sutta*⁴⁸ clearly states this fact and explains how

⁴⁷ Op.cit.

⁴⁸ A.I.61,173.

those who hold the view that everything, one experience in the present is due to one's past actions will cause loss of all their moral responsibility and free will and also how moral life becomes futile for them. The result is that people's lifespan and beauty decrease with bad conduct, but those who abstain from such practices will increase in lifespan and beauty.

The world, including nature and mankind, stands upright or falls apart with the type of moral force at work. This leads to an understanding of a nature of mind that is subject to causality: if there is a polluted mind, there is a bad destiny and if there is a pure mind there is a good destiny. If immorality grips society, man and nature deteriorate; if morality reigns, the quality of human life and nature improves. Thus greed, hatred, and delusion produce pollution within and without. Generosity, compassion, and wisdom produce purity within and without. This is one reason the Buddha has pronounced that the world is led by the mind, *cittēna nīyati loko* in the *Citta Sutta*.⁴⁹ Thus man and nature, according to the ideas expressed in early Buddhism, are interdependent.

2.3.1 Physical World and Happiness

Physical world can be considered as the five physical senses and what they perceive as depicted in

⁴⁹ S.I.39,62.

Table 3. They are the five physical sense bases known as Eye, Ear, Nose, Tongue and Body, and also the sensory objects which can be sensed by each sense. All those ten types are commonly known as the physical things or matter in this world. Some of them are very subtle, such as sounds and smells, but still come under this category.

Table 3: Five physical senses and sensory objects of a human being

Sense Base	Sensory Object
Eye	Color or shapes of the colors (Rūpa)- (visual sensation)
Ear	Sound – (auditory sensation)
Nose	Smell – (olfactory sensation)
Tongue	Taste – (gustatory sensation)
Body (Skin- external or internal)	Touch - (Tactile sensation)

According to Niels Bohr, nothing is real unless it is observed and also the results of an experiment are deeply affected by the measurement tools been used. Both matter and radiation possess a remarkable duality of character, as they sometimes exhibit the properties of waves, at other times those of particles.⁵⁰ May be there are no particle positions and velocities, but only waves. It is just that we try to fit the waves to our preconceived ideas of positions and velocities. The idea that something can be both a wave and a particle defies imagination, but the existence of this wave-particle duality is not in doubt. What we observe as material bodies and forces that are nothing but shapes and variations in the structure of space. Particles are just appearances. The world is given to me only once, not one existing and one perceived. Subject and object are only one.⁵¹

Australian scientists have recreated a famous experiment and confirmed quantum physics's bizarre predictions about the nature of reality, by proving that reality doesn't actually exist until we measure it - at least, not on the very small scale.⁵²

⁵⁰ Jan Hilgevoord, *The Uncertainty Principle (Heisenberg, 1930)*, Retrieved on 20 August 2016, <https://plato.stanford.edu/entries/qt-uncertainty/>.

⁵¹ Fritz Rohrlich, *Schrödinger and The Interpretation of Quantum Mechanics, Foundations of Physics (Volume 17, Issue 12, December 1987)*, pp. 1205–1220.

⁵² Fiona MacDonald, “Reality Doesn’t Exist Until We Measure It, Quantum Experiment Confirms”, (Science Alert, 1 JUN 2015), Retrieved on 3 March 2017,

All those scientists were ignorant about one basic thing. That is immaterial of whatever instruments they use, ultimately they have to depend on six senses to experience it. So the measurement tools mentioned by Niels Bohr and others ultimately can be considered as the 6-senses as other instruments merely expand only the sensitivity range of the respective sense. For example, microscope only increases the visual range of the eye sensor. Buddha has advised to know about the reality of six senses, if one wants to understand the world. In this chapter six-sensing faculties (*Salāyatana*) are examined to get an idea about the reality of what one perceives.

Six-senses are the Eye, Ear, Nose, Tongue, Body, and Mind. Sometimes each sense faculty referred to both the sensor and sense object, as they exist together. This is logical because there is no point of talking about an Eye, if it cannot perform the act of seeing (like dolls eye), and so on for the other sensors.

Each sensor has its own field of sensation (spheres or domains) and they are not overlapping with each other. For example Eye is sensitive only for the colors but not sound or smells etcetera, whereas Ear is sensitive only for the sounds.

In the *Uṇṇābhobrāhmaṇa Sutta*⁵³ it says each sense faculty has its own different scope, and different range.⁵⁴ Each sensor has its own specific range depends on the faculty, and scientists have invented many devices to increase that range (visual aids, hearing aids etcetera).

There are sensitivity range differences between the same sensor of different persons or animals. For example, the visual range of the eye of a color blind person and a normal eye, the eye of a child and elderly person, or eye of an animal have differences. Generated image of the eye on its retina depends on various factors including the type and quality of eye. It is important to note that it is not the outside object one who perceives using the eye, but the image or impression generated by the eye, and so are

<http://www.sciencealert.com/reality-doesn-t-exist-until-we-measure-it-quantum-experiment-confirms>.

⁵³ S.V.42, 217.

⁵⁴ Ibid., *Pañcimāni bho Gotama, indriyāni nānāvisayāni nānāgocarāni*.

the other sensors. Sensors are merely physical instruments, which would help to generate an impression of an object (Like a camera getting the color impression onto its negative), which is perceivable by the consciousness (*viññāṇa*). There are six-types of consciousness that arise with the help of each sensor named by the sense: eye consciousness, ear consciousness, nose consciousness, Tongue consciousness, and mind consciousness. How consciousness is aroused is explained in *Madhupīṇḍika Sutta*⁵⁵ and *Mahāhatthipadopama Sutta*,⁵⁶ and it cannot stand alone without the help of causes (*Paṭiccasamuppanna*). In the *Khuddaka Nikāya*, *paṭisambhidāmagga*, *mahāvagga*, *Ñāṇakathā*, *vatthunānattañāna niddesa*⁵⁷ it further explains about sense faculties.

Here the Buddha is explaining about the “Eye” and the “*Rūpa*” which is perceived by the eye faculty. Both have the following common qualities: They arise due to ignorance, craving, previous deeds known as “*kamma*”, and food. They also appeared because of four elements. They have arisen and resulted. They did not exist before and cease without any trace. It is an extreme. It is also unstable, change, impermanent, produced by a cause, evolved by reason of the law of causation, subject

⁵⁵ M.I.18, 108.

⁵⁶ M.I.28, 184.

⁵⁷ KN. Ps. *Kathaṃ cakkhuṃ ajjhataṃ vavattheti? Cakkhu avijjāsambhūtanti vavattheti, cakkhu taṇhāsambhūtanti vavattheti, cakkhu kammāsambhūtanti vavattheti, cakkhu āhārasambhūtanti vavattheti, cakkhu catunnaṃ mahābhūtānaṃ upādāyāti vavattheti, cakkhu uppannanti vavattheti, cakkhu samudāgatanti vavattheti. Cakkhu ahutvā sambhūtaṃ, hutvā na bhavissatīti vavattheti. Cakkhuṃ antavantato vavattheti, cakkhu addhavaṃ asassataṃ vipariṇāma dhammanti vavattheti, cakkhu aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti vavattheti. Cakkhuṃ aniccato vavattheti, no niccato; dukkhato vavattheti, no sukhato; anattato vavattheti, no attato; nibbindati, no nandati; virajjati, no rajjati; nirodheti, no samudeti; paṭinissajjati, no ādiyati. Aniccato vavatthento niccasaññaṃ pajahati, dukkhato vavatthento sukhasaññaṃ pajahati, anattato vavatthento attasaññaṃ pajahati, nibbindanto nandiṃ pajahati, virajjanto rāgaṃ pajahati, nirodhento samudayaṃ pajahati, paṭinissajjanto ādānaṃ pajahati. Evaṃ cakkhuṃ ajjhataṃ vavattheti.*

to decay, aging, dispassionate, subject to destruction. It is impermanent and not permanent. It is subjected to suffering, not giving happiness. Soul-less, but not a soul. Is disgusting with but not glad. Detaches oneself but not to be attached to. Dissolves and not arises. Gives up but not grasp. When we see impermanent nature it removes sense of permanence. Seeing suffering nature removes comforting sense. Seeing soul-less nature removes soul sense. Seeing disgusting nature removes pleasure, shows lack of interest in, remove lust. Dissolves remove arising nature. Gives up and remove taking up. In the *paṭisambhidāmagga*, *mahāvagga*, *Ñāṇakathā gocaranānattañāna niddesa*, similar qualities as explained in the earlier verse for the internal eye were repeated for the external *Rūpa* as well.

According to Buddha, this is the nature of external *Rūpa*. This is the nature of internal eye. So are the other internal senses and their sensory objects. However, one has to develop his/her own wisdom up to a very high level to understand reality of the world, and if so, that would be the end of all sorts of suffering.

Buddha has shown that whatever physical matter in this world which can be perceived can come under eleven categories as described in the *Mahā Puṇṇama Sutta*. They are: Past (*Atīta*), future (*Anāgata*), present (*Paccuppanna*), internal (*Ajjhatta*), external (*Bahiddha*), rough (*Olārika*), subtle (*Sukuma*), unpleasant (*Hīna*), pleasant (*Panīta*), far (*Dūraṃ*), near (*Santike*).⁵⁸ Then he advised to see the origin and cessation of them, in order to understand the reality.

2.3.2 Mental World and Happiness

Apart from the physical world, humans have belief about the mental world called “*Nāma*” which gives an idea about “*Rūpa*”, known as “*Nāma-Rūpa*”. They are mere appearances to the mind like dreams. Mental world appears only to the living beings. Mind can be viewed in two aspects, as a sensor as well as the knower. One difference between mental world and *Rūpa* world is that, Mental world cannot be experienced by any other physical senses and hence not perceivable by others limiting to a single experience. In contrast, *Rūpa* can be perceived by many in a similar manner,

⁵⁸ M.III.109, 15.

which may cause worldly level delusions, such as observer and the subject (personal belief). Mental world can be categorized into two as *citta* and *cetasika*.

Citta is the knowing itself and any sensory object can be cognized by the *citta*. Through each of the senses the corresponding object can be known. Through the mind it senses all kinds of objects, also concepts and ideas, can be known. *Citta* is varied because of the different kinds of objects it experiences through the respective sensor. For example, seeing is totally different from hearing. Three closely related terms used in Pali are *citta*, *Mana*, and the *viññāṇa* referring to the knowing in different contexts.

Different mental factors are known as *cetasikas* and they arise and pass away together with the *citta*. There is only one *citta* at a time, cognizing one object, and each *citta* is accompanied by several *cetasikas* which also experience the same object. Each *cetasika* performs their own function while they assist the *citta* in cognizing that object. There are fifty two different *cetasikas* as shown in Table 4 which each having its own characteristic and function.

Table 4: The 52 *cetasikas* and their categorization according to *Abhidhamma*

Cetasika type	Cetasika name	Further categorization
common to all classes of citta (7 sabbacitta sādharana)	<ol style="list-style-type: none"> 1. phassa (contact) 2. vedanā (feeling) 3. saññā (perception) 4. cetanā (volition) 5. ekaggatā (concentration of mind) 6. jīvita (psychic life) 7. manasikāra (attention). 	Mixtures (vimissaka), or better, "Un-morals", as they are common to both moral and immoral citta in composition
They invariably enter into composition with citta (six pakinnakā)	<ol style="list-style-type: none"> 1. vitakka (initial application) 2. vicāra (sustained application) 3. viriya (effort) 4. pīti (pleasurable interest) 5. chanda (desire-to-do) 6. adhimokkha (deciding). 	
The fourteen Immorals (papajāti)	<ol style="list-style-type: none"> 1. lobha (greed) 2. dosa (hatred) 3. moha (dullness) 4. diṭṭhi (error) 5. māna (conceit) 6. issā (envy) 7. macchariya (selfishness) 8. kukkucā (worry) 9. ahirika (shamelessness) 10. anottappa (recklessness) 11. uddhacca (distraction) 12. thīna (sloth) 13. middha (torpor) 14. vicikicchā (scepticism) 	

<p>The twenty-five Morals (kalyānajātika)</p>	<ol style="list-style-type: none"> 1. alobha (generosity) 2. adosa (amity) 3. amoha (reason) 4. saddhā (faith) 5. sati (mindfulness) 6. hiri (modesty) 7. ottappa (discretion) 8. tatramajjihattatā (balance of mind, equanimity) 9. kāya-Phassaddhi (composure of mental properties) 10. citta-Phassaddhi (composure of mind) 11. kāya-lahutā (buoyancy of mental properties) 12. citta-lahutā (buoyancy of mind) 13. kāya-mudutā (pliancy of mental properties) 14. citta-mudutā (pliancy of mind) 15. kāya-kammaññatā (adaptability of mental properties) 16. citta-kammaññatā (adaptability of mind) 17. kāya-pāguññatā (proficiency of mental properties) 18. citta-pāguññatā (proficiency of mind) 19. kāya'ujukatā (rectitude of mental properties) 20. citta'ujukatā (rectitude of mind) 	
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	21. sammā vācā (right speech) 22. sammā kammanto (right action) 23. sammā ājīvo (right livelihood)	Three Abstinences (viratiyo)
	24. karuṇā (pity) 25. muditā (appreciation)	Two Illimitables or appamaññā.

The four unwholesome mental factors Delusion (*Moha*), Shamelessness to do evil (*Ahirika*), Fearlessness to do evil (*Anottappa*), Restlessness (*Uddhacca*) are common to all *Akusala* Consciousness and hence known as “*Sabbakusalasādhāraṇa*”. The three unwholesome mental factors Greed (*Lōbha*), Wrong View (*Diṭṭhi*), Conceit (*Māna*) arise with consciousness rooted in greed and known as “*Lobhatrikaya*”. The four unwholesome mental factors Hatred (*Dosa*), Envy (*Issā*), Avarice (*Macchhariya*), Worry (*Kukkucca*) arise only in the consciousness rooted in Hatred and known as “*Dosachatukkha*”. The two unwholesome mental factors of Sloth (*Thīna*) and Torpor (*Midda*) always arise together and only associated with Prompted of Unwholesome *Cittas* (*Akusala sasankārika*). The mental factor Doubt (*Vicikiccā*) is arisen in the Consciousness rooted in Delusion (*Vicikicchāsampayutta Citta*).

Citta can be considered as the "leader", the "chief", or the “base” in knowing an object. The *Atthasālinī*⁵⁹ states that *citta* is a base (*bhūmi*). It is the ground or soil for the accompanying *cetasikas* which are dependent on it. If there would not be *citta*, there could not be *cetasika*, for example, the *cetasika* which is pleasant feeling is there, the foundation for it *citta* also there. So whenever a pleasant feeling arises, the *citta* is the base on which the accompanying feeling depends. Thus, *citta* is the base on which the associated Dhammas (*sampayutta dhammas*), happy feeling and other accompanying *cetasikas*, are dependent.

2.3.3 Kāma, Rūpa, Arūpa Worlds and Happiness

According to Buddha, there are 31 realms of existence under these that fall into the grouping of this life and the death cycle (Table 5), where four of them are called the “*Dugati*” where one has to suffer tremendously, and the *Sugati* worlds,

⁵⁹ DhsA. p. 214

comparatively are better places with a lot of worldly pleasures. However, none of them are eternal as taught by many other religions, and hence the ultimate aim should be to overcome all those worlds by developing wisdom.

Table 5: Thirty-one planes of existence

Description	Number of realms	Category of realm	World Type
States of unhappiness or sub human realms: Life in hells, animal life, ghost-worlds and demon-worlds	4	<i>Dugati</i>	<i>Kāma</i>
Human world	1	<i>Sugati</i>	
Devalokas or heavenly realms	6		
Rūpalokas or Realms of Fine-Material Forms	16	<i>Brahma</i>	<i>Rūpa</i>
Arūpalokas or Formless Realms	4		<i>Arūpa</i>

The above 31 realms can be further categorized to three types known as *Kāma*, *Rūpa* and *Arūpa* worlds (*bhūmi*). According to *Dhammahadaya* of *Dhammasaṅgani pakaraṇa*,⁶⁰ *Kāma* world comprises of all six sensors (12 when differentiated as sense and sensual objects), *Rūpa* world consists of 3-senses (Eye, Ear and Mind), and *Arūpa* consists only of Mind sensor. As indicated in the

Table 5 *Kāma* world has 11 realms including both *Dugati* and *Sugati*, 16 *Rūpa* realms (*Rūpavacara Brahma*) and 4 *Arūpa* realms (*Arūpāvacara Brahma*).

2.3.4 Buddhist Attitude towards World of Happiness

According to *Unnābhabrāhmaṇa Sutta*, the five physical senses cannot perceive (observe) the object of each sensor, unless perceived by the mind. Mind (*Manō*) is the helper (*Paṭisaraṇa*) for the five physical senses, mindfulness (*Sati*) is the helper for mind, liberation or release (*Vimutti*) is the helper for mindfulness (*Sati*), whilst fully enlightenment (*Nibbāna*) is the helper for *Vimutti*. So there is a clear path existing from *Saḷāyatana* to *Nibbāna*. However, it is not that easy to understand it and

⁶⁰ Dhs.

follow the path to end the suffering which has been caused by not knowing the reality (*Avijjā*).

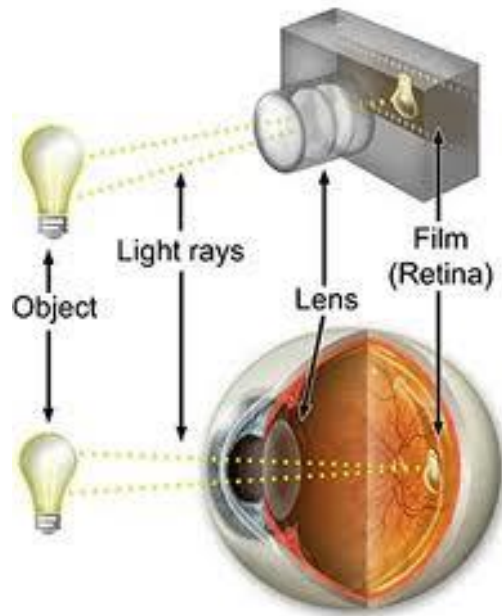


Figure 5: Comparison of eye and the camera

Each physical sensor can be compared to an instrument, for example, eye to a camera as depicted in Figure 5. That instrument is supposed to get an image or impression for the respective signal (light, sound etc.) which is sensitive for, and which in turn, be an object for the respective consciousness. It is important to note that the sensor does not know what kind of impression it has generated (camera does not know what it has captured), but to be aware only by the consciousness, and the consciousness cannot see the outside object, except the impression generated by the sensor.



Figure 6: What mind sees is not the outside object

What mind sees Figure 6 is not the outside object, but something captured by each sensor, and then regenerated image.

So, what appeared to the consciousness (*viññāṇa*) is not the impression itself, captured by each sensor. Instead something is aroused (*Tajja*) out of that. According to *Mahāhatthipadopama Sutta*,⁶¹ for *Viññāṇa* to appear, there must be not only a functioning sensor and a *Rūpa* impression generated by it, but also something, an essential causative factor called “*Tajjo Samannāhāra*”. This has been interpreted as “*Manasikāra*” in most translations, but the two Pali terms have something more than that. “*tajja*” means arising from that, and “*Samannāhāra*” means attention. So it is clear that the phrase “*Tajjo Samannāhāra*” is referring to “paying attention to something aroused by itself”.

⁶¹ Op.cit.



Figure 7: Image appeared on the TV screen

Consider an image appearing on the TV screen as in the Figure 7. What do you observe there at once? It may be the beach, sea, or clouds, for example. But for the TV it is just lighting up of dots or “pixels” on the screen with different intensities, which do not have any meaning. If we consider the optical image generated by the eye on the eye retina it is very much similar to the TV display at a given moment. Initially one might think that what we see is the generated image itself by the TV (or eye). However, in the above example, one would see the beach, and another might see the sea, but for the TV technician it is only a collection of lighted up pixels! Now, if we consider carefully, the beach or the sea is not something appearing on the TV (our eye retina), but something arising (*Tajja*) from that set of pixels (dots) of different colors. Each person here puts his attention to respective regenerated (*Tajjo Samannāhāra*) object that appeared to the consciousness of the observer. Here, one would notice that both the consciousness and the object observed by it are not something existing, but appearing due to the corresponding causes (*Paṭiccasamuppanna*). They just arise from nowhere and only observable because of the causes and they disappear when such causes are not there.⁶²

⁶² *Yaṃ kinci samudaya dhammaṃ sabbaṃttaṃ nirodha dhammaṃ, ye dhamma hetuppabhawa tesam hetuṃ tatāgato āha.*

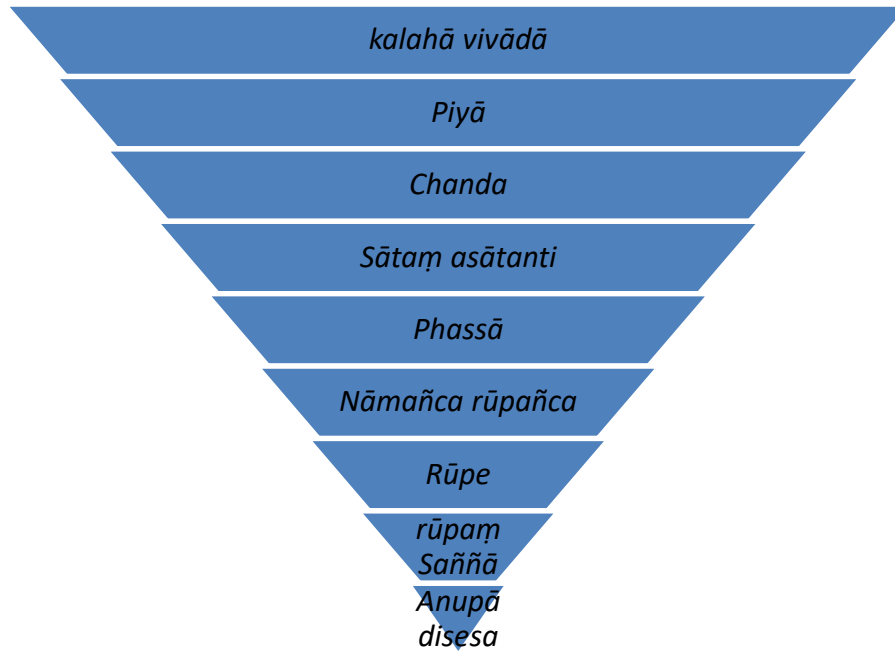


Figure 8: Flow of Cause and Effect combinations according to *Kalahavivāda Sutta*

In the *Kalahavivāda Sutta*,⁶³ there is a flow of cause and effect combinations (Figure 8) from conflicts and arguments (type of suffering) towards *Nibbāna* (end of suffering). If the cause is not there, there cannot be an effect or result. Therefore, it is possible to identify the nearby cause to the result and the origin of causes (root cause) along the link. If one understands the reality of perception of *Rūpa* (*Rūpasaññā*), then there is a possibility of stopping that growth along the Pyramid up to suffering.

In such a context, what is clear is that there have arisen quarrels, disputes, lamentation, sorrows, along with selfishness, conceit and pride, along with divisiveness. Tied up with selfishness are quarrels and disputes. In the arising of disputes is “divisiveness”. From the dependent origination (*Paṭiccasamuppāda*), it is possible to see the relationship up to *Nāma-Rūpa*, however, according to this *Sutta*, the cause for *Nāma-Rūpa* is the perception of *Rūpa* itself, and when *Rūpa* is not there, *Phassā* does not exist.

⁶³ Sn.IV.11,168.

According to *Kalahavivadāsutta*;

His perception is not the ordinary kind, nor is his perception abnormal; he is not without perception nor is his perception (of materiality) suspended. — To such a one immateriality ceases—. Perception is indeed the source of the world of multiplicity.⁶⁴

Here the *Pāli* terms, *Na saññasaññī na visaññasaññī Nopi asaññī na vibhūtasaññī* have to be understood carefully. *Na saññasaññī* refers to ‘it is not without any perception’, in other words still it uses the senses (Eye, Ear, Nose etc.) but not in the ordinary way as worldly beings in general. *na visaññasaññī* means not the perception is abnormal or having misconceiving perceptions; it is referring to tell that it is not a state of unconsciousness. *Nopi asaññī* means, it is not the Brahma realm which is referred to as the “*Asañña thala*”, Non-percipient Brahma world, or is not without consciousness as in the state of cessation of perception and feeling (*nirodha samāpatti*). *na vibhūtasaññī* means that, nor sensing nothing nor having perception destroyed. By maintaining oneself in this way, forms do not occur because obsessive proliferations have perceptions as origin. Sensation is the cause of obsessive thought. So, there is a stage where one can develop the mind so that it does not belong to any of those four categories of perceptions, that is the highly developed level of mind by following the path shown by the Buddha, and the stage is *Anupādisesa*, the highest level of purification. According to John D. Ireland’s translation:

Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of annihilation. Those clever ones declare this to be (final liberation) without the basis of life's fuel remaining. Knowing that these (theorists) rely on (mere opinions for their statements) a sage investigates

⁶⁴ Sn.IV.11,170. *Na saññasaññī na visaññasaññī No pi asaññī na vibhūtasaññī, Evaṃ-sametassa vibhoti rūpaṃ, Saññānidānā hi papañcasāṅkhā.*

that upon which they rely. Having understood and being free (from theories) he will not dispute with anyone. The wise does not enter into any existence. ⁶⁵

Papañca in Buddhist Philosophical Discourse always carries a negative connotation. It usually means a tendency of thoughts to proliferate based on a false sense of self. It is therefore frequently used in analyses of the discord between things as we perceive them as they truly are, as the Buddha Himself does in such discourses as the *Sakkapañña Sutta* ⁶⁶, the *Madhupindika Sutta* ⁶⁷ and the *Kalahavivāda Sutta* .⁶⁸

Finally, according to Buddha's teachings, there is a way to end all kinds of sufferings arising in different forms such as arising of contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. That is to identify the root cause, delusion about matter and by developing wisdom to see the truth as it is, one can eradicate all sorts of root causes of suffering. For that reason, it is required to thoroughly investigate the process happening in the six-senses in terms of consciousness, name-form, six-faculties, contact etcetera, and that would remain as the theme for the Chapter III of this thesis.

⁶⁵ Sn.IV.11,170; John D. Ireland (tr.), "Kalahavivāda Sutta: Further Questions", (1994).

⁶⁶ D.II.21,263.

⁶⁷ M.I.18,108.

⁶⁸ Op.cit.

Chapter III

Dependant Origination (*Paṭiccasamuppāda*) of the Suffering

Buddha has mentioned everything one experience is related to *Salāyatana*. According to *Sabbam Sutta*¹ there is no any other "all" except eye and object, ear and sound, nose and scent, tongue and savour, body and tangible things, mind and mind states.²

This is clear as one cannot get to know about the world, if the six-faculties (*Salāyatana*) are not there, therefore if one wants to know about the world, one must know about the six-senses. How senses arise and not arise is explained in the Dependant Origination (*paṭiccasamuppāda*). Nyanatiloka Thero said,

Once for all, that the *Paṭiccasamuppāda* is nothing but the teaching of conditionality and interdependence of all the manifold phenomena of existence, that is, of everything that happens, be it in the realm of physical, or the psychical, conventionally called man or animal, the ego etcetera.³

So too is birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance. These also are impermanent, conditioned, arisen causally, are by nature withering away, passing away, fading away, coming to an end. These, brethren, are called things as having causally happened. Now inasmuch, brethren, as the Ariyan disciple has by right insight

¹ S.IV.23,15.

² Ibid. *Kiñca, bhikkhave, sabbam? Cakkhuñceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca—idaṃ vuccati, bhikkhave, sabbam.*

³ Nyanatiloka, Mahathera. The Significance of Dependent Origination in Theravada Buddhism. (Sri Lanka: The Wheel Publication no. 140, 1937).p.5.

well seen even as they really are both this causal happening and things as having causally happened, never doth it arise, verily, that such as he will run back to the past, thinking: 'Did I live in times gone by? Or did I not? What was I in times gone by? How was I then? Or from being what did I become what?' Or that he will run towards the times to come, thinking: 'Shall I be reborn in a future time, or shall I not? What shall I become in the future? How shall I become in the future? Or, being what, shall I in the future become what? Or that he will now become perplexed within himself as to the present day, thinking: 'Am I indeed? Or am I not indeed? What indeed am I? How indeed am I? This person that is I, whence came he, whither will he go?' Why doth this never arise? In that the Ariyan disciple, brethren, has by right insight well seen even as they really are both this causal happening and things as having causally happened.⁴

Having those ideas in mind, let us try to see *Paṭiccasamuppāda* in detail in the next section.

3.1 Critical Analysis of Paṭiccasamuppāda to Understand Suffering

One who sees paṭiccasamuppāda

sees the Dhamma.

One who sees the Dhamma

sees *paṭiccasamuppāda*.⁵

Paṭiccasamuppāda explains that *samsara*, the process of repeated existences, is perpetuated by a chain of interconnected links of cause and effect; it also reveals the way of breaking this chain and putting an end to the process. Man has been continuing in this *Samsara* since millenia - through countless aeons-millenia upon millenia. *paṭiccasamuppāda* can be more accurately translated as "law of dependent

⁴ S.II.25; Rhys Davids (tr.), *The Book of the Kindred Sayings Part II Nidāna-Vagga, Paccaya Sutta* (London: PTS 1888) : p.20.

⁵ M.I.28, 194., *Yo paṭiccasamuppādam Passati, So Dhammaṃ Passati. Yo Dhammaṃ Passati, So paṭiccasamuppādam Passati.*

origination". Many different interpretations of Dependent Origination (*Paṭiccasamuppāda*) can be found in literature; however it is advisable to refer *Pāli* terms first as in the Table 6.

Table 6: Dependent arising (*Paṭiccasamuppāda*)

connection	Paccayā (arise)	Nirōdha (extinguish or not arise)
1-2	Avijjā-paccayā saṃkhārā	Avijjā-yatteva asesā virāga nirōdhā- saṃkhāra nirodho
2-3	Saṃkhāra-paccayā viññānaṃ	Saṃkhāra nirōdhā viññāna nirodho
3-4	Viññāna-paccayā nāma-rūpaṃ	Viññāna nirodhā nāma-rūpa nirodho
4-5	Nāma-rūpa-paccayā salāyatanaṃ	Nāma-rūpa nirodhā salāyatana nirodho
5-6	Salāyatana-paccayā phassa	Salāyatana nirodhā phassa nirodho
6-7	Phassa-paccayā vedanā	Phassa nirodhā vedanā nirodho
7-8	Vedanā-paccayā tanhā	Vedanā nirodhā tanhā nirodho
8-9	Tanhā-paccayā upādānaṃ	Tanhā nirodhā upādāna nirodho
9-10	Upādāna-paccayā bhava	Upādāna nirodhā bhava nirodho
10-11	Bhava-paccayā jāti	Bhava nirodhā jāti nirodho
11-12	Jāti-paccayā jarāmaranaṃ soka parideva dukkha dōmanassupāyāsa sambhavanti	Jāti-nirodhā jarāmaranaṃ soka parideva dukkha dōmanassupāyāsā nirujjhanti

The formula of dependent origination runs as follows:

1. Avijjā-paccayā saṃkhārā: "Through ignorance the saṃkhāras are conditioned," i.e. the rebirth-producing volitions (cetanā), or 'karma-formations'.

2. Saṃkhāra-paccayā viññānaṃ: "Through the karma-formations (in the past life) consciousness (in the present life) is conditioned."

3. Viññāna-paccayā nāma-rūpaṃ: "Through consciousness the mental and physical phenomena (nāma-rūpa) are conditioned" i.e. that which makes up our so-called individual existence.

4. Nāma-rūpa-paccayā salāyatanaṃ: "Through the mental and physical phenomena, the 6 bases are conditioned," i.e. the 5 physical sense-organs, and consciousness as the sixth.

5. Salāyatana-paccayā phasso: "Through the six bases the (sensorial mental) impression is conditioned "

6. Phassa-paccayā vedanā: "Through the impression feeling is conditioned."

7. Vedanā-paccayā tanhā: "Through feeling craving is conditioned."

8. Tanhā-paccayā upādānaṃ: "Through craving clinging is conditioned."

9. Upādāna-paccayā bhavo: "Through clinging the process of becoming is conditioned," consisting in the active and the passive life process, i.e. the rebirth-producing karma-process (kamma-bhava) and, as its result, the rebirth-process (uppatti-bhava).

10. Bhava-paccayā jāti: "Through the (rebirth-producing karma-) process of becoming rebirth is conditioned."

11. Jāti-paccayā jarāmaranaṃ, etcetera: "Through rebirth old age and death (sorrow, lamentation, pain, grief and despair) are conditioned. Thus arises this whole mass of suffering again in the future."

Similarly, how all those twelve factors extinguish is explained in Nirodha explanation.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities; from ceasing of activities ceasing of consciousness; from ceasing of consciousness ceasing of name-and-shape; from ceasing of name-and-shape ceasing of sense; from ceasing of sense ceasing of contact; from ceasing of contact ceasing of feeling; from ceasing of feeling ceasing of craving; from ceasing of craving ceasing of grasping; from ceasing of grasping ceasing of becoming; from ceasing of becoming ceasing of birth; from ceasing of birth, old age-and-death,

grief, lamenting, suffering, sorrow, despair cease. Such is the ceasing of this entire mass of ill.⁶

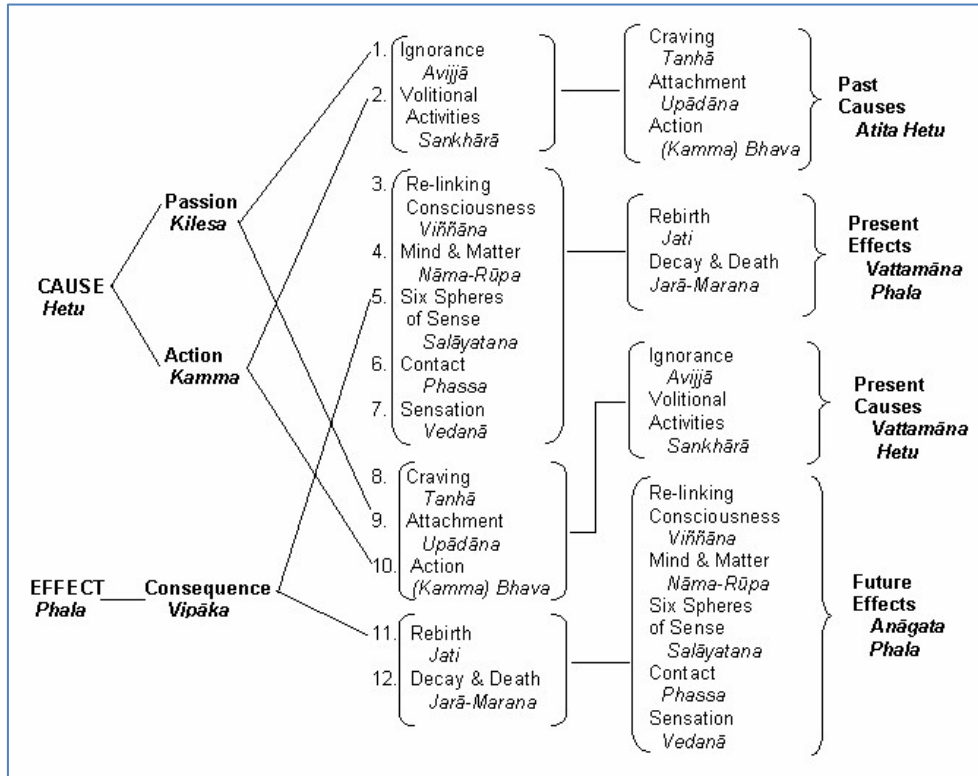


Figure 9: Cause and Effect relationship in Dependent Origination (*Paṭiccasamuppāda*)⁷

Various relationships of dependent origination (*Paṭiccasamuppāda*) are shown in Figure 9, and this also shows the past and present causes which in turn generate present and future effects respectively. This is one way of explaining the dependent origination by the Narada Mahathera, which may be different from the VisuddhiMagga, where it indicates how difficult it is to understand *Paṭiccasamuppāda* as once Buddha had mentioned to venerable Ananda. The website palikannon.com

⁶ S.II.2: Rhys Davids (tr.), *The Book of the Kindred Sayings (Nidāna-Vagga)* Vol.II, (London:PTS 1918), p.2.

⁷ Narada Mahathera, *The Buddha and His Teachings*, (Ch. 25, Book Publication No: 102S), Retrieved on 10 April 2015, http://www.buddhism.org/Sutras/BuddhaTeachings/page_25.html.

mentions that “Though this subject has been very frequently treated by Western authors, by far most of them have completely misunderstood the true meaning and purpose of the doctrine of dependent origination, and even the 12 terms themselves have often been rendered wrongly.” However, there also is given the explanation of *paṭiccasamuppāda* using the time dimension (past, present, future), which falls in a worldly way of explanation. The explanation given there also can be considered as one of the views, given by a blind person (one of the similes cited by Buddha) about an elephant, where each person describes it in a different way.

The above rendered in English is as follows:

Now, the Blessed One has said, Whoever sees dependent arising, sees the Dhamma; whoever sees the Dhamma, sees dependent arising.” And these things — the five groups of grasping — are dependently arisen. Any desire, embracing, grasping and holding-on to these five groups of grasping is the origination of suffering. Any subduing of desire and passion, any abandoning of desire and passion for these five grasping-groups is the cessation of suffering.⁸

It should be clear from this passage quoted from the Middle Length Sayings and many other instances that the concept of *paṭiccasamuppāda* tries to focus on this very present moment – how it comes about, what it consists of and how it conditions the next moment(s). According to Theravādins,

conventional commentarial explanations that dependent origination mainly talks about three lives, however, while you could still apply *paṭiccasamuppada* to explain rebirth, that is definitely not at its central core. *Paṭiccasamuppada* only talks about re-birth: The rebirth which takes place in each moment. There are a few others who hold this view: Ven. Ñāṇavīra (probably the

⁸ M.I.28, 194. *Vuttaṃ kho panetaṃ bhagavatā: yo paṭiccasamuppādaṃ Passati so dhammaṃ Passati; yo dhammaṃ Passati so paṭiccasamuppādaṃ Passatīti. Paṭiccasamuppādaṃ kho pana me yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho 'ti.*

first in modern times to note this), Ven. Ñāṇananda – discusses this in even more detail than Ven. Nyanavira from *Nibbāna* Sermon 2 to at least *Nibbāna* Sermon No. 6, Buddhadasa – the only Thai monk who is a follower of this refined understanding, and Bhikkhu Bodhi’s abhidhammic-materialistic criticism who brings forth all arguments against seeing *paṭiccasamuppāda* mainly focusing on the present moment, but could be easily refuted.⁹

There are many instances at which Buddha has advised to be in the present, as in the Arañña Sutta, he referred to about Bhikkhus: “They make no lamentation o'er the past, They yearn not after that which is not come, By what now is do they maintain themselves; Hence comes it that they look serene of hue...”¹⁰

The conventional explanations that dependent origination mainly talks about three lives, does not match with the idea of non-self nature explained in many places in Buddhas core teachings. Hence it can be considered as mixture of Hindunism Buddhism. However, the idea that *paṭiccasamuppāda* mainly focusing on the present moment sounds more appropriate as it is matching with practical aspect of insight meditation as one has to be in the present moment to realize dhamma.

Shelton Gunaratne explains how the 12 *nidānas* form a never-ending circular process to condition the karmic balance of all sentient beings as they experience varying levels of *dukkha* in their *saṃsāric* journey. No *nidāna* is independent because all are dependent on one another as in modern complexity system theories. Karmic energy propels this entire process that has no beginning or end. It bears all the marks of existence: *anicca*, *anatta*, and *dukkha*.¹¹

⁹ Theravadin. Paṭiccasamuppāda – Stop the burning flames. (May 6, 2009), Retrieved on 10 April 2015, <https://theravadin.wordpress.com/2009/05/06/paṭiccasamuppāda-emptying-out/> .

¹⁰ S.I.1.10,5 ; Rhys Davids(tr.) The Book of the Kindred Sayings part I (London: PTS, 1918) p.8.

¹¹ Gunaratne Shelton, “Asian educators should do more...”, (March 2013), Retrieved on 10 April 2015, <http://www.lankaweb.com/news/items/2013/03/08/asian->

This view point to some extent agrees with the 24 modes of conditionality, which gives an idea of the various ways, in which they are conditioned, as mentioned in the last book of the *Abhidhamma Piṭaka*, the *Paṭṭhāna*, the book of Origination. Even though, it is difficult to understand them, it is amazing to see how Buddha has covered all possibilities of causes. There are 24 types of relations (Table 7), as explained in "the law of " *Paṭṭhāna* ", on which cause-effect are based. 'hetu' (condition) and *kamma* (karma) are 2 of these 24 types.

Table 7: The 24 conditions (*Paccayā*) according to *Paṭṭāna* in Abhidhamma

	Pāli Term	English translation
1	<i>hetu paccayā</i>	Root condition
2	<i>āranmana paccayā</i>	Object condition
3	<i>adhipati paccayā</i>	Predominance condition
4	<i>anantara paccayā</i>	Proximity/Priority condition
5	<i>samanantara paccayā</i>	Contiguity condition
6	<i>sahajāta paccayā</i>	Co-nascence condition
7	<i>aññamañña paccayā</i>	Mutuality condition
8	<i>nissaya paccayā</i>	Support condition
9	<i>upanissaya paccayā</i>	Decisive Support condition
10	<i>purejāta paccayā</i>	Pre-nascence condition
11	<i>pacchājāta paccayā</i>	Post-nascence condition
12	<i>āsevana paccayā</i>	Repetition/Frequency condition
13	<i>kamma paccayā</i>	Karma condition
14	<i>vipāka paccayā</i>	Karma-result condition
15	<i>āhāra paccayā</i>	Nutriments condition
16	<i>indriya paccayā</i>	Faculty condition
17	<i>jhāna paccayā</i>	Jhāna condition
18	<i>magga paccayā</i>	Path condition
19	<i>sampayutta paccayā</i>	Association condition
20	<i>vippayutta paccayā</i>	Dissociation condition
21	<i>atthi paccayā</i>	Presence condition
22	<i>natthi paccayā</i>	Absence condition
23	<i>vigata paccayā</i>	Disappearance condition
24	<i>avigata paccayā</i>	Non-disappearance condition

The first two noble truths imply *Paṭiccasamuppāda* in respect of the arising of *dukkha* and its cause while the other two noble truths imply the doctrine in respect of the cessation of *dukkha* as in the *Cūlasakuludāi Sutta* ;¹²

When this is, that comes to be; With the arising of this, that arises. When this is not, that does not come to be; With the cessation of this, that ceases. If this cause arises, then that effect follows. If this cause ceases, then that effect also ceases. In other words, *avijjā* causes *saṃkhāra*, etcetera, so there is suffering. With the cessation of *avijjā* there follows the cessation of *saṃkhāra* and so on until suffering becomes extinct.¹³

To venerable Ananda it was very clear and it presented no difficulty. He approached the Buddha and said, "Lord, this *Paṭiccasamuppāda* is indeed very profound. But, for me it seems so easy to understand." The Buddha chided him, saying, "You should not say like that, Ananda.", as in *Mahānidāna Sutta*.¹⁴ So, one should not take it simpler even you understand it at scholarly level, as the real meaning when one realize it through vipassana mediation is so profound.

3.2 *Nāmarūpa Saḷāyatana* and Right View about Suffering

Nāma consists of the combination of sensations (*vedanā*), perceptions (*saññā*), volitional activities (*Samkhāra*) and consciousness (*viññāṇa*). Matter consists of the combination of the four elements of solidity (*paṭhavi*), cohesion (*āpo*), motion (*vāyo*) and heat (*tejo*) and all the corporeality derived from them (*upādāyarūpa*).

The mind is also vital to the existence of living matter. So the five *āyatanas* that produce sense organs are dependent on the mind. The sensitive sense organs (*pasāda*) cannot exist without their gross physical bases just as the reflecting mirror cannot exist without the gross matter of glass. So the eye presupposes the

¹² M.II.79, 228.

¹³ Ibid. *Imasmim sati, idam hoti; imass'uppādā idam uppajjati, imasmim asati, idam na hoti; imassa nirodhā imam nirujjhatī.*

¹⁴ D.II.15, 55.

gross matter of solidity (*paṭhavi*), cohesion (*āpo*), heat (*tejo*) and tenseness (*vāyo*); in short, the ability to see depends on the gross physical body of the eye. The same may be said of the ability to hear, the ability to smell, etcetera. Further, we can maintain life uninterrupted only because of life force (*jīvita Rūpa*) and nutriment. All these facts show how the five *āyatana Rūpas* originate with *nāma rūpa*.¹⁵

This is the traditional explanation we get, however, it is worthwhile to see that whether it agrees with the dependent origination (*paṭiccasamuppāda*), where eye has to appear without existing before and cease without a trace. “*Hetuṃ Paṭicca Sambhūtaṃ Hetu Bhaṅgā Nirujjhati*” ...every moment flashes up and immediately thereafter disappears forever (*ahutvā sambhūtaṃ hutvā na bhavissati*). The thought originated from the consciousness of existence of a being, enables us to see, hear, smell, taste, contact, and even sense of some other thought. At the same time it helps us to experience the sense objects (*bahiddhāyatana*). As a result we experience the sense base activities and experience the ownership of the sense bases. Therefore we feel that the body which consists of eyes, ears, nose, tongue, and the mind is possessed by me. However, Buddha has explained the process of activating sense bases as just a cause and effect process, without any doer or external object according to Dependent Origination. Not knowing the reality of the five grasping groups¹⁶ that arose during the act by a sensor, and created a delusion in one’s mind of a doer. So, because of the fact that not knowing what is going on (*avijjā*) about name-form (*Nāma-Rūpa*), there arise six senses (*Saḷāyatana*), according to dependent origination. When the six senses are there (in existence), one used to believe, those are “me or mine”.

As mentioned in the Visuddhimagga, “No doer of the deeds is found, No one who ever reaps their fruits: Empty phenomena roll on, this view alone proves right and

¹⁵ Wisdomlib. A Discourse on Paṭiccasamuppāda. (August 22, 2009), Retrieved on 10 April 2015, <http://www.wisdomlib.org/buddhism/book/a-discourse-on-paṭiccasamuppāda/d/doc1944.html>.

¹⁶ *Rūpa, Vedanā, Saññā, Saṅkhāra and Viññāṇa*.

true”¹⁷, many explanations tried to say there is no doer existing, but there is something there which cannot be explained, and not necessary to so. However, it is important to understand the paṭiccasamuppāda principal, where you can talk about “something”, only when causes are there. Otherwise nothing has aroused even to talk about!

3.3 *Saḷāyatana Phassa* and Right View about Suffering

Six senses (*Saḷāyatana*) are the eyes, ears, nose, tongue, body and the mind, which are also known as internal faculties (*ajjhātāyatana*) Table 8. Objects appearing to each sensor, namely visual object (*Rūpa*), sound (*Sadda*), smell (*Gandha*), taste (*Rasa*), tactile sensation (*Poṭṭhabba*), and mind object (*Dhamma*) are known as external faculties (*bahiddhāyatana*). Although there is this functional relationship between these six sense organs and their objects, awareness comes with consciousness (*viññāṇa*). For example, when eye and forms are both present, visual consciousness arises dependent on them. Contact (*Phassa*) is the existence of three corresponding items, known as both internal and external faculty and the corresponding consciousness (*viññāṇa*). There can be six types of Contacts (*Phassa*): eye-contact, ear-contact, nose-contact, tongue-contact, body-contact and the mind-contact. Thus it is clear that contact (*phassa*) is conditioned by both the internal sixfold base (*ajjhātika-āyatana*) and the external sixfold base (*bahiddha-āyatana*), hence, the term *Saḷāyatana Paccayā Passo*.

¹⁷ Vism. XIX.

Table 8: Six types of sensory contacts (*Phassa*)

Contact (Phassa)	Internal Faculty (Ajjhatta Āyatana)	External Faculty (Bahiddha Āyatana)	Consciousness (Viññāṇa)
eye-contact (Cakkhu samphassa)	Eye (Cakkhu)	Visual Object (Rūpa)	Eye Consciousness (Cakkhu viññāṇa)
ear-contact (Sota samphassa)	Ear (Sota)	Sound (Sadda)	Ear Consciousness (Sota viññāṇa)
nose-contact (Ghāna samphassa)	Nose (Ghāna)	Smell (Gandha)	Nose Consciousness (Ghāna viññāṇa)
tongue-contact (Jivhā samphassa)	Tongue (Jivhā)	Taste (Rasa)	Tongue Consciousness (Jivhā viññāṇa)
body-contact (Kāya samphassa)	Body/ Skin (Kāya)	Touch (Poṭṭhabba)	Body Consciousness (Kaya viññāṇa)
mind-contact (Mano samphassa)	Mind (Mano)	Mind Object (Dhamma)	Mind Consciousness (Mano viññāṇa)

According to the Table 8 Eye contact (*Cakku samphassa*) is the moment that three things Eye, Visual object and the eye-consciousness exist (*Tiṇṇaṃ saṅgati phasso*). But *Phassa* is a *cetasika* only which arise together with thought (*citta*), and the duty of it is to tell consciousness (*Viññāṇa*) that these three things are together. It is the consciousness (*Viññāṇa*) that trusts what contact (*Phassa*) is telling as the truth.

When performing one of the six acts, namely, Seeing, Hearing, Smelling, Tasting, Touching, and Thinking, one believes that the corresponding Sensor and the Sensory Object is there, without knowing that it has been told by the consciousness. Buddha has explained that consciousness is a magician and not to believe it blindly! Consciousness (*Viññāṇa*) sees only *Nāma-Rūpa*, but without knowing the reality of

that, it believes six-senses (*Salāyatana*) and there arise contact (*Phassa*). This is where one must use correct attention (*yonisomanasikāra*) at the given moment, to see what Contact (*Phassa*) is, what the origin of it (*Samudaya*), and also the cessation (*Nirodha*) of it to realize the truth by having right view (*Sammādiṭṭhi*). This is explained in *Sammādiṭṭhi Sutta* by Venerable Sāriputta as follows:

And what, your reverences, is sensory impingement? What is the uprising of sensory impingement? What is the stopping of sensory impingement? What is the course leading to the stopping of sensory impingement? Your reverences, there are these six classes of sensory impingement: Sensory impingement on the eye, ear, nose, tongue, body, ... on the mind. From the uprising of the six bases of sense-impressions is the uprising of sensory impingement, from the stopping of the six bases of sense-impressions is the stopping of sensory impingement, the course leading to the stopping of sensory impingement is this ariyan eightfold Way itself, that is to say: perfect view, perfect thought, perfect speech, perfect action, perfect way of living, perfect endeavour, perfect mindfulness, perfect concentration. When, your reverences, a disciple of the ariyans comprehends sensory impingement thus comprehends the uprising of sensory impingement thus, comprehends the stopping of sensory impingement thus, comprehends the course leading to the stopping of sensory impingement thus, he, having got rid of all addiction to attachment, having dispelled addiction to shunning, having abolished addiction to the latent view 'I am,' having got rid of ignorance, having made knowledge arise, is here-now an end-maker of anguish. To this extent, also, your reverences, does a disciple of the ariyans come to be of perfect view, one whose view is upright, ... ¹⁸

It is interesting to see the relationship between name-form with *Salāyatana* (*Nāma-Rūpa Paccayā Salāyatanaṃ*) and name-form with contact (*Nāma-Rūpa*

¹⁸ M.I.9,46; I.B. Horner (tr.) The Collection of the Middle Length Sayings: (*Majjhima-Nikāya*), Vol.1, (London: PTS Luzac, 1954) , p.66.

Paccayā phasso) in dependent Origination as described in the *Mahānidāna Sutta*.¹⁹ “If you, Ānanda, were asked: "Is contact due to a particular cause?" you should say: "It is." And to the question: "From what cause is contact?" you should say: "Name-and-form is the cause of contact.”²⁰

The above two relationships from *nāma-rūpa* to *Salāyatana*, and *nāma-rūpa* to *Phassa* indicate that both *Salāyatana* and *Phassa* arise due to the fact of not-knowing (*Avijjā*) the reality of *nāmarūpa*, but blindly believe what *viññāṇa* the magician is telling. And one would realize that there is no time gap between any of those, according to the Dependent Origination (*Paṭiccasamuppāda*).

¹⁹ Op.cit.

²⁰ D.II.15,55: Rhys Davids (tr.), *Dialogues of the Buddha Part II*, (Oxford:PTS,1899), p.52.

Chapter IV

Path Leading to Understand the Reality and Overcome the World of Suffering

According to Buddhism the purpose of understanding the reality is to end all sorts of suffering without any remainder within this life. In the four noble truths, which is known as the quintessence of Buddhism, Buddha has revealed four unshakable truths, where it will exist in this world, independent of the fact that whether a Buddha who is capable of revealing it to the world appears or not. Those are Suffering, Cause of Suffering, Cessation of suffering (*nirodha*), and the Path leading for that cessation. According to Dependent Origination, it is clearly mentioned that when the cause is not there, the effect will not be there. So the cause of suffering is craving and when craving is not there, there will not be any sort of suffering, or the state known as the Nirodha, the third noble truth. However, Buddha has not asked to remove this craving (*Taṇhā*) as the path leading to end the suffering, but explained the fourth noble truth, known as the Noble Eight Fold Path (*Ariyo Aṭṭhaṅgiko Maggo*), which is explained in section 4.1. of this thesis. Again in *Mahā Satipaṭṭhāna Sutta*, Buddha has mentioned that there exists one and only path (*Ekāyano ayaṃ bhikkave maggo...*) leading to cessation of suffering and that is the four foundations of mindfulness (*Cattāro Satipaṭṭhānā*) which will be explained in section 4.2. Why two such explanations of the path are available is understandable when one gets the right view (*Sammā Diṭṭhi*) and how to gain right view is explained in section 4.3.

4.1 Noble Eight-fold Path

Noble eight fold path has eight factors Table 9 and each of them starts with the Pali term “*Sammā*”. “The word *Sammā* means 'proper', 'whole', 'thorough', 'integral', 'complete', and 'perfect' - related to English word 'summit' - It does not necessarily mean 'right', as opposed to 'wrong'. However it is often translated as "right" which can convey idea of a less than the accurate message. For instance the opposite of 'Right Awareness'

is not necessarily 'Wrong Awareness'. It may simply be incomplete. Use of the word 'right' may make for a neat or consistent list of qualities in translations. What is underneath is that it can give the impression that the Path is a narrow and moralistic approach to the spiritual life.¹

Allen has used varying interpretations so that one may consider the depth of meanings. He has raised very important question that “What do these things mean in our life right now?”. Understanding the correct meaning depends on the level of wisdom, as scholarly level meaning might change with the practice (or following the path), and with realization.

¹ John Allan, The Eight-Fold Path,(1996), Retrieved on 12 April 2015, <http://www.buddhanet.net/e-learning/8foldpath.htm>.

Table 9: Noble Eight-fold Path

1	<i>Sammā-Diṭṭhi</i>	Complete or Perfect Vision, also translated as right view or understanding. Vision of the nature of reality and the path of transformation.
2	<i>Sammā-Saṃkappa</i>	Perfected Emotion or Aspiration, also translated as right thought or attitude. Liberating emotional intelligence in your life and acting from love and compassion. An informed heart and feeling mind that are free to practice letting go.
3	<i>Sammā-Vācā</i>	Perfected or whole Speech. Also called right speech. Clear, truthful, uplifting and non-harmful communication.
4	<i>Sammā-Kammanta</i>	Integral Action. Also called right action. An ethical foundation for life based on the principle of non-exploitation of oneself and others. The five precepts (<i>panca sila</i>).
5	<i>Sammā-Ājīva</i>	Proper Livelihood. Also called right livelihood. This is a livelihood based on correct action the ethical principal of non-exploitation. The basis of an Ideal society.
6	<i>Sammā-Vāyāma</i>	Complete or Full Effort, Energy or Vitality. Also called right effort or diligence. Consciously directing our life energy to the transformative path of creative and healing action that fosters wholeness. Conscious evolution.
7	<i>Sammā-Sati</i>	Complete or Thorough Awareness. Also called "right mindfulness". Developing awareness, as to say "if you hold yourself dear watch yourself well". Levels of Awareness and mindfulness -

		of things, oneself, feelings, thought, people and Reality.
8	<i>Sammā-Samādhi</i>	Full, Integral or Holistic <i>Samādhi</i> . This is often translated as concentration, meditation, absorption or one-pointedness of mind. None of these translations is adequate. <i>Samādhi</i> literally means to be fixed, absorbed in or established at one point, thus the first level of meaning is concentration when the mind is fixed on a single object. The second level of meaning goes further and represents the establishment, not just of the mind, but also of the whole being in various levels or modes of consciousness and awareness. This is <i>Samādhi</i> in the sense of enlightenment or Buddhahood.

As in the Figure 10 the Noble Eight-fold Path can be categorized into three groups called Morality or Ethics (*Sīla*), Concentration (*Samādhi*), and the Wisdom (*Paññā*). Wisdom gives an idea of why one should follow this path or the right understanding, so that there is no need to follow it blindly, for reasons that is said by the teacher or even the Buddha. *Sīla* is a kind of practice which helps to control mainly body and speech in order to progress in the path. When striving in the right effort, the results would be right mindfulness and right concentration and these can be considered as what one would achieve.

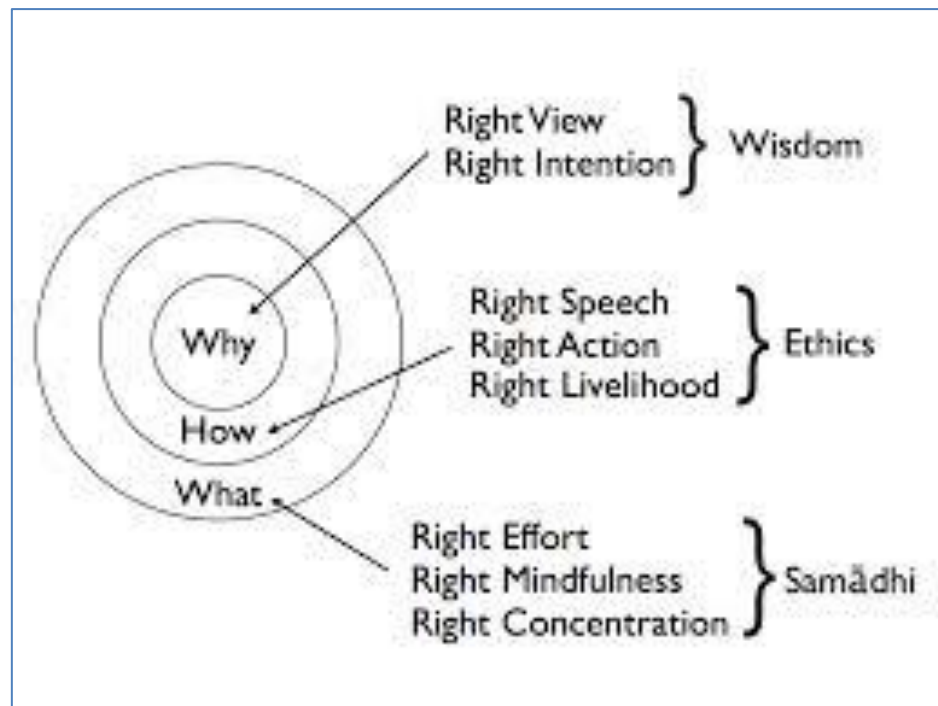


Figure 10: Three categories of the Noble Eight-Fold Path

There are arguments about the exact order, whether it is *Sila, Samādhi, Paññā* or *Paññā, Sila, Samādhi*. Another explanation is that they can be interrelated as in the Figure 11. However, initial knowledge (Wisdom) guides for moral conduct (Morality). Purified mind and body through morality assist concentration (*Samādhi*). Using concentration, the Five Aggregates can be analyzed thoroughly (Wisdom again) to see the dependent origination (*Paṭiccasamuppāda*). Finally, with the realization of Dependent Origination the actual breakthrough to Enlightenment (*Nibbāna*) is achieved. But during that point all eight factors should co-exist there.

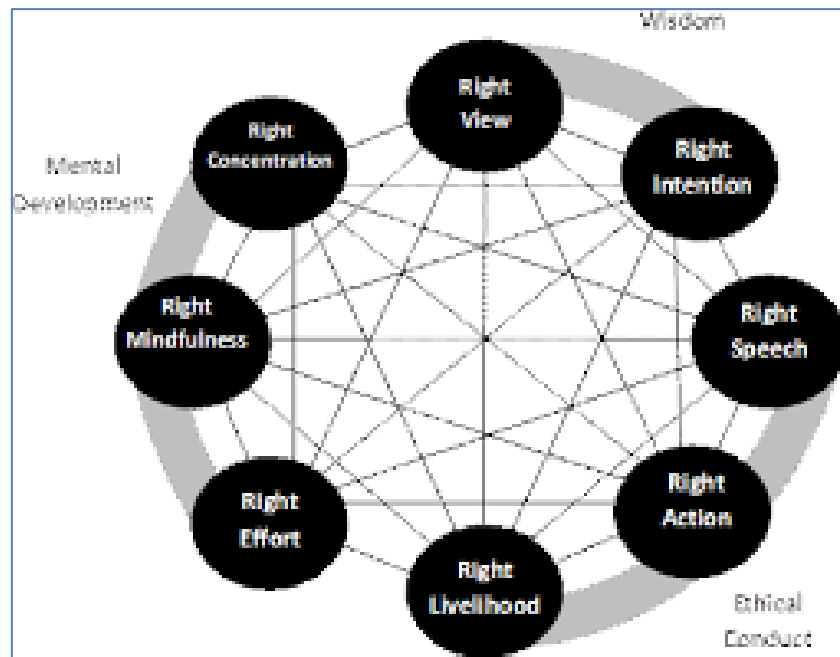


Figure 11: Inter-relationships of the Noble Eight-Fold Path

According to Bhikku Bodhi;

The eight factors of the Noble Eightfold Path are not steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength. With a certain degree of progress all eight factors can be present simultaneously, each supporting the others. However, until that point is reached, some sequence in the unfolding of the path is inevitable.²

This is a very good way of putting it, as the order will be there only at initial stages.

Each factor of the Noble Eight-Fold Path is explained further as in the Table 10.

² Bodhi Bhikku, *The Noble Eightfold Path* by Bhikkhu Bodhi: Right View 1994, Retrieved on 20 April 2015, <http://www.vipassana.com/resources/8fp2.php>.

Table 10: Factorial Analysis of the Noble Eight-Fold Path (Bodhi, The Noble Eightfold Path: The Way to the End of Suffering 1994)

I. sammādiṭṭhi – Right view	dukkheñāṇaṃ- understanding suffering dukkhasamudayeñāṇaṃ- understanding its origin dukkhanirodheñāṇaṃ- understanding its cessation dukkhanirodhagāminiyā paṭipadāyañāṇaṃ- understanding the way leading to its cessation
II. sammāsaṃkappa– Right intention (thought)	nekkhamma-saṃkappa- intention of renunciation abyāpāda-saṃkappa- intention of good will avihiṃsā-saṃkappa- intention of harmlessness
III. sammāvācā– Right speech	musāvādā veramaṇī- abstaining from false speech pisuṇāya vācāya veramaṇī- abstaining from slanderos speech pharusāya vācāya veramaṇī- abstaining from harsh speech samphappalāpā veramaṇī- abstaining from idle chatter
IV. sammākammanto– Right action (conduct)	pāṇātipātā veramaṇī- abstaining from taking life adinnādānā veramaṇī- abstaining from stealing kamesumicchācāra veramaṇī - abstaining from sexual misconduct
V. sammāājīva – Right livelihood	micchā-ājīvaṃ pahāya -- giving up wrong livelihood, sammā-ājīvena jīvitam kappeti - one earns one's living by a right form of livelihood
VI. sammāvāyāma – Right effort	saṃvarappadhāna - the effort to restrain defilements pahānappadhāna - the effort to abandon defilements bhavanappadhāna - the effort to develop wholesome states anurakkhaṇappadhāna - the effort to maintain wholesome states
VII. sammāsati –	kāyānupassanā - mindful contemplation of the body

Right mindfulness	vedanānupassanā - mindful contemplation of feelings cittānupassanā - mindful contemplation of the mind dhammānupassanā - mindful contemplation of phenomena
VIII. sammāsamādhī – Right concentration	paṭhamam jhānam - the first jhana dutiyaṃ jhānam - the second jhana tatiyaṃ jhānam - the third jhana catuttham jhānam - the fourth jhana

4.2 Four Foundations of Mindfulness

The Four foundations of mindfulness (*cattāro satipaṭṭhānā*) Table 11 is known as the one and only path leading to the *Nibbāna* (*ekāyano ayam maggo*), as indicated by the Buddha in *Mahā Satipaṭṭhāna Sutta*. In some interpretations they have dropped the term “one and only” (*Ekāyana*) may be due to the fear that then what about the Noble Eight-fold Path, isn’t it another path leading to *Nibbāna*? Simple answer to this would be, Four Foundations of Mindfulness is the practical way of doing it and Noble Eight-Fold Path is the theoretical explanation of it in detail. Essentially one who practices Four Foundations of Mindfulness (*cattāro satipaṭṭhāna*) in the correct way is the one who follows the Noble Eight-Fold Path beginning from where it is supposed to commence with proper right view (*Sammā diṭṭhi*) which would be explained in the next section.

Table 11: Four Foundations of Mindfulness (*Cattārosatipaṭṭāna*)

Kāyānupassanā	Mindfulness about the Body
Vedanānupassanā	Mindfulness about the Feelings
Cittānupassanā	Mindfulness about the Mind
Dhammānupassanā	Mindfulness about the Mental Qualities

There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realisation of *Nibbāna*: that is to say the four foundations of mindfulness. What are the four? Here, monks, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and

fretting for the world; he abides contemplating feelings as feelings ...; he abides contemplating mind as mind ...; he abides contemplating mind-objects as mind-objects,] ardent, clearly aware and mindful, having put aside hankering and fretting for the world.³

So, the Buddha has explained how to keep up mindfulness in the four frames: Body, Feelings, Mind, and Mental Qualities, in order to end the suffering. He has not only mentioned that one has to do it endlessly, but has given the time duration, how long will it takes if one does it properly.

Bhikkhus! Whoso shall thus practise these Four Applications of Mindfulness for seven years, in him one or two kinds of fruition may be looked for: — either in this present life The Knowledge[22], or, if there be yet residuum for rebirth, the state of him who returns no more. Or, not to speak of seven years, bhikkhus, whoso shall thus practise these Four for six years, for five only, for four only, for three only, for two only, for one year only, in him one or two kinds of fruition may be looked for: either in this present life The Knowledge, or, if there be yet residuum for rebirth, the state of him who returns no more. Or not to speak of one year, bhikkhus, whoso shall thus practise these Four for six months, or for five months, for four only, or three, or two, or one month only, or half a month only, in him one or two kinds of fruition may be looked for: either in this present life The Knowledge, or, if there be yet residuum for rebirth, the state of him who returns no more. Or not to speak of half a month, bhikkhus, whoso shall thus practise these Four for seven days, in him one of two kinds of fruition may be looked for: either in this present life The Knowledge, or if there be yet residuum for rebirth, the state of him who returns no more.⁴

³ D.II.22,290 ; Maurice Walshe (tr.), *The Long Discourses of the Buddha Mahā-SatipaṭṭhānaSutta: The Greater Discourse on the Foundations of Mindfulness* (London: Wisdom Publications, 1987), pp. 626-650.

⁴ D.II.22,290; Rhys Davids (tr.), *Dialogues of the Buddha, Vol. II*, (Oxford:PTS,1899), p.301.

One should not ignore the results which would be achieved if the technique is practiced successfully at each stage, for example in Mindfulness of Body (*Kāyānupassanā*), has to practice until:

So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away; or again he keeps on considering the coming to be with the passing away; or again, conscious that 'There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world.⁵

For Insight Meditation, such mental exercise is done through direct self-observation or self-monitoring (without anticipation, indulgence, or intervention) on the 4 guided frames or 'foundations' of one's own Body, Feeling, Mind, and Mental Phenomena (which are basically 'Body' and 'Mind' or 'Name' and 'Form') to gain Mindfulness and Self-awareness or Conscious Awareness.

Scientifically, through Insight Meditation, the cultivated mind equipped with self-awareness would be operating at 38- 90 Hz or cps in the gamma range, at times at 100+ Hz in the hyper-gamma range, and rarely up to 200+ Hz or lambda range, capable of catching one's own thought, which operates at a slower rate of 12 – 38 Hz in the beta range, as it arises. This will allow one to see the true nature of things as they truly are with pure perception, without being trapped in the biased thought (embedded with the 3 poisons of greed, hatred, and delusion). One would witness the continuous ever-changing nature that all phenomena exist, endure for a while, and eventually cease to exist, as a norm. Nothing is worth clinging to, and by letting go, without holding on or clinging to anything, one would unburden and free oneself from suffering, dis-ease, stress, conflict, unsatisfactoriness and unhappiness. On the contrary, *Samatha-Kammaṭṭhāna* or tranquility/

⁵ Ibid., p.292.

concentration meditation focusing the mind on a single theme or an object to strengthen the mind, e.g., a color disc, etc., would lead to tranquility, yet it narrows the mind to concentrate only on the object of meditation, therefore not allowing Self Awareness or Conscious Awareness to arise and function. In general, such mind would be totally suppressed, operating at 0.25 - 0.4 Hz in the epsilon or sub-delta range, not swift enough to catch one's own thought which runs at a faster rate of 12 – 38 Hz in the beta range. Therefore, with such practice it is incapable of gaining Intuitive Wisdom to free oneself from suffering, as being trapped in the biased thoughts.⁶

However, the question to be asked is whether they have verified by testing this with anyone who has achieved the final goal of *Nibbāna*.

The purpose of developing mindfulness of the Body by practicing *Kāyānupassanā* is to realize the true nature of the *Rūpa*, the perceptual object in terms of its conditioned nature, and also it explores the reality on which the perception is founded a thing which we accept as real, but a thing ultimately unknowable. The purpose of developing mindfulness of the Feelings by practicing *Vedanānupassanā* is to realize, the true nature of feeling, which cannot be put into one of the three categories, pleasant, unpleasant or neither unpleasant nor pleasant (*Sukha*, *Dukkha* or *Adukkhamasukha*) in the worldly level one is used to get caught. The purpose of developing mindfulness of the Mind by practicing *Cittānupassana* is to realize the reactive nature of the mind due to the delusion. Finally, the *Dhammānupassanā* is to realize many of the core Buddhist teachings such as impermanence, *khandhas*, the factors of enlightenment (*bojjhaṅga*) and the four noble truths.

Hence the mindfulness taught by Buddha is far beyond than “just be” in the present moment as many western thinkers, and sometimes meditation masters had thought. This is one of the reasons why it is essential to listen to Buddha's teachings to

⁶ Kongsak Tanphaichitr M.D., “The 4 Foundations of Mindfulness”, (2011), Retrieved on 18 April 2015, http://www.stlthaitemple.org/pdf/Importance_of_the_4_Foundations_of_Mindfulness.pdf .

gain right understanding which would help one to have supra-mundane right view (*lokuttara sammādiṭṭhi*) where one can enter the path described by Buddha. This is just something more than the mere awareness of the present moment. For example when bhikku Arittha explained Buddha how he used to practice breathing meditation, Buddha said "There is that mindfulness of in-&-out breathing, Arittha. I don't say that there isn't. But as to how mindfulness of in-&-out breathing is brought in detail to its culmination, listen and pay close attention. I will speak."⁷ He further explained breathing meditation in detail in order to develop four foundations of mindfulness, and to develop seven factors of purification in Ānāpānasati Sutta⁸, where it goes far beyond than just be in present moment.

Another recent interpretation of the word Sati is to use the meaning of remembering something or recollection, mainly which is derived from original Sanskrit term "*Smṛti*". For example, Kat-Zinn went on to explain "paying attention in a particular way: on purpose, in the present moment, and non-judgementally".⁹ However, it is questionable, whether it is with accordance to the Buddha's teaching of right view (*Sammādiṭṭhi*). The right view which is not essentially remembering something, and not doing something, belongs to the time dimension (present moment), in order to see the reality. If there is a present moment, there would be past and future as well. Buddha's teachings do not belong to the time dimension (*Akālika*), which has been formulated by the worldly view and is entangled with that. Knowledge has the time dimension (the notion that time is not existing, is also a knowledge!), but the reality does not encompass the time concept.

⁷ S.V.314.

⁸ M III, 78.

⁹ Kabat-Zinn Jon. *Wherever You Go, There You Are: Mindfulness Meditation In Everyday Life*. (London:Hachette Books, 2005), p.54.

4.3 Two Types of Right Views (*Sammādiṭṭhi*)

There are two types of Right Views. One is mundane right view, right view which operates within the confines of the world. The other is supramundane right view, which is the superior right view which leads to liberation from the unsatisfactoriness (suffering) of world. The first is concerned with the laws governing material and spiritual progress within the round of becoming, with the principles that lead to higher and lower states of existence, to mundane happiness and suffering. The second is concerned with the principles essential to liberation. It does not aim merely at spiritual progress from life to life, but at emancipation from the cycle of recurring forms of life and deaths. However, the main focus of this thesis is not on the Mundane Right View but to gain an idea about the Supra-Mundane Right View, which leads to the end of all forms of suffering.

4.3.1 Mundane Right View

Mundane right view involves a correct grasp of the law of *kamma*, the moral efficacy of action. Its literal name is "right view of the ownership of action" (*kammassakatā Sammādiṭṭhi*), and it finds its standard formulation in the statement:

Beings are the owners of their actions, the heirs of their actions; they spring from their actions, are bound to their actions, and are supported by their actions. Whatever deeds they do, good or bad, of those they shall be heirs.¹⁰

And *Dasadhamma Sutta* the Mundane Right View helps one to escape from definitive (absolute) wrong view (*Niyatamicchādiṭṭhi*), which would cause one to be reborn in one of unwholesome realms known as woeful state of existence (*Dugati*).

4.3.2 Supra-Mundane Right View

The main purpose of the Supra-Mundane Right View is to enter the path leading to *Nibbāna* as shown by the Buddha. In the *Kaccānagotta Sutta*, Buddha has answered the question raised by the Kaccāyana as follows:

¹⁰ Bodhi Bhikku, *The Noble Eightfold Path* by Bhikkhu Bodhi: Right View. (1994), Retrieved on 20 April 2015, <http://www.vipassana.com/resources/8fp2.php>.

"Lord, we hear the phrase 'right view, right view.' Now how far is there a 'right view'?" This world, Kaccāyana, usually bases on two things: on existence and on non-existence."

Now he, who with right insight sees the uprising of the world as it really is, does not hold with the non-existence of the world. But he, who with right insight sees the passing away of the world as it really is, does not hold with the existence of the world. ... Thus far, Kaccāyana, he has right view. Everything exists: — this is one extreme. Nothing exists: — this is the other extreme. Not approaching either extreme the Tathāgata teaches you a doctrine by the middle ...¹¹

Here it has been clearly mentioned that knowing without any doubt “what the world (stress or *Dukkha*) is, arising of it, and the cessation” is the Right View. This is exactly matching with the knowing of Four Noble Truth.

According to the *Sammādiṭṭhi Sutta* (Table 12) there are many different ways of achieving the Right View, and it would be a good opportunity for one to double check whether the proper Right View (*sammādiṭṭhi*) is there by comparing with all those, as if the Right View is there it should match with any of those as follows:

¹¹ S.II.15,16; Rhys Davids (tr.), *The Book of the Kindred Sayings (Nidāna-Vagga)* Part II (London:PTS, 1918), p.12.

Table 12: The sixteen different ways to have Right View (*Sammādiṭṭhi*) according to *Sammādiṭṭhi Sutta* (MN 9).

Category	Method
1. The Wholesome and the Unwholesome (Akusala and Kusala)	understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome
2. Nutriment (Ahāra)	understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment
3. The Four Noble Truths (Dukkha)	understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering
4. Aging and Death (Jarā maraṇa)	understands aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death
5. Birth (Jāti)	understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth
6. Being (Bhava)	understands being, the origin of being, the cessation of being, and the way leading to the cessation of being
7. Clinging (Upādāna)	understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging
8. Craving (Taṇhā)	understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving
9. Feeling (Vedanā)	understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling
10. Contact (Phassa)	understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact

11. The Sixfold Base (Saḷāyatana)	understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base
12. Mentality-Materiality (Nāma-Rūpa)	understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality
13. Consciousness (Viññāṇa)	understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness
14. Formations (Saṃkhara)	understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations
15. Ignorance (Avijjā)	understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance
16. Taints (Āsava)	understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints

In this chapter, the path leading to understand the reality and overcome the world of suffering is explained according to Buddha's teachings. The noble eight fold path as explained by the Buddha starts with right view, again two fold as mundane and supra-mundane right view. There are many different approaches to obtain right view and sixteen of them were explained according to the *Sammādiṭṭhi Sutta*¹². In the next chapter, a practical way to self-enlightenment is explained.

¹² M.I.9,46.

Chapter V

Self-Enlightenment towards Ultimate Happiness of *Nibbāna*

5.1 The Four Stages of Awakening and the Path

There are eight noble states mentioned in the path towards the good ultimate *Nibbāna* that an individual can experience. They are known as *sotāpattimagga*, *sotāpattiphala*, *sakadāgāmimagga*, *sakadāgāmiPhala*, *anāgāmimagga*, *anāgāmiphala*, *arahattamagga*, *arahattaphala*. One has to ardently practice the Four Foundations of Mindfulness (*Cattārosatipaṭṭhāna*) for this self-enlightenment. A Comprehensive Analysis of *Satipaṭṭhāna* can be found in the book by Bhikku Analayo¹. The four objects that can be used to develop Mindfulness (*Sati*) are the Body, Feelings, Mind and Dhamma. The purpose of this section is not to repeat what is available in the books, but to highlight the practical aspects of it which would be useful for self-enlightenment, based on my own experience over the last twenty years as a practitioner and a meditation instructor who has associated with thousands of others who attempt to practice for their self-enlightenment. Hence it is advisable not just blindly believe or reject, but to pursue this further and see the results for oneself, if interested.

The first *Satipaṭṭhāna* known as contemplation on the body (*Kāyānupassanā*), comprise awareness of breathing, awareness of bodily postures, clear knowledge with regard to bodily activities, analysis of the body into its anatomical parts, analysis of the body into its elementary qualities, and contemplation of a dead body in nine consecutive stages of decay. Each of them is explained in detail by Bhikku Analayo in Chapter VI of his book on *Satipaṭṭhāna*.² Consider a time when continuous

¹ Analayo Bhikku, *Satipatthna: The Direct Path to Realization*. (Sri Lanka: BPS, 2010).

² *Ibid.* Chap.IV.

attention for any type of the above meditation objects where the mind is well focused and calm. Here there will be a stage when one is aware that breathing is there and knows the whole body of it, or fully aware of the body posture, fully aware of whatever bodily activities such as walking, full awareness of the anatomical parts of the body like head hair, kidneys, heart etc., or the elementary qualities of the four elements (*Paṭhavi, Āpo, Tejo, Vāyo* etc.), and also fully aware of the different stages of the dead body. Now if one carefully consider each of them, it is a kind of situation where there is an external object, and someone to know about it. This implies that still the notion of personal belief (*Sakkāyadiṭṭhi*) is there. Hence, it is a kind of wisdom one has developed in a worldly way, but sufficient enough to break the personal belief. This would help one to go to the next level of understanding where one develops supra-mundane right view (*lokuttarasammādiṭṭhi*).

Consider a situation where one keeps attention on the breath with closed eyes and suddenly get a pain, perhaps on the leg. Because of the knowledge where the pain is, one might react to that. In this situation, first felt the physical pain, and then identified where it is (leg) or the pain belongs to what. Since the identification is not just as a “pain” but it as a “pain in the leg”, one might move the hand towards it, or simply change the posture. One can visualize a picture of the leg, location of it, the shape of it etc., without knowing the fact that they are just mere mental pictures because eye faculty is not used here. Without the help of eye, how does one can see the leg? Is it a physical leg or a mental image created by the mind? Before one felt the pain, since the awareness was only with breath, and can there be a notion about leg? leg appeared only after the pain, and it is only a mental picture of it. The pain which one has experienced is by the body consciousness (*Kāya-Viññāṇa*), and whatever details about the leg is a creation by the mind consciousness (*Mano-Viññāṇa*). Whatever appears in our mind, or what we get to know about the mind is only a mind activity, which has nothing to do with external matter (*Rūpa*), in this case the physical leg. So the pain is experienced through body contact (*Kāyasamphassa*) and it is the mind that knows about the leg. Whatever appears to the mind is not physical matter, but only a mental image. This also can be considered as the knowledge about name and form (*Nāmarūpa pariccheda*

ñāna). However, without knowing this process of mental activities, one would believe that only the physical leg had a pain.

Another example to understand the above process would be, to consider how one gets to know about the hair on the head? In this present moment, is it possible to see it physically by using the eye? No. One had seen it only by using a mirror which is only an image! It is only a wrong belief, without investigating the real facts behind it, to conclude that one has seen the physical hair. Compare this with a situation where dog peeping to the water and believing that it is seeing another physical dog. Have we ever seen our physical hair or is it a fabrication of the mind? What we actually see is only an image. Similarly, can one ever see the physical nose using the eyes? What one has experienced so far by the eye is a mirror image only. Can one touch those images? No. If one tries, can feel only the hardness of the mirror irrespective of what appears. Use the same analysis, when one feels a pain and then concluding it as a physical leg? Physical leg is only a mental image that appeared in our mind. Just by seeing that image, one gets to know about the physical body. Isn't it a creation of the mind? If one has the ability to see mental creations as they are, as thought formations only³, will there be a physical world outside can be experienced by the eye? This has to be understood by developing the wisdom to realize the truth about things as they really are. However, this is quite a contrast from the worldly way of thinking, and is an eye opener to the supra mundane Right View. Compared to the earlier method, now is there an object called body (external matter), and an observer? This is somewhat different from the worldly way of seeing with the the personal belief (*Sakkāyadiṭṭhi*).

Things described so far relevant only how to contemplate on bodily feelings (*Kāya Samphassajavedanā*), and how the mind gets deluded, believing about an external body. Similarly one must contemplate on how the mind gets deluded because of not knowing the reality of each sensor (Eye, Ear, Nose, Tongue and Body). For example when we hear a sound, habitually we think about an external object relevant to that sound, such as a bird, vehicle, animal or a human being etcetera. Hearing has

³ Kh. Dh.1. 'manopubbāṅgamā dhammā, manoseṭṭhā manomayā'.

occurred as a consequence of the ear consciousness (*Sotaviññāṇa*), but the knowledge about an external *Rūpa* is a mind object created entirely by the mind. Hence it has nothing to do with external matter. In this way one could contemplate about internal *Rūpa* (*Ajjhattarūpa*), as well as external *Rūpa* (*Bahiddharūpa*) separately. And then there arises the possibility of contemplating on both internal and external *Rūpa* (*ajjhata-bahiddha*) simultaneously, which is clearly indicated in each meditation technique under the *Kāyānupassanā* category of the *Satipaṭṭhāna Sutta*. Again one could see the arising nature of the body (consider knowing about the leg when you feel a pain), and the passing away nature of the body (leg is no longer there when you pay attention to the breath again). Breath is there, when your attention is there as a mind object, even though we believe it as external physical matter. Because we feel something from the body-consciousness (*Kāya Viññāṇa*), then think about it as the breath from mind consciousness (*Mano Viññāṇa*). Again it arises when our attention is there, and passes away, when our attention is focused on the leg pain. By contemplating on this one could realize that arising and passing away happens every moment with every single thought, as it arises and passes away.

As a result, one would realize the true nature of the Body, causes of it, and also cessation of it, which is also known as the *Lokuttarasammādiṭṭhi*. This phenomenon happens from moment to moment with every single thought. If one does not have this correct understanding and the mindfulness (*Satisampajāna*), one would end up with the conclusion viz. I got to know about an external object, which is inbuilt with personality belief (*Sakkāyadiṭṭhi*). Getting rid of *Sakkāyadiṭṭhi* (of course together with the other two fetters *Vicikiccā* and *Sīlabbataparāmasa*) is the stage of stream enterer (*Sotāpatti*), and the one who tries to get rid of it is known as the person in stream enterer path (*Sōtāpattimagga*). So the whole purpose of practicing the Four Foundations of Mindfulness is to achieve *Magga-phala* and this practice would guide one on the correct path leading to *Nibbāna*. In the *Dhammacakkapavattana Sutta*, Buddha has mentioned about the three types of wisdom. First is to know 'This is the the dukkha ariyasacca, dukkha·samudaya ariyasacca, dukkha·nirodha ariyasacca, and dukkha·nirodha·gāminī paṭipadā ariyasacca'. and this understanding would lead to the *Sacca ñāṇa* which would result in *Lokuttarasammādiṭṭhi*. Then only one gets the correct

understanding of what needs to be done, which is the second. When completed, then it is known as the knowledge that what has to be done to achieve *Phala* has been done.

5.2 Places where Craving can Arise and its Causes

According to Buddha's teachings, one has to understand the Four Noble Truths to realize the existing truth to end suffering. That is *Dukkha*, Cause of *Dukkha*, Cessation of *Dukkha* and the path leading to the cessation of *Dukkha*. The Cause of *Dukkha* is also known as craving (*Taṇhā*) and if one eradicates *Taṇhā* completely, that is the end of all suffering. When the cause of suffering (*Taṇhā*) is not there, that is the cessation of suffering. However, in the Fourth Noble Truth, Buddha never said to remove craving (*Taṇhā*), instead He described a path (Noble Eight Fold Path) leading towards the eradication of craving. Now the first factor of the path is the right view, together with the other seven factors of the path. Here it is important to investigate why Buddha did not directly say to end *Taṇhā*, but instead described a noble path starting with right view, and if one follows that path, the end result would be the eradication of *Taṇhā*. This is because when there is delusion by not having the right view, *Taṇhā* arises as a result. Similarly, when there is right view, there is no possibility for delusion and hence no *Taṇhā*. Therefore it is important to identify where craving can arise and then utilize this right view to eradicate craving.

There are sixty such places where *Taṇhā* can arise as shown in the Table 13.

Table 13: Sixty places where craving can arise

Places where <i>Taṇhā</i> can arise	Cumulative Total
6 external objects sensed by the six internal senses	6
6 internal senses themselves	12
6 types of consciousness arise because of each sensor	18
6 types of contacts (<i>Phassa</i>)	24
6 types of Feelings from due to each contact of the six senses	30
6 types of perceive (<i>Saññā</i>)	36
6 types of intentions (<i>Cetana</i>)	42
6 types of <i>Taṇhā</i> of respective object sensed	48
6 types for <i>Vitakka</i>	54
6 Types of <i>vicāra</i>	60

For example, if we consider the Eye sensor, there are ten such places where craving can arise as follows: external objects (*Rūpa* based on colours), internal eye, eye consciousness, eye contact (*Cakkusamphassa*), feeling due to eye contact (*Cakkusamphassajavedanā*), perception (*Rūpasaññā*), intentions about what is perceived by the eye (*Rūpasamcetana*), Craving for the object (*RūpaTaṇhā*), initial thought about it (*Rūpavitakka*), sustained thought about it (*Rūpavitakka*). Similarly, there can be ten such places for each sensor where *Taṇhā* can arise. The reason why *Taṇhā* arises is because one does not know the truth about each of them and gets deluded. One has to develop right view about each of them to overcome the arising of *Taṇhā*. However, there is an opportunity of having right view of all of them just by investigating the external object, or internal sensor, or the corresponding consciousness to understand the true nature.

Buddha has used the parable of the tortoise to illustrate this in *Kummopamā Sutta*⁴ as follows:

⁴ S.IV.I.199,177; F.L. Woodward (tr.), The Book of the Kindred Sayings on the Sixfold Sphere of Sense and Other Subjects, (London:PTS, 1917), p.112.

Now, Brethren, that tortoise, that shell-back saw from afar that jackal questing for its prey. So drawing its neck and four limbs into its shell it crouched down at leisure and kept still. Then the jackal, seeing that tortoise, the shell-back, from afar, came up to it, and on reaching it kept watching it with the thought: 'As soon as the tortoise, the shell-back, puts out one or other of its five limbs, I'll seize it, crack and eat it. But, Brethren, as the tortoise, the shell-back, did not put out one or other of its five limbs, the jackal was disgusted with the tortoise and went away, not having got a chance. Even so, Brethren, Māra, the Evil One, is for ever on the watch unceasingly, with the thought: 'Maybe I shall get a chance to catch one of these, by way of eye by way of the ear, by way of the nose, by way of the tongue, by way of the body, by way of the mind.' Wherefore, Brethren, do ye abide keeping watch over the doors of the faculties. Seeing an object with the eye, be not misled by its outer view nor by its lesser details ...⁵

To understand how to guard the gates of the senses, let us discuss about each sense separately.

5.3 Senses and the Truth

5.3.1 Truth about the World Experienced by the Eye

Just consider the external objects one gets to know using the eyes. Initially, the observer tends to think that whatever see actually exists externally. However, consider the situation such as seeing a rainbow, a mirage, or a situation where a dog or a bird is looking at a mirror. They get deluded very easily if just believed their own eyes without proper investigation about the reality. Therefore, it is required to investigate rather than just blindly believing that whatever seen by the eye, really existing externally. The function of the eye is to compose forms depicting color and shape. Shape also can be considered as how the color is being spread. Let us say for example that there is a coloured sticker on an external window. Anything that comes in front of the window, say a white car, will be seen in color through the window. The

⁵ Ibid.

sticker determines what we see. Similarly, if we look through coloured spectacles, we see everything in that color. If a child, from birth, sees the outside world through a coloured glass window, he would think that everything outside is of the colour of that glass. He would not see what really exists out there until such time he walks out of the house one day. Similarly, fish in a tank with different coloured glasses on each side will think that all objects on that side would be in the color of the glass of that particular side. In each of these instances, the external objects were not changed, but it was the ability of the eye to form a particular image. This clearly shows that what we see (color) does not belong to the external world, but depends entirely on the ability of our eye. In other words, the color generated by the eye is not what really exists outside!

Consider the situation of an image generated by the eye of a color blind person, or an eye of an animal where it can generate only black and white images. Do they see the colors that exist outside or do they see what is generated by their own eyes? The same scenario applies to the human eye. What we see does not exist outside, but the generated images depend on the capability of our own eyes together with whatever instruments we use (colored glasses, telescope etc.). If you see this reality, would you crave for outside colors, like a child seeing a rainbow, who does not know the reality? If we don't see the eye as it is with insight, we will continue to see forms that exist externally, and crave for them.

So whatever we see using our eyes can be compared to an image (or reflection) falling on water when one looks into a pond. It is not possible to interact with this image by touching or smelling it and it appears when we look into the water and disappears when we move away. If we reach out to touch it, we will feel the water but not the image. Similarly, there is no way to get to know about it by tasting it as well. In other words, there is no way one could experience this image by another sensor. Another example to illustrate this delusion would be the time when we see a painting. We see people, buildings and flowers in the picture with real looking surroundings, though it is just a series of paint brush strokes on the wall. If we attempt to feel a flower for instance, we will touch the wall but never the flower. Whatever we believe is in the picture is only a creation (imagination) in our own mind. Those similes explain

whatever gets to know using our eye faculty is a creation of our mind, but due to the delusion believed to as outside object.

Another example would be a heap of sand one would observe with the eyes. Due to the Density of Whole (Ghānasañña) one would think that what exists outside is a heap of sand. However, in reality it is only a pile of sand particles grouped together which looks like a heap. Our belief is that the 'heap' of sand exists and remains there even when we are not looking at it. That's the perception of the world. The teachings guide us to examine this with insight through a vision beyond how worldly beings perceive. Consider the following simple experiment, "Let us assume that we ask thousands of people to remove sand from the heap, the rule is that one person can only remove one particle. We see that when all particles have been removed, the heap is gone too! Where is it now? No one has removed the heap! Now, let us assume that everyone brings back the particle they removed and places it as before. We see the heap again. Furthermore, we also note that when we touch we only touch the sand particles, but not a heap. "The shape of the pile of sand or 'Heap' is a formation of the eye which appears when the eye consciousness arises and ceases when we look away, without leaving any trace. The notion of 'Heap' forms within the mind and hence belongs to the mind and not to the external space or sand particles.

Similar to sand particles which are piled up in space, the four great elements are grouped in different ways in space and when sighted we see a shape and colour, for example various shapes such as round or rectangular, colours like red or blue as formed by the eye. We cannot touch these 'forms' or feel them to experience any sensations, for example as pleasant or unpleasant or as cold or hot, since they do not exist externally. When we touch, we feel the element of solidness as a form of touch, which is unrelated to the visual form. Note here that the eye consciousness that arises when the eye meets the object (visual stimuli) is different to body consciousness resulting from touch (i.e. tactile stimuli). This implies the truth of 'Form' (*Rūpa*) which we believe is existing outside, with reference to an image (or reflection) falling on water when one looks into a pond. We cannot interact with this image by any other sensor such as touching or smelling. It appears when we look into the water and disappears

when we move away. If we reach out to touch it, we will feel the water but not the image.

Therefore, whatever we see with the eye has the following qualities:

1. Generated by the eye, depending on its capability.
2. Arises only at the moment of seeing and disappears soon after.
3. Can be compared to an image in the water, where it cannot be experienced by any other sensor other than the eye itself.
4. The same thing cannot be experienced again even by the eye, as each time it generates a new image.
5. What we have experienced by the eye is different from what exists outside.

If one does not see the reality of the eye with insight, would continue to see forms seen by it, as existing externally, which is not the reality. This is in accordance with the *vatthunānattañāna niddesa* of *Ñāṇakathā*, where it explains eye faculty, and the form as a creation of ignorance.⁶

5.3.2 Truth about the World Experienced by the Ear

Similar to the eye, when we behold a visual object such as a man or a woman or any other thing, as the external object belongs to the world, we get deluded with ear as well. When there is a sound that ear consciousness gets to know about, the mind attaches a physical object pertaining to that sound. For example, sounds such as the sound of vehicles, voice of singers, animals, birds etcetera. When perceiving sound, we have the habit of identifying them with visual images. For example, when we hear the sound of a vehicle we quickly connect it to an image of a car or a truck in our mind. Consider a situation where you meet a foreigner who talks to you in a strange language. You will not have any feeling either like or dislike even though he may be accusing or praising you. However, if you know the language and understand what he says, you will immediately react and either like or dislike him, and may even express your feelings. Does this person or the ideas about him belong to the sound we hear by the

⁶ KN. Ps., *Mahāvagga*, *Ñāṇakathā*, *Vatthunānattañāna niddesa*: “Cakkhu avijjāsambhūtaṅti vavattheti ...”.

ear, or something added by the mind? If we observe carefully, it would be very clear that it is not the sound, but a creation of our own mind that prompted us to react. However, because of our deluded mind we cannot see this reality. Therefore, there is a tendency of attaching whatever ideas that arise in our mind to the external object which we mistakenly believe are from where the sound originated. The mind can only recall or memorize impressions of our own mental constructions with the help of sound signals, and not what is out there as we mistakenly believe.

Imagine a situation we create for a baby to hear different sounds. What will be the world it is imagining about? Does it really exist outside? Another example would be an instance where we hear the sound of an ambulance. Due to certain causes and conditions sound signals will reach the ear and a sound will be generated, and this sound will arise and pass away. But what about all the mental images that we have formed in our mind along with the sound like - white van with a red cross, a light flashing on top of the van, medical equipment inside, patient, nurse and driver inside the van etcetera. So many physical things have been created in our mind which does not really belong to the sound. Not only that but we also used to believe that all of them do exist outside, due to the delusion.

Therefore, whatever we hear with the ear has the following qualities:

1. Generated by the ear, depending on its capability.
2. Arises only at the moment of hearing and disappears soon after.
3. Can be compared to a foreign language which we do not understand, where it cannot be experienced by any other sensor other than the ear itself.
4. The same thing cannot be experienced again even by the ear, as each time it generates a new sound impression.
5. What we have experienced by the ear is always a new sound which arises and passes away and is not something that is already existing outside

This is in accordance with the vatthunānattañāna niddesa, where it explains ear faculty, and the sound object as a creation of ignorance.⁷

5.3.3 Truth about the World Experienced by the Nose

The same scenario applies to the nose where a dog smells something and its mind might tell it about so many external objects existing outside. Although in reality through nose consciousness we can only experience a smell, but due to delusion the mind attaches so many other external objects to that smell. For example if we smell something that is being cooked or baked - the mind adds on so much more to it! Example: cake is made of eggs, flour, sugar, my mother makes good cakes, and I ate cake yesterday which was so tasty etcetera. Numerous external objects are attached to this smell which in reality lasts only for one thought moment and fades away instantly and then a new smell arises. Because we don't see the smell only as a smell with its inherent arising and passing away nature, we then form either a like or dislike towards that smell thus creating unwholesome states of mind.

Another example would be the situation where we are travelling in a car with an infant and pass a “Durian” fruit seller. Both the baby and we experience the same smell. For the baby it was just a smell with nothing physical attached to it. But for us, coupled together with our past experiences we picture a green fruit with a thorn covered husk on the outside, pale yellow flesh inside. Some people regard durian as having a pleasantly sweet fragrance whilst others find the aroma disgusting. It is only with penetrative insight that one can understand that the smell sensation is independent of the physical object.

Therefore, whatever we smell with the nose has the following qualities:

1. Generated by the nose, depending on its capability.
2. Arises only at the moment of smelling and disappears soon after.
3. Can be compared to the smell of a durian fruit, where it cannot be experienced by any other senses other than the nose itself.

⁷ Ibid.

4. The same thing cannot be experienced again even by the nose, as each time it generates a new odour impression.

5. What we have experienced by the nose is always a new smell which arises and passes away and is not something that is already existing outside

This is in accordance with the *vatthunanattanananidessa*, where it explains nose faculty, and the smell as a creation of ignorance.⁸

5.3.4 Truth about the World Experienced by the Tongue

A child might reject the medicine even before tasting it. Just by the sight it concludes about the taste, which may be the total opposite when tasted. A person who is having a meal thinks that the taste he enjoys is in the food on his plate, where in fact it is the taste of the morsel of food that has become a pulp mixed with saliva while chewing. For some reason if he has to put it out, he will throw it away with disgust. It is only vomit. The one who realizes that what he enjoys when eating is nothing pleasant to look at as the piece of meat or fish on the plate, will no longer crave for food.

If we take an example, consider the experience of many monks who had been served with very salty food. One monk having oral cancer was able to eat this food without any problem (since his tongue was no longer sensitive for tastes because of the chemotherapy that he was undergoing) whereas the other monks could not eat the food which was too salty. If the taste was in the food everyone should have been able to eat and enjoy the food the same way. Although it was only a taste that was felt whilst eating which arose and passed away at that very moment, see how we attach descriptions to this taste - like crystals, white in colour, packed in a polythene bag etcetera. All these descriptions are things we create in our mind and attach it to the taste due to our delusion and really has nothing to do with the taste.

Therefore, whatever we taste with the tongue has the following qualities:

1. Generated by the tongue, depending on its capability.
2. Arises only at the moment of tasting and disappears soon after.

⁸ Ibid.

3. Can be compared to the taste of medicine, where it cannot be experienced by any other sensor other than the tongue itself.

4. The same thing cannot be experienced again even by the tongue, as each time it generates a new taste impression.

What we have experienced by the tongue is always a new taste which arises and passes away and is not something that already exists outside.

This is in accordance with the *vatthunanattanananiddeśa*, where it explains tongue faculty, and the taste as a creation of ignorance.⁹

5.3.5 Truth about the World Experienced by the Body

When you feel a pain while eyes closed, and then imagine about the physical body part (eg: leg) is not the idea of a leg a creation of the mind? What was felt was only a feeling (*vedanā*), but we add on a physical body part to that pain and think “Oh! My leg is paining” and associate it with either a pleasant sensation or an unpleasant sensation. Not seeing the reality that it is only a series of sensations arising and passing away, we either get attached to the sensation and crave for it more and more or reject it with resentment.

Can we really get to know about what really exists just by the touch? Consider the situation as in the where a blind person trying to know what is in the picture. Imagine the two situations shown in the above figures and think about what a blind person would be able to know about the picture. The blind person is not able to form any visualization in his mind about the picture. He would only feel the hardness of the painting. But when a person with good vision sees the picture, numerous objects get projected in his mind, which in reality is non-existent.

To understand how we form defilements and how fermentations come into play, consider your foot being hit by a rock, you will bear the pain and deal with it not worrying about the rock. However, if it was a person who trampled your leg, you will react with anger instantly, finding fault with that person. If we see beyond form and

⁹ Ibid.

refrain from grasping as person there will not be any difference in our reaction in both instances noted above.

Another simple example can be seen when one takes a shower. You will feel the water touching the body and it is only consecutive feelings which arise and pass away. But we attach so many external physical things to these feelings like the water coming from the overhead tank which is black in colour, kept on the roof, etcetera. None of these physical things have any connection to the bodily sensation. When we feel a cool breeze, here again it is only the touch sensation that we feel but we attach physical factors like a metal fan, hanging from the ceiling, white colour, bought from this shop etcetera. None of these characteristics belong to the sensation that we felt but it is our delusion to think so. It is noteworthy to understand that this bodily sensation cannot be experienced by any other sense faculty other than the body itself.

Therefore, whatever we feel with the body has the following qualities:

1. Generated by the body, depending on its capability.
2. Arises only at the moment of touching and disappears soon after.
3. Can be compared to the cool breeze coming from a fan, where it cannot be experienced by any other sensor other than the body itself.
4. The same thing cannot be experienced again even by the body, as each time it generates a new tactile impression.
5. What we have experienced by the body is always a new sensation which arises and passes away and is not something that already exists outside.

This is in accordance with the *vatthunānattañāna niddesa*, where it explains body faculty, and the touching object as a creation of ignorance.¹⁰

5.3.6 Truth about the World Experienced by the Mind

When a thought crosses our mind, let us say for example a thought about Ruwanweli Seya. This thought would arise and pass away instantaneously followed by

¹⁰ Ibid.

millions of other thoughts but we build up so many stories in our head and attach external objects to the thoughts which are no longer there. Flowers being offered, lamps being lit, people worshipping etcetera come to our mind. The mind can think about anything we have experienced before by other senses or something not experienced yet, however does it exist externally? Do these things really belong to the thoughts that we had? Due to our ignorance we do not realize that these thoughts last only for one thought moment and fade away. Instead we attach physical objects to these thoughts.

Therefore, whatever we think with the mind has the following qualities:

1. Generated by the mind, depending on its capability.
2. Arises only at the moment of thinking and disappears soon after.
3. Can be compared to a dream, where it cannot be experienced by any other sensor other than the mind itself.
4. The same thing cannot be experienced again even by the mind, as each time it generates a new thought.
5. What we have experienced by the mind is different from what exists outside.

This is in accordance with the *vatthunānattañāna niddesa*, where it explains mind faculty, and the mind object as a creation of ignorance.¹¹

5.4 Further Investigation of the Mind

Not only do we create the world around us consisting of things and people that are formed in our mind, we continue to believe that they exist out there regardless of us looking at them or not. Buddha has explained that there is no substance in the form (*Rūpa*) that we sense using our six senses and compared it to a lump of foam. We add substance to form with defilements and fermentations, grasping them as people and things existing externally, without knowing about the delusion created by our own mind. Even when some of the senses are not working properly, still other senses

¹¹ Ibid.

actively are helping to have the same imagination, such as hearing impaired people communicate with sign language. Moreover, the dilemma is that we tend to tie our sense experiences, for instance, a visual experience to an experience from another sense door, such as smell, taste, touch etcetera, which in reality occur in isolation of each other. Identifying individual sense experiences in isolation is the key to understand the reality of the form as it is which is called in the teachings as being skillful in Sense Bases. According to the UṇṇābhōBrāhmaṇa Sutta each sense faculty has its own different scope, and different range.¹² As soon as eye contact ceases the act of seeing ceases and nothing remains, however, we attempt to connect say, a hearing experience that may follow to what has just been seen. We often integrate what is sensed through mind consciousness as something that we saw or heard before whereas it is only a thought arisen by the mind in contact with a mental object. Our defilements grow upon things we retain as seen, heard, smelt etcetera integrated at mind consciousness level and we continue to believe that they exist out there.

One should not be able to go in search, looking for an object, with reference to another sense experience say, something heard, smelt or tasted. What if you try with sensor at a time separately, and try to observe what you really experience. In simple terms we should not go in search of an elephant after hearing a trumpet. This may sound bizarre in the worldly sense as the expectation is completely the opposite; however, the teachings focus on deliverance from the world in absolute terms.

The Buddha revealed how we misinterpret sense experiences by tying experience from one sense base to another constructing the sense of an entity in the process as the person who has been experienced. The integrations, he has said, takes place at mind consciousness state creating an illusory self in mind, which results in formation of ego and conceit. Buddha has further explained this using a parable of six animals in the *Chappana Sutta*.¹³

¹² S.V.42, 217. “Pañcimāni bho Gotama, indriyāni nānāvisayāni nānāgocarāni”.

¹³ S.IV.206,198; F.L. Woodward (tr.), *The Book of the Kindred Sayings on the Sixfold Sphere of Sense and Other Subjects*, (London:PTS, 1917), p.130.

Suppose, Brethren, a man catches six animals, of diverse range and diverse pasturage, and tethers them with a stout rope. He catches a snake and tethers it with a stout rope: he catches a crocodile, and tethers it with a stout rope: he catches a bird, and tethers it with a stout rope: he catches a dog, and tethers it with a stout rope: he catches a jackal, and tethers it with a stout rope: he catches a monkey, and tethers it with a stout rope. Having done so, Brethren, he ties them together with a knot in the middle and sets them going. Now, Brethren, those six animals of diverse range and diverse pasturage would struggle to be off, each one to his own range and pasture. The snake would struggle, thinking: 'I'll enter the anthill'. The crocodile would struggle, thinking: 'I'll enter the water'. The bird would struggle, thinking: 'I'll mount into the air'. The dog would struggle, thinking: 'I'll enter the village.' The jackal would struggle, thinking: 'I'll go to the charnel-field'. The monkey would struggle, thinking: 'I'll be off to the forest.' Now, Brethren, when those six hungry animals grew weary, they would follow after the one of them that was stronger, they would conform to that one, they would become subject to him. Even so, Brethren, in whatsoever brother attention to body is not practised, not made much of, the eye struggles to pull him with objects that charm.¹⁴

We are attached to the world through Craving and Ignorance. It is said that craving is predominant in our noting as sentient or persons which is the cause for suffering. The objective in meditation is to separate Name and Matter from Name-Matter forms (of objects) that we erroneously grasp as persons and things due to defilements.

Though one may be able to see name matter separately through contemplation, his defilements and fermentations prevent him from realizing it as a fact. It requires extensive dedication and effort to remove the habits caused by fermentations and these cannot simply be removed but needs to be spent or wasted away.

¹⁴ Ibid.

The Buddha advised to see beyond the form, as a name-matter composition formed due to combination of factors, a product of the cause and effect phenomenon. He pointed to the causality and momentary nature of form and stressed the importance of observing the arising and ceasing phenomenon to recognize its impermanent nature.

By pursuing in this manner through insight meditation, he has said, one can realize that things do not exist before or after the occurrence of ‘seeing’ but arise to the occasion when conditions are present and cease thereafter when conditions cease to exist.

The realization of the act of ‘seeing’ as a mental process (with insight), identifying what is seen is not an object that exist externally but an image formed in the mind by the great elements that are present out there, develops the Right View which is of paramount significance in breaking the cycle of re-birth.

According to the first verse of Dhammapada, “Mind precedes all dhammas. Mind is their chief; they are all mind-wrought).”¹⁵ Whatever appeared before mind (Dhamma) are creations of mind itself. They are not physical matter as one used to believe due to delusion. If one develop the wisdom to realize, whatever created by mind is within mind itself, where none of other physical senses can sense, then will there be anything else outside to get attached? This is where one can say there is nothing existing to associate with in this world anymore. That is “*Na ca kiñci loke upādiyati*”, as mentioned in the *Satipaṭṭhāna Sutta*.¹⁶

According to *Mūlaka Sutta*¹⁷, (born of attention are all things). All things born due to attention, and if one develops correct attention (*yonisomanasikāro*), that would help one to see the reality as it is.

¹⁵ Kh. Dh.1. “*manopubbāṅgamā dhammā, manoseṭṭhā manomayā*”.

¹⁶ Op.cit.

¹⁷ A.V.106, 58. “*manasikāra sambhavā sabbe dhammā*” .

Conclusion

Scientists use their own senses and other instruments to increase the sensitivity or the capability of physical senses to observe the world. They had the task of understanding the reality of external world of matter and natural forces on the basis of direct observations and experiments. Based on those experiments, they come up with various theories about the world in order to increase the level of happiness. Even though there are so many theories and concepts, and instruments developed by them to reduce the level of suffering no one can claim that they have overcome the overall suffering. They have not found a method of transcending the limitations and illusions of the human senses.

There is a similarity between Buddha and scientists when accepting something. According to *Kālāma Sutta* the Buddha is unique in discouraging belief that something is true simply because many people say it is true, or because it is based on long-standing tradition, scriptural authority, hearsay, speculation, or reverence for a teacher. Rather, to the best of one's ability, one should put others' claims to the test of one's own experience and judge for oneself. This is somewhat scientific; however it also depends on the level of wisdom when judging something for oneself. Buddha has shown a path to develop wisdom through purifying the mind of its afflictions, cultivating virtue, and gaining contemplative insight into the nature of reality of the world, in order to gain ultimate happiness.

Buddha, and his disciples who had gone through the path shown by the Buddha, had clearly indicated that they have eradicated all sorts of suffering within this life itself. Buddha has mentioned one has to understand what is world, what are the causes of it, cessation of the world, and the path leading for that in order to overcome all sorts of sufferings. However it is impossible to do it by searching externally but within this one fathom long body using your own wisdom. He has shown a clear path to develop the wisdom to understand the reality of the world, which would help one to overcome all sorts of suffering within this life.

No scientist has claimed so far about the full enlightenment, or in other words ending all sorts of suffering. Buddha and his disciples claimed that they have done so

within this life, and also it is possible to follow that path by anyone with genuine interest. In this research, it has been identified that the main mistake done by the scientists is to believe and depend on their six senses. They come up with various theories based on the assumption that what you perceive about the world through the senses is correct and give ultimate happiness by satisfying them. As the capability of our senses are limited, their effort is to develop more and more sophisticated instruments in order to increase the capabilities of our senses to satisfy them believing that would be the way to overcome suffering. However, Buddha clearly rejected this approach as one would never be able to end suffering by trying to satisfy the senses, but it would increase more and more craving consequently giving more suffering. Instead one should try to understand what senses are and truth behind them to overcome delusions about them which would cause end of craving consequently leading for ultimate happiness.

In this thesis, how we are deluded and why we come up with various wrong beliefs about the world, which in turn cause us to suffer, had been discussed. Main problem with not gaining ultimate happiness as was found that we are deluded with our senses, and also used to believe on those without investigating the truth. Buddha has mentioned we get deluded because of the wrong use of the senses without knowing the truth or reality of the world observed using them. He has advised not to believe them blindly, but develop and use your own wisdom to realize the truth. He has compared the consciousness we used to believe to a magician, and hence advised us not to believe it blindly. He has shown a clear path to understand how we are deluded about the senses and the world shown by them, and a way to overcome that delusion.

The world we used to accept is a combination of mind-matter, which we come to the acceptance of physical world first and then other forms of existence. However, if one develops wisdom to realize the true nature of mind and matter there is a way to realize the reality and see beyond the world so far which we have accepted. It cannot be achieved only by having the scholarly knowledge. It cannot be achieved just by practice meditation. It should be a combination of knowledge and practice which would help each other along the path of realization the truth by developing the wisdom. The arising of world is also the arising of *dukkha*. Not realizing this, some go looking

for the truth among ‘things’, which make the physical world. Buddha has shown that this search is fruitless because they are chasing illusions (mirage), thinking they exist outside. What appears to consciousness is only a mind-matter, which is a creation of mind itself, and they appear according to cause and effect principle known as dependent origination. When one understands dependent origination, he or she does not fall into any of the worldly views such as idealism or materialism. One can realize that things do not exist before or after the occurrence of ‘seeing’ but arises to the occasion when conditions are present and cease thereafter when conditions cease to exist. By developing wisdom, one would overcome all sorts of worldly views causing suffering, hence not to be reborn in any of the worlds, and that is the end of all sorts of suffering known as *Nibbāna*. This provides answers for the questions such as “What is world? Is it the physical matter existing around us as many used to believe? Can that external world give us happiness? How do we get to know about the world? Is the world within our six-senses? Is it a combination of one’s own mind and the external matter? What is the path one should follow to gain the ultimate happiness?” Simply those questions would not have any base to a mind which has clearly seen the true nature, which is known as the dependent origination.

When by investigating the world of happiness according to Buddha’s teachings in order to understand the reality of things as they truly are, one would realize whether the happiness one experience by the world is the truth or is there a hidden suffering? This research found that there is a hidden suffering involved in the worldly way of trying to find happiness. This would help us to understand where we are now, and the ultimate goal according to Buddha to end all sorts of suffering which is known as *Nibbāna*, and how to put an effort towards achieving it.

Our findings in this research show that the world referred to by the Buddha is the very same as the world referred to by us. However the delusion about how to gain happiness in worldly level will not lead for ultimate happiness as shown by the Buddha. He has accepted that there is a kind of happiness in this world, but one has to understand not only happiness but also unsatisfactoriness involved, and also how to get rid of it, in order to experience the ultimate happiness. He has clearly mentioned that one has to overcome worldly attachments by removing the delusion and to develop

mind so that not to be re-born in any of the worldly realms in order to experience the ultimate happiness of *Nibbāna*.

One has to gain the right view to understand the reality of world, so that one would be able to enter the path leading to ultimate happiness of *Nibbāna*. For that it is essential to get clear understanding of what suffering is, their true cause, and how to eradicate them by following the path leading for ultimate happiness.

When come to the research topic of whether the world can give real human happiness with no suffering, answer is twofold. The physical world can give certain level of happiness, as scientists and many people try to increase it by improving the way of satisfying our senses. However, as it is not everlasting, and subjected to change, it cannot be considered as ultimate happiness. According to the Buddhist perspective it is not possible to achieve ultimate happiness unless one follows the path leading to *Nibbāna* known as the Noble Eight Fold Path. May you all one day be able to follow the path leading to *Nibbāna*, and this research might help identifying that.

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Biography of the Researcher

Name-Surname : Ravindra L. W. Koggalage
Date of Birth : September 08, 1966
Nationality : Sri Lankan
Present Address : 4A, Templer Place, Mt. Lavinia, Sri Lanka

Educational Background :

1993 : B.Sc. (Hons) - Computer Science & Engineering, University of Moratuwa, Sri Lanka.
 1997 : M.Sc.(2years with research dissertation) - Electrical Engineering (major in computer), National University of Singapore, Singapore
 2001 : M.Eng(2years full-time research). –Information Systems Research Lab, School of Electrical and Electronics Engineering, Nanyang Technological University, Singapore
 2005 : Ph.D. – Mechatronics Research Group (Image Processing, Data Mining, Pattern Recognition, Clustering and Classification), Department of Mechanical & Manufacturing Engineering, The University of Melbourne, Australia
 2008: PMP – Certified Project Management Professional –USA
 (<http://www.pmi.org>)

Published Works :

1. “Novel Way to Engineer and Manage the World for Happiness using Buddhist Philosophical Ideas”, International Journal of Application or Innovation in Engineering & Management (IJAIEM), Volume 7, Issue 3 (2018), ISSN 2319 – 4847. [http:// www.ijaiem.org](http://www.ijaiem.org).
2. “Buddhist Response to Social Conflict: A Study of Kalaha Vivada Sutta”, International Journal of Humanities and Management Sciences (IJHMS) Volume 3, Issue 4 (2015) ISSN 2320–4044.
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4. “Artificial Intelligence and Real Intelligence for Happiness”, Keynote Speaker, MR2016- International Multidisciplinary Research Conference, Colombo, Sri Lanka, 2nd to 3rd February 2016. <http://www.womenstudies.info/aws/>.
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8. “Buddhist Response to Social Conflict: A Study of Kalaha Vivada Sutta”, ISAET, IIE and PSRC 2015 International Conference, Pattaya, Thailand, June 17-19, 2015.

Experiences :

1. Senior Consultant (IT) – CECB
2. Council Member- University of Moratuwa, (2011-2014).
3. Member- Board of Management- ITUM – University of Moratuwa, (2011-2014).
4. Visiting Lecturer (Computer Science, Engineering, Mathematics, Management, Meditation) –IIT, UoM, GISM, OpenArc, (2009 to date).
5. Deputy Vice Chancellor (Academic) - General Sir John Kotelawala Defence University (KDU), Sri Lanka (2011-2013).
6. Rector, Sri Lanka International Buddhist Academy (SIBA), Pallekele, Sri Lanka, (2013).
7. Samata-vipassana Meditation Teacher – Sri Lanka, Singapore, Australia, (1996 to date).

Contact : **Mobile:** +94-777234239
E-mail: koggalage@yahoo.com
Web: <http://ravi.harimaga.com>