

PERCEPTION IN KATHĀVATTHU

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ABSTRACT

The purpose of this article was to study perception in Kathāvatthu. Methodology of study began with the collection, classification, analysis, synthesizes and summarize for the purpose. The study found that the perception in Kathāvatthu is beginning to contact of aggregate, namely, if perception occurs when the internal aggregate – eye, ear, nose, tongue, body and mind-impression contact to external aggregate – visible object, sound, smell, taste, touch, and mind-objects. There is contact between internal aggregate – sense organs and external sense – the objects and sending information to consciousness and conduct to meaning. There are four perception in Kathāvatthu 1) Indriyāṇa–sense impression, 2) Manovinyāṇa–mind impression 3) Svasaṃvedanā– self- knowledge of the mind and 4) Yogic Intuition– the knowledge of ascetic yogi.

Keyword: Kathāvatthu, Perception, Indriyāṇa, Manovinyāṇa, Svasaṃvedanā, Yogic Intuition

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1. INTRODUCTION

Perception in eastern philosophy is called Pratyakṣa (B.N.Singh, 1988: 72) and the Pratyakṣa derived from 2 word, is that, prati + akṣa. The word prati mean that ‘Connection with’ and akṣa mean the ‘each sense’ , therefore Pratyakṣa or Perception is cognition with the sense (Homhuan Buarabha. 2001: 84), namely, sensation related to the sense. The word “related to the sense” mean function of each of the sense-organs in the object such as Connection with subject and object.

Vasubandu explained Perception is knowledge arising from that very thing(HomhuanBuarabha. 2001:80) but Dignāga defines perception as that which is free from mental perception name class like and being free from preconception. (B.N. Singh.1988: 78 and Satihs Chandra Vidyabhusan. 1988: 277) Its related to Dhammakirti as perception is free from conception, which consists in joining name and kind. (Georges B.J. Dreyfus. 1997: 348) and Stcherbatsky that perception is kind of cognition which is produce by the sense or by a stimulus exercised by an object upon the sense(TH. Stcherbatsky. 2000: 148). Also perception combined intuition of ascetic yogi and intention of this research was the perception especially in Kathāvatthu.

2. OBJECTIVE AND METHODOLOGY

Objective of this research were to study the source and detail of Perception in Kathāvatthu and this research was documentary research which collected primary and secondary source, content classification, analyzed and synthesized according to the object by descriptive analysis.

3. DEFINITION

3.1 Kathāvatthu is the one of Abhidhammapitaka—Volume 37 in Theravada Buddhism.

3.2 Perception is cognition which occurred from connection of sense – perception with the object immediately and special cognition which occurred from directly mind.

3.3 Indriyāṇa is sense impression i.e. eye, ear, nose, tongue and body.

3.4 Svasaṃvedanā is self- knowledge of the mind.

3.5 Manovinyāṇa is mind impression.

3.6 Yogic Intuition is the knowledge of ascetic yogi.

4. PERCEPTION IN KATHĀVATTHU

The contents of the object are all interrelated. The content is the interaction between the parties, which represent the Theravāda clergy and the counterparts, representing the other non-Theravāda. The content of the object is divided two parts, the content and the method. The content is the main argument about ego, existence, transcendence and characteristic of Buddha etc. The method is to use reasoning in the argument, which is considered to be a logical way.

According to the analysis of the material in Kathāvatthu found the material of Kathāvatthu is two parts: the description of perception and inference. The perception is knowledge that is directly related to the knowledge of the perceived world and inference are two kind– inference for oneself or Svarathānumān and inference for the others or Parathānumān. The Parathānumān are two that the Anuloma–Parathānumān and Patiloma–Parathānumān but in this article was to study perception in Kathāvatthu.

4.1 Meaning of Perception

Perception in Kathāvatthu have at Satiputthānakathā (Abhi. 37/ 301/ 236-240) Kukkulakathā (Abhi.37/ 338/ 310-313) Sābhogātikathā (Abhi. 37/ 854/ 637) Anantarapucchayakathā (Abhi. 37/ 693/ 740) and Kanisakakathā (Abhi. 37/ 826/ 862), its means that perception by channel of the eye, ear, nose, tongue and body.

Indeed, there is word Manasikāra which is mean mind impression and Manovinyāna is channel of mind. therefore perception is knowledge by eye, ear, nose, tongue, body and mind, If perception occurs than internal sense–Cakkhu, Sota, Ghāna, Jivhā, Kāya and Mano contact to external sense–Rupa, Sadda, Gandha, Rasa, Photthabha and Dhamma.

4.2 Perception in Kathāvatthu

There are four kind of perception in Kathāvatthu as follows:

4.2.1 Indriyāna is knowledge by Indriya and this word means the sense organs - eye, ear, nose, tongue and body. For example

[826] Theravadin. Did person see a visible object by eye?

Non Theravadin. Yes.

Theravadin. Did person sound by ear... Did person smell by nose...

Did person test by tongue... Did person tangible object by body?

Non Theravadin. Yes.

[580] Theravadin. Did Chakkhāyatana appear with Chakkuvinyāna together?

Non Theravadin. It should not be said.

Theravadin. Did Chakkhāyatana appear with Chakkuvinyāna together?[repeat]

Non Theravadin. Yes.

4.2.2 Manovinyāna is knowledge after the Indriyāna, namely, this Indriyāna and external sense–fields appear with a moment and after than knowledge become Manovinyāna (Homhuan Buarabha. 2001: 128-129) which corresponds to the writing of Som Sujira(2015: 21-22) who tries to explain the 6 channel through the concept of science that "The light wave hits the eye at a speed of 300,000 kilometers per second. Light is only 1 in millionths of a second, the eye catches the image and it lasts for 1 in 10 seconds, so the eyes deceive us all the time. For instant in Kathāvatthu:

[906] Theravadin. Is not mind–object occurs in a moment?

Non Theravadin. Yes.

Theravadin. The earth, the ocean, Sineru Mountain, water, Fire, Wind and so no appear in the mind or not?

Non Theravadin. It should not be said.

Theravadin. Is not mind-object occurs in a moment?

Non Theravadin. Yes.

Theravadin. Did Chakkhāyatana appear with Chakkuvinyāna together?[repeat]

Non Theravadin. It should not be said.

[907] Non Theravadin. Did you accept Is not mind-object occurs in a moment?

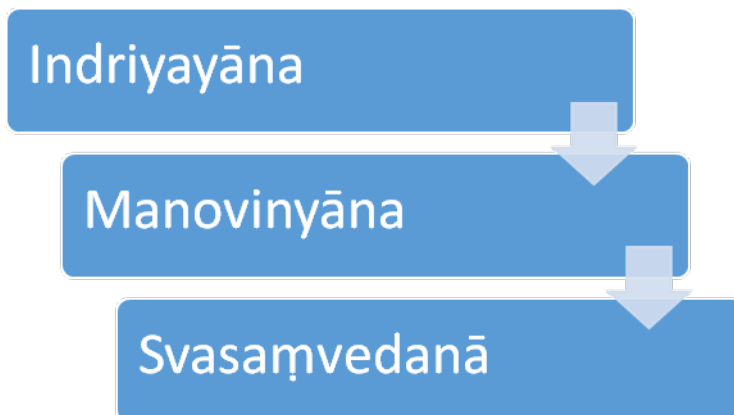
Theravadin. Yes.

Non Theravadin. Is not Dhamma eternal unchangeable?

Theravadin. It should not be said.

Non Theravadin. Therefor dhamma is in a moment.

4.2.3 Svasamvedanā is self awareness or Cetasika – the adjuncts of consciousness (Homhuan Buarabha. 2001: 131). It is postulate of Indriyayāna and Manovinyāna which in Athigihamanasikarakathā of Kathāvatthu.



4.2.4 Yogic Intuition is Knowledge manifested by meditation. It is the direct knowledge that is derived from the perseverance to achieve the ultimate goal of religion. Also yogic intuition is a mysterious knowledge of the priests. Conception of this in Kathāvatthu different from yogic intuition of Hindu, Mahayana Buddhist traditions and Zen. For example in Kathāvatthu

[418] Theravadin. Is not Vimutti deliverance?

Non Theravadin. Yes.

Theravadin. Is Vimutti deliverance or not?

Non Theravadin. It should not be said.

[816] Non Theravadin. Did not you accept that yogi pass away first absorption to the other?

Theravadin. Yes.

Non Theravadin. Did not the Buddha's state " Monks, monks in here peace of mind to pass fourth absorption", really?

Theravadin. Yes.

Non Theravadin. Therefor Yogic pass from first absorption to the other.

From the above, both non Theravadin and Theravadin accepted yogic intuition similarly but the details of the parties did not agree.

5. CONCLUSION AND SUMMARY

Perception in Kathāvatthu is the knowledge that occurs directly within the internal-sense fields, ie, the eyes, ears, nose, tongue, body and mind contact with visible object, sound, odour, taste, tangible object and mind object. There are four kind of perception in Kathāvatthu – Indriyāñā, Manovinyāñā, Svasaṃvedanā Yogic Intuition and this based on knowledge in Buddhism for Public Debate (TH.Shcerbasky. 1994: 2)

To study in Kathāvatthu found that there is an explanation of Indriyāñā, Manovinyāñā, Svasaṃvedanā, Yogic Intuition that related with the description of

perception in Buddhist Logic by Stcherbatsky. He classified as "Sense-Perception" and "Intuition". However Yogic intuition in Theravada Buddhist philosophy is special, namely, Theravada Buddhism explained the intuition in the hierarchical order of attainment – the first Absorbtion, the second Absorbtion, the thrid Absorbtion and the fourth Absorbtion.

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