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The Three Signata

Anicca, Dukkha, Anatta

Prof. Dr. O. H. de A. Wijesekera

Theravamsa
8th August 1960

The Three Signata

Anicca, Dukkha, Anatta

By

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လက္ခဏာခုံးပါး။ သတိပဋ္ဌာန်
ဒီပသေနာ။ ဘေဒကာဘာဝနာ

With Extracts from the Buddha's Discourses

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THE THREE SIGNATA

I. Anicca

The concept of the 'Three Signata' (*tilakkhaṇa*) forms the essential basis for the understanding of the Buddha's scheme of emancipation (*vimokkha*). The 'Three Signata', the three universal properties of all existing things of the phenomenonal world, are *Anicca*, impermanence, transience or transitoriness, *Dukkha*, unsatisfactoriness, ill, suffering or painfulness, and *Anattā*, non-Self, absence of a permanent ego or unsubstantiality. It is the contemplation of these three universal characteristics of all compounded things and processes (*saṅkhārā*), or of all phenomena (*dhammā*), that leads to true insight (*vipassanā*) and enlightenment (*bodhi*, *ñāṇa*). The realisation of these three fundamental truths can thus be regarded as the key to the highest spiritual perfection afforded by the Buddha Dhamma.

The first of the 'Three Signata', *Anicca*, impermanence, transitoriness of all things in the universe, is a doctrine constantly and emphatically insisted upon in the Buddhist texts. According to the Buddha Dhamma there is nothing either divine or human, either animate or inanimate, either organic or inorganic, which is permanent or stable, unchanging or everlasting.

This Buddhist concept of the transitoriness of all things, in other words the Buddhist law of impermanence, finds classical expression in the famous formula '*sabbe sankhārā aniccā*' occurring in the Cūlasaccaka Sutta, 35th Dialogue of the Majjhima Nikāya (I. 228) and in the more popular statement *aniccā vata sankhārā*'. Both these formulas amount to saying that *All conditioned things or processes are transient or impermanent.* This is not given as the result of

metaphysical inquiry or of any mystical intuition but as a straight-forward judgement to be arrived at by investigation and analysis. It is founded on unbiassed thought and has a purely empirical basis. In the Mahāvagga of the Anguttara Nikāya (IV. 100 ff) the Master admonishes his disciples thus: "Impermanent, Brethren, are (all) *Saṅkhāras*, unstable (not constant), Brethren, are (all) *Saṅkhāras*, (hence) not a cause for comfort and satisfaction are (all) *Saṅkhāras*, so much so that one must get tired of all these *Saṅkhāras*, be disgusted of them, and be completely free of them".

There is no doubt here as to what is meant by the term '*Sankhāra*,' for the Master himself continues by way of illustration: "There will come a time, Brethren, may be hundreds of thousands of years hence, when no more rains will fall and consequently all plants and trees, all vegetation, will dry up and be destroyed: with the scorching due to the appearance of a second sun, streams and rivulets will go dry; and with the appearance of a third such large rivers as the Ganges and Jamna will dry up; similarly, the lakes and even the great ocean itself will dry up in course of time, and even, such great mountains as the Sineru, nay even this wide earth, will begin to smoke and be burnt up in a great and universal holocaust . . . . . Thus impermanent, Brethren, are all *Sankhāras*, unstable, and hardly a cause for comfort, so much so that one (contemplating their impermanent nature) must necessarily get tired of them". It is easy to understand from this Dialogue in what an all-embracing sense the term '*Sankhāra*' is used: it includes all things, all phenomena that come into existence by natural development or evolution, being conditioned by prior causes and therefore containing within them the liability to come to an end, to be dissolved from the state in which they are found.

According to the Buddha there is no *being*, but only a ceaseless *becoming* (bhava). Every thing is the product of antecedent causes, and, therefore, of dependent origination (*paṭiccasamuppanna*).[1] These causes themselves are not everlasting and static, but simply antecedent aspects of the same ceaseless becoming. Thus we may conceive everything as the result of a concatenation of dynamic processes (*sankhāra*) and, therefore, everything created or formed is only created or formed through these processes and not by any agency outside its own nature. In Buddhism everything is regarded as 'compounded' (*sankhata*). Thus *sankhata* in these contexts implies everything *arisen* or *become* (bhūta) depending on antecedent conditions (*sahetu-sappaccaya*) It is for this very reason, namely, that everything conceivable in this world has come to be or *become* depending on antecedent conditions or processes, that everything is to be regarded as liable to pass away. As it is declared in the Saṃyutta Nikāya (II. 49.): Whatever has *become* is of the nature of passing away (*yaṁ bhūtaṁ taṁ nirodhadhammaṁ*). This law, if one may call it so, holds, in the case of the mightiest of gods, such as Mahā-Brahmā, as much as of the tiniest creature. In the 11th Dialogue of the Dīgha Nikāya it is regarded as ludicrous that even God or Brahmā should imagine himself to be eternal. As Professor Rhys Davids remarked, "The state of an individual, of a thing or person, distinct from its surrounding, bounded off from them is unstable, temporary, sure to pass away. It may last as, for instance, in the case of the gods for hundreds of thousands, of years; or as in the case of some insects, for some hours only; or as in the cause of some material things (as we should say some chemical compounds), for a few seconds

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1. See 'The Wheel' No. 15; *Dependent Origination*, by Piyadassi Thera.

only. But in every case as soon as there is a beginning, there begins also at that moment, to be an ending".[1]

The ethical significance of this law of impermanence is well brought out in the Mahā - Sudassana Suttanta, the 17th Dialogue of the Dīgha Nikāya. There the Buddha tells Ananda, his favourite disciple, about the glories of the famous king of the past, Mahā Sudassana, about his cities, treasures, palaces, elephants, horses, carriages, women and so on, in the possession of which he led a wonderful life, about his great regal achievements and finally his death, only to draw the moral conclusion : "Behold, Ananda, how all these things (Sankhārā) are now dead and gone. have passed and vanished away. Thus, impermanent, Ananda, are the Saṅkhāras: thus untrustworthy, Ananda, are the Sankhāras. And this, Ananda, is enough to be weary of, to be disgusted of and be completely free of, such Sankhāras".

When the Buddha characterized all compounded things and conditioned processes as impermanent and unstable it must be understood that before all else stood out that particular 'heap of processs' (Sankhārapuñja) that is called 'man', for at bottom it was with man chiefly that Buddha had to do, insofar as it was to man primarily that he showed the way to emancipation. Thus the chief problem was to find out the real nature of man and it is precisely in this great discovery that the uniqueness of the Dhamma is visible. The Buddha's conclusion regarding man's nature is in perfect agreement with his general concept of impermanence: Man himself is a compound of several factors and his supposedly persistent personality is in truth nothing more than a collection of ceaselessly changing processes - in fact, a continuous becoming or *bhava*. The Buddha analysed man into

1. *American Lectures*.

five aggregates: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa*, that is to say, material form, sensations, perceptions, dynamic processes and consciousness. In Sutta after Sutta, the Master has emphatically asserted that each of these aggregates is impermanent and unstable. In the famous Dialogue of the Dīgha Nikāya (II. 301) entitled "Establishment of Mindfulness" (Mahāsatipaṭṭhāna Sutta) the Master teaches the disciple to view all these categories as being of the nature of arising (*samudayadhammā*) and of passing away (*vayadhammā*): "Such is material form, such is its genesis, such its passing away: and so on with the other three groups, perceptions, dynamic processes and consciousness". In fact, the highest consummation of spiritual life is said to result from the true perception of the evanescent nature of the six spheres of sense contact. The 102nd Dialogue of the Majjhima Nikāya ends with the words: "This, indeed, Brethren, is the perfect way of utter Peace into which the Tathagata has won full Enlightenment, that is to say, the understanding, as they really are, of the six spheres of sense - contact, of their arising and passing away, their comfort and misery, and the way of escape from them free of grasping" (M. II. 237). It is these six spheres of sense-contact that cause the continuity of saṃsāra, in other words, *bhava* or becoming, and thus they are to be understood as involving the most important Saṅkhāras. Hence the oft repeated stanza in the Pali Canon: "All compounded things indeed are subject to arising and passing away: what is born comes to an end; blessed is the end of *becoming*, it is Peace".

II. Dukkha

The fact of *Impermanence* as the leading characteristic of all compounded things and processes of the phenomenal world has been dealt with above. The next, according to the concept of the *Three Signata* (tilakkhaṇa), is the fact of *Dukkha* which signifies the universal characteristic of all saṃsāric existence, viz. its general *Unsatisfactoriness.* It must be admitted that this Pali word 'Dukkha' is one of the most difficult terms to translate. Writers in English very often use as its equivalent the English word 'Sorrow' or 'Ill' and some even translate it as 'pain', 'suffering' and so on. But none of these English words cover the the same ground as the Pali 'Dukkha', they are "too specialized, too limited. and usually too strong". The difficulty is increased by the fact that the Pali word itself is used in the Canon in several senses. There is what one may call the general philosophical sense, then a narrower psychological sense, and a still narrower physical sense. It is as indicating the general philosophical sense of *Dukkha* that the word 'unsatisfactoriness' has been selected. This is perhaps the best English term, at least in this particular context of the Three Signata.

Whatever some writers of Buddhism may have said, the recognition of the fact of Dukkha stands out as the most essential concept of Buddhism. In the very first Discourse after attaining Enlightenment the Master formulated this concept in the following terms:— "This, indeed, Brethren, is the Noble Truth of *Dukkha*, namely the fact that birth itself is *Dukkha* disease is Dukkha, death is *Dukkha*, to be joined with what is unpleasant is Dukkha, to be separated from what is pleasant is Dukkha, failure in getting what one wants is Dukkha, in short the five groups of physical

and mental qualities making up the individual due to grasping are themselves Dukkha" (Vin. I, p. 10; cp. S. V. 421). This observation of the universal fact of Unsatisfactoriness is, as any unbiassed student of Buddhism will soon realize, the central pivot of the whole system of spiritual and moral progress discovered and proclaimed by the Buddha.

According to the Buddha, the beginning, continuity and ending of all experience, i. e. the whole world (loka) for a sentient being, are centred in its own individuality (nāma-rūpa), that is to say, the five groups of grasping that constitute the individual - the *Pañcupādānakkhandha*, viz. material form, sensations and feelings, perceptions, (physical and mental) dynamic processes, and consciousness (*rūpa*, *vedanā*, *saññā*, *saṅkhārā* and *viññāṇa*). Now, the physical form or the body of the individual is the visible basis of this individuality, and this body, as every one knows, is a product of material components derived from the four great elements, viz the watery, the fiery, the airy and the earthy (*āpo*, *tejo*, *vāyo*, *paṭhavī*). It is said to be built up of these four chief elements (*cātummahābhūtika*) and, therefore, it is conditioned by these. As was explained in the previous article the universal characteristic of the four great elements is their impermanence (*anicca*), and not much science is needed to understand this fact which is self-evident to the thoughtful person. "A time will come", says the Buddha, "when the watery element will rise in fury, and when that happens, the earthy element will disappear, unmistakably revealing itself as transient and subject to ruin, destruction and vicissitude . . . . . There may also come a time when the watery element will dry up and no more water is left in the great ocean than will cover one joint of a finger. On that day, this great watery element will unmistakably reveal itself as transient and subject to ruin, destruction and

vicissitude. A time will come when the fiery element will rage furiously and devour the whole surface of the earth, ceasing only when there is nothing more to devour. On that day this great fiery element will unmistakably reveal itself as transient and subject to destruction. A time will come when the airy element will rage in fury and carry away village and town and everything upon the earth . . . . till it exhausts itself completely. On that day this great airy element will unmistakably reveal itself as transient and itself subject to ruin, destruction and all vicissitude" (M. I. 187). Thus everything that is comprised within the four great elements shows itself subject to the universal law of transitoriness and it is not a difficult inference to conclude that this fathom-long body which is a derivative of these four elements will itself go the way of its elemental source. Now, the Buddha goes on to show the impermanence or transitoriness of the remaining components of our individuality which are based upon the body and its organs: "The corporeal form, Brethren, is transient, and what underlies the arising of corporeal form, that too is transient. As it is arisen from what is transient, how could corporeal form be permanent ?

"Sensations and feelings are transient, what underlies the arising of these (viz: the sense organs, depending on the body) is also transient. Arisen from what is transient, how could sensations and feelings be permanent ?

"Similarly, perceptions, dynamic processes of the mind, and consciousness—all these, arising from the transient, cannot but be transient" (S. III 23). In all these are observed arising, vicissitude and passing away. This real, impermanent nature of everything constituting the individual can only lead to one conclusion: viz., that as they are transitory

and by nature unabiding they cannot be the basis for a satisfactory experience dependent on them. In short, whatever is transient, is (by that very fact) *unsatisfactory* (*yad aniccaṁ taṁ dukkhaṁ*; S III. 22). Hence is established the great Truth of Buddhism that the whole personality or individuality (wherever that may take shape, whether in this world or in another, as possible in saṃsāra), and therefore, the whole world of experience which simply depends on this individuality, all this is unsatisfactory or *Dukkha*. "What think ye, Brethren, is body permanent or is it transient?" — "It is transient, Sir". — "Now, that which is transient — is it satisfactory or unsatisfactory?" — "It is unsatisfactory, Sir". — "What think ye, Brethren, sensation, perception, mental processes and consciousness — are all these permanent or transient?". — "They are transient, Sir". — "Now, what is transient — is it satisfactory or unsatisfactory?" — "It is unsatisfactory, Sir". Thus this general unsatisfactoriness is to be regarded as the universal characteristic of all saṃsāric experience, and this fact constitutes the Noble Truth of *Dukkha*. To the intelligent person all this must sound axiomatic. But, then, why are the large majority of people unconvinced of, or unconcerned with, this great Truth which forms the bed-rock of the Buddha Dhamma? To answer this we have to probe into the working of man's own mind which alone can realize this conception of the universality of Dukkha.

The Master has said that the sentient being is psychologically so constituted that he seeks what is pleasurable and shuns what is non-pleasurable (*sukha-kāmo dukkha-paṭikkūlo*); to use the above employed terminology, he hankers after what is satisfactory for himself and recoils from what is unsatisfactory. Critics of Buddhism may wonder whether it is justifiable to regard the whole psychology of the sentient

being as being so strongly ruled by this principle of hankering for the pleasurable and shunning what is unpleasant. That a similar conclusion was arrived at by Freud, the founder of the modern school of psychoanalysis, should cause such critics or sceptics to pause and reflect upon the scientific validity of such an observation. Freud begins his famous dissertation on "Beyond the Pleasure Principle" with the following significant words: "In the theory of psychoanalysis we have no hesitation in assuming that the course taken by mental events is automatically regulated by the pleasure principle. We believe, that is to say, that the course of those events is invariably set in motion by an unpleasurable tension, and that it takes a direction such that its final outcome coincides with a lowering of that tension — that is, with an avoidance of unpleasure or a production of pleasure". Freud thus introduces what he calls an 'economic' principle into his study of mental processes, and is it not a noteworthy fact in the history of human ideas that the Buddha had nearly twenty five centuries earlier formulated the same principle in practically the same terms? Now, if man by nature is driven by his own unconscious processes to seek for the pleasant and avoid what is unpleasant, it stands to reason that he would be unwilling to accept a philosophy whose basic idea is the characterization of all his experiences as impermanent and therefore liable to bring unhappiness or *dukkha*. That is why the Buddha soon after his Enlightenment considered that only a very few in the world had their vision sufficiently clear to grasp this great Truth of the universality of Dukkha.

Before concluding this brief exposition of *Dukkha* a doubt should be cleared which is often seen to cloud this conception and erroneously leads certain people to conclude that if the fact of Dukkha is such a universal characteristic of experience,

Buddhism must be regarded as a profession of pessimism. That such a view is totally wrong is seen clearly from certain passages of the Canon itself. According to Buddhism there is a point of view from which experiences, that is to say, sensations and feelings (*vedanā*) can be considered to be threefold: they can be pleasant or happy (*sukha*), or they can be unpleasant or unhappy (*dukkha*), or they can be neutral, i.e. neither pleasant nor unpleasant (*adukkhamasukha*). From this lower or relative point of view which holds good for all individual experience, there is what may be called 'happiness' in the world just as much as 'unhappiness', the degree of predominance of the one over the other varying according to personal and environmental conditions prevailing at a given moment. But further contemplation of such happiness and unhappiness and neutral feelings shows unmistakably that there is a common denominator between all these three types of experiences, namely, the fact that all three are subject to the universal property of impermanence or transience. Thus the Venerable Sāriputta assures the Master that if questioned on the real nature of sensations and feelings he would thus make reply: "Threefold, indeed, friend, are those feelings and sensations: pleasant, unpleasant and neither-pleasant-nor-unpleasant; but, friend, (all) these three (experiences) are *transient*, and when one realizes that whatever is transient (and fleeting) must give rise to Dukkha' (in other words, is unsatisfactory), no hankering after them arises". It can easily be seen that in the last sentence, '*Dukkha*' is used in the wider philosophical sense, as referred to at the beginning of this article. Hence is the Master's joyful approval of Sāriputta's words: "Well said, well said, Sāriputta, this exactly is the manner in which one should summarily dispose of such a question: "Whatever experience there is, such (being transitory) must fall within the category of Dukkha (*yamkiñci vedayitaṁ taṁ dukkhasmiṁ*; S. II.

p. 53)". All saṁsāric experience is in this sense *vedayita* and thus arises the incontrovertible proposition that all becoming in saṁsāra (*bhava*) is Dukkha or unsatisfactory from the highest point of view (*paramattha*). Herein is also based that absolutely certain optimism of Buddhism, viz. that there is a way out of this saṁsāric Dukkha, a haven of utter Peace and Tranquillity, which is the absolute Happiness of Nibbāna.

"Nibbānaṁ paramaṁ sukhaṁ"

III. Anatta

The above discussion of the two *signata* of impermanence and unsatisfactoriness naturally leads to the basic Buddhist concept of *Anatta*, 'non-self' or unsubstantiality.[1] Every student of Buddhism knows that this concept is the most controversial of all the basic ideas of the system, and that a hundred and one interpretations have been suggested by commentators, scholars and critics. To the Western student of Buddhism the so-called "Anatta-doctrine" has been the hunting-ground, not always a happy one, for the display of personal ingenuity and dialectical jumbling, and it is significant that this idea has been the cause of the most glaring contradictions among themselves and even within the writings of the same authority. Even our own historical schools of Buddhist interpretation have found this concept the most difficult. The main difficulty confronting the interpreters has, in my opinion, been the lack of a clear definition of the term '*atta*'. It is curious how writers, particularly those of the West, have plunged into discussions of this doctrine equipped with no other definition of it than the ideas of Soul or Ego borrowed from theistic and pantheistic systems of philosophy or religion as they were accustomed to before taking up the study of Buddhism. It is not intended to pursue the criticism of such interpretations in this article, but to emphasize the important fact that by the word 'attā' or 'atta' books of the Pali Canon refer to a number of historical concepts that prevailed in India about the sixth century before Christ, and, therefore, the term must be defined accordingly, in relation to the particular context under review. Here then we shall confine ourselves to those

1. See *Vedanta and Buddhism* by H. v. Glasenapp ("The Wheel" No. 2) pp. 6 ff. — *Anattā and Nibbāna* by Nyanaponika Thera ("The Wheel" No. 11).

contexts where the adjective 'anatta' is used as the universal characteristic of all *dhammas* (*sabbe dhammā anattā*)— which is the third of the Three Signata or *Tilakkhaṇa*.[1]

The two previous articles dealt with the facts of the Impermanence of all compounded things and processes, and, of the general Unsatisfactoriness of all states derived from these, namely, the five groups of physical and mental properties dependent on grasping (*pañca-upādāna-kkhandhā*); in particular those feelings and sensations that go to make up individual experience (*vedanā*) which could be classified as pleasant, unpleasant, and neither-pleasant-nor-unpleasant. The relevant texts were cited to show that the latter characteristic of general Unsatisfactoriness is derived directly from the first characteristic of Impermanance. It is now opportune to show how as a necessary corollary of this general unsatisfactoriness of all experience arises the realization of the third and last verity included in the *Three Signata*, viz. the universal characteristic of all physical and mental states and phenomena as *anatta*. In the words of the Master himself: "Physical form, Brethren, is transient (*anicca*), and whatever is transient is unsatisfactory *dukkha*; whatever is unsatisfactory, that is *anatta*, non-self; and whatever is non-self, that is not of me, that I am not, that is not my Self". This same rigorous logic is in turn applied to the four other groups constituting individuality viz. the feelings and sensations (*vedanā*), perceptions and cognitions (*saññā*), mental processes and reflexes (*saṅkhārā*) and finally, the individual's consciousness itself (*viññāṇa*). This last application of the universal characteristic of non-Self to consciousness is in several ways the most significant

1. See *Anatta—lakkhaṇa Sutta* in *Three Cardinal Discourses of the Buddha*, transl. by Ñāṇamoli Thera ("The Wheel" No. 17).

act in this statement, and when we remind ourselves that the Pali word *viññāṇa* includes even the innermost mental experiences of the sentient being, we can see clearly the exact force of the *anatta* characteristic as conceived by the Buddha. The most rarified concept of Self or Ego that any philosopher, before or after the Buddha, ever conceived was somehow or somewhere concerned with a state of self-consciousness, the consciousness that "I am I". To the Buddha, even this self-consciousness or 'I-ness' is subject to the inexorable characteristics of impermanence and unsatisfactoriness, and since whatever is subject to these characteristics is non-self, this I-consciousness must be regarded as an illusion or an error. This is, in short, the significance of the adjective "anatta" as used in the above mentioned doctrine. In the Cha-chakka-Sutta (No. 148) of the Majjhima Nikāya a detailed analysis of this concept occurs. "If any one regards the eye (i.e. seeing) as the self, that does not hold," says the Buddha, "for the arising and the passing away of the eye is clear [from experience]. With regard to that which arises and passes away, if anyone were to think, 'myself is arising and passing away' [such a thought] would be controverted by the person himself. Therefore, it does not hold to regard the eye as the self. Thus the eye (or seeing) is [proved to be] non-Self. Similarly if anyone says that the forms (rūpa or visual objects) are the self, that too does not hold. So that both the eye and the visual objects (cognized by it) are non-Self. The same argument applies to visual preception or the eye-consciousness (*cakkhuviṇṇāṇa*) if one were to consider this as self. Similarly, it applies to visual sense-contact (*cakkhu-samphassa*). so that the eye, its sense objects, visual consciousness and visual sense-contact are all four non-Self (*anattā*). It applies also to feelings [that arise due to the above four], so that the eye, its sense-objects, visual consciousness, visual sense-

contact, and the resultant feelings, are all five non-self. It applies lastly to the (instinctual) craving (*taṇhā*) [that is associated with the above five], so that the eye, its sense-objects, visual consciousness, visual contact, the resultant feelings, and the craving behind them all these six are non-Self. And, what thus applies to the eye or the sense of sight, applies equally to the other five senses [the last being the mind (*mano*) as an organ of sense]. Thus, if it be said that the mind is self (*mano attā'ti*), that too does not hold. Similarly, it is inadmissible to assert that the mind, or its sense-objects (*dhmmā*), or mental-consciousness (*manoviññāṇa*), or mental contact (*manosamphassa*), or the feelings (*vedanā*) that result from all these, or the craving (*taṇhā*) that is associated with all these, are the self. They are non-Self, all of them. The way that leads to the origination of the (concept of) permanent individuality or personality (*sakkāya-samudaya*) is to regard as *mine*, or as '*I am this*', or as '*this is my self*' either the sense or seeing, or the visual data, or visual consciousness, or visual contact, its feelings or its craving or similarly, to regard hearing and the four other senses (including mind) with their adjuncts. The way that leads to the cessation of the [view of] permanent personality (*sakkāya-nirodha-gāminī-paṭipadā*) is to cease regarding as *mine* and so forth, either (the functions of) seeing, or hearing, or smelling, or tasting, or touching, or thinking, or their adjuncts".

Now, the Buddha goes on to discuss the ethical implications of this view of Self (attā) or permanent personality (*sakkāya*): "From sight and visual objects arises visual consciousness and the meeting of all three is contact, from which contact come feelings which may be pleasant, or unpleasant, or neither. When experiencing a pleasant feeling, a man rejoices in it, hails it and clings tight to it, and a trend to passion (attachment) ensues. When experiencing

an unpleasant feeling a man sorrows, feels miserable, wails, beats his breast and goes distraught, and a trend of repugnance ensues. When experiencing a feeling that is neither pleasant nor unpleasant he has no true and causal comprehension of that feeling's origin, disappearance, agreeableness, perils and outcome, and a trend of ignorance ensues. It can never possibly result that, without first discarding the pleasant feeling's trend to passion, without first discarding the unpleasant feeling's trend to repugnance, and without getting rid of the neutral feeling's trend to ignorance, without discarding ignorance, and stopping it from arising, he will put an end, here and now, to Dukkha. And what is true of sight, is equally true of the other five senses". Thus the Buddha admonishes his disciples to analyse the whole conception of Self or abiding personality and thereby the whole of experience (*loka*) along with every single component of the process, whereby the fallacy of self or abiding personality arises, viewing this whole process of the arising of individuality (*nāmarūpa*) in a perfectly objective manner

From all this it becomes clear that the three concepts of *anicca*, *dukkha*, *anatta*, the Three Signata or *Tilakkhana*, are the three corner-stones of the whole edifice of Buddhism. To be convinced of their validity is to accept the Dhamma in its entirety and there can be no half-way house in this process of conviction therefore. It behoves each one of us, who call ourselves Buddhists to contemplate these three permanent characteristics of the world as we experience it both objectively and subjectively, and apply in our individual and social lives the ethical principles that, as the Master pointed out, derive from such conviction and lead us to that State free from these Three Signata, viz. the Eternal Bliss of Nibbāna.

THE THREE SIGNATA

Gleanings from the Pali Scriptures

These texts have been selected by the Editors of this series and partly adapted from various translations.

ABBREVIATIONS

A. — Anguttara Nikāya
D. — Dīgha Nikāya
Dhp. — Dhammapada
M. — Majjhima Nikāya
S. — Saṁyutta Nikāya
Sn.— Sutta Nipāta
Vis. M. — Visuddhi Magga

ANICCA
Impermanence

Whatever has origination all that is subject to cessation.

M. 56

'There is no materiality whatever, O monks, no feeling, no perception, no formations, no consciousness whatever that is permanent, everlasting, eternal, changeless, identically abiding for ever'.— Then the Blessed One took a bit of cowdung in his hand and he spoke to the monks: 'Monks, if even that much of permanent, everlasting, eternal, changeless individual selfhood (*atthabhāva*), identically abiding for ever, could be found, then this living of a life of purity (*brahmacariya*) for the complete eradication of Ill (*dukkhakkhaya*) would not be feasible'.

S. XXII, 96

Here a monk abides contemplating rise and fall in the five categories affected by clinging thus: 'Such is materiality, such its origin, such its dissappearance, (and so with the other four).' 'Cultivating this kind of concentration conduces to the eradication of taints (*āsavakkhaya*).

D. 33

Monks, formations are impermanent, they are not lasting, they provide no real comfort; so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated.

A. VII, 62

Here, monks, feelings, perceptions and thoughts are known to him as they arise, known as they appear present, known as they disappear. Cultivating this kind of concentration conduces to mindfulness and full awareness.

D. 33

14686

When a man abides thus mindful and fully aware, diligent, ardent and self-controlled, then if pleasant feeling arises in him, he understands 'This pleasant feeling has arisen in me; but that is dependent, not independent. Dependent on what? Dependent on this body. But this body is impermanent, formed and dependently originated. Now how could pleasant feeling, arisen dependent on an impermanent, formed, dependently arisen body, be impermanent?' In the body and in feeling he abides contemplating impermanence and fall and fading and cessation and relinquishment. As he does so, his underlying tendency to lust for the body and for pleasant feeling is abandoned. Similarly when he contemplates unpleasant feeling his underlying tendency to resistance (*paṭigha*) to the body and unpleasant feelings is abandoned; and when he contemplates neither-unpleassnt-nor-pleasant feeling his underlying tendency to ignorance of the body and of that feeling is abandoned.

S. XXXVI, 7

Monks, when a man sees as impermanent the eye (and the rest), which is impermanent, then he has right view.

S. XXXV, 155

Consciousness acquires being (*sambhoti*) by dependence on a duality. What is that duality? It is *eye*, which is impermanent, changing, becoming-other, and *visible objects*, which are impermanent, changing and becoming-other: such is the transient, fugative duality (of eye-cum-visible objects), which is impermanent, changing and becoming-other. *Eye-consciousness* is impermanent, changing and becoming-other; for this cause and condition (namely eye-cum-visible objects) for the arising of eye-consciousness being impermanent, changing and becoming-other, how could

eye-consciousness, arisen by depending on an impermanent condition be permanent ? Then the coincidence, concurrence and confluence of these three impermanent dhammas is called *contact* (*phasso*); but eye-contact too is impermanent, changing becoming-other; for how could eye-contact arisen by depending on an impermanent condition, be permanent ? It is one touched by contact who feels (*vedeti*), likewise who perceives (*sañjānāti*); so these transient, fugitive dhammas too (namely, feeling, choice and perception) are impermanent, changing and becoming-other. (And so with ear-cum-sounds, nose-cum-odors, tongue-cum-flavours, body-cum-tangibles, mind-cum-ideas).

S. XXXV, 93

When a monk abides much with his mind fortified by perception of impermanence, his mind retreats, retracts and recoils from gain, honour and renown, and does not reach out to it, just as a cock's feather or a strip of sinew thrown on a fire retreats, retracts and recoils and does not reach out to it.

A. VII, 46

Perception of impermanence should be cultivated for the elimination of the conceit "I am" since perception of not-self becomes established in one who perceives impermanence, and it is perception of not-self that arrives at the elimination of the conceit "I am", which is extinction (*nibbāna*) here and now.

Ud. IV, 1

Fruitful as an act of (lavish) giving is, yet it is still more fruitful to go with confident heart for refuge to the Buddha, the Dhamma and the Sangha and undertake the five precepts of virtue . . . Fruitful as this is, yet it is still more fruitful to cultivate even as little as a whiff of fragrance

of lovingkindness. Fruitful as that is, still more fruitful it is to cultivate the perception of impermanence even for only as long as the snapping of a finger.

A. IX 20

Better a single day of life perceiving how things rise and fall than to live out a century yet not perceive their rise and fall.

Dhp. 14

When a monk sees six rewards it should be enough for him to establish unlimitedly perception of impermanence in all formations. What six? "All formations will seem to me unsubstantial. My mind will find no relish in all the world. My mind will emerge from all the world. My mind will incline towards Nibbāna. My fetters will come to be abandoned. And I shall be endowed with the highest in monkhood".

A. VI, 102

All life and all existence here
With all its joys and all its woe,
Rests on a single state of mind,
And quick passes that moment by.

Nay, even gods whose life does last
For four and eighty thousand kalpas,
Do not remain one and the same,
Not even for two single thoughts.

Those groups that passed away just now,
Those groups that will pass later on,
Those groups just passing in between,
They're not in nature different.

Not in the future moment does one live,
One now lives in the present moment.
'When consciousness dissolves, the world is dead;
This utterance is true in highest sense.

No hoarding up of things passed by,
No heaping up in future time!
And things arisen are all like
The mustard seed on pointed awl!

The groups of life that disappeared
At death, as well as during life,
Have all alike become extinct,
And never will they rise again.

Out of the unseen did they rise,
Into the unseen do they pass.
Just as the lightning flashes forth,
So do they flash and pass away.

Vis M., Ch. XX

The monk in deepest solitude,
Grown still and tranquil his heart,
Feels superhuman happiness
Whilst clearly he perceives the truth.

Whenever he reflects upon
The rise and passing of the groups,
He's filled with rapture and with bliss
Whilst he beholds the Deathless Realm.

Dhp. 373 f.

Transient are formations all.
Their law it is to rise and fall.
Arisen — soon they disappear.
To make them cease is happiness.

D. 16

DUKKHA

Suffering (Unsatisfactoriness)

This only do I teach;
Sorrow, and its end to reach

M. 22

Suffering only arises when anything arises; suffering only ceases when anything ceases.

S. XII, 15

Suffering is threefold: intrinsic suffering (*dukkha-dukkha*), suffering in change (*viparināma-dukkha*) and suffering due to formations (*sankhāra-dukkha*).

"Bodily and mental painful feeling are called *intrinsic suffering* because suffering is their very nature, their common designation and because they are in themselves suffering.

"Bodily and mental pleasant feeling are called *suffering in change* because they are a cause for the arising of pain when they change.

"Neutral feeling and the remaining formations of the three planes of existence are called *suffering due to formations* because they are oppressed by rise and fall".

VisM, Ch. XVI

Pleasant feeling is agreeable while it lasts and is disagreeable when it changes; painful feeling is disagreeable while it lasts and is agreeable when it changes; the neither-pleasant-nor unpleasant feeling is agreeable when there is knowledge and disagreeable when there is no knowledge.

M. 44

A heedless man is vanquished by the disagreeable in the guise of the agreeable, by the unloved in the guise of the loved, by suffering in the guise of happiness.

Udāna II, 8

In the past, sense-pleasures were a painful experience, intensely burning and searing; in the future too, sense-pleasures will be a painful experience, intensely burning and searing; and also now, in the present, sense-pleasures are a painful experience, intensely burning and searing. But these beings have not yet lost their greed for sense-pleasures, are consumed by craving for sense-pleasures, burning in feverish passion for sense-pleasures; and with their faculties clouded, they have, in spite of that painful experience the illusion of happiness.

M. 75

Whoso delights in materiality, in feeling, in perception, in formations and in consciousness, he delights in suffering; and whoso delights in suffering, will not be freed from suffering. Thus I say.

S. XXII, 29

The arising, presence and manifestation of materiality, feeling, perception, formations and consciousness, is but the arising of suffering, the presence of maladies, the manifestation of decay and death.

The cessation, the stilling, the ending of materiality, feeling, perception, formations and consciousness, is but the cessation of suffering, the stilling of maladies, the ending of decay and death.

S. XXII, 30

Inconceivable is the beginning of this Samsāra; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening tdrough this round of rebirths.

Which do you think, O monks, is more: the flood of tears which, weeping and wailing, you have shed upon this long way — hurrying and hastening through this round of rebirths, united with the undesired, separated from the desired — this or the waters of the four great oceans?

Long have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And whilst you were thus suffering you have, indeed, shed more tears upon this long way than there is water in the four great oceans.

And thus, O monks, have you long undergone torment, undergone misfortune, filled the graveyards full; verily, long enough to be dissatisfied with all forms of existence, long enough to turn away and free yourselves from them all.

S. XV, 3

How can you find delight and mirth
Where there is burning without end?
In deepest darkness you are wrapped!
Why do you not aspire for light?

Look at this puppet here, well rigged,
A heap of many sores, piled up,
Diseased and full of greediness,
Unstable, and impermanent!

Devoured by old age is this frame,
A prey to sickness, weak and frail;
To pieces breaks this putrid body,
All life must truly end in death!

Dhp. 146—48

For those who know not Ill and how Ill grows,
who neither know how Ill is stilled and quenched
nor know the Way to lay all Ill to rest,

— those miss Release, alike of heart and mind;
they cannot end it all and reach the goal;
they tramp the round of birth, decay and death.

But they who know both Ill and how Ill grows,
and also know how Ill is stilled and quenched
and know the Way that lays all Ill to rest;

— these win Release of heart, Release of mind;
these surely end it all and reach the goal;
these nevermore shall know decay and birth.

Sn. 724—727

When a monk sees six rewards it should be enough for him to establish unlimitedly perception of suffering in all formations. What six? "The thought of turning away from all formations will be established in me, like unto a murderer with drawn sword. My mind will emerge from all the world. I shall see peace in Nibbāna. The underlying (evil) tendencies will be eliminated in me. Dutiful shall I be. And I shall have well attended upon the Master, with a loving heart".

A. VI, 103

ANATTĀ
Not-self (Egolessness)

Give up what does not belong to you! Such giving-up will long conduce to your weal and happiness.

And what is it that does not belong to you?

Materiality, feelings, perception, formations and consciousness — these do not belong to you and these you should give up. Such giving-up will long conduce to your weal and happiness.

S. XXII, 33

All philosophers and divines who conceive a self in various forms, all those conceive the five groups (as the self), or one or other of them.

Which are the five? Herein an ignorant worldling conceives materiality, feeling, perception, formations or consciousness as the self; or the self as the owner of any of these groups; or that group as included in the self; or the self as included in that group.

S. XXII, 47

It is impossible that anyone with right view should see any thing (or idea; *dhamma*) as self.

M. 115

The learned and noble disciple does not consider materiality, feeling, perception, formations or consciousness as self; nor the self as the owner of these groups; nor these groups as included within the self; nor the self as included within the groups.

Of such a learned and noble disciple it is said that he is no longer fettered by any group of existence, own or external. Thus I say.

S. XXII, 117

It is possible that a virtuous man while contemplating the five groups as impermanent, woeful . . . empty, not-self may realize the Fruit of Stream-entrance.

S. XXII, 122

One should not imagine oneself of being identical with the eye, should not imagine oneself of being included within the eye, should not imagine oneself of being outside the eye, should not imagine: 'The eye belongs to me'. And so with ear, nose, tongue, body and mind.

One should not imagine oneself of being identical with visual objects, sounds, odours, tactile and mental objects. One should not imagine oneself of being included in them; or outside of them; one should not imagine: 'They belong to me.'

One should not imagine oneself of being identical with eye - consciousness... ear - consciousness... nose - consciousness... body - consciousness... mind - consciousness; should not imagine oneself of being included within mind-consciousness; should not imagine oneself of being outside of mind - consciousness; should not imagine: 'Mind - consciousness belongs to me'.

One should not imagine oneself of being identical with the totality of things (the All; *sabbam*); should not imagine oneself of being included in the totality of things; should not imagine oneself of being outside the totality of things; should not imagine: 'The totality of things belongs to me'.

Thus not imagining any more, the wise disciple clings no longer to anything in the world. Clinging no longer to anything, he trembles not. Trembling no longer, he reaches in his own person the extinction of all vanity: 'Exhausted is

rebirth, lived the holy life, the task is done, and nothing further remains after this', thus he knows.

S. XXXV, 90

It would be better for an untaught ordinary man to treat as self (*attā*) this body, which is constructed upon the four great primaries of matter (*mahā-bhūta*), than mind. Why? Because the body can last one year, two years ... even a hundred years; but what is called 'mind' and 'thinking' and 'consciousness' arises and ceases differently through night and day.

S. XII, 61

Consciousness is not-self. Also the causes and conditions of the arising of consciousness, they likewise are not-self. Hence, how could it be possible that consciousness having arisen through something which is not-self, could ever be a self ?

S. XXXV, 141

When a monk sees six rewards it should be enough for him to establish unlimitedly perception of not-self concerning all things (*dhamma*) What six ? "I shall be aloof from all the world. No impulses of "I" (*egotism*) will assail me. No impulses of 'Mine' (*possessiveness*) will assail me. With extraordinary insight shall I be endowed. I shall clearly see causes and the causally arisen phenomena."

A. VI, 104

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Egolessness and Deliverance

NYANAPONIKA THERA

ANATTA AND NIBBANA

Egolessness and Deliverance

BY

NYANAPONIKA THERA

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ANATTA AND NIBBANA

> "This world, Kaccāna, usually leans upon a duality : upon (the belief in) existence or non-existence ..... Avoiding these two extremes, the Perfect One shows the doctrine in the middle : Dependent on Ignorance are the Kamma-formations.....By the cessation of Ignorance, Kamma-formations cease..."
>
> (*Saṃyutta-Nikāya* 12, 15)

The saying of the Buddha quoted here, speaks of the duality (*dvayatā*) of existence (*atthitā*) and non-existence (*naitthitā*). These two terms refer to the theories of eternalism (*sassata-diṭṭhi*) and annihilationism (*uccheda-diṭṭhi*) which are the basic misconceptions of actuality that occur again and in many variations, in the history of human thought. *Eternalism* is the belief in a permanent substance or entity, be it conceived as a multitude of individual souls or selves (created or not), as a monistic world-soul. a deity of any description, or as a combination of any of these notions. *Annihilationism*, on the other hand, believes in the temporary existence of separate selves or personalities, which are entirely destroyed or dissolved after death. Accordingly, the two key words of the text quoted above, refer (1) to the absolute, *i.e.* eternal, existence of any assumed substance or entity, and (2) to the ultimate, absolute annihilation of separate entities conceived as impermanent, *i.e.* their non-existence after the end of their life-span. These two extreme views stand and fall with the assumption of something static of either permanent or impermanent nature. They will lose their basis entirely if life is seen in its true nature, as a continuous flux of material and mental processes arising from their appropriate conditions—a process which will cease only when these conditions are removed. This will explain why our text introduces here the

formula of Dependent Origination (*paṭicca-samuppāda*). and its reversal, Dependent Cessation.

Dependent *Origination*, being an unbroken process, excludes the assumption of an absolute Non-existence, or Naught, that is supposed to terminate, by necessity, individual existence ; while the qualifying word *dependent* indicates that there is also no absolute, *i.e.* independent existence, no static Being *per se*, but only an evanescent arising of phenomena, dependent on likewise evanescent conditions.

Dependent *Cessation* excludes the belief in absolute and permanent Existence, and shows, on the other hand, that there is no automatic lapse into Non-existence, but that the cessation of relative existence is likewise a conditioned occurrence.

Thus these teachings of Dependent Origination and Dependent Cessation are a true Doctrine in the Middle, transcending the extremes of Existence and Non-existence.

Thinking by way of such conceptual contrasts as Existence and Non-existence, has, however, a powerful hold on man because that way of thinking is perpetually nourished by several strong roots, deeply embedded in the human mind. The strongest of them is the practical and theoretical assumption of an Ego or self, the existence of which as a separate entity is taken for granted. It is the powerful wish for a preservation and perpetuation of the personality (or a refined version of it), which is at the background of all the numerous varieties of eternalistic belief. But even with people who have discarded eternalistic creeds or theories, the instinctive belief in the uniqueness and importance of their particular personalities is still so strong that for them the end of the personality, *i.e.*

death, is tantamount to complete annihilation or non-existence. Thus the belief in a self is responsible not only for eternalism, but also for the annihilationist view *(uccheda-diṭṭhi)* which may express itself either in the popular unphilosophical materialism ("death is the end of it"), or in elaborate materialist theories.

There are also other contributory roots of these notions of existence and non-existence which, however, are closely connected with the main root of Ego-belief. There is, for instance, a *linguistic* root, consisting in the basic structure of language (subject and predicate, noun and adjective) and its tendency to simplify affirmative and negative statements for the sake of easy communication and orientation. The structural features of language and linguistic habits of simplified statements have exercised a subtle, but strong influence on our way of thinking, making us inclined to assume that "there must be a thing, if there is a word for it."

For holding these one-sided views, there may be also *emotional* reasons, expressive of basic attitudes to life. They may reflect the moods of optimism and pessimism, hope and despair, the wish to feel secure through metaphysical support, or the desire to live without inhibitions in a materialistically conceived universe. The theoretical views of eternalism and annihilationism may well change during life-time, together with the corresponding moods or emotional needs.

There is also an *intellectual* root : the speculative and theorizing preoccupation of certain minds*, creating various and elaborate philosophical systems in which these and other conceptual opposites are played off against each other with an ingenuity that provides great satisfaction to those engaged in these thought-constructions.

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* They correspond to the *diṭṭhi-carita,* the theorizing type of character, in Buddhist Psychology.

From these brief remarks, one will be able to appreciate the strength and variety of the forces which induce man to think, feel and speak in the way of these opposites, the belief in either absolute existence or absolute non-existence. It was, therefore, with good reason that the Buddha said, in our introductory passage, that men *usually* lean upon that duality. Hence we need not be surprised that even Nibbāna, the Buddhist's goal of deliverance, has been wrongly interpreted in the sense of either of these extremes : existence or non-existence. But these rigid conceptual terms cannot do justice to the dynamic nature of actuality, and still less to Nibbāna which has been declared to be supramundane (*lokuttara*) and beyond conceptional thinking (*atakkāvacara*).

In the early days, when knowledge of Buddhist teachings had just reached the West, most of the writers and scholars took Nibbāna as *non-existence*, pure and simple, with a few exceptions like Schopenhauer and Max Mueller. Consequently, Western writers all too lightly condemned Buddhism as a nihilistic doctrine, teaching annihilation as its highest goal, which these writers described as philosophically absurd and ethically reprehensible. Similar statements can still be read nowadays in prejudiced non-Buddhist literature. The pendular reaction to that view was the conception of Nibbāna as *existence*, in the sense of Pure Being, Pure Being, Pure Consciousness, Pure Self, or any other metaphysical concept, seeing it in the light of religious and metaphysical notions familiar in the West and in the East alike.

But even Buddhist thought could not always keep clear of a lop-sided interpretation of Nibbāna. This happened even in early times : the sect of the Sautrantikas had a rather negativistic view of Nibbāna, while the Mahayanistic

conceptions of Buddhafields (*Buddha-ksetra*), Primordial (*Ādi-*) Buddha, Tathāgatagarbha, etc , favoured a positive-metaphysical interpretation.

It is therefore not surprising that both these extremes are also advocated by modern Buddhist authors. In Buddhist countries of the East, however, there is now, as far as known to the writer, not a single Buddhist school or sect that favours a nihilistic interpretation of Nibbāna. Contrary to erroneous opinions, voiced mainly by uninformed or prejudiced Western authors, Theravāda, *i.e.* the tradition prevalent in Burma, Ceylon, Thailand, etc., is definitely averse to a view that regards Nibbāna as mere extinction. The first main section of this essay will substantiate this statement.

For reasons mentioned earlier, it is not easy, indeed, always to steer clear of those two opposite views of existence and non-existence, and to keep closely to the Middle Path shown by the Buddha, *i.e.* the teaching of Dependent Origination and Dependent Cessation. Until that way of thinking, *i.e.* in terms of conditionality, has been fully absorbed in the texture of one's mind, constant watchfulness will be required against the mind slipping unawares into either of the two extreme views of eternalism and annihilationism, or coming too close to them. When discussing these questions, there is the danger of being carried away by one's own arguments and countering one extreme by its opposite. Therefore, in the treatment of that problem, great caution and self-criticism is required lest one may lose sight of the Middle Path.

It is therefore the primary purpose of this treatise to offer material for a clear demarcation of the Buddha's doctrine of Nibbāna from both misinterpretations of it. It is not the intention of these pages to encourage any speculations on the nature of Nibbāna, which are bound to be futile and may even prove to be detrimental to the endeavours for an actual attainment of it. According to an elucidation of the four Noble Truths, as found in the texts, Nibbāna, the third Truth, is to be realized (*sacchikātabbaṃ*), not to be understood (as the first Truth), nor to be developed (as the fourth Truth). It must also be emphasised here that it will be improper to use the material presented here, in a one-sided manner as an argument in favour of either of the extremes against the other one. Each of the two main sections of this treatise requires the other for its qualification and completion. It is hoped that the material from canonical and commentarial sources collected in these pages, will at least reduce the points of conflict between the opposing interpretations, by clarifying the position of Theravāda.

I. The nihilistic-negative extreme

§ 1

We shall first consider the basic work of post-canonical Theravāda literature, "The Path of Purification" (*Visuddhimagga*), compiled in the 5th Century A. C. by the great commentator, Bhadantacariya Buddhaghosa. This monumental work furnishes a comprehensive and systematic exposition of the principal Buddhist doctrines, derived from the Pāli Canon and ancient commentarial literature which partly incorporates material that may well go back to the earliest times of the teaching.

In that work, in the chapter (XVI) on the Faculties and Truths, in the section dealing with the 3rd Noble Truth, we find a lengthy disquisition on Nibbāna. It is striking that the polemical part of it is exclusively directed against what we have called the "nihilistic-negative extreme" in the interpretation of Nibbāna. We cannot be sure about the reason for that limitation, since there is no explicit statement on it. It is, however, possible that the Venerable Buddhaghosa (or perhaps already the traditional material he used) was keen that the Theravāda teachings on that subject should be well distinguished from those of a prominent contemporary sect, the Sautrantikas, which, in other respects, was close to the general standpoint of Theravāda. It belonged to that group of schools which we suggest should be called *Sāvakayāna* (following the *early* Mahayanist nomenclature), instead of the derogatory Hinayāna. The Theravādins obviously did not want to be included in the accusation of nihilism, raised by the Mahayanists against the Sautrantikas. This might have been the external reason for the Visuddhi-magga's emphasis on the rejection of the nihilistic conception of Nibbāna. As to the positive-metaphysical view, the Venerable Buddhaghosa thought it, perhaps, sufficiently covered by the numerous passages in the Visuddhi-magga dealing with the rejection of the eternity-view and of a transcendental Self. However that may be, also nowadays Buddhism, and Theravāda in particular. is quite often wrongly accused of nihilism. It is therefore apposite to reproduce here extracts from the respective arguments found in the Visuddhi-magga, followed

(in § 2) by additions from the commentary to that work.* Many of the passages from the Suttanta (the Discourses of the Buddha) which are relevant to a rejection of nihilism, are quoted in both these extracts, making it unnecessary to deal with them separately.

In the aforementioned chapter of the Visuddhi-magga, the argument proper is preceded by a definition of Nibbāna, by way of three categories usually employed in commentarial literature for the purpose of definition.

"Nibbāna has peace as its characteristic. Its function is not to die; or its function is to comfort. It is manifested as the signless [*i.e.* without the "signs", or marks, of greed, hatred and delusion]; or it is manifested as non-diversification."

[The first assertion about Nibbāna as non-existence, which follows now, is not a view about the *nature* of Nibbāna, but a simple denial of it, on account of the alleged illogical nature of the conception itself:]

"(Question 1.) [Is it not true that] Nibbāna is non-existent because it is unapprehensible like the hare's horn ?

"(Answer.) That is not so, because it is apprehensible by the (right) means. For it is apprehensible by some, (namely the Noble Ones) by the right means, in other words, by the

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* The rendering in the extracts from both works has mainly been taken, with a few alterations, from the excellent new translation of the VisM, by Bhikkhu Ñāṇamoli ("The Path of Purification"; XLIX, 886pp; publ. by R. Semage, 1956; available at Lake House Bookshop, Colombo, Ceylon). Explanatory additions by the writer of this essay are in [square brackets]: while those by Bhikkhu Ñāṇamoli are in (curved brackets).

way that is appropriate to it (the way of virtue, concentration, and understanding) .....Therefore it should not be said that it is non-existent because unapprehensible ; for it should not be said that what the foolish ordinary man does not apprehend is unapprehensible. "

[And for those who are followers of the Dhamma, it is added :]

"Again it should not be said that Nibbāna does not exist. Why not ? Because it then follows that the way would be futile. For if Nibbāna were non-existent, then it would follow that the right way, which includes the three Aggregates beginning with Virtue, and is headed by right understanding, would be futile. And it is not futile because it reaches Nibbāna.

" (Q.2) But futility of the way does not follow because what is reached is absence [which has been aspired for] (that is, absence of the five aggregates, consequent upon the cutting off of the defilements) ?

" (A.) That is not so. Because, though there is [always] absence of past and future (aggregates) , there is nevertheless no reaching of Nibbāna (simply because of that).

"(Q.3) Then is the absence of present (aggregates) as well Nibbāna ?.....

" (A.) That is not so. Because their absence is an impossibility (being self-contradictory), since their absence means that they are *not* present. (Besides if Nibbāna were absence of present aggregates too), that would entail the fault of excluding the arising of the Nibhāna element with result

of past clinging left [*sopādisesanibbāna* ; *i.e.* Nibbāna during lifetime], at the path moment which has present aggregates as its support.

" (Q.4.) Then will there be no fault if it is the non-presence of defilements (that is Nibbāna) ?

" (A). That is not so. Because it would then follow that the noble path was meaningless. For if it were so, then, since defilements (can be) non-existent also before the moment of the noble path [of arahantship ; *e.g.*, temporarily, in every profitable (kusala) state of mind], it follows that the noble path would be meaningless.....

" (Q.5) But is not Nibbāna destruction *(khaya)*, because of the passage beginning "That, friend, which is the destruction of greed ..... (of hate ... of delusion ... is Nibbana)' (S.IV,251) ?

" (A.) That is not so, because it would follow that arahantship, also, was mere destruction. For that, too, is described in the (same) way beginning 'That, friend, which is the destruction of greed ... (of hate ... of delusion ... ... is arahantship)' (S. IV. 252)[1]

"And what is more, the fallacy then follows that Nibbāna would be temporary, etc. ; for if it were so, it would follow that Nibbāna would be temporary [being limited to the moment of the destruction of greed, etc.], formed [conditioned *(saṅkhata)*; because the destruction of greed, etc., is a conditioned phenomenon, but not Nibbāna].....

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1 "But," says the commentary, "Arahantship is certainly not mere destruction, since it consists in the four mental aggregate having the highest fruition (of arahantship) as their foremost."

" ... Because [Nibbāna] serves figuratively speaking as decisive-support (*upanissaya*) for the kind of destruction called cessation consisting in non-arising' (*anuppattinirodha*), that (Nibbāna) is called 'destruction' (*khaya*) as a metaphor for it.

.....

"(Q.7.) Why is Nibbāna not described in its own nature [but only by circumlocutions and negations]?

"(A) Because of its extreme subtlety. And its extreme subtlety is established because it inclined the Blessed One to inaction (that is, to not teaching the Dhamma ; see M.I. 186) and because a Noble One's eye is needed to see it (M.I, 510). It is not shared by all because it can only be reached by one who is possessed of the path. And it is uncreated because it has no first beginning.

"(Q.8.) Since it *is*, when the path is, then it is not uncreated ?

"(A.) That is not so, because it is not arousable by the path ; it is only reachable, not arousable, by the path ; that is why it is uncreated. It is because it is uncreated that it is free from ageing and death. It is because of the absence of its creation and of its ageing and death it is permanent. ...

" . . The Buddhas' goal is one and has no plurality. But this (single goal, Nibbāna,) is firstly called 'with result of past clinging left' (*sa-upādisesa*) since it is made known together with the (aggregates resulting from past) clinging still remaining (during the Arahant's life), being thus made known in terms of the stilling of defilement and the remaining (result of past) clinging that are present in one who has reached it by means of development. But (secondly, it is called 'without result of past clinging left' (*anupādisesa*) since after the last consciousness of the Arahant, who has abandoned arousing (future aggregates) and so prevented kamma

from giving result in a future (existence), there is no further arising of aggregates of existence, and those already arisen have disappeared. So the (result of past) clinging that remained is non-existent , and it is in terms of this non-existence, in the sense that 'there is no (result of past) clinging here' that that (same goal) is called 'without result of past clinging left' (see Itivuttaka 38).

"Because it can be arrived at by distinction of knowledge that succeeds through untiring perseverance[1], and because it is the word of the Omniscient One[2], Nibbāna is not non-existent as regards its nature in the ultimate sense (*paramatthena nāvijjamānaṁ sabhāvato nibbānaṁ*); for this is said : 'Bhikkhus, there is an unborn, an unbecome, an unmade, an unformed' (It. 37 ; Ud.80)."

§ 2.

Taking up the last quotation, the Commentary to the Visuddhi-magga (Paramattha-mañjusā) [3], says :

⁂ "By these words the Master proclaimed the actual existence of Nibbāna in the ultimate sense. But he did not proclaim it as a mere injunction of his [*i.e.* as a creedal dogma], saying: 'I am the Lord and Master of the Dhamma'; but, in his compassion for those to whom intellectual understanding is the highest that is attainable; (*padaparama*), he also stated it as a reasoned conclusion (*yuttito*), in the continuation of the passage quoted above (Ud.80): "If, bhikkhus, there

1 Comy.: "This is to show that, for Arahants, Nibbāna is established by their own experience (*paccakkhasiddhatam*)."

2. Comy.: "For others it is established by inference [based on the words of the Master; *anumāna-siddhatam*]."

3. The paragraphs beginning with ⁂ are translated by the author of this essay; those without, by Bhikkhu Nānamoli (taken from the notes to his translation of the Visuddhi-magga).

were not the unborn, etc., an escape from what is born, etc., could not be perceived (*na paññāyetha*). But because, bhikkhus, there is an unborn, etc., an escape from what is born, etc., can be perceived." This is the meaning: if the Unformed Element (*asaṅkhata-dhātu*=Nibbāna), having the nature of being unborn, etc., did not exist, no escape from the formed (or conditioned ; *saṅkhata*), *i.e.* the five aggregates, could be perceived in this world ; their final coming-to-rest (*i.e.* cessation) could not be perceived (*na paññāyeyya*), could not be found (or apprehended; *na upalabheyya*), would not be possible (*na sambhaveyya*). But if Right Understanding and the other path factors, each performing its own function, take Nibbāna as object, then they will completely destroy the defilements. Therefore one can perceive here a getting-away, an escape from the suffering of existence in its entirety.

"Now in the ultimate sense the existingness of the Nibbāna-element has been demonstrated by the Fully Enlightened One, compassionate for the whole world, by many Sutta passages such as "Dhammas without condition," "Unformed dhammas" (see Dhammasaṅgaṇī), "Bhikkhus, there is that sphere (*āyatana*) where neither earth. . . " (Ud. 80), "This state is very hard to see, that is to say, the stilling of all formations, the relinquishing of all substance of becoming" (D.II, 36; M.I, 167), "Bhikkhus, I shall teach you the unformed and the way leading to the unformed" (S.IV, 362), and so on, and in this Sutta "Bhikkhus, there is an unborn .." (It. 37;Ud. 80).....

"..... the words "Bhikkhus, there is an unborn, an unmade, an unformed" and so on, which demonstrate the existingness of Nibbāna in the ultimate sense, are not misleading [or: have not an ambiguous meaning; *aviparītattha*] because

they are spoken by the Omniscient One, like the words "All formations are impermanent, all formations are painful, all *dhammas* (states) are not-self" (Dh. 277-9; A.I,286; etc.).

❖ "If Nibbāna were mere non-existence (or absence; *abhavamattaṁ eva*), it could not be described by terms as "profound [deep, hard to see, hard to comprehend, peaceful, lofty, inaccessible to ratiocination, subtle, to be known by the wise]" etc.; or as 'the unformed, [the cankerless, the true, the other shore],' etc. [1]; or as 'kammically neutral, (without condition, unincluded [within the three realms of existence],' etc." [2],

§ 3.

The references to Sutta-texts, quoted in the extracts from the Visuddhi-magga and its commentary, make it quite clear that the Buddha declared Nibbāna to be an attainable entity (see § 1, Q.1; §8) and did not conceive it as the mere fact of extinction or cessation (see § 1, Q. 5). All negatively formulated statements on Nibbāna should be understood in the light of the Sutta passages quoted here, and do not admit an interpretation contradictory to these texts. Any forced or far-fetched interpretation of them will be contrary to the whole straightforward way of the Buddha's exposition.

If we have spoken above of Nibbāna as an "entity", it should be taken just as a word-label meant to exclude "non-

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1. These are some of the altogether 33 designations of Nibbāna, in Samyutta Nikāya 43, 12-44.
2. This refers to Abhidhammic classifications in which Nibbāna is included, occurring, for instance, in the Dhammasangani.

existence". It is used in the same restricted sense of a linguistic convention in the emphatic words in the Udāna: "There *is* an unborn ... ", "There *is* that sphere where neither earth...". It is not meant to convey the meaning of "existence" in the strict sense, which should be kept limited to "the five aggregates or any of them". Nibbāna is indescribable in the strictest sense (*avacanīya*, *avyākata*).

Our extracts from such an authoritative work as the Visuddhi-magga will have shown how emphatically the Theravāda tradition has rejected a nihilistic conception of its highest ideal, Nibbāna. This fact may perhaps help to remove one of the points of controversy among modern writers and Buddhist schools: the prejudice that Theravāda, or even the Pāli Canon, advocates 'annihilation' as its highest goal.

There is, however, another principal point of difference in the interpretation of Buddhism, and of the Pāli Canon in particular which is likewise closely connected with the conception of Nibbāna. It is the question of the range of validity, or application, of the Anattā doctrine, *i. e.* the doctrine of impersonality. It applies not only to the world of conditioned phenomena, but also to Nibbāna. The denial of its application to the latter falls under the heading of the "positive-metaphysical extreme" which will be treated in the following section.

II. The positive-metaphysical extreme

§ 4.

In India, a country so deeply religious and philosophically so creative, the far greater danger to the preservation of the Dhamma's character as a "Middle Way", consisted in

identifying, or connecting, the concept of Nibbāna with any of the numerous theistic, pantheistic or other speculative ideas of a positive-metaphysical type and, chiefly, with various conceptions of an abiding self. According to the penetrative analysis in the Brahmajāla Sutta (Dīgha Nik.1), all these various notions of a self (and this applies also to other metaphysical or theological statements) arise from either of two sources : (1) from a limited and misinterpreted meditative experience (where we may also include supposed revelations, prophetic inspirations, etc.), (2) from bare reasoning (speculative philosophy. and theology), But as the driving force behind all these metaphysical and theological productions of, the human mind looms the powerful urge in man to preserve, in some way or other, his belief in an abiding individuality, or in any mental projection of that urge which he can invest, by proxy, with all his longings for permanency, security, eternal happiness, etc. It is therefore not surprising that, yielding to that powerful. instinctive urge for "self"-preservation, and under the influence of long-cherished and widely held views, there are also nowadays advocates of the positive-metaphysical interpretation of Nibbāna and Anattā, who sincerely believe themselves to be true Buddhists; and among them are many who have. a genuine devotion towards the Buddha and a fair appreciation of other aspects of his teachings. With these views we shall now be concerned.

In the spirit of the Middle Way, the following refutation of the positive-metaphysical extreme is also meant to guard against any metaphysical conclusions which may be wrongly derived from our rejection of nihilism, in the first section of this essay. In the reverse, that first section may serve to counter an excessive "defence-reaction" against the metaphysical views to be treated now.

The positive-metaphysical extreme in the interpretation of Nibbāna consists in the identification, or metaphysical association, of a refined or purified self (*attā*) with what, in the context of the respective view, is held to be Nibbāna. Two main types of the metaphysical view can be distinguished which are already implied in the preceding sentence.

(1) The assumption of a universal and unitary (non-dual and non-pluralistic) principle with which a purified self, *i.e.* one thought to be liberated from the aggregates *(khandhā)*, either merges, or is assumed to be basically one. These views might differ in details, according to their being influenced either by Theosophy, Vedānta or Mahāyāna (the latter, with varying degrees of justification). [1]

(2) The assumption that the transcendental "selves" of the Arahants, freed from the aggregates, enter Nibbāna which is regarded as their "eternal home" and as "the only state

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1. The *theosophical* variant is, *e.g.*, represented by neo-buddhistic groups in Britain and elsewhere which otherwise have done good work in introducing Westerners to Buddhism or to their conception of it.— The *vedantic* influence is conspicuous, *e.g.*, in utterances of well-meaning Indians, among them men of eminence, maintaining the basic identity or similarity, of the vedantic and buddhistic position concerning Ātman. This is, by the way, quite in contrast to the opinion on that subject, expressed by the great classical exponents of Vedanta. See *Vedanta and Buddhism*, By H. v. Glasenapp ("The Wheel" Publ. No,2),—*Mahāyānistic* influence may be noticeable in some representatives of the former two variants. But also in Mahāyāna literature itself, the positive-metaphysical extreme is met with, in varying degrees : ranging from the Madhyamika scriptures where it is comparatively negligible, up to the Yogavacara school where Asaṅga uses even the terms *mahātma* and *paramātma* in an approving sense (see *Mahāyāna-sūtrālaṅkāra-śāstra* and Asaṅga's own commentary).

adequate to them". Nibbāna itself is admitted to be not-self (*anattā*), while the Holy Ones (Arahants) are supposed to retain "in Nibbāna" some kind of individuality, in a way unexplained and unexplainable. This view is, to our knowledge, advocatad in such a way only by the German author Dr. Georg Grimm and his followers.

§ 5.

(*a*) Common to both views is the assumption of an eternal self supposed to exist beyond the five aggregates (*khandhā*) that make up personality and existence in its entirety. The supposition that the Buddha should have taught anything like that, is clearly and sufficiently refuted alone by the following saying :

"Any ascetics or brāhmans who conceive manifold (things or ideas) as the self, all of them conceive the five aggregates (as the self) or any one of them."

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihitaṁ attānaṁ samanupassamānā samanupassanti, sabbe te pañcupādānakkhandhe samanupassanti etesaṁ vā aññataraṁ (Samyutta-Nikāya 22, 47).

This textual passage also excludes any misinterpretation of the standard formulation of the Anattā doctrine : "This does not belong to me, this I am not, this is not my self". Some writers believe that this statement permits the conclusion that the Buddha supposed a self to exist outside, or beyond, the five aggregates to which the above formula usually refers. This wrong deduction is finally disposed of by the words of the Buddha quoted above, which clearly say that all the manifold conceptions of a self can have reference only to the five aggregates or to any one, or several, of them. How

else could any idea of a self or a personality be formed, if not from the material of the five aggregates and from a misconception of them ? On what else could notions about a self be based alternatively ? This fact about the only possible way how ideas of a self can be formed was expressed by the Buddha Himself, in the continuation of the text quoted above :

"There is. bhikkhus, an uninstructed worldling . . He regards corporeality as self, or the self as possessing corporeality, or the corporeality as being within the self, or the self within corporeality [similarly with the four mental aggregates]. [1] In this way he arrives at that very conception 'I am' (*iti ayañ-c'eva samanupassanā asmī'ti c'assa adhigataṁ hoti*)" (Saṁy. 22, 47).

Further it was said : "If there are corporeality, feeling, perception, formations and consciousness, on account of them and dependent on them arises the belief in individuality . . and speculations about a self". (Saṁy. 22, 154. 155).

(b) If the words "I", "ego", "personality", "self", etc., should have a meaning at all. any form of an ego-conception, even the most abstract and diluted one, must necessarily be connected with the idea of particularity or separateness, i.e. with a differentiation from what is regarded as *not* "ego". But from what could that particularity or differentiation be derived if not from the only available data of experience, i.e. the physical and mental phenomena which have been comprised by the Buddha under the classification of the five aggregates ?

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1. These are the twenty kinds of individuality-belief (*vīsati sakkāyadiṭṭhi*).

In the Discourse called "The Simile of the Serpent" (Majjh.22), it is said: "If , bhikkhus, there is a self, will there also be something belonging to a self ?" — "Certainly, Lord". — "If there is something belonging to a self, will there also be (the view) 'My self' ?"—"Certainly, Lord".— "But since, bhikkhus, a self and anything belonging to a self cannot truly and really be found, is it not a perfectly foolish doctrine to hold the point of view 'This is the world. This is the self. Impermanent, abiding, eternal and immutable shall I be after death, in eternal identity shall I persist' ? "— "What else should it be, O Lord, than a perfectly foolish doctrine."

The first sentence of that text expresses, in a manner as simple as emphatic, the fact pointed out before: that the assumption of a self requires also something 'belonging to a self' (*attaniya*), *i.e.* properties by which that self receives its distinguishing characteristics. To speak of a self devoid of such differentiating attributes, having therefore nothing to characterize it and to give meaningful contents to the word, will be entirely senseless and in contradiction to the accepted usage of these terms "self", "ego", etc. But this very thing is done by those who advocate the first of the two main-types of the "positive-metaphysical extreme": that is, the assumption of a "great, universal self, or over-self" (*mahātman*) supposed to merge, or be basically identical with, a universal and undifferentiated (*nirguṇa*) metaphysical principle which is sometimes equated with Nibbāna. Those who hold these views are sometimes found to make the bold claim that the Buddha wanted to deny only a "separate self" and that, in none of His utterances, He rejected the existence of a "transcendental self". What has been said before in this section, may serve as an answer to these beliefs.

Those views, however, which we have assigned to the second category, insist on the separate existence of liberated, transcendental "selves" within the Nibbāna-element. They leave quite a number of issues unexplained: how they arrive at any idea of separateness without reference to the world of experience; in what that "separateness" actually consists and how it can be said to persist in the Nibbāna-element, which, by definition, is undifferentiated (*nippapañca*), that is, the very reverse of separateness.

Both varieties of individuality-belief wish to combine various conceptions of self with the Buddhist teaching of Nibbāna. They are, at the very outset, refuted by the philosophically very significant statement in the Discourse on the "Simile of the Serpent", implying that I and Mine, owner and property, substance and attribute, subject and predication are inseparable correlative terms, which, however, lack reality in the ultimate sense.

§ 6

The two main-types of a positive-metaphysical interpretation of Nibbāna can be easily included in a considerable number of false views, mentioned, classified and rejected by the Buddha. A selection of applicable classifications will be presented in what follows. This material, additional to the fundamental remarks in the preceding section, will furnish an abundance of documentation for the fact that not a single eternalistic conception of self and Nibbāna, of any conceivable variety, is reconcilable with the teachings of the Buddha as found in their oldest available presentation, in the Pāli Canon.

(*a*) In the Saṁyutta Nikāya (22,86; 44,2) we read: "Do you think, Anurādha, that the Perfect One is apart from

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corporeality (*aññatra rūpā*) . . . apart from consciousness?" [1] — "Certainly not, O Lord." — "Do you think that the Perfect One is someone without corporeality (*arūpī*) . . . . someone (*tathāgata*) without consciousness?" [2] — "Certainly not, O Lord." — "Since the Perfect One, Anurādha, cannot, truly and really, be found by you even during lifetime, is it befitting to declare: 'He who is the Perfect One, the highest being . . . that Perfect One can be made known outside of these four possibilities: The Perfect One exists after death . . does not exist . . exists in some way and in another way not . . neither can be said to exist nor not to exist." — "Certainly not, O Lord."

This text applies to both main-types which assume a self beyond the aggregates. It deserves to be mentioned here that the Commentary paraphrases the words "the Perfect One" (*tathāgato*) by "living being" (*satto*). That is probably meant to convey that the statements in the text are valid not only for the conventional term "the Perfect One", but that they hold true also for any other terms designating an individuality.

(*b*) Since the concept of a self is necessarily linked with that of an ownership of qualities and possessions (see § 5 b), both main-types come under the following headings of the 20 kinds of individuality-belief (*sakkāyadiṭṭhi*; see § 5 a):

"He regards the self as possessing corporeality . . as possessing feeling . . perception . . . formations . . consciousness.

This applies, in particular, to the second main-type advocated by Dr. Georg Grimm who expressly speaks of the

1. *i.e.* outside the aggregates taken singly.
2. *i.e.* outside the aggregates as a whole.

five aggregates as "attributions" ("Beilegungen") of the self. It does not make here any difference that these "attributions" are regarded by Grimm as "incommensurate" to the self and as capable of being discarded. What matters, here, is the fact that such a relationship between the self and the aggregates is assumed, and this justifies the inclusion of that view in the aforementioned type of individuality-belief.

(*c*) From the "Discourse on the Root Cause" (*Mūla-pariyāya Sutta*; Majjh. 1), the following categories apply to both types: "He thinks (himself) different from (or: beyond) the four material elements, the heavenly worlds, the un-corporeal spheres; from anything seen, heard, (differently) sensed and cognized; from the whole (universe; ***sabbato*** ; to the second type is applicable: "He thinks (himself) in Nibbāna (*nibbānasmiṁ*) or as different from Nibbāna (***nibbā-nato maññati***; that is, he believes that the liberated self supposed to enter the Nibbāna element, is different from it)."

(*d*) In the Sutta "All Cankers" (*Sabb'āsava Sutta*; Majjh. 2), the following instances of unwise and superficial thinking (***ayoniso manasikāra***) are mentioned and rejected:

Six theories about the self, from which the following are applicable here: "I have a self", "By the self I know the self" *.

Sixteen kinds of doubt about the existence and nature of the self, with reference to the past, present and future, *e. g.*: "Am I or am I not?", "What am I?", "Shall I be or not?", "What shall be?"

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* Pāli: *attanā'va attānam sañjanāmi.* This refers to vedantic conceptions. Quite similar formulations are found already in the Saṁhita, the pre-Buddhist Upanisads, later in the Bhagavadgīta.

Hereby any type of speculation about an alleged self is rejected.

(*e*) In the *Brahmajāla Sutta* (Dīgh. 1), the theories about a self are specified as to their details. Those, however, who advocate the two main-types of the positive-metaphysical extreme, with which we are here concerned, generally avoid or reject detailed statements on the nature of Nibbāna and the self. But if, by them, an eternal and transcendental self is assumed, it must be thought as being of a passive nature (Pāli *vañjho*, barren, unproductive) and motionless, *i. e.* immutable. For, any creative or other relationship to the world would involve an abandonment of the transcendental state assumed. Therefore both main-types fall under the eternalist view, characterized in the Brahmajāla Sutta as follows: "Eternal are self and world; barren (*vañjho*), motionless like a mountain peak, steadfast like a pillar."

(*f*) The rejection of any belief in a self (as abiding or temporarily identical) and of the extremes of existence and not-existence cannot be better concluded then by quoting the continuation of the saying that forms the motto of this treatise:

"For him, Kaccāna, who considers, according to reality and with true wisdom, the origination of (and in) the world, there is not what in the world (is called) 'non-existence' (*natthitā*). For him, Kaccāna, who considers, according to reality and with true wisdom, the cessation of (and in) the world, there is not what in the world (is called) 'existence' (*atthitā*). This world, in general, Kaccāna, is fettered by propensities, clingings and biases. But he (the man of right understanding. *sammā-diṭṭhi*). concerning these propensities, clingings, fixed mental attitudes, biases and deep-rooted inclinations, he does not come near, does not cling, does not

have the mental attitude 'I have a self' (*n'adhiṭṭhāti attā me'ti*). He has no doubt or uncertainty that it is suffering, indeed, that arises, and suffering that ceases. Herein his knowledge does not rely on others. In so far, Kaccāna, is one a man of right understanding". (Saṁy. 12, 15).

III. *Transcending the extremes*

If we examine the utterances on Nibbāna, in the Pāli Canon, we find that it is described (or better: paraphrased) in positive and negative terms. Statements of a positive nature are, *e. g.*, designations like "the profound, the true, the pure, the permanent, the marvellous," etc. (Saṁy. 43; see § 2); further, texts such as those quoted above (§ 2); "There is that sphere . . ", "There is an unborn . . ", etc. Statements in the form of negative terms are, *e. g* , definitions of Nibbāna as "the destruction of greed, hatred and delusion", as cessation of existence" (*bhavanirodha;* Saṁy. 12, 68). If the Buddhist doctrine of Nibbāna is to be understood correctly, one will have to give full weight to the significance of both types of utterance. If one were to quote only one group of them, as a vindication of one's own one-sided opinion, it would result in a lop-sided view.

To the utterances of positive character we may ascribe the following purposes: (1) to exclude the nihilistic extreme, (2) to allay the fears of those who are still without an adequate grasp of the truths of Suffering and Anattā, and consequently shrink back from the final cessation of suffering, *i. e.*, of rebirth, as if recoiling from a threatening fall into a bottomless abyss, (3) for showing Nibbāna as a goal capable of attainment and truly desirable.

The emphatic "There is" that opens the two well-known texts on Nibbāna, in the Udāna, leaves no doubt

that Nibbāna is not conceived as bare extinction or as a camouflage for an absolute Zero. But, on the other hand, as a precaution against a metaphysical misinterpretation of that solemn enunciation "*There is* . . . . (atthi)", we have that likewise emphatic rejection of the extremes of existence (*atthitā*) and non-existence (*natthitā*).

But even those utterances on Nibbāna which are phrased positively, include mostly negative terms too;

"There is that sphere where there is neither earth . . neither this world nor the next, neither coming nor going . . ".

"There is an *un*born, an *un*become . . "

"I shall teach you the Unformed . . the Profound . . , and the way to it. What now is the Unformed . . the Profound . . ? It is the destruction of greed, the destruction of hatred, the destruction of delusion ".

These texts, combining positive and negative statements, illustrate our earlier remark that both the positive and the negative utterances on Nibbāna require mutual qualification, as a precaution against sliding into an extremist position.

Negative utterances are meant to emphasize the supramundane and undepictable nature of Nibbāna that eludes any edequate description in positive terms. Our language is basically unsuited for it, since it is necessarily related to our world of experience, and its structure and terms are derived from it. Therefore the positive statements in the Suttas cannot be more than allusions or metaphors (*pariyāyadesanā*), making use of emotional values intelligible to us, and of experiences and reactions known to those who have trodden the path to the Pathless. In brief, they are evocative, and not truly descriptive; but they have nevertheless great practical value for the reasons mentioned above. Negative statements, however, are quite sound and legitimate

in themselves. They relate Nibbāna to the world of experience only by negations. The negating method of approach consists in a process of eliminating what is inapplicable to Nibbāna and incommensurate with it. It enables us to make much more definite and useful statements about the supramundane state of Nibbāna than by the use of abstract terms, the positive character of which can be only metaphorical. Negative statements are also the most appropriate and reverential way to speak of that which has been called the Marvellous (*acchariya*) and the Extraordinary (*abbhuta*).

Negative ways of expressions have also another important advantage. Statements like those defining Nibbāna as "the destruction of greed, hatred and delusion", at the same time, indicate the direction to be taken, and the work to be done, for actually *reaching* Nibbāna. And it is this which matters most. These words on the overcoming of greed, hatred and delusion set a clear and convincing task which can be taken up here and now. Further they do not only point to a way that is practicable, and is worthwhile for its own sake, but they also speak of the lofty goal itself which likewise can be experienced here and now, and not only in an unknown Beyond. For it has been said :

"If greed, hatred and delusion have been completely destroyed, insofar is Nibbāna visible here and now, not delayed, inviting of inspection, and directly experiencable by the wise" (Aṅguttara Nik. III, No. 55).

That visible Nibbāna has been lauded by those who attained to it, as an unalloyed and unalienable happiness, as the highest solace, as the unspeakable relief of being freed from burden and bondage. A faint foretaste of it may be experienced in each act of joyful renunciation and in moments of serene detachment. To know oneself, if but temporarily and partially, free from the slavery of passions and the blindness of self-deception ; to be master of oneself and to live and

think in the light of knowledge, if but for a time and to a limited extent — these are truly not "mere negative facts", but are the most positive and elevating experiences for those who know more than the fleeting and deceptive happiness of the senses. "There are two kinds of happiness, O monks: the happiness of the sense-pleasures, and the happiness of renunciation. But the greater of them is the happiness of renunciation" (Aṅguttara-Nikāya, Duka-nipāta),

Thus, these seemingly negative words of the destruction of greed, hatred and delusion, will convey to the thoughtful and energetic a stirring positive message: of a way that can here be trodden, of a goal that can here be reached, of a happiness that can here be experienced.

That aspect of a lofty happiness attainable here and now, should, however, not be allowed to cover for us the fact that the attainment of Nibbāna is the end of rebirth, the cessation of becoming. This end or cessation is, however, in no way the destruction or annihilation of anything. What actually takes place is the ending of new origination owing to the stopping of its root-causes: ignorance and craving.

He who sees the Truth of Suffering deeply and thoroughly, is "no longer carried away by the unreal, and does no longer shrink back from the real". He knows, "It is suffering, indeed, that arises, it is suffering that ceases". With a mind unswerving, he strives after the deathless state, the final cessation of suffering—Nibbāna.

"The Holy Ones know it as bliss:
the personality's cessation ;
Repugnant to the worldly folk,
but not to those who clearly see.
What others count as highest bliss,
as pain regard it Holy Ones ;
What those as painful do regard
is for the Holy Ones sheer bliss."

(*Sutta-nipāta, 761/2*)

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The Practice of Lovingkindness

(Metta)

Ñāṇamoli Bhikkhu

Thathaung
27th May 1960

THE PRACTICE OF

LOVINGKINDNESS

(Mettā)

AS TAUGHT BY THE BUDDHA
IN THE PALI CANON

Compiled and Translated from the Pāli

BY

ÑĀṆAMOLI BHIKKHU

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INTRODUCTION

The word 'love' — one of the most compelling in the English language is commonly used for purposes so widely separated, so gross and so rarefied, as to render it sometimes nearly meaningless. Yet rightly understood, love is the indispensable and essential foundation no less for the growth and purification of the individual as for the construction of a peaceful, progressive and healthy society.

Now love can be considered in two principal moods: that of lovers for each other, and that of a mother for her child. In its spiritualised form, love can draw its inspiration from either the one or the other. Spiritual love idealizing the love of lovers is often conceived as a consuming flame, and then it sometimes aspires to purification through torture and the violence of martyrdom. But spiritual love that looks for guidance to the love of a mother for her child uplifts itself to the ideal of the pure fount of all safety, welfare and spiritual health (and a mother best serves her child if she guards her own health). It is this latter kind which the Buddha takes as the basis for his teaching of universal love.

Where Greek distinguishes between sensual *eros* and spiritual *agape* English makes do with only the one word 'love'. But the Pali language, like the Sanskrit, has many words covering many shades of meaning. The word chosen by the Buddha for this teaching is *mettā*, from *mitta*, a friend (or better the 'true friend in need').

Mettā in the Buddha's teaching finds its place as the first of four kinds of contemplation designed to develop a

sound pacific relationship to other living beings. The four are: *mettā*, which will be rendered here henceforward by 'lovingkindness', *karuṇā*, which is 'compassion' or 'pity', *muditā*, which is 'gladness at others' success', and *upekkhā*, which is 'onlooking equanimity'. These four are called Divine Abidings *(brahma-vihārā)*, perhaps because whoever can maintain any one of them in being for even a moment has lived for that moment as do the Highest Gods (the *Brahma Devā*).

In the Buddha's teaching these four Divine Abidings, the 'greatest of all worldly merit', if practised alone, without Insight in the true nature of existence, can lead to rebirth in the highest heavens. But all heavenly existence is without exception impermanent, and at the end of the heavenly life-span — no matter how long it may last — the being dies and is reborn according to his past actions. This is because some craving for existence (for being or even non-being) and some sort of view of existence that is not in conformity with truth still remain latent in him, to burst out again when the result of his good actions is spent. And where he will be reborn after that is unpredictable though it is certain that he will be reborn.

The Buddha's teaching of Insight is — in as few words as possible — the training in knowledge and seeing of how it is that anything, whatever it may be whether objective or subjective, comes to be, how it acquires existence only through dependence on conditions, and is impermanent because none of the conditions for its existence is permanent; and how existence, always complex and impermanent, is never safe from pain, and is in need of a self — the will-o'-the-wisp idea, the rainbow mirage, which lures it on, and which it can never find; for the comforting illusion of permanence in self-identification has constantly to be

renewed. And that teaching also shows how there is a true way out from fear of pain. In its concise form this is expressed as the Four Noble Truths: the Truth of Suffering, the Truth of Suffering's Origin (craving or need) the Truth of suffering's Cessation (through abandonment of craving), and the Truth of the Way leading to suffering's cessation. These four Truths are called the teaching peculiar to Buddha's (*Buddhānaṁ sāmukkaṁsika-desanā*) since the discovery of them is what distinguishes Buddhas.

The Way (the fourth Truth) is also called the Middle Way because it avoids the two extremes of sensual indulgence and of self-mortification. Its eight members are: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. The practice of Lovingkindness alone will give effect in some measure to all the members except the first: but it is only with Right View (without self-deception) that *nibbāna* can be reached. Right View gives insight into the real nature of existence of being and non-being, with all its mirages and deceptions, and it is only with its help that the practice of Lovingkindness is perfected, lifted out of the impermanence of even the highest heavens, and directed to the true cessation of Suffering.

That true cessation comes with the elimination of deception by wrong view and with the exhaustion of the stream of craving in its two forms of lust and hate. This Extinction of lust, hate and delusion. is called *nibbāna*.

*

The discourses that follow show (in that order) the wretchedness of all anger and hate (there is no righteous anger in the Buddha's teaching), the rewards of lovingkindness, the practice of lovingkindness as a meditation and contemplation, its result in rebirth, the seeing of all things

and all existence as impermanent, suffering, not-self, that is needed in order to have a vision in conformity with truth, without which the first stage of unshakable deliverance cannot be reached for it is with this insight into how being comes to be that it is seen why the price of birth and life, even in heaven, is death), and lastly the attainment of Arahantship, by which all lust, hate, and delusion, are overcome, lust for being and even for non-being cured, and rebirth ended for good.

But first, before coming to these discourses, some details from the meditation manual, the *Visuddhimagga* or 'Path of Purification', will not be out of place.

Mettā (lovingkindness) is defined as follows: 'Lovingkindness has the mode of friendliness for its characteristic. Its natural function is to promote friendliness. It is manifested as the disappearance of ill-will. Its footing is seeing with kindliness. When it succeeds it eliminates ill-will. When it fails it degenerates into selfish affectionate desire.'

The *Visuddhimagga* recommends going to some quiet place, where one can sit down in a comfortable position. Then, before starting the actual meditation, it is helpful to consider the dangers in hate and the benefits offered by forbearance; for it is a purpose of this meditation to displace hate by forbearance, and besides, one cannot avoid dangers one has not come to see or cultivate benefits one does not yet know. Then there are certain types of persons towards whom lovingkindness should not be developed in the first stages. The attempt, at the outset, to regard a disliked person as dear to one is fatiguing, and likewise trying to regard a dearly loved friend with neutrality, and when an enemy is recalled anger springs up. Again it should not be directed towards members of the opposite sex, to begin with, for this

may arouse lust. Right at the start, the meditation of lovingkindness should be developed towards oneself repeatedly in this way: 'May I be happy and free from suffering' or 'May I keep myself free from hostility and trouble and live happily' (though this will never produce the full absorption of contemplation). It is by cultivating the thought 'May I be happy' with oneself as example, that one begins to be interested in the welfare and happiness of other living beings, and to feel in some sense their happiness as if it were one's own: 'Just as I want happiness and fear pain, just as I want to live and not to die, so do other creatures'. So one should first become familiar with pervading oneself as example with lovingkindness. Only then should one choose someone who is liked and admired and much respected. The meditation can then be developed towards him, remembering endearing words or virtues of his, and thinking such thoughts about him as 'may he be happy.' (In this way the full absorption of contemplation, in which the word-meditation is left behind, can be attained.) When this has become familiar, one can begin to practise lovingkindness towards a dearly beloved companion, and then towards a neutral person as very dear, or towards an enemy a neutral. It is when dealing with an enemy that anger can arise, and all means must be tried in order to get rid of it. As soon as this has succeeded, one will be able to regard an enemy without resentment and with lovingkindness in the same way as one does the admired person, the dearly loved friend, and the neutral person. Then with repeated practice, *jhāna* absorption should be attained in all cases. Lovingkindness can now be effectively maintained in being towards all creatures, or to certain groups of creatures at a time, or in one direction at a time to all, or to certain groups in succession.

Lovingkindness ought to be brought to the point where there are no longer any barriers set between persons, and for this the following example is given: Suppose a man is with a dear, a neutral and a hostile person, himself being the fourth; then bandits come to him and say 'We need one of you for human sacrifice'; now if that man thinks 'Let them take this one, or that one', he has not yet broken down the barriers, and also if he thinks 'Let them take me but not these three', he has not broken down the barriers either. Why not ? Because he seeks the harm of him whom he wishes to be taken and the welfare of only the other three—; it is only when he does not see a single one among the four to be chosen in preference to the other three and directs his mind quite impartially towards himself and the other three that he has broken down the barriers.

Lovingkindness has its 'enemy within' in lust, which easily gains entry in its wake, and it must be well guarded against this. The remedy for lust is the contemplation of ugliness (in the body) as in the *Satipaṭṭhāna Sutta (Dīgha Nikāya* Sutta 22 and *Majjhima Nikāya* Sutta 10*)*. Its 'enemy without' is its opposite, ill will, which finds its opportunities in the intervals when lovingkindness is not being actively practised. (Full details will be found in Chapter IX of the *Visuddhimagga*).

*

In many discourses the Buddha lays emphasis on the need to balance contemplative concentration with understanding. The one supplies the deficiencies of the other. Concentration alone lacks direction : understanding alone is dry and tiring. In the discourses that follow the simile

of a mother's love for her child is given. Now the incomparable value of a mother's love, which sets it above all other kinds, lies in the fact that she understands her child's welfare — her love is not blind. Not love alone, nor faith alone, can ever bring a man all the way to the cessation of suffering, and that is why the Buddha, as the Supreme Physician, prescribes the development of five Faculties in balanced harmony : the faculties of faith, energy, mindfulness, concentration, and understanding.

So concentration of love in its highest form — the form that only the Buddha and no one else has given it —, seen as a means to the end, becomes absolutely purified in one who has gained personal experience of the 'supreme safety from bondage *(anuttaraṁ yogakkhemaṁ)*, which is *nibbāna*, as the ultimate welfare of beings. For he knows from his own experience that their welfare is only assured permanently when suffering has been diagnosed, its origin abandoned, its cessation realized, and the Way maintained in being. Then he has verified the four Noble Truths for himself and can properly evaluate beings' welfare.

'Bhikkhus, it is through not discovering, not penetrating to four truths that both you and I have been trudging and travelling through the roundabout of rebirths for so leng' *(Dīgha Nikāya*, Vol. II, p. 90). For the benefit of all those who have not yet done this, the way has been discovered and pointed out by the Buddha and its practicability attested by the Arahants.

The last discourse given in this collection in fact shows how this personal discovery and penetration to the Four Truths can be achieved by using lovingkindness as the vehicle.

THE PRACTICE OF LOVINGKINDNESS

The Wretchedness of Anger

1. From the Anguttara Nikāya, Sattaka-nipāta 60 (Spoken by the Buddha).

Bhikkhus, seven things gratifying and helpful to an enemy befall one who is angry, whether a woman or a man. What are the seven ?

Here, bhikkhus, an enemy wishes thus for his enemy : 'Let him be ugly'. Why is that ? No enemy relishes an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, with hair and beard trimmed, and clothed in white, yet he is ugly through his being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy : 'Let him lie in pain'. Why is that ? No enemy relishes an enemy's lying in comfort. Now when this person is angry, a prey to anger, ruled by anger, for all he may lie on a couch spread with rugs, blankets and counterpanes with a deerskin cover, a canopy and red cushions for the head and feet, yet he lies only in pain through his being a prey to anger. This is the second thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy : 'Let him have no prosperity' Why is that ? No enemy relishes an enemy's prosperity. Now when this person is angry, a prey to anger, ruled by anger, he mistakes bad for good

and he mistakes good for bad, and each being thus taken wrongly in the other's sense, these things for long conduce to his harm and suffering, through his being a prey to anger. This is the third thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or aman.

Also an enemy wishes thus for his enemy: 'Let him not be rich'. Why is that? No enemy relishes an enemy's having riches. Now when a person is angry, a prey to anger, should he have riches gained by endeavour, built up by the strength of his arm, earned by sweat, lawful and lawfully acquired, yet the king's treasury gathers (in fines) through his being a prey to anger. This is the fourth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be famous'. Why is that? No enemy relishes an enemy's having fame. Now when this person is angry, a prey to anger, ruled by anger, what fame he may have acquired by diligence he loses through his being a prey to anger. This is the fifth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no friends'. Why is that? No enemy relishes an enemy's having friends. Now when this person is angry, a prey to anger, ruled by anger, the friends he may have, his companions, relatives and kin, will keep away from him through his being a prey to anger. This is the sixth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him on the dissolution of the body, after death, reappear in a state of deprivation, in a bad destination, in perdition, even in hell'. Why is that? No enemy relishes an enemy's going to a good destination. Now when this person is angry, a prey to anger, ruled by anger, he misconducts himself in body, speech and mind, and by his misconduct in body, speech and mind, on the dissolution of the body, after death, he reappears in a state of deprivation, in a bad destination, in perdition, even in hell, through his being a prey to anger. This is the seventh thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

When anger does possess a man;
He looks ugly; he lies in pain;
What benefit he may come by
He misconstrues as a mischance;
He loses property (through fines)
Because he has been working harm
Through acts of body and of speech
By angry passion overwhelmed;
The wrath and rage that madden him
Gain him a name of ill repute;
His fellows, relatives and kin
Will seek to shun him from afar;
And anger fathers misery:
This fury does so cloud the mind
Of man that he cannot discern
This fearful inner danger.
An angry man no meaning knows,
No angry man sees an idea,
So wrapped in darkness, as if blind,
Is he whom anger dogs.

Someone a man in anger hurts;
But, when his anger is later spent
With difficulty or with ease,
He suffers as if scared by fire.
His look betrays the sulkiness
Of some dim smoky smouldering glow,
Whence may flare up an anger-blaze
That sets the world of man aflame.
He has no shame or conscience curb,
No kindly words come forth from him,
There is no island refuge for
    The man whom anger dogs.
Such acts as will ensure remorse,
Such as are far from True Ideals:
It is of these that I would tell,
    So harken to my words.
Anger makes man a parricide,
Anger makes him a matricide,
Anger can make him slay the saint
As he would kill the common man.
Nursed and reared by a mother's care,
He comes to look upon the world,
Yet the common man in anger kills
    The being who gave him life.
No being but seeks his own self's good,
None dearer to him than himself,
Yet men in anger kill themselves,
Distraught for reasons manifold:
For crazed they stab themselves with daggers,
In desperation swallow poison,
Perish hanged by ropes, or fling
Themselves over a precipice.
Yet how their life-destroying acts
Bring death unto themselves as well,

That they cannot discern, and that
Is the ruin anger breeds.
This secret place, with anger's aid,
Is where Mortality sets the snare.
To blot it out with discipline,
With vision, strength, and understanding,
To blot each fault out one by one,
The wise man should apply himself,
Training likewise in True Ideals:
'Let smouldering be far from us'.
Then rid of wrath and free from anger,
And rid of lust and free from envy,
Tamed, and with anger left behind,
Taintless, they reach nibbāna.

How to get rid of Anger

2. *From the Dhammapada, verses 3-5, and Majjhima Nikāya, Sutta 128 (Spoken by the Buddha).*

"Tis he abused me, he that beat me,
He that worsted me, that robbed me".
Hate never is allayed in men
That cherish suchlike enmity.
"Tis he abused me, he that beat me,
He that worsted me, that robbed me".
Hate surely is allayed in men
Who cherish no such enmity.
For enmity by enmity
Is never in this world allayed;
It is allayed by amity —
That is an ancient principle.

3. From the Anguttara Nikāya, Pañcaka-nipāta 161 (Spoken by the Buddha).

Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a bhikkhu when it arises in him. What are the five?

Lovingkindness can be maintained in being towards a person with whom you are annoyed: this is how annoyance with him can be removed. Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. Onlooking equanimity can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. The forgetting and ignoring of a person with whom you are annoyed can be practised; this too is how annoyance with him can be removed. Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: This good person is owner of his deeds, heir of his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad; this too is how annoyance with him can be removed. These are the five ways of removing annoyance, by which annoyance can be entirely removed in a bhikkhu when it arises in him.

Lovingkindness and its Rewards

4. From the Majjhima Nikāya, Sutta 21 (Spoken by the Buddha).

Bhikkhus, there are five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of lovingkindness or by inner hate.

Suppose a man came with a hoe and a basket, and he said 'I shall make this Great Earth to be without earth'; and he dug here and there and strewed here and there and spat here and there and relieved himself here and there, saying 'Be without earth, be without earth'; what do you think, bhikkhus, would that man make this Great Earth to be without earth?—No, venerable sir. Why is that? Because this Great Earth is deep and measureless; it cannot possibly be made to be without earth. So the man would reap weariness and disappointment.

Suppose a man came with lake or gambooge or indigo or carmine, and he said 'I shall draw pictures, I shall make pictures appear, on this empty space'; what do you think, bhikkhus, would that man draw pictures, would he make pictures appear, on that empty space? — No, venerable Sir. Why is that? Because that empty space is formless and invisible; he cannot possibly draw pictures, make pictures appear, there. So the man would reap weariness and disappointment.

So too. bhikkhus, there are these five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of lovingkindness or by inner hate. Now this is how you should train yourselves here: Our minds will remain unaffected, we shall utter no bad words, we shall abide compassionate for welfare. We shall abide with lovingkindness in our hearts extending to that person, and we shall abide with our hearts abundant, exalted, measureless in lovingkindness, without hostility or ill will, extending for its object over the all-encompassing world. That is how you should train yourselves.

Even were bandits savagely to sever you limb from limb with a two-handled saw, he who entertained hate on that account in his heart would not be one who carried out my teaching.

Bhikkhus, you should keep this instruction on the Simile of the Saw constantly in mind.

5. From the Itivuttaka, Sutta 27 (Spoken by the Buddha).

Bhikkhus, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of lovingkindness; in shining and beaming and radiance the heart-deliverance of lovingkindness far excels them.

Just as whatever light there is of stars, all is not worth one sixteenth part of the moon's light; in shining and beaming and radiance the moon's light far excels it; and just as in the last month of the Rains, in the Autumn when the heavens are clear, the sun as he climbs the heavens drives all darkness from the sky with his shining and beaming and radiance; and just as, when night is turning to dawn, the Morning Star is shining and beaming and radiating; so too, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of lovingkindness; in shining and beaming and radiance the heart-deliverance of lovingkindness far excels them.

6. From the Anguttara Nikāya, Ekādasa-nipāta 16 (Spoken by the Buddha).

Bhikkhus, when the heart-deliverance of lovingkindness is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non-human beings; the gods guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of High Divinity, to the Brahmā world.

7. *From the Saṁyutta Nikāya, Saṁyutta XX, Sutta 3 (Spoken by the Buddha).*

Bhikkhus, just as clans with many women and few men are readily ruined by robbers and bandits, so too any bhikkhu who has not maintained in being and made much of the heart-deliverance of lovingkindness is readily ruined by non-human beings. And just as clans with few women and many men are not readily ruined by robbers and bandits, so too any bhikkhu who maintains in being and makes much of the heart-deliverance of lovingkindness is not readily ruined by non-human beings. So, bhikkhus, you should train in this way: The heart-deliverance of lovingkindness will be maintained in being and made much of by us, used as our vehicle, used as our foundation, established, consolidated, and properly managed. That is how you should train.

8. *From the Aṅguttara Nikāya, Ekanipāta VI, 3-5 and XX, 2 (Spoken by the Buddha).*

Bhikkhus, if a bhikkhu repeats lovingkindness for as long as a fingersnap, he is called a bhikkhu. He is not destitute of jhana meditation, he carries out the Master's teaching, he responds to advice, and he does not eat the country's alms food in vain. So what should be said of those who make much of it?

9. From the Dīgha Nikāya Sutta 33
(Spoken by the Elder Sāriputta).

Here, friends, a bhikkhu might say: When the heart-deliverance of lovingkindness is maintained in being and made much of by me, used as my vehicle, used as my foundation, established, consolidated, and properly managed, ill will nevertheless still invades my heart and remains'. He should be told: 'Not so. Let the worthy one not say so. Let him not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not express it thus'. Friends, it is impossible, it cannot happen, that when the heart-deliverance of lovingkindness is maintained in being and made much of, used as one's vehicle used as one's foundation, established, consolidated, and properly managed, ill will can invade the heart and remain; for this, that is to say, the heart-deliverance of lovingkindness. is the escape from ill will.

Lovingkindness as a Contemplation

10. Mettā Sutta

From the Sutta-nipāta, verses 143-52 (Spoken by the Buddha).

What should be done by one skilful in good
So as to gain the State of Peace is this:

Let him be able, and upright, and straight,
Easy to speak to, gentle, and not proud,
Contented too, supported easily,
With few tasks, and living very lightly,
His faculties serene, prudent, and modest,
Unswayed by the emotions of the clans;
And let him never do the slightest thing
That other wise men might hold blamable.

(And let him think:) 'In safety and in bliss
'May creatures all be of a blissful heart.
'Whatever breathing beings there may be,
'No matter whether they are frail or firm,
'With none excepted be they long or big
'Or middle-sized, or be they short or small
'Or thick. as well as those seen or unseen,
'Or whether they are dwelling far or near,
'Existing or yet seeking to exist,
'May creatures all be of a blissful heart.
'Let no one work another one's undoing
'Or even slight him at all anywhere,
'And never let them wish each other ill
'Through provocation or resentful thought.

And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being.
And let him too with love for all the world
Maintain unbounded consciousness in being
Above below, and all round in between
Untroubled, with no enemy or foe.
And while he stands or walks or while he sits
Or while he lies down free from drowsiness,
Let him resolve upon this mindfulness.
This is Divine Abiding here, they say

But when he has no trafficking with views.
Is virtuous and has perfected seeing
And purges greed for sensual desires
He surely comes no more to any womb

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11. Methodical Practice: from the Paṭisambhidāmagga (traditionally ascribed to the Arahant Sāriputta).

The heart-deliverance of lovingkindness is practised with unspecified extension, with specified extension, and with directional extension.

That with unspecified extension is practised in five ways as follows: May all creatures be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all *breathing things*...all *beings*...all *persons*...May all *those who are embodied* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with specified extension is practised in seven ways as follows: May all *women* be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all *men*...all *Noble Ones* (who have attained the Noble Path)... all who are *not Noble Ones* ... all *deities* ... all *human beings*... May all *those in the states of deprivation* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with directional extension is practised in ten ways as follows:

May all creatures in the *eastern direction* be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all creatures in the *western direction* ... in the *northern direction* ... in the *southern direction* ... in the *eastern intermediate direction* ... in the *western intermediate direction* ...in the *northern intermediate direction*...in the *southern intermediate direction* ... in the *downward direction* ... May all those in the *upward direction* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things...
May all beings...
May all persons...
May all those who are embodied...
May all women...
May all men...
May all Noble Ones...
May all who are not Noble Ones...
May all deities...
May all human beings...

May all those in the states of deprivation in the eastern direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss ... May all those in states of deprivation in the upward direction be freed from anxiety, and may they guide themselves to bliss.

12. From the Adhidhamma Piṭaka, Appamaññavibhanga (Traditionally ascribed to the Buddha).

And how does a bhikkhu abide with his heart endued with lovingkindness extending over one direction? Just as he would feel friendliness on seeing a dearly beloved person, so he extends lovingkindness to all creatures.

As practised without insight in the Four Truths

13. From the Majjhima Nikāya, Sutta 99 (Spoken by the Buddha).

'Master Gotama, I have heard it said that the Monk Gotama teaches the path to the Retinue of the High Divinity. It would be good if Master Gotama would teach me that.'

'Then listen and attend carefully to what I shall say.'

'Even so, sir' the student Subha Todeyyaputta replied. The Blessed One said this.

'And what is the path to the Retinue of the High Divinity? Here a bhikkhu abides with his heart endued[1] with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in lovingkindness, without hostility or ill will, extending over the all-encompassing world. While this heart-deliverance of lovingkindness is maintained in being in this way, no action restricted by limited measurement is found there, none persists there. Just as a vigorous trumpeter could easily make himself heard in the four directions, so too when the heart-deliverance of lovingkindness is maintained in being in this way no action restricted by limited measurement is found there, none persists there. This is a path to the Retinue of the High Divinities.'

As practised with insight in the Four Truths

14. From the Anguttara Nikāya, Catukkanipāta 125
(Spoken by the Buddha).

Here, bhikkhus, a certain person abides with cognizance endued with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with abundant, exalted, measureless cognizance, without hostility or ill will, extending over the all-encompassing world.

He finds gratification in that, finds it desirable and looks to it for his well-being; steady and resolute thereon, he

abides much in it, and if he dies without losing it, he reappears among the gods of a High Divinity's Retinue.

Now the gods of a High Divinity's Retinue have a life-span of one aeon. An ordinary person (who has not attained the Noble Eightfold Path) stays there for his life-span; but after he has used up the whole life-span enjoyed by those gods, he leaves it all, and (according to what his past deeds may have been) he may go down even to hell, or to an animal womb, or to the Ghost Realm. But one who has given ear to the Perfect One stays there (in that heaven) for his life span, and after he has used up the whole life span enjoyed by those gods, he eventually attains complete extinction of lust, hate and delusion in that same kind of heavenly existence.

It is this that distinguishes, that differentiates, the wise hearer who is ennobled (by attainment of the Noble Path) from the unwise ordinary man, when, that is to say, there is a destination for reappearance (after death. But an Arahant has made an end of birth).

15. From Anguttara, Catukkanipāta 126 (Spoken by the Buddha).

Here, bhikkhus, a certain person abides with his heart endued with lovingkindness extending ... over the all-encompassing world.

Now whatever therein (during that state of contemplation) there exists classifiable as form, classifiable as feeling (of pleasure, pain, or neutrality), classifiable as perception, classifiable as determinative acts, or classifiable as consciousness, such ideas he sees as impermanent, as liable to suffering, as a disease, as a cancer, as a barb, as a calamity, as an affliction, as alien, as being worn away, as void, as not-self.

On the dissolution of the body, after death, he reappears (as a Non-Returner) in the Retinue of the Gods of the Pure Abodes (where there are only those who have reached the Noble Path and where Extinction of greed, hate and delusion is reached in less than seven lives without return to this world). And this kind of reappearance is not shared by ordinary men (who have not reached the Noble Eightfold Path).

The Arahant

16. From the Anguttara Nikāya, Tikanipāta 66 (Spoken by the Arahant Nandaka)

Thus I heard. On one occasion the venerable Nandaka was living at Sāvatthi in the Eastern Monastery, Migāra's "Mother's" Palace. Then Migāra's grandson, Sālha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migāra's grandson Sālha:

'Come, Sālha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought "The monk is our teacher". When you know in yourself "These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering", then you should abandon them. What do you think? Is there greed?'—'Yes, venerable sir.'—'Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise. Will that be long for his harm

and suffering?' — 'Yes, venerable sir.' — 'What do you think, is there hate?' — 'Yes, venerable sir.'—'Ill will is the meaning of that, I say. Through hate a malevolent man kills breathing things, ... 'Will that be long for his harm and suffering?' — 'Yes, venerable sir.' — 'What do you think? Is there delusion?' — 'Yes, venerable sir.' — 'Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things,...Will that be long for his harm and suffering?' — 'Yes, venerable sir.' — 'What do you think? Are these things profitable or unprofitable?' — 'Unprofitable, venerable sir.' — 'Reprehensible or blameless?' — 'Reprehensible, venerable sir.' — 'Condemned or commended by the wise?' — 'Condemned by the wise, venerable sir.' — 'Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?' — 'Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears to us in this case.' — 'Now that was the reason why I told you "Come, Sālha, do not be satisfied with hearsay,...When you know in yourself 'These things are unprofitable,...', then you should abandon them".

'Come, Sālha, do not be satisfied with hearsay...or with the thought "The monk is our teacher". When you know in yourself "These things are profitable, blameless, commended by the wise, being adopted and put into effect, they lead to welfare and happiness", then you should practise them and abide in them. What do you think? Is there non-greed?' — 'Yes, venerable sir.' — 'Uncovetousness is the meaning of that, I say. Through non-greed an uncovetous man does not kill breathing things or take what is not given or commit adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?' — 'Yes, venerable sir.' — 'What do you think? Is there non-hate?' — 'Yes, venerable sir?' — 'Non-ill-will is the mea-

ning of that, I say. Through Non-ill-will an unmalevolent man does not kill breathing things,... Will that be long for his welfare and happiness?' — 'Yes, venerable sir.' — 'What do you think? Is there non-delusion?' — 'Yes, venerable sir.' — 'True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things,...Will that be long for his welfare and happiness?' — 'Yes, venerable sir.' — 'What do you think? Are these things profitable or unprofitable?' — 'Profitable, venerable sir.' — ' Reprehensible or blameless?' — 'Blameless, venerable sir.' — 'Condemned or commended by the wise?'— 'Commended by the wise, venerable sir.' — 'Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?' — 'Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case.' — 'Now that was the reason why I told you "Come, Sālha, do not be satisfied with hearsay ... When you know in yourself 'These things are profitable,...', then you should practise them and abide in them".

Now a hearer who is ennobled (by reaching the Noble Path), who has rid himself in this way of covetousness and ill will and is undeluded, abides with his heart endued with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in lovingkindness without hostility or ill will extending over the all-encompassing world. He abides with his heart endued with compassion... gladness ... equanimity... extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this (state of Divine Abiding in me who have entered the Stream). There is what has been abandoned (which is the amount of

greed, hate and delusion exhausted by the Stream-entry Path). There is a superior goal (which is Arahantship). And there is an ultimate escape from this whole field of perception'. When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated (by reaching the Arahant Path), there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what has to be done is done, and that there is no more of this to come. He understands thus: 'Formerly there was greed, which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good, So here and now in this very life he is parched no more (by the fever of craving's thirst, his fires of greed, hate and delusion are) extinguished and cooled out, experiencing bliss, he abides (for the remainder of his last life-span) divinely pure in himself'.

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The Foundations of Mindfulness

Satipatthana Sutta

NYANASATTA THERA

The Foundations of Mindfulness

Satipatthana Sutta

Translated from the Pali

with

Introduction and Notes

by

NYANASATTA THERA

BUDDHIST PUBLICATION SOCIETY

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INTRODUCTION

The Principles and Methods of Buddhism are contained in the Four Noble Truths.*

The *Truth of Suffering* reveals that all forms of becoming, all the various elements of existence comprised in the Five Aggregates or Groups of Existence, also called the *five categories of clinging's objects (pañc'upādāna-kkhandha)* are inseparable from suffering, as long as they remain objects of grasping or clinging. All corporeality, all feelings and sensations, all perceptions, all mental formations and consciousness being impermanent are a source of suffering, are conditioned phenomena and hence not-self *(anicca, dukkha, anattā).* Ceaseless origination and dissolution best characterise the process of existence called life, for all elements of this flux of becoming continually arise from conditions created by us and then pass away, giving rise to new elements of being according to one's actions or kamma.

All suffering originates from craving, and our very existence is conditioned by craving which is threefold: the craving for sense pleasures (*kāma-taṇhā*), craving for continued and renewed existence (*bhava-taṇhā*), and craving for annihilation after death (*vibhava-taṇhā*). This is the *Truth of Suffering's Origin.*

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*An exhaustive exposition of the Four Noble Truths is found in *The Word of the Buddha* by Nyanatiloka Mahathera. See also THE WHEEL No. 17: *Three Cardinal Discourses of the Buddha*, transl. by Nanamoli Thera. Both issued by the Buddhist Publication Society, Kandy.

The attainment of perfect happiness, the breaking of the chain of rebirths and suffering through the realization of Nibbana, is possible only through the utter extirpation of that threefold craving. This is the *Truth of Suffering's Cessation.*

The methods of training for the liberation from all suffering are applied by following the Noble Eightfold Path of Right Understanding, Right Thought, Right Speech, Right Action, Right Living, Right Exertion, Right Mindfulness, and Right Concentration of Mind. The Noble Eightfold Path consists of three types of training summed up in: virtuous conduct (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). This is the *Truth of the Way that leads to the Cessation of Suffering.*

The prevalence of suffering and absence of freedom and happiness is due to man's subjection to the three roots of all unskill and evil, and all unwholesome actions (*akusala kamma*), viz. lust, hatred and delusion (*lobha, dosa, moha*).

Virtuous conduct casts out lust. The calm of true concentration and mental culture conquers hatred. Wisdom or right understanding, also called direct knowledge resulting from meditation, dispels all delusion. All these three types of training are possible only through the cultivation of constant *mindfulness* (*sati*) which forms the seventh link of the Noble Eightfold Path. Mindfulness is called a controlling faculty (*indriya*) and a spiritual power (*bala*), and is also the first of the Seven Factors of Enlightenment (*satta bojjhanga*)*. Right Mindfulness (*sammā-sati*) has to be present in every skilful or karmically wholesome thought moment (*kusala-citta*). It is the basis of all earnest endeavour (*appamāda*) for liberation, and maintains in us the sense of urgency to strive for enlightenment or Nibbana.

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*See THE WHEEL No. 1: *The Seven Factors of Enlightenment* by Piyadassi Thera (Buddhist Publication Society, Kandy).

The Discourse on ths Foundations of Mindfulness, the *Satipaṭṭhāna Sutta*, is the tenth discourse of the Middle-length Collection (Majjhima-Nikāya) of the Discourses of the Enlightened One. It is this version which is translated in the present publication. There is another version of it, in the Collection of Long Discourses (Dīgha-Nikāya No. 22), which differs only by a detailed explanation of the four Truths.

The great importance of the Discourse on Mindfulness has never been lost to the Buddhists of the Theravada tradition. In Ceylon, even when the knowledge and practice of the Dhamma was at its lowest ebb through centuries of foreign domination, the Sinhala Buddhists never forgot the Satipaṭṭhāna Sutta. Memorizing the Sutta has been an unfailing practice among the Buddhists, and even today in Ceylon there are large numbers who can recite the Sutta from memory. It is a common sight to see on Full-moon days devotees who are observing the eight precepts, engaged in community recital of the Sutta. Buddhists are intent on hearing this Discourse even in the last moments of their lives; and at the bed-side of a dying Buddhist either monks or laymen recite this venerated text.

In the private shrine room of a Buddhist home, the book of the Satipaṭṭhāna Sutta is displayed prominently as an object of reverence. Monastery libraries of palm-leaf manuscripts have the Sutta bound in highly ornamented covers.

One such book with this Discourse written in Sinhala script on palm-leaf, has found its way from Ceylon as far as the State University Library of Bucharest in Rumania. This was disclosed while collecting material for the Encyclopaedia of Buddhism, when an Esperantist correspondent gave us a list of a hundred books on Buddhism found in the Rumanian University Libraries.

MINDFULNESS OF BREATHING (*Ānāpāna-sati*)

The subjects dealt with in the Satipaṭṭhāna Sutta are corporeality, feeling, mind, and mind objects, being the universe of right Buddhist contemplation for deliverance. A very prominent place in the Discourse is occupied by the discussion on Mindfulness of Breathing (*ānāpāna-sati*). To make the present publication of greater practical value to the reader, an introductory exposition of the methods of practising that particular meditation will now be given.

Mindfulness of Breathing takes the highest place among the various subjects of Buddhist meditation. It has been recommended and praised by the Enlightened One thus: 'This concentration through mindfulness of breathing, when developed and practised much, is both peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise'. Though of such a high order, the initial stages of this meditation are well within the reach of a beginner though he be only a lay student of the Buddha-Dhamma. Both in the Discourse here translated, and in the 118th Discourse of the same Collection (the Majjhima-Nikāya), which specifically deals with that meditation, the initial instructions for the practice are clearly laid down:

"Herein, monks, a monk having gone to the forest or the root of a tree or to an empty place, sits down with his legs crossed, keeps his body erect and his mindfulness alert. Ever mindful he breathes in, mindful he breathes out. Breathing in long, he knows 'I breathe in long'; breathing out long, he knows 'I breathe out long'. Breathing in short, he knows 'I breathe in short'; breathing out short, he knows 'I breathe out short'. 'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself, 'Experiencing the whole

(breath-) body, I shall breathe out', thus he trains himself. 'Calming the activity of the body, I shall breathe in', thus he trains himself. 'Calming the activity of the body, I shall breathe out', thus he trains himself".

These are instructions given by the Enlightened One to the monks who, after their alms round, had the whole remaining day free for meditation. But what about the lay Buddhist who has a limited time to devote to this practice ? Among the places described as fit for the practice of meditation, one is available to all: *suññāgāra*, lit. 'empty house', may mean any room in the house that has no occupant at that moment, and one may in the course of the twenty-four hours of the day find a room in one's house that is empty and undisturbed. Those who work all day and feel too tired in the evening for meditation, may devote the early hours of the morning to the practice of mindfulness of breathing.

The other problem is the right posture for meditation. The full 'lotus posture' of the yogi, the *padmāsana*, as we see it in the Buddha statues, proves nowadays rather difficult to many, even to easterners. A youthful meditator, however, or even a middle-aged one, can well train himself in that posture, in stages. He may, for instance, start with sitting on a low, broad chair or bed, bending only one leg and resting the other on the floor; and so, in gradual approximation, he may finally master that posture. There are also other easier postures of sitting with legs bent, for instance the half-lotus-posture. It will be worth one's effort to train oneself in such postures; but if one finds them difficult and uncomfortable at the outset it will not be advisable to delay or disturb on that account one's start with meditation proper. One may allow a special time for sitting-practice, using it as best as one can for contemplation and reflection: but, for the time-being, the

practice of meditation aiming at higher degrees of concentration, may better be done in a posture that is comfortable. One may sit on a straight-backed chair of a height that allows the legs to rest comfortably on the floor without strain. As soon, however, as a cross-legged posture has become more comfortable one should assume it for the practice of mindfulness of breathing, since it will allow one to sit in meditation for a longer time than possible when seated on a chair.

The meditator's body and mind should be alert but not tense. A place with a dimmed light will be profitable since it will help to exclude diverting attention to visible objects.

The right place, time and posture are very important and often essential for a successful meditative effort.

Though we have been breathing throughout our life, we have done so devoid of mindfulness, and hence, when we try to follow each breath attentively, we find that the Buddhist teachers of old have been right when they compared the natural state of an uncontrolled mind to an untamed ox. Our minds have long been dissipated among visible data and other objects of the senses and of thought, and hence do not yield easily to attempts at mind control.

Suppose a cowherd wanted to tame a wild calf, he would take it away from the cow and tie it up apart with a rope to a stout post. Then the calf might dash to and fro, but being unable to get away and tired after its efforts would eventually lie down by the post. So too, when the meditator wants to tame his own mind that has long been reared on the enjoyment of sense objects, he should take it away from places where these sense objects abound, and tie the mind to the post of in-breaths and out-breaths with the rope of mindfulness. And though his mind may then dash to and fro when deprived of

its liberty to roam among the sense objects, it will ultimately settle down when mindfulness is persistent and strong.

When practising Mindfulness of Breathing, attention should be focussed at the tip of the nose or at the point of the upper lip immediately below where the current of the air can be felt. The meditator's attention should not leave this 'focussing point' from where the in-coming and out-going breaths can be easily felt and observed. The meditator may become aware of the breath's route through the body but he should not pay attention to it. At the begining of the practice, the meditator should concentrate only on the in-breaths and out-breaths, and should not fall into any reflections *about* them. It is only at a later stage that he should apply himself to the arousing of knowledge and other states connected with the concentration.

In this brief introduction, only the first steps of the beginner can be discussed. For more information the student may refer to the English translation of the *Visuddhi Magga* ("The Path of Purification", pp. 285-317) by Bhikkhu Nāṇamoli, or to *The Way of Mindfulness* by Soma Thera and to *The Heart of Buddhist Meditation* by Nyanaponika Thera.*

The lay Buddhist who undertakes this practice, will first take the Three Refugees and the Five Precepts; he will review the Reflections of the Buddha, Dhamma and Sangha,** transmit thoughts of lovingkindness (Mettā) in all directions, recollect that this meditation shall help him to reach the goal of deliverance through direct knowledge and mental calm; and only then should he start with the Mindfulness of Breathing proper, first by way of counting.

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*All three books are available at Lake House Bookshop, Colombo, Ceylon.

**See THE WHEEL No. 18: *Devotion in Buddhism*, page 18.

COUNTING

The Buddhist Teachers of old recommend that a beginner should start the practice by counting the breaths mentally. In doing so he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five breaths his thoughts have not enough room for contemplation, and by going beyond ten his thoughts take the number rather than the breaths for their objects, and any break in the series would upset the meditation.

When counting, the meditator should first count when the in-breath or the out-breath is completed, not when it begins. So taking in-breath first, he counts mentally 'one' when that in-breath is complete, then he counts 'two' when the out-breath is complete, 'three' after the next in-breath, and so on up to ten, and then again from one to ten, and so he should continue.

After some practice in counting at the completion of a breath, breathing may become faster. The breaths, however, should not be made longer or shorter intentionally. The meditator has to be just mindful of their occurrence as they come and go. Now he may try counting 'one' when he *begins* to breathe in or breathe out, counting up to five or ten, and then again from one to five or ten. If one takes both the in-breath and out-breath as 'one', it is better to count only up to five.

Counting should be employed until one can dispense with it in following the sequence of breaths successively. Counting is merely a device to assist in excluding stray thoughts. It is, as it were, a guide line or a railing for supporting mindfulness until it can do without such help. There may be those who will feel the counting more as a complication than a help, and they may well omit it, attending directly to the flow of the respiration by way of 'connecting' the successive breaths.

CONNECTING

After the counting has been discarded, the meditator should now continue his practice by way of Connecting *(anubandhana)*, that is by following mindfully the in-and out-breaths without recourse to counting, and yet, without a break in attentiveness. Here too, the breaths should not be followed beyond the nostrils where the respiratory air enters and leaves. The meditator must strive to be aware of the whole breath, in its entire duration and without missing one single phase, but his attention must not leave the place of contact, the nostrils, or that point of the upper lip where the current of air touches.

While following the in-breaths and out-breaths thus, they become fainter and fainter, and at times it is not easy to remain aware of that subtle sensation of touch caused by the respiration. Keener mindfulness is required to keep track of the breaths then. But if the meditator perseveres, one day he will feel a different sensation, a feeling of ease and happiness, and occasionally there appears before his mental eye something like a luminous star or a similar sign, which indicates that one approaches the stage of Access Concentration. Steadying the newly acquired sign, one may cultivate full mental absorption *(jhāna)* or at least the preliminary concentration as a basis for practising insight.

The practice of mindfulness of breathing is meant for both mental calm and insight *(samatha* and *vipassanā)*. Direct knowledge being the object of Buddhist meditation, the concentration gained by the meditative practice should be used for the clear understanding of reality as manifest in oneself and in the entire range of one's experience.

Though penetrative insight leading to Nibbana is the ultimate object, progress in mindfulness and concentration will also bring many benefits in our daily lives. If we have become

babituated to follow our breaths for a longer period of time and can exclude all (or almost all) intruding irrelevant thoughts, mindfulness, self-control and efficiency are sure to increase in all our activities. Just as our breathing so also other processes of body and mind, will become clearer to us, we shall come to know more of ourselves.

It has been said by the Buddha: 'Mindfulness of Breathing, developed and repeatedly practised, is of great fruit, of great advantage, for it fulfils the four Foundations of Mindfulness; the four Foundations of Mindfulness, developed and repeatedly practised, fulfil the seven Enlightenment Factors; the Seven Enlightenment Factors, developed and repeatedly practised, fulfil clear-vision and deliverance'. Clear-vision and deliverance, or direct knowledge, and the bliss of liberation, are the highest fruit of the application ot mindfulness.

THE FOUNDATIONS OF MINDFULNESS

Satipaṭṭhāna-Sutta

Thus have I heard. At one time the Blessed One was living among the Kurus, at Kammāsadamma a market town of the Kuru people. There the Blessed One addressed the bhikkhus thus: 'Monks', and they replied to him, 'Venerable Sir'. The Blessed One spoke as follows:—

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the Four Foundations of Mindfulness. What are the four?

Herein (in this teaching) a monk lives contemplating the body in the body,[1] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating feeling in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness,[2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects,[2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.

1. THE CONTEMPLATION OF THE BODY

1. Mindfulness of Breathing

And how does a monk live contemplating the body in the body?

Herein, monks, a monk having gone to the forest, to the foot of a tree or to an empty place, sits down, with his legs crossed, keeps his body erect and his mindfulness alert.[3]

Ever mindful he breathes in, and mindful he breathes out. Breathing in a long breath, he knows 'I am breathing in a long breath'; breathing out a long breath, he knows 'I am breathing out a long breath'; breathing in a short breath, he knows 'I am breathing in a short breath'; breathing out a short breath, he knows 'I am breathing out a short breath'.

'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself. 'Experiencing the whole (breath-) body, I shall breathe out', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe in', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe out', thus he trains himself.

Just as a skillful turner or turner's apprentice, making a long turn, knows 'I am making a long turn', or making a short turn, knows, 'I am making a short turn', just so the monk, breathing in a long breath, knows 'I am breathing in a long breath'; breathing out a long breath, knows 'I am breathing out a long breath'; breathing in a short breath, knows 'I am breathing in a short breath'; breathing out a short breath, knows 'I am breathing out a short breath'. 'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself'. 'Experiencing the whole (breath-) body, I shall breathe out', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe in', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe out', thus he trains himself.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body, internally and

externally.[4] He lives contemplating origination-factors[5] in the body, or he lives contemplating dissolution factors[6] in the body, or he lives contemplating origination-and-dissolution factors[7] in the body. Or his mindfulness is established with the thought: 'The body exists'[8] to the extent necessary just for knowledge and mindfulness, and he lives independent,[9] and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

2. *The Postures of the Body*

And further, monks, a monk knows when he is going 'I am going'; he knows when he is standing 'I am standing'; he knows when he is sitting 'I am sitting'; he knows when he is lying down 'I am lying down'; or just as his body is disposed so he knows it.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and-dissolution factors in the body.[10] Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

3. *Mindfulness with Clear Comprehension*

And further, monks, a monk, in going forward and back, applies clear comprehension; in looking straight on and looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and carrying the bowl, he applies clear comprehension; in

eating, drinking, chewing and savouring, he applies clear comprehension; in attending to the calls of nature, he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silence, he applies clear comprehension.

Thus he lives contemplating the body in the body...

4. *The Reflection on the Repulsiveness of the Body*

And further, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the sole up, and from the top of the head hair down, thinking thus: 'There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine'.

Just as if there were a doubled-mouthed provision bag full ot various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sound eyes, having opened that bag, were to take stock of the contents thus:—This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesamum, this is husked rice. Just so, monks. a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head hair down, thinking thus: There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow. kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine.'

Thus he lives contemplating the body in the body...

5. *The Reflection on the Material Elements*

And further, monks, a monk reflects on this very body however it be placed or disposed, by way of the material elements: 'There are in this body the element of earth, the element of water, the element of fire, the element of wind.[11]

Just as if, monks, a clever cow-butcher or his apprentice, having slaughtered a cow and divided it into portions, should be sitting at the junction of four high roads, in the same way, a monk reflects on this very body, as it is placed or disposed, by way of the material elements: There are in this body the elements of earth, water, fire and wind'.

Thus he lives contemplating the body in the body...

6. *The Nine Cemetery Contemplations*

(1) And further, monks, as if a monk sees a body dead one, two, or three days; swollen, blue and festering, thrown in the charnel ground, he then applies this perception to his own body thus: 'Verily, also my own body is of the same nature; such it will become and will not escape it'.

Thus he lives contemplating the body in the body internally, or lives contemplating the body in the body externally, or lives contemplating the body in the body internally and externally, He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and-dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also. monks, a monk lives contemplating the body in the body.

(2) And further, monks, as if a monk sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, he then applies this perception to his own body thus: 'Verily, also my own body is of the same nature; such it will become and will not escape it.

Thus he lives contemplating the body in the body...

(3) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton with some flesh and blood attached to it, held together by the tendons...

(4) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton, blood-besmeared and without flesh, held together by the tendons...

(5) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons...

(6) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to disconnected bones, scattered in all directions — here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull...

(7) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bleached bones of conch-like colour...

(8) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bones, more than a year old, lying in a heap...

(9) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bones gone rotten and become dust,

he then applies this perception to his own body thus: 'Verily, also my own body is of the same nature; such it will become and will not escape it'.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and-dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

II. THE CONTEMPLATION OF FEELING

And how, monks, does a monk live contemplating feelings in feelings?

Herein, monks, a monk when experiencing a pleasant feeling knows, 'I experience a pleasant feeling'; when experiencing a painful feeling, he knows, 'I experience a painful feeling'; when experiencing a neither-pleasant-nor-painful feeling', he knows, 'I experience a neither-pleasant-nor-painful feeliug'. When experiencing a pleasant worldly feeling, he knows, 'I experience a pleasant worldly feeling'; when experiencing a pleasant spiritual feeling, he knows, 'I experience a pleasant spiritual feeling'; when experiencing a painful wordly feeling, he knows, 'I experience a painful worldly feeling'; when experiencing a painful spiritual feeling, he knows, 'I experience a painful spiritual feeling'; when experiencing a neither-pleasant-nor-painful worldly feeling, he knows, 'I experience a neither-pleasant-nor-painful worldly feeling';

when experiencing a neither-pleasant-nor-painful spiritual feeling, he knows, 'I experience a neither-pleasant-nor-painful spiritual feeling'.

Thus he lives contemplating feelings in feelings internally, or he lives contemplating feelings in feelings externally, or he lives contemplating feelings in feelings internally and externally. He lives contemplating origination-factors in feelings, or he lives contemplating dissolution-factors in feelings, or he lives contemplating origination-and-dissolution factors in feelings.[12] Or his mindfulness is established with the thought, 'Feeling exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating feelings in feelings.

III. THE CONTEMPLATION OF CONSCIOUSNESS

And how, monks, does a monk live contemplating consciousness in consciousness?

Herein, monks, a monk knows the consciousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness as the shrunken state;[13] the distracted state of consciousness as the distracted state;[14] the developed state of consciousness as the developed state;[15] the undeveloped state of consciousness as the undeveloped state;[16] the state of consciousness with some other mental state superior to it, as the state with something mentally higher;[17] the state of consciousness with no other mental state superior to it, as the state with

nothing mentally higher;[18] the concentrated state of consciousness as the concentrated state; the unconcentrated state of consciousness as the unconcentrated state; the freed state of consciousness as the freed state;[19] and the unfreed state of conscious as the unfreed.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousnes externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination-factors in consciousness, or he lives contemplating dissolution-factors in consciousness, or he lives contemplating origination-and-dissolution-factors in consciousness.[20] Or his mindfulness is established with the thought, 'Consciousness exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating consciousness in consciousness.

IV. THE CONTEMPLATION OF MENTAL OBJECTS

1. The Five Hindrances

And how, monks, does a monk live contemplating mental objects in mental objects?

Herein, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

How, monks, does a monk live contemplating mental objects in the mental objects of the five hindrances?

Herein, monks, when *sense-desire* is present, a monk knows, 'There is sense-desire in me', or when sense-desire is not present, he knows, 'There is no sense-desire in me'. He knows how the arising of the non-arisen sense-desire comes to

be; he knows how the abandoning of the arisen sense-desire comes to be; and he knows how the non-arising in the future of the abandoned sense-desire comes to be.

When *anger* is present, he knows, 'There is anger in me', or when anger is not present, he knows, 'There is no anger in me'. He knows how the arising of the non-arisen anger comes to be; he knows how the abandoning of the arisen anger comes to be; and he knows how the non-arising in the future of the abandoned anger comes be.

When *sloth and torpor* are present, he knows, 'There are sloth and torpor in me', or when sloth and torpor are not present, he knows, 'There are no sloth and torpor in me'. He knows how the arising of the non-arisen sloth and torpor comes to be; he knows how the abandoning of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When *agitation and scruples* are present, he knows, 'There are agitation and scruples in me' or when agitation and scruples are not present, he knows, 'There are no agitation and scruples in me'. He knows how the arising of the non-arisen agitation and scruples comes to be; he know how the abandoning of the arisen agitation and scruples comes to be; and he knows how the non-arising in the future of the abandoned agitation and scruples comes to be.

When *doubt* is present, he knows, 'There is doubt in me', or when doubt is not present, he knows, 'There is no donbt in me'. He knows how the arising of the non-arisen doubt comes to be; he knows how the abandoning of the arisen doubt comes to be; and he knows how the non-arising in the future of the abandoned doubt comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[21] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

2. *The Five Aggregates of Clinging*

And further, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.[22]

How, monks, does a monk live contemplating mental objects in the mental objects of the five aggregates of clinging?

Herein, monks, a monk thinks, 'Thus is *material form;* thus is the arising of material form; and thus is the disappearance of material form. Thus is *feeling;* thus is the arising of feeling; and thus is the disappearance of feeling. Thus is *perception;* thus is the arising of perception; and thus is the disappearance of perception. Thus are *formations;* Thus is the arising of formations; and thus is the disappearance of formations. Thus is *consciousness;* thus is the arising of consciousness; and thus is the disappearance of consciousness'.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives

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contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[23] Or his mindfulness is established with the thought, 'mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.

3. *The Six Internal and the Six External Sense-Bases*

And further, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

How, monks, does a monk live contemplating mental objects in the mental objects of the six internal and the six external sense-bases?

Herein, monks, a monk knows, *the eye and visual forms*, and the fetter that arises dependent on both (the eye and forms);[24] he knows how the arising of the non-arisen fetter comes to be, he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the *ear* and *sounds*...the *nose* and *smells*...the *tongue* and *flavours*...the *body* and *tactual objects*...the *mind* and *mental objects*, and the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Thus, monk, the monks lives contemplating mental objects in mental objects internally, or he lives contemplating

mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[25] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

4. *The Seven Factors of Enlightenment*

And further, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

How, monks, does a monk live contemplating mental objects in the mental objects of the seven factors of enlightenment.

Herein, monks, when the enlightenment-factor of *mindfulness* is present, the monk knows, 'The enlightenment-factor of mindfulness is in me'; or when the enlightenment-factor of mindfulness is absent, he knows, 'The enlightenment-factor of mindfulness is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be; and how perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

When the enlightenment-factor of *the investigation of mental objects* is present, the monk knows 'The enlightenment-factor of the investigation of mental objects is in me'; when the enlightenment-factor of the investigation of mental objects

is absent, he knows, 'The enlightenment-factor of the investigation of mental objects is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of the investigation of mental objects comes to be, and how perfection in the development of the arisen enlightenment-factor of the mindfulness comes to be.

When the enlightenment-factor of *energy* is present, he knows, 'The enlightenment-factor of energy is in me'; when the enlightenment-factor of energy is absent, he knows, 'The enlightenment-factor of energy is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of energy comes to be, and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

When the enlightenment-factor of *joy* is present, he knows, 'The enlightenment-factor of joy is in me'; when the enlightenment-factor of joy is absent he knows, 'The enlightenment-factor of joy is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of joy comes to be, and how perfection in the development of the arisen enlightenment-factor of joy comes to be.

When the enlightenment-factor of *tranquillity* is present, he knows, 'The enlightenment-factor of tranquillity is in me'; when the enlightenment-factor of tranquillity is absent, he knows, 'The enlightenment-factor of tranquillity is not in me'; and he knows the arising of the non-arisen enlightenment-factor of tranquillity comes to be, and how perfection in the development of the arisen enlightenment-factor of tranquillity comes to be.

When the enlightenment-factor of *concentration* is present, he knows, 'The enlightenment-factor of concentration is in me'; when the enlightenment-factor of concentration is

absent, he knows, 'The enlightenment-factor of concentration is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of concentration comes to be, and how perfection in the development of the arisen enlightenment-factor of concentration comes to be.

When the enlightenment-factor of *equanimity* is present, he knows, 'The enlightenment-factor of equanimity is in me'; when the enlightenment-factor of equanimity is absent, he knows, 'The enlightenment-factor of equanimity is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of equanimity comes to be, and how perfection in the development of the arisen enlightenment-factor of equanimity comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[26] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

5. *The Four Noble Truths*

And further, monks, a monk lives contemplating mental objects in the mental objects of the four noble truths.

How, monks, does a monk live contemplating mental objects in the mental objects of the four noble truths?

Herein, monks, a monk knows, '*This is suffering*', according to reality; he knows, '*This is the origin of suffering*', according to reality; he knows, '*This is the cessation of suffering*', according to reality; he knows, '*This is the road leading to the cessation of suffering*', according to reality.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[27] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the four noble truths.

Verily, monks, whosoever practices these four Foundations of Mindfulness in this manner for seven years, then one of these two fruits may be expected by him: Highest Knowledge (Arahantship), here and now, or if some remainder of clinging is yet present, the state of Non-returning.[28]

O monks, let alone seven years. Should any person practise these four Foundations of Mindfulness in this manner for six years...for five years...four years...three years...two years...one year, then one of these two fruits may be expected by him: Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

O monks, let alone a year. Should any person practise these four Foundations of Mindfulness in this manner for seven months...for six months...five months...four months... three months...two months...a month...half a month, then one of these two fruits may be expected by him: Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

O monks, let alone half a month. Should any person practise these four Foundations of Mindfulness, in this manner, for a week, then one of these two fruits may be expected by him: Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

Because of this was it said: 'This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the four Foundations of Mindfulness'.

Thus spoke the Blessed One. Satisfied the monks approved of his words.

Satipaṭṭhāna Sutta, Majjhima Nikāya, Sutta No. 10

NOTES

1. The repetition of the phrases 'contemplating the body in the body', 'feelings in feelings', etc. is meant to impress upon the meditator the importance of remaining aware whether, in the sustained attention directed upon a single chosen object, one is still keeping to it, and has not strayed into the field of another Contemplation. For instance, when contemplating any bodily process, a meditator may unwittingly be side-tracked into a consideration of his *feelings* connected with that bodily process. He should then be clearly aware that he has left his original subject, and is engaged in the Contemplation of Feeling.

2. Mind, Pāli *citta*, also consciousness or viññāṇa, in this connection are the states of mind or units in the stream of mind of momentary duration. Mental objects, *dhammā*, are the mental contents or factors of consciousness making up the single states of mind.

3. Literally, 'setting up mindfulness in front'.

4. 'Internally': contemplating his own breathing; 'externally', contemplating another's breathing; 'internally and externally'; contemplating one's own and another's breathing, alternately, with uninterrupted attention. In the beginning one pays attention to one's own breathing only, and it is only in advanced stages that for the sake of practising insight, one by inference pays at times attention also to another person's process of breathing.

5. The origination-factors *(samudaya-dhammā)*, that is, the conditions of the origination of the breath-body; these are: the body in its entirety, nasal aperture and mind.

5. The conditions of the dissolution of the breath-body, are: the destruction of the body and of the nasal aperture, and the ceasing of mental activity.

7. The contemplation of both, alternately.

8. That is, only impersonal bodily processes exist, without a self, soul, spirit or abiding essence or substance. The corresponding phrase in the following Contemplations should be understood accordingly.

9. Independent from craving and wrong view.

10. All Contemplations of the Body, excepting the preceding one, have as factors of origination: ignorance, craving, kamma, food, and the general characteristic of originating; the factors of dissolution are: disappearance of ignorance, craving, kamma, food, and the general characteristic of dissolving.

11. The so-called 'elements' are the primary qualities of matter, explained by Buddhist tradition as solidity (earth), adhesion (water), caloricity (fire) and motion (wind or air).

12. The factors of origination are here: ignorance, craving, kamma, and sense-impression, and the general characteristic of originating; the factors of dissolution are: the disappearance of the four, and the general characteristic of dissolving.

13. This refers to a rigid and indolent state of mind.

14. This refers to a restless mind.

15. The consciousness of the meditative Absorptions of the fine-corporeal and uncorporeal sphere *(rūpa-arūpa-jhāna)*.

16. The ordinary consciousness of the sensuous state of existence *(kāmāvacara)*.

17. The consciousness of the sensuous state of existence, having other mental states superior to it.

18. The consciousness of the fine-corporeal and the uncorporeal spheres, having no mundane mental state superior to it.

19. Temporarily freed from the defilements either through the methodical practice of Insight *(vipassanā)* freeing from single evil states by force of their opposites, or through the meditative Absorptions *(jhāna)*.

20. The factors of origination consist here of ignorance, craving, kamma, body-and-mind *(nāma-rūpa)*, and of the general characteristic of originating; the factors of dissolution are: the disappearance of ignorance, etc., and the general characteristic of dissolving.

21. The factors of origination are here the conditions which produce the Hindrances, as wrong reflection, etc.; the factors of dissolution are the conditions which remove the Hindrances, e.g. right reflection.

22. These five groups or aggregates constitute the so-called personality. By making them objects of clinging, existence, in form of repeated births and deaths, is perpetuated.

23. The origination-and-dissolution-factors of the five Aggregates: for Material Form, the same as for the Postures (Note 10); for Feeling, the same as for the Contemplation of Feeling (Note 12); for Perception and Formations, the same as for Feeling (Note 12); for Consciousness, the same as for the Contemplation of Consciousness (Note 20).

24. The usual enumeration of the ten principal Fetters *(samyojanā)*, as given in the Discourse Collection (Sutta Pitaka), is as follows: 1. self-illusion, 2. scepticism,

3. attachment to rules and rituals, 4. sensual lust, 5. ill-will, 6. craving for fine-corporeal existence, 7. craving for uncorporeal existence, 8. conceit, 9. restlessness, 10. ignorance.

25. Origination-factors of the ten physical sense-bases are ignorance, craving, kamma, food, and the general characteristic of originating; dissolution-factors: the general characteristic of dissolving and the disappearance of ignorance, etc. The origination-and-dissolution-factors of the mind-base are the same as those of feeling (Note 12).

26. Just the conditions conducive to the origination and dissolution of the Factors of Enlightenment comprise the origination-and-dissolution-factors here.

27. The origination-and-dissolution-factors of the Truths should be understood as the arising and passing of Suffering, Craving, and the Path ; the Truth of Cessation is not to be included in this contemplation since it has neither origination nor dissolution.

28. That is the non-returning to the world of sensuality. This is the last stage before the attainment of the final goal of Saintship, or Arahatship.

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MANUAL OF INSIGHT

Vipassanā Dīpanī

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LEDI SAYADAW

THE MANUAL OF INSIGHT

Vipassanā Dīpanī

by

Mahā - Thera Ledi Sayadaw

Translated by

U Nyāṇa Mahā - Thera

BUDDHIST PUBLICATION SOCIETY
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PREFACE

The fact that a reliable compilation of the materials which one who enters upon the practice of meditation ought to be in possession of before commencing the Practice of Exercises of Insight (*vipassanā-kammaṭṭhāna*) is much needed by the Buddhists of the West, has been duly taken into consideration by the Venerable Ledi Sayadaw, Aggamahāpandita. To supply such a need he has written the *Vipassanā-Dīpanī* (Exposition of Insight), first in Pāli and afterwards in Burmese (the latter only being sent to me for translation; the former, I am told, not being yet revised), treating of the following subjects: — the *Vipallāsa*, the *Maññanā*, the *Abhinivesa*, the *Bhūmi*, the *Gati*, the *Sacca*, the causes of phenomena. the *Abhiññā*, and the *Pariññā*. * Each of these subjects is fully expounded and furnished with brief illustrations, some of which are drawn from the Pāli Text, while others are the product of the Mahathera's own mind and pen.

The purpose of Vipassanā or the Exercise of Insight is to resolve into the three salient characteristics of *Anicca*, *Dukkha* and *Anattā*, the illusory "Soul" (*Attā*) or imaginary

* The terms are explained in the body of the work. Meanwhile the following brief definitions may be helpful:

vipollāsa	—	hallucination, illusion.
Maññanā	—	fantasies.
obhinivesa	—	dogmatic beliefs.
gati	—	destination.
sacca	—	truth, relative and absolute.
abhiññā	—	supernormal knowledge.
pariññā	—	profound insight.

Aggamahāpandita is a title of honour, meaning "illustrious pandit."

"Self-principle" which from time unfathomable has been held to exist in living beings by all Puthujjanas (ordinary unenlightened people) both Buddhist and non-Buddhist, the idea of "Soul" arising either from simple ignorance, or unconsciously or through direct error.

Before the meditator begins his task, it is necessary he should know how and through what this Soul-theory is formed and maintained; and why and in what it is so deeply rooted, as not to be eradicated or even disturbed no matter what may be done to try to correct it; and what is the destiny of those who take their stand upon this platform of Soul-belief.

The first five sections are intended to serve this purpose for it will be seen that belief in a Soul is formed by the Hallucinations (*vipallāsa*); that self-esteem is maintained by the Fantasies (*maññana*); that it is so firmly rooted in the soil of a Worldling's Thought Level (*puthujjanabhūmi*) because of the Dogmatic Beliefs (*abhinivesa*); and that the Worldlings' Destination (*puthujjanagati*), the "dispersion of life", is the fate of all those who take their stand on the platform of soul-belief.

Under the heading of Truths (*Sacca*) and Cause, it will be shown that Attā in the sense of "self" or personal identity, may or may not exist according as we treat of the matter from the standpoint of ordinary every-day speech, or from that of actual truth or fact, and that from a genuinely philosophical point of view, a living being is no more than a collocation of phenomena, mental and material, produced by causes, the classifications of which under categories, are methodically and fully given in detail. The meditator, then keeping these facts in view, should begin his exercises bearing

in mind that phenomena never abide even for a moment, but are continually arising and again disappearing.

To see things thus is what we call "seeing things as they are", namely, in accordance with their three inherent characteristics of impermanency, infelicity, and non-substantiality.

Under the headings of *Abhiññā* and *Pariññā*, the classification of knowledge pertaining to Insight is dealt with, the specific meaning of each being adequately explained; and how each is developed, when each arrives at perfection, and how the final goal is won, also are shown.

In concluding, the Mahāthera, faithful to the Master's words: "*viriyavato bhikkhave kiṁ nāma na sijjhati*" ("What indeed, O bhikkhus, does not turn out a success for the man of energy?"), sums up with the encouraging counsel that a meditator ought never to give up the exercises, but continue to practise them until he gains the Paths; for while it is true that some are more highly virtuous than others and are naturally endowed with the power of penetrating into the nature of things in respect to their impermanence, infelicity and unsubstantiality, while others are not so well endowed; nevertheless the faithful and persistent practiser is sure to gain the Paths either in this life or in the one immediately following; and the Insight of the Dhamma, moreover, cannot be acquired in any perfection save by long and continuous practice.

Turning to the details of the actual translation, the expositions being a blend of metaphysics and ethics, I have ventured to confine every word to its main or original import, and to steer a mean course between the dangers of being too literal on the one hand and too free on the other.

Repetitions of words and small groups of nearly synonymous words have a tendency to spread themselves, as it were, in the obligation I am under to follow the peculiar style adopted by the Mahāthera.

Notwithstanding all the pains I have bestowed on this translation, I am well aware of its falling far short of the degree of excellence that might be attained; and therefore in a rendering of this kind, where perfection lies at so great a distance, I have thought it best to limit my ambition to that moderate share of merit which it may claim in its present form, trusting to the indulgence of those for whose benefit it is intended.

U. NYANA,
Patamagyaw.

PUBLISHER'S FOREWORD

The *Manual of Insight* was first published, in book form, by *The Society for Promoting Buddhism in Foreign Countries, Mandalay, Burma;* it was later serialized in the magazine "The Light of the Dhamma" (Rangoon), Vol. I & II, but not reproduced in full.

In the present edition, a few minor changes in style and terminology have been made, and the abundance of Pali words repeatedly used, has been reduced and been replaced by the respective English translation since it was felt that this will make this valuable treatise easier reading for those not familiar with the Pali language.

Buddhist Publication Society.

VIPASSANĀ DĪPANĪ
THE EXPOSITION OF INSIGHT

THE THREE HALLUCINATIONS
(*vipallāsa*)

Vipallāsa means hallucination, delusion, erroneous observation*, or, taking that which is true as being false, and that which is false as true.

There are three kinds of Vipallāsa, to wit :

1. *Saññā-vipallāsa* : hallucination of perception ;
2. *Citta-vipallāsa* : hallucination of thought ;
3. *Diṭṭhi-vipallāsa* : hallucination of views.

Of those three, hallucination of perception is fourfold, thus :

(i) It erroneously perceives impermanence as permanence ;
(ii) Impurity as purity ;
(iii) Ill as good ; and
(iv) No-soul as soul.

The same holds good with regard to the remaining two hallucinations, *i. e.* those of thinking and viewing.

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* As another alternative rendering, 'illusion' may be proposed, which fits better for all three varieties while 'hallucination', strictly spoken, refers only to erroneous sense perception.— *Ed., The Wheel*

All these classifications come under the category of "This is mine! This is my Self or living Soul!" and will be made clear later.

The three Hallucinations may be illustrated respectively by the similes of the wild deer. the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young sprouts of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straw together with fibres into the semblance of a body, with head, hands and legs; and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old cloths such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy; but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand.

This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, East and West, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by any one with open eyes. If the error has once been made, it establishes itself very firmly, and can be removed only with great difficulty. There are many things within ourselves which we always apprehend erroneously and in a sense that is the reverse of the truth as regards Impermanence and No-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind of sight. It can thus for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude our selves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that

we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant; or, seeing a wild elephant take it to be a bush.

In this world all our mistaken ideas as to what comes within the field cf our observation, are due to the action of the hallucination of thought which is deeper and more unfathomable than that of the perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the later, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the mas who has lost his way, to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, or demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through tbe forest. The demons created their towns and villges as splendidly as those of Devas, or celestial beings, and themselves assumed the forms of male and female Devas. They also made the roads as pleasant and delightful as those of the Devas. When the travellers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three worlds of sense existence, fine-material and immaterial existence. The travellers are all those who inhabit these worlds. The right road is Right Views; and the misleading road is Wrong Views. The Right Views here spoken of are

of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view: "All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life" while the latter is meant to connote the knowledge of the Doctrine of Causal Genesis, of the Aggregates, of the Sense Bases, and No-Soul. Of these two views, the former is as the right road to the round of existences. The worlds of the Fortunate (*i. e.* the abodes of human beings, Devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of Natthika-diṭṭhi, Ahetuka-diṭṭhi, and Akiriya-diṭṭhi, are like the wrong, misleading roads. The worlds of the Unfortunate which are the abodes of the tortured, of Animals, Petas, and Asūras, are like the towns of the demons.

The right view of knowledge which is one of the Factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbāna is like the town of good people.

The views "My Body!" and "My Soul!" are also like the wrong and misleading roads. Viewed in this light, the world comprising the abodes of human beings, Devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views belong likewise to the hallucinations, and are deeper and more firmly established than the hallucination of thought.

THE THREE FANTASIES
(*Maññanā*)

Maññanā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises, and through hallucination fantasy arises.

Fantasy is of three kinds, to wit :

1. *taṇhā-maññanā :* fantasy caused by craving,
2. *māna-maññanā :* fantasy caused by conceit,
3. *diṭṭhi-maññanā :* fantasy caused by wrong views.

Of these, "fantasy caused by craving" means the high imagination : "This is Mine!" "This is my Own !" in clinging to what in reality is not "Mine" and "My Own". In strict truth, there is no "I"; and as there is no "I", there can be no "Mine" or "My Own". Both personal and impersonal (external) objects are highly imagined and discriminated as "This is mine, that other thing is not mine," and "This is my own ; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy caused by craving".

Personal objects mean one's own body and organs. Impersonal or external objects mean one's own relations, such as father, mother, and so forth : and one's own possessions.

"Fantasy caused by conceit" means high imagination of personal objects expressed as "I", "I am", When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited.

Here personal attributes means vigour of eyes, ears, hands, legs, virtue, intuition, knowledge; possession of power and so forth. Impersonal objects means plenitude of family, relations, surroundings, dwellings, possessions and so forth.

"Fantasy caused by wrong views" means over-estimation of personal objects as "My bodily frame; My principle; My Soul; The core, substance or essence of my being". In the expressions "earthen pots" and "earthen bowls", it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped is again called pots and bowls. In exactly the same way that in these instances, earth or iron is the substance from which the vessels are made, so the Element of Extension, the earth-element which pertains to the personality, is assumed to be the substance of living beings; and of the "I" this fanciful estimation of the facts of the case arises:

"The Element of Extension is the living being: the Element of Extension is the 'I'". What is here said in connection with the Element of Extention is in like manner to be understood in connection with the Element of Cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kind of fantasy are also called the three *Gāha*, or three Holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase beyond all limits and never incline to cease, they are also called three Papañcas or Three Multipliers.

THE TWO DOGMATIC BELIEFTS

(*Abhinivesa*)

Abhinivesa means 'dogmatic' belief, i. e. a strong belief set in the mind as firmly and immovably as doorposts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds, to wit:—

1. *Taṇhābhinivesa:* Dogmatic belief induced by craving.
2. *Diṭṭhābhinivesa:* Dogmatic belief induced by wrong views.

Of these, *taṇhābhinivesa* means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes, nose and so forth, as being my own body, my own head and so forth, throughout a long succession of existences, caused by attachment to the body.

Diṭṭhābhinivesa means the firm and unshakable belief in the existence of the Soul or Self or Separate Life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body.

These two kinds of dogmatic belief are also called *taṇhā-nissaya* and *diṭṭhi-nissaya* respectively. They may also be called the Two Great Reposers upon the Five Aggregates, and on Body-and-Mind; or the Two Great Resting-places of *puthujjanas* or ordinary men of the world.

THE TWO STAGES

(*Bhūmi*)

*Bhūmi** means the stages, where all creatures find their footing, generate and grow. It is of two kinds, to wit:

1. *Puthujjana-bhūmi*
2. *Ariya-bhūmi*

Puthujjana-bhūmi is the stage of the *puthujjana*, an ordinary or normal being, and, speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this *Diṭṭhi-vipallāsa*, or erroneous view, their resting place, their main support, their standing ground. "There is in me or in my body something that is permanent, pleasurable and substantial."

The *Diṭṭhi-maññanā* or fantasy through error, the *Diṭṭhigāha* or erroneous hold, the *Diṭṭhi-papañca* or multiplier of error, and the *Diṭṭhi-abhinivesa* or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all *puthujjanas*. Hence they will never be released from the state or existence of a *puthujjana*, so long as they take their firm stand on the ground of the aforesaid many-named error.

As to the *Ariya-bhūmi*, it is a state of an *Ariya*, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this Right View, this Right Apprehension, the Right Understanding: "There is in me or in my body nothing permanent, pleasurable, and substantial". As an *Ariya* lives making Right

* Lit., soil, ground.

View his main footing, this Right View may be called the stage of the *Ariya*. Upon the attainment of this Right View, a being is said to have transcended the *Puthujjana bhūmi*, and to have set foot on the *Ariyan* stage.

Among the innumerable ordinary beings (*Puthujjanas*) who have been treading the ground of *Puthujjanaship* during countless existences of unknown beginning; if a certain person trying to eradicate the hallucination of error to implant the Right View within himself, on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the *Ariya*, and to have become an *Ariya*, that is a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the *Ariyas*, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

THE TWO DESTINATIONS

(*Gati*)

Gati means literally 'going', that is, going from life to life, by way of rebirth ; in other words, the change of existences, or the future Destination of beings. It is of two kinds ;

1. The Destination of Worldlings (*puthujjana-gati*)
2. The Destination of Sanctified Beings (*ariya-gati*),

Of these two, the former signifies the taking rebirth of the ordinary person, the worldling, which is dispersive (*vinipātana*). That is to say: one cannot be reborn into

whatever kind of existence one might wish, but is liable to fall in to any of the 31 kinds of abodes or existences, according as one is thrown into them by one's past kamma. Just as in the case of the fall of a coconut, or any other fruit, from a tree, it cannot be ascertained beforehand where it will come to rest ; so also in the case of the new existence of a worldling after his death, it cannot be known beforehand where he will be reborn. Every creature that comes into life, has inevitably to expect the evil of death ; and after his death he is also sure to fall by "dispersion" into any type of existence. Thus the two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death ; for the four realms of misery down to the *Avīci* Hell, stand wide open for a worldling who departs from the world of men ; they are open for him like unobstructed space. As soon as his term of life ends, he may fall into any of the realms of woe. Whether far or near, there is no intervening period of time between two existences. In the wink of an eyelid, he may be reborn as an animal, as a wretched ghost (*Peta*), as a Titan or *Asūra*, an enemy of Sakka, the King of Gods. The same possibility holds good if he dies in any of the six upper realms of the Sphere of Sense Existence (*kāmāvacara-deva*). But when he expires from the fine-material (*rūpa-loka*) or immaterial worlds (*arūpa-loka*), there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of Devas, wherefrom he may fall into those four worlds of misery.

Why do we say that every being fears death ? Because death is followed by dispersion to any sphere of existence. If there where no "dispersion" as regards existence after

death, and one could take rebirth in any existence at one's choice, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence in the case of a worldling, the Similes of the Fingernail-tip (Nakhasikha Sutta) and of the Blind Turtle (*Kāṇa-kacchapa Sutta*), may be cited from the Discourses.

Nakhasikha-Sutta. 'At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus: "If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?" The disciples replied: "Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe". Then the Buddha continued; "Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe'.

What has just been said is the substance of the Nakha-sikha-Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four

great oceans alone will suffice to make evident how great is the evil of dispersion (*Vinipātana-gati*), the variety of possible kinds of existence after death.

Kāṇakacchapa-Sutta. "At one time the Buddha addressed the disciples thus: "There is, O Bhikkhus, in the ocean a blind turtle. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time: perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said?" "In ordinary truth, O Lord," replied the Bhikkhus "it is impossible; but time being so vast, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass".

Then the Buddha said, "O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one; for there is still a greater, a harder, a hundred times, a thousand times more difficult thing than this lying hidden from your knowledge. And what is this? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because only those who

perform good deeds and abstain from doing bad actions can obtain the existence of men and Devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the hells and the ghost world in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke".

According to this Sutta, why those creatures who are born in the miserable planes are far from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the worldling's destination, i. e. the "dispersion of existence". What has been said is concerning the *Puthujjana-gati*. Now what is *Ariya-gati*, the Destination of Sanctified Beings? It is deliverance from the dispersion of existence after death. It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air

go whatsoever place or tree on which they may wish to perch. Those men, Devas and Brahmas who have attained the Ariyan state, can get to whatever better existence, i. e. as men, Devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such Ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of Devas and Brahmas. They are entirely set free from the *Puthujjana-gati.*

What has been said is concerning the destination of Ariyas. Now we will explain the two Destinations side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, Devas and Brahmas who are worldlings riveted to the hallucination of wrong views and having not the wings of the Noble Eightfold Path to make the sky their resting-place, are reborn after the dissolution of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, Devas and Brahmas who have the hallucination of wrong views, when their resting-place of Wrong Views as

regards self is broken down, they fall tumbling into the dispersion of existence. For their resting-places are only their bodies; and they have neither such a resting-place as Nibbāna, nor strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, Devas and Brahmas who have become Ariyas and are freed from the hallucination of Wrong Views, neither regard their bodies as their Attā or Self, nor rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

THE TWO TRUTHS (*Sacca*)

Sacca or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit :—

1. *Sammuti-sacca*, conventional or relative truth.
2. *Paramattha-sacca*, or ultimate truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as " Self exists" "men exist", "Devas exist", "Sakkas exist", "elephants exist", "my head exists" and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or lack of truthfulness when people say :

"There probably exists an immutable, permanent, and continuing self or living soul which is neither momentarily rising nor passing away throughout one existence," for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a Vipallāsa or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of Saṁsāra, the wheel of life. All this holds good when people say "a person exists" and so on.

Ultimate truth is the absolute truthfulness of assertion or negation in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: "The element of solidity exists", "The element of extension exists", "the element of cohesion exists", "the element of kinetic energy exists", "mind exists", "consciousness exists", "contact, feeling and perception exist", "material aggregates exist" and so on. And expressing such truth in a negative form, it can be said: "No self exists", "no living soul exists", "no person exists", "no being exists". "nor do hands, nor any members of the body exist", "neither does a man exist nor a Deva" and so on. In saying here: "No self exists", "no living soul exists" we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expressions: "No being exists" and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor Devas, etc. Therefore there is no separate being or person apart from the elements. This ultimate truth is the diametrical opposite of the hallucination,

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and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Saṁsāra, the evolution of life.

According to conventional truth, a person exists, a being exists ; a person or a being continually transmigrates from one existence to another in the ocean of life. But according to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked : "Do not these two truths seem to be as poles asunder?" Of course they seem to be so. Nevertheless we may bring them together. Have we not said : "According to conventional truth" and "according to ultimate truth"? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example: Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussiou takes place on this subject, if it were asked : "Are there earthen pots and cups in this world?", the answer, according to the conventional truth should be given in the affirmative; and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of the earth out of which the pots and so forth were made. Of these two answers the former requires no explanation inasmuch

as it is an answer according to the established usage: but as regards the latter, some explanation is needed. In the objects that we called "earthen pots" and "earthen cups", what really exists is only earth; not pots nor cups, in the sense of ultimate truth: because the term "earth" applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron, brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms "pots" and "cups" also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious, because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (*santhāna-paññatti*) which have no elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds.

TWENTY - EIGHT KINDS OF MATERIAL PHENOMENA

(I) The four great essential elements, viz:

(1) The element of solidity (*paṭhavī*);

(2) The element of cohesion; or the binding, the fluid element (*āpo*);

(3) The element of heat, including warmth and cold (*tejo*);

(4) The element of motion, or vibration (*vāyo*);

(II) The six bases, viz :-

(5) The eye basis

(6) The ear basis

(7) The nose basis

(8) The tongue basis

(9) The body basis

(10) The heart basis.

(III) The two sexes, viz :-

(11) The male sex

(12) The female sex.

(IV) One species of material quality of life, viz :-

(13) the vital force.

(V) One species of material quality of nutrition, viz :-

(14) Edible food.

(VI) The four sense fields, viz :-

(15) Visible form

(16) Sound

(17) Odour

(18) Savour.

These eighteen species are called Jātarūpāni or genetic material qualities, as they possess the power of production.

(VII) One species of material quality of limitation; viz :-

(19) The element of space.

(VIII) The two communications, viz :—

(20) Intimation through the body

(21) Intimation through speech.

(IX) The three plasticities, viz :-

(22) Lightness

(23) Pliancy

(24) Adaptability.

(X) The four salient features, viz

(25) Integration

(26) Continuance

(27) Decay

(27) Impermanence or death.

These last ten species are called Ajātarūpāni or non-genetic material qualities, as they do not possess the power of production.

The Four Mahābhūtas or The Four Great Essentials.

Mahābhūta means to develop greatly.

(1) The element of extension is the element of earth; that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as hardness, more hardness, stiffness, more stiffness, softness, pliability, more pliability, and so on.

(2) The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

(3) The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.

(4) The element of motion is the element of wind or air, that is the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive air, and so on.

From these Four Great Elements all other forms of matter are born. Or, expressed in another way: All matter is a combination, in one proportion or another, of these four elementary properties, together with a varying number of secondary material phenomena derived from the Great Elements.

Derived Materiality *(Upādā-rūpa)*

The six Bases (āyatana)

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

(5) The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

(6) The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

(7) The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

(8) The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste

is generated, and the consciousness of taste connotes the power of tasting many kinds of taste such as sweet, sour, and so forth.

(9) The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

(10) The heart-basis is a kind of very fine, bright, subtle matter within the organ of heart where mind-consciousness, comprising sixty-nine classes, is generated.

From these six bases all classes of consciousness are generated, and arise.

The Two Bhāvas or Sexes :

Bhāva means production or productive principle.

(11) The *Itthi-bhāva* or the female sex is a certain productive principle of matter which produces several different kinds of female appearance or feminine character.

(12) The *Purh-bhāva* or the male sex is a certain productive principle of matter which produces several different kinds of male appearance and masculine character.

The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head, within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

Jīvita-Rūpa or Material Quality of Life:

(13) *Jīvita* means life, that is, the vital force which controls the material qualities produced by *Kamma*, and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from withering. The common expressions of ordinary speech, "a being lives", or "a being dies" are are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Āhāra-rūpa or the Material Quality of Nutrition:

(14) *Āhāra-rūpa* means element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long; so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-rūpas or the Four Sense-Fields:

Gocara means sense-field or object of the five senses.

(15) The object "visible form" is the quality of colour or of shape of various objects.

(16) The object "sound" is the quality of sound itself.

(17) The object "odour" is the quality of scent or smell.

(18) The object "savour" is the quality of savour or taste.

Mention is not made here of touch or the tangible, as it consists in three of the Great Essentials or Elements, namely, *paṭhavī-phoṭṭhabba* or extension tangible, *tejo-phoṭṭhabba* or temperature tangible, *vāyo-phoṭṭhabba* or movement tangible. Counting in the tangible also, we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

Ākāsa-Dhātu or Material Quality of Limitation.

(19) *Ākāsa-Dhātu* means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called *kalāpas* or groups. Into every finest, smallest particle of an atom there enter at least these following eight qualities of matter, i. e., the Four Essentials and colour, odour, savour, and nutritive essence. And each group ie separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Viññatti-Rūpa or Modes of Communications.

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

(20) *Kāya-viññatti* is that peculiar movement of body by which one's purpose is made known to others.

(21) *Vacī-viññatti* is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or *Viññatti-rūpas.* These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's will; as also in learning by heart, reading to one-self, and so forth.

The Three-Vikāra-Rūpas or the Three Plasticities.

Vikāra means the peculiar expression or distinctive condition of the *Jātā-rūpas*, the genetic material qualities

(22) *Lahutā* is the lightness of the material quality.

(23) *Mudutā* is the pliancy of the material quality.

(24) *Kammaññatā* is the adaptability of the two media of communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord

with one's will, but tend to become difficult and strained. Likewise when the Essentials are out of order, the tongue, and the lips are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body *(rūpa)* is said to be in possession of these qualities, i. e. lightness, pliancy, and adaptability, which are called the three plasticities *(vikāra-rūpas)*.

The Four Lakkhaṇa-Rūpas or the Four Salient Features.

Lakkhaṇa means salient feature, or mark, by means of which it is decisively known that all material and mental qualities are subject to impermanence.

(25) *Upacaya-rūpa* means both integration and continuance of integration, of which two the former may be called *Ācaya* (initial integration) and the latter *Upacaya* (sequent integration).

(26) *Santati rūpa* means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of the material phenomenon is called *Santati* or *Pavatti* (prolongation). The production *(jāti)* of the groups of material qualities alone, is described by the three names of *Ācaya*, *Upacaya* and *Santati*.

(27) *Jaratā* is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decay, caducity, rottenness, or corruption.

(28) *Aniccatā* means impermanence, death, termination, cessation, brokenness, or the state of disappearing. (It is our Ledi Sayadaw's style in writing to express an idea by

means of as many synonymous terms as he can collect, and a translater, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be desposited, can with difficulty furnish the translation with a sufficient number of appropriate terms. — Tr.)

A plant has five periods, the *Ācaya* period, the *Upacaya* period, the *Santati* period, the *Jaratā* period, and the *Aniccatā* period. It is first generated; then grows up gradually or develops day by day; and after the cessation of growth it stands for sometime in the fully developed state. After that it begins to decay and at last it dies and disappears. Here the primary generation of the material qualities is called *ācaya* period; the gradual growth or development, the *upacaya* period; and their fully developed state, the *santati* period. However, during these three periods there are momentary decays (*khaṇika jaratā*) and momentary deaths (*khaṇika aniccatā*), but they are not conspicuous.

The declining of the plant is called *jaratā* period. During the period of declining there are momentary births (*khaṇika jāti*) and momentary deaths (*khaṇika maraṇa*), but they are also inconspicuous.

(The Commentator of the "Dhammasaṅgaṇī" in his *Atthasālinī*, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the *Ācaya* of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the *upacaya*; and the flooding is like the *santati*. — Tr.)

The death of the plant and the final disappearance of all its constituents is called the *aniccatā* period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of *Lakkhaṇa rūpas.*

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers and the fruits into five periods each. A fruit can be divided into five periods thus: the first period of appearance; the second period of growth or development; the third period of standing; the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction, or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena.

There are four kinds of producers (*samuṭṭhāna*) which produce material phenomena :—

1. *Kamma*, 2. *Citta*, 3. *Utu*, 4. *Āhāra.*

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of *Tejo dhātu*, the fire-element, i. e., heat (*uṇha-tejo*) and cold (*sīta-tejo*).

Āhāra means the two kinds of nutritive essence, i. e. internal nutriment that obtains from the time of conception, and external nutriment that consists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i. e. the six bases, two sexes, and life, are produced only by *Kamma*. The two media of communications are produced only by *Citta*.

Sound is produced by *Citta* and *Utu*, The three plasticities are produced by *Citta*, *Utu* and *Āhāra*. Of the remaining thirteen, excluding *Jaratā* (decay) and *Aniccatā* (impermanence), the eleven — comprising the Four Great Essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance — are produced by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these. forming groups of eight, nine, and so forth, and each group is called *Rūpa-Kalāpa*.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

FIFTY-FOUR KINDS OF MENTAL PHENOMENA

There are 54 kinds of mental phenomena.

Citta : mind or consciousness ;

Cetasika : mental properties or concomitants, fifty-two in number, and

Nibbāna : Getting out of the circle of existences ;

(Nibbāna is here regarded as a mental phenomenon, not from the objective, but from the subjective point of view. — Tr).

Citta means the faculty of investigating an object (*ārammaṇa*) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are factors of consciousness, or mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

I. Consciousness

Consciousness is divided into six classes :—

1. Consciousness of sight
2. ,, ,, sound
3. ,, ,, smell
4. ,, ,, taste
5. ,, ,, touch
6. ,, ,, mind.

1. The consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.

2. The consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.

3, The consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.

4. The consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.

5. The consciousness arising at the body-basis is called the consciouness of touch, and has the function of touching.

6. The consciousness arising at the heart-basis is called consciousness of mind. In the Immaterial World (*arūpa-loka*), however, mind-consciousness arises without any physical basis. The mind-consciousness is again subdivided into four kinds:

(a) *Kāma* - consciousness,

(b) *Rūpa* - consciousness,

(c) *Arūpa* - consciousness,

(d) *Lokuttara* - consciousness.

(a) Of these, *Kāma-consciousness* is that which is under the dominance of desire prevailing in the world of sense-desire (*kāma-loka*). It is fourfold, thus: Moral (*kusala*), Immoral (*akusala*), Resultant (*vipāka*), and Ineffective (*i.e.*, karmically inoperative; *kriya*).

(b) *Rūpa-consciousness* is the jhānic mind which has become free from Kāma-desire but still remains under the dominance of the desire prevailing in the Fine-material World (*rūpa-loka*), and it is threefold, thus: Moral, Resultant and Ineffective.

(c) *Arūpa-consciousness* is also the jhānic mind which has become free from Rūpa-desire (*i.e.*, for the Fine-material), but still remains under the dominance prevailing in the Immaterial World (*arūpa-loka*), and it is also threefold, thus: Moral, Resultant and Ineffective.

(d) *Lokuttara*, or supramundane consciousness, is the noble mind (*ariya-citta*) which has become free from the threefold desire, and has transcended the three planes, *Kāma*, *Rūpa* and *Arūpa*. It is of two kinds, thus: noble consciousness in the Path (of Stream-entry, etc.) and noble consciousness in the Fruition (of Stream-entry, etc.).

II. Fifty-two Kinds of Cetasika

Mental properties are of 52 kinds.

(a) The Seven Common Properties (*Sabba citta-sādhāraṇa*), so called on account of being common to all classes of consciousness, viz :

1. *phassa* (contact)
2. *vedanā* (feeling)
3. *saññā* (perception)
4. *cetanā* (volition)
5. *ekaggatā* (concentration of mind).
6. *jīvita* (psychic life)
7. *manasikāra* (attention).

(b) The six Particulars (*pakiṇṇaka*), so called because they are features only of certain types of consciousness. They are:

1. *vitakka* (initial application)
2. *vicāra* (sustained application)
3. *viriya* (effort)
4. *pīti* (pleasurable interest)
5. *chanda* (desire-to-do)
6. *adhimokkha* (deciding).

The above thirteen kinds (a) and (b) are called *vimissaka*, meaning that they can 'mix' with both moral and immoral consciousness. Shwe Zen Aung calls them 'Un-morals'.

(c) The fourteen Immorals (*akusala*) are :

1. *lobha* (greed)
2. *dosa* (hate)
3. *moha* (dullness)

4. *diṭṭhi* (error)
5. *māna* (conceit)
6. *issā* (envy)
7. *macchariya* (selfishness)
8. *kukkucca* (worry)
9. *ahīrika* (shamelessness)
10. *anottappa* (recklessness)
11. *uddhacca* (distraction)
12. *thīna* (sloth)
13. *middha* (torpor)
14. *vicikicchā* (perplexity).

(d) The twenty-five Morals (*sobhana*) are :

1. *alobha* (disinterestedness ; lit.: non-greed)
2. *adosa* (amity ; lit.: non-hate)
3. *amoha* (reason ; lit.: non-delusion)
4. *saddhā* (faith)
5. *sati* (mindfulness)
6. *hīri* (modesty)
7. *ottappa* (discretion)
8. *tatramajjhattatā* (balance of mind)
9. *kayāpassaddhi* (composure of mental properties)
10. *cittapassaddhi* (composure of mind)
11. *kāyalahutā* (buoyancy of mental properties)
12. *cittalahutā* (buoyancy of mind)
13. *kāyamudutā* (pliancy of mental properties)
14. *cittamudutā* (pliancy of mind)
15. *kāyakammaññatā* (adaptability of mental properties)
16. *cittakammaññatā* (adaptability of mind)

17. *kāyapaguññatā* (proficiency of mental properties)
18. *cittapaguññatā* (proficiency of mind)
19. *kāyujukatā* (rectitude of mental properties)
20. *cittujukatā* (rectitude of mind)
21. *sammā vācā* (right speech)
22. *sammā kammanta* (right action)
23. *sammā ājīva* (right livelihood)
    (the immediately preceding three are called the Three Abstinences)
24. *karuṇā* (pity)
25. *muditā* (appreciation)
    (The last two are called the two Illimitables or Appamaññā).

1. *Phassa* means contact, and contact means the faculty of pressing the object (*ārammaṇa*), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in their uprising. If the sap cannot be squeezed out, then all objects (*ārammaṇa*) will be of no use.

2. *Vedanā* means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the *phassa*. All creatures are sunk in this vedanā.

3. *Saññā* means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. *Cetanā* means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work

that he is the performer or author of the work. We usually say: "Oh, this work was done by So-and-so", or "This is such a person's great work". It is somewhat the same in connection with the ethical aspects of things. The volition (*cetanā*) is called the doer (*kamma*), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition* performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of Utu, the element of temperature, and they may quite properly be called the children or the issue of the element of temperature. So also all living creatures may be called the children or the issue of volition, or what is called Kamma-dhātu, as they are all born through Kamma.

5. *Ekaggatā* means concentration of mind. It is also called Concentration (*samādhi*). It becomes prominent in the *Jhāna samāpatti*, the attainment of the supernormal modes of mind called Jhāna.

6. *Jīvita* means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. *Manasikāra* means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called Sabba-citta-sādhāraṇa, Universal Properties, as they always enter into the composition of all consciousness.

* Asynchronous volition is the name given to it in the Patthāna, and it is known by the name of Kamma in the actions of body, speech and mind.

8. *Vitakka* means the initial application of mind. Its function is to direct the mind towards the object of investigation. It is also called Sankappa (aspiration), which is of two kinds, viz., Sammā sankappa or right Aspiration, Micchā sankappa or Wrong Aspiration.

9. *Vicāra* means sustained application of mind. Its function is to keep the mind engaged in the object (by considering, reflecting, etc.).

10. *Viriya* means energy, or effort of mind in actions. It is of two kinds, right effort and wrong effort.

11. *Pīti* means pleasurable interest of mind, or buoyancy, or rapture of mind.

12. *Chanda* means desire-to-do, such as desire-to-go, desire-to-speak, and so forth.

13. *Adhimokkha* means decision, or literally, apartness of mind from the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses: "Is it?" or "Is it not?".

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition in some cases. Hence they are called Pakinnaka or Particulars. They make thirteen if they are added to the Common Properties; and both, taken together, are called *Vimissaka* as they enter into composition both with moral and immoral consciousness.

14. *Lobha* ethically means greed, but psychologically it means agglutination of mind with objects. It is sometimes called *Taṇhā* (craving), sometimes *Abhijjhā* (covetousness), sometimes *Kāma* (lust) and sometimes *Rāga* (sensual passion).

15. *Dosa* in its ethical sense is hate, but psychologically it means the violent striking of mind at the object (*i. e.* conflict). It has two other names, *i. e. Paṭigha* (repugnance), and *Byāpāda* (ill-will).

16. *Moha* means dullness or lack of understanding. It is also called *Avijjā* (nescience), *Aññāṇa* (not knowing) and *Adassana* (not-seeing).

The above three just mentioned, are called the three main immoral roots, as they are the sources of all immoralities.

17. *Diṭṭhi* means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.

18. *Māna* means conceit or wrong estimation. It wrongly imagines the name-and-form (*nāma-rūpa*) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. *Issā* means envy, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. *Macchariya* means selfishness, illiberality, or unwillingness to share with others.

21. *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of repenting, thus:

"I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth" "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omissions and sins of eommission.

22. *Ahirika* means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless.

23. *Anottappa* means utter recklessness as regard such consequences, as fear of self-accusations like: "I have been foolish; I have done wrong", and so forth, fear of accusations by others; fear of punishments in the present life inflicted by the rulers, fear of punishments to be suffered in the realms of misery.

24. *Uddhacca* means distraction of mind as regards an object; or restlessness.

25. *Thīna* means slothfulness of mind; that is, the dimness of the mind's consciousness of an object.

26. *Middha* means slothfulness of mental properties, that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. *Vicikicchā* means perplexity, or sceptical doubt; that is not believing what ought to be believed.

The above fourteen kinds are called Akusala-dhamma, in fact, they are real immoralities.

28. *Alobha* means disinterestedness of mind as regard an object. It is also called Nekkhamma-dhātu (element of abnegation or renunciation). and Anabhijjhā (liberality).

29. *Adosa* or amity in its ethical sense means inclination of mind in the direction of its object or purity of mind. It is also called *Abyāpāda* (peace of mind), and *Mettā* (loving-kindness).

30. *Amoha* means knowing things as they are. It is also called *Ñāṇa* (wisdom), *Paññā* (insight), *Vijjā* (knowledge), *Sammā-diṭṭhi* (right view).

These three are called the three *Kusala-mūlas* or the three Main Moral Roots as they are the sources of all moralities.

31. *Saddhā* means faith in what ought to be believed.

32. *Sati* means constant mindfulness in good things so as not to forget them.

33. *Hiri* means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. *Ottappa* means moral dread which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in worlds of misery.

35. *Tatramajjhattatā* is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called *Upekkhā-brahmavihāra* (equanimity of the Sublime Abodes) and *Upekkha-sambojjhanga* (equanimity that pertains to the factors of enlightenment).

36. *Kāyapassaddhi* means composure of mental properties.

37. *Cittapassaddhi* means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immorals (*akusala mūla*) which cause annoyance in doing good deeds.

38. *Kāya-lahutā* means buoyancy of mental properties.

39. *Citta-lahutā* means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. *Kāya-mudutā* means pliancy of mental properties.

41. *Citta-mudutā* means pliancy of mind.

42. *Kāya-kammaññatā* means fitness of work of mental properties.

43. *Citta-kammaññatā* means the fitness of the mind for work.

44. *Kāya-pāguññatā* means proficiency of mental properties.

45. *Citta-pāguññatā* means proficiency of mind. Proficiency here means skilfulness.

46. *Kāyujukatā* means rectitude of mental properties.

47. *Cittujukatā* means rectitude of mind.

48. *Sammā-vācā* means Right Speech, that is abstinence from the four wrong modes of speech, i. e. lying, slandering, abusive language and idle talk.

49. *Sammā-kammanta* means Right Action, that is abstinence from the three wrong acts, i. e. killing, stealing, and unchastity.

50. *Sammā-ājīva* means Right Livelihood. These three are called the Three Abstinences.

51. *Karuṇā* means pity, sympathy, compassion or wishing to help those who are in distress.

52. *Muditā* means appreciation of, or congratulation upon or delight in the success of others.

These two are respectively called *Karuṇā-brahmavihāra* and *Muditā-brahmavihāra*. They are also called *Appamaññā* (Illimitable).

Nibbāna may be classified into three kinds, viz:-

Freeing or deliverance from the plane of misery is the First Nibbāna.[1]

Freeing or deliverance from the plane of *Kāma-loka* (world of sense-desire) is the Second Nibbāna.[2]

Freeing or deliverance from the planes of *Rūpa-loka* and *Arūpa-loka* (the fine-material and the immaterial worlds) is the Third Nibbāna.[3]

Consciousness one, Mental Properties fifty two, Nibbāna one, altogether make up fifty four Mental Phenomena. Thus the 28 material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul, Creature, Person and so forth, are Conventional Facts.

1. This refers to the first of the four stages of emancipation, Stream-entry (*Sotāpatti*), where rebirth in the lower worlds is excluded. Since, already at this stage, the final attainment of Nibbāna, latest after seven existences, is assured, the author calls it, in anticipation, the First Nibbāna — (Ed.)

2. This applies to the stage of the Non-returner (*anāgāmī*) who has, among others, eliminated the fourth of the ten Fetters, sensual Lust (*kāma-rāga*). — (Ed.)

3 This is the stage of Holiness (*arahatta*) where all Fetters are destroyed, and among these the Desire for Fine-material and Immaterial Existence (*rūpa* and *arūpa-rāga*) — (Ed.)

Causes or Origins

Of these eighty-two ultimate things, *Nibbāna*, inasmuch as it lies outside the scope of birth (*jāti*), does not need any cause for its maintenance since it also does not come within the range of decay and death (*jarā-maraṇa*). Hence Nibbāna is unconditioned and unorganized. But with the exception of Nibbāna, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, *Kamma* is merely an originator and *Citta* (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called *Utu* and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like tree; *Kamma* is like the seed; the warmth-element (*utu*) is like the earth; the nutritive essence is like the rain-water, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants: a past *kamma*, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rain-water.

Two things are necessary for the arising of each of the mental phenomena of the Morals, the Immorals and the Ineffectives: a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yoniso manasikāra*; or rationally directed attention) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikāra*; or irrationally directed attention) for the Immorals. The Ineffectives which have apperceptional functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards (the object)," if they precede the Morals they have the same causes as the Morals, and if they precede the Immorals they have the same causes as the Immorals. Here *yoniso-manasikāra* means proper exercise of reason, and *ayoniso-manasikāra* means improper exercise of reason. These are the functions of the two classes of consciousness called *Āvajjana*, "Turning towards," On seeing a man, if the *manasikāra* (attention) be rationally utilized, moral consciousness arises; and if the *manasikāra* (attention) be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Āvajjana-citta* or 'Turning-towards-thought' is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Āvajjana*.

What the seed is to a tree, that Attention (*manasikāra*) is to the Morals and the Immorals. What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We shall now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu*, *Rūpārammaṇa*, *Āloka* and *Manasikāra*. Of these, *Manasikāra* is a name for the *Āvajjana-citta* which turns the process of mind in the direction of the object of sight. *Āloka* means light. Unless there is light, the function of seeing will not take place, nor the prccess of cognition. *Cakkhu vatthu* means eye-basis; and *Rūpārammaṇa* means object of sight, literally, form-object.

For the arising of the consciousness of sound, there is needed *Sota-vatthu* (ear-basis) *Saddārammaṇa* (object of sound), *Akāsa* and *Manasikāra*. Here *Akāsa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognition also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghāna-vatthu* (nose-basis), *Gandhārammaṇa* (object of smell), *Vāta* and *Manasikāra*. Here *Vāta* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jivhā-vatthu* (tongue-basis), *Rasārammaṇa* (object of taste), *Āpo*, and *Manasikāra*, *Āpo* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis. and consequently the function of tasting and the tongue-door cognitions cannot take place.

For the arising of the consciousness of touch, there is needed *Kāya-vatthu* (body basis), *Phoṭṭhabbārammaṇa*

(object of touch), *Thaddha* and *Manasikāra*. Here *Thaddha* means the quality of the object of touch, i. e., the degree of coarseness of it. Only a somewhat coarse touch can make an impression upon the body-basis. If the object of the touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heart-basis), *Dhammārammaṇa* (object of thought), *Manodvāra* (mind-door), and *Manasikāra*. Of these, *Dhammārammaṇa* means all objects, comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbāna*. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Manodvāra* or mind door, means the continuum of sub-consciousness (*bhavanga*). Though the heart-basis is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions of objects cannot appear in the mind-door only.

The Two Abhiññas or The Two Super-knowledges

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

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

1. *Iddhividha-abhiññā*, 2. *Dibbasota-abhiññā*,
3. *Cetopariya-abhiññā*, 4. *Pubbenivāsa-abhiññā*,
5. *Yathākammupagābhiññā*.

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

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

The third is the supernormal knowledge of others' thoughts.

The fourth is the supernormal knowledge of previous existences.

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

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

1. *Sutamaya-ñāṇa*, knowledge acquired by learning.

2. *Cintāmaya-ñāṇa*, knowledge acquired by reasoning.

3. *Bhāvanāmaya-ñāṇa*, knowledge acquired by contemplation.

The last of the three is again subdivided into two —

1. *Anubodha-ñāṇa*, 2. *Paṭivedha-ñāṇa*.

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

The Three Pariññas

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

1. *Ñāta-pariññā* (Autological knowledge; lit : 'of what has been understood)'.

2. *Tīraṇa-pariññā* (Analytical knowledge).

3. *Pahāna-pariññā* (Dispelling knowledge).

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

be said that the function of *Ñāta-pariññā* as regards *Nāma* is fulfilled. If *Nibbāna* can also be discerned as shown above, the function of *Ñāta-pariññā* would be fully realized.

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

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

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

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

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

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

Here is an illustration to show the difference between the *vedayita-dukkha* and *bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetable and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days, from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable

object (*vedayitasukha-vatthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

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

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedanā* which is present in the *Vedanā* Triad of the 'Things conjoined with pleasant, unpleasant and neutral feeling'. *Bhayattha-dukkha* is synonymous with the truth of suffering (*Dukkha-sacca*) and with *Dukkha* as one of the intrinsic Characteristics, *i. e*, Impermanence, Ill (suffering) and No-soul (*anicca, dukkha, anattā*).

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

Anatta-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of "No-soul". By this knowledge of things as no-

soul (*Anatta-ñāṇa*), all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul, self or substance. By it also is discerned the personal nature of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it assumed that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anatta-pariññā*. The triple *Pariññā* (of *Anicca*, *Dukkha*, and *Anattā*), is called *Tīrana-pariññā*.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three Hallucinations of Permanency (*nicca-vippallāsa*) by means of the insight acquired through the contemplation of Impermanence, the three Hallucinations of Pleasure (*sukha-vippallāsa*); the three Hallucinations of Purity (*subha-vippallāsa*) by means of the insight acquired through the contemplation of Ill; and the three Hallucinations of Self (*attā-vippallāsa*) by means of the insight acquired through the contemplation of No-soul.

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

1. *Anicce niccanti saññāvippallāso,*
2. *Anicce niccanti cittavippallāso,*
3. *Anicce niccanti diṭṭhivippallāso.*

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

The three *Sukha-vippallāsas* are :—

1. *Dukkhe sukhanti saññāvippallāso,*
2. *Dukkhe sukhanti cittavippallāso,*
3. *Dukkhe sukhanti diṭṭhivippallāso.*

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

The three *Subha-vippallāsas* are :—

1. *Asubhe subhanti saññāvippallāso,*
2. *Asubhe subhanti cittavippallāso,*
3. *Asubhe subhanti diṭṭhivippallāso.*

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

The three *Atta-vippallāsas* are :—

1. *Anattani attāti saññāvippallāso,*
2. *Anattani attāti cittavippallāso,*
3. *Anattani attāti diṭṭhivippallāso.*

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

Here Attā or soul is the supposed underlying essence of a pictorial idea (*santhāna-paññatti*), and Jīva or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*).

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

Here, by *Santati* is meant the *continuum* or aggregates of the same kinds, and by *Nānāsantati* is meant the *continua* of aggregates of different kinds.

This *santati* is of two kinds, mental and material. And the *continuum* of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by Kamma, by mind, by temperature, by food. Each of these four kinds of *continua* is liable to change if the respective causes of each change. When changes take place, the change of the *continuum* of the Kamma-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the *continua* of aggregates. In each aggregate there are three periods: birth, growth-and-decay, and death. Birth is called *Jāti*, growth-and-decay is called *Jarā*, and death is called *Maraṇa*. In each step taken in the act of walking there are beginning, middle, and end. These are respectively birth, growth-and-decay, and death. Though we say "a step," this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied,

inflammatory, irritative, inflictive, painful states are changes in the *continua* of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present; but they do not apprehend the perpetual growths-and-decays of the *continua*. Weariness is indeed the name applied to the growth-and-decay of the *continua* of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the *continuum* (*santati-maraṇa*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the temperature-produced *continua*. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes

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

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

Now come the *continua* of mental phenomena. They are also very numerous. Every one knows his own mind. There are *continua* of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of

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

Ñāta-pariññā is relevant to *Tīrana-pariññā*, which in turn is relevant to *pahāna-pariññā*, which is the one sole necessary thing.

Exposition of Tīrana-pariññā.

The three salient marks or features are :

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

Anicca-lakkhaṇa or the Mark of Impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññathābhāva*. *Viparināma* means metastasis, that is, a radical change in nature: a change from the present state into that which is not the present state. *Aññathābhāva* means subsequent change of mode. If the spheres of *Viparināma* and *Aññathābhāva* are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Viparināma* and *Aññathābhāva*, are really impermanent things. Therefore we have said: "The *Anicca-lakkhaṇa* or the mark of impermanence, is the characteristic of the

sphere of *Viparināma* and of *Aññathābhāva.* When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i. e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon; but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon; but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon; but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*aññathābhāva*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people — Leibnitz and Fechner, for example — that these material phenomena are living creatures. But in

truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (*utu*). By reproduction we here mean the *Ācaya-rūpa.* In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a miscroscope. These two are reproductions of material phenomena produced by physical change. Here, "reproductions" mean the constant integrations of new phenomena which are called *ācaya-rūpas.* By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccata-rūpas*, are also discernible. When the integration of new matter and the death of the old matter take place side by side, the *Santati-rūpa* is discernible. When the reproduction is excessive, the *Apacaya-rūpa* is discernible. When the death of old matter is excessive, the *Jaratā-rūpa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins,

big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by Kamma, mind, food, and physical change. There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

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

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

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

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

that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

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

Of the Mark of Ill

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

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

Viparināma dukkhatā is the state of destruction, or the state of death at any time, day or hour whenever circumstances are favourable to it. The existences, or the bodies, of men, Devas and Brahmas are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill :-

1. *Jāti-dukkha* : Ill of birth.
2. *Jarā-dukkha* : Ill of decay.
3. *Maraṇa-dukkha* : Ill of death.
4. *Soka-dukkha* : Ill of sorrow.
5, *Parideva-dukkha* : Ill of lamentation.
6 *Kāyika-dukkha* : Bodily Ill.
7. *Cetasika-Dukkha* : Mental Ill.
8. *Upāyāsa-dukkha* : Ill of despair.

9. *Apīyasampayoga-dukkha :* Ill due to association with enemies.

10. *Piyavippayoga-dukkha :* Ill due to separation from loved ones.

11. *Icchāvighāta-dukkha :* Ill due to nonfulfilment of wishes.

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

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

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

that are to be feared.

Of the *Kammajāti*, immoral actions of body, speech, and thought, are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajāti* is also a real "Ill" to be feared by all noble ones. Just as the village where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, Devas and Brahmas are feared, and none bent on Deliverance dare approach them with such views as "Myself" and "My body," for they are the birth-places of the said *Kammajāti*.

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

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

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

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

So much for the five kinds of *Dukkha*.

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

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

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

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

So much for the Mark of "Ill".

Anatta

The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhaṇa* or the Mark of No-Soul. In considering the word *Anattā*, the meaning of *Attā* ought first to be understood. *Attā* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, for instance, the earth

which is the essence or the substantiality of a pot. The word "pot" is merely the name by which is indicated a certain pictorial idea (*santhānapaññatti*); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing: here earth alone is the ultimate thing and possesses essence or substantiality. If the question is asked: "Does such a thing as a pot exist in the world?", those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: "Is not that a pot?" But it is not correct of them to assert that earth is the pot; it is a false assertion. Why is it a false assertion? Simply because earth is an ultimate thing and has essence or substantiality; while the pot is a mere conception having no essence or substantiality, and thus, like space, is void. To assert of earth that it is the pot, is in effect to try to make out that essential earth constitutes the essence of substantiality of the pot, which is actual fact, seeing that the pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Attā* of the pot so that earth and pot become one and the same thing, the identity of the one is confused with the identity of the other. For this reason it is that we call this a false assertion. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena; while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot; so also the Five Aggregates of their constituents become the *Attā* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Attā*.

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

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

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anattā*). How? It is supposed that the ideas (*paññatti*) of persons and creatures are eternal and immortal* both in this existence

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* In Buddhist philosophy there are three things which are "eternal and immortal", in the sense in which that phrase is here

and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence; and also because they are constantly ceasing and being

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used in the text. These three things are called in the Pāli *Paññatti* (plural, paññattiyo), *ākāsa*, and *nibbāna*; that is: Concepts (or ideas), Space and that which supervenes when Craving, Hate and Delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of Rise-and-fall, of arising and ceasing, which applies to all other things, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words: they are eternal and immortal and independent of time, not in any sense of being unbrokenly continuous in time. Nibbāna is distinguished from the two other "eternal and immortal" things in that it has *Santilakkhaṇa* or it is *Santibhāva*, a word which may be rendered quite adequately in English as "The Great Peace" and all that this implies. — *Translator*.

The statement of the Translator, the Venerable U. Nyāṇa, ascribing the teaching on the 'eternal nature' of Concept and Space to Buddhist Philosophy in general, requires qualification. This teaching is obviously of late origin being found neither in the Abhidhamma Piṭaka nor in the old Abhidhamma commentaries. The earliest reference might be in the *Parivāra*, a late summary of the Vinaya, appended as the last book to the Vinaya Piṭaka. There, in a stanza, it is said that ' all formations (*sankhārā*) are impermanent, painful, not-self and conditioned (*sankhata*); Nibbāna and space are not-self" — which, by implication, means that the latter two (which do not include Concept) are 'unconditioned' (*asankhata*) It was characteristic of the later schools (also the Hinayanist Vaibhāsikas) to have enlarged the list of the *asankhatadhammā*, while the Dhammasangaṇi (and so also the Sutta Piṭaka) speaks only of Nibbāna as 'unconditioned' (*asankhata*). It is also significant that the two Abhidhamma Manuals, Abhidhammattha Sangaha and Abhidhammāvatāra, have both chapters on Concept (*paññatti*), but make no mention of its eternal and unconditioned nature. — *Editor 'The Wheel'*.

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

But in the ideas (*paññatti*) of persons and creatures no. marks of Radical Change (*Viparināma*) and Subsequent Change (*aññathābhāva*) are to be seen. If such marks were to be found in the ideas (*paññatti*) of persons and creatures, then, of course, these ideas would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the ideas; we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nāma-rūpa-dhammā*, are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the mark of impermanence, in accordance with the Text: "*Asārakatthena anattā*", or, "On account of being without a core, the word *Anattā* is used".

How does the mark of Ill become the mark of Impermanence? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures the phenomena and the persons must be one and the same. And if this be so, their desires must also be one and the same; that is, the person's desire must also be that of the phenomena, and *vice-versa.* But if this is not so, then each must be a thing separate from the other. Here by "person's desire" we mean Greed (lobha) and Desire-to-do (chanda); and by "the desire of phenomena", the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for

happiness of mind and body: and an outstanding feature of phenomena is their uniformity with their causes or conditioning things; that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For examp'e: if warmth is wanted, the cause that produces warmth must be sought out; or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning causes, for instance, a supply of suitable food daily, must be sought out; for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be; because upon occasions, something one has wished for is later on fulfilled. But the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks around in this world and sees how great and how numerous are the businesses, affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Sankhāradukkha*, the suffering associated with conditioned phenomena, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the

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

In addition to this it also should be noted well how conspicuous is non-substantiality with regard to the other types of Ill aforementioned, as *Dukkhadukkhatā*, *Viparināmadukkhatā*, *Jātidukkha*, *Jarādukkha*, *Maraṇadukkha*, and so forth.

So much for the mark of No-soul (*anattā*) from the standpoint of Ill or Suffering (*dukkha*).

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

These three knowledges pertaining to Insight are :-

1. *Anicca vipassanā ñāṇa:* Insight knowledge in contemplating "Impermanence".

2. *Dukkha vipassanā ñāṇa:* Insight knowledge in contemplating "Ill".

3. *Anatta vipassanā ñāṇa:* Insight knowledge in contemplating "No-soul".

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last-mentioned Knowledge, the first must primarily be introduced; for, if the first is well discerned,

the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second Knowledge that the transcendental Path has four grades, and that lust and conceit are left undispelled. Hence the most important thing for Buddhists to do is to free themselves entirely from the *Apāyadukkha*, the Ills of the Realms of Misery, *i. e.* the suffering experienced through rebirth in lower subhuman worlds. There is no way of escaping from them open to men when the Teachings of the Buddha vanish from the world. And to escape from the Ills of unhappy rebirths means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul". Therefore in that life in which we are so fortunate as to encounter the Teaching of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the Text :-

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

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if

knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder's ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one's house, within and without one's village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiouously the exercise in Calm.

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

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i. e., *upādā-rūpas:* the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms, odours, and so forth from among the material qualities, which are extraordinary may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

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

So much for the exposition of *Tīranaparijjā*.

Exposition of Pahāna - Parijjā

In the Buddhist teachings there are five kinds of *Pahāna*, i. e., of Dispelling, putting away or giving up, mental defilements :

1. *Tadanga-pahāna*, the temporary dispelling of the defilements, by substitution of the opposite,

2. *Vikkhambhana-pahāna*, the temporary dispelling by suppression, in the Jhānas,

3. *Samuccheda-pahāna*, the Eradication of defilements, effected at the moment of attaining the Paths (*magga*) of emancipation (*sotāpatti-magga, etc.*),

4. *Paṭipassaddhi-pahāna*, the Tranquillization of defilements, at the Fruition-stage (*phala*) of emancipation (*sotāpatti-phala, etc*),

5. *Nissaraṇa-pahāna*, the Final Escape, or Deliverance, from the defilements, on attaining Nibbāna.

In order to make clear these five kinds of *Pahāna*, the three Periods or stages of the Defilements (*kilesa*), called *Bhūmi*, must be mentioned here :

1. *Anusaya-bhūmi*, the stage of latency, the inherent tendency for defilements,

2. *Pariyuṭṭhāna-bhūmi*, the stage of mental involvement, or obsession through the occurrence of defiled thought-processes,

3. *Vītikkama-bhūmi*, the stage of actual transgression in words or deeds.

Of these three, *Anusaya-bhūmi* is the period during which the defilements lie latent surrounding the life-continuum (*bhavanga*), but have not come into existence as thought processes, within the three phases of time.

Pariyuṭṭhāna-bhūmi is the period at which the defilements rise from the latent state and manifest themselves as thought processes at the mind-door when any object that has the power to arouse them, produces a perturbance at any of the six doors of perception.

Vītikkama-bhūmi in the period at which the defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, during repeated existences that have no known beginning, every occurrence of Greed that goes along with a being's life-continuum, has these three periods. Similarly, all other defilements, like hate, ignorance, conceit, etc., have three periods each.

There are three kinds of Training (*sikkhā*), in Buddhism, namely: the training in morality (*sīla*), in concentration (*samādhi*) and in insight (*paññā*). The first of them, the training in morality (*sīla-sikkhā*), is able to dispel, or put away, only the first stage of the defilements, that of actual Transgression. As there remain two stages undispelled, the defilements temporarily put away by Morality, would again and soon fill up until they reach the stage of Transgression (*vītikkama-bhūmi*).

The second Training, in Concentration, that is through attaining the first *Jhāna*, the second, and so forth, is able to dispel only the second stage of the defilements left undispelled by Morality, that is the mental involvement by evil thought processes. As the stage of Latency is still undispelled, the defilements temporarily put away by *Jhāna*, would soon arise and fill up until they reach the stage of Transgression, if obstacles to *Jhāna* were encountered. Therefore the dispelling by Concentration of Mind (*samādhi*) is called *Vikkhambhana-pahāna*, which means the putting away to a distance, or suppression. Here *Jhāna* can dispose of the defilements for a considerable time so that they do not arise soon again, for meditation is more powerful in combatting the defilements than morality.

The third training, that is, the training in the Knowledge that belongs the Insight and in the Knowledge that pertains to the Supramundane Path, is able to dispel or put away the first, latent, stage of the defilements (*Anusaya-bhūmi*) that have been left undispelled by Morality and Concentration. The defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by Insight that has reached the Supramundane Paths of Stream-entry etc., is called Dispelling by Eradication, *Samuccheda-pahāna* (lit.: 'cutting off'). The knowledge that pertains to Supramundane Fruition puts the defilements away by tranquillizing the same defilements that have been put away by the knowledge that pertains to the Supramundane Path, and this putting away is called the *Paṭipassaddhi-pahāna*. The putting away by entering *Nibbāna* is called the *Nissaraṇa-pahāna*, which means the utter relinquishment of and escaping from, the ties of existences for ever. Now we have seen that knowledge is of three kinds, Knowledge of Insight,

Knowledge pertaining to the Supramundane Path and Knowledge pertaining to Supramundane Fruition. Of these, though the Knowledge of Insight is able to put away the *Anusaya-bhūmi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away all the defilements that respectively belong to each Path. The knowledge pertaining to the *Sotāpatti-magga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels finally all immoral actions which would result in life in the realms of misery. The knowledge that pertains to *Sakadāgāmi-magga*, the Second Path, dispels all coarse lust and hate. The knowledge pertaining to *Anāgāmi-magga*, the Third Path, dispels all subtle lust and ill-will which have been left undispelled by the Second Path. To him (the *Anāgāmi-puggalo*, Never-Returner) the link of kinship with this world is broken, and the Brahma-loka is the only sphere where he may take rebirth. The knowledge pertaining to the *Arahatta-magga*, the Fourth Path, dispels the defilements which are left undispelled by the lower paths. And he (the *Arahatta-puggalo*, one who kills all defilements), becomes the *Arahat*, and escapes from the three Lokas or worlds. In our Buddhist religion, the *Samuccheda-pahāna* is the chief thing to be accomplished.

So much for the *Pahāna-pariññā*.

The Practice of Insight Meditation

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the

changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Viparināma* hnd *Aññathābhāva*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of Impermanence. Even in a movement of walking, in a single step, there are numerous changes of pictures which may be called Impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the Insight of the Destruction (*bhanga-ñāṇa*) the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we shall discern the changes of every part of the body, small and great, of head, of legs, of hands and forth. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of Impermanence is well accomplished. By the word "accomplished", it is meant that the exercise has been properly worked out so as to remain a permanent possession, during the whole term of life ; but it is not meant

that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why ? Because of the unfathomableness of the latent period of the defilements. Those Yogis or meditators who do not know the unfathomableness of the latent period of the defilements, sometimes think themselves to be attainers of the Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the *Samuccheda-pahāna*, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the Arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the *Puthujjana-bhūmi*, the stage of the worlding, and arrive at the *Ariya-bhūmi*, the stage of the saint, either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as Devas.

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Here the concise *Vipassanā-dīpanī*, or the Outline of the Exercises of Insight for the Buddhists of Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanasīri Monastery, where the annual

meeting of the Society for Propagating Buddhism in Foreign Countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B. E., corresponding to the 26th February, 1915 C. E.

A Life Sketch of the Venerable Ledi Sayadaw

The author of this Manual, the Venerable Ledi Sayadaw of Burma, was one of the outstanding Buddhist scholars and writers of this age. His numerous writings show not only his vast store of learning of which he had a ready command, but also a deep penetration of the respective subjects, derived from his meditative experience. During a long period of his later life he used to spend six months of the year in teaching, preaching, and writing, and the other six months in meditating.

He was born in 1846 at a village in the Shwebo District of Burma. Early in life he was ordained a novice (Sāmaṇera) and at the age of 20 he received the higher ordination under the name of Bhikkhu Nyāṇa. He had his monastic education under various teachers and later studied Buddhist literature under the Venerable San-kyaung Sayadaw in one of the large monastic colleges at Mandalay. He was a very bright student. His first book, *Pāramī Dīpanī* (Manual of the Perfections), was published 14 years after his Higher Ordination while he was still at San-Kyaung Monastery. It was based on 20 questions set by his teacher, which he alone among the numerous pupils had been able to answer fully and satisfactorily.

During the reign of King Theebaw he became a Pali lecturer at Mahā Jotikārāma Monastery in Mandalay. One year after the capture of King Theebaw, in 1887, he removed to a place to the north of Monywa town where he established a monastery under the name of Ledi-tawya Monastery, from which the name *Ledi Sayadaw* derived under which he became widely known. In later years, he toured regularly many parts of Burma, teaching and preaching, and establishing Abhidhamma classes and meditation centres. He composed Abhidhamma rhymes (Abhidhamma-sankhitta) and taught them to his Abhidhamma classes. Some of the Ledi Meditation Centres are still existing and still famous in the country.

He was awarded the title of Agga-Mahāpandita by the Government of India in 1911. Later the University of Rangoon conferred on him the title of D. Litt. (Honoris Causa). In later years he lived at Pyinma where he died in 1923, aged 77.

The Venerable Ledi Sayadaw wrote many essays, letters, poems and manuals, in Burmese and in Pali, and also some sub-commentaries (ṭīkā). A list of his writings has been published in the Buddhist quarterly, *The Light of the Dhamma* (Vol. VIII, No. 1)*, together with a biography on which this brief life sketch is based. Most of his expositions are called *Dīpanī* (Manuals), which became very popular in Burma. Some of these are short treatises, others are larger works as for instance the *Paramattha Dīpanī*, The Manual of Ultimate Truths, written in 1897, which is a commentary on *Abhidhammattha-Sangaha*, a compendium of the Abhidhamma Philosophy.

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* Published by the Union Buddha Sasana Council, Kaba Aye P. O., Rangoon, Burma.

Seven of these Manuals have been rendered into English:

1. Vipassanā Dīpanī, The Manual of Insight; 2. Paṭṭhānuddesa Dīpanī, A Manual of the Philosophy of Relations; 3. Niyāma Dīpanī, Manual of Cosmic Order; 4. Sammādiṭṭhi Dīpanī, Manual of Right Understanding; 5 Catusacca Dīpanī, Manual of the Four Truths; 6. Bodhipakkhiya Dīpanī, Manual of the Factors leading to Enlightenment*; 6. Maggaṅga Dīpanī, Manual of the Constituents of the Noble Path.*

All these have been printed (or reprinted) in the "Light of the Dhamma" where further translations will appear in due course.

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* Available as a separate print from the Union Buddha Sasana Council, Rangoon.

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BUDDHA THE HEALER

The Mind and its Place in Buddhism

Edited by

Dr. Ananda Nimalasuria

BUDDHIST PUBLICATION SOCIETY

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The Japanese statue reproduced here, shows the Buddha as the 'Peerless Physician'. In his left hand he holds a round container with the medicine for the world's ills, and a pill from it in his right hand which is raised in the *Abhaya Mudra*, the gesture conveying the reassurance 'Fear not!'.

Picture of Yokushi Nyorai of Gangoji Temple, Kyoto, Japan—by permission of Mrs. Kimiko Okano, Vice President, Kodokyodan Sect, Yokohama, Japan.

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PREFACE

The Buddha means the Enlightened One, and is the name given to Siddhattha Gotama on his attaining enlightenment. The religion preached by the Buddha is known as Buddhism.

Siddhattha Gotama was born on the full moon day of the month of May in the year 623 B.C. in Lumbini which is situated near the Indian border of Nepal. His parents were King Suddhodana and Queen Mahāmāyā. As a prince he was brought up in the lap of luxury. At his birth a sage predicted that this Prince, out of compassion for humanity. would one day leave his home in search of true happiness. He married Yasodharā, a beautiful princess, in his sixteenth year, and thirteen years later, at the time of the birth of his son, Rāhula, he renounced all his worldly possessions and left the palace to wander as an ascetic in search of happiness. He went from teacher to teacher, but was dissatisfied with them all. In the sixth year of the life of an ascetic, at the age of 35 years, while meditating under a Bo-tree at Gaya in Northern India, he realised the Supreme Truth and became the Enlightened One. He proclaimed his readiness to teach the Path of Deliverance in the words,

> ' Open are the doors of the deathless,
> Let them that have ears repose trust'.

His first sermon was preached at Saranath, near Benares. It was on the Four Noble Truths—the existence of unhappiness or suffering, the cause of it, that there can be an end to it, and the path that leads to the end of unhappiness or suffering. For forty-five years he preached the Path of Deliverance to all that came to hear him, from the lowliest to the highest. He established the Order of Monks which exists even to this day. At the age of eighty years he finally passed away at Kusinārā. His last words to his followers were,

> ' Behold now, O monks, I exhort you: Transient are all compounded things. With heedfulness work out your deliverance'.

His teachings gradually spread throughout India, and from India to Ceylon, Burma, Siam (Thailand), Tibet, China, Japan, Indo-China and other countries. Wherever it spread it exercised a very powerful influence on the life of the people. It elevated their moral stature, stimulated art, spread education, encouraged the care of the sick and infirm, abolished slavery, established morality as the yardstick of nobility, and introduced a humanising influence over their lives. It was propagated with missionary zeal, but without compulsion or bloodshed.

Gradually the initial fervour was lost. Nevertheless something of the moral code remained and high ideals such as loving-kindness were woven into the fabric of the lives of the people; Buddhist philosophy and literature continued its fructifying impact. In this state the religion lay dormant for a few more centuries. It is true to say that in practically all countries of Asia, philosophy and art among the cultured and the way of life among the poor are to a great extent influenced by the teachings of the Buddha.

This present century has been marked by a revival of Buddhism. The teachings of the Buddha, which are in the Pāli language and are enshrined in the collection of works known as the Tripitaka are being translated into European as well as Asian languages, and many philosophers and men of religion in the world are giving thought to the teachings contained in them.

Wherein lies the appeal of Buddhism to modern man, and especially to great thinkers, philosophers and scientists? In what way does Buddhism differ from other religions ?

The way of life enjoined by the Buddha is methodical and based on the three cardinal features of individual existence—impermanence, unhappiness or suffering, and soullessness or egolessness. Life consists of body and mind (nāma-rūpa), and there is nothing that is permanent or unchanging in either of these components. On the other hand both of these are themselves compounded, the former consisting of units of matter, the latter of units of mind. The units of matter are being continually replaced, and so are the units of mind, which are even more rapidly replaced; so that although there is continuity of the individual, there is neither

permanence of mind nor matter. The second cardinal feature is unhappiness or suffering. The third is soullessness or egolessness. We all like to feel and even assert that there is in us something stable, something unchanging which is our inner self, but the more we analyse it, the more we realise that there is no such entity that we can call a permanent ego or a soul. The quest of man is in search of happiness, and the path of deliverance of the Buddha is based on these cardinal features of individual existence.

Buddhism's greatest appeal to modern man is its freedom from dogma. Among all leaders of religion the Buddha alone asked his followers to accept the doctrine if it appealed to their reason and its practice brought them solace.

'Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumour; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher". Kālāmas, when you yourselves know: "These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness", enter on and abide in them'.

(*Kālāma Sutta.*)

This little book entitled "Buddha the Healer" should be regarded as one of the whole series of publications undertaken by the Buddhist Publication Society with its headquarters at the Forest Hermitage in Kandy, Ceylon. It emphasises an aspect of Buddhism—the healing of the mind as the cure of all worldly ills. When something goes wrong and we are unhappy we are inclined to attribute it to our environment—to others. But quite often it is a wrong view that we have taken that produces unhappiness, and the correction lies more frequently in our own ways of thought than in our environment.

The Buddha has shown this on many occasions. In the articles that follow are numerous examples of this. They are brought together in the hope that they may be of special

interest to doctors and psychologists—for it is they that have a wide knowledge and understanding of human ills. It is claimed that Buddhist psychology is rational, in that it has a yardstick of morality and it works towards the gradual upliftment of the individual from the mire of emotional conflict with its centre on 'Self' to a position where debasing sense impressions are reduced and the emphasis on self is replaced by compassion towards others as well.

Ananda Nimalasuria.

HOMAGE TO THE BUDDHA

Who rooted out and removed all diseases like lust, and so on, which cause delusion and indolence, and are spread over all living beings, sticking to them always,

to that unique physician I pay homage.

Introductory Stanza to Vāgbhaṭa's Manual of Medicine.[1]

THE STORY OF KISA-GOTAMI

IN this Buddha-era she was reborn at Sāvatthī, in a poor family. Gotamī was her name, and from the leanness of her body she was called Lean Gotamī. And she was disdainfully treated when married, and was called a nobody's daughter. But when she bore a son they paid her honour. Then, when he was old enough to run about and play, he died, and she was distraught with grief. And, mindful of the change in folk's treatment of her since his birth, she thought: 'They will even try to take my child and throw it out'. So, taking the corpse upon her hip, she went, crazy with sorrow, from door to door, saying: 'Give me medicine for my child!' And people said with contempt: 'Medicine! What's the use?' She understood them not. But one sagacious person thought: 'Her mind is upset with grief for her child. He of the Tenfold Power (the Buddha) will know of some medicine for her'. And he said: 'Dear woman, go to the Very Buddha, and ask him for medicine to give your child'. She went to the Vihāra at the time when the Master taught the Doctrine, and said: 'Exalted One, give me medicine for my child!' The Master, seeing the promise in her, said: 'Go, enter the town, and at any house where yet no man hath died, thence bring a little mustard seed'. ''Tis well, lord!' she said, with mind relieved; and going to the first house in the town said: 'Let me take a little mustard that I may give medicine to my child. If in this house no man hath yet died, give me a little mustard'. 'Who may say how many have not died here?' 'With such mustard, then, I have nought to do'. So she went on to a second and a third house, until, by the might of the Buddha, her frenzy left her, her natural mind

1. Vāgbhaṭa, a Buddhist physician of medieval India, was the author of a Manual of Medicine which is still used by the students and practitioners of the Ayurvedic system of medicine.

was restored, and she thought : 'Even this will be the order of things in the whole town. The Exalted One foresaw this out of his pity for my good'. And, thrilled at the thought, she left the town and laid her child at the charnel-field, saying :

" No village law is this, no city law,
No law for this clan, or for that alone ;
For the whole world—ay, and the gods in heav'n—
This is the law : All is impermanent ! "

So saying, she went to the Master. And he said : 'Gotamī, hast thou gotten the little mustard ? ' And she said : 'Wrought is the work, lord, of the little mustard. Give thou me confirmation'. Then the Master spoke thus :

" To him whose heart on children and on goods
Is centred, cleaving to them in his thoughts,
Death cometh like a great flood in the night,
Bearing away the village in its sleep".

When he had spoken, she was confirmed in the fruition of the First (the Stream-entry) Path, and asked for ordination. He consented, and she, thrice saluting by the right, went to the Bhikkhunis (nuns), and was ordained. And not long afterwards, studying the causes of things, she caused her insight to grow. Then the Master said a Glory-verse :

" The man who, living for an hundred years,
Beholdeth never the Ambrosial Path,
Had better live no longer than one day,
So he behold within that day the Path".

When he had finished, she attained Arahantship (Saint-hood).

From the Commentary to the "Theri-gāthā"
("Songs of the Sisters")

THE PEERLESS PHYSICIAN

By

DR. C. B. DHARMASENA, M.B., B.S. (Lond.)

"Subject to birth, old age, disease,
Extinction will I seek to find
Where no decay is ever known
Nor death, but all security".[1]

THE Buddha was the peerless physician. He it was, who recognised the fatal malady affecting all sentient beings, to which he gave the name *Dukkha* or *Suffering*. It constitutes the first of the Four Noble Truths described by him.[2] The **Diagnosis** is not difficult for the expert psychiatrist, who however has an extremely difficult task before him to convince his 'patient' that he is really ill.

Avijjā or *Ignorance*, and *Taṇhā* or *Craving* are the **Root Causes** of the disease ; this is the second of the Four Noble Truths.

Dukkha Nirodha or *Cessation of Ignorance and Craving* constitutes the **Prognosis** ; and this is the third of the Four Noble Truths. The prognosis is excellent provided the necessary effort to acquire the details of the prolonged, and

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Abbreviations used:

A. Anguttara-nikāya, or The Book of the Gradual Sayings, Pāli Text Society Translation Series.

D. Dīgha-nikāya, or The Dialogues of the Buddha, P. T. S. Translation Series.

M. Majjhima-nikāya, or The Middle Length Sayings, P. T. S. Translation Series.

S. Saṁyutta-nikāya, or The Book of the Kindred Sayings, P. T. S. Translation Series.

Vis. Visuddhi-magga, or The Path of Purification, translation by the Ven. Bhikkhu Ñānamoli.

N. Ven. Nārada Maha Thera's "The Buddha Dhamma".

W. Warren's "Buddhism in Translation".

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1. W. The Story of Sumedha. Ch. 1. (18).
2. S. V. 420; Mahā-vagga. I. 9&10, vide footnote 2 page 4: D. XXII, & M. 141.

difficult course of treatment is forthcoming, and the treatment itself is carried out with enthusiasm, with diligence, with constant mindfulness, and with wisdom. The cure once achieved is complete and permanent, without complications, and without the possibility of a relapse.

Dukkha Nirodha Gāmini Paṭipadā or *The Noble Eightfold Path* is the detailed **Course of Treatment** which leads to the cessation of all suffering. It forms the last of the Four Noble Truths.

Symptoms and Diagnosis

The key to the diagnosis of this universal malady is offered to us by the Buddha when he says,[1] "Four things, O monks, nobody can bring about, no ascetic, priest, or heavenly being, no god nor devil, nor anybody in this world. And what are these four things? That that which is subject to Decay may not decay—that that which is subject to Sickness may not fall sick—that that which is subject to Death may not die—that those evil, impure, frightful, and pain-bestowing actions, which ever again and again lead to rebirth, old age and death may not bring results". The Buddha in his very first sermon after his Enlightenment[2] and on many other occasions[3] said "Now, this, O Bhikkhus, is the Noble Truth of Suffering:—Birth is suffering, decay (ageing) is suffering, disease is suffering, death is suffering, to be united to the unloved is suffering, to be separated from the loved is suffering, not to receive what one craves for is suffering, in brief the five Aggregates of attachment are suffering". All conditioned things are impermanent, because of their continued rise and fall and change; what is impermanent is painful because of continued oppression, for the pain commencing to be felt in any body posture adopted at the moment is concealed by repeated change into a fresh position.[4] The knowledge that all conditioned things are transient and are

1. "Path to Deliverance", Ven. Nyanatiloka, Introduction, para 16 "A. IV. 182".
2. Dhammacakkappavattana sutta; Translation in Bodhi Leaves No. 12 and The Wheel, No. 17 ("Three Cardinal Discourses of the Buddha"); both issued by the Buddhist Publication Society, Kandy, Ceylon.
3. D. XXII. 305—315—Mahā Satipatthāna sutta. & M. 141—Sacca Vibhanga sutta.
4. Vis. XXI. 6. 7.

therefore subject to suffering is the pivot on which Buddhism rests. Buddhism has no meaning except for those who feel that **all life is transient and therefore painful, which observation stands in natural contrast to freedom from pain, to blessedness regarded as something changeless, *i.e.* Nibbana.**

Cause

The Root Causes of this malady besetting all sentient beings are Ignorance (Avijjā), and Craving (Taṇhā) ; Ignorance being an outstanding cause of kamma (action) that leads to unhappy destinies.[1]

> "The man who lives for sensuous joys,
> And findeth his delight therein
> When joys of sense have taken flight,
> Doth smart as if with arrows pierced".[2]

On the other hand Craving for becoming is an outstanding cause of kamma that leads to 'happy' destinies in various heaven worlds.[3]

Prognosis or Cure

The above view of life may make the unthinking reader conclude that Buddhism is a pessimistic and melancholic religion which hinders effort. But this view is a very superficial one, the very antithesis of the truth, **for the Buddha has not only given the diagnosis of disease, but an infallible remedy as well.** The patient is told that he has an operable cancer, or is suffering from early Pulmonary Tuberculosis. He is further told that a definite cure is available. In these circumstances after the patient gets over the initial shock of his discovery is he not likely to consider himself lucky that his illness has been discovered in time, and will he not thereafter cooperate with enthusiasm, and with optimism in the carrying out of his treatment ? It is this optimistic expectation and calm assurance that keeps the Buddhist happy and serene in his surroundings, and makes it possible to include Joy (Pīti), as one of the Seven Factors of Enlightenment found in Buddhism. In dealing with the *Causal Law Formula in terms of Happiness* the Buddha states,[4] "Suffering (understood as

1. Vis. XVII. 39.
2. W. Ch. 26. c.
3. Vis. XVII. 40.
4. S. ii. Introduction Page IX· & Ch. XII. 23(3)—Upanisā sutta.

change and transiency) leads to Confidence (Saddhā) ; Confidence to Joy (Pāmojja) ; Joy to Rapture (Pīti) ; Rapture to Tranquillity (Passaddhi) ; Tranquillity to Happiness (Sukha) ; Happiness to Concentration (Samādhi) ; Concentration to Knowledge and Vision of things as they truly are (Yathābhūta Ñāṇadassana) ; the Knowledge and Vision of things as they truly are to Disgust or Repulsion (Nibbidā) ; Disgust to Detachment or Passionlessness (Virāga) ; Detachment to Deliverance (Vimutti) ; Deliverance to Knowledge of the Extinction of Passions (Khaye-ñāṇa)." The above text clearly points out " How every tear can become a tutor", how suffering and sorrow may ultimately lead to Sainthood, Deliverance, and Happiness, even as *Kisā Gotamī*[1] in her distress went about asking for medicine for her dead child, until she came to the Buddha, who told her that she did well to have come to him for medicine, and requested her to go to the city and bring a mustard seed from a house, where no one had died. She was cheered at this simple request, and readily went round from house to house asking for the mustard seed which, however she could not procure under the conditions specified. She thereupon realised the truth that death was common to all, and that the Buddha in his compassion had sent her round to learn the truth, which she did to such good effect that she reached then and there the first stage of Sainthood, and reached Arahatship not long after. How very different to this is Tennyson's attitude to the death of his friend, as expressed in the following lines :—[2]

> " One writes, that 'Other friends remain',
> That ' Loss is common to the race', " . . .
>
> . . . . . .
>
> " That loss is common would not make
> My own less bitter, rather more : "

We have in these two different attitudes towards sorrow a beautiful illustration of the truth that the results of sorrow depend solely on the attitude that one takes towards suffering and pain ; **sorrow merely experienced is pain and suffering, whilst on the other hand sorrow understood, through meditative contemplation is change and transiency leading to Disgust, to Passionlessness, to Detachment, and finally to Deliverance.** This is the fundamental difference between the hasty critic of

1. See page 1.
2. In Memoriam, Alfred Tennyson. VI.

Buddhism as a pessimistic religion, and the one who makes a genuine effort to understand sorrow. The Buddha does not deny that there is pleasure derived through the senses, but he warns us,[1] that such pleasures are temporary, and quite insignificant by comparison with the numerous dangers and perils involved in the indulgence in sense-pleasures. Further in the Bahuvedaniya sutta,[2] whilst admitting that there is happiness in sense-pleasures, the Buddha adds that there is other happiness more excellent, and more exquisite than this happiness which may be enjoyed by the one who relinquishes the coarse pleasures of the senses, and by meditative development of Concentration (Samādhi) attains the first Jhāna (Absorption or Musing), and thereafter seven further grades of happiness, each one more excellent, and more exquisite than its predecessor e.g. the second, third, and the fourth Rūpa-jhānas (Absorptions of the Fine-material sphere), and the first, second, third and fourth Arūpa-jhānas (Absorptions of the Immaterial sphere). Still further in the Aṭṭhakanāgara sutta,[3] in reply to a question repeated over and over again by the householder Dasama of Aṭṭhaka, as to whether there is any one thing pointed out by the Buddha, whereby if a bhikkhu dwell diligent, ardent, and self-resolute, his mind is freed, and he attains the destruction of the cankers, and the matchless security from the bonds, the Venerable Ānanda answers in the affirmative and adds, "A bhikkhu detached from the pleasures of the senses, detached from unskilled states of the mind enters and enjoys the Happiness, excellent and exquisite of the first Rūpa-jhāna, of the second, of the third, or of the fourth Rūpa-jhāna, or likewise he enters and enjoys the more and more exquisite Happiness of the Arūpa-jhānas, or likewise he dwells having suffused the whole world, everywhere, in every way with Friendliness (Mettā), with Compassion (Karuṇā), with Sympathetic joy (Muditā), or with Equanimity (Upekkhā): and attains the freedom of the mind that is Friendliness, that is Compassion, that is Sympathetic joy, or that is Equanimity. Having reached any one of these high states the bhikkhu by reflection comprehends that the Happiness of each one of these states, however excellent, however exquisite it may be is effected, is thought out, is impermanent, and is liable to stopping. Firm in this conviction the bhikkhu attains the

1. M. XIII & XIV Mahā and Cula Dukkhakkhandha suttas or The Greater and Lesser Stems of Anguish.
2. M. LIX.
3. M. LII.

matchless security not yet attained from the bonds'' ; in other words **the thoughtful disciple, although he enjoys the bliss of Jhanas in this life, assesses such Happiness at its true worth, and does not hanker after rebirth in the Celestial worlds, which will make him wander from the straight path, away from his final goal of Nibbana. Buddhism is unique in that the Happiness provided for those who reach their goal may be experienced by the one who so wishes it, here and now in the state known as Samapatti-phala, without the necessity to wait until his death.**

'' This too is an attainment which
A Noble One may cultivate ;
The peace it gives is recorded as
Nibbāna here and now''.[1]

Treatment

Whatever definition critics may give to the words religion and philosophy it is certain that Buddhism is a way of life, to be lived energetically, and actively, from day to day, and not a subject for mere academic study, discussion or debate ; for the Buddha is the all-compassionate healer, and we are his patients. His only concern is to cure his patients, and not to satisfy their curiosity, or solve for them the riddle of the universe. Accordingly his main concern is firstly to convince his patient that he is really ill, and that his illness is of a serious nature. This is no easy task

'' For in the fatness of these pursy times
Virtue itself of vice must pardon beg,
Yea, curb and woo for leave to do him good.''[2]

The task becomes still more difficult if his patient is a young adult, enjoying good physical health, and is well provided with the comforts of life ; for in such an event the symptoms of his illness are hardly noticeable ; moreover there are long periods of apparent remissions in between such symptoms as may occasionally strike him as abnormal.

'' Sorrow disguised as joy, the hateful as the loved,
Pain in the form of bliss the heedless overwhelms''.[3]

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1. Vis. XXIII. 8, 30, 31, & 52.
   Buddhist Dictionary, Ven. Nyanatiloka, Nirodha-samāpatti.
2. Hamlet. III. iv (153—155).
3. Udāna. Ch. II. VIII (18)

In these circumstances the chances are that he will not even see a physician until the disease is far advanced. Secondly the Buddha inspires in his patient hope, confidence, and enthusiasm born of personal knowledge, and conviction that a complete cure is definitely possible, although prolonged, difficult, irksome, and perhaps painful. He explains the necessity quite early in the course of his treatment of acquiring as clear a conception of his illness, and the outlines of its treatment as is compatible with the current level of each patient's understanding, and of periodically improving upon that knowledge, so that the patient may follow this difficult course of treatment uninterruptedly, intelligently and with enthusiasm throughout the various stages into which it is divided. Over and over again, and in various ways suited to the intelligence of his particular audience the Buddha emphasised *the basis of his doctrine* as consisting of these four Noble Truths :—[1] The Noble Truth of Suffering, of the Origin of Suffering, of the Extinction of Suffering, and of the Path leading to the Extinction of Suffering. Numerous are the occasions on which the Buddha uttered the following words :[2] "It is through not understanding, not penetrating these four Noble Truths, O brethren, that we have had to wander so long in this weary round of rebirths, both you and I" ; and "By not seeing the Noble Truths as they really are, long is the path that is traversed through many a birth ; when these are grasped, the cause of rebirth is removed, the root of sorrow uprooted, and then there is no more birth". The necessity for this emphasis even during the lifetime of the Buddha was amply demonstrated, for he had, on various occasions to send for a disciple, who had misunderstood his doctrine, and was spreading heretical dogmas, and point out to him his error. Even today we find well-meaning Buddhists stating that the four Noble Truths are a great stumbling block in the way of non-Buddhists accepting the gospel of the Buddha, and even suggesting that they do not form a part of the original gospel, but are a later accretion by the monks. Says the Buddha,[3] " One thing only do I teach, that is sorrow, and escape from sorrow " ; and again,[4] "Just as the mighty ocean is of one flavour, the flavour of salt ; even so, O bhikkhus, the Doctrine is of one flavour, the flavour of deliverance". There is

1. vide footnote 2, page 1.
2. D. XVI. Ch. II. 2, 3. Ch. IV. 2.
3. M. 22. N. Ch. IX, last page.
4. Udāna, Ch. V. Sutta 5.

certainly no room for ambiguity, or cause for misunderstanding in the above language. Further the Buddha has always emphasised that a man can only reap what he himself has sown, whilst on the other hand he was not bound to reap all he has sown ; for says the Buddha in the Anguttaranikāya,[1] "If anyone says that a man must reap according to his deeds, in that case there is no religious life, nor is an opportunity afforded for the entire extinction of sorrow". The Buddha has therefore made it clear that vicarious sacrifice by another can never secure one's salvation, and that on the other hand any kind of fatalism or predestination has no place in his doctrine. Medical and scientific men, who have been trained to observe, will not find the teaching of the Buddha likely to do violence to their training, or their habit of drawing scientific deductions from their observations, for in Buddhism there is no Divine Power, or Divine Revelation, nor is there a belief in dogmas, or in supernatural occurrences necessary for the 'patient' to commence his treatment, nor is the result of the treatment dependent on the caprice and approval of a Divine Being. The following lines,[2]

> " Strong Son of God, immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove"

have no place in Buddhism, nor do the following words cause any misgiving, or hold any terror for the Buddhist :—[3]

> " Though justice be thy plea, consider this,
> That in the course of justice none of us
> Should see salvation"

for the Buddha guarantees a lasting cure for every one of his patients, who persists in his course of treatment, not as a result of his intervention, except as a guide who merely shows the way ; nor as the result of any Divine Grace ; but only as the logical consequence of the treatment followed by the patient himself. The beginner in Buddhism is attracted to the Buddha even as a sick man, who hears of others being cured goes to the physician, and makes up his mind to follow the course of treatment prescribed by the latter, even though at first his

1. A. Tika Nipāta XI, 249 ; N. Ch. XV. first page.
2. In Memoriam, Alfred Tennyson, the opening lines.
3. Merchant of Venice. IV. 1 (197—200).

faith in the physician may not amount to much. **Faith in Buddhism really begins with knowledge based on probable evidence ; it develops with progress in morality (sila), and increases rapidly with progress in concentration (samadhi), until complete confidence is gained only through progress in meditative development of Understanding (Panna). The Buddha does not expect from his followers a blind respect, or admiration for himself, or for his doctrine.** Says the Buddha,[1] "Do not accept anything on the mere fact that it has been handed down by tradition, or just because it is in one's scriptures, or merely because it agrees with one's preconceived notions, or because the speaker seems to be a good and respected person, and his words should be accepted ; when, Kālāmas, you know for yourselves these things are moral, these things are blameless, these things are praised by the wise ; these things when performed and undertaken conduce to well-being and happiness, then do you live acting accordingly " ; and again when Upāli a celebrated follower of another religious teacher was once so pleased with the exposition of the Buddha's doctrine that he wished to become a follower, the Buddha cautioned him with the words,[2] "Of a verity, householder, make a thorough investigation. It is well for a distinguished man like you to first make a thorough investigation". Upāli's admiration at this unexpected request expressed itself in the following words "Lord, if I had become the follower of another teacher, his followers would have taken me round the streets in procession proclaiming that such and such a millionaire had renounced his former religion and embraced theirs. The more pleased am I with this remark of yours"; or again questions the Buddha,[3] "A man comes by a great stretch of water, and sees no way of crossing to the opposite shore, which is safe and secure, and so he makes an improvised raft out of sticks, branches, leaves, and grass, and utilises it to cross over to the opposite shore. Suppose now, O bhikkhus, he were to say 'this raft has been useful to me, I will therefore put it on my head and proceed on my journey', will he be doing what should be done with the raft?" "No, Lord", say the bhikkhus in reply; and the Buddha himself gives the obvious answer, and adds "Even so, O bhikkhus the doctrine taught by me, is for crossing over, and not for retaining".

1. A. Part III. Ch. 7. The Great Chapter sec. 65. See The Wheel No. 8: Kālāma Sutta (Buddhist Publication Society).
2. M. 56.
3. M. I. 22. (135). Alagaddūpama sutta.

The doctrine of the Buddha is clearly meant for daily practice, and not for mere academic discussion, nor for storing in a museum for relics, as a mark of veneration and respect for its founder. As two final illustrations of the fact that the Buddha did not expect a blind admiration for himself, or for his doctrine may be mentioned the following admonition to his bhikkhus,[1] "Brethren, if outsiders should speak against me, or against the Doctrine, or the Order you should not on that account either bear malice or suffer heart-burn, or feel ill-will, for if you feel angry and displeased you will not be able to judge how far that speech of theirs is well said or ill": and his unique declaration, made by no other founder of a religion to the effect that any one of his disciples may if he so desires become a Buddha himself.

The *essence of the treatment* consists of The Noble Eightfold Path (Aṭṭhangika-magga), which forms the last of the Four Noble Truths. No attempt is made in this essay to give anything more than the briefest reference to each of the eight links of the path, which consist of:—

1.	Right Understanding (Sammā-Diṭṭhi)	Wisdom (Paññā)
2.	Right Thoughts (Sammā-Sankappa).	
3.	Right Speech (Sammā-Vācā).	Morality (Sīla).
4.	Right Action (Sammā-Kammanta)	
5.	Right Livelihood (Sammā-Ājīva).	
6.	Right Endeavour (Sammā-Vāyāma).	Concentration (Samādhi)
7.	Right Mindfulness (Sammā-Sati).	
8.	Right Concentration (Sammā-Samādhi).	

Right Understanding is the penetration of the truth of the universality of suffering, its origin, its cure, and its treatment. *Right Thoughts* are threefold: thoughts free from sensuous desire, from ill-will, and from cruelty, e.g. thoughts of renunciation of sensuous desires (nekkhamma), of loving-kindness (mettā), and of compassion (karuṇā). *Right Speech* is abstention from lying, tale bearing, harsh talk, and foolish babble. *Right Action* is abstention from killing, stealing, and unchastity. *Right Livelihood* is abstention from livelihood that brings harm to other beings. *Right Endeavour* is the effort of avoiding or overcoming evil and unwholesome things, and of cultivating

1. D. I. i. 5. The Brahma-jāla sutta.

and developing wholesome things. *Right Mindfulness* is mindfulness and awareness on contemplating the body, feelings, mind, and mental objects. *Right Concentration* is one-pointedness of the mind, which eventually may reach the jhānas (absorptions or musings).

The Buddha, the all-compassionate physician, has explained to us in various ways suited to the mental capacity of each one of us the serious illness that we are suffering from, and how its dangerous symptoms are often masked. He has explained the cause of this illness, and he has told us that an infallible remedy exists. Further he has explained to us the details of his treatment, and has given us the prescription. *It is up to us to study the nature of the treatment offered us, to reason it out, and then take the remedy ourselves.*

The Buddha has spoken of three grades of Wisdom, i.e. by learning (sutamaya paññā), by reasoning (cintāmaya paññā), and thirdly by meditative development (bhāvanāmaya paññā). The first two grades come under the term knowledge, whilst it is only the third grade that may be correctly classified as understanding. The 'taking of the remedy' consists of the gradual development of knowledge, side by side with faith and devotion (saddhā), so that neither of these faculties is in excess of the other (Indriya-samatta), for excessive faith with deficient wisdom leads to blind and perhaps foolish belief, whilst excessive wisdom with deficient faith leads to cunning. One cannot conceive of any other system of treatment, which has been so thoroughly analysed, so clearly explained, and apparently so reasonable as to fit in with our own observations. Let those of us, who are not satisfied with things as they are accept tentatively the remedy offered by the Buddha as a working hypothesis, until we gradually prove to ourselves that the hypothesis fits in with each one of our limited observations. *Let us thereafter increase the number of our observations by utilising the appropriate instruments for the purpose, e.g. by meditative development of Understanding*, so that each fresh observation that is found to agree with the tentative hypothesis may add to our confidence, and ultimately convert what was at the beginning merely a working hypothesis into a well established fact i.e. convert Knowledge into Understanding; for this is the only means by which the remedy offered by The Peerless Physician, for this universal malady of Dukkha may be utilised successfully.

TWO KINDS OF DISEASE

Monks, there are these two kinds of disease. What are they? Bodily disease and mental disease. People are seen who say they have been physically healthy for a year, for two years, three years, four years, five years, ten years, twenty years, thirty years, forty years, fifty years, or one hundred years, or for more than one hundred years. But, apart from those whose cankers are destroyed (i.e. the Saints or Arahants), beings who say that they have been mentally healthy for even a moment are rare in the world.

From the Discourses of the Buddha (Anguttara Nikāya, Catukka-nipāta, No. 157).

BUDDHIST MENTAL THERAPY

By

FRANCIS STORY

The Anagārika Sugatānanda

IT has been estimated that one out of every four persons in the world's great cities today is in need of psychiatric treatment, which is equivalent to saying that the percentage of neurotics in present-day civilisation runs well into two figures.

This high incidence of personality disorders is believed to be a new phenomenon, and various factors have been adduced to account for it, all of them typical features of modern urban life. The sense of insecurity arising from material economic discord; the feeling of instability engendered by excessive competition in commerce and industry, with booms, slumps, redundancy and unemployment; the fear of nuclear war; the striving to 'keep up' socially and financially with others; the disparity between different income levels combined with a general desire to adopt the manner of life of the more privileged groups; sexual repression which is at the same time accompanied by continual erotic titillation from films, books and the exploitation of sex in commercial advertising, all these and a host of subsidiary phenomena related to them are characteristic

of our age. Not least among them as a disturbing influence is the need to feel personally important in a civilisation which denies importance to all but a few.

Each of these is doubtless a potential cause of psychological unbalance, and taken all together they may well be expected to produce personality maladjustments of a more or less disabling nature, particularly in the great capitals where the pressures of modern life are felt most acutely. The widespread emotional unbalance among the younger generation, which has developed into an international cult, with its own mythology and folklore and its own archetypal figures symbolic of the 'beat generation', seems to substantiate the belief that we are living in an era of psychoneurosis.

Yet it is necessary to review this startling picture with caution. We have no statistical means of judging whether people of former days were less subject to neuroses than those of the present. The evidence of history does not entirely bear out the assumption that they were. Patterns of living may change radically, but human nature and its themes remain fairly constant in the mass. When Shakespeare, in the robust and full-blooded Elizabethan era, drew his picture of neurosis in Hamlet he was drawing from models that had been familiar from classical times and could doubtless be matched among his contemporaries. Greek and Roman history records many outstanding cases of behaviour which we now recognise as psychotic, while the Middle Ages abounded in symptoms of mass neurosis amounting to hysteria. The fear of witchcraft that held all Europe in its grip for three centuries was a neurosis so prevalent that it constituted a norm, while almost the same may be said of the more extravagant forms of religious behaviourism characteristic of that and later periods. The extraordinary Children's Crusade of 1212, when thousands of children from France and Germany set out on foot to conquer the Holy Land for Christendom, and never returned, is one example. Here the influence of a prevailing idea on young and emotionally unstable minds is comparable to the international climate of thought which in our own day has produced the 'beat generation'. There is no strict line of demarcation between a religious ecstasy and a nihilistic expression of revolt, as we may learn from Dostoievsky, himself a neurotic of no mean stature. The private mystique of the neurotic may be caught up in the larger world

of mass neurotic fantasy, where it adds its contribution to a world that is apart from that of its particular age but which reflects it as in the distortions of a dream. Because of this, the neurotic is often found to be the spokesman and prophet of his generation. Facilities of communication have made this more than ever possible, creating a mental climate of tremendous power that knows no barriers and can only with difficulty be kept within the bounds of the prevailing norm. Adolph Hitler turned a large section of German youth into psychopaths, firstly because his personal neurosis found a response in theirs, and secondly because he was able to communicate it to them directly by means of radio, newspapers and other modern media of propaganda. At the same time, the unstable personality of the neuropath drew support and an intensification of its subliminal urges from the response it evoked in countless people who had never come into personal contact with the source. The real danger of neurosis today is its increased communicability; people are in contact with one another more than they have ever been before. The tendency to standardize, undesirable in itself, has the further disadvantage that it too often results in the wrong standards being accepted. Epidemic diseases of the mind are more to be feared than those of the body.

But those who are inclined to believe that personality disorders are a phenomenon of recent growth may draw comfort from Burton's Anatomy of Melancholy. There we have a compendium of cases of individual and collective neuroses gathered from all ages, and showing every variety of hallucinatory and compulsive behaviour ranging from mild eccentricity to the complete alienation from reality which is classed as insanity. Psychopathic degeneration, criminality, alcoholism, suicidal and homicidal tendencies are as old as the history of mankind.

Nor is there any real evidence that people living in simpler and more primitive societies are less prone to psychological disturbances than those of modern urban communities. The rural areas of any European country can show their proportion of neurotics in real life no less than in fiction, while in those parts of the world least touched by Western civilisation the symptoms of mental sickness among indigenous peoples are very common, and are prone to take extreme forms. Where an inherent tendency to confuse the world of reality with

that of dreams and imagination is worked upon by superstitious fears, morbid neurotic reactions are a frequent result. The psycho-somatic sickness produced by the witch-doctor's curse, which so often culminates in death, is even more common than are the mentally-induced diseases of the West that are its counterpart.

In one respect primitive societies are superior to those of today, and that is in the preservation of initiation ceremonies. These give the adolescent the necessary sense of importance and of 'belonging'; they serve as tests which justify the place in tribal life that the initiate is to take up. By their severity they satisfy the initiate that he is worthy. Initiation rites have survived to some extent in the boisterous 'ragging' given to new arrivals in most institutions for the young, but they have no official sanction and do not confer any acknowledged status. To be psychologically effective an initiation ceremony must be either religious or in some way demonstrative of the new manhood or womanhood of the initiate. It then dispels feelings of inferiority and the self-doubtings which are a frequent cause of neurosis, and sometimes of delinquent behaviour in young people. Primitive societies, however, have their own peculiar causes of mental disturbance and it is a mistake to suppose that they are superior in this context to more sophisticated social structures.

The fact is that more attention is given to minor psychological maladjustments today than was the case in former times, and departures from the normal standards of behaviour are more noticeable in civilised than in primitive societies. The instinct to run to the psychiatrist's couch has become a part of contemporary mores. It is true that modern life produces unnatural nervous stresses; but strain and conflict are a part of the experience of living, in any conditions. There has been merely a shifting of the points of tension. The more man is artificially protected from the dangers surrounding primitive peoples, the more sensitive he becomes to minor irritants; yet man in a completely safe environment and free from all causes for anxiety—if that were more than theoretically possible—would be supremely bored, and boredom itself is a cause of neurosis. Human beings can be psychologically as well as physically over-protected, and the civilised man falls a prey to psychological conflicts brought about by situations which are much less truly anxiety-producing than those that

menace the lives of primitive peoples every day. Habituated by education and example to expect more of life than the human situation gives him any reason to expect, the modern man feels the impact of forces hostile to these expectations more keenly than he need do. Modern commercial civilisation is continually fostering and propagating desires which all men cannot satisfy equally, and desire artificially stimulated only to meet with frustration is a prime cause of psychological disorders. Herein lies the chief difference between our own and former eras. There is also the need for periods of true relaxation which many people deny themselves in their desire to be continually entertained.

The systematic study of abnormal psychology began with the work of J. M. Charcot in 1862. Closely following upon that the advent of psychoanalysis brought the subject of personality disorders into prominence. There then came a breaking down of the distinction which had formerly been made between normal and abnormal psychology, and the two became merged in what is now called dynamic psychology. It was found that the obsessions and compulsions of neurosis are not something distinct from the ordinary modes of behaviour but are only extreme and sharply-defined forms of the prejudices and habit patterns of the 'normal' person. In defining abnormality it has become the custom to place the line of demarcation simply at the point where the extreme symptoms make some form of treatment necessary for the person who deviates persistently from the average standards of his group. Thus 'normal' and 'abnormal' are purely relative terms whose only point of comparison is that provided by the generally-accepted habit patterns of a particular group. If the group itself is collectively abnormal its units must be considered 'normal', with the result that we are compelled to make a reinterpretation of what meant is by these terms of reference.

All behaviour is a form of adjustment, and this is true equally of behaviour that is socially acceptable (the 'norm') or socially unacceptable. It is really the active response of a living organism to some stimuius or some situation which acts upon it. The ways in which certain persons deviate from normal standards in behaviour are nothing but individual ways of meeting and adjusting to situations. This new way of regarding the problem is of the utmost importance,

particularly when we come to examine the Buddhist system of psychology. In Buddhism, all modes of consciousness are seen as responses to sensory stimuli, and these responses are conditioned by the predetermining factors from past volition. For example, where one person sees an object and is attracted to it, whilst another is repelled by the same object, the cause is to be found in mental biases set up in the past. All reactions, furthermore, are conditioned by a universal misapprehension of the real nature of the object as it is cognised through the senses.

There is therefore a common denominator of misunderstanding which takes the form of collective delusion; it constructs the world of sensory apperceptions and values out of the abstract world of forces which is the actuality of physics. Where there is in reality nothing but processes and events, an ever-changing flux of energies, the mind construes a world of things and personalities. In this world the human consciousness moves selectively, clinging to this, rejecting that, according to personal preferences of habit and prior self-conditioning. The consciousness-dominating factor known to Buddhism as *Avijjā* (nescience), *Moha* (delusion) or *Vipallāsa* (misapprehension) is essentially a condition of mental disorder, a hallucinatory state. The Pāli axiom *Sabbe puthujjanā ummattakā*,* "All worldings are deranged", indicates that the whole purpose of Buddhism is to apply mental therapy to a condition which, accepted as the norm, is in truth nothing but a state of universal delusion.

The *Puthujjana* or 'worldling' who is thus described is the average man; that is, all human beings except those who have entered on the four stages of purification, the *Sotāpanna* (Stream-enterer), *Sakadāgāmi* (Once-returner), *Anāgāmi* (Non-returner) and *Arahant* (Saint). The *Puthujjana* is characterised by mental reactions of craving for states which are impermanent, subject to suffering, devoid of reality and inherently impure. These he wrongly imagines to be permanent, productive of happiness, invested with self-existence and pleasureable. His hankering for them is accompanied by mental biases (*āsavas*), mind-defiling passions (*kilesa*) and psychological fetters (*samyojana*), which in Buddhism are seen as the root causes of wrong action and consequent unhappiness. What we call the 'norm' is an average balance of these mental

* Vibhanga Atthakathā.

factors and their opposites, in exactly the same way that a state of normal physical health is merely the 'balance of power' between the various classes of bacteria in the body. If one class of bacteria gains ascendancy over the others it begins to have a destructive effect on the living tissues, and a state of disease supervenes. Psychologically, an increase in any one of the mental defilements constitutes the change over from a normal to an abnormal psychology. Since all 'worldlings' are deranged, what we are concerned with in dynamic psychology is the degree of derangement and its underlying causes. This is the case also in Buddhist psychology.

Freudian psychoanalysis works on the assumption that when the origin of a personality disorder is known its influence on unconscious motivation will automatically disappear. Freud endeavoured to trace all psychic traumas to experiences in infancy or early childhood, and made the libido the basis of his system. His work opened up many hitherto unsuspected areas of personality and made a great contribution to our knowledge of the subject. But the defects of Freud's theories can be understood in terms of his system, for he tended to exaggerate certain motives unduly, and in deliberately searching for these he worked on a method of personal selectivity that was bound to become apparent to Jung and others among his successors. His therapeutic methods may also be questioned, for the conflicts engendered by unconscious motivation do not always cease when the original cause of the trauma is brought to the surface. For this and other reasons psychotherapy has not so far produced the benefits which were once expected of it. In many cases the most it can do is to enable the subject to come to terms with himself and 'live with' his condition. The limited nature of its success is indicated by the need to resort to physical treatment for cases that have passed from neurosis to psychosis, such as electroconvulsive therapy for acute depressive moods, insulin injections for the early stages of schizophrenia, frontal lobotomy for prolonged anxiety states and the use of the class of drugs known as tranquillizers which act upon the vegetative interneurotic circuits of the brain.

In contrast to the expedients of Western psychiatry, Buddhist mental therapy aims at total integration of the personality *on a higher level.* Since craving is the root cause of suffering it is necessary to diminish, and finally extinguish, craving.

But desire is also the mainspring of volition, so the first stage of the process must be the substitution of higher objectives for the motivations of the libido and their offshoots. The libido-activated urges must give place to the consciously-directed motives of the *Adhi-citta*, or higher mind. It is here that Buddhism introduces a point of reference which Western psycho-therapy has been unable to fit comfortably into its theories—the field of ethical values.

The discarding of many conventional and religious moral attitudes, on the ground that they are for the most part contingent and arbitrary, has left the psychologist without ethical determinants in certain important areas of his work. Whilst accepting as the norm the standards of contemporary life he has not been able to work out any universal basis on which what is 'right' and what is 'wrong' in some aspects of human conduct can be established. The defect has been a serious handicap in the treatment of anti-social and delinquent behaviour, for the psychiatrist confronted with examples of deviationist and unacceptable behaviour finds himself unable to decide on what authority he is setting up as the 'norm' a standard which he knows to be mostly a product of environment and social convenience. Clinical diagnoses and moral judgments do not always point in the same direction.

Buddhist ethico-psychology cuts through the problem by asserting boldly that the measure of immoral behaviour is simply the degree to which it is dominated by craving and the delusion of selfhood. This at once gives an absolute standard and an unchanging point of reference. It is when the ego-assertive instinct overrides conventional inhibitions that behaviour becomes immoral and therefore unacceptable; it is when the over-sensitive ego fears contact with reality that it retreats into a fantasy of its own devising. The neurotic creates his own private world of myth with its core in his own ego, and around this his delusions of grandeur, of persecution or of anxiety revolve. Neurosis then passes imperceptibly into psychosis. The ordinary man also, impelled by ego-assertiveness and the desire for self- gratification, is continually in danger of slipping across the undefined border between normal and abnormal behaviour. He is held in check only by the inhibitions imposed by training. The attainment of complete mental health requires the gradual shedding of the delusions centred in the ego, and it begins with the analytical

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understanding that the ego itself is a delusion. Therefore the first of the fetters to be cast away is *Sakkāya-diṭṭhi*, the illusion of an enduring ego-principle.

The doctrine of non-self (*Anattā*) is a cardinal tenet of Buddhism and the one that distinguishes it from all other religious systems, including Hindu Yoga. Ever since the time of Aristotle the 'soul', the pneuma or animus which is supposed to enter the body at birth and permeate its substance, has been taken as the entelechy of being in Western thought; but Buddhism denies the existence of any such entity. Modern psychology and scientific philosophy confirm this view. Everything we know concerning states of consciousness can be postulated without reference to any persisting ego-principle. Like the body, the mind is a succession of states, a causally-conditioned continuum whose factors are sensation, perception, volition and consciousness. Introspective examination of the states of the mind in order to realise this truth is one of the exercises recommended in Buddhism.

The understanding of the Buddhist principles of impermanence, of suffering (as being the product of craving) and non-ego brings about a re-orientation of mind which is characterised by greater detachment, psychological stability and moral awareness. But Buddhism points out that this is not an effect which can be obtained by external means; it is the result of effort, beginning with and sustained by the exercise of will. There must first of all be the desire to put an end to suffering, and that desire must be properly canalised into '*Sammappadhāna*', the Four Great Exertions; that is, the effort to eliminate existing unwholesome states of mind; to prevent the arising of new unwholesome states; to develop new wholesome states and to maintain them when they have arisen. The unwholesome states of mind are nothing but products of mental sickness that derive from the ego and its repressed desires.

Here it should be pointed out that Buddhist teaching is non-violent, and this non-violence is to be exercised towards one's own mind as well as towards the external world. To repress natural desires is merely to force them below the surface of consciousness where they are liable to grow into morbid obsessions, breaking out in hysteria or manic depressive symptoms. Buddhism does not favour this rough treatment of the psyche, which has produced so many undesirable

results in Western monasticism. Instead of repression it works by attenuation and sublimation. Visualising the passions as fire, Buddhism seeks to extinguish them by withholding the fuel. For example, sensuality is reduced in stages by contemplation of the displeasing aspects of the body, so that there comes a turning away from the sources of physical passion. Attraction is replaced by repulsion, and this finally gives way to a state of calm indifference. Each impure state of mind is counteracted by its opposite.

Techniques of meditation (*bhāvanā*) in Buddhism are designed for specific ends, according to the personality of the meditator and the traits it is necessary to eliminate. They are prescribed by the teacher just as treatment is given by a psychiatrist ; the mode of treatment is selected with the individual requirements of the patient in view. The forty subjects of meditation, known as *Kammaṭṭhāna* (bases of action), cover every type of psychological need and every possible combination of types. Their salutory action is cumulative and progressive from the first stages to the ultimate achievement. From the beginning, the Buddhist system of self-training makes a radical readjustment within the mental processes, a readjustment which is founded on the acceptance of certain essential concepts that differ from those ordinarily held. The old scale of values, with its emphasis on the cultivation of desires, is seen to be false and a source of unhappiness ; but this realisation does not result in a psychic vacuum. As the old, unwholesome ideas are discarded, new and invigorating ones take their place, while the lower motivations give place to consciously-directed impulses on the higher levels of being. So the personality is moulded anew by introspective self-knowledge.

One defect of psychoanalysis as it is practised in the West is that it often reveals ugly aspects of the personality before the patient is ready to accept them. This sometimes has highly undesirable side effects and may even cause disintegration of the personality. The Buddhist system of mental analysis teaches us to confront every revealed motivation in a spirit of detached and objective contemplation in the knowledge that there is nothing 'unnatural' in nature, but that an impulse which is 'natural' is not necessarily also desirable. The Buddhist who has brought himself to think in terms of the kinship of all living organisms, a concept inherent in the

doctrine of rebirth, is not appalled by the coming to light of subconscious desires that are contrary to those permitted in his particular social environment. The distinction between human and animal conduct, which science has done much to prove illusory, is not sharply defined in Buddhist thought, where all life is seen as the product of craving-impulses manifesting now on the human, now on the animal level. Where sadistic or masochistic impulses exist they are viewed realistically and with detachment as residual factors of past motivation, and they can be dealt with accordingly. Terms such as 'perversion', which are already obsolete in modern psychology although they survive in popular writing and speech, have never existed in Buddhist thought. All Buddhism recognises is craving and its various objects and degrees. Because of this, the moral climate of Buddhist thought as it concerns the libidinal impulses and inclinations is different from that of the West with its Judeo-Christian discriminations. The distinction that this craving is 'good' while that is 'bad' is foreign to Buddhism, for Buddhism is not concerned with the morality of fluctuating social conventions but with a concept of mental hygiene in which *all* craving is seen as a source of misery, to be first controlled and then eradicated. Thus, although its ultimate ideals are higher, the rational morality of Buddhism as it still operates in many Buddhist communities is not so destructive in its effects as the discriminative theological morality prevailing in the West. No Buddhist feels himself to be a 'lost soul' or an outcast from society because his desire-objects are different from those of the majority, unless his ideas have been tainted with Judeo-Christian influences. The Western psychiatrist who seeks to reassure a patient of this type whom he cannot 'cure' suffers from the disadvantage that he has the whole body of theological popular morality against him, and nothing can remove this devastating knowledge from his patient's mind. Hence we find that guilt and inferiority complexes, a dangerous source of psychological maladjustment, are certainly more prevalent, coming from this particular cause, than they are where standards common to the antique world still survive.

It would be well if more attention were to be paid by present-day moralists to the cult of violence that has arisen as the outcome of commercially-exploited brutality and sadism in films, popular literature and most of the curiously misnamed 'comics' which give children and adolescents a morbid taste for the

torture and extermination of their fellow-beings. Aggression is another instinct natural to man, but to encourage it for profit is certainly one of the true sins against humanity. Here again, of course, we have nothing that is entirely new ; cruelty is a prominent feature of many traditional and classic stories for children. What is new is the enormous quantity of such entertainment and the facility with which it is distributed on a global scale to create an international climate of thought and a subconscious reversal of all the standards that civilisation nominally upholds. We should not feel surprised at the psychological dichotomy it produces. Sooner or later we shall again have to pay heavily for the cult of outrage we have encouraged.

This, however, is a question of social psychology ; we are now dealing with individual psychology as it is affected by modern conditions and in the light of the Buddhistic axiom, *Sabbe puthujjanā ummattakā.* We have already noted that the four stages of mental purification beyond the *puthujjana* state begin with the attainment of *Sotāpatti-magga*, the 'path' of one who has 'entered the stream' of emancipation. This is followed immediately by *Sotāpatti-phala*, the 'fruit of stream-winning'. It is at this point that the erstwhile *puthujjana* becomes one of the four (or eight) classes of Noble Personalities. In the scheme of Ten *Samyojanas* he has eliminated the first three fetters : ego-delusion, doubt as to the truth and addiction to vain rituals which have no place in the higher endeavour. He then goes on to the next stage, that of the *Sakadāgāmi.* This is marked by the weakening of the next two fetters in the series : sensuous passion and ill-will. In the next phase of development he completely frees himself from these first five, which are called the 'lower fetters'. The remaining five fetters are attachment to existence on the higher levels of being (intellectualised existence), craving for existence on the purely mental plane (the spiritual life freed from the body), pride (the 'pride of the saint in his sainthood'), restlessness (the perturbed condition of the mind distracted by desires) and nescience. The last of these is the root-condition referred to previously ; it is only eliminated in full at the last stage. The aspirant has then gained the full mental liberation of an Arahant. While the mental and bodily formations continue to function he experiences *Sa-upādisesa-nibbāna*, or Nirvāna with the elements of existence still present. At death this becomes *An-upādisesa-nibbāna* or Parinirvāna, the complete extinction of the life-asserting, life-sustaining factors. No

form of Nirvāna can be attained before this last stage ; the three classes of Noble Personalities that precede it gain assurance of the reality of Nirvāna but they do not experience the actual *Sa-upādisesa-nibbāna* until all the defilements are removed.

It is not the purpose of this article to deal with the state of Nirvāna, but merely to indicate the difference between the condition of the 'worldling' with his illusions and cravings, and that of the fully-emancipated and mentally healthy being. Buddhism itself is concerned more with the path than with the end, since it is the path which has to be followed, and the end must automatically reveal itself if the path is followed rightly. It is true that the goal, Nirvāna, is never very far from Buddhist thought ; it is the motivating principle and *raison d'être* of the entire Buddhist system. But the stages on the way are our immediate concern. They involve an approach which is fundamentally therapeutic and progressive. Buddhist meditation is of two types, complementary to each other : *Samatha-bhāvanā*, the cultivation of tranquillity, and *Vipassana-bhāvanā*, the cultivation of direct transcendental insight. For the latter it is necessary to have a teacher, one who has himself taken the full course of treatment, but much benefit can be obtained by an intelligent application of Buddhist ideas in the preliminary stages without a guide other than the original teachings of the Buddha. Everyone can, and should, avoid what he knows to be unwholesome states of mind ; should cultivate universal benevolence in the systematic Buddhist manner ; should endeavour to impress on his deepest consciousness the truths of impermanence, life-suffering and its cause, and the unreality of the ego. A period of quiet meditation, in which the mind is withdrawn from externals, should be set aside every day for the purpose. By this method Buddhism enables every man to be his own psychiatrist, and avoids those dependences on others which so often produce further emotional entanglements in the relationship between the psychotherapist and his patient.

Any philosophy of life which does not include rebirth must be incomplete and morally unsatisfactory, and the same is true of psychological systems. Some psychological disorders have their origin in past lives ; they are then often congenital and sometimes involve the physical structure of the brain or neural system. These are the psycho-somatic

conditions which call for the use of surgery, drugs and the other physical treatments already mentioned. As resultants of past Karma they may respond to treatment or they may not ; all depends upon the balance of good and bad Karma and the interaction of causes, not excluding external and material ones. But in any case, the knowledge that no condition is permanent, and the certainty that the disorder will come to an end with the exhaustion of the bad Karma-result, be it in this life or another, gives courage and fortitude to the sufferer. By understanding our condition we are able to master it, or at least to endure it until it passes away. This salutary understanding can also be applied beneficially in the case of those who have developed personality disorders through bad environmental influences, childhood traumas or any other cause traceable in this present life. Feelings of inadequacy, grievances against the family or social framework, emotional maladjustments can all be understood in terms of Karma and rebirth. The question 'Why has this thing happened to me ? ' with the sense of injustice that comes from experiencing undeserved pain, is answered fully and logically by Buddhism. With that comes the beginning of an adjustment to circumstances which is in itself therapeutic. Together with this, the knowledge that one can be the sole and undisputed master of one's own future fate comes as the most effectvie psychological tonic and corrective that can be administered.

ON EGOLESSNESS

From the Discourses of the Buddha

Better it would be to consider the body as the 'Ego' rather than the mind. And why? Because this body may last for ten, twenty, thirty, forty or fifty years, even for a hundred years and more. But that which is called 'mind, consciousness, thinking', arises continuously, during day and night, as one thing, and as something different again it vanishes.

Saṁyutta-Nikāya XII, 61

There is no corporeality, no feeling, no perception, no mental formations, no consciousness that is permanent, enduring and lasting, and that, not subject to any change, will eternally remain the same. If there existed such an Ego that is permanent, enduring and lasting and not subject to any change, then holy life leading to the complete extinction of suffering will not be possible.

Saṁyutta-Nikāya XXII, 96

One should not imagine oneself as being identical with the six sense organs (including mind), with the six sense objects (including mind objects) and with the (corresponding) six kinds of consciousness; one should not imagine oneself as being included in them; one should not imagine oneself as being outside them; one should not imagine, 'They belong to me'. Nor should one imagine oneself as being identical with the totality of things.

Thus not imagining any more, the wise disciple clings no longer to anything in the world. Clinging no longer to anything, he trembles not. Trembling no longer, he reaches in his own person the extinction of all vanity: 'Exhausted is rebirth, lived the holy life, and no further existence have I to expect', thus he knows.

Saṁyutta-Nikāya XXXV, 90

THE TEACHING OF EGOLESSNESS (Anatta)

A SOLACE IN ILLNESS

By

DR. ANTON KROPATSCH, *Vienna*

QUITE frequently the Discourses of the Buddha make reference to the connection which his teaching on Suffering has with the problem of disease, and of man as a being unavoidably afflicted with disease. We find such reference, for instance, in a Discourse of the Buddha, called "Nakulapitā".*

Nakulapitā, an old and sick man, comes to see the Buddha for obtaining solace from him in the afflictions of old age: "I am decrepit and old, O Lord, aged, advanced in years, have come to the end of my life. My body is ailing and I am frequently unwell. Rarely now, O Lord, can I enjoy the sight of the Enlightened One and of his venerable monks. May the Exalted One instruct me, may the Exalted One teach me so that it may be for my benefit and happiness for a long time!"

And the Buddha replied: "Yes, householder. Truly, this body of ours is feeble, fragile and delicate. If one who carries this kind of body along and deems it free of illness even for a moment, what else could that be called but ignorance! Therefore, householder, you should train yourself in the thought: 'May not my mind be ill, though my body be ill'! Thus, householder, should you train yourself".

The Buddha and his monks are thoroughly realistic in their way of thinking. They accept things as they are, they do not hide facts nor do they embellish them; they see in them neither more nor less than what is actually involved. Therefore the Buddha listens calmly to Nakulapitā's complaint about his illness, without contradicting him and without trying to persuade him that his condition was not serious as far as his aged body was concerned. The Buddha admits that Nakulapitā's complaints are justified, but he tries to turn his

* Saṁyutta-Nikāya ("Kindred Sayings") Vol. III, Discourse No. 1.

attention from his ailing body to his unimpaired mind which may well stay healthy even in bodily illness, and is sure to *be* healthy if the patient does not cherish wrong ideas, but preserves his clarity of thinking.

The Buddha's words first dispose of a theoretical misunderstanding that is very often attached to that well-known Latin saying *Mens sana in corpore sano.* There is certainly truth in that tag if it is taken as pointing to the close inter-relations existing between body and mind. But then it should consistently be supplemented by the statement *Corpus sanum in mente sana,* 'A healthy body, with a healthy mind'. For there is no doubt about it : as frequently as a sound mental life will develop based on a sound body, likewise wrong ideas and misconceptions about life will harm the body and cause illness.

Furthermore, those words of the Buddha to old Nakulapitā, if they are fully understood and practically applied, will help to mitigate the actual suffering of the patient, and in some cases, make his ailment cease.

After Nakulapitā had listened to the Buddha's advice and had left him, he meets one of the Master's chief disciples, the venerable Sāriputta, and requests him to elucidate further that brief utterance so that he may better grasp its implications. What Sāriputta now explains, offering it as a solace in old-age and illness, may well surprise us at first. Sāriputta tells the ailing man that true health of mind manifests itself in the rejection of wrong ideas about one's personality as, for instance, the belief that the Five Aggregates (*khandha*) which, according to Buddhist doctrine, constitute the so-called individual or personality, have anything to do with an abiding core, an eternal soul, Ego or Self. These five Aggregates are corporeality, feeling, perception, volition and other mental formations, and consciousness. They implicitly comprise the entire world of our perception. They are also called 'the Groups of Clinging' (upādāna-kkhandha), because, through ignorance, they are made the objects of clinging and craving. the targets of possessive greed by which a deluded mind identifies itself with these Groups, calling them 'I' or 'Mine'. But reality, so teaches the Buddha, has no equivalent for these erroneous conceptions.

To hold out this denial of an abiding Ego against the harsh experience of old-age and illness, may first appear as a rather poor consolation. But let us listen how Sāriputta continues his exposition. "Suppose", says Sāriputta, "man's so-called Self were identical with any of these five Aggregates, or it were their rightful owner ; or they were inherent within the Self, or the Self were enveloped in them. If that were the case, then an ailing man would have good reason for being mortally afraid of the illness that constantly attacks the one or the other of the five Aggregates," and afflicts also the other aggregates by the resulting repercussions. His fear, in that case, will be so deep-rooted because he believes that it is his imagined Self that undergoes all these painful changes, and that hence the possibility of complete destruction of that Self cannot be excluded. But if, in the light of the Buddha's teaching of Anattā (not-self), the ailing man sees that all constituents and functions of the body are but transient life-processes in which no self is hidden and hence cannot perish ; if he understands that no abiding ego exists and that the belief in it is a myth ; that the conception of an ego is produced, mirage-like, by the interplay of the five Aggregates—if in this way the ailing man comes to understand that in truth there is no self or soul, then he will regard his organism as something alien, even as the objects of the external world. He will feel no regrets about the changes in the five Aggregates, their arising and then passing away. He will recognise and accept it as a fundamental fact of reality and will not cherish any grief or sorrow about it. With a serene mind, he will face the impending disintegration of the body and of the physical and mental processes bound up with it. Calm and collected will be his death. An event dreadful in itself, may lose half of its impact if it is clearly understood and thoroughly examined in the light of Buddhist methods of thinking. To gain such insight or helping others to gain it, does not of course signify a cure of illness but it does take the sting out of it.

In addition, the cultivation of such a way of thinking may be of decisive importance for one's future if, following the Buddha, one accepts the view that the energy set free in death, cannot vanish but will continue to be active, searching a new womb, a new physical basis for its activity, in conformity with the volitional tendencies developed during previous lives. Now a mind that accepts the teaching of Egolessness, that thereby has shed many disquietening illusions and has found serene

equanimity, will in consequence have much better chances for a favourable rebirth than a mind agitated by fear of death and confused by the passionate clinging to an imagined self—thus torn between fear and hope. Moreover, a mind that has seen through the illusion of self, may, under favourable circumstances, become capable of freeing itself entirely from the ever-revolving Wheel of Life, and reach Nibbāna, the final cessation of life-affirming passions and life-creating energies. This, however, will come to pass only if the teaching of Anattā (egolessness) has been grasped not merely intellectually, but if it has been realised fully through a completely transformed and truly selfless way of life.

Thus it was not an empty and false consolation but a practical help, and a beneficial clarity of insight which the Buddha and his disciple bestowed upon ailing Nakulapitā. The same realistic outlook will become evident when considering another aspect of Sāriputta's words. In his explanations he deals with wrong ideas about a self only to the extent of actual experience. Beyond that we cannot know more about ourselves than what Buddhist psychology teaches us: what we call 'man' or 'person' is the interplay of the five Aggregates : corporeality, feeling, perception, mental formations and consciousness. These five groupings are classifications of all physical and mental phenomena that constitute the human being. The Discourses of the Buddha and later Buddhist psychology give many interesting details about them.

The modern psychology of the West has developed quite kindred ideas which have been summarized by Bertrand Russell, in his *History of Western Philosophy* : "What can we know about Mr. Smith ? When we look at him, we see a pattern of colours ; when we listen to him talking, we hear a series of sounds. We believe that, like us, he has thoughts and feelings. But what is Mr. Smith apart from all these occurrences ? A mere imaginary hook from which the occurrences are supposed to hang. They have in fact no need of a hook, no more than the earth needs an elephant to rest upon... Mr. Smith is a collective name for a number of occurrences. If we take it as anything more, it denotes something completely unknowable".

If a thinker wishes to remain on the firm ground of experience and yet postulates an abiding ego, he will have to assume

that this ego is identical with one of the five Aggregates or with the totality of the physical and mental processes of life which these groups represent. But this belief will collapse as soon as the arising and vanishing of these Aggregates has been perceived ; because what arises and vanishes and thus constantly changes can never constitute an eternal and abiding self.

Those, however, who believe in a soul, only too often override the limits set by experience, and concern themselves with "something completely unknowable", as Russell says. Moving along these wrong tracks of thought, they readily admit that all cognizable and experiential constituents of the 'personality' are subject to constant change, to an unceasing rise and fall ; and that, for that reason they of course cannot be considered as an abiding ego. But it is, so they believe, just from behind or beyond the cognizable and experiential components of the personality that the true eternal self or soul appears which, naturally, must be beyond cognition and experience. What is wrong in such a position and in these conclusions, has chiefly to be attributed to the fact that an empty concept has been raised to the dignity of man's true essence or core—a concept obtained by mere abstract ratiocination, having no longer anything in common with observation and experience. The futility of such a play with words has been shown by Kant. For him, a way of thinking that transgresses the limits drawn by experience, is a playing with ideas, and the alleged vision of something imperceptible is "a poetic fiction transcending everything imaginable, a mere whim".

The Buddha and his monks, however, are no dreamers chasing after metaphysical phantoms, but they are sober realists who will not admit such groundless speculations even to the range of their considerations or refutations. This may be the reason why the Buddha and his followers appear so realistic and quite modern in their outlook.

From

"THE QUESTIONS OF KING MILINDA"

CERTAIN drugs, O king, have been made known by the Blessed One: drugs by which the Blessed One delivers the whole world of gods and men from the poison of evil dispositions. And what are these drugs? The four Noble Truths made known by the Blessed One, that is to say, the truth as to sorrow, and the truth as to the origin of sorrow, and the truth as to the cessation of sorrow, and the truth as to that path which leads to the cessation of sorrow. And whosoever, longing for the highest insight (the insight of Arahatship), hear this doctrine of the four truths, they are set quite free from re-birth, they are set quite free from old age, they are set quite free from death, they are set quite free from grief, lamentation, pain, sorrow, and despair.

" Of all the drugs in all the world,
The antidotes of poison dire,
Not one equals that Doctrine sweet.
Drink that, O brethren. Drink and live ! "

* * * *

Certain medicines, O king, have been made known by the Blessed One, medicines by which he cures the whole world of gods and men. And they are these :—' The four Foundations of Mindfulness, the four Right Endeavours, the four Roads to Power, the five Faculties, the five Powers, the seven Factors of Enlightenment, and the Noble Eightfold Path'. By these medicines the Blessed One purges men of wrong views, purges them of low aspirations, purges them of evil speaking, purges them of evil deeds, purges them of evil modes of livelihood, purges them of wrong endeavours, purges them of attention to the wrong, purges them of erroneous meditation ; and he gives emetics to the vomiting up of lusts, and of malice, and

of dullness, and of doubt, and of pride, and of sloth of body and inertness of mind, and of shamelessness and hardness of heart, and of all evil.

"Of all the medicines found in all the world,
Many in number, various in their powers,
Not one equals this medicine of the Truth.
Drink that, O brethren. Drink, and drinking, live !

For having drunk that medicine of the Truth,
Ye shall have passed beyond old age and death,
And—evil, lusts, and Karma rooted out—
Thoughtful and seeing, ye shall be at rest !"

BUDDHISM IN THE MODERN AGE

SCIENTIFIC achievement has revolutionised the way of human life. Probably the most characteristic feature of the modern age is its material progress. Modern men and women, whatever their social condition, expect a higher degree of physical comfort and a greater satisfaction of their material needs than their ancestors. The machine with its high productivity is responsible for this.

Another feature of the modern age which has had and still continues to have repercussions on society is the very large number of people every country has to support.

Increased material needs and the vast populations which states have to support have made organisation the only means of "delivering the goods to the people". In the far-reaching changes that have taken place in human society, those religious beliefs and moral attitudes that have not the sanction of science or reason have been, or are in danger of being swept away. Buddhism alone stands firm, and the belief in it becomes stronger every day. The reason is that Buddhism is based on fundamentals—the acceptance that impermanence, unsatisfactoriness and soullessness are characteristics of individual existence, of which craving (*taṇhā*) is the root cause, and that the change that occurs in the individual from moment to moment follows the law of 'dependent origination'.

How may the basic truths of Buddhism and the way of life it enjoins be used for the benefit of modern society? The answer, perhaps over-simplified, is by the encouragement of those states of consciousness that are productive of good, and the discouraging of those states that are productive of evil.

"Pancha-seela" may be accepted as the universal code of moral conduct—the first four precepts regarding the taking of life, stealing, wrongful sexual relations and the deceiving of others are an endeavour to live one's life without interfering with the legitimate rights of others. The fifth is to refrain from taking intoxicants which have the effect of lowering

man from a poise of high endeavour and calm judgment to a coarse expression of emotional behaviour.

The ordinary layman spends much of his time in the pursuit of his livelihood. His first requirement therefore is that the nature of his work should be such as not to bring him into conflict with the practice of the five precepts. or to make him an intermediate link in encouraging others to break them. In modern society, the acceptance by science of a diet which satisfies the physiological requirements of man, but which does not involve the slaughter of animals, is a pressing need.

The work of many people to-day tends to be dull and monotonous. It may involve, for example, the repetition of a certain movement several hundred times a day. Few have the satisfaction of creative work, of seeing a job to its finish. The lack of creative work dulls the mind, but little has been done to correct this during the hours of leisure. If leisure time is spent in the pursuit of pleasure alone, there can be little or no improvement of the individual or of society as a whole. The reason for the failure to use leisure time to the best advantage of the individual and society is the lack of a rational view of morality—a defect in modern society which Buddhism alone can correct.

In the pursuit of a moral life a positive attitude towards good is as important as a negative attitude towards evil. In the ordinary world of sense desires in which most of us spend the greater part of our lives of consciousness, the opportunity for good lies in selfless service and in giving. Whatever one's livelihood, it should be possible to render this service, and however poor one is, one should still be able to share what one has with another.

An opportunity to practise the 'higher sīla' (morality) is a necessary part of the Buddhist way of life. Without a recognition of this need, neither the individual nor society as a whole can make any progress. The observing of the eight precepts on full moon days by lay people gives an opportunity at least once a month for the practice of the higher siīa as well as for 'bhāvanā' (meditation) which should accompany it.

In the Buddhist way of life, monks are those who have abandoned worldly pleasures—and with it worldly cares. They should live in temples or places of meditation and be strictly guided by the rules of the order. With the clarity of thought borne of detachment, their capacity for higher understanding is great. They are a help not only to themselves but to all those who wish to tread the path of Buddhism, and to society itself. In the organisation of modern life, the place of the monk as one who devotes his whole life to his calling must be accepted. His endeavour must be supported not only for his own sake, but also for the benefit of society as a whole. A society which does not accept this responsibility will suffer sooner or later from moral degradation.

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THE REMOVAL OF DISTRACTING THOUGHTS

Thus have I heard. At one time the Blessed One was staying at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Pleasance. The Blessed One addressed the bhikkhus, saying, " Bhikkhus, " and they replied to him saying, "Reverend Sir". The Blessed One spoke as follows :

"Five things should be reflected on from time to time, by the bhikkhu who is intent on the higher consciousness. What five ?

When evil unskilful thoughts connected with desire, hate and delusion arise in a bhikkhu through reflection on an adventitious object, he should, (in order to get rid of that,) reflect on a different object which is connected with skill. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like an experienced carpenter or carpenter's apprentice, striking hard at, pushing out, and getting rid of a coarse peg with a fine one, should the bhikkhu in order to get rid of the adventitious object, reflect on a different object which is connected with skill. Then the evil unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If the evil unskilful thoughts continue to arise in a bhikkhu, who in order to get rid of an adventitious object reflects on a different object which is connected with skill, he should ponder on the disadvantages of unskilful thoughts

thus: Truly these thoughts of mine are unskilful, blameworthy and productive of misery. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a well-dressed young man or woman who feels horrified, humiliated and disgusted because of the carcase of a snake, dog or human that is hung round his or her neck, should the bhikkhu, in whom unskilful thoughts continue to arise in spite of his reflection on the object which is connected with skill, ponder on the disadvantages of unskilful thoughts thus: Truly, these thoughts of mine are unskilful, blameworthy and productive of misery. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu who ponders on their disadvantageousness, he should in regard to them, endeavour to be without attention and reflection. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a keen-eyed man shutting his eyes and looking away from some direction, in order to avoid seeing visible objects come within sight, should the bhikkhu in whom evil, unskilful thoughts continue to arise in spite of his pondering on their disadvantageousness, endeavour to be without attention and reflection as regards them. Then the evil, unskilful thoughts are eliminated; they disappear.

By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue tc arise in a bhikkhu in spite of his endeavour to be without attention and reflection as regards evil, unskilful thoughts, he should reflect on the removal of the (thought) source of those unskilful thoughts. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Just as a man finding no reason for working fast, walks slowly; finding no reason for walking slowly, stands; finding no reason for standing, sits down, and finding no reason for sitting down, lies down, and thus getting rid of a posture rather uncalm resorts to a restful posture, just so should the bhikkhu in whom evil, unskilful thoughts arise, in spite of his endeavour to be without attention and reflection regarding them, reflect on the removal of the (thought) source of those unskilful thoughts. Then the evil, unskilful thoughts are eliminated ; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu in spite of his reflection on the removal of the source of unskilful thoughts, he should with clenched teeth and the tongue pressing on the palate, restrain, subdue and beat down the (evil) mind by the (good) mind. Then the evil, unskilful thoughts connected with desire, hate and delusion are eliminated ; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a strong man holding a weaker man by the head or shoulders and restraining, subduing and beating him down, should the bhikkhu in whom evil, unskilful thoughts continue to arise in spite of his reflection on the source of unskilful thoughts, restrain, subdue and beat down the (evil) mind by the (good) mind, with clenched teeth and the tongue pressing on the palate. Then the evil, unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

When, indeed bhikkhus, evil unskilful thoughts due to reflection on an adventitious object are eliminated, when they disappear, and the mind stands firm, settles down, becomes unified and concentrated just within (his subject of meditation), through his reflection on an object connected with skill, through his pondering on the disadvantages of unskilful thoughts, his endeavouring to be without attentiveness and reflection as regards those thoughts, his reflection on the removal of the source of those thoughts or through his restraining, subduing and beating down of the evil mind by the good mind with clenched teeth and tongue pressing on the palate, that bhikkhu is called a master of the paths along which thoughts travel. The thought he wants to think, that, he thinks; the thought he does not want to think, that, he does not think. He has cut down craving, removed the fetter, rightly mastered pride, and made an end of suffering."

The Blessed One said this, and the bhikkhus glad at heart, approved of his words.

THE COMMENTARY TO THE DISCOURSE ON THE REMOVAL OF DISTRACTING THOUGHTS

With Marginal Notes from the Subcommentary

[1] *Thus have I heard: evam me sutam.* This Discourse on the Removal of Distracting Thoughts (*Vitakka saṇṭhāna sutta*) was heard by me in this way.

"Me" refers to the Elder Ananda who recited the Discourse - collection (*Sutta Piṭaka*) of the Pāli Canon at the first Council of purified ones (arahantas) held at Rājagaha after the passing away of the Buddha.

By the bhikkhu who is intent on the higher consciousness: adhicittam anuyuttena bhikkhunā. Consciousness connected with the practice of the ten courses of skilful action (*dasa kusala kamma patha*) is referred to here as just (wholesome) consciousness (*cittameva*). Superior to that (merely wholesome consciousness) is the consciousness of the eight absorptions become a basis for the development of insight (*vipassanā pādakam aṭṭhasamāpatti cittam*). This (superior) consciousness is the higher consciousness.

> [2] Consciousness connected with the practice of the ten courses of skilful action is just an example of what is not meant here by the term higher consciousness. Consciousness of the ten courses of skilful action is just consciousness not forming a part of things supernormal (*uttarimanussadhamma*).

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1. The commentarial passages are translated from the Venerable Buddhaghosa's *Papañcasūdanī*, the commentary to the Majjhima Nikāya.

2. Passages indented, and printed in smaller type, are 'marginal notes' taken from the Subcommentary to the Majjhima Nikāya.

Consciousness of the eight absorptions become a basis for the development of insight is meant here by "higher consciousness".

Some (dwellers of the Abhayagiri vihāra at Anuradhapura) say that the consciousness associated with insight is the higher consciousness (*vipassanāya sampayuttaṁ adhicittan'ti keci*).

By one who is intent on: *anuyuttena* means: by one who is diligently occupied with (*yutta payuttena*).

This bhikkhu is not intent on the higher consciousness the while he is going forth, sitting-mat in hand, to a place near a tree, in a jungle-thicket, at the bottom of a hill, or on a slope, with the thought, "I shall do the recluse's duty". He is also not intent on that, when removing grass and leaves for the sitting place, with hands or feet. When, however, having sat down, after washing his hands and feet, he remains with legs crossed, having taken up his preliminary subject of meditation, he is indeed intent on the higher consciousness.

"Intent on" means: intent on producing the yet unarisen higher things and zealously developing to completion the higher things that have already arisen.

"The preliminary subject of meditation" (*mūla kammaṭṭhānā*) is the subject of meditation the bhikkhu is fostering (*pārihāriya kammaṭṭhāna*).

"When .... he remains .... having taken up" means: when having taken up the preliminary subject of meditation, he remains applying himself to it (or when having taken up the preliminary subject he applies himself to the development of it).

Though full absorption is not reached through the meditation he is still one intent on the higher consciousness.

Things: nimittāni are practical methods — reasonable ways (*kāraṇāni*).

From time to time: kālena kālam means: on different occasions (*samaye samaye*).

Is not the subject of meditation to be reflected on always, without putting it aside even for a moment? Why did the Blessed One say "from time to time"?

There are thirtyeight subjects classified in the text (*pāliyam*). By the bhikkhu who having selected one of these, one which appeals to him, and is seated there is no reflection on these five things (*nimittāni*) so long as imperfections (*upakkilesa*) do not appear.

When an imperfection appears, the danger should be driven away by means of these things.

Pointing out this the Blessed One said: "From time to time . . . ."

The opinion of the objector is as follows: Because it is said, "by him who is intent on the higher consciousness (*adhicittam anuyuttna*)" and as the term "intent on the higher consciousness" means: "diligently applying oneself to the meditation without a break" is it not the fact that the Blessed One began this exposition with the words, "these five things should be reflected on from time to time", in order to point out the method of driving out danger to the meditation that progresses?

The other stated that there are thirtyeight subjects of meditation in the text and so forth in order to point out that the Master said "From time to time" because these five things have to be reflected on at the proper time for the purpose of purifying the mind of the beginner devoted to inner culture when sometimes imperfections of meditation (*bhāvanā upakkilesa*) arise in him.

Connected with desire: *chandūpasamhitā* means associated with desire, associated with lust (*rāgupasamhita*). The field (*khetta*) and the object (*ārammaṇa*) of these three obsessive thoughts should be known.

The eight kinds of consciousness associated with greed are the field of obsessive thoughts connected with desire.

The two kinds of consciousness associated with hatred are the field of obsessive thoughts connected with hate.

Even the twelve kinds of unwholesome consciousness are the field of obsessive thoughts connected with delusion. The two kinds of consciousness combining with scepsis and restlessness, indeed are equally the field of these obsessive thoughts connected with delusion.

To even all three kinds of obsessive thought, just living beings and inanimate things are the *object*, since these obsessive thoughts come into being in regard to living beings and inanimate things viewed unimpartially by way of liking and disliking them.

Living beings and inanimate things are unimpartially viewed by way of liking and disliking when the dear and the not dear are unequally seen, are wrongly seen.

Viewing unimpartially (*asamapekkhanaṁ*) is the laying hold of an object with unsystematic attention through looking on ignorantly in a worldly way (*gehasita aññāṇa upekkhā vasena ārammaṇassa ayoniso gahaṇaṁ*).

He should . . . . reflect on a different object which is connected with skill: *aññaṁ nimittaṁ manasikātabbaṁ kusalūpasaṁhitaṁ* means: an object different from the adventitious object, and one which is connected with skill, should be reflected on.

Here the explanation of the term "different object" is as follows: When a thought connected with desire for living beings arises, the development of the idea of the unlovely (*asubha bhāvanā*) is a different object, and when a thought connected with desire for inanimate things arises, the reflection on impermanence (*anicca manasikāra*) is a different object.

When a thought connected with hate towards living beings arises, the development of the idea of friendliness (*mettā bhāvanā*) is a different object, and when a thought connected with hate towards inanimate things arises, the reflection on the modes of materiality (*dhātu manasikāra*) is a different object.

Wheresoever, a thought connected with delusion concerning living beings or things arises, the fivefold reliance associated with the doctrine (*pañca dhammupanissayo*) is the different object.

An object different from the adventitious object: *tato nimittato aññaṁ nimittaṁ*. A different, new object separate from the cause for the arising of unskilful

thought connected with desire, hate and delusion (*tat-chandupasamhitādi akusala vitakkuppatti karaṇato*).

One which is connected with skill: *kusala nimito tam*. The cause for the proceeding of states of consciousness that is with skill.

Should be reflected on: *manasikātabbam*. Should be placed in the mind, should be thought upon as a meditation, or should go on in the mind-flux (*citte ṭhapetabbam*).

The unlovely (*asubham*) is indeed the unlovely object (*asubha nimittam*).

When greed arises in regard to living beings with thoughts like the following: "This one's hands are beautiful," "This one's feet are beautiful," one should think by way of the unlovely thus: To what are you attached? Are you attached to the hair of the head, the hair of the body, nails, teeth, skin . . . . or urine?*

This body (*attbhāva*) held up by three hundred bones, bound with nine hundred nerve strings, plastered over with nine hundred lumps of flesh, wrapped completely in a wet skin, covered with the colour of the cuticle (*chavi rāgena*), drips filth from the nine open sores and the ninty-nine thousand pores of the hairs of the body. It is filled with a collection of bones, is bad-smelling, contemptible, repellent, and is the sum of the thirty-two parts. There is neither essence nor excellence in it. To one who thinks thus of the unlovely (nature of the body), the greed connected with living beings is cast out. Therefore the different

* This refers to the thirtytwo parts of the body.

object is the thinking on the object (*nimitta*) which produces greed, by way of the meditation on the unlovely (nature of the body).

When there is greed for inanimate things like bowls and robes it is cast out through reflection of two kinds of bringing about detachment for inanimate things, namely those on ownerlessness and temporariness, taught in the section of the enlightment factors (*bhojjhanga*) in the commentary to the Satipaṭṭhāna Sutta. Therefore the thinking on the object (which produces greed), by way of the reflection of impermanence is the different object.

> Reflection . . . on ownerlessness and temporariness: this bowl gradually ends up as broken pieces, having changed colour, become old, developed cracks and holes or having smashed up; this robe, having faded, worn out, will have to be thrown away with the end of a stick, after it is used as a rag to wipe the feet with. If these had an owner, he would prevent them from being destroyed. In this manner should the reflection on ownerlessness be done. And the reflection on temporariness should be done with the thought that these cannot last long, that these are of brief duration.

When there is hatred towards living beings friendliness should be developed as taught in the discourse on the Overcoming of Ill-will (*āghāta vinaya*), the Instruction with the Parable of the Saw (*kakacūpamovāda*), and the like. In one developing friendliness, hatred vanishes. Therefore the development of friendliness for the object (which produces anger) is the different object.

> The discourse on the Overcoming of Ill-will in the Anguttara Nikāya is as follows:

"Bhikkhus, these are the five ways of overcoming ill-will. Whenever ill-will is arisen in a bhikkhu it should altogether be overcome. What are the five?

"Should ill-will arise at any time, in a person, friendliness should be developed in him . . . compassion should be developed in him . . . equanimity should be developed in him . . . the state of being without mindfulness and reflection (in regard to the object producing hate) should be developed in him . . . consciousness of the fact of one's own karma as one's own property should be developed in him . . . Thus should ill-will be overcome in that person. Indeed, these are five ways of overcoming ill-will. Wherever it is arisen in a bhikkhu, it should be overcome entirely".

("Instruction on the Parable of Saw" is Discourse No. 21 of the Majjhima Nikāya).

"And the like:" similes like that of the firebrand from funeral pyre (unclean, untouchable).

Friendliness should be developed having overcome hate in the manner taught in the abovementioned teachings.

Further, when one gets angry with the stump (of a tree), a thorn, grass or leaves one should ask oneself: With whom are you angry? Is it with the earth-element or the water-element? Or who is it that is angry? Is it the earth-element or the water-element. To one who reflects on the elements (*dhātumanasikāra*) anger in regard to inanimate things vanishes. Therefore the reflection of the elements of the object (internal or external — the thinker or the thought which produces anger) is the different object.

When, however, delusion appears, in any circumstances, there should be dependence on 'reliance on or the resorting to) five things (five expedient things). They are as follows:

The practice of living under the guidance of a teacher.

The work of learning the doctrine.

The work of inquiring into the meaning of doctrines learnt.

The act of listening to the doctrine at suitable times.

The work of inquiring into what are and what are not causes.

Through dependence on these five things or through resorting to these five expedients the element of delusion (*moha dhātu*)* is eliminated.

In this way also, a bhikkhu's delusion is eliminated: When he, while learning too, becomes energetic through the thought: The teacher punishes him who does not learn at the proper time, him who does not recite well and him who does not recite at all.

In this way also, a bhikkhu's delusion is eliminated: When he, while inquiring from esteemed and respected bhikkhus, after going into their presence: "Reverend Sir, how is this? What does this mean?" dispels doubts.

In this way also, a bhikkhu's delusion is eliminated: When to him the meaning of various passages becomes clear while listening carefully to the doctrine, after going to a place where the doctrine is expounded to the public.

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* *moha dhātu* is just *moha* (—*Ṭīkā*). It is just a variation for emtrical reasons.

In this way, also, a bhikkhu's delusion is eliminated: While he becomes expert in discerning the cause of a thing from what is not its cause saying thus: "This is the reason for this; this is not the reason".

Further, unskilful thoughts are surely eliminated in one practising by any one of the thirty-eight subjects of meditation; but the lust, hatred and delusion which are eliminated by their direct opposites, by what is contrary to them, namely, these five objects (or practical methods) are thoroughly eliminated.

It is like this; a fire may surely be put out after its being struck with firebrands, earth and branches, but when it is extinguished with water which is directly opposed to it, it is extinguished well. In the same way the lust, hatred and delusion which is eliminated with these five objects (*pañca nimittāni*, mentioned at the beginning of the discourse) are eliminated well. Therefore, it should be understood, were these stated.

Becomes energetic (*yatta paṭiyatto*). The bhikkhu who is possessed of the desire for things like the asking of permission to go to the village becomes energetic (*yatto*) and active (*sajjito*).

The meaning of various passages becomes clear (*tesu tesu ṭhānesu attho pākaṭo hoti*) = to one listening to the doctrine the meaning of different passages explained becomes clear with the comprehension thus; "Here, virtue is expounded, here concentration, here wisdom".

Expert in discerning the cause of a thing from what is not its cause (*Ṭhānāṭhāna vinicchaye cheko*) by knowing for instance that the eye, visible object, light and

so forth are the reason for eye-consciousness and not for ear-consciousness.

Connected with skill (*kusalūpasamhitam*). Dependent on skill, become a condition of skill.

Just within (*ajjhattikam eva*). Just inside the pasture (*gocarajjhattikam eva*), that is, just within the resort, the subject-of-meditation of the bhikkhu devoted to the higher consciousness.

Carpenter (*palagaṇḍho*) = joiner (*vaddhakī*).

With a fine peg (*sukhumāya āṇiyam*) A peg of heartwood finer than some peg one wishes to take out (or draw out) of a board (*yaṁ āniṁ niharitukāmo hoti, tato sukhumatarāya sāradāru āniyā*).

Coarse peg (*olārikam āṇiṁ*) An incongruous peg in a board or plank of sandalwood or of a heartwood (of sandal) (*candana phalake vā sāra phalake vā ālokitaṁ visam āniṁ*).

In a board (or plank) of . . . heartwood (*sāraphalake*) = in a plank of sandal heartwood (*candanamaye sāraphalake*).

An incongruous peg (*visam ānim*) = a peg standing incompatibly there, in a board or plank of sandalwood (*visam ākārena tattha ṭhitaṁ āniṁ*).

The mind of the bhikkhu intent on the higher consciousness is like the plank of sandal heartwood; the unskilful thoughts are like the incongruous peg; the skilful object of meditation on things such as the unlovely which is different from the object producing unskilfulness is like the fine peg. The removal of unskilful objects such as the meditation on the unlovely is like the removal of the coarse with the fine peg.

If the yogin who, like a person shocked by the carcase slung round his neck by an enemy who has brought it (*paccatthikena ānetvā kaṇṭhe baddhena*), thinks wisely, by himself, of these unskilful thoughts as blamable and productive of suffering, in many ways, the unskilful thoughts are eliminated in him.

In many ways (*imināpi imināpi kāranena*). These thoughts are blamabale and productive of suffering in many ways, because of their being produced through unskilfulness (*akosallasambhūtatāya*); of their being opposed to skill (*kusalapaṭipakkhatāya*) of their unhealthiness through being afflicted with the disease of sense-desire called worldliness (*gehasitarogena sarogatāya*); of their being subject to the censure of the wise (*viññugarahitabbatāya*); because of their loathsomeness (*jigucchatāya*); because of the unpleasantness of their results (*aniṭṭhaphalatāya*) and because of their nature of bringing about no satisfaction (*nirassādasaṁvattaniyatāya*).

But he who is unable to think wisely by himself should see his teacher and tell the teacher about the troubles (in meditation). Or he should see his preceptor, a respected fellow - bhikkhu or the chief of the order for the same purpose. Or he should ring the bell (or strike the gong), assemble even the order of bhikkhus and inform the order of the troubles (in meditation). For, at a meeting of many persons, there surely will be one learned man who will explain to him who is troubled: "Thus should the disadvantages of these thoughts be understood", or he will check these thoughts (of the person troubled in meditation) with the talk that is intended for the removal of desire for the body (*kāyavicchandaniya kathā*) and so forth.

Should endeavour to be without attention and reflection (*asati amanasikāro āpajjitabbo*). Those unskilful thoughts should just not be remembered, not be dwelt upon. One should be occupied with something else.

Just as a man who does not want to see a certain object, shuts his eyes, just so should the bhikkhu in whom an unskilful thought arises, while he is meditating on the subject of meditation to which he resorts repeatedly (*mūla-kammaṭṭhāna*), occupy himself with something else. By doing that his unskilful thought is eliminated. When that unskilful thought is eliminated, he should again sit down to meditate on the subject-of-meditation he is keeping to, the preliminary object of meditation to which he repeatedly resorts (*mūla kammaṭṭhāna*).

If the unskilful thought is not eliminated he should recite aloud some composition of doctrinal explanation he knows by heart. If when being occupied with something else in this way, too, it is not eliminated, he should take out from his bag, a manual, if he has one, in which the virtues of the Buddha and the Doctrine are written and by reading it occupy himself with something else.

If by that, too, it is not eliminated, he should take out of the bag such things like the pair of fire-sticks and by turning his attention to them, saying, "This is the upper fire-stick, this is the lower," and so forth occupy himself with something else.

If by that, too, it is not eliminated, he should, having taken out the receptacle (*sipāṭikaṁ*), by contemplating the requisites thus: "This is the awl; this is the pair of scissors; this is the nail-cutter; this is the needle," occupy himself with something else.

If by that, too, it is not eliminated, he should occupy himself with something else by darning the worn-out parts of the robe. So long as the unskilful thought is not eliminated, he should by doing various skilful actions occupy himself with something else. When it is eliminated he should again sit down to meditate on the subject he is keeping to, (the preliminary object to which he resorts repeatedly).

Composition of doctrinal explanation (*dhammakathā pabandha*) = a composition helpful to the subject-of-meditation (*kammaṭṭhānassa upakāro dhamma kathā pabandho*).

Manual (*mutthipotthako, lit: fist-book, a hand-book*). A book carried about and which is about the size of the fist (hand).

By contemplating (*samannāmentena*) = by concentrating (*samannāharantena*).

But building work (erecting new buildings and repairing of old ones etc.) should not be begun. Why? Because when the unskilful thought is destroyed there will be no time for reflection on the subject-of-meditation. But wise ones of old (*porāṇaka paṇḍitā*) destroyed unskilful thought having done building work too (*nava kammāni pana na paṭṭhāpetabbaṁ; kasmā? vitakke pacchinne kammaṭṭhāna-manasikārassa okāso na hoti*).

(There will be) no time (*okāso na hoti*) because of the making complete (or bringing to completion) of what is begun (*āraddhassa pariyosāpetabbato*). The bringing to an end of what is begun or not beginning (not starting some new work) is the counsel of the elder (*āraddhassa antagamanam anārabbho vā'ti theravādo*).

This is a story connected with building activity. The preceptor (*upajjhāya*) of Tissa, the novice, it is said, was staying at the great monastery of the city of Tissa (*Tissa-mahāvihāra*; in South-east Ceylon).

"Reverend Sir", said the novice to the preceptor, "I am dissatisfied". Then the elder said to the novice: "Water for bathing is scarce, in this monastery. Take me to Cittalapabbata (Cittala Hill)". The novice did that. There (at Cittalapabbata) the Thera told him: "This monastery is very largely property made over to the use of the Order as a whole (*sanghiko*). Make me a personal dwelling place."

"Good, Reverend Sir," said the novice. He began to do three things at once. The learning of the Saṁyutta Nikāya from the beginning; the clearing of a cave on a hill and work on the preliminary stage of practice on the meditation on fire (*tejokasiṇa parikamma*), and reached absorption in the subject-of-meditation, learned the Samyutta Nikāya to the end, and finished clearing the cave. Having done all, he informed the preceptor (about the completion of the tasks). The preceptor said: "Novice, it was done by you with difficulty. Today you yourself first stay there."

The novice, while staying that night in the cave (he had cleared), having obtained suitable weather conditions, developed insight, reached arahatship and passed away, just there (*tattheva parinibbāyi*).

Having taken his bones (*dhātuyo*) they (the people) built a shrine. To this day that shrine is known as the shrine of the elder Tissa (*Tissatthera cetiyanti paññāyati*).

While exerting himself in clearing the cave just to check unskilful thoughts, in reciting the Samyutta Nikāya and in the practice of the preparatory part of

the meditation on the fire-device for doing the work that precedes the function of seeing the truth through Streamwinning, he accumulated the merit of the three kinds of skilful action of body, speech and mind.

The elder said: "Water for bathing is scarce in this monastery. Take me to Cittalapabbata," having known the novice's latent tendency (to good) and his particular meditation-device. Therefore, everything was effected according to his intention (*Thero tassa āsayam kasinañca savisesaṁ jānitvā imasmiṁ viharēti ādiṁavoca. Tenassa yathādhippāyaṁ sabbaṁ saṁpāditaṁ*).

This is called the section dealing with "non-attention" on account of the explanation in it of the manner of checking the flow of unskilful thoughts by not attending to them (*asati pabbaṁ nāma asatiyā vitakka niggahaṇa vibhāvanato*).

He again said: "If evil unskilful thoughts continue to arise in a bhikkhu" and so forth in order to set forth the section of "inquiry into the souree of the unskilful thoughts" (*vitakka mūla bheda pabbaṁ*).

The section of inquiry into the source of the unskilful thoughts is the making clear of the source of the source of unskilful thoughts (*vitakka mūlassa tammūlassa ca bheda vibhāvanaṁ*).

He should reflect on the removal of the thought source of those unskilful thoughts (*vitakka sankhāra saṇthānam manasikātabbam*).

What is forming is formation (*sankharoti sankhāro*), condition (*paccayo*), cause (*kāraṇaṁ*), source (*mūlaṁ*), is the meaning (*attho*). That state in which there is stopping or ending is stopping or ending (*santiṭṭhati etthā'ti santhānam*). (Removal is the stopping or ending of a thing in the sense of getting rid of it).

This is stated: What is the cause of this unskilful thought? What is its condition? By what reason has it arisen? Thinking thus, the source of the unskilful thoughts and the source of the source should be reflected on by the yogin.

Just as if, bhikkhus, a man should walk fast, and then to him it should occur thus: "But why do I walk fast? Now, let me walk slowly." And as if, then, he should walk slowly and it should occur to him thus: "Why do I walk slowly? Now, let me stand." (*Seyyathāpi bhikkhave puriso sighaṁ gaccheyya tassa evamassa kinnu kho ahaṁ gacchāmi yannūnāhaṁ sanikaṁ gaccheyyanti so sanikaṁ gaccheyya tassa evamassa kinnu kho ahaṁ sanikaṁ gacchāmi yannūnāham tiṭṭheyyanti*). (The above is paraphrased in the translation of the discourse as follows: "*Just as a man finding no reason for walking fast walks slowly; finding no reason for walking slowly, stands.*")

"But why do I walk fast": owing to what reason (or cause) do I walk fast?

"Now let me walk slowly": He thinks thus: What profit is there to me by this fast walking? I shall walk slowly.

"And as if, then, he should walk slowly"; as if he, having thought in the foregoing way, should walk slowly. This is the method of explanation throughout (this simile).

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The man's walking fast is comparable to the bhikkhu's entry into the state of unskilful thinking; the walking slowly, to the cutting off of unskilful thought-conduct (*vitaka cāra*)*; the standing, to the descent of the subject-of-meditation into the bhikkhu's mind, with the cutting off of unskilful thought-conduct; the sitting down to the attainment of arahatship through the development of insight; the lying down, to passing the day in the attainment of the fruit that has Nibbāna for its object.

In him, who goes to (find) the source and the source of that source of unskilful thoughts questioning himself thus: "Possessed of what cause, due to what condition, are the unskilful thoughts?" there is a slackening of unskilful thoughts. (Owing to an access of energy), when the slackening of unskilful thought-conduct reaches its highest point, unskilful thoughts are entirely dissolved (*vitakkā sabbaso nirujjhanti*).

What produces unskilful thoughts is the source of unskilful thought (*vitakkam sankharoti vittakka sankhāro*). It is the condition for unskilful thoughts (*vitakka paccayo*), (and that condition is) unwise reflection (even) on the sensuously favourable etc. taking them as lovely etc. (*subha nimittādisu pi subhādinā ayoniso manasikāro*).

The state, indeed, by which the production of unskilful thoughts ends is called (the ending or) the removal of the source of unskilful thought (*so pana vittakka sankhāro santiṭṭhati etthā'ti vitakka sankhāra saṇthānam.*) (The source of unskilful thought is) the delusion of perceiving unlovely things and so forth as lovely and so forth

* Might also be translated as 'unskilful thought-movement' or unskilful mental behaviour or conduct.

(*asubhe subhanti ādi saññā-vipallāso*). Therefore it is said, the source and the source of that source should be reflected on (*tenāha vitakkānam mūlañcā mūla mulañca manasikātabbam.*)

In him who goes to (find) the source of unskilful thoughts (*vitakkānam mūlam gacchantasso*) = in him who goes along the domain of knowledge, by way of investigation, to the root of wrong thoughts, to the cause of their arising (***upapa-ikkhana vasena micchā vitakkānam mūlam, uppatti kāraṇam, ñāṇagatiyā gacchantassa***).

There is a slackening of unskilful thought-conduct (*vitakka cāro sithilo hoti*). In him who knows according to reality, unskilful thoughts do not continuously proceed, as in the time before he knew truly (***yathāvato jānantassa pubbe viya abhinham nappavattanti***).

When the slackening of unskilful thought-conduct reaches its highest point (***tasmim sithilībhūte matthakam gacchante***), through arriving at a stable state, gradually (***anukkamena thirabhāvappattiyā***).

Unskilful thoughts are entirely dissolved (***vitakkā sabbaso nirujjhanti***). Even all wrong thoughts go, do not assail one or owing to the completion of the meditation are eliminated without remainder (***micchā vitakkā sabbe pi gacchanti, na samudācaranti bhāvanā paripūriyā vā anavasesā pahiyanti***).

The meaning should be brought out through the "Daddabha birth-story."

It is said that a ripe vilva fruit having been cut off from its stalk, fell close to the ear of a hare which was asleep at the foot of the vilva tree. Getting up on hearing that

noise, it thought: "The earth is being destroyed," and fled. The other beasts which were in front of him, fled, too, seeing the hare's flight.

At that time the Bodhisatta was a lion and he thought: "The earth is destroyed at the end of an aeon (*kappavināse*). In the interval (between the beginning and the end of an aeon) there is no destruction of the earth. Now, let me after going from source to source (*mūla mūlam gantvā*) find out (*anuvijjeyyam*).

The lion questioned each animal separately beginning with the elephant. When he came to the hare, he asked: "Dear, did you see the earth being destroyed?" The hare: "Yes, lord." The lion: "Come, friend, show." The hare, "I am not able, sire." Saying, "Hey, come; don't fear," the lion using gentle speech alternately with firm speech (*taddha mudukena*) took the hare along with him.

The hare standing not far from the vilva tree said: "May there be blessing to thee! In that place in which I stayed, it echoed. I do not know why it echoed."

The Bodhisatta told the hare: "You stay here", and went up to the tree. He saw where the hare had lain, saw the ripe (fallen) vilva fruit and looking upwards saw the fruit-stalk from which the fruit had fallen and concluded as follows: "This hare whilst lying asleep here, got the idea that the earth was being destroyed when he heard the sound of the fruit that fell near his ear." Then he questioned the hare to see if the facts he had found out were true. The hare said: "Yes, lord," confirming the lion's conclusions. The lion, thereupon, uttered this stanza:

"The hare ran, after hearing the echoing sound of the vilva fruit that fell;

having listened to the hare's words, the army of frightened beasts ran."

After that the Bodhisatta comforted the beasts saying: "Don't fear."

Thus unskilful thoughts are eliminated in him who goes (investigating things) from source to source.

It is said that beneath the place where the hare was sleeping there was a huge rat hole—a big excavation made by rats—and that the fruit falling on the ground above it caused a loud sound (*tassa kira sasakassa heṭṭhā mahāmusikāhi khata mahāvātaṁ ahosi; tenassa pātena mahā saddo ahosi*).

With the repetition of the words, "If evil unskilful thoughts continue to arise," the Master points out to the bhikkhu who fails to check the unskilful thoughts according to the instruction in the section of inquiring into the source of unskilful thoughts, another method.

With clenched teeth (*dantehi dantam ādhāya*). With the upper teeth placed on the lower.

The mind by the mind (*cetaso cittaṁ*). The unskilful state of mind should be checked by the skilful state of mind.

Strong man (*balavā puriso*). Just as if a brawny man — a person with great physical strength — should, having caught hold of a weaker by head or body, restrain, subdue and beat down that weaker person — make him wearied, exhausted and to faint — just so, should the unskilful thoughts be checked by the bhikkhu who wrestles with the

unskilful thoughts having overcome them saying, "Who are you and who am I," and after whipping up great energy saying, "Let the flesh and blood of this body dry up; let skin, sinews and bones, remain." To point out the foregoing meaning, the Master gave the simile of the strong man.

By the skilful state of mind (*kusala cittena*) = by means of the mind associated with right thinking (*balava sammā sankappa sampayuttena*).

The unskilful state of mind (*akusala cittam*) the unskilful state of mind with such things like sensual thought (*kāma vitakka ādi sahitam*).

Should be checked (*abhiniggaṇhitabbaṁ*). Should after overcoming be checked thus: in such a way that in the future no unskilful thoughts assail the bhikkhu. The state of the non-arising of things should be produced is the meaning (*yathā tassa āyatiṁ samudācāro na hoti evaṁ abhibhāvitvā niggahetabbaṁ anuppatti-dhammatā āpadetabbā ti attho*).

When, indeed, Bhikkhu (*yato kho bhikkhave*). This is called the division of summing up (*pariyādānabhājaniyaṁ nāma*). The meaning of the phrase is even clear (*uṭṭhānamattameva*).*

The division of that which was pointed out from the beginning thus: "Five things should be reflected on from time to time, by the bhikkhu who is intent on

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* The commentary to the *Sabbāsava Sutta* No. 2 *Majjhima Nikāya* has the following comment on "*yato kho bhikkhave*": The "*to*" of "*yato*" is gen. in sense. "*Yatho kho*" = "*yassa kho*" (of whom). That is said (by the commentator). But the ancient teachers (*porāna*) explain it by "in which time", when or what time (*yamhi kāle*).

the higher consciousness", by way of the(taking up completely) summing up of the time of reflection of his object mentioned in the passage.

As a teacher of archery* having taught the art of the five weapons to a prince come from a foreign country spurs him on thus: "Go and take up the rulership of your country," after showing him what ought to be done with the five weapons thus: "If robbers meet you on the way, use the bow; if that is destroyed or broken, use the spear, the sword .... and go (free)." And having done this, having gone to his own country, taken up the rulership, the prince enjoys the fortune of sovereignty.

In just the same way the Blessed One taught what is in these five sections while spurring on the bhikkhu intent on the higher consciousness towards the realization of saintship.

If to the bhikkhu who is intent on the higher consciousness objects productive of unskilfulness (*akusalanimitta*) arise during his meditation he, having established himself in the instruction of the section of the "different object" (*aññа nimitta pabba*) and checked those unskilful thoughts will reach saintship after developing insight; unable to do it in that way, he will do it by the instruction of the section on disadvantages (*ādīnava pabba*); unable to do it in that way too, by the instruction of the section on non-attention and non-reflection (*asati amanasikāra*); unable to do it in that way too, by the instruction of the section of searching the cause (*mūla bheda pabba*); unable to do it in that way

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* *Satthâcariyo'ti dhanubhedâcariyo (Ṭīkā)* = a master of weapon is a teacher of the knowledge of archery.

too, by the instruction of the section of restraining (*abhinigganhana pabba*) he will develop insight and reach saintship.

He is called a Master of the paths taken by the turns of thought (*vasī vitakka vāra pathesu*). He is called one who is expert of control in the paths taken by the turns of thought, one who is conversant with the art of control in the paths taken by the turns of thought (*vitakka vāra pathesu ciṇṇavasī paguṇavasī ti vuccati*).

The thought he will intend (*to think*) (*yaṁ vitakkaṁ ākankhissati*). This was said to show his expertness of control. Formerly he was not able to think as he wanted and thought what he did not want to think about. Now, owing to his expertness in the control of thought, he is able to think as he wishes. Therefore it was said: The thoughts he will want to think, those thoughts he will think. The thoughts he will not want to think, those thoughts he will not think.

He has cut off craving (*acchejji taṇhan'ti*). This and the rest should be understood as taught in the Sabbāsava Suttanta Commentary.

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