

BUDDHIST PHILOSOPHY: PRINCIPLE AND PRACTICE

by

SOMPONG GUNAVARO DUMDEANG

B.A., University of Washington, 1972

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS

in

THE FACULTY OF GRADUATE STUDIES

in

THE DEPARTMENT OF RELIGIOUS STUDIES

We accept this thesis as conforming
to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

September, 1977



Sompong Gunavaro Dumdeang, 1977

In presenting this thesis in partial fulfilment of the requirements for an advanced degree at the University of British Columbia, I agree that the Library shall make it freely available for reference and study.

I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by the Head of my Department or by his representatives. It is understood that copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Sompong G. Dumdeang

Department of Religious Studies

The University of British Columbia
2075 Wesbrook Place
Vancouver, Canada
V6T 1W5

Date September 25, 1977

ABSTRACT

This thesis is an exposition of the principles and practice of Buddhism from the perspective of Thai Theravada. The emphasis which has been placed by exponents of Buddhism on "major divisions" such as Hīnayāna and Mahāyāna, or on "schools of thought" such as Mādhyamika, Yogācāra. Vijnānavāda etc., has produced a fractured image of Buddhism. The value of these specialized treatments cannot be denied but their effect in producing a notion of "many Buddhisms" has done some disservice to the tradition. Underlying the diversities of Buddhism there is an essential unity. The characteristics of human existence, the causal nexus which results in bondage, the promise of freedom; these fundamental truths are found in all schools of Buddhism so that the central myth expressing the religious truth has remained unchanged through history. For this reason the thesis is organized according to the conventional pattern of the Four Noble Truths.

The Buddhism here presented does not deny the existence of truth outside its own system. Hence I have made comparative reference in the thesis to other systems of thought which have profound similarities with Buddhism. This is particularly true of the scepticism of David Hume and the insights of modern existentialist thinkers such as Jean Paul Satre.

I have concluded that Buddhism is philosophy rather than psychology, practical religion rather than theoretical religion and that its value is related to contemporary need rather than to

mere historical analysis. Buddhism is speculative philosophy leading one toward freedom by working on the elements of the causal chain and culminating in the destruction of bondage and the winning of freedom.

TABLE OF CONTENTS

| Chapter | | Page |
|--------------|---|------|
| I | The Philosophy in Practice | 1 |
| II | The Second Principle of the Four Noble Truths: The Nature of Causation -- Samudaya-Sacca | 6 |
| III | The Gradual Development of the Second Principle: The Nature of Causation | 33 |
| IV | A Critique of the Truths in Mahāyāna Buddhism..... | 43 |
| V | The Yogacara School | 68 |
| VI | The Third Principle: The Absolute Freedom in Perfect Existence..... | 77 |
| VII | The Principle of Nirvāṇa. | 85 |
| VIII | Notion of Freedom | 94 |
| IX | The Theory of Samādhi | 102 |
| X | Practice of Samādhi and Vipassanā | 129 |
| XI | The Principle of the Fourth Noble Truth | 136 |
| APPENDIX | I | 149 |
| APPENDIX | II | 152 |
| BIBLIOGRAPHY | | 167 |

ACKNOWLEDGEMENTS

I wish to express my gratitude to the following for their instruction, advice and encouragement during the course of my studies in North America: Dr. Adrian Siegler, formerly of the Department of Philosophy, University of Washington, Dr. Richard Olsen, Department of Philosophy, Adelphi University, New York, Professor Joseph Richardson, Department of Religious Studies, University of British Columbia, and Professor Shotaro Iida of the same department.

I had come from the practical samgha society of a Thai Buddhist monastery significantly different from normal Thai society and worlds apart from American society. The man who had lived his life as a bhikku, chanting, preaching, begging and receiving honour, living in a temple peacefully and calmly without materialism, was now in a world of materialism, technology and sexuality. In such a new environment it is hard to adjust to daily living. The law of anicca, impermanence and change, was daily demonstrated: from preaching to becoming a student; from being a vegetarian to eating bread and meat; from bowing to shaking hands; from walking long distances as a wandering monk to riding in cars and buses; from meditation and chanting, to reading books and searching libraries; from giving to receiving; from being honoured to giving honour. Those mentioned above and many others, especially Dr. Joseph Cook of Seattle, helped me to a new and broader outlook and the achievement of my goals.

INTRODUCTION

The terms Buddhism and Buddhist Philosophy have been used in such a variety of ways that a preliminary discussion of these terms is needed. For the most part, when we hear the word Buddhism, we take it to mean a) the teaching of Gautama Buddha or b) the teaching of one of the schools of either Hīnayāna or Mahāyāna. It is not wrong to define Buddhism in this way; it is only insufficient. Buddhism is of course, an English word and refers in a general way to the religion of the Buddha much as the word Hinduism refers to the religion of the Hindus. In Pāli, the canonical language of early Buddhism, the word is Buddhasāssana which means "the teaching of all knowers of all ages". The original sense appears in the Samanta Pasātika in the Pātimokkha section of the Pāli Vinaya collection as:

Avoiding the acts of all evil deeds,
 Committing the act of all good deeds,
 Purifying your hearts, these
 (all of these three commitments)
 are the teaching of all Buddhas (knowers).¹

sabbassa akaranam kusalas supasampadam
 cittapariyatnam atam buddhasassanam.

According to the last phrase of this Pāli gāthā, "atam buddhasāssanam", Buddhism would refer to the teachings of all Buddhas or enlightened ones of the past including Gautama, the historical Buddha and even the future Buddha, Maitreya.²

The terms Hīnayāna and Mahāyāna are not helpful to us in our understanding of essential Buddhism. The Buddha himself attained supreme enlightenment and taught the way to all mankind. "There

are two pillars supporting the great edifice of Buddhism; Mahāprajñā, great Wisdom, and Mahākaruṇā, great Compassion. The wisdom flows from the compassion and the compassion from the wisdom for the two are one."³

In a further statement attributed to the Buddha from Thai sources, he says, "all my teachings of dhamma falls into these categories:

- sanditthilo - that which is visible, belonging to this life.
- akaliko - that which is immediate and without delay.
- opanayiko - that which leads inward.
- paccattam - that which is individual, single, particular."⁴

These dhammas are inseparable, established in their own nature (svabhāva) and not divisible into separate schools. Thus all Buddhas have two fundamental duties, a) to develop from ordinary manhood into Buddhahood through the perfection of dhammas and to teach all mankind and b) to follow and practice all the dhammas practiced by enlightened ones in the tradition of the Buddhas.

Hence all dhammas permanently retain their own natures. They do not change however much men try to redevelop them or make them appear different. It is true that there are political and cultural differences between the areas where Hīnayāna and Mahāyāna Buddhism developed; the former in Thailand, Burma, Cambodia, Laos and Ceylon and the latter in Tibet, Mongolia, Japan, Vietnam and Korea. The expression may be different but the dhamma is one.

By the same token, I have tried to avoid the term Theravada Buddhism as in any way designating a unique kind of Buddhism. Similarly the names of Asanga or Nagarjuna indicate historical

interpretations and not "other" Buddhism . For all teachings of Buddhism relate to the Buddha and are based on the Dhamma. It is said by the Andhra school that;

The Buddha's discovery is transcendent; that the power of the Buddha or his pupils allows them to effect whatever they wish, regardless of the laws of nature, and that a (or the) bodhisattva (future Buddhas) was (among his numerous lives, sometimes) reborn in very unhappy circumstances (ruin, i.e. in purgatory, as an animal, a ghost or a demon) of his own free will (i.e. not as a result of his previous actions).⁵

Warder, referring to the Mādhyamikas, states that the perfection of insight is dependent on spiritual maturity.⁶ I insist that this is true for all schools whose teachings are all based in the final analysis on the Four Noble Truths. These Truths although the basis of Buddhism do not stand alone nor do they come into existence ex nihilo. The truths of Buddhism are not totally dissimilar from those expressed in other religions, particularly Hinduism which shares a common matrix. It is plausible to state that Buddhism assimilated much of its early Brahmanic milieu and that Hinduism adopted Buddhist methods for the propagation of its ideas and institutions.

Similarities in religion are not only due to mutual interaction as in Hinduism and Buddhism, or to cultural diffusion. Ideas in one culture are often similarly developed in another culture remote in time and place. Such is the case with the similarity between aspects of Theravada Buddhism and the philosophy of David Hume. Undoubtedly Hume had a doctrine similar to Buddhism in the sense that both Buddhism and Hume do not believe in the self, "there is no self or soul" (anatta)".⁷

Furthermore both Hume and Buddhism teach the momentary tenet. The Buddhist-Anicca doctrine is the theory of momentary *chamma*; one perceives *anicca* as *nicca* because of delusion. Hume thought one perceived self or soul rather than no self or no soul because of impression and idea (impression of sensation and/or reflection). Hume thinks that all moral beliefs, impressions, and ideas lead us to identify ourselves as "I-ness". For instance, he explains in Books II and III that impressions of reflection are 1) non-rational in origin and 2) contributed by the mind to experience rather than derived directly from perception. Hume uses impressions of reflection to explain his original empirical belief which is very difficult to follow. He further thinks that we believe that there is the self because "belief" arrives from "impressions" of causal necessity, and impressions of causal necessity from the mechanism of sympathy. The mechanism of sympathy results from the nature of what the mind does with its contents (content of nature of mind itself). "Belief", says Hume, "is more properly an act of the sensitive, than of the cogitative part of our natures."⁸

Returning to an Eastern context, all three "systems" of Buddhism -- Hīnayāna, Simi-Mahāyāna, and Nihilistic Mahāyāna -- are similar. Simi-Mahāyāna Buddhism was formulated by Vasubandhu from Harivarman's ideas that the real thought of Hīnayāna Buddhism gives rise not to the negative thesis that material substances are not real, but to the positive thesis that ideas -- the originally-referred-to data of the senses in the aesthetic continuum -- are alone real. Consequently from this system arose the nihilistic

Mahāyāna Buddhism of Nāgarjuna. He believed that the final data of sense and introspection, Nirvāṇa, did not leave one with absolutely nothing. The nothingness of Nāgarjuna was only partially understood by Tao. Tao perceived "what it is not" but did not perceive "what it is". Logically "what it is" can be derived from deduction. Westerners, nevertheless, misinterpret the conception of Nirvāṇa of the three schools as a contradiction. But the three systems of Buddhism have a logical relationship which is similar to the related philosophies of Hobbes, Berkeley, and Hume. As indicated above, Hume's philosophy is especially compatible with early Theravāda Buddhism.

Hīnayāna Buddhism was established by early Buddhist elders,⁹ particularly by Harivarman who believed that neither the mental nor the material substance of common sense exists. Mental and material mean transitory succession of immediately introspected data in the aesthetic continuum. Harivarman's notion is obviously similar to Hume's philosophy.

Furthermore, Hume's viewpoint of the self is merely impression and idea, which is similar to the five skandhas in Buddhism which create the "I-ness" (Ahaṁkāra -- "I-creator"). Hence there is no such thing as self but impression and idea. In Buddhism there is only phenomena of the mind (mental phenomena); indeed, the mind itself is empty (Sūnyatā) from defilement (Upadāna). Consequently, when the mind is empty, man can be absolutely delivered from the unfree condition (Saṁsāra). The mind is then formless, sightless, and wishless. This is the concept of Nirvāṇa. The meaning of the

self is extinct, and the world is no longer extant, therefore transcending all words and concepts.

The philosophy of Hume states that there is no self in material substance; there is only impression and idea (real and unreal), and if delusion exists, it is real. Buddha taught that delusion is unreal. Therefore, when there is delusion, "I-ness" (Ahaṃkāra) exists and is unreal. When man has attained wisdom there is no delusion and therefore no "I-ness," which is real. Wisdom is the continuity of delusion dynamically changing under the principle of the Four Noble Truths. There is no longer delusion. This is the twin doctrine of impermanence and no-self. Buddhism states that the conditioned world is delusion, fundamentally full of undesirable, unlasting appearances (Avidyā). Freedom and salvation (enlightenment) can only be found from the escape to the unconditioned world called Nirvāṇa. Everything else is unreal.

Buddha resisted the doctrine of permanence and emphasized that all entities are impermanent. He banished permanent substance (atta) from his metaphysics. The transcendental utopian goal, Nirvāṇa, exists not as a substance, as Arahata wrongly became identified, but as a state -- a permanent state. Hume similarly conceived personal identities as simple impressions. Contrarily, Buddha defined life as more than impression, idea, and delusion. He defined real life as Nirvāṇa. In order to reach Nirvāṇa, one has to destroy delusion according to the principle of the Four Noble Truths; Buddhism is a religion of practice. Hume says

delusion is non-existent unless it is real. Therefore there is nothing that can be removed from the mind. Nirvāṇa is thus a creation of the mind according to Hume. Hence Hume begins his doctrine with a sceptical point of view. He may say that everything is sceptical, arising from impressions of the mind, including Nirvāṇa. But Nirvāṇa is only one aspect of belief which arises from impressions, and those impressions produce not the nature of the mind, but the content of the mind. Hume's sceptical doctrine is only "academic," not a religious practice as in Buddhism.

Chapter I

THE PHILOSOPHY IN PRACTICE

I would like to analyze, in this chapter, Buddhist philosophical issues in both a practical and theoretical sense. Theory without practice is empty and practice without theory is meaningless. Thus they both have to work together in order to fulfill a philosophical goal.

To make this discussion intelligible and logical, certain questions must be raised. Do we have to believe that the only way to achieve complete freedom in Buddhism -- to release suffering -- is to practice the Four Noble Truths? Is the one who follows the Four Noble Truths able to prove the distinction between the mundane and super-mundane (nirvāṇa) world (both physical and mental phenomena): Or is the truth of the Four Noble Truths only transcendental phenomena? If it is not only transcendental phenomena, how can we show it, in the fullest sense, for those not practicing the Four Noble Truths? All of these questions should be re-examined, but we do not need to answer them all. For they are only a relationship to philosophical games. I shall now set these questions aside until later.

Let us look at the etymological content first. Perhaps it will be helpful in understanding Buddhism since philosophy is based on language and grammar as well as mental phenomena of the science of logic.

Let us begin with the word "philosophy". What does the word mean in Buddhist philosophy? The Pali word for philosophy is "pañña", which means wisdom and intelligence; likewise, the

Sanskrit "prajñā" means the same. "Pañña" and "prajñā" are noun forms. The Pali verb "paññāyati" means to be known, to be perceived, to appear, to exist; to be well-known. The Sanskrit verb is "prajñayāte" (pra = complete plus jñā = to know).

The word "pañña" has a variety of connotations as it is combined with other words. For example, "paññacakkhu"² means "the eye of wisdom" (one of the five kinds of extraordinary sights of a Buddha). "Paññaratana"³ means the gem of reason or knowledge.

Our analysis is of the word "philosophy" (pañña) in the nominative case. "Pañña" may be used as an adjective as well as a noun. The word "Buddhist" has the same meaning as "pañña" or "Bodhi". The word "Bodhi" is from the same root as the word "Buddha" and means enlightenment. I, however, prefer to translate the word "bodhi" as "All Enlightened One". Hence "Buddhist" that we use in the phrase "Buddhist Philosophy" is the adjective (visesana) of the noun "philosophy" or "pañña". The Greek word "philosophia" means love of wisdom; philos means love and sophia means wisdom. Therefore, as the dictionary says, philosophy is the science which aims at the explanation of all the phenomena of the universe by ultimate cause...the calm and unexcitable state of mind of the wise man...). Hence the phrase "Buddhist Philosophy" or "Buddha (buddhi) pañña" literally means the wisdom of the All Enlightened One. Some Westerners perceive buddhi to mean intuition, the "immediate apprehension by the mind without reasoning," which he attunes his limited human consciousness to the spark of the Light, or Spirit, or the Buddha within.

Etymologically the word "pañña" (buddhi) requires of an

object the "whatness". It is equivalent to the English sentence X knows ?. The verb "know" requires an object because the meaning of the⁴ knowing is incomplete in the same way that think and understand are incomplete and require complementary words or objects. "Know" requires an action or description that is the "whatness". In the case of "pañña" an object is required and that object is caturaryasacca (Four Noble Truths), the basic discussion of this chapter.

I would further like to analyze the word "Buddhist". "Buddhist" is one who can obtain the wisdom of the Four Noble Truths. All Enlightened Ones are those who have the eyes of dhammas,⁵ namely, in regard to their conduct of action of perfection of merit (some authorities call this perfection of the three vehicles -- Savaka (Arahanta), Pratyekabuddha, and Bodhisattva. These enlightened ones primarily and ultimately attain nirvāna in both forms,⁶ that is, a) in the form in which the five⁷ group elements remain after enlightenment and b)⁸ in the form in which the five group elements do not remain after enlightenment. I will later discuss the attainment of nirvāna more completely.

We can simply summarize the essential meaning of Buddhism by asking and answering two questions:

- 1) What is Buddhism? Buddhism is the science in which one releases suffering.
- 2) How can one release suffering? He can release suffering by practising (following) the Four Noble Truths.

In brief, the Four Noble Truths consist of the truth of morality, meditation, and wisdom, which is sometimes called "the old learned Buddhism".⁹ These are, however, not only Buddhist practices, but

common to all religions.

The Eight-Fold-Noble Path¹⁰ is the path the Buddhist follows which leads to extinction of all suffering, or nirvāna. It consists of right view, right intention, right conduct, right speech, right livelihood, right effort, right mindfulness, and right concentration. Only by following the Eight-Fold-Noble-Path can human beings end their suffering and realize (obtain) nirvāna.

Before further presenting the chief doctrine of the Four Noble Truths, I shall criticize its philosophical analysis. I am more concerned with the doctrine of the Four Noble Truths than any other facet of Buddhism.

The teachings of all Indian philosophies, Buddhist and non-Buddhist, are known as dhammas. The practice of dhammas applies to the laity on the social mundane level and to the monks on the super-mundane level. The monk is one who gives up the material world and practices Dhamma on the super-mundane level for ultimate deliverance or renunciation, and who teaches the way of Dhamma to the laity. Non-Buddhists like Janists who practice Dhamma are monks. They believe that only monks can be liberated from samsāra; thus their Dhamma concerns the monk rather than the laity. This social discrimination caused Buddha to destroy the social caste, for He maintained that Dhamma concerns all mankind.¹¹ Mahāyāna Buddhism later developed from Hīnayāna Buddhism and Dhamma closely concerned the laity as well as the monk.

In Buddhism, dhammas for society (laity) are taken to mean duty. Duty means the practice of life. Hence, when one practices Dhamma, one treats things commonly thought of as other than oneself. Hence Dhamma is used as the moral conduct for man to reach

his ultimate goal much like Kant's duty, or moral habit and righteousness which became one of his curcial doctrines. Besides following Dhamma, Buddhists practice artha and karma, and believe that it is their duty to treat themselves and their families to a calm and peaceful spiritual life. I will later discuss the Dhamma notion of the super-mundane.

Dhamma in this thesis is treated in agreement with science and its philosophy -- metaphysics, morals (ethical science) and epistemology, etc. According to various sources of Buddhist canon, I shall review Dhamma from an emotive standpoint, avoiding technicalities as far as possible, concentrating more on suttas, i.e., Dhammacakkapavattana Sutta and Anattalakkhana Sutta, which are the chief doctrines of Thai Theraveda Buddhism.

What is Dhamma in the super-mundane level? It is the most important Dhammic practice. In brief, one has to practice moral habits (sīla), meditation (samādhi), concentration of the mind (pañña) and finally destroy māyā with the development of the insight of wisdom according to pañña of vipassana bhavana. When one practices these states of Dhamma, his mind becomes purified and freed from the conditional world -- the world of samsāra -- and one becomes Arahanta. Thus one attains Arahantaship by practicing the four ways of Mindfulness --

Satipatthanas. This is only one way to achieve nirvāna - "The One Path to Deliverance" -- the "Ekayano Maggo" (as said in Pali).

Of the three highest saintships, the Theraveda Buddhist prefers the one who achieves nirvāna as an Arahant to any other. Arahants are those who have reached nirvāna, the "Supreme Goal",

the "Highest Fruit", of the Eight-Fold-Noble-Path.¹²

Buddhaghosa says that "bhikkhu samma viharati", who, having himself entered the Noble Path, leads his brother into it, and this isn, no doubt, good Buddhism. But it is a practical application of the text, a theological exegesis, and not a philological explanation. Even so it seems to lay the stress too much on "bereft" and too little on "Arahant".¹³

Sati-patthana has four kinds of meditation of mindfulness. In English, Sati-patthana closely translates as the "Establishment of Mindfulness". Sati-patthana was proclaimed by Buddha, that is, it is the highest Dhamma for one path to deliverance.

The Four Kinds of Establishing Mindfulness are:

- 1) Establishing Mindfulness on the Physical Body in which there are 14 ways of reflection on the body. Two ways are a) meditation on respiration (Anpanasati) and b) meditation on the physical composition of the parts of the body (Kayagata Sati). With this practice, one realizes that there is no soul in the body. Then we can know that we are naturally empty or anatta; then there is no desire in the body (sexual desire -- Kāma Tanha). It helps us destroy craving (desire) and attachment to false views. This meditation helps us to gain more power in the effort toward reaching salvation (nirvāna). This meditation is sometimes called Kayanupasna which is perceived in the body as Hallucination of the Wholesomeness (Subha Sanna Vipallsa).¹⁴

- 2) Establishing Mindfulness on Feeling in which there are nine kinds of reflection mainly to destroy the feelings that arise at different moments of one's life, marked by sensations of rise and fall. This Sati-patthana helps destroy the Hallucination of Happiness (Sukha Sanna Vipallasa).
- 3) Establishing Mindfulness of Thought helps destroy ill-will, greed, jealousy, etc. This meditation guides us to destroy the Hallucination of Permanence (Nicca Sanna Vipallasa).
- 4) Establishing Mindfulness on Phenomena, i.e., the Field of Constituents of Enlightenment and Truth. For example is the reflection of Ariya-Sacca -- the search for the four forms of suffering which include:
 - a) suffering
 - b) the cause of suffering
 - c) the cessation of suffering
 - d) the way to the cessation of suffering

This Sati-patthana helps the practitioner destroy the idea "there is soul" (or Hallucination of Self -- Atta Sanna Vipallasa).

One who practices the Sati-patthana seriously is never a slave to three-fold sight. Thus he is more advanced to reach nirvāna directly. This the Lord Buddha stressed as the only path to the complete freedom of mankind. Mindfulness is Sati which is control to act and reach the highest path:

The one and only path, Bhikkhus ("Buddhist monks"), leading to the purification of beings, to passing far beyond grief and lamentation, to the dying out of ill and misery, to the attainment of right method, to the realization of Nirvāna,

is that of the Fourfold Setting-up of Mindfulness. ¹⁵

When one attains Nirvāna he has reached perfection, that is to say, he is free. Free from what? This freedom, in brief, is freedom from attachment (Upadāna) which results in leading him to realize that there is no "I-ness" or "My-ness", but rather anatta -- no-self. Thereby he is free from the structure of suffering and removed from all worldly conditions. This merit basically derives from the practice of meditation, for one who searches for the cause of things also comes to understand the nature of the cause-effect relationships, known as the Law of Dependent Origination or the Wheel of Law (sometimes called the Twelve Chains of Gautama).

One who correctly practices the basic elements of teaching Sīla, Samādhi, and Pañña reaches Nirvāna. The result of reaching Nirvāna enlightens him to see "I-ness" as "no I-ness". This "giving up attachment of the five skhandas" appears in the same man who at first is an ordinary man and who then, totally is transformed by his Nirvāna.

Who is Buddha? Buddha is the man, but the man who won Nirvāna. Tathagata is the Puggala, the prototype of all puggalas, and as Stcherbatsky states, the Vatsiputriyas intended "to support the doctrine of a supernatural surviving Buddha from the philosophical side."¹⁶ Thus the person who had not yet reached Nirvāna and who then reached Nirvāna is one and the same. No matter whether one has the experience of Nirvāna in the present or future time, that experience is carried from the past (previous life), not isolated from any previous experience. Every event is related to every other. Pratītya Samutpāda Theory, for example, is the basic

teaching of Buddhism. The question is "Why do I not know, myself, that I was another form of being before this form of being?" The answer is because of delusion (ignorance does not allow us to know). Another question is "Was I enlightened in a previous life?" The answer is yes. But again we do not know because of delusion (Avijja). Buddha gives us the evidence that "this sage Sunetra, who existed in the past, that Sunetra was I".¹⁷ Linguistically and psychologically speaking, the word "I" means universal person rather than individual person. Since all of the psycho-physical elements have changed, it can only be the "person" himself who makes the Buddha and Sunetra identical. Similarly when the Buddha says, "in the past I have had such body", the word "I" can refer only to a particular person,¹⁸ not to an eternal "self".

One who attains Nirvāṇa also experiences the rise and fall of the nature (way) of physical and mental forms (elements). Having experienced that the five skhandas are momentary existence and delusion - unreal - no-self - one sees that the self and soul are only the union of mind (mana) and matter (rūpa). In short, one understands that the mark of impermanence is in all phenomena. There is no sense of happiness (dukkha) and no identity, such as the soul or self (anatta). Egolessness of self (phenomena) becomes clear. This clarification the Buddhist calls Dhammacakkhu -- The Eye of Wisdom.

The Arahanta is one who basically overcomes Tilakkhana of nature. He is then free, that is to say, he controls himself from universal conditions; he is unmoveable from any phenomena since he understands himself as the orientation character (of the game of

nature). He is free to understand the conditions of the Twelve Chains... free from the conditioned world to the unconditioned world. That is, the Four Noble Truths that he made an effort to follow reside within him. Freedom corresponds with universal power. He works to overcome all attachments and thereby achieves complete freedom. He is also free from the law of karma. What is done by him is beyond what is universally determined; it is neither increase nor decrease, good (kusala) nor bad (akusala). There is no cause or effect. It is "neitherness" (abbhaya-grita). He has nothing more to do according to social status. As the Buddha uttered after He became enlightened: "Aneka Jati Samsara" . . . which translates as

Many a House of Light hath held me -- seeking ever Him who wrought these prisons of the senses, sorrow fraught; sore was my ceaseless strife! But now, Thou builder of this Tabernacle -- Thou! I know Thee! Never Shalt Thou build again these walls of pain, nor raise the roof-tree of deceits, nor lay fresh rafters on the clay; broken Thy house is, the ridge-pole split! Delusion fashioned it! Safe pass I thence-Deliverance to obtain.

(Sir Edwin Arnold in Light of Asia)

We should note that Dhama, in brief, has two notions. The first is Samkhata-dhama¹⁹ (the nature which is created by internal and external causes depending upon each other -- relativism). My translation is imperfected nature.²⁰ In the analysis of this word, sam is a prefix. There are many meanings, but this means "together or connection". It is synonymous with the Sanskrit word "sama" which means even or in the same way, and the Pali word Samanta²¹ which means all together. An example of this case is the word Samanta. Khata comes from the root word "kara" which means to perform. In the Sanskrit "krta" kr changes "kara" into khahra according to the grammatical rule of Akhaya-ta. In Pali it is said

that "kara" can be changed to "hkara" when a prefix or suffix is added. Here we have sam as a prefix and ta as a suffix. Ta makes the verb kara a past participle of Karoti and changes it to become a noun to mean "that made, done, composed or performed". These root words are combined with "dhamma" for proper use. Hence Samkhatadham is here divided into two categories: a) inanimated beings (unmoveable being), i.e., mountains, oceans, buildings, farms, etc., and b) animated beings (movable things), i.e., humans, animals, etc. Samkhatadhama regards animate beings as consisting of the five skhandas, viz., rupa, vedana, sanna, samkhan, vinnan. These groups of elements are real for conventional reality (samati sacca) and are perceived by the common man (puthu jana) but are not real for the absolute real (paramattha sacca) which is perceived by Ariyas. Who are the Ariyas? They are saints who are in one of four categories depending upon their enlightenment. These categories (degrees) are called Sota, Sakkitha, Anakha, and Arahatta. They are:

1st degree-- Sota pañña -- "the state of entering into the stream of wisdom". The saint who has attained this cannot have more than seven births among men and angels before he enters Nirvāna.

2nd degree-- Sakidagamin -- "he who must come back once". After attaining this degree there will be only one birth among men or angels before reaching Nirvāna.

3rd degree-- Anāgāmi -- "he who will not come back". There will be another birth, but not in the world of sensuality. From the heavens of the Brahmins, Nirvāna will be attained.

4th degree -- Arahatta -- "the venerable". This is the perfect saint who will pass to Nirvāna without further birth. This source is from the Siamese Pathamma Somphothiyan katha.²²

Since we have seen how words may come together in Pali grammar, we can give an English translation like this: Samkhāṭadhama is nature. All aspects of nature are related, or, as western thinkers clarify, are "relative real". How do the aspects of nature perform together? The elements of nature produce themselves in regard to nature's processes into cognition of (into) . six subjective and six objective "bases" upon ayatana²³ cognition. This is illustrated below:

SUBJECT --A Function Of-- OBJECT

I. Six Internal Bases²⁴

sense of vision
sense of audition
sense of smelling
sense of taste (tongue)
sense of touch
faculty of the intellect
or consciousness

II. Six External Bases²⁵

color, shape, sight
sound
odour
taste
tangibles
no sense object

All of these classifications from categories one to six are functioning together in correspondence, i.e., color is the function of the eye. This phenomenon is represented to the function of the mind according to the five skhandas. The decentralization* of the five skhandas regards the six internal bases and the six external bases. For example, if the eye perceives a good color or shape,

* Each of the internal and external bases has independent and primary authority (the eye sees and then, secondly, the mind perceives), i.e., the eyes have authority to see but the nose does not. This is why Pali terms this phenomena Indriya. For example, Intrīya Cakkhu means independent authority. Cf. Abhidhamma -- Dhatu Katha.

the mind registers a good feeling (Sukhā-Ramana: produces pleasure); if the eye perceives a bad color or shape, unpleasant feelings arise in the mind (dukkharamana). This phenomena occurs for Puthujana (mundane people) but not for Ariyas because their mind has gone beyond pleasure and dis-pleasure. Therefore they have neither Sukkhā-Āramana nor Dukkha Āramana and are called Abyak-rita (neither one). Hence internal bases and external bases create 64 elements (6 internal bases and 6 external bases X 5 skhandas = 60 & 4 Mahabhuta (elements: fire, air, earth, water) = 64).

Some authorities divide the Samkhāta Dhamma into 18 classes (dhatu = gotra) of elements represented in the composition of an individual stream of life (Asantana) in the different planes of existence. The six Vigayas are (objects) in regard to the six Indriyas (receptive faculties), but Alambana are attributes in regard to the six Vinnānas (consciousness).

The second notion of Dhamma is the Asamkhātadham -- the independent natural reality (as may be noted, the second notion of Dhamma is the negative of the first. The prefix "A" means "no" or "isolate").

When we start to travel, we have a will of direction -- of where to go -- and then we have attention according to our will. The will brings us where we want to be. This is called destination of the world traveller. In the same way Buddhists have the internal and ultimate goal, both when living and after the end of life. The end of life is the final result of the world process which is its suppression. Some Westerners call this

Utopia or absolute freedom. But Buddhists call this Nirvāṇa, which is Absolute Calm, the destruction of all of the conditions of the world, namely, all co-origination is extinct and replaced by immutability. All of this is the notion of Asamkhātadhamma.

Therefore Asamkhātadhamma, generally speaking, is synonymous with Nirvāṇa. The question, then, is "how can one reach Nirvāṇa?" In short, one must cut off desire and practice the morality of karma which is called the Eight Fold Noble Truths. After practicing this, one experiences his practice (of the Four Noble Truths) and insight. This expectation of practice is in common with many other approaches to life. It is called by Buddhists the Catari-Āriya-Saccāni. This system of teaching cannot be taught, but each man has to realize it by himself. I will further discuss this in the next chapter.

Theravādin Buddhists find the essence of Dhamma in the first sermon of the Buddha entitled "Setting in Motion of the Wheel of the Dhamma".²⁶ This first sermon is known as the Dhammacakkapavātana Sutta -- Turning the Wheel of the Dhamma. In the Dhammacakkapavātana Sutta taught by Buddha are the Four Noble Truths:

- 1) This is the truth of suffering
- 2) This is the cause of the arising of suffering
- 3) This is the truth of the cessation of suffering
- 4) This is the truth of the path which leads to the cessation of suffering²⁷

The first Noble Truth was intended to explain (describe) the existence of human nature as unsatisfactory and painful. How can one fall in love in the uncertainty of life and in the midst of suffering? Our love that we engage and enjoy together in this world is only momentary pleasure and unreal. The real of life is not

satisfactory and logically love is meaningless. Since we have no power of demanding our lives to be perfect and of living together happily the rest of our lives, and since love should not be transformed into suffering, although love is the sign of suffering because love is one of the desires (kāma tanha), then one loves one another and only becomes selfish in the sense that this person is mine -- I am hers or his and so forth (machariya). If love works out well then one (he) will be happy momentarily. But it is not real; it is only artificial and delusion. Love has to consist of sympathy and be beyond desire and one must understand that there is no way of satisfying our life no matter if we love or hate. Love is only another form of suffering. Buddha says, "Piyato Jāyate Soko"²⁸ -- "where is love there is suffering". Hence the first Noble Truth describes the nature of life. Basically life is painful, unsatisfactory and anxiety-ridden. This life is naturally and logically subject to suffering:

This is the Noble Truth of Dukkha: birth is Dukkha; decay and old age is Dukkha; disease is Dukkha; death is Dukkha; association with what is unpleasant is Dukkha; separation from what is pleasant is Dukkha; failure to obtain what one wants is Dukkha. Briefly stated, the five groups of physical mental processes that make up the individual are due to grasping and are the objects of grasping. These five groups of grasping are Dukkha.²⁹

This teaching is intending to let man be aware of his own experience that he may give up attachment of delusion of life, that is, to understand the impermanence of life and its process as it is. Humans should experience and enlighten it rather than

ignore it, and realize their condition of life, thereby avoiding fear and insecurity. Finally they will feel free here on earth. The Legend of the Four Signs reveals in simple form the realization of the Buddha-to-be³⁰ that all beings and things are transitory (anicca) -- all beings born must grow, must grow old, become ill and die.

We find that some schools of Buddhism have different ideas as to the interpretation of the Four Noble Truths. As Th. Stcheratsky says:

"In any comparative study of them, they should be understood according to the context of their school system. For example, the Theravada method of Magga-Nirodha-Sacca, which is intended for the Theravada conception of Nirodha-Sacca which is pertinent to the Theravada notion of Samudaya-Sacca. Similarly, the Sarvastivada, Madhyamika, and Yogacara views of Marga-Nirodha re Samudays re Dukkha." 31

The fundamental doctrine of Buddhism falls into three categories: impermanence, imperfection, and no-self (Anicca, Dukkha, and Anatta). This Dhamma covers both animate and inanimate, as already mentioned. However, each school views this doctrine differently. All Dhamma is real. It does not change from one period to another, or from the past and future, but is momentarily in the present. This held by the Sarvāstivādin School. All Dhamma is empty. What we perceive is only the relational natural reality, which is real. Dhamma is Śūnyatā. This view is held by Mādhyamika. Dhamma is nothing but the creation of our mind. This is held by the Yogācāra school (Vijnaptimātratā).

The theory of Dhamma which is defined by Th. Stcheratsky interests me. Here I will present all of his definitions except one;

The conception of Dhamma is the central point of the Buddhist doctrine. In the light of this conception, Buddhism discloses itself as a meta-physical theory developed out of one fundamental principle, viz., the idea that existence is an interplay of a plurality of subtle, ultimate, not further analyzable elements of matter, mind and forces...the final result of the world-process is its suppression, Absolute Calm: all co-operation is extinct and replaced by immutability. ³²

We can see according to the quotation above that Dhamma, then, is characterized by a) conventional use and b) ultimately absolute reality (Nirvāṇa) -- being super-mundane.

Fundamentally, we compare the Theravādin and Yogācārin notion of Dhamma as being the same since they both believe in the same textual content and hold the same belief that there is nothing in Dhamma but the structure of our mind. In the verse which was considered sufficiently important to be placed at the beginning of the Dhammapadha, all dhammas are said to be dominated, governed, and created by mind.

We should also be aware that most Buddhist scholars describe the dhammas as Samkhātadhama (relative reality or Samkkāra) and Asamkhātadhama (independent reality or Nirvāṇa). Broadly speaking, the common man who holds theories and ignores the practical part, would like to describe dhammas as being in three parts in order to make their theory look quantitatively better; they do not know the quality of Buddhist Dhamma. Hence, by quality (of Dhammic practitioners) Dhamma is divided into categories as mentioned and described previously. By quantity Dhamma is divided into three categories, viz., the five skhandas, the 12 sense fields, and the 18 elements. At any rate the three categories further fall into two categories. The contradiction of this system is

that Saṃkhātadhama and Asaṃkhātadhama are the measurement of the five skhandas, etc., in regard to the degree reached by the Dhammic practitioner. For example, Puthujana is the still-becoming Saṃkhātadhama. In the same way, if he works his way up to the path of Āriya, then he becomes Āriya; he is then in the Asaṃkhātadhama level. Thus in the Saṃkhātadhama and the Asaṃkhātadhama, the five skhandas are inter-related. The Parinibbana Sutta describes that the Enlightened One still maintains his life (khandha) on earth; he is both Saṃkhātadhama and Asaṃkhātadhama (Sesaṇibbana). He who passes away from this world with his enlightenment is Asaṃkhātadhama (Asesaṇibbana).

Buddhagosa describes the Dhamma of the five skandhas. The skandhas (heaps of groups) are the five constituents of the personality as it appears. On analysis, all the facts of experience, of ourselves and of objects in relation to us, can be stated in terms of the skandhas. The purpose of the analysis is to do away with the nebulous word "I". The skandhas "define the limit of the basis of grasping after a self, and what belongs to self".³³ The Five Skandhas is the doctrine considered as the metaphysics of man. Man generally believes that there is self or ego, as was taught by the Hindus before Buddha. They grasped with ignorance that size, shape, color, i.e., of hair, eyebrow, nose, hands, legs, etc., are self and belonging to them. Buddha taught to give up attachment of the five skandhas by appealing to the reason that there is Annicca, Dukkha, and Anatta in the five skandhas. Thus why are we deluded with it? We use it while we have life within it. Like we rent a house or car, they are not in our power; they

come and go the way they are. They do not belong to us. The best way for us is to live our lives according to the five skandhas; then we should either affirm or deny them. We have to accept that we are here while we are here -- there is nothing much we can do except reason. This is why this teaching of Buddha is called middle path (not affirming or denying life). Our life appears as the momentariness of the five skandhas not as self. We should not fall into a state in which we grasp them as the self because they are united. In the philosophical sense Buddha, of course, denied the existence of the soul or personal individuality surviving death. He set up his doctrine to teach man's nature. Man is nothing but an aggregate of the five skandhas, that is: the form, the sensation, the perception, the predisposition, and the consciousness.

The five skandhas give rise to Puthu Janas as permanent and real, but to Arahantas they are impermanent and illusory. It is easy to get the impression that there is form and soul and self, but our death proves that it is illusory and no self. As soon as we discover by our experience, we find that it is like the candle and the flame. They both are unreal as soon as they go out. To follow what is left us is karma and karma causes us to enter the cycle again and again by the process of delusion. Hence the five skandhas fall into three fundamental principles of truth -- Anicca, Dukkha, and Anatta.

It is difficult for the common man to understand the three-fold sight of the five skandhas, only the Arahanta understands. As the Buddha states to his followers:

Those who are not yet enlightened (have errors) have the delusion of permanence where it is impermanent, utopia where it is suffering, self where there is no self and wholeness, hold false views. Such as these do not reach Nirvana but are tied up in the bonds of the devil, and return to the cycle of life full of birth, decay and death.³⁴

According to this gātha we can see clearly that the world of our existence is full of delusion, full of suffering; nothing can be controlled, only realized. One must first realize that everything changes in the beginning, middle and end, from one form to another, from one time to another, from one space to another. There is no permanence of our existence at all -- all of this phenomena...you might call coming and going, just like the wave of the sea, foam of the water, has organized itself with its processes of nature without any meaning or purpose. It just appears as the form of foam at that momentary present that we perceive. Soon the sun will come and crystalize it. There is no such thing as the form of foam that we perceived. It is coming and going, happening (Upatjīva) and destroying (Niruchjanti) as the way of nature (Dhammatāya). This is in the case of form. It is analogous to the case of the five skandhas' existences which are always characterized by Anicca, Dukkha, and Anatta. There are no exceptions. As long as we realize the way things are (Dhammatāya), then we can reason and experience that they deceive (delude) us. They do not help us. We are in the middle of their way, neither affirming nor denying, just accepting things the way they are and the way they are not. This is called Dhammatāya. I would like to quote Th. Stcherbatsky's statement which relates to my description of the dhammic notion.....

These elements are technically called Dhammas, a meaning which this word has in this system alone. Buddhism, accordingly, can be characterized as a system of radical pluralism (Sanghata-vada): the elements alone are realities, every combination of them is a mere name covering a plurality of separation elements. The moral teaching of a path toward Final Deliverance is not something additional of extraneous to this ontological doctrine, it is most intimately connected with it and in fact is identical with it.³⁵

Actually Dhamma means Drong. Dhar is the root of this word and means Drong (pronounced as in song), which means to stay by itself or be supported by itself, that is, to exist independently, to be a substance. Therefore Dhamma means everything without exception, from the finest speck of dust that has no material value and is changeable, to things that are abstract, meaning spirit, thought, feelings, even acts or karma, including the acquisition of Nirvāṇa. All these are called Dhamma. It can thus be said that Dhamma means everything if we take Dhamma in its literal sense.³⁶ Obviously, "the word" is none other than the Dhamma in the sense of Natural Laws, or what is known in Buddhism as the Truth (Saccdhamma).. In Buddhism, what forms the essence of everything is termed as Dhamma...there is no word better than that ... etymologists might examine the roots of the word "spirit" in Latin and Greek, so that the Tai version can be more accurately produced both literally and meaningfully.³⁷

In brief, one has realized what life is, according to practicing the Sīla, Samādhi, Pañña, and Vimukti, viz., right view, right speech, etc. That way of practicing leads man to the middle path which giveth vision, which giveth knowledge, which giveth enlightenment, Nirvāṇa. Thus he is free from attachment of the five skandhas through the experience of the three sights. He is

no longer caught up with the power of delusion of the worldly condition (good, bad, happiness, sadness, etc.). At the same time he is free -- from the power of desire and delusion, or co-original cause; he cuts off his life cycle. He is free both from "he is" and "he is not". He is ready for, "he will be" and "he will not yet be," according to his own experience rather than being taught. Religious experience is absolute. It is indisputable. No matter what the world thinks about religious experience, the one who has it possesses the great treasure of the thing that has provided him with a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind.* The opening of Satori is the remaking of life itself.**

* Jung, C.G., Psychology and Religion, pp. 1, 3

** Dr. Suzuki, Essay in Zen Buddhism, I, p. 217

REFERENCE NOTES

1. Dhammapadha Vol. Bangkok, Mahamakut University, 1962, p. 85
2. Digha-Nikaya PTS. Vol. 111 p. 219 CF the word "Cakkhumant"
3. Visudhimagga PTS. Vol. XV11 P. 517
4. Majjhima-Nikaya PTS. 1887-1902 Vol. 1 P. 356 and Vol. 11 P. 95 CF D. 111. P. 156 (sadho hoti, saddahati Tathagatassa bodhi-)
5. Dhammacakkhu (n)-- the eyes of wisdom, the eyes (or vision) of the Truth. Skt. Dhamma & caksus (from Saudmontra Plakhongkou and Buddhapavati) Vol. 1 P. 65 CF D. 1. 86, 110. Vol. 11. 280, S. LV., 48, and A. Lv., 186, Vin. 1, 11, P. 16, 40 etc., Expl. at DA. 1, 237
6. Pancca khandhas, viz: rupa vedana, sanna, samkhara, and vinnana. (Form is the physical or material side of things -- moral and mental quality): Feelings are pleasant, unpleasant, neutral; Perception -- six corresponding to the six sense-organs; Impulses are active dispositions, tendencies, strivings, emotions (love, hate, etc.) both consciously and unconsciously; Consciousness is the most important category of the five skandhas and is always elusive of the five skandhas. Sometimes it is called soul in the Buddhist sense.
7. Sesanibbana
8. Asesanibbana
9. Trisikkha, viz: sila, samadhi, and panna
10. Synonomous terms for the Path are Ekayano Magga, Visuddhi Magga, Majjhima Patipade, Ariya Magga, Bodhi, Sambhodhi. Generally it is called The Noble Eight-Fold Path of the Path of Moral Development, viz., Right Speech (Samma Vaca), Right Action (Samma Kammanta), Right Livelihood (Samma Ajjiva), Right Effort (Samma Vayama), Right Mindfulness (Samma Sati), Right Concentration (Samma Samadhi), Right Aspiration (Samma Samkappa), Right Views (Samma Ditthi)
11. Vanna-cathism, Viz.: Khatiya-king, Brahman-spiritual leader, Besa (Bessaya) -- trader, Sutra -- Working class or slaves
12. Muller, Max, The Sacred Books of the East, Vol. XL., P. 107
13. Ibid., p. 107
14. All novices and monks in Thailand were given the first Establishment of Mindfulness by the Preceptor (upaja) directly after ordination (upasampadha). Thai Buddhists call this Taca- Panna

Kammatthan -- Meditation on parts of the body such as the hair, teeth, etc., to perceive whether they are Anicca, Dukkha, or Anatta. CF Rhys David, Buddhism, pp. 169-171. Also see (CF) Alabaster, Henry, The Wheel of The Law, Buddhism, P. SLIV, and p. 206

15. Mahasatipatthana Suttanta p. 327
16. Stcherbatsky, The Conception of Buddhist Nirvana, p. 31, n. 1
17. Abhidhammakos, by Vaubandhu, -- L. de Lalle-Poussin, L'AK de Vasubandhu, trad. ed annote LX 221
18. Ibid., p. 253
19. Gatha Dhammapadha (in Tha i scripture) verse 96, p. 26
20. My translation
21. Sutta Nipata Commentary, Vol. PTS. 1916-1917. P. 151. Also CF (KhA) -- Khuddaka-Patha Commentary PTS. 1915. P. 209
22. CF. Alabaster, Henry, The Wheel of the Law Buddhism p. 171
23. Ayatanam -- sense-organ and sense-object
24. Adhyatma-Ayatana, viz.: Cakkhu Indriya Ayatana, Sota Indriya Ayatana, Gandha Indriya Ayatana, Jivha Indriya Ayatana, Kaya Indriya Ayatana, Mana Andriya Ayatana. Sometimes called Ayatana.
25. Bahya Ayatana. Sometimes called Visya, viz: Rupa Ayatana, Sota Ayatana, Gandha Ayatana, Rasa Ayatana, Photaba Ayatana, and Dhamma Ayatana.
26. In The Wheel of the Law, Buddha taught two absolute laws, the following of the Midle Ways, and the clear wisdom of the Four Noble Truths. He first taught this right after his enlightenment to Panca Vaggiyas, and his teachings included Kontanna, Vappa Bhadhiya, Mahanama, and Assaji. This Sutta He claimed as the highest enlightenment. (Samy. 56.11 Thai Discription)
27. Dukkha Arisacca, Dukkha Samudya Ariyasacca, Dukkha Nirodha Ariyasacca and Dukkha Ariyasacca
28. Dhamma Subhasit (Thai Beginner-Dhamma in Thai Pali scripture my translation)
29. Nyanasatta, Thera C., Basic Tenets of Buddhism. Rajagiriya, Celon: Anonda Semage, 1957, p. 40
30. The main collection of Jatakas includes 550 stories. Many additions have been made by a number of people in Ceylon and the

- Mainland of Southeast Asia, including Thailand. The Jatakas were adopted into local custom and folklore. The Thais, for instance, adopted Vessandara Jataka, which are great stories of Buddha, as their national story and folklore. They call it Mahajatigamhlaung, or "The King Vessandara who had existed in the past, that Vessandara was Buddha."
31. Th. Stcherbatsky, "The Central Conception of Buddhism and The Meaning of the Word 'Dhamma'". (London: Royal Asiatic Society), pp. 73 cf.
32. Ibid., p. 73 ff.
33. Muller, op. cit., p. 107
34. My translation from Vipallassa Sutta in the Angutara Nikaya. This is a Gatha:
- Anicce nicca sanno-dukkhe ce sukha sannino
Anttani ca attati-asubhe subha sannino
Micchaditthi gatta satta-khitta citta visannino
Te yogayutta marassa-ayogakkemino jana
Satta Gacchanti samsaram-Jati maran gamino
35. Th. Stcherbatsky, op. cit., pp. 73 ff.
36. The Venerable Bhikkhu Buddhadasa Indapanno, Dhamma the World Saviour; Buddhist University Press, pp. 2-3
37. Buddhadasa Bhikkhu, Christianity and Buddhism, p. 108

Chapter II

THE SECOND PRINCIPLE OF THE FOUR NOBLE TRUTHS:

THE NATURE OF CAUSATION-SAMUDAYA-SACCA

The teaching of Guatama Buddha in the second principle of the Four Noble Truths is for man to realize his own nature which is the rediscovery of the solution of the first principle of the Four Noble Truths -- that there must be the cause of suffering since the existence of nature is suffering. This is the imperfection of the condition of man's nature. Hence the second principle of this doctrine raises the more crucial question. Even in the West, Hume and his followers emphasize the causal relation of the nature of man. Hume never paid attention to what was happening as he found the question obvious and unnecessary. How things came to happen was a more interesting question to him. I will represent this problem in a later discussion. Here I am stressing that the teachings of Buddha and Hume are accidentally similar because Buddha, like Hume, was a radical empiricist. He attempted to control the force of human nature by understanding what was happening. Merely knowing that the existence of man is suffering is not enough for the Buddhist; what is the cause of suffering is more important to know, in order to control or master himself, nature, and find the ultimate goal of his life. Man has to learn how to control his events in order to achieve freedom which is called freedom to -- to Nirvāṇa.

Thus the second principle of this doctrine is to illustrate how and why suffering arises. All compound subjects are three-

fold -- aniccā, dukkhā, and anattā. This phenomena implies that life is imperfect and unblissful since it is transitory and lacking self.

Buddhism has tried to show the viewpoint that life is a process, going on and on as continual phenomena, having no beginning and having no end. This life is called samsārā. Knowing that samsārā is the conditioned world, Buddhists try to control it by rediscovering the nature of causation of suffering. In the gāthā of the Dhammapadha it is said:

ye dhammā hetupabhvā-tesaṃ hetum Tathāgato
tesaṃ ca yo nirodho ca-evāṃ vati Mahasmano

(Tathagata, who is peaceful, has always taught that all phenomena have the nature of causation. He further taught how to decrease this nature of causation. This is the way Mahasamana always teaches.)

According to the above gāthā, then, we can remark that Buddha always realizes for himself and teaches others that all phenomena have to have a cause, that nothing is able to happen (exist) without cause. Thus the concept of cause (hetu) is significant for Buddhist teaching. Buddhists do not believe in chance.

What is the cause of suffering? Buddhism answers that it is the cooriginal-depending-causation. For example, delusion causes karma which produces in man a different identity (kammam satte vibhajjati). Karma creates mankind. Then the question arises, why do we have karma? We have karma because we have desire. Hence desire is the cause of suffering. Buddhists believe that in order to make life perfect and happy, they have to remove suffering (nirodha). This is why I mentioned earlier that a Buddhist

attempts to struggle against the nature of man and tries to control his own events in order to master nature. He controls nature by his ability to destroy suffering according to the second principle of the Four Noble Truths. If he can do this he overcomes the force of nature (samsāra) and achieves the freedom of life that is nirvāṇa. Life will be meaningful and he can live beyond fear and suffering since he has stopped his suffering. Hence he learns to live and make himself free from all conditions of the world. He no longer separates happiness from suffering. He makes the transitory state of life permanent and imperfection perfect.

We live day by day; the more we live, the more we gain experience. Then it is not difficult for us to discover the truth of suffering as long as we experience living. What we actually discover is that all beings are born, grow to decay, and die; this is aniccā. Life is unsatisfactory; this is dukkhā. Life is becoming rather than being; this is anattā (no soul). There is no self reliance of continuity of unchangeability, happiness, "I-ness," or "my-ness." How could there be self reliance if there is no self? "The 'self' is that which appropriates and owns. This function is simply denied. 'Owning' and 'belonging' are dismissed as categories invented by people swayed by craving and ignorance, who superimpose their own imaginations on the real facts as they exist."¹ "I-ness" and "my-ness" are "becoming" from the purity of their own elements (mahaputa rūpa -- earth, water, air, fire) which are known as the five skandhas. Because of this each man has his own individual five skandhas. The result gives rise to man's deluding himself that there is such a

thing as "I-ness" which exists. What are the five skandhas? They are phenomena. (Each man is a constantly-changing conglomerate, from one moment to the next, of sensations, perception, mental formations, and consciousness. Hence there is no such thing as form. There is only momentary gross physical form with sense functions (sight, sound, etc.). This appears to us as momentary phenomena. Nothing is real. Things come and go the way they really are. They neither belong to us nor are they from themselves. And so it is with perception. If one has the delusion or notion that there is "I," because of his attachment, then he will suffer when he discovers that it is transitory and imperfect. This is why the Buddhist doctrine teaches us the truth of suffering.

Having mentioned earlier that the cause of suffering is desire (tanha), as described in the second principle of this, the true teaching,

This is the Noble Truth of the origin of dukkhā:
It is this craving (tanha) that leads to ever-fresh and repeated rebirth, and is connected with delight and pleasure, finding now here, now there, its objects of enjoyment, namely
1) craving for sense pleasure, 2) craving for self-continued becoming (existence), and
3) craving for self-annihilation after death.²

It is quite evident, according to the above passage, that tanha is the data of, or causation of, suffering. Hence one wants to be free from -- from samsāra -- and reach complete freedom -- not only freedom from but also freedom to. (I will discuss freedom later). One has to cut off his tanha to have the ability to control himself over the natural force of being reborn, decaying, dying, etc.

Immediately upon obtaining nirvāna he goes beyond that state because he believes that being born, decaying, dying, etc., is not real, but only a state of mind.

Tanha literally means thirst -- thirst for what? For the sensual material world, namely, the human world, god world, and animal world. Because of desire, man cannot see "I-ness" as "no-I-ness." Thus desire is the central "I-creator." "I-creator" is produced by attachment and attachment produces a sensual fetter, what one wants and what one does not want. This is analogous to

The thirst of a thoughtless man grows like a creeper;
he runs from life to life, like a monkey seeking
fruit in the forest.³

Furthermore, desire creates man to be occupied by natural fire, which continually burns with its power of sensuality.

Everything, brethren, is on fire. How, brethren, is everything on fire? The eye, brethren, is on fire; visible objects are on fire; the faculty of the eye is on fire; the sense of the eye is on fire, and also the sensation, whether pleasant or unpleasant or both, which arises from the sense of sight, is on fire. With what is it on fire? With the fire of passion (raga), of hate (dosa), of illusion (moha), is it on fire, with birth, old age, death, grief, lamentation, suffering, sorrow, and despair. Thus I declare. The ear is on fire, sounds are on fire... The nose is on fire, scents are on fire... The faculty of the mind is on fire...⁴

In this passage Buddha teaches that life is full of suffering and suffering is caused by external and internal causes (āyatana bhavok and āyatana bhavai). These causes create the burning of mental and physical phenomena. This fire is called rāga (passion), dosa (guilt), and moha (self-deception). These three aspects of fire delusion become the major powerful discharge (āsava) which

ties man to the world's never-ending cycle. The condition of man in Samsāra is called the twelvefold chain of causation. Man has to strive for cessation. That is, man has to practice the Eight-Fold-Noble Path until he reaches arahantaship (enlightened being). Otherwise he will continue in the cycle with no beginning and no end.

What is the cycle of life? We should look at the drawings and comments which follow.

Sānyoga, "The Chain of Interdependent Originations" or "Continued Co-Production," applies to the rebirth and evolution of man:

| | | | |
|----------------------|-----------------------|---------------|------------|
| Ignorance | Karma Foundations | Consciousness | Mind and |
| Body (Name and Form) | Six Sense Fields | Impression | |
| (Contact) | Feeling (Sensation) | Craving | (Desire or |
| Thirst) | Prehension (Grasping) | Existence | (Becoming) |
| Birth | Old Age | Death. | |

| | | |
|-----------------|-------------------------|--|
| past life | Ignorance -- | not knowing, creation of erroneous knowledge and false views, not seeing things as they really are, that is, not knowing in regard to suffering, origination, stopping and the course leading to stopping. |
| | Karma Formations -- | of body, speech and thought ... the result of these three actions determines why we are here right now. |
| | Consciousness -- | first moment of new life (present), and consciousness due to visual, olfactory, auditory, gustatory, and mental. |
| present life | Mind and Body -- | material existence (form, body, four elements), feeling, perception, volition, and wise attention ... this is called mind. |
| | Six Sense Fields -- | field of eye, ear, nose, tongue, body and mind. |
| | Impression (Contact) -- | due to eye, ear, nose, tongue, body and mind. |
| | Feeling (Sensation) -- | due to eye, ear, nose, tongue, body and mind ... there are three types -- pleasant, unpleasant, and neutral. |

Craving (Desire or Thirst)
Prehension (Grasping) -- grasping attachment ... beginning of new karma formations.
Existence, becoming, actions

future Birth
life Old Age
Death

GREED -- HATRED -- DELUSION

Greed Human beings kill, steal, become jealous, etc., because of their greed for things or ideas.

Hatred Human beings kill, become jealous or envious, etc., because of their hatred for things or ideas.

Delusion Human beings have greed and hatred because of their delusion. In their delusion they think that they are happy when they are suffering or causing others to suffer.

REFERENCE NOTES

1. Conze, Edward, Buddhist Thought in India, p. 103.
2. Nyanastta, Thera C., Basic Tenets of Buddhism, Rajagiriya, Ceylon: Ananda Semage, 1957, p. 40.
3. Dhammapada, p. 90.
4. Thomas, Edward Joseph, Buddhist Scriptures, London: John Murray, 1913, PP. 54, 55.

Chapter III

THE GRADUAL DEVELOPMENT OF THE SECOND PRINCIPLE:

THE NATURE OF CAUSATION

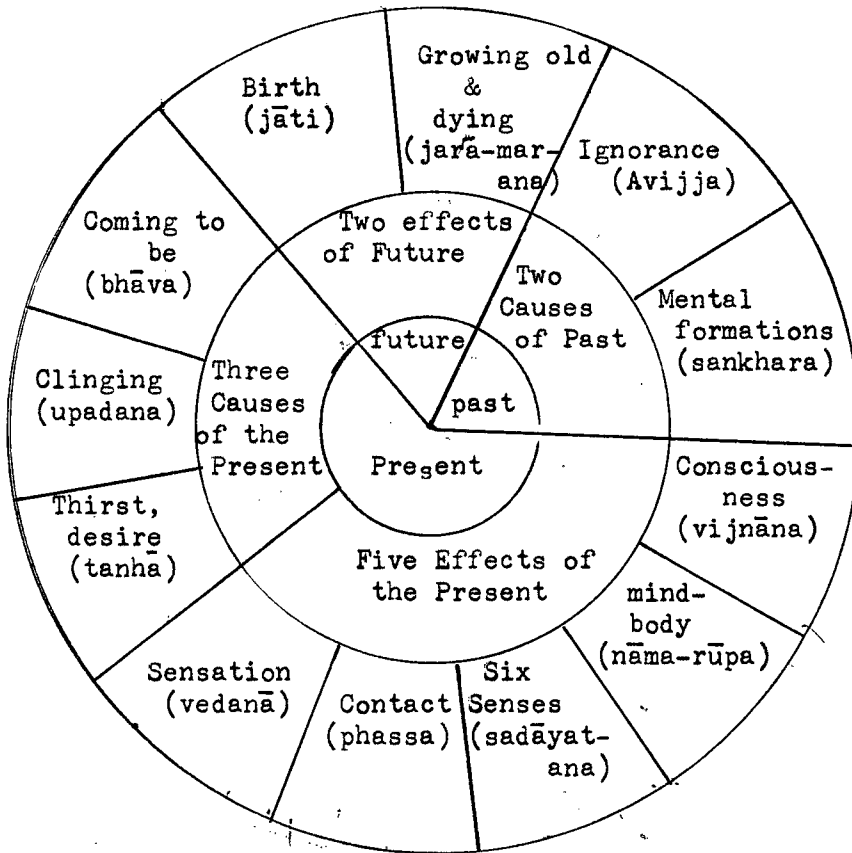
"The Chain of Interdependent Originations" -- or "Continued Co-Production" applies to the rebirth and evolution of man.

| | | | |
|----------------------|----------------------------|-----------------------|---------------------|
| Ignorance | Karma Formations | Consciousness | Mind and Body (Name |
| and Form) | Six Sense Fields | Impression (contact) | Feeling |
| (Sensation) | Craving (desire or thirst) | Prehension (grasping) | |
| Existence (becoming) | Birth | Old Age | Death. |

- | | | |
|--------------|-----|---|
| past life | 1. | Ignorance -- not knowing, creation of erroneous knowledge and false views, not seeing things as they really are, that is, not knowing in regard to suffering, origination, stopping and course leading to stopping. |
| | 2. | Karma Formations -- of physical action, verbal action, mental action. The result of these three actions determines why we are here right now. |
| present life | 3. | consciousness -- first moment of new life (present), and consciousness due to visual, olfactory, auditory, gustatory, and mental phenomena. |
| | 4. | mind and body -- material existence (form) (body) (four elements), feeling, perception, volition and wise attention, this is called mind. |
| | 5. | six sense fields -- field of eye, ear, nose, tongue, body and mind. |
| | 6. | impression -- (contact_ due to eye, ear, nose, tongue, body and mind. |
| | 7. | feeling -- due to eye, ear, nose, tongue, body, and mind. There are three types -- pleasant, unpleasant, and neutral. |
| | 8. | craving -- desire or thirst. |
| | 9. | grasping attachment -- beginning of new karma formation. |
| | 10. | becoming, existence, action. |
| future life | 11. | birth |
| | 12. | old age ¹ death |

The following is a diagram of the 12-Fold Chain of Guatama Buddha as translated by Rhys Davids. Please compare it with my illustration on the previous page.

The Wheel of Becoming²
(bhava-cakka)
Illustrating the Formula of Dependent Origination
(paticca-samuppada)



Both diagrams are self-explanatory. Both illustrations of Dependent Origination are the same in content but different in organization, especially in the division of the three consecutive existences -- past, present, and future. The illustrations are, I believe, clear and easy to understand.

"In this respect," Buddha says, "one may rightly say of me: that I teach annihilation, that I propound my doctrine for the

purpose of annihilation, and that I herein train my disciples; for certainly I do teach annihilation -- the annihilation namely, of greed, anger, and delusion, as well as of the manifold evil and unwholesome things."³

Truly, if one holds the view that the vital principle (jiva; soul) is identical with this body, in that case a holy life is not possible; and if one holds the view that the vital principle is something quite different from the body, in that case also a holy life is not possible. Both these two extremes the Perfect One has avoided, and he has shown the Middle Doctrine of Dependent Origination (Paticca-Samuppada) as illustrated above. Therefore one who follows Paticca-Samuppada holds the Middle Doctrine as his real Venerable Path (the highest, purest path). (He, of course, has no whole mass of suffering;⁴ he goes beyond the worldly condition). He then is free ... free from what? From suffering dukkha. Since he is free, he additionally reaches nirvāṇa. This is called Ara-hantship, or Sainthood, or life in God, or Noble Truth. Whatever one wants to call it, it means free from the origin of suffering.

No god, no Brahman, can be called
The maker of this wheel of life:
Empty phenomena roll on,
Dependent on Conditions all.⁵

The Paticca-Samuppada, literally, the Dependent Origination, is the doctrine of the conditionality of all physical and mental phenomena, a doctrine which, together with that of Impersonality (anatta), forms the indispensable condition for the real understanding and realization of the Buddha's teaching. It shows that the various physical and mental life-processes, conventionally

called personality, man, animal, etc., are not merely a play of blind chance, but the outcome of causes and conditions. Above all, the Paticca-Samuppada explains how the arising of rebirth and suffering is dependent upon conditions; and, in its second part, it shows how, through the removal of these conditions, all suffering must disappear. Hence the Paticca-Samuppada serves to elucidate the second and third Noble Truths, by explaining them from their very foundations upwards, and giving them a fixed philosophical form.⁶

When one discusses Buddhist philosophy he must agree that the Paticca-Samuppada is the crucial question in solving the problem of life, as Nyanatiloka has mentioned above.

Let us now consider sensuality. What is sensuality? Sensuality is tanhā which is the main ground of craving -- "that craving which leads to continuation of rebirth."

According to the 12-Fold Chain, ignorance is the first being of the present life. The first and second link members of the chain, ignorance and karma formations, are the pre-conditions of the third link member. Hence the third link member, consciousness, is the effect of the previous two (see diagram of the "Chain of Interdependent Originations). Thereby the third member is the first locus of perceiving the momentarily new life. The third link member has been given different translations from the terms Upatti and Jāti, including rebirth, consciousness, and the "I-maker". From a philosophical standpoint these are synonymous terms in the English language. There is also a distinction between consciousness and the "I-maker". I would like to express

my interpretation of the terms Upatti and Jāti. Both Upatti and Jāti mean consciousness. Consciousness can not be consciousness of itself. Consequently, consciousness is always consciousness of something. In this context, consciousness of "I-ness". Therefore when we have consciousness constantly, there is an idea and that idea is the idea of "I-ness". Therefore the idea of "I-ness" comes to bear in our minds because of consciousness. Suppose there is no "consciousness". Then there is no "I-ness", no animalness -- nothing which can exist in our mind.

The qualities (of the things) come into existence after the mind, (lit. the qualities have mind as their precursor), are dependent upon mind, and are made up (formed) of mind. If a man speaks or acts with an evil thought (mind), sorrow pursues him as the wheel follows the foot of the draught-ox.⁷

Mano pubbhā gamā dhammā
Mano settha manomayā
Manasa ce patthēna
Bhasati karo ti tattonam
Dukkhamveti cakkam va vahato patam-ti *

As my teacher explains,

In Dhamma language the word "birth" refers to the birth of the idea of "I," "me," any time it arises in the mind from day to day. In this sense the ordinary person is born very often, time and time again; a more developed person is born less frequently; a person well advanced in practice (ariyan or Ariya-puggala) is born less frequently still, and ultimately ceases being re-born altogether. Each arising in the mind of the idea of "I" in one form or another is called a "birth" ... When the Buddha was speaking, if he was expounding Higher Dhamma, he wasn't talking about physical birth ... He was talking about the birth of the obsessive idea of "me" and "mine," "myself" and "my own" ... in Dhamma language the word "death" refers to the cessation of the idea of "I," "me" ... when there is

* Dhammapadatakāṭṭhā, Siamese edition, p. 1.

no birth there is also no death. And this state is the unconditioned. It is what we call Nirvana and what in other religions is often spoken of as the life everlasting.⁸

Essentially sensuality arrives from delusion. It should be accepted that delusion occupies the mind. In addition, sensuality is a karmic act which requires physical action. Nonetheless, psychological distinction and relationship of physical acts are the outward expression of a thought which seals the commitment of good or bad deeds. The result of these deeds returns to the faculty of the mind. Then the mind will remove from the essential and natural being itself to mix with all karma.

What is karma in the sexual context? Karma in the sexual context in Buddhism is described in the Samantika Pasathika (the commentary of Pasathika) and the Ankutatranikay Tasaka Vagga, Book Twenty-four, page 303 (Siamese text). The third precept of Buddhism, Karmasumicchā Cārāveramani, ... is called self-control in regard to the most powerful and delightful of human instincts, sex. Buddha said, 'Of all the lusts and desires, there is none so powerful as sexual inclination.' Buddhists regard women as being in four positions: Is she old? Regard her as your mother; Is she honorable? Regard her as your sister; Is she of small account? .. as .. younger sister; Is she a child? Treat her reverently with politeness.⁹ The sex of the physical body is a matter of karmic result and sexual desire is a carnal appetite as natural in its proper sphere as food. Woman as well as man may attain the highest goal of life. The best example of this is found in a conversation between Buddha and Ānanda. Buddha told Ānanda that all mankind has

equal rights, i.e., Bhikku as well as Bhikkuni, layman as well as monk. Buddhism does not say, as does Christianity, that woman is sinful.

One of the objects of Buddhist meditation is the teaching of (anicca) impermanence of fresh beauty and attention on the beauty of the informed mind. Buddhists try to realize that all visual attraction is the reaction of the lower self from tanhā or craving of unregenerate desires ... they can thereby perceive that sexuality is the delusion of vanity and charm. Today in the West, especially America, women are regarded as sexual objects. Westerners frequently occupy their minds with uncontrolled desires; even if they do control their minds they do not control them well, and let their minds go to the level of the lowest self, expressing themselves in terms of natural desire. Mere physical control with foul thoughts in the mind is greater defilement than a natural physical outlet with a wholesome, clean mentality. For as man thinks, so he is. Man has more sexual energy if he does not let his mind be occupied by desire. Sex is a clean, impersonal, creative force, as natural as water in a river bed, as restless and tremendous as the emotional plane itself. On the physical plane we call it sex; on the emotional plane it functions as artistic impulse, enthusiasm and emotional power, while in the realm of mind it is that 'creative urge' which is responsible for all that man has ever made, inclusive of himself. Thus the third precept of Buddhism may be useful for Western society today. Why? Because it is the mental element which matters, for this precept is primarily aimed at the control and sublima-

tion of desire. Having practiced the third precept, one gradually withdraws the creative force from purely physical to emotional or mental levels by the exercise of ceaseless vigilance and self-control. Since it is most important for one's life, one should realize self-control and clearly distinguish between control and suppression. The psychological distinction between male and female is nothing but energy. In the past it was thought that man had more powerful energy than woman; this is not the thought of today. Man can easily destroy nature -- the Himalaya Mountains or the universe -- but he lacks energy in his self-control of sexuality. As it is written: Man can harness the fiercest mountain stream, but he cannot dam the humblest rivulet without providing an outlet for its energy. Sexuality is considered fire which burns more powerfully and destroys more than natural fire.

There is nothing wrong with sexual pleasure. The problem is attachment with sex. Ānanda asked Buddha in the Māhaparinibbhana Sutta how we should act about sex. He was told that having no attachment to it is the best way, as Hansaskuna (Bird King) has no attachment to the lotus pool, lotus flower, and fish by realizing, after having swum and fed himself, that they do not belong to him. He let himself remain free from attachment. This is how the Noble One should practice and remain free from the five sexual skandhas ... be reminded that there is no permanence in the fresh beauty (of this body), but dukkha and no-self. Beauty or not beauty is not real ... it is only in the eye

of the beholder. What it is or is not, how things should be, is how our mind receives and refers us to it ... not the thing in itself, like a phenomenological point of view.

Thus giving up attachment to sexuality is the way to solve the problem of sexual infatuation. Sexual pleasure is not different from making a mark in the water; as soon as we finish making the mark it is gone. Why do we become attached to sex? Basically it is only two fresh bodies touching one another. There is no meaning without the mind's giving it. Hence the problem is how the mind reforms or perceives that action by the power of delusion. Thus one has to control his own mind, free from attachment ... she is mine, he is mine ... by meditation on the impurity of the body. Giving up attachment is destroying the whole mass of suffering ... rebirth of I-ness, my-ness. Hence one reaches the free life that is deliverance from conditions -- nirvāṇa. Sensuality is the second member of Samsāra. Therefore sensuality is the cause of the cycle of life. Thus one has to destroy the idea of beauty as inherent in the impermanent body, which is reformed by the mind. The third precept is required for self-control.

REFERENCE NOTES

1. Selected from my lecture to my Buddhist class at the U. of W. 1971-1973.
2. Sources: Dialogues of the Buddha. Sacred Books of the Buddhist Series. Maha Nidana Suttanta, T.W. Rhys Davids & C. A.F. Rhys Davids, trans., vol. 3, pp. 50-70; Collection of the Middle-Length Sayings, Sammaditthi Sutta, Lord Chalmers, trans., vol. 1, pp. 3-40; Book of the Kindred Sayings, Translation Series, Nidana-vagga, T.W. Rhys Davids, trans., vol. 2, pp. 1-94 passim.
3. A, VIII, 12
4. S, XII, 25
5. Quoted in Visuddhi-Magga XLX.
6. Nyanatiloka, The Word of THE BUDDHA: Buddhist Publication Society, Kandy, Ceylon, 1959, p. 45.
7. Dhammapada, Text in Devanāgarī, trans. by Dr. P.L. Vaidya, Second Edition Revised, Poona, The Oriental Book Agency, 1934, p. 53.
8. Buddhadasa Bhikkhu, Two Kinds of Language, trans. by Ariyananda Bhikku, pp. 16-18.
9. Beal, Acatena of Buddhist Scriptures, P. 198.

Chapter IV

A CRITIQUE OF THE TRUTHS IN MAHĀYĀNA BUDDHISM

The growth of Buddhism within the change of socio-politico events has been defined within three periods, according to Sprawozdania, as:

1. the phase of the so-called pure Hinayāna
2. the phase of formation of Mahāyāna and of its rivalry with Hinayāna.
3. the phase of final prevalence of Mahāyāna.¹⁰

The so-called pure Hinayāna, Mahāvibhaṣa was the champion of Sarvāstivādins, by his well-known commentary work of the Jñānaprasthāna. Nāgārjuna was the champion of the second phase and the author of the Mādhyamikaśāstra. As the authors of the Yogācārabhūmi and Abhidharmakośa, respectively, the brothers Asaṅga and Vasubandhu were the champions of the third phase.

Asaṅga was the founder of the school of Yogācārā and the author of Yogācāryabhūmi and enormous works. He converted a younger brother, Vasubandhu, who initially was Hinayānist. Vasubandhu was a significant philosopher in relating Hinayana and Mahayana thought more closely with his treatise on the Abhidharmakośa which he combined with the doctrine of Yogacara. Later developers including Dignāga and Dharmakīrti, have produced important literature including Dignāga's Pramāṇa-Samuccaya and Dharmakīrti's Nyāyabindu.

Before attempting to discuss the Mahāyāna philosophy fully and effectively, I will treat my paper as the historical fact divided into subtitles. I believe this will be helpful for the reader; it

will be easier to see how the whole stream of thought of Mahāyāna came along. That is to say that we should look from the skelton of Mahāyāna in the form before its growth to the full body of thought we know today.

Literary History

Generally Mahāyāna texts have developed from Hinayana texts intellectually, collectively, and selectively. How do we know? It is obvious that Nagarjuna condemned the Hinayana school Stharvira (not Pitaka). He was dissatisfied with the way in which Stharviravadin accepted the Anattmanvada or denied the soul. His interest lay in the systematization of the Prajñāpāramitā-sutras. The Prajñā-Paramitā literature which most interested him, did not originate from Nāgārjuna himself. There was much development from one school to another. And the stream of development of textbooks became the major defect of Buddhism. The Tibetan saying "Every district its own dialect, every lama his own doctrine" comes close to the case.¹¹ As the Mahābhārata puts it:

The Vedas are diverse and the Traditions (smṛti) are diverse. He is not a sage whose doctrine (mata) is not individualized. The truth of Dharma is hidden in the cave (of the heart). That by which a great man has gone is a path (panthan = sect, school)¹²

Putting together the various suggestions offered by the Abhidharma and then making their own observations, the old teachers worked out the mechanism of the stream of consciousness, the thought-series (cittavithi) in which mental phenomena occur.¹³ Sthaviravada differed from Mahāyāna by using the word "artha" in the Kathavatthu and the Yāmaka to mean "meaning." The word "takra"

(logic) is synonymously used for the word "artha." The meaning of logic for this school refers to phenomena, not words of the text. Therefore logic for them is a logic of meaning, of phenomena, not of words, and defines the reality only as occurring in Abhidharma. For example, $(2 \& 2 = 4)$ is a logic of words. But the perception of $(2 \& 2 = X)$ can be (5) or "bracket." The mind can create any phenomena in the bracket. Phenomena is therefore something more than the description of words. Tarka, however, was not the major concern of this school. The school was patronaged by the Sātavāhana dynasty which was the longest dynasty to reign in the history of Krishna and Godavari in Southern India. Mouyan overthrew this dynasty and favored orthodox beliefs like Brahmanism. Because of these political events, Buddhism in Southern and Northern India has had different ideas and different schools began to develop. One of these schools, Caitika, originated during this period and took place in the Northern part of India along with Māgadha and Avānti. Caitika rejected the Andhra (Sthavira) point of view in the Abhidharma which held that the most important point in Buddhism is related to Buddha. It is said by the Andhra school that

"The Buddha's discourse (vyavahara) is transcendental, that the power (rddhi) of the Buddha or his pupils enables them to effect whatever they wish, regardless of the laws of nature and that a (or the) bodhisattva (future Buddha) was (among his numerous previous lives sometime) reborn in very unhappy circumstances (ruin, i.e., in purgatory, as an animal, a ghost, or a demon) of his own free will (i.e., not as a result of his previous actions).¹⁴

This school began to give birth to the Mahāyāna according to the idea of Bodhisattva as stated above.

The other schools, i.e., Sāṅkhya, Rājagṛīka, Siddhārthika, argue that the Bodhisattva was born certain of attaining enlightenment and that phenomena was not classifiable under other phenomena, nor contained within other phenomena, and that "mental phenomena" (caitasikas, i.e., the forces) does not exist.¹⁵

The latest thinkers in this school made modifications of Abhidharma by determining previous thought and maintaining that of only the two latest schools since they believed it seemed to be fundamental and early Abhidharma. These thinkers were much like some monks among this community. And this idea gave rise to later Mahāyāna schools.

We do not know for sure that the Mahāyāna school originated from the Khotan area. Mahāyāna Buddhism may have risen from the Andhra school.¹⁶ The Mahāyāna school developed the idea of Bodhisattva and made a sharp distinction between the Araṇya and Bodhisattvahood. "However, with the growth of Mahāyāna practices there started a twin tendency to deify the Buddha and to concentrate upon the ideal of the Buddha-to-be (or Bodhisattva). This ideal derives mainly from the story of the Buddha himself. Before his enlightenment, he was tempted by Māra (the Buddhist equivalent of Satan) to vanish into final Nirvāṇa without communicating his spiritual discoveries to mankind. Rejecting this, the Buddha went on for some forty-five years to preach and teach in Northern India. Thus there arose the notion Buddha sacrifices himself on behalf of mankind ... when he was Buddha-to-be, in which he displayed heroic activities of self-sacrifice.¹⁷

Mahāyāna Buddhism originated from Mahāsaṃghika and included the development of the idea of the Lokottaravāda which held that "the Buddha was a transcendental being whose body was not of this world. This naturally led to increased interest in the story of Buddha's life, and to some extent in his former lives leading up to this consummation."¹⁸

Presumably the Mahāyāna text Prajñā-paramitā enlarged some parts of the Sāṃkhya text!¹⁹ However, I believe that Paramārtha had thought of Prajñā-paramitā before Nāgārjuna. Unfortunately his works were not effective among the Mahāyānists. It is possible that the purva sāṃkhyas intended these verses to refer only to the non-origination and non-cessation of "being" and of the "world" in the sense of the totality of "beings" of "persons," whereas Candrakīrti makes them refer to all phenomena.²⁰

I perceive the historical facts as these: "At some time during the founding of the purva sāṃkhya school in the last century B.C., certain monks felt the need not simply for new interpretations of the original sūtra (such as, for example, the new abhidharma texts of the schools, or the Pāṭisambhidaṃga of the Sthaviravāda), but for wholesale restatements of the doctrine."²¹ Hence Nāgārjuna based his work on the Prajñā-pāramitā-sūtras which resulted in his Mūlamādhyamakakārikā. It is important to note that it refers by name to the Bodhisattva Piṭaka for the basic doctrine of the six "perfections," paramitā, to be fulfilled by the Bodhisattva as a pre-requisite for becoming Buddha.²²

Hence I will summarize the fundamental content of the Prajñā-pāramitā Literature to see how this text was supported as the

basic authority for Nāgārjuna; the thousands of lines of the Prajñā-pāramitā can be condensed into the following two sentences:

1. One should become a Bodhisattva (Buddha-to-be), i.e., one who is content with nothing less than all knowledge attained through the perfection of wisdom for the sake of all beings.
2. There is no such thing as a Bodhisattva, or as all-knowledge, or as a "being," or as an attainment.

To accept both these contradictory facts is to be perfect.²³

Nāgārjuna studied other works of the Hinayana Sthaviravada school, including the Milinda Pañña which contributed to the development of his Mūlamādhyamakakārikā. Professor Rhys Davids states that "One Greek king, Menondros (Prakrit Menendra), deserves particular mention: on his bilingual coins, Sanskrit Milindra (Pali Milinda), who reigned according to the latest authority around B.C. 155-130.²⁴ This was composed of dialogue between the King Milinda and the monk Nāgasena in the period that the Greeks ruled the Indians.

What I am trying to say here is that the idea of Bodhisattva is not only in Mahāyāna thought but in Hīnayāna thought as well. The doctrine of non-existence of the soul that was mistrusted by Brahmins before the Buddha resisted the idea, was accepted by the Hīnayānans also.

The questions of Milinda should be summarized like this:

"The king said, 'How is your reverence known? What is your name?'

Nagasena replied, 'I am called Nāgasena by my parents, the priests, and others. But Nāgasena is not a separate entity.' The king objected to this idea. Nāgasena attempted to explain to him by separating the 5 skandhas into parts. The king still did not agree with him and only understood that Nāgasena was a negative person.

'Then,' said the king, 'I do not see Nāgasena. Nāgasena is a sound without meaning. You have spoken an untruth. There is no Nāgasena.'

The Mendicant asked, 'Did your majesty come here on foot, or in a chariot?'

In a chariot was the answer. Nāgasena kept asking 'what chariot' and tried to point out that there is no reality of chariot, only the name of it, because of the unity of many parts together. We do not see clearly. We deludedly call chariot in the case of chariot. In the case of man we deludedly call man because united are many parts of the 5 skandhas, viz., body, form, being, living, existence, etc.¹²⁵

As far as the argument goes, soul in man is just a separate substance like the separate material in the chariot. This doctrine was emphasized in the śūnyatā of man before Mahāyāna, but the problem is that Āvidyā stops him from seeing śūnyatā. Furthermore, this argument indicates that śūnyatā originated from Brahmanism and Jainism rather than from Buddhism. What I mean here is that the idea of śūnyatā primarily was held in former religions prior to Buddhism. "Brahmanism and Jainism teach that the soul is material, or is immaterial, or is both, or is neither; that it is finite or infinite, or both, or neither; that it will have one or many modes of consciousness; that its perceptions will be few or boundless; that it will be in a state of joy or misery or of neither."²⁶ This doctrine was developed into the mentalist school of Mahāyāna by the Yogācāra school. "One of the chief agents in this line of development seems to have been Āsaṅga, an influential monk of Peshawair in the Punjab, who lived and wrote the first textbook of the creed -- the Yogācāra-bhūmi -- about the sixth century of our era."²⁷ It is my personal opinion that he developed Buddhism from the Hindu faith and also dealt with

the mystic tantric doctrine from the prevalent animism. I further believe that his creed is the so-called newer Buddhism.

Another account should be added here: Mahāyāna Buddhism has an unclear starting point and there is incomplete and inadequate information. Many different texts have presented different historical literature. For example, in the Dhammapada Sutta in the first book (Patamo Paga) of the first volume, it is said that there are two groups of monks: Dhammatara had five hundred monks who accepted his ideas and Vinaytara had five hundred monks who accepted his. There was dispute between the disciples of Dhammatara and the disciples of Vinaytara over the case of water being left in the bathroom ... whether it was right or wrong according to either Vinaya or Dharma doctrine. The argument went on for three months (one vassā); reaching an agreement seemed impossible. The Lord Buddha came to judge the dispute and selected a group of hearers. They still disagreed. Buddha left for the Lalaiyakavana forest and lived with five hundred elephants and five hundred monkeys: the monkeys offered honey for Buddha with baby bees. Buddha did not accept. Finally the monkeys took the baby bees away and offered honey to him. Buddha accepted it. The elephants got wood and water and lit a fire to keep the Buddha warm and the monkeys boiled water for a bath and for a drink. Both animals carried out these duties for Buddha and for one vassa. Finally the monks assembled and went to visit and apologize to him and invite him back to Vesāli. They thought Buddha had no one taking care of him and felt terrible since they had left him suffering. Hence

they agreed not to have the argument anymore. Buddha taught the lesson to them of "Eko Caro" ... when one lives with another and does not listen one to the other, it is better off to live alone, go alone. In the end of hearing they understood that all phenomena are empty. That is to say that empty or sūnyatā is the result of attaining the Arhantaship or Boddhisattva. However, the sutta is still confusing to us.

I believe that the concept was mistaken by Mahāyānā. Indeed Mahāyānā in the Buddha's time was not fully established, as agreement on the above quarrel was later reached. However, this argument was set forth in the South of India.

Secondly, the term "Mahāyānā" historically occurs in the Astasahasrikoprajñāpāramitā for the first time and according to Lamotte, originates from Khotān.

Thirdly it occurs in the Parinirvāna Sutta²⁸ that Mahāyānā was established in the South after Parinirvāna and later spread into the East and North by different teachers who were inclined to interpret the Tripitakas with a new concept or new doctrine. One of these teachers was Nāgārjuna, the most important master of Mahāyānā later. And lastly other major suttas which show new phases in Mahāyānā also had connection with the South. For instance the detailed itinerary of the Gandavyūha and location of the Boddhisattva Maitreya are there, while the Lankavatāra is connected with Ceylon.

Personal History of Nāgārjuna

Nāgārjuna was born in the Vidarbha country in Maharashtra.²⁹ There is some confusion about him. Some believe that he became a

monk in Nālanda and was Sriciaka of Rahulabhadra. He has a legendary personal history. He came to Dragon (a city in Heaven) by invitation of the Dragon King. He came there because of the king's invitation, but returned to earth as soon as possible with a hundred thousand perceptions of understanding, culminating the Mahayana suttra, which he found in the Dragon World. He taught his doctrine numerous centuries and built and improved many pagodas and vihāras. His biography can be found in the Tararatna and other sources in the period of the Sātavāhana kings.

There were many named Nāgārjuna but the founder of Mādhyāmaka was the author of Mūlamādhyamakārikā (doctrine of this school), and other works believed to be his including Vigrahavyavartani, Sūnyatāsaptati, Yuktisastika, Vaidalyasūtra and Prakarana, and Suhrillekha, and perhaps the Ratnavali and some "hymns" (stotra) in praise of the Buddha.

Literally speaking Nāgārjuna borrowed the terminology from Pīṭaka without reference to the text. I mean to say that Mūlamādhyamakārikā was found in Pāli and Sanskrit canons in the early schools of Buddhism. As Professor A.K. Warder states, "The Mūlamādhyamakārikā nowhere mentions Mahayana nor does it appear to make reference to any Mahāyāna sūtra (canonical text), either by name or by quoting."³⁰

Warder presumes that Nāgārjuna here quotes from the key words, saying that the master avoids both the extremes "it exists," asti, and "it does not exist," nāsti (writing in verse Kārikās, Nāgārjuna cannot reproduce the exact wording of the original prose sūtras in extenso.)³¹

Furthermore, Professor Warder maintains that Nāgārjuna quotes in a similar manner, but without naming the sūtra from the Acclakasyapa.³²

We can however see a distinction of notion between the Pitaka and Nāgārjuna's work. Now for the Tripitaka, there are no souls or beings, but there are phenomena. For Nāgārjuna there seems to be no phenomena either, at least at the ultimate truth. Of course, this possible contrast depends on the meaning of "are," and whether it should be assimilated to "exist" (eternally).³³

It can be seen that in the commentary doctrine of own-nature of phenomena in the Tripitaka that he denied both "it is" and "it is not."

That is the viewpoint that I have tried to distinguish between the Pitaka and Nāgārjuna's works.

We now shall look at the idea that is held by the early school itself and try to determine how and in what way Nāgārjuna has responded to that school.

Sarvāstivādins believe that every element which appears in consciousness is a function of a corresponding transcendent "bearer" which is a separate real entity. Nāgārjuna rejects that idea and holds that the real entity is "empty" -- having no real attributes and is undescrivable.³⁴

Having discussed Nāgārjuna's philosophy, we should remember the last school of Yogācāra's that gives a monistic solution: from the standpoint of absolute truth, there is no underlying plurality corresponding to elements of the empirical individuality and all the diversity given by immediate experience reduces

itself to one store consciousness (ālāyavijnāna).³⁵

Professor Shotaro Iida gives an account of the Mādhyamika saying that "Mādhyamika, Śāntaraksita denies svabhāva in ultimate reality. However, as a svānantrika, he retains the notion of svabhāva as far as tathyasamvṛtisatya is concerned. Lastly, as a Yogācārin, he denies the absolute reality of the external world which is taken as independent of our experiencing it."³⁶

Professors Iida and Warder agree that Nāgārjuna denied both external reality and soul. For instance it is said in the Rāst-rapālāpariprccha dealing with the way of Boddhisattva and, also in the Amitābhavyūha, that "In the Mulamadhyamakakārikā which was adopted originally from Sthīramati and in the Heart Sutra (Prajñā-paramitā-hṛdaya-sūtra) that the 'sūnyatā is neither the five skandhas, nor the 12 āyatana, nor the 18 dhātus, nor the twelvefold chain of origination, nor the Four Noble Truths. Such a negation of all things expresses the conception that emptiness must be the basis which brings everything into existence, a non-being free of all restrictions."³⁷

There is no distinction between extinction and transmigration (saṃsāra).³⁸

Philosophy of Mādhyamika School

According to Professor Yensho Kanakura in his A History of Hindu-Buddhist Thought, the notion of 'Sūnyatā is an old notion which was one of the Agamas in the Madhyāmagama. There are two sutras: Mahāsuñña-sutta and Cula-suñña-sutta. The Mahāsuñña-sutta, Sari-Patra-Abhidharma-Śāstra, contains six kinds of 'Sūnyatā, etc.; the Hīnayāna 'Sūnyatā, Abhidharma-Mahāvibhāsa- of 'Sūnyatā

'sāstra, contains ten kinds of 'Sūnyatās.

Professor Kanakura tells us that surely the 'Sūnyatā doctrine was the Hīnayāna before. There is nothing new for the Mahāyāna doctrine except that it denies the existence of the ego-self on one hand, but asserts the existence of dharma on the other. Mahāyāna developed the theory of knowledge and delusion and presupposed that if dharma is Sūnyatā then Ātman is Sūnyatā. Ultimately the Mahāyāna Sūnyatā means that there is no basis for apprehension whatever.³⁹

In the Prajñāpāramitā all Dharma is empty; hence it is Sūnyatā and free from all being. It seems Mahāyāna regards Dharma as a negative notion rather than as an affirmative notion. But that is not true. Mahāyāna denies the reality of no-soul in the lower degree -- empirical and conventional realm -- and accepts existence of self in the higher degree ... ultimate reality. The Dharmic analysis of this school is common to all Buddhist schools. As the Katha in Pāli may be applied to the whole notion of paticca-samuppāda it is said:

Yo paticca samuppādam passati
so dhammam passati so paticcasamupadam passati

which I translate to mean

the person who sees dependent co-origination
he (at the same time) sees Dharma
he sees co-original interdependence of reality

Stanilas Schayer also states that:

"This (Dharma) term possesses such importance in Buddhist philosophy that the whole of this system might be named 'theory of Dharma'; just as we call the philosophy of Plato a 'theory of ideas' and the philosophy of Leibnitz a 'theory of Monads'."⁴⁰

Hence Nāgārjuna developed his theory and called it the "theory of new causality underlying Dharma argument."

In the mind of the Mahāyāna Buddhist, all Dharma falls into three categories:

1. Samdithiko.....well established
2. Aka-lika.....neither past nor present nor future
3. Ehitpassika.....come (under the sense of) feeling or seeing ⁴¹

A.K. Warder states that:

"Comparing M.K. I and XXIV, we see that it can be said that dharmas 'occur', 'originate', 'cease', provided that this is understood only of 'empty' dharmas, not of 'existing' dharmas, i.e., what are called bhavas, 'existings', 'existents'. This last term derives from a late phase of Abhidharma type discussion, as in the Sthāvivavāda commentary Atthasalini." ⁴²

According to the above statement, there is nothing new that Mahāyāna Buddhism developed in Buddhism. What bothers me is that Nāgārjuna is credited not only with the Prajñā-pāramitā-sūtra but also even the term "prajñā". I believe the term "prajñā" came from the three learned principles of early Buddhism: Sila (principle or law of morality), Samādhi (meditation), and Prajñā (wisdom). These fundamental principles appear in all Buddhist Tipitaka, not only in Mahāyāna Buddhism. If Mahāyāna Buddhism does not take the original source out of the three learned principles from Hīnayāna, where do they receive the doctrine in the first place? Of course some Buddhists agree that Nāgārjuna's fundamental doctrine came from the six paramitas.

"To follow the definition of Vasubandhu's, Abhidharma is the pure knowledge and the concomitant dharmas; 'pure knowledge'

consists in processes of cognition, the subjects of which are 1) the Nirvāṇa as Dharma 'par excellence' and 2) the analysis of Santana into its components. The concomitant dharmas are all physical states connected with the evolution towards the ultimate deliverance."⁴³

I believe that when Nāgārjuna talks about Dharma as being empty he means that it is the ultimate deliverance and is not strictly for one or some being but all beings. For example, in chapter 2 of the Suvrikrantavikrami-Pariprccha-Prajñā-Pāramitā-Sūtra, it is said that all good dharmas are born of transcendental insight, and the chapter "On the Mother of the Buddhas" in the Pancavimsati-Sahasrika-Prajñā-Pāramitā-Sūtra explains that prajna gives rise to the works that praise the positive function of Prajñā.⁴⁴

Nāgārjuna's thought was broad, as follows: His monism states that all phenomena come from non-existence and behind it there is only real existence.⁴⁵ Nāgārjuna's notion of Sūnyatā also emphasizes the problem of being, viewing the real nature of all dharmas as empty, but takes little interest in the problem of becoming, of how phenomena can come into existence.⁴⁶ It is under this subject that we find a verse (verse 21) practically identical with one in the Ratnagotravibhāga to the effect that there is nothing to be removed, nothing to be obtained, but simply reality has to be seen.⁴⁷ The phenomenal and transcendental universes are identical with separateness of phenomena on the surface but perfect harmony and unity within.⁴⁸

According to Astasāhasrikāprajñāpāramitā, "the Dharma bodies are the Buddhas, the Lords; but monks, you should not think that this individual body is my body. Monks, you should see me from the accomplishment of the Dharma-body."⁴⁹

Here we can see that Mahāyāna not only disagrees with Hīnayāna but also with Jainism. Jainism accepts only an individual god but not a universal god. So there is room for argument for Mahāyāna.

Nāgārjuna's viewpoint of Sūnyatā is that it does not mean merely negative or nihilism. He terms Sūnyatā as always having a double meaning: that māyā is, as well as Brahman. In the same vein is the Upanishadic tradition, as if we know that there are two standpoints of meaning -- empirical and ultimate absolute. When I say that Nāgārjuna had a double meaning, I am referring to what has been well-expressed by Kanakura: "Such a negation of all things expresses the conception that emptiness must be the basis which brings everything into existence, a non-being free of all restrictions."⁵⁰ For Nāgārjuna, Saṃsāra is, as well as Nirvāṇa, as the Buddha taught. But Hīnayānins, like Sthāviravādins, misunderstood the meaning and purpose of Buddha's anattā theory.

What Nāgārjuna developed of Buddhism was likely already present in early Buddhism (primitive Buddhism). It is this God-in-man that Buddha understood by ātman -- neither body nor mind but spirit. Buddha believed that, as spirit, it persists here as well as hereafter, so that it is wrong to say, as is often done, that Buddha denied the self or identified it with the body and

mind. Hīnayāna continues to say that early Buddhism is thus a gospel of happiness and not a gospel of despair as it is commonly represented to be.⁵¹ Secondly Nāgārjuna adopted Buddhism, according to K.M. Sen, in the same sense in which the Hindus did. "Buddha is still accepted by the Hindus as one of the Avatāras spreading enlightenment to all creatures, and the fact that Buddhism had so much in common with the Upanishads of course made his assimilation easier."⁵²

The Hīnayānist's misunderstanding of the doctrine of no soul became the serious problem of the new theory of causality for the Mahāyānist who believes everything is real or unreal.

Nāgārjuna treated the notion of Avidyā as unseeable knowledge and Ātman as emptiness, wherein he believed Avidyā to be māyā and Ātman to be no-self. Likewise he has a better theory for removing ignorance and emptiness together, than other early schools of thought have. Hence we are wrong to claim that his Sūnyatā is metaphysics. He treated Sunyata as epistemological and metaphysical at the same time.

Hīnayāna's idea of "Eko Caro" is wrong according to the Māhāyana. Māhāyanists hold that our world is not alone (eko). To get out from this world means to be free from Saṃsāra. That is to say, to obtain quite nothing but Nirvāṇa which is in the world and at the same time "of" the world. Hence Māhāyānist involve themselves in a contradiction. To put it in another way, then, Hīnayānist believe in terms of a two-value system: Saṃsāra on one hand and Nirvāṇa on the other. To become free from Saṃsāra meant to be "of" the world. Māhāyana argues that there is no

two-value system but a dynamic system. Hence they held that social mundane reality is as well as ultimate reality. I have found that Nāgārjuna held the Satyadvāya point of view that "everything is both real and unreal" which is incomprehensible.

Furthermore Nāgārjuna emphasizes as most important, the last of the three categories, "Anatta." As it is said in the Pāli text:

suppe samkāra aniccāti yathā pajnāya passati
ata nippāntāti dukkhe esa maggo visuthiyā
suppe samkāra dukkhāti yathā pajnāya passati
ata nippāntāti dukkhe esa maggo visuthiyā
suppe samkāra anattāti yathā pajnāya passati
ata nippāntāti dukkhe esa maggo visuthiyā

My translation is that

Brahman acknowledges wisdom that all things are subject to impermanence. There he is free (released), renunciated from suffering. This is the path of purity. Where Brahman sees with knowledge that all things are subject of suffering, there he is dissappointed in the suffering. That is the way of purity. Where Brahman feels with Pajna that all dharmas are no-self, there he realizes the dukkha. This is the path of purity.

According to the above kathas it can be seen clearly that the phrase "sappe Dharma" was the favorite of Nāgārjuna. He means empty of the 5 skandhas, etc. Hence, free from all being. He draws the conclusion that all dharmas have their own being by criticizing the notion svabhāva (own being).

In addition to this, he greatly emphasized the pratītya-sumutpāda or so-called Guatama's twelve chains. Thus the basic alternatives are: permanent events or states, etc. But clearly it is absurd to speak of change in regard to what is permanent.⁵³

Professor Iida in his "The Nature of Samvṛti" quotes from Prajñāpradīpa:

"All the dharma (are neither born nor do they perish) like Nirvāṇa. However this (view) is considered from the ultimate point of view. Many virtuous acts (like giving, etc.) are able to be held and followed. In social convention also, these (virtues) have real (value). Therefore everybody knows that these internal and external entities (like the sense organs and their object) are real. (On the other hand, a flower in the sky, a turtle's hair, etc.) are regarded as unreal by everybody. According to the social conventional truth (Nāgārjuna) says: Everything is real or unreal." ⁵⁴

For this reason Sūnyatā is called "void" which means that:

1. it correlates with the voidness of inner states which is one of the marks of Buddhist contemplation.
2. the apprehension of the void becomes equivalent to the attainment of Nirvāṇa ... in the greater vehicle, the request for Nirvāṇa is seen as the quest for Lord Buddha.
3. The Buddha's essential nature is the void. In brief the Buddha becomes a manifestation of the absolute: absolute equals Nirvāṇa equals Buddhahood.
4. The absolute equated with the truth body of Buddha phenomenalizes itself as the celestial Lord and on earth as the historical Buddha. ⁵⁵

Some translations as to the perfection of Dhyāna which have become major Buddhist practice in the Northern part of China around the third or fourth century say, as Professor Arthur E. Link points out, that "as regards making wisdom (prajñā) the conveyance for entering meditation (Dhyāna), indeed there are three classes of beings: Arhatta, Pratyekabuddhā, and Bodhisattva. Arhatta denied the soul and tried to leave this world. It is the same as the true Pratyekabuddhā and Sravakā who are following this notion of "eko caro khandggo vissane kappu". But Mahāyāna Buddhism accepts the soul and tries to be in the world. ⁵⁶

Nāgārjuna denied, as Warder states, that in the Pāli text Vedāna or all are unhappiness (dukkha). Nāgārjuna in his Karika

extends this to all forces (saṃskāras), which Candrakīrti also gives as if part of the sūtra.⁵⁷ It seems as if Nāgārjuna followed this sūtra.

Nāgārjuna himself, admits as other Buddhist masters whose words he accepts, that all of Buddhas's teachings are nothing more than the Four Noble Truths and conditional origination.⁵⁸

If that statement is true, then what Nāgārjuna rejects of Buddhism, what he attacks, is not Abhidharma as such but the systems and methods of certain schools, some of which are known to us from texts still available.

Furthermore Nāgārjuna denied that the six perfections of Prajñā-Pāramitā are not from early Buddhism. Nāgārjuna follows Buddha in the sense of realization of what man is, what he is and is not; man is only a superimposition.

Hence he draws the conclusion of his Sūnyatā theory. It is Sūnyatā because of

1. Samaropa superimposition, namely, to add something which is not there, i.e., memory, imagination, dream
2. Aparad depreciation to subtract something which is not there, i.e., Dhamkāya body is not individual but universal.

There is nothing to attain and nothing to remove to, nothing to be escaped.

Likewise Nāgārjuna developed the theory of dynamic reality rather than static reality. His work is basically a theory of metaphysics. "The works on metaphysics demonstrate the (5) groups of elements, the (18) component elements of an individual, the (12) bases of cognition, the difference between them, and their special

characteristics -- from the standpoint of empirical reality. Such is the Abhidharma literature, the Mahāyāna-lakṣana-samuccaya, etc."⁵⁹

As to the interpretation of special divisions of scripture (that of the early, the intermediate, and the latest period), the works containing them are, (respectively), of three kinds as follows:

1. Treatises interpreting Hīnayāna Scripture

(The treatises that give an interpretation of early scripture are of two kinds:)

2. Those elucidating the theoretical part

3. Those referring to religious practice

In some ways the Mahāyānist doctrine is self-contradictory. Firstly they accept cause-effect in the doctrine pratītya-samutpāda. The relationship of cause-effect is the major doctrine for them. They deny the relationship of time, accepting only present and future, denying past. How can perfection exist with present and future ... two things being true, only one thing, past, being untrue? Why are they untrue at all? Past is the origin of both present and future. If there is truth for both present and future, there is also truth for past. The notion of Nirvāṇa is timeless for Hīnayāna (not only true for past, present, and future, but also objectless -- no skandha, no soul, only name; no space, no definite cosmology). If the Hīnayāna notion of time is incorrect, what can be correct?

Mahāyānist "void" gives the principle of Buddhism multiple negations as a slogan to justify their intention to show that all views about reality are contradictory, but holds that this did not

involve them in contradiction since they (allegedly) affirm their views. Hence the doctrine of Sūnyatā of Nāgārjuna is beyond the problem of metaphysics and beyond the question of "is he Mahāyānist?" It is said to be the state of perfect freedom, joy and bliss.⁶⁰

Mahāyānists admit a degree of reality, and levels of insight into the reality depend upon spiritual maturity and degree of samādhi.⁶¹

For me the Madhyamika argument is too loose and Nagarjuna seems to be setting up his system for the sake of argument rather than to articulate a specific point of view.

Hinayana and Mahayana Buddhism have the same common sense; i. e., it is said in canonical Buddhism that all things had to be conceived as impermanent. Hence this doctrine of Hīnayāna and Mahāyāna is the doctrine of momentariness (kṣanika bhangavāda).

In Hīnayāna doctrine and elsewhere Nirvāṇa is a transcendent state. This means that it is distinct from the empirical world. And does not Nirvāṇa consist in release from the cycle of existence and from the process of rebirth? It therefore must seem an extraordinary paradox to affirm that after all Nirvāṇa and the empirical world are identical."⁶²

*Note: See bibliography at end of Chapter V.

REFERENCE NOTES

10. Rocznik, Orjentalistyezny 1-2, Krakow, p. 293
11. Bell, C.A., Grammar of Colloquial Tibetan, Alipore: 1939, p. V
12. Madhava Acharya, The Sarva-dasana-samgraha, translated by E.B. Cowell, London: Kegan Poul, 6th edition, Varanasi (Banaras): Ch-wkhamba Sanskrit Series, 1961, p. X
13. Warder, A.K., Indian Buddhism, Motilal Banarsidass, India, 1970, p. 325
14. Warder, A.K., Indian Buddhism, Motilal Banarsidass, India, 1970, p. 327
15. Ibid., p. 328
16. cf. Conze, Edward, Prajnaparamita-Literature, pp. 10-11
17. Samart, Ninian, Doctrine of Argument, p. 29
18. Warder, A.K., op. cit., p. 328
19. Ibid., p. 365
20. Ibid., p. 353
21. Warder, A.K., Indian Buddhism, p. 354
22. Ibid., p. 357
23. Conze, Edward, The Prajnaparamita Literature, Calcutta; The Asiatic Society, 1958, p. 15
24. Narain, A.K., The Indo-Greeks, p. 330
25. Davids. Rhys, Buddhism, New York. The Macmillan Co., 1877, pp. 96-97
26. Davids, Rhys, Buddhism, p. 98
27. Davids, Rhys, Buddhism: Its History and Literature, New York and London, the Knickerbocker Press, 1901, p. 43
28. Warder, A.K., Indian Buddhism, cf. pp. 354-357
29. cf., Robinson, Early Madhyamika.
30. Warder, A.K., The Problem of Two Truths in Buddhism and Vedanta, D. Reidel Publishing Co., Dordrecht-Holland/Boston U.S.A., p. 79

31. Ibid., p. 79
32. Ibid., p. 79
33. Warder, A.K., Indian Buddhism, p. 377
34. Sprawozdania, Rocznik Orientalistyczny, I-II, Krakow, 1916, p. 288
35. Ibid., p. 299
36. Iida, Shotaro, "The Nature of Samvrti and the Relationship of Paramartha to it in Svatantrika-Madhyamika," from The Problem of Two Truths in Buddhism and Vedanta, edited by Mervyn Sprung, D. Reidel Publishing Co., Dordrecht/Holland/Boston U.S.A., 1973, p. 66
37. Kanakura, Yensho, A History of Hindu-Buddhist Thought, translated by Neal Donner and Shotaro Iida, p. 109
38. Ibid., p. 109
39. Ibid., p. 109
40. Schayer, Stanislas, Rocznik Orientalistyczny, 1-2, Krakow, p. 300
41. cf. p. III
42. Warder, A.K., "Is Nagarjuna a Mahayanist?" from The Problem of Two Truths in Buddhism and Vedanta, edited by Mervyn Sprung, D. Reidel Publishing Co., 1973, p. 82
43. Schayer, Stanislas, op. cit., p. 301
44. Kanakura, op. cit., p. 109
45. Niwano, Nikkyo, The Lotus Sutra Life and Soul of Buddhism, Tokyo, 1970, p. 157
46. Kanakura, op. cit., p. 121
47. Warder, A.K., op. cit., p. 412
48. Ibid., p. 427
49. Conze, Edward, The Prajnaparamita Literature, p. 35
50. Kanakura, Yensho. op. cit., p. 109
51. Hiriyanna, H., The Essentials of Indian Philosophy, George Allen & Unwin, 1949, p. 73

52. Sen., K.M., Hinduism, Baltimore, Penguin Press, 1961, p. 66
53. Iida, Shotaro, op. cit., p. 68
54. Smart, Ninian, Doctrine and Argument in Indian Philosophy, George Allen & Unwin, 1964, p. 183
55. Smart, op. cit., p. 55
56. Link, Arthur E., "Evidence for Dictrinal Continuity of Han Buddhism from the 2nd Through the 4th Centuries," p. 29
57. Warder, op. cit., p. 80
58. Warder, op. cit., p. 80
59. Bu-ston, History of Buddhism, translated from Tibetan by Dr. E. Obermiller, Heidelberg, 1931, p. 49
60. Matilal, B.K., op. cit., p. 73
61. Ibid., p. 73
62. Smart, op. cit., p. 55

Chapter V

THE YOGĀCĀRA SCHOOL

Let us now turn to the Yogācāra school in order to re-examine its major synthetic problem which stems from the Mādhyamika school. However there is no need for me to go into detail, having established earlier that my emphasis would only be in the Mādhyamika school. At any rate I do not feel adequately informed about the Mādhyamika school without connection to the Yogācāra school. The Mādhyamika school emphasizes the ultimate reality (Paramārtha) more than samvṛti (empirical world) whereas the Yogācāra school emphasizes both.

One of the chief agents in this line of development seems to have been Asanga, an influential monk of Peshawar in the Pañjab, who lived and wrote the first textbook of the creed -- the Yogācāra Bhūmi Sāstra -- around the sixth century of our era.¹ Professor Yensho Kanakura states that just as Nāgājuna, Aryadeva and Rahula are regarded as the founders of the Mādhyamika school, so are Maitreya, Asanga and Vasubandhu venerated as the founders of the Yogācāra-Vijnānavāda.²

Vijnānavāda theories are mentioned in the Viniscaya-Samgraha section in which it is explained that the ālaya-consciousness is the cause of the arising of both the sentient world and the physical world.³ The rest of the arguments are similar to those of the Mādhyamika school and therefore are unnecessary to repeat. The contents can be briefly discussed as follows:

- a. the first two chapters expound the elusiveness of perfect wisdom and contain the essentials of the book

- b. chapters 3-5 are devoted to the advantages derived from the practice of perfect wisdom
- c. chapter six concerns metaphysical problems and the process of dedicating all merit to the full enlightenment of all beings
- d. chapters 7-10 cover a variety of topics including the attributes of the paramitas and their relationship to each other. The reason? Some believe in it, others do not. Its depth and purity to reality and illusion and its effect on the believer
- e. chapter II ... one cannot achieve study of Prajñāparamitā because of the obstacles created by Māra
- f. chapter 12 gives the explanation of the kind of knowledge which the tathagata has of the world
- g. chapter 13 describes the attributes of Absolute
- h. chapter 14: one cannot compare Bodhisattva with disciples and pratyekabuddhas favorably
- i. chapter 15: the help that Bodhisattva gives to others and the description of perfect wisdom
- j. chapter 16: suchness -- tathāgata's helping of the imperfect sūtra
- k. chapter 17: irreversibility
- l. chapter 18: ontology of perfect wisdom, i.e., emptiness
- m. chapter 19: six perfections; practice in the relation to the other being; a description of the prediction of Buddhahood of the Ganges Goddess
- n. chapter 20: skill in means; delusion back to irreversibility (XX 380-4) and the process from there to the evils of pride
- o. chapters 22-28: varieties of topics such as good friends, meaning of emptiness, values, the value of perfect wisdom, influence of mara, the marks of perfect training, nature of illusion, the praise of a life of a Bodhisattva, and the perfection to Buddhahood by many thousands of monks
- p. chapter 29: litany
- q. chapters 30-33: story about Bodhisattva Sadapravudita and his search for perfection
- r. chapter 32: Once more, the transmission of the sutra to Ānanda ⁴

One of the similarities of Hinayāna and Yogācāra is the belief that in about 5000 years from now, the universe will be burned by natural fire and human fire (the fire of passion, "Rāga", the fire of anger, "Doṣa", and the fire of delusion, "Moha"). Man is full of confusion; there is no love among humans. Man has no appreciation of morality whatsoever, i.e., children do not know their parents and kill them, etc. The universe will burn and destroy the entire human race. Right afterwards the Bodhisattva, Maitreya, will come to earth and bless mankind ... who will be newly created in their next life cycle. "All beings there would have "compassion" (pratisamvid) when studying. The world will be full of radiance, jewels, incense, fragrance, jewel-flowers, musical clouds."⁵ All beings will be completely happy, have complete freedom, by blessings of the Bodhisattva who now dwells in heaven, Sukhāvati. I would like to quote the description of Sukhāvati heaven from A.K. Warder's work:

"Sukhavati is then described by the Buddha in more detail, with for example its enormous jewel-lotuses, its absence of mountains, its fragrant rivers bearing jewel-flowers and making sweet sounds, its heavenly music whose soft and lovely sounds produce happiness by suggesting "impermanence, calm, and non-soul." The beings there spend their time in pleasure play and enjoy whatever they wish. If they bathe in the rivers, the water seems to each one to be at the exact temperature he wishes; if any do not wish to hear the music, they do not have to hear it, whilst those who wish to hear it do hear it and hear whatever music they would like to hear, including of course, the chanting of the doctrine if they so wish, the doctrine of emptiness, signlessness, uncommittedness, non-synthesising, not being born, non-occurrence, non-existence, cessation, etc. There is no difference between gods and men there." ⁶

Maitreya says, "the world is endowed with 60 distinctive features of transcendental nature." Āryasanga, Vimuktāsaṇa, Vasubandhu

and others (profoundly versed) in scripture say that very sūtra (the Tathāgata-gāhya) mentions 60 different features.⁷

It may be stated that there is evidence to show that the Yogācāra also admitted an absolute consciousness or universal self in addition to the particular egos and their respective ideas referred to in the account given above.⁸

Both Mahāyāna and Hīnayāna are the same idea according to the Tipitaka. That is to say, that merging in the absolute is the same as annihilation. But Mahāyāna claims that Hīnayāna's idea of Arahāt is selfish and individual, escaping the world and not assisting the welfare of others. The person who helps others is called Bodhisattva (wisdom-being). They took the position that Buddha had become Bodhisattva in many former lifetimes.

The Lord Buddha is not an individual body but Dharmabody; Buddha is Sūnyatā. Gautama Buddha also in a reflective phenomenon, not real. As it occurs in one of the passages of the Lotus Sūtra; "the Buddha is originally the equivalent of existence to all people, so each of them can become a Buddha," some heretics ridicule with malicious intent and address the believers of this sūtra with the words "All you are Buddhas! Aren't you?"⁹

Yogacara, according to Yogācārabhūmi sāstra and Mahāyāna-Sūtrālaṃkāra, believes that "the fundamental argument of this Sāstra is to show how mind manifests itself as both subject and object. All dharmas are divided into five categories, namely, mind, matter, mental, non-mental/non-material, and unconditional."¹⁰ This concept developed into the three theories of knowledge. The first principle is called the National Conceptual (Parikalpita), i.e., the jar is

in front of me as well as another jar that is not there. The second principle I translate as "the relative" (Paratantra), i.e., I see the rope as a snake. The third principle is that of the "ideally absolute" (Pariniṣpanna) and is said to rest on "the relative" in the sense that the former is a presential value of the latter, i.e., I see the rope as the rope and the snake as a snake, etc.¹¹

This school is also called Vijnānavāda and was developed by Asaṅga and his brother. Herbert Guenther calls this school mentalist. As he said, "I used the term 'mentalist' for the adherents of those views which are referred to by such terms as Yogācāra and Vijnānavāda and Cittamatra!"¹² Ālayavijnānavādasūtra explains that even the dependent nature is only a partial truth: the fundamental reality is tathatā, the "suchness" that underlies all things equally. Thus the originality of this Sūtra can be in its Tripartite division of the metaphysical foundation of phenomena into the purely mentally constructed nature (Parikalpita), relative nature (Paratantra), and perfect reality (Pariniṣpanna).¹³

Pariniṣpanna refers to Nirvāṇa, and means not the extinction, the negation, of being, but the extinction, the absence, of the three fires of passion of Rāga, Doṣa, and Moha.¹⁴

According to prajñāpāramitā, "the Dharmabodies are the Lords, but monks, you should not think that this individual body is me, monk, you should see me from the accomplishment of the Dharmabody."¹⁵

M Mentalists held that nothing else can be held but mind. This has definitely developed from the Hīnayāna school and appears in the Dhammapāda Sūtra: Mind is the dictator for all things.

As it is said in the first verse of Dhammapāda:

mano puppam kamadhamma
mano setha mano maya
mahasa ee pathusthena
pasti va karothe tatonam
dukuman na veti cakkam va vahatopatanti

This is translated mean

all man's material productions are the child of thought, the creative process of the mind, even as the forms of nature are the product of Universal Mind. The essence of the mind is intrinsically pure: All things, good or evil, are only its manifestations, and good deeds and evil deeds are only the result of good thought and evil thought respectively. ¹⁵

Professor Max Muller pointed out that "if we look in the Dhammapāda at every passage where Nirvāṇa is mentioned, there is not one which would require that its meanings should be annihilation, while most, if not all, would become perfectly unintelligible if we assigned to the word 'Nirvāṇa' that signification."¹⁶ Buddha has pointed out the way of salvation which consists in the attainment of Nirvāṇa: and Nirvāṇa can be attained in this life by abandoning all attachment to the transitory and finding a resting place in the eternal.¹⁷

Nirvāṇa is neither born nor originated -- it is neither within 5 skandhas nor without 5 skandhas. Mentalist philosophers believe that transmigration state (saṃsāra) and ultimate absolute (Nirvāṇa) are identical. In sum, all Dhammas are nothing but projections of consciousness -- all is pure consciousness.¹⁸

Vasubandhu supports this doctrine synthetically wherever it occurs in the Vimsatika. His theory of consciousness-only-and-no-external-world, and the Trimsikā, explains the transformations of the ālaya-consciousness.¹⁹

He developed his brother Asanga's Triworld nature, holding that "the triple-world-show (including the worlds of desire, form, and formlessness) is nothing but a transformation of consciousness because these phenomena have no objective reality and are merely subjective ideas."²⁰

It may be pointed out again that phenomena are nothing but the object of the mind. Accordingly, Vasubandhu set forth the possible objections of critics, and showed that the greater part of them can be refuted by arguments. He believes in the reality of existence in the dream as well as in the waking state. He goes on to answer several objections with his arguments that the external world is nothing more than the imaginal (discriminated) nature, which appears as both subject and object over and above the constant flow of consciousness.²¹

He maintains that ālaya vijñāna is the seed of all things but we do not realize it as the way things are (tathatā). We cannot see the relationship. These relationships are indicated briefly by the formula: "seeds produce manifestations, manifestations perfume (influence) seeds, seeds produce seeds."²² Hence this fundamental principle of co-existing in the process of nature made Vasubandhu believe that "all is a product of false discrimination and all Dhammas are nothing but transformation of consciousness."²³

Conclusion

Mentalists do not distinguish clearly between the reality of existence in the dream, and reality in the waking state. Realities are not literally part of the perceived object although they re-

semble physical objects as ordinarily conceived. They are more like mental states in their privacy and depend upon the mind of the observer.²⁴

Mentalists hold reality in the ultimate sense rather than the conventional sense. And they emphasize the epistemological question rather than metaphysical question. Hence Mahāyāna especillay Yogācāra denied not only external objects but also soul. It made Buddha a god because of the influence of Hindu thought, whereas Hīnayāna made Buddha the greatest man.

Their doctrine tends to be idealistic rather than practical. Its concern is the esoteric truth about phenomena and how we know them. To this extent it seems far from the words of the Buddha whose preaching was practical, whose goal was the extinction of suffering for every man. "I have preached the truth without making any distinction between exoteric and esoteric doctrine: for in respect of the truths Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps something back."²⁵

REFERENCE NOTES

1. Davids, op. cit., p. 207
2. Kanakura, op. cit., p. 123
3. Ibid., p. 123
4. Conze, Edward, The Composition of the Astsāhasrika Prajnāpāramitā, BSOAS, XLV, 1952, pp. 251-262
5. Warder, op. cit., p. 360
6. Ibid., p. 361
7. Bu-ston, op. cit., p. 29
8. Hiriyanna, op. cit. p. 83
9. Niwano, op. cit., p.
10. Kanakura, op. cit., p. 124
11. Sprung (ed.), op. cit., pp. 92-96
12. Ibid., p. 92
13. Kanakura, op. cit., p. 122
14. Davids, op. cit., p. 115
15. Christmas, Humphries, Studies in the Middle Way Being Taught on Buddhism: London, Allen and Urwin Limited, Ruskin House, p. 226
16. Davids, op. cit., p. 115
17. Carus, Paul, Nirvāna, Chicago: 1913, p. 92
18. Kanakura, op. cit., p. 126
19. Ibid., p. 127
20. Ibid., p. 127
21. Kanakura, op. cit., p. 127
22. Ibid., p. 128
23. Ibid., p. 128
24. Sprung, (ed.), op. cit., p. 91
25. Davids, op. cit., p. 211

Chapter VI

THE THIRD PRINCIPLE

THE ABSOLUTE FREEDOM IN PERFECT EXISTENCE

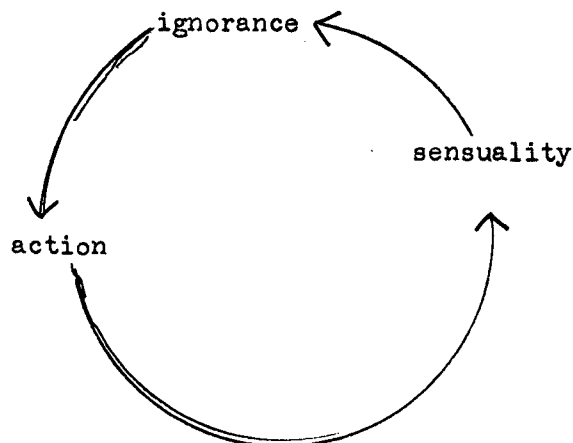
In the second and third chapters, we have treated in detail the first and second principles of the Four Noble Truths and some related aspects of the third principle. In this chapter I would like to further consider the Third Noble Truth. Let us begin with four illustrations and their interpretations.

1) The Truth of the Origination of Suffering.

"That craving which leads to continued rebirth, seeking its pleasure now here, now there."

One finds momentary pleasure in one of the six inward-outward sense fields. One then wishes to perpetuate this momentary pleasure believing this is the source of one's happiness. In his delusion, he keeps seeking and craving for impermanent things which only cause struggle and continued rebirth.

From our not knowing (ignorance), we act by body, speech or mind. From the result of these actions, sensualities arise (greed, hate, delusion), and in these sensualities we find momentary happiness or pleasure, which again leads us into ignorance so we again act because we seek pleasure, here and now.



2) Origination of Suffering

craving which leads to rebirth

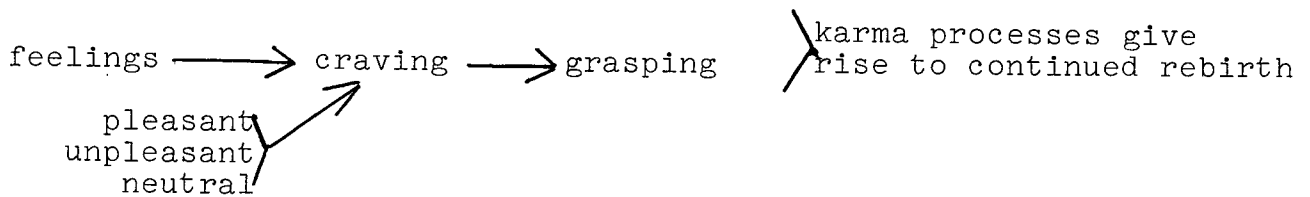
one seeking delight now here, now there

Cessation of Suffering

The complete stopping of the craving -- withdrawal from it, liberation from it, non-attachment to it.

Stopping of three main types of cravings:

- a) for sense pleasure
- b) for existence
- c) for non-existence



grasping

- a) sense objects
- b) at wrong views
- c) at customs and rituals
- d) at the word "self"

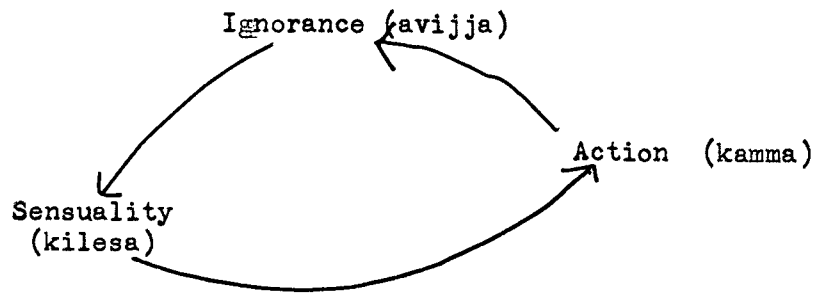
in the past
in the present
in the future

> "I"

cessation of craving

Nirvāna (like the eye of a hurricane). In Nirvāna, 5 skandhas become extinct. Peace and calmness, because of 3 sensualities, greed, hatred, and delusion, are extinct. Escape, because in Nirvāna you are free from anything which may cause suffering.

3) Cause of suffering (samudhaya)



- 1) sensuality (kilesa)
- 2) action (kaminu) -- samsāra (the cycle of life), the wandering of lives.
- 3) effect vipaka cita -- if good, called kusala cita; if bad, akusala cita.

Produce pathasati -- new mind,
corrective mind.

4) The Path Leading to the Cessation of Suffering

Eight-Fold-Noble-Path

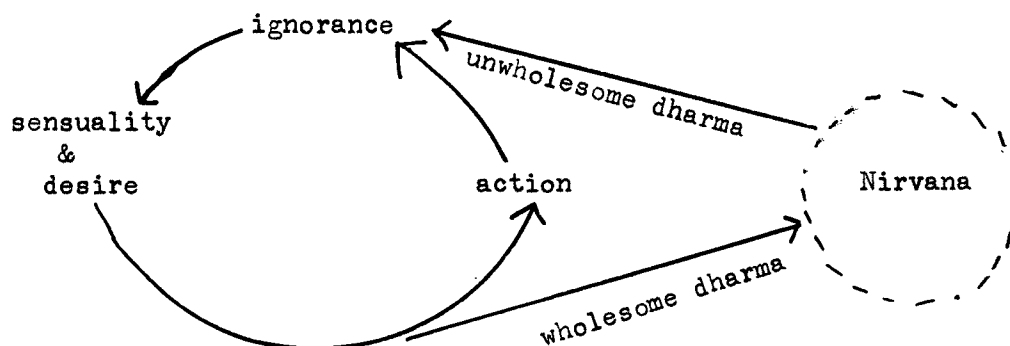
right views, right intentions, right speech, right conduct, right effort, right livelihood, right mindfulness, right concentration

right views = to the 4 holy truths: this is suffering, this is origination of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering.

right intentions = desire to attain Nirvāna, the welfare of others, renunciation, absence of ill will, inoffensiveness.

right effort = abandoning of unwholesome dharma and the development of wholesome dharma, those which lead to enlightenment.

The Eight-Fold- Noble-Path is to be followed if one wants liberation from suffering.



Nirvāṇa can be classified as two-fold -- Samkhata-nirvāṇa and Asamkhata-nirvāṇa -- or as three-fold -- Tadanga-nirvāṇa, Pahani-baba-nirvāṇa, and Upachetha-nirvāṇa, respectively translated as momentary freedom, freedom from time to time, and complete freedom. The two-fold classification has been clearly discussed in a previous chapter; the three-fold will be confirmed here. Nonetheless I will emphasize only the Tadanga-nirvāṇa which occurs in the Anguttara-Nikaya. Once again I will render an interpretation given by my teacher, Buddhadāsa, in a lecture he gave in the Pattalung province in southern Thailand on July 16, 1969.

"In dhamma language, 'nirvāṇa' refers to the kind of coolness that results from eliminating mental defilements. At any time when there is freedom from mental defilements, at that time there is coolness, momentary nirvāṇa ... when no such idea arises, there is no birth and this freedom from birth is a state of coolness ... and whenever there is freedom from defects of these kinds there is nirvāṇa, niravāṇa of the type referred to as tadanga-nirvāṇa or vikkhambhana-nirvāṇa ... Tadanga-nirvāṇa is momentary cessation of the idea "I", "mine", due to favorable external circumstances. At a higher level than this, if we develop some form of Dharma practice, in particular if we develop concentration, so that the idea of "I", "mine" cannot arise, that extinction of "I", "mine" is called vikkhambhana-nirvāṇa. And finally, when we succeed in

bringing about the complete elimination of all defilements, that is full nirvāna, total nirvāna ... It must be understood that at any time when there exists the idea "I", "mine", at that time there exists birth, suffering, the cycle of saṃsāra. The "I" is born, endures for a moment, then ceases, is born again, endures for a moment, and again ceases -- which is why the process is referred to as the cycle of saṃsāra. It is suffering because of the birth of the "I". If at any moment conditions happen to be favorable, so that the "I"-idea does not arise, then there is peace -- what is called tadanga-nirvāna, momentary nirvāna, a taste of nirvāna, a sample of nirvāna, peace, coolness ... How can a human being become "cool"? This question is complicated by the fact that man's present knowledge and understanding of life has not been suddenly acquired but has evolved gradually over a long period... The Jhānas are states of genuine mental coolness and this was the kind of nirvana people were connected with in the period immediately before the Buddha's enlightenment. Gurus were teaching that nirvāna was identical with the most refined state of mental concentration. The Buddha's last guru, Uḍak-atāpasa Rāmaputra, taught him that to attain the "jhāna of neither perception nor non-perception (n' eva sannā n' asannāyatana)" was to attain complete cessation of suffering. But the Buddha did not accept this teaching; he did not consider this to be genuine nirvāna. He went off and delved into the matter on his own account until he realized the nirvāna that is the total elimination of every kind of craving and clinging. As he himself later taught: "True happiness consists in eradicating the false idea "I". When defilements have been totally eliminated, this is nirvāna. If the defilements are only momentarily absent, it is momentary nirvāna. Hence the teaching of tadanga-nirvāna and vikkhanbhananibbāna already discussed. These terms refer to a condition of freedom from defilements ... There is the time we are asleep, and there are times when the mind is clear, cool, at ease. A person who can manage to do as Nature intended can avoid nervous and psychological disorders; one who cannot is bound to have more and more nervous disorders until he becomes mentally ill or even dies. Let us be thankful for momentary nirvāna, the transient type of nirvāna that comes when conditions are favorable. For a brief moment there is freedom from craving, conceit, and false views, in particular, freedom from the idea of "I" and "mine". The mind is empty, free, just long enough to have a rest or to sleep, and so it remains healthy." 1

At this point I would further like to speak about the illustrations and their meanings. The simple illustration A) on page clearly shows that where there is ignorance there is action; consequently there is sensuality. Either there is action or, as

C) illustrates, where there is ignorance there is sensuality. Ignorance is the most basic of defilements. In addition it gives rise to defilements of sensuality, i.e., rāga, doṣa, moha, etc. This sensuality results in action or "kamma"; therefore there is kamma.

If Avijjā is a karma-process
and sensuality is caused by Avijjā
then sensuality is a karma-process.

What is sensuality? Sensuality is "tanha," which is craving. Tanha is the flower of all man's defilements which result in the present and future, which has returned to repeat itself again and again in the same phenomena (birth, death, etc.) from the past. This is why Buddha reminds us in the First Sermon that Tanha is fire:

"... Then the Exalted One said to the brethren: 'Brethren, the All is on fire.'

'What all, brethren, is on fire?'

'The eye, brethren, is on fire, visible objects are on fire, eye-consciousness ... eye-contact ... that weal or woe or neutral state experienced, which arises owing to eye-contact, also is on fire' ...

'The tongue is on fire, tastes are on fire, tongue-consciousness (gustatory consciousness) ... tongue-contact ... that weal or woe or neutral state experienced, which arises owing to tongue-contact, that also is on fire'...

'On fire with the blaze of lust, ...'...

'So seeing, brethren, the well-taught Ariyan disciple is repelled by the eye, is repelled by visible objects, by eye-consciousness, by that weal or woe ... by mind, by mind-consciousness (as before) ... Being repelled by it, he lusts not for it. Not lusting he is set free. In this freedom comes insight that it is a being free. Thus he realizes: "Rebirth is destroyed, lived is the righteous life, done is the task. For life is the conditions there is no hereafter." 2

Thus Tanha is the craving which leads to continued rebirth.

On the other hand if there is no sensuality or action, there is no delusion. Delusion and kamma are past extension. Both give rise to sensuality while substance and mind act as the momentary action for the present existence. Consequently there is no end:

"Thus, through the entire fading away and extinction of this 'Delusion', the karma-formations are extinguished. Through the extinction of the karma formations, 'Consciousness' (rebirth) is extinguished. Through the extinction of consciousness, the 'Mental and Physical Existence' is extinguished. Through the extinction of the mental and physical existence, the six 'Sense Organs', 'Sensorial Impression', is extinguished. Through the extinction of sensorial impression, 'Feeling' is extinguished. Through the extinction of feeling, 'Craving' 'Clinging' is extinguished. Through the extinction of clinging, the process of becoming, 'Rebirth', is extinguished. Through the extinction of the rebirth, 'Decay and Death, Sorrow, Lamentation, Pain, Grief, and Despair' are extinguished. Thus takes place the extinction of this whole mass of suffering. This is called the Noble Truth of the Extinction of Suffering."³

In speaking about the extinction of suffering, I would like to further mention the Twelve-Fold Chain. The 12 links of the chain may always be conveyed by the three elements of conditions, i.e., delusion, kamma, and sensuality. Thus I find it wise to speak of the 12 chains rearranged as follows:

Nos. 1 and 2 result from nos. 1, 2, 8, 9. & 10

Nos. 6 and 12 result from nos. 3, 4, 5, 6, & 7

Nos. 11 results from itself or from no. 1

One might wonder why I say that no 1 and no 11 are equivalent. I say this because rebirth results from delusion. Suppose that there is no delusion; then there is no rebirth. Therefore there is no dukkha, which is nirvāṇa.

REFERENCE NOTES

1. op. cit., Another Kind of Birth, p. 10
2. Phra Daksinganadhikorn, "Adittapariyāya Sutta" (The Buddha's Sermon on Fire), Buddhism, Thai Watana Panich Press Co., Ltd., Bangkok, Thailand, 1973, pp. 62-65.
3. S. XII, I.

Chapter VII

THE PRINCIPLE OF NIRVĀNA

In the concept of Nirvāna, one should bear in mind that the doctrine of release is the individual's capacity for release, that is, the capacity for taking out of the self (or overthrowing the self, "atta", "I-ness", "ego"). Thus the concept of Nirvāna arises out of thought which it transcends ... which is free from worldly conditions (samsara). Hence Nirvāna is neither of empirical quality nor datumless. In Buddhism this concept is known as concentration or Samadhi. Nirvāna is inconceivable on one hand, though conceivable as an internal idea (object) which is identical with experiences of simultaneousness -- ease est presciti (sohopalambhaniyama). On the other hand Nirvāna is conceivable by the individual (patcattam) who has purified the mind. As it is said, Nirvāna is able to be perceived by the experience of Arahanta or Pacceka Buddha or Buddha who has completed the practice of the Four Noble Truths. Nirvāna is, to some degree, just like dream and waking states which cannot be described or predicted. Nirvāna appears as external objects and merely inconceivable phenomena between delusion and Nirvāna. This phenomenon, at that moment, is neither identical to nor different from delusion. The renunciation or complete freedom of man is attained when his mind is beyond defilements of delusion and reaches to Nirvāna. How do I know that I have reached Nirvāna? By the instrument of the middle path of which the crucial element is meditation. My mind calms down, becomes enlightened and peaceful, and no longer moves for-

ward to the power of desire. This phenomena of mind is between delusion and Nirvāna. This is called the one way of the middle path ... the middle path of delusion and Nirvāna. This phenomena is almost impossible to prove unless aided by a purified mind of a saint or Buddha. Hence nirvāna is understood not merely in the metaphysical sense, but also in the expression of something given to the saint or Buddha in interior experiences.

The problem with the explanation of the concept of nirvāna is that nirvāna itself is SELF-DESCRIPTION. In most cases nirvāna is out there (whether or not it corresponds with consciousness) within consciousness which can be perceived.⁴ The fact is that nirvāna involves knowledge (bhodi) on one hand, and does not involve knowledge on the other. Consequently knowing that one is attaining nirvāna or not depends upon believing or disbelieving. Believing and disbelieving are simultaneous and both exist in the consciousness of the person (no matter wh). My own view is that "when I know 'P' while believing 'not P' I am aware on two different levels. I would like to call the first level "pure awareness" or "awareness-in-itself" or "self-awareness" and the second level "awareness involving intentionality of feeling (knowing) 'P' or 'not P'."

If I raise the question "why do I not know that I am attaining nirvāna?", this comes about because I may be distracted by something else, or because I may deliberately ignore it, or because my mind is in an empty state already, or because I may not wish (care) to think about it, or for whatever reason my mind corresponds with at the moment. In any case one cannot make a claim

"I" am not attaining nirvāna." If one claims "I knew all along I was attaining nirvāna," this does not mean he has attained nirvāna. His claiming a knowledge of nirvāna could create a false mental state of nirvāna (Bhavanāmāyā ... "something more 'ideal' in the 'intermediary world', springing from meditation -- truer to what is really there than that found in the sensory world)⁵ which is not the virtue of nirvāna which is real within his consciousness. He is carrying a claim of nirvāna which mentally functions as the recognition of something revealing his past apprehensions, hopes, or fears which result from social habit, not from himself. In the same token when a person says "I am no good, because I am not practicing samādhi, or performing good kamma" -- then examining the failure of his life -- he does not mean that he is not attaining; what he says does not correspond to what exists in his mind. In other words what he says is giving description of his mental state at that moment. But even if this is what is existing within his momentary and sensory consciousness then I (the author) have not established that the man knew P (nirvāna) while he believed not-P (not-nirvāna), or that he intended to believe not-P (not nirvāna).

In other words, nirvāna of Buddhism is relevant to Kant's transcendental wisdom and intellectual wisdom which functions freely as it is understood as phenomena or noumena. Buddhist nirvāna is concerned with one true reality -- Dhamma. Kant's purpose of transcendental wisdom is a spiritual discipline, that is to say, the will of God.

Nirvāṇa has a teleological function transforming "objective lure" into subjective efficiency. What is there is transformed into what is here. Why and how this is so is obscure. To such questions, "there are answers and the Tathagata knows them, but he does not reveal them because they are of no use to us."⁶

One fundamental defect of contemporary religion is that it is concerned with speaking and arguing philosophical, moral and psychological matters but is not concerned with practice. For the Buddhist there is first of all the pure path of moral law, the Vissudhi Magga Patipadha.⁷ Second is the beauty of the middle way by practicing calmness of mind and joining its peacefulness with the purest state of mind for all beings which is called practicing meditation or samādhi. Third and last is the final beauty of allowing the mind to be filled with complete wisdom, namely, having immediate comprehension of what is and what is not ... knowing and perceiving that there is no birth of dukkha occurring within phenomena. This is called renunciation by wisdom or enlightenment. Whoever lives with this beauty is said to live life with the art of life.

Religious believers, by and large, reduce religion to the concepts of skeptical science, accepting immediate notions of practice, and ignoring all they cannot observe and measure. This is the mistaken behavior which should be corrected.

From another point of view, metaphysical reflection about the world arises from the confused notion of religious experience. War, economic depression, racism, cultural and educational problems, and tribal, group, national and international conflict,

are the consequences of distorted reflection rather than some kind of religious experience. The religious experience seems no problem ... the problem is that there is a lack of religious experience. There is the creation of super-artificial experience claimed as religious experience. For example, some Buddhists believe in the rituals of the death ceremony, birth ceremony, ordination, kathin (the giving of yellow robes to the monks) and feeding the ghosts or spirits, etc., which have been taken from tantric tradition, as the essence of Buddhism, and have spread this idea throughout Thailand and Asia. This is why we have many different schools of Buddhism. We have thirty schools and already that is not enough; more schools will develop. Thus Buddhism is unnecessarily creating confusion. This has been going on since the death of Buddha. Founders of various schools frequently confused simple Buddhist teachings in an effort to air their own views.

One should bear in mind that the Buddhist religion is much more than textual manner, verbal argument, memorization, and ritualization ... most of all it is practice with the sincerest and purest mind. This is common to all religions ... a religious man must be genuine. How? For the Buddhist, by elevating one's mind beyond all conditions, letting it be empty from all phenomena, comprehending all things as transitory, nauseous, lacking of self, and, deeper than this, understanding what dukkha is, what the cause of dukkha is, what the cessation of dukkha is, and the path which leads to complete freedom. This is the essence of Buddhism.

I know that I have digressed from the central discussion. Nevertheless I would like to make a few remarks more about western religions. Westerners should not overlook that some problems arising in faith come from the belief in God or Gods to whom are often ascribed a variety of conflicting characteristics. Such beliefs conflict with the Oriental faith. Theravadins especially do not believe in God. Thus intelligent Westerners like Kant and Hume became dissatisfied with Christian theologians who conceptualized God with an exclusive, limited interpretation. Adolph Hitler saw the leading Buddhist viewpoints as only an ethical system and nothing else; but Buddhism is more than a limited ethical system. Those seeing Buddhism as merely mystical, with its cognates, give no room for Buddhism to be evaluated in any other sense. But something beyond our knowledge and consciousness about Buddhism should be observed. Elder Buddhism regards God as quite peripheral to its main spiritual interests. The elder Buddhists are interested in spirit, not religion, for religion has to do with this world. Indeed, by and large, they teach that real Buddhism is the clarity of agnosticism about creatures. Thus Buddhism in this sense is equal to no other philosophical belief such as the humanism of Marx, atheism of Nietzsche, existentialism of Sartre, Camus, and so forth.

In my opinion, nevertheless, Buddhism is better described by the term spiritual rather than God. Elder Buddhist doctrine involves a certain kind of "spiritual practice." An example is the contemplative life which I will discuss later in the treatment of

meditation.

We then have two choices in which to talk about Buddhism: 1) Use the word "religion" to refer to the real and simplest Buddhist sense and 2) create a new term which is not limited to "God" or "God believers," a term to cover both "religion" as God oriented and Buddhism. The first is the more plausible and radical choice since Buddhism, mysticism, and the contemplative life are found both at the heart of Agnostic Buddhism and in some phases of the "Oriental God" of various other branches of Buddhism. What I mean by "Oriental God" is that Buddhists show either devotion to a personal God or contemplative life or both.

We may then connect this concept of Buddhism with some western points of view like Wittgenstein's "Doctrine of Family Resemblance" which is reflected in the thought of Paul Tillich, or the humanism of Marx as the "Quasi-religion" and "semi-faith" of Marx, etc.⁸ Buddhism is, therefore, unlike other religions since it is mystical without a god.

My aim here is not to explain mystical Buddhism as such. I merely wish to emphasize the contemplative life in the particular sense that life is surely suffering but that there are some ways in which Buddhism helps us to cease our suffering, the foremost being the path which leads to ultimate freedom. And we can find it in this transcendental state which reconstructs the world process-cycle of existence (of life, of rebirth). The contemplative life is related to Buddhist concentration in which the mind itself is withdrawn from conceptual mental images of the social conditioned world. Thus past, present, and future life are in the mind of man.

And therefore Nirvāṇa is simply without empirical qualities -- datumless. In Buddhism the form of concentration is known as samādhi or vipassanā. I will not explain this here since I will explore it in the fullest sense in a later chapter. Thus Nirvāṇa is not inconceivable for the saint who has reached a mystical state through various kinds of meditation. I believe it is nonsense and false to say that Nirvāṇa is inconceivable since enlightened people have indeed perceived. Nirvāṇa is able to be perceived not merely in a metaphysical sense but also as something given to all saints. When one is enlightened, having inner eyes, one easily perceives Nirvāṇa with interior experiences.⁹ Hence Nirvāṇa is supreme tranquility, that bliss reported by mysticism in other traditions or cultural beliefs. NIRVĀṆA IS EQUAL TO IMMORTALITY OR GOD.

Conclusion.

The conclusion of this chapter can be drawn like this: Life is to live. But merely living is not the question. The question is how to live. The technique of living is called the art of living. The art of living is avoiding bondage, and gaining deliverance from the continuity of the life cycle. How? By practicing and experiencing the Third Precept regarding meditation on the impurity of life; by destroying the delusion of the fresh beauty and permanence of the body. This is the betterment of the life process. If one does not do so, the continuity of life becomes bondage. Life is, like man, transitory. The transitory condition is caused by one of the members of Samsāra.

Delusion is the effect of life itself
and the first member of Samsāra

Sensuality is the second member of Samsāra

Therefore sensuality is the cause of the cycle of life.

REFERENCE NOTES

4. This is the conclusion answering the various questions raised in the first chapter, pp. I, ff.
5. Conze, Edward, Buddhist Thought in India, p. 254.
6. This is certainly and perfectly clear from Majjhima Nikāya No. 63, and the fuller account of Nacajura, Etirn Lamotte, translator, Le Traite le Grande Vertu de Sagesse (Louvain: Bureau du Museon, 1944), Vol. I., pp. 155-8.
7. "Visuddhimagga" means "most pure" and "Patipadha" means "path" or "practice".
8. Tillich, Paul, Christianity and the Encounter of the World Religions, p. 5 ff., on the treatment of the definition of religion, especially the relation to Theravada Buddhism. See also "Noumena, Nirvāna, and Definition of Religions", Church Quarterly Review, January-March, 1958, p. 216, ff. by Ninian Smart.
9. cf. the first chapter.

Chapter VIII

THE NOTION OF FREEDOM

Let me clarify the concepts of human morality and the betterment of man. These are not the being of man but the quality of man. What is the quality of man? The quality of man can be classified in two states generally known as mundane and supermundane. The Ven. Chao Khun Phra Tepsiddhimuni Mahāthera describes these states more clearly than other philosophers. I am quoting him below, adding my own divisions of mundane and supermundane.

"In Buddhist tradition the term 'Path' has two senses, one being 'Pakati maggo' or an ordinary path, i.e., a byway for men and animals, and another 'Patipada maggo' or the path of good or bad behaviour for men alone, traversed through deeds, words, and thoughts.

Patipadā maggo is divided into five kinds:

1. The Descending Path, brought about by offences against the normal Code, and based on Greed, Hatred and Delusion.

2. The Human Path, the path of five moralities or the 10-fold wholesome course of action (Kusala-Kamma-Patha).

3. The Path to the Six Classes of Heaven, which comprises eight classes of moral consciousness, culminating in Moral Shame (Hiri) and Moral Dread (Ottappa), resulting in alms-giving, attending sermons, building chapels, temples, ecclesiastical schools, hospitals and ordinary schools.

4. The Path to the Abode of Brahma which is the development of tranquility of mind (Samatha Bhavana) by means of meditation upon any of the forty traditional subjects; very briefly, these are classified technically as the ten 'Kasina' (Contemplation devices), ten 'Asubhas' (Impurities), ten 'Anussatis' (Reflections), four 'Brahma-Vihāras' (Sublime States), one 'Ahārepati-kūlas-anna' (Reflection on the loathsomeness of food), one 'Catudhātu Vavatthana' (Analysis of the four elements), and four 'Arūpakammatthana' (Stage of arūpa-jhāna).

5. The Path to Nirvāna, Pali; (Sanskrit: Nirvāna), which is the development of Insight (Vipassanā Bhavanā), having Nāmarūpa, or mental and physical states, as the objects of meditation." 10

Buddhism can be described simply not as a religion but as a science which allows all beings to realize who they are, thus breaking the transitory state (samsāra). As soon as samsāra has been destroyed, one no longer has delusion. Complete freedom (nirvāṇa) can be accomplished and attained; it is the outcome of clarity which caused him to follow and practice human morals and human goodness, correctly and perfectly, according to the ideal of the Eight Fold Noble Path. Hence he attains the Caturiyasacca (the Fourth Truth), the victory over the life cycle. All defilements are weakened and finally rebirth is exhausted (destroyed). This is the complete freedom of mankind.

Let us begin with the question "what is freedom?" In my sense (not in formal terms), freedom means 'the condition of being able to choose and to carry out purposes created by man in his social political realm, purposes compatible with individual and universal choice as well as the purposes of nature --- The term freedom means 'freedom from' and 'freedom to' -- freedom from one state of being to another.

The word freedom in the broad sense employs three meanings:

- 1) the primary dictionary meaning -- the absence of external constraints;
- 2) practical purpose, or actual capability having available means;
- 3) a power of conscious choice, between significant, known alternatives.

This covers the common sense ideas of freedom from, freedom to, and freedom of. Therefore my purpose is to attempt to explain the meaning of freedom in the third category and open the common question for the self to answer "freedom from WHAT, freedom to WHAT, and freedom of WHAT." Basically I

mean that man is free in the dialectical sense. By dialectical sense I mean positive and negative sense as far as man can do something and/or choose not to do it; that man can make up his mind, can freely say yes or no when he wants to, to any given question or command. Furthermore he can decide himself the crucial questions (matters) of duty for what, to what, and of what. If there is will, this is freedom of action. In short, I mean freedom of thought, speech and action from physical-psychological production, individually as well as socially.

Since we are talking about freedom, one may have the question in mind "what is not free?" Man is not free in so far as he is virtually inhibited by others from his will to do something, being obligated from action X to action Y, and so forth. This binds him, whether through direct coercion or by fear of conscious consequences, even though it might be better for him than his heart's willing, attention, or desire. In any case, this causes man to be unfree, since he has to be socially obligated from one man to another. But man naturally and in essence is free. The Zen masters aptly expressed that we are born free and equal. Nevertheless, we live in political and economic societies controlled by deluded and tyrannical people. Hence though freedom is theoretically possible it has little meaning in the social conventional world. Freedom exists in the spiritual ground, as Zen maintains, and all fetters and manacles we seem to be carrying about us are put on later through ignorance of the true condition of existence. This is one of the senses of freedom in Zen Buddhism.

As I mentioned earlier, freedom is in relation to ethical sense -- good, bad, sinful, unsinful, and so forth. Buddha teaches that good or bad is independent of academic or social political force. He allows man to re-examine and continue doing according to his freedom of thought. Evidence of this can be found in his conversation with Kalama in the Anguttara-nikāya:

"Yes, Kalama, it is proper that you have doubt, that you have perplexity, for doubt has arisen in matter which is doubtful. Now look, Kalama, do not be led by reports, or tradition, or hearsay. Be not led by the authority of religious texts, or by mere logic or by inference, or by considering appearances, or by the delight in speculative opinions, or by seeming possibilities, or by the idea: 'this is our teacher'. But O Kalama, when you know for yourself that certain things are unwholesome (akusala), wrong or bad, then give them up ... and when you know for yourself that certain things are wholesome (kusala) and good, then accept them and follow the.¹¹ What is good or bad has to be decided by oneself, not otherwise. This is the idea of freedom of thought in Buddhism. In the Vimamsāka-sutta, Buddha allows monks and laymen to examine Buddha himself, as it is said that 'a disciple should examine even further.' He told the bhikkus that the disciple must be fully convinced of the true value of the teacher whom he followed.¹²

Indeed the Buddhist notion of freedom is practical. Buddhism makes more sense to me than other concepts. I believe I am able to choose why I was born; thus I find ridiculous some expressions and opinions that man is not free according to his ability -- 'therefore he is not able to choose why he was born here.' Buddha allows that freedom exists for all his disciples as well as himself; freedom existed for him before he discovered it. In the Mahāparinibbāna sutta the Buddha taught that he never thought of controlling the sanga (monk community), nor did he want the sanga to depend on him. He stressed that there was no esoteric doctrine in his teaching, nothing hidden in the 'closed-fist' of the

teaching (acariya-mutthi), or to put it in other words, there was never anything 'up his sleeve.'¹³

Buddha gives the freedom of thought that he is not the teacher of the world (man) and the world does not depend upon what he knows that is already 'out there'. Man has to go beyond what he knows and what he needs to understand the world as Buddha understands. Hence man obligates himself to the world no matter what kind of connection he makes. That is the freedom of choice for each person. Even though the world is called the conditioned world, man can be free under his freedom of choice, which I call momentary Nirvāna. Man lives in the conditioned or samsāric world, but in his own mind, as the Dhammapāda teaches, everything includes freedom and essentially depends upon what we think and nothing more. Hence the freedom of thought allowed by Buddha is not similar to other thought. Freedom of thought is a necessary part of man's nature since the emancipation of man depends upon his own realization of his truth, and not upon something external to himself, either someone else or some God.

Theories of freedom in Western thought are based on academic traditions from various sources. It is basically from European thought that Western freedom is defined as individuality, namely, from one man to another. Now we should look at Indian thought, especially the Buddhist idea of freedom, in order to get back to our original discussion. In the fundamental belief of Buddhism, man is free primarily before he is born. He is born here according to choice of being male, female, etc., before the five skandhas are formed. As such, man is completely free in his own will and nature.

Buddhism has no sin as some religions believe and understand. Why do I say that? Because man is originally ignorant (avidjā). In order to be free and clarify his understanding, he has to destroy the delusion. Thus man is free when he destroys delusion with his enlightenment. Here he has real absolute freedom (nirvāna). Freedom in Buddhism comes from the will of man in attempting to destroy the members of the chain (twelve-fold chain of the nature of man). As we know, to the Buddhist, man is not sinful. He does not enlighten himself because he does not know good or bad. This is caused by ignorance, avidjā, and is advocated by desire, tanhā. Hence, avidjā and tanhā are the fundamental conditions that he has to abolish. Avidjā is man's original nature and tanhā is the attribute of avidjā's agency. This process Buddhists call rebirth, which is synonymous with the Hindu reincarnation. Hence for man to achieve absolute freedom, he has to produce the sufficient conditions for absence of ignorance or absence of desire. In order to ascertain that his effort will succeed, he ought to be able to avoid the necessary conditions of ignorance and desire. This is the most significant and fundamental basis for man to reach his ultimate freedom. Otherwise freedom will not be attained. To attain freedom means to destroy the chain of man's nature. There is no accidental way to achieve freedom.

Ethical Science

By ethical science I mean morality. Morality is the compatible living with one's own freedom and the freedom of others. In the eighth part of the Four Noble Truths, this is known as "right

living." Later I will further discuss "right living."

Why is morality required in all religions? Because all of us are selfish animal beings who have desires of committing harmful acts., etc., against one another. This action is due to natural human selfishness which is free for one's own action; one commits this free act under desire, but it is unfree action to others. Why do we do it? To confirm our own good and happiness in a selfish way.

Therefore morality (Pāli, Sīla) is required so man may know himself in his own action. Every religion has thought about morality. Buddhist moral doctrine is most significant in the Eight Fold Noble Path which embodies the first step of the practice of morality (Sīla), meditation (Samādhi), and wisdom (Pañña). The practice of morality not only particularly belongs to the monks or ministers, but to all society. For instance, Mahatma Gandhi was influenced by Hinduism and Buddhism in the first law of morality -- non-violence. When Great Britain was oppressing the Indian people, under the guidance of Gandhi, they responded with non-violence. Their reward was victory and the return of freedom. There are many good examples which show that morality is obviously needed in human society, though they are unnecessary to describe here. Morality is needed a social political system in order to bring peace and freedom to individuals and society.

In early India, all religious leaders ignored ethical science even though they were aware of it. Among themselves, Brahmins, kings, commercialists, workers or slaves, and untouchables treated each other cruelly like animals. Most religious leaders pronounced

that religion tries to rid unfreedom and prejudice, providing happiness for all mankind. Obviously the caste system still flourished. How, then, could all men be happy? Religious leaders had tried to teach their fellow men to reach the super mundane rather than the mundane freedom. Hence this typical doctrine was invalid and useless and dissatisfied Gautama Buddha. He became a revolutionary against the system.

Samādhi is known as super mundane since only Samādhi allows the practitioner's faculty of mind to reach the human goal ... nirvāna. It is necessary to understand morality before I explain the theory of Samādhi.

REFERENCE NOTES

10. The Ven. Chao Khun Phra Tepsiddhimuni Mahāthera, The Path to Nirvāna, Prachandra Printing Press, Bangkok, Thailand, 1971, pp. 1-2
11. A., Colombo, 1929, p. 115
12. Vimamsaka-sutta, no. 47 of M. (Majjhima-Nikāya), (PTS edition)
13. D., II, Colombo, 1929, p. 62

Chapter IX

THE THEORY OF SAMĀDHI

As space and time are limited, it is most important to discuss the crucial question of meditation (Samādhi) and to stress insight (Vipassanā) where it is needed. Samādhi is known to the West as meditation. When I speak of meditation I am also referring to insight. I will not, however, discuss Samādhi in complete detail since it is not the essential aspect of my thesis.

I would like to divide the discussion of Samādhi into two sub-divisions:

- A) The Subjects and Methods of Samādhi, which deals the literal source from the text.
- B) The Practice of Samādhi. This is for the initial benefit of both Westerners and Thais. If one wants to reach nirvāṇa, of course, one must spend more time alone -- either in a temple with a teacher or in the forest alone -- since Samādhi is not something one can study intensively. It is a practical way of life.
- A) The Subjects and Methods of Samādhi

I would like to further divide the subjects and methods into two parts:

- 1) The Literal Source of Samādhi
- 2) Connotational and Definitional Samādhi

I) The Literal Source of Samādhi

Samadhi can be found in numerous canons of various texts. If we study carefully, Samādhi can be found in almost every collection of Tripitaka under the system of Samādhi and Vipassanā. In order to recognize it easily, we should use the following order:

Ia) Samādhi found in the Nikāya

Ib) Samādhi found in the Abbhidhamma

Ic) Samādhi found in the Commentaries

Samādhi is general mental training. Vipassanā is physical and mental training. Both may be practiced individually or with other forms of training, and are called Jhānas. There are four Jhānas occurring in the Jhāna Ankutaranikāya. The "Jhānavagga" of Ankutaranikaya gives the complete list of all kinds of Samādhi.¹

Ia) Samādhi found in the Nikāya

According to my observation of textual references, this method of meditation has 14 different sources. It is unnecessary for us to discuss all sources here. However, it is fun and impressive to look briefly at these sources as follows:

aI) Samādhi and Vipassanā

The "Four Jhānavaggas" of Angutara-Nikāya has listed the fullest information about the Four Jhānas. Further explanation should be sought from that reference. "Detached from sensual objects, detached from evil things, the disciple enters into the first Absorption, which is accompanied by Thought Conception and Discursive Thinking, is born of detachment, and filled with Rapture and Happiness"² ... "This first Absorption is free from

five things, and five are present. When the disciple enters the first Absorption, there have vanished (the Five Hindrances): Lust, Ill-will, Torpor and Sloth, Restlessness and Mental Worry, Doubts; and there are present: Thought Concentration (vitakka), Discursive Thinking (vica), Rapture (piti), Happiness (sukkha), and Concentration (citta-ekaggata Samādhi)." ³

Let us look at the literal meaning. In Visuddhimagga, Vitakka is compared with the taking hold of a pot, and Vihāra with the wiping of a pot. In the first Absorption, both Vitakka and Vihāra are present only in a weak degree, and are entirely absent in the following Absorptions. 'In the second Absorption, there are three Factors of Absorption: Rapture, Happiness, and Concentration ... in the third Absorption there are two Factors of Absorption: Equanimious Happiness (Upekkha-Sukkha) and Concentration (citta ekaggata). Right after practicing the third Absorption he enters into the state beyond pleasure and pain, into the fourth Absorption, that is purified by equanimity and mindfulness as well as other Factors. Accept in the first Factor, the practitioner (of Samādhi) enters into a state free from thought, conception, and discursive thinking. The second Absorption is born of Concentration (Samādhi), and filled with Rapture (piti) and Happiness (sukkha). In the fourth Absorption there are two Factors of Absorption: Concentration and Equanimity (upekkha).'

Further textual reference should be considered. In Visuddhi-Magga, forty subjects of meditation (kammattana) are enumerated and treated in detail. One should also study Vis. M, IX. 1-3, and A. No. I, pp. 38-43.

In conclusion, all Four Absorptions can be obtained through Mindfulness of Breathing (cf. Vis. M, VIII, 3), the ten Kasina-exercises (cf. Vis. MIV, V, and B. Dict.), the contemplation of Equanimity (Upekkha) and the practice of the fourth Brahma-Bihara (Vis. M, IX, 4).

aII) The Four Excellent States (Brahma-Viharas--
Meta, Karuna, Matita, and Upekkha

Perhaps the best topics of study to enrich the understanding of Buddhism are the Jhānas and the Four Excellent States. If one wants to be an expert in Buddhist meditation, I highly recommend that he (she) become a monastic (non). Study alone is, of course only academic and intellectual grounds, leaving practical matters unattended.

The Brahma-Vihāras are inter-related with the Absorptions: 'The first three Absorptions: (are attained) through the development of Loving Kindness (metta), Compassion (karuna), and Sympathetic Joy (mudita), being the practice of the first three Brahma-Vihāras (Vis. M. IX, 1-3) ... the first Absorption: (is attained) through the ten Concentrations of Impurity (asubha-abhavana, i.e., the Cemetery Contemplations, which are ten according to the enumeration in Vis. M. VI.; the Contemplation of the Body, i.e., the 32 parts of the body in Vis. M. VIII, 2).' This is merely an example for the second, third and fourth Absorptions which are related to the Brahma-Vihāras of concentration and contemplation (meditation), which are treated in Vis. M. III-XIII (also see Fund. IV.) Again, the Absorptions and Brahma-Vihāras is one of

the noble paths for reaching the end of suffering. "This is the Middle Path which the Perfect One has discovered, which makes one both to see and to know, and which leads to peace, to discernment, to enlightenment, to Nirvāna."⁴ Therefore, "following upon this path, you will put an end to suffering."⁵

aIII) The Four Applications of Mindfulness (Satipatthans)

This is the same as the seventh step of the Eight-Fold Noble Path (see my discussion in the first chapter). 'Now being equipped with this lofty "Morality" (Sila), equipped with this noble "Control of the Senses" (Indriyasamvara), and filled with this noble "Mindfulness and Clear Comprehension" (Sati-Sampabna)', one has attained the Four Applications of Mindfulness. This method is used for both Samādhi and Vipassanā.

aIV) The Four Efforts (Sammappadhana)

One should see my discussion on the concept of Right Effort, for it is clear and precise.

aV) The Four Basic Psychic Powers (Iddhipādas)

This method joins with the seventh and eighth steps of the Eight-Fold Noble Path and the Four Absorptions, yet places more emphasis on concentration (Samādhi) practiced respectively with will, energy, thought, and investigation (Chandā-iddhipāda, Yiriya, Citta, Vimamsā-iddhipāda). This system is practiced in Samādhi as well as in the last state of Vipassanā. Samādhi and

Vipassanā are inter-related. One should bear in mind that Samādhi is preceded by Vipassana, though some authorities believe Vipassanā to be preceded by Samādhi.

aVI) The Five Faculties (Indriya)

The Five Faculties include the faculties of Faith, Energy, Mindfulness, Concentration, and Wisdom (in Pāli, Saddhindriya, Balindriya, Viriyindriya, Satindriya, and Pannindriya, respectively). This system is the same as the Four Basic Psychic Powers along with the seventh and eight steps of the Eight-Fold Noble Path.

aVII) The Five Powers (Balas)

The Five Powers include the powers of Faith, Energy, Mindfulness, Concentration, and Wisdom (in Pāli, sadha, bala, viriya, sati, and pañña, respectively). All of these terms appear in the Five Faculties and the seventh step of the Eight-Fold Noble Path. Thus it is to be said that they cause and effect each other in inter-related practice.

aVIII) The Seven Elements of Enlightenment (Bojjhargas)

Nos. 1 and 7 are repetitious of the Four Applications of Mindfulness; nos. 2 and 3, repetitious of the Five Faculties and the Five Powers; and nos. 4, 5, and 6, repetitious of the first, sixth, and eighth steps of the Eight-Fold Noble Path. Hence all information should be derived from these references. It is said that 'The disciple dwells in contemplation of mind-objects, namely, of

seven "Elements of Enlightenment." He knows when there is in him "Mindfulness" (Sati), "Investigation of the Law" (Dhammavicaya), "Energy" (Viriya), "Enthusiasm" (Piti), "Tranquility" (Passaddhi), "Concentration" (Samādhi), and "Equanimity" (Upekkha). He knows when it is not in him, knows how it comes to arise, and how it is fully developed.'

aIX) The Eight-Fold Noble Path (Ariya Attangika Magga)

This system is commonly known and well-presented in the concept of the Twelve Chains of Gotama. It is an extremely significant method both for Samādhi and Vipassanā. Samādhi and Vipassanā require the practice of the Eight-Fold Noble Path; it overlaps all other systems. Some authorities say that the Eight-fold Noble Path is given in the context of Bodhi-Pakkhiyadhamma.

aX) The Eight States of Release (Vimokkha)

It is fairly said that this system is a repetition of the Four Absorptions and the Eight-Fold Noble Path. Particularly, it is repetitious of the eighth step of the Eight-Fold Noble Path, i.e., "Entirely transcending the sphere of neither perception nor non-perception, he enters and abides in the complete cessation (Nirodha) of perceptions (Sanna) and feelings (Vedanā)." This system is known only in the practice of Samādhi. The highest conception of this system is known as "Sannavedayitanirodha", wherein perceptions (sanna) and feelings (vedanā) come to being, conflict condition, or dissolution.

aXI) The Eight Spheres of Mastery of Control (Abhibbāyatana)

This system is related to the Eight-Fold Noble Path and maintains all knowledge as different objects of the mind through perception. For example, possessing internal form-perception, one sees external forms as limited, on fire, or foul in color. Having mastered this internal form-perception, thinking "I know, I see", one perceives. This system is practiced in Samādhi and is the effect of Kasina meditation.

aXII) The Ten Devices (Kasinas)

The Ten Devices are the Four Elements, Major Colors, Space, and Consciousness. The four major colors are identical to the system of kasinas. Space is inter-related with the Four Elements and Consciousness is joined with the Four Absorptions. I would like to clearly describe the Four Elements since they have the most significant function in our psycho-physical system. The disciple contemplates this body, however it may stand or move, with regard to the elements: 'This body consists of the solid element, the liquid element, the heating element, and the vibrating element.' For this state of being consists of nothing but the elements which St. Paul divided into body, spirit, and soul; Buddha advised getting rid of the attachment afterwards. We can see that there is separateness of the body; that the body can be divided into elements or the five skandhas. There is nothing in man. It is said, "I am this and you are that", through all eternity. This is the best treatment that Buddhist psychotherapy

makes: that man is unique on one hand and, on the other, inseparable -- "I am not separate from you and you are not different from me" -- the "Hersay of Separateness". With no attachment to this body, the highest state of consciousness is attained (the first, second, third, and fourth Jhānas). The result is that the meditator perceives the emptiness of the body in regard to the four elements (see details of this in Visuddi Magga XIII, 2). (The Pāli terms for earth, water, fire, air, blue, yellow, red, white, space, and consciousness are: pathavi, āpo, tejo, vāyo, nīla, pitā, lohita, odata, ākāsa, and viññana kasina).

aXIII) Twenty Subjects Known As Sañña

The term sañña means contemplation on one hand and "insight" on the other.⁶ (see discussion on the three signs of being and the connotation of the detachment from the whole world -- discussion which is crucial in this work). This system is related to both Samādhi and Vipassanā. One should realize that all twenty subjects known as Sañña have not come together from one source. For example, Nos. 1 and 13 are found in Anguttara Nikāya. (One should research further in 1) A.N. III p. 227; 2) S.N., V., p. 345; 3) M.N., I, pp. 269 & 275; III, p. 3 ff.)

aXIV) The Six Anussatis (Recollections) and Four Satis (Mindfulness)

- | | |
|------------------|----------------------------|
| 1. Buddhānussati | Recollection of the Buddha |
| 2. Dhammānussati | Recollection of the Dhamma |
| 3. Saṅghānussati | Recollection of the Saṅgha |
| 4. Sīlanussati | Recollection of Morality |

- | | | |
|-----|----------------|----------------------------------|
| 5. | Cāgānussati | Recollection of Charity |
| 6. | Devatānussati | Recollection of the Devas |
| 7. | Anāpanasati | Mindfulness of Breathing |
| 8. | Maranassati | Mindfulness of Death |
| 9. | Kāyagatasati | Mindfulness of the Physical Body |
| 10. | Upasamānussati | Mindfulness of Calmness |

According to the Visuddhimagga, these ten subjects are included both in Samādhi and Vipassanā meditation.

The Abbhidhammathasongaha has mentioned the following systems as the Vipassanā-Kammathan.⁷ The practice of these systems will lead to freedom or complete extinction of bondage to the conditional world (anupādā Parinibbhānam):

- | | | |
|----|---------------------------------|--|
| 1. | Sila -Visuddhi | Purity of Moral Conduct |
| 2. | Cita-Visuddhi | Purity of Mind |
| 3. | Ditthi-Visuddhi | Purity of Views |
| 4. | Kankhavitarata-Visuddhi | Purity of Overcoming Doubts |
| 5. | Maggamagga-Nanadassana-Visuddhi | Purity of knowledge and insight into the right and wrong paths |
| 6. | Patipada-Nanadassana-Visuddhi | Purity of knowledge and insight into progress (practicing) |
| 7. | Nanadassana-Visuddhi | Purity of knowledge and insight (into the Noble Path) |

These systems show obviously that meditation is a-priori to insight since they proceed, follow, and develop from one another. By practicing these systems, any person, even of the social mundane world, may directly enter Nirvāna. According to the Visuddhimagga Sutta,⁸ these systems of practice are the successive steps of purification. Visuddhi is concerned entirely with the

development of full knowledge (Pañña-bhāvāna).

Finally and most importantly, all meditation systems described above are found in the Nikāyas.

Ib) Samādhi found in the Abbhidhamma

One of the passages in the Visuddhimagga describes all methods (systems) of Samādhi and Vipassanā as inter-related with their psychological characteristics. One significant thing to bear in mind is that both Samādhi and Vipassanā are the psychological aspects known to the West as E.S.P.

Samādhi and Vipassanā are always practiced with the Four Jhānas, accept that this system is, to some degree, purely concerned with insight alone. Why? Because practice of the Four Jhānas leads to the highest state of mental training.⁹ The rest of the systems in the Nikāya are normally a-priori and a-postori related.

Generally, the Four Jhānas are considered as the spiritual goal for all Indian thinkers, including Gautama. Jhāna are the scheme of the state of all consciousness. One can be a god or man and perform miracles, depending upon the level of the Jhānas attained. This is in regard to both Samādhi and Vipassanā. Thus Jhānin (One who has attained the Four Jhānas) is the mediator between man and god, nearly and no more, māyā and enlightenment (knowledge), self and no self (Brahma-deva and Abrahama-deva or Rūpa-Brahma and Arūpa-Brahma), social mundane and super mundane, ordinary men and saints, freedom and bondage, etc.

All of these states of consciousness come from mental phenomena which are controlled by the Jhānas. What is in our minds is nothing but thought to an object. I would like to call this "sentimental essence" -- the action of the mind rather than the mind itself. As it is said in the Dhammapada, all that we are is the result of our thought.

Thus all meditation and insight is accompanied by the Jhānas since the Jhānas are the crucial states of consciousness wherein saints ascertain final mental training before becoming aware of reaching Nirvāṇa.

The following accompany the Jhānas:

1. The Eight Devices (Kasinas)
2. The Eight Objects of Mastery (Abhibhayātānas)
3. The First Three Stages of Release (Vimokkhas)
4. The Four Brahma-Vihāras
5. The Ten Impurities (Asubhas), which are:

| | |
|--------------------|------------------------------|
| 1) Uddhumātaka | A Swollen Corpse |
| 2) Vinīlaka | A Discoloured Corpse |
| 3) Vipubhaka | A Festering Corpse |
| 4) Vicchiddaka | A Fissured Corpse |
| 5) Vikkhāyitaka | A Mangled Corpse |
| 6) Vikkhittaka | A Dismembered Corpse |
| 7) Hatavikkhittaka | A Cut and Dismembered Corpse |
| 8) Lohitaka | A Blood-Stained Corpse |
| 9) Pulavaka | A Worm-Infested Corpse |
| 10) Atthika | A Skeleton |

6. The Four Arūpa Jhānas corresponding to the fourth, fifth, sixth, and seventh Vimokkhas.

If we compare the above systems to those found in the Nikāyas, we see that the two Kasinas, Viññā-Kasina and Akāś-Kasina, are missing. Why? Because some authorities think the Kasinas are

connected with the Arūpas. As it is said: "In the Mahāsakuludayi Sutta, ten devices (Kasinas) are mentioned. Of them Viññana-Kasina and Akāsa-Kasina are infinite consciousness produced by Arūpa Jhānas ... Akāsa-Viññakasina is the fourth Jhana in the attainment of the formless state.¹⁰

Therefore, according to the Abhidhamma, we can draw the conclusion that there are thirty-seven subjects of Jhānas meditation -- thirty-three of Rūpa-Jhānas, and four of Arūpa-Jhānas, which are concerned more with Samādhi than Vipassanā.

Ic) Samādhi found in the Commentaries

The most well-known commentator of the Visuddhi Magga Sutta is Buddhaghosā Thera. He is known as the Hinayanist Commentator. Mainly he emphasizes the forty subjects, known as Kammatthan (exercises of meditation), which appear under the seven following divisions:

1. The Ten Kasinas
2. The Ten Asubhas
3. The Ten Anussatis
4. The Four Brahma-Vihāras
5. The Four Arūpas:
 - A. Ākāśannacayatana The Sphere of Space
 - B. Vinnanancayatana The Sphere of Consciousness
 - C. Akincannayatana The Sphere of Nothingness
 - D. Nevasannavasannayatana The Sphere of Neither
Preception nor
Non-Perception
6. Ahāre Patikulasanna The Contemplation of
Loathsomeness of Food.
7. Catudhātuvavatthana Analysis of the Four
Physical Elements 11

In short, Buddhaghosā has gradually developed the Visuddhis into the Tri-Morality. Viz., the first two Visuddhis, revealing

Moral Conduct (Sila) and Concentration (Samādhi), signify Samādhi; the last five Visuddhis, revealing Pañña-bhāvanā (meditation on knowledge), signify Vipassanā.

He has cited specifically the Sixth Patipada -- the Purification of the Path which signifies Nirvāna in regard to the ninefold Pañña (knowledge) of insight.

- | | |
|----------------------------|--|
| 1. Udayavanupassna-Nāna | Knowledge which reflects on the rise and fall of composite things |
| 2. Bhangānupassna-Nāna | Knowledge which reflects on the breaking up of perishable nature of composite things |
| 3. Bhanyatupatthana-Nāna | Knowledge of presence of fear of composite things |
| 4. Adinavanupassana-Nāna | Knowledge which reflects on the dangers of composite things |
| 5. Nibbidanupassna-Nāna | Knowledge which reflects on the feelings of disgust aroused by composite things that are dangerous |
| 6. Muncitukamyata-Nāna | Knowledge of desire for release from composite things which arouse feelings of disgust |
| 7. Patisankhanupassan-Nāna | Knowledge which reflects on analysis of composite things in order to be released from them |
| 8. Sankharupekkha-Nāna | Knowledge of indifference toward composite things |
| 9. Anuloma-Nāna | Adaptive knowledge which rises in connection with the Four Noble Truths |

One should bear in mind that normally there are ten kinds of knowledge of insight. But the tenth is the result of all stages of previous knowledge. My personal experience is that as long as the meditator practices all of the first ninefold Panna, the

tenth, Nanadasana Visuddhi, is attributed as the Super-Knowledge.

Some authorities argue that the tenth knowledge, not being found in the earlier work of Buddhaghosā, is thus peculiar to the Visuddhi, but should be found in the seventh system of Purity -- the Patisambhidamagga as mentioned by Sariputta the Great. One should freely criticize this.

It is useful to note that even in the Commentary, Buddhaghosā emphasizes the forty subjects of Kasina (one of the methods of meditation). He mentions Kammatthanas as the thirty-eighth in number, which is found in the Paliyam Text.¹² At any rate, detailed information cannot be found. In textual comparative studies, it appears that the last two of the ten Kasina have been omitted in the Dhammasanghini. I am almost certain, because of this, that the tenth knowledge should be maintained. The forty subjects have been practiced as the fundamental Samādhi method of the Theravāda school.

Besides this work which I have mentioned, one should further study the works of the followers of Buddhaghosā: the Abbhidhammattha Sanghaha of Anurudha Thera; the "Compendium of Philosophy" of Mr. S.Z. Aung and Dr. Rhys David; the Vimuttimagga of Upatissa, translated by Rev. N.R.M. Ehara; and The Path of Freedom, from the Chinese source, by Thera Soma and Kheminda Thera. All of these modern works have consequently developed from the works of Buddhaghosā. As Edward Conze says, "This (the Dhammasanghini) is a treatise very much on the lines of the Visuddhimagga, but written from the standpoint of the Abhayagiradin sect wherein the

Buddhaghosā follows the Mahavira."³

It should be noted that when the Buddhist Commentaries talk about Samādhi, Samādhi connects with some kinds of Jhānas which likewise connect with the lords or gods. This is Jhānic Samadhi. There are two kinds of lords: 1) the social mundane lords, such as kings who are believed to have descended from dieties from heaven (Issavas) and 2) the super-mundane lords, such as Brahmins.

Furthermore, Samādhi is classified into four kinds in accordance with the Four Stages of Jhānas as follows:

- 1) That which is associated with five mental factors, namely, Vitaka, Vicāra, Pīti, Sukha, and Ekaggatā, with the suppression of the five Hindrances, is called "Samādhi of the first Jhāna (pathamajjhānaṅga)".
- 2) That which is associated with the three factors, viz., Pīti, Sukkha, and Egaggatā, is called "Samādhi of the second Jhāna (dutiyaajjhanāṅga)".
- 3) That which is associated with two factors, Sukkha and Egaggatā, is known as "Samādhi of the third Jhāna (Tatiyaajjhanāṅga)".
- 4) That which is associated with Egaggatā, together with equanimity, is called "Samādhi of the fourth Jhāna (Catutthaajjhanāṅga)".¹⁴

Thus these systems of Samādhi are associated with nirvāṇa. When a Samādhin reaches a certain level of Jhāna, he then penetrates his mind into the true nature of things in themselves (noumena). When and how that knowledge arrives to his mind appears according to the above-mentioned four-fold categories.

What do I mean by knowing the true nature of things or noumena, that which is perceived and is to be perceived? The ontological and metaphysical setting falls under samādhin epistemology. There are two types of samādhins: the Vipassanā-yāmika

and the Sukkhavipassaka (dry-visiones). In any case, it is possible for samadhins to know what is true nature through their meditations, which is known as the attainment of the Noble Paths and Fruition by Pure Insight (Vipassanā) As it is said:

"Formations are all impermanent:
When he sees thus with understanding
And turns away from what is ill
That is the path of purity" 15

2) Connetational and Definitional-Samādhi

"Samādhi" is a Pāli word. Samādhi and Vipassanā are inter-related and depend upon Trimorality, viz., Sīla-magga, Jhānas-magga, and Pañña-magga:

1) Sīla-magga may be divided into the Pañcca, Dasa, and Patimokkha sīlas, which are further categorized as social or super mundane. The Pañcca and Dasa sīlas are considered as ordinary mundane sīlas; the Patimokkha Sīla or Adhi Sila, as super mundane. The latter, held seriously by Theravāda Buddhists, is called Vinaya Sutta. Today it is found in the Mahāyāna and Vajrayāna traditions. Practice of the six Prajñāpāramitās leads to attainment of Bodhisattva-sīla and is practiced seriously by the Mādhyamika school. The Vajrayāna school particularly practices the six Pāramitās, which lead to the attainment of abhisekha (blessing).

2) Jhānas-magga is the Path of Meditative Concentration and consists of mindfulness (sati), concentrative absorption (samādhi), and attentive absorption (bhavanā). It is sometimes called insight. This leads to transcendent comprehension and understanding (Pañña); Sk., Prajñā), which is enlightenment (Bodhi). This path is practiced actively in the Theravāda schools, especially in

Thailand and Burma. The Mahāyāna school describes this as the notion of the Sukhāvati Movement, and the Vajrayāna school has practiced it in the Tibetan culture. The Mahāyāna school in China translates this path as the form of Ch' an-tsung which later gives rise to Zen-shu in Japan and is maintained as the Theravāda school in Korea and Vietnam.

3) Pañña-magga (Sk., Prajñā-marga) is the Path of Transcendent Comprehension and Understanding for Enlightenment (Bodhi) (cf. Adhipanna-sikkha; Sk., Adhiprajna) in which there are three kinds of pañña:

- a) Suttamaya-pañña (that transcendent comprehension, understanding science, from oral tradition, i.e., Ananda listened to the Buddha)
- b) Cintamya-pañña (that panna or knowledge gained from pure thought -- basically from samādhi)
- c) Bhavanamaya-pañña (that knowledge gained from cultural thought or cultural training)

This path is held seriously by the Theravadin school. They especially have used this as the study of analysis of structural existence or Patthana in the Abhidhamma Pitaka.

In addition to the Trimorality are the Bhatti-magga (the Path of Devotional Practice Relating to Spiritual Aid -- the art of committing action of merit -- "Punja") and the Buddhānusrīti-magga (the path of complete reliance upon the efficacy of Karuna as manifested and offered by the Amitābha Buddha who is revealed to the Bodhisattva Avalokitesvara. We should pay attention to both of these paths, though my aim here is not in citing them.

Trimorality is held by all schools. It was seriously practiced in early Mahāyāna schools and has become their crucial

standpoint even today. This three-fold training is called only one path or one way and is found in the text containing the special theory of magga (path) to the attainment of nirvāṇa according to all Buddhist faiths. When one practices the Trimorality, he has virtuous conduct.

What is path or so-called understanding as path? Path is the way in which man brings himself to liberation from the bond of phenomenal existence, or the process of the cognition of the way things are -- Truth as nirvāṇa.

The five principle paths noted by E. Obermiller are:

- 1) The Path of Accumulating Merit (Sambhara-Marga cftshoga-lam)
- 2) The Path of Training (Prayoga-Marga cfsbyor-lam)
- 3) The Path of Illumination (Darsana-Marga cfmthon-lam)
- 4) The Path of Concentration (Bhavana-Marga cfsgom-lam)
- 5) The Final Path, where one is no longer subject to training (Asaika-Marga cf mi-slob-lam) ¹⁶

The last three represent "the Path of the Saint" (Ary-Marga), whereas the first two are regarded as the subservient degrees.

Obermiller further describes the path as having two chief factors of realization: "...the perfect quiescence of the mind (samādha of zi-gnas) and transcendental analysis (vipasyāna of lhag-mthon) ... Therefore all the yogins, all the meditators eo ipso all the Saints of their Paths, must at all times take recourse to mental quiescence and transcendental analysis." ¹⁷

Buddhaghosā, in his exposition on the Visuddhi-Magga, embodies all buddhist doctrines in the three-fold training as

- 1) Adhi-Sīla (the virtue of moral conduct)
- 2) Adhi-Citta (mindfulness)
- 3) Adhi-Samādhi (meditation)

Thus the three-fold training is Samapadā, the accomplishment of (in) the progress of life toward complete freedom. That accomplishment is required of the paths which all Buddhists have observed:

- 1) Sīla-Khandha -- the principle dealing with the practice of morality
- 2) Samādhi-Khandha -- the principle dealing with the development of concentration
- 3) Pañña-Khandha -- the principle dealing with the development of true wisdom

These three principles are completed by:

- 4) Vimutti-Khandha -- the principle dealing with the attainment of emancipation
- 5) Vimutti-Ñāna-Dassana-Khandha -- the principle dealing with realization of achievement of emancipation ¹⁸

The three-fold training, as it appears in the Theravāda Pāli tradition, reads:

"Thus have I heard ... (and the Exalted One said): 'Monks, there are these three forms of training. What three? That training in the higher morality, that in the higher thought, and that in the higher insight.' 'And what, monks, is the training in the higher insight? Herein a monk understands, as it really is, the meaning of 'This is Ill'" These are the three forms of training'" ¹⁹

One should bear in mind that the three-fold training consists of both Samādhi and Vipassanā. Both moral conduct (sīla) and concentration (samādhi) are essential, but it is insight (Vipassanā) (or wisdom -- pañña) that enables one to see things that truly are.

The three-fold training is a cardinal training, an integral part of the path, not an isolated reaction. This is clear when the Enlightened One says:

"Concentration perfected by virtue brings much fruit, brings great advantage; wisdom perfected by concentration brings much fruit, brings great advantage; the mind perfected by wisdom is wholly and entirely freed from the intoxication of sense-desires, becoming, and from ignorance." 20

The Buddhā teaches Samādhi and Vipassanā, one repeatedly emphasizing the other, Samādhi usually preceded by Vipassanā. At times, Vipassanā precedes Samadhi, as in the Patisambhidamagga: "... Sammathapubbhaṅgamam vipassanam bhaveti -- One who cultivated the path of Vipassanā preceded by Samadhi." 21

Why do I say that Buddha repeatedly emphasizes Samādhi? Because Samādhi and Vipassanā share the common function (duty) with regard to the following: objects (ārammana), sense objects or sense spheres (gocara), eradication (pahāna), abandoning (Pariccāga), emerging (vutthana), breaking up (vivattana), peace (sānta), subtlety (panīta), liberation (vimutta), non-existence of āsava (anāsava), passing beyond (tarana), signless state -- with reference to defilement (animitta), the state without desire (appanīhita), voidness of defilement (sunnata), united function (ekarasana), and irreversibility (anativattana). This is why I am able to guarantee that Buddha repeatedly emphasized Samādhi and Vipassanā together.

It is proper for me to say that both Samādhi and Vipassanā, in the lowest level, are to some degree different, but in the highest degree are identical since their aim is attaining the highest purity ... purity is nothing but knowledge, and pure

knowledge is nirvāṇa. Most of the time, the root and body of Vipassanā and Samādhi share the same objects of meditation and Vipassanā, i.e., the Vipassanā system as a whole, as well as the Samādhi system, is based upon the seven stages of purity and mental exercises. When a meditator wants to put his mind into Samādhi, he must be well equipped with moral quality and concentration first. Finally his mind is pure and delivered from all things. The seven stages of Visuddhi can be simply stated as:²²

- 1) sila visuddhi -- purity of moral conduct
- 2) citta visuddhi - purity of mind
- 3) pañña visuddhi - purity of understanding the true nature of phenomenal existence (aniccā, dukkhā, anattā)

Sīla visuddhi and citta visuddhi are the roots of Vipassanā; pañña visuddhi is the body of both Vipassanā and Samādhi. As the Visuddhimagga states, purity of morality and purity of mind are the roots of full knowledge that should be attained by the disciple who possesses a thorough understanding of the fundamental doctrines, described as the ground of full knowledge (Vipassanā).²³

Another object shared by both Samādhi and Vipassanā is the Doctrine of Dependent Origination (Paticca Samuppāda). The meditator recognizes his previous existence (pubbenivassanussati-nāna) through attainment of the jhānic state. That knowledge appears like this:

"With his mind thus concentrated ... he applies and directs his mind to the knowledge of recollecting his previous existence. He recollects various kinds of former lives, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, a thousand and a hundred thousand births, many cycles of the evolution of the universe of dissolution, and of evolution and dissolution. 'In that one I had such

name, clan, case, such sustenance, experience of pleasure and pain, and such end of life. Passing away thence I was reborn in such place. There too I had such a name, clan ... and such an end of life. Passing away thence I was reborn here.' Thus he remembers various kinds of his former lives with their modes and details."²⁴

The purpose of practicing the three-fold training is the attainment of nirvāṇa. When one has practiced the three-fold training, he gradually and eventually attains Nirodha Samāpatti. Right after he attains this, he perceives the Noble Fruit (phala samadhi), which refers to nirvāṇa. Nirvāṇa is said to be experienced by the attainment of phala samadhi. Nirodha Samāpatti is the other name for one who reaches the stage of anagami and the arahat. "Sannavadayitanirodha" is the cessation of feeling and perception. It is synonymous with Nirodha Samāpatti. I believe that this degree is the degree of those attaining nirvāṇa at the present time.

The anagamins and the arahats who have reached their paths by practicing the eight attainments -- the four rūpa-jhānas and the four arūpa-jhānas -- can enter into Nirvāṇa in their present lifetime and remain for seven days. As it is said in the

Visuddhimagga:

"Wise men when they have brought to pass
The insight to Ariyans, attain
This trace calm, practiced by the Ariyans
And called Nirvāṇa, in this very life.
Therefore ability to pass into
This trance is said to be a good result
of Understanding in the Ariyan Paths."²⁵

Those who enter the Noble Paths with pure insight without practicing the jhānic state are known as Sukkh-Vipassaka (without

attaining the jhānic state). They do not enjoy the Nirodha Samāpatti. At any rate, they enjoy the Fruit of happiness from nirvāṇa by realizing whatever fruit they have attained.

Furthermore, whoever has practiced the three-fold training, automatically attains the Fruit of nirvāṇa, since three-fold training is the state of attaining Samāpatti as well as the path of the entire system of disciple training.

The state of realization is nirvana or Mokkha or Vimokkha. The commentaries have given two meanings to the word "Vimokkha": I) release (Vimuccanā) from opposite conditions (paccaṇikadhamma), and II) absorption into the object in the sense of free confidence (adhimuccanā).

Thus the result of practicing Samādhi and Vipassanā is that the yogin or arahat enters into the eight states of release. One seeking further information on these eight states should see:

I) D.N., Vol. II, pp. III, 159; A.N., Vol. IV, p. 410. II) M.N. Vol. II, p. 12; A.N., Vol. I. p. 41. III) Patisambhidamagga XX, II, p. 38. IV) Com. on M.N., Vol. II., p. 13. The eight states of release which are relevant to Ubbatobhaga-vimutta (release from both sides) are conclusively described in the following passages:

"When the bhikhu attains these eight states of release in direct order, and can also attain them in reverse order, in both orders consecutively, so that he is able to enter them as well as to emerge from them, whenever he wishes, and remain as long as he wishes: by uprooting the asavas he attains (the final) emancipation through Samādhi and wisdom, and remains comprehending and realizing by himself; then he is said to be released from both sides (material and immaterial existence) in two ways (by the formless attainment and by the knowledge of the Noble Path). There is no other release higher or greater than this."26

It will be seen from the order of my theory of Samādhi and Vipassanā that the Eight Spheres of Mastery -- one of which is Abhibhayatana -- are regarded as the advanced state of mind development and are acquired through the path of Samādhi. It is quite significant to enter the higher knowledge and overcome terrors and hallucinations, before finally entering Nirvāṇa. If saints do not practice this jhānic stage, they may come back to rebirth in the form-world. As Rhys Davids writes: "Its purpose is to get rid of the delusion that one sees and feels is real and permanent."²⁷

Buddhists hold that the Abhibhāyatana is the skillfulness of the training. He who reaches this stage lives without the fear of death. He enjoys this jhāna in the process of that namelessness which is compatible with existence as when a person, for the first time, experiences or realizes the nature of an element that he had not know before.

This jhāna might exist as an imageless thought; but it is maintained that no thought even arises without an object. Arahats have known all things before the object is given name -- they even know their future and past lives before the name and the meaning grasping processes occur. Their knowing comes from every case of a composite picture, viz., tastes or senses, or physical contents. They have practiced the scheme of the skillfulness of kasina, especially sound or the process for the group of sounds and colors, etc. This is parallel, in some ways, with the teaching of Gestalt psychology where there is grasping of wholes, but unlike that, the

Buddha mentioned that the mind does not see (perceive) a whole at once, i.e., I see the rose before I come to the conclusion that it is accompanied with imagination, memory, association of sensation, discrimination, judgement, etc. But the saint who attains Abhibhāyatana is able to perceive a whole at once.

REFERENCE NOTES

1. A.N.I., pp. 38-43
2. D. 22
3. M. 43
4. S. LVI II
5. Dhp. p. 275
6. Sañña is Pāli meaning "perception", and has been used synonymously with "contemplation", "meditation", and "insight". Nanamoli Thera, Mindfulness of Breathing, Buddhist Publication Society, Ceylon, 1964, p. 5 n. 3
7. Abbhidhammathasongaha, p. 43
8. Visuddhimagga Sutta, pp. 436-697
9. cf. Dhammasangi, pp. 166-264
10. cf. 1. Atthasālinī, I., p. 186; 2. M.N. I, p. 186; 3. Ibid, p. 423; 4. M.N. III, p. 243; 5. Atthasālinī, I., p. 19
11. cf. 1. M.N. II, p. 14; 2. Attasālinī Vol. I., p. 186; 3. The Expositor I., pp. 249-250; 4. Dhammanasangani, pp. 265 ff
12. Atthasālinī, I., p. 186; Dhp. cy 3. 3. p. 421
13. Conze, Edward, Buddhism, Allen and Unwin, London, p. 25
14. Visuddhimagga, Vol. I., p. 85; D.N., II. p. 313
15. Dhammapāda, Verse 277
16. Obermiller, E., "The Dictrine of Prajna-paramita as Exposed in the Abhisamyalamkara of Maitreya", Acta Orientalia (Leiden), XI (1933), p. I

17. Ibid., pp. 14-17
18. Bhikkhu Sanharahita, "Ordination and Initiation in the Three Yanas", The Middle Way, (London) XXXIV, No. 3 (Nov., 1959), pp 4-5
19. Ibid., XL, p. I
20. Silaparibhavitō samādhi mahāpphalo hoti mahānisamso samādhi-paribhāvitā pañña mahāppla hoti mahānisamsā, pañña-paribhāvitam cittam sammad-eva asavehi vimuccati seyyathidam kamāsava bhavasava ditthāsava avījjāsava ti. D.N. II, p. 81
21. Cf. Patisambhidamagga (Siamese ed.) pp. 433-438, 440-445
22. Visuddhimagga, pp. 1-58 (in the "Sila-Nidesa") (my condensation)
23. Visuddhimagga, p. 443
24. D.N.I., p. 81
25. Visuddhimagga, p. 709; trans. from the Path of Purity, p. 873
26. D.N. Vol. II, p. 71
27. Dialogues, II, p. 118

Chapter X

THE PRACTICE OF SAMĀDHI AND VIPASSANĀ

To some extent I have already clearly explained this in the first chapter on mindfulness. At any rate I will present the exercises of some of the insights of Vipassanā as described by the same author. *

Exercise 1

1. While sitting, meditate on the abdomen which rises on inhaling and falls on exhaling. Acknowledge the rising and falling in your mind: "Rising, Falling," according to whether it is a rise or a fall.
2. While reclining, do the same and acknowledge in a similar manner.
3. While standing, acknowledge the posture "Standing, standing."
4. While performing the mindful walking, acknowledge in stages as follows: When the right foot advances, acknowledge the movement, "Right goes thus," keeping the eyes fixed on the tip of the right foot; when the left foot advances, acknowledge the movement, "Left goes thus", keeping the eyes fixed on the tip of the left foot. Acknowledge every step in this way. Having traversed the space allowed for the mindful walk and wishing to turn back, stand still first, acknowledge the posture, "standing, standing", then turn back slowly and composedly, and acknowledge the movement "turning, turning". Having turned right round, stand still first, acknowledging "standing, standing", then continue to walk mindfully, acknowledging movements as before. Practice each exercise until you are well experienced in it and can achieve good concentration, then pass onto the next one.

Exercise 4

1. While sitting, acknowledge the rising and falling of the abdomen in four stages: "Rising, falling, sitting, touching", acknowledging "touching" several times (until the end of the out-going breath); i.e., "Rising, falling, sitting, touching, touching, etc."

* The Ven. Chao Khun Phra Tepsiddhimuṇi Mahāthera, op. cit., pp. 18. 19. 22

2. While reclining, acknowledge awareness in four stages, "Rising, falling, reclining, touching, touching, etc."
3. While standing, acknowledge your posture, "Standing, standing."
4. While performing the mindful walking, do as in Exercises 1, 2, and 3 for about 10 to 20 minutes each, and then change the acknowledgement, i.e., while advancing with your right or left foot, acknowledge the movement in four stages, "Heel up: lifting: going: treading," for about 10 to 20 minutes.

That is:

- a. Acknowledge the movement of your feet, "Right goes thus, left goes thus" for about 10 to 20 minutes.
- b. Acknowledge "Lifting, treading," for about 10 to 20 minutes.
- c. Acknowledge "Heel up, Lifting, going, treading," for about 10 to 20 minutes.

Exercise 2

1. If the mind is contented in sight, sound, smell, taste, touch, try to realize that it is a sensual contentment (Kāmaguṇā). Acknowledge your feeling, "Contented."
2. When aversion arises, try to realize that it is hatred or a wish for revenge. Acknowledge it "Hating" or "Revengeful."
3. When the mind is jaded or apathetic, try to realize that this feeling is Torpor and Languor (Thīnamidha). Acknowledge it, i.e., "Sleepy."
4. If the mind is distracted, worried, or depressed, try to realize that distraction and worry (Uddhaccakukkucca) have arisen, and acknowledge such feelings, "Distracted," or "Worrying," or "Depressed."
5. When doubts in respect of mental and physical states (nāmarūpa), Ultimate reality and the concepts (Pañnatī) arise, try to realize that this is Skeptical Doubt (Vicikicchā). Acknowledge it "Doubting."¹

Before going on further, we should bear in mind that morality is the nature of man which is not alienated from or outside of him. I define nature as nature itself, regardless of man's observation through the senses ... namely, sense perception. I perceive, am aware of, something which is not thought and which is self-contained for thought. What I mean is that we can think of nature without thinking of thought ... nature does not require the object

which our thought is about. I think purely and homogenously about nature. I am not taking into account the psychological question of whether sense-perception involves thought, and if it does not involve thought, what does it necessarily involve. Sense-perception to me means I am aware of something which is not thought. I would like to term it "sense awareness." Thus, to me, nature regards homogenous thought within nature itself and not awareness or definition of human social custom or human habit.

Linguistically speaking, it is more correct to say morality in man rather than morality of man. Hence I prefer to say the former. When I speak of morality I am therefore speaking of human morality rather than a division of morality, i.e., morality of Buddhism or Christianity, etc.

Primarily and basically, morality allows man to be mindful (fiar and empty) and equal, to share happiness and suffering equally with all beings.

If there is no morality, then man has not unique quality. Man without such quality is the same as an animal. Therefore the happiness and peace of world society today derives from human morality. This we all can see. Wisdom (pañña) is one of the forms of morality. As it is clearly said in the Sabbāsava Sutta:

"He (a Bhikkhu) cultivates that part of the higher wisdom called Search after Truth, he cultivates that part of the higher wisdom called Energy, he cultivates that part of the higher wisdom called Joy, he cultivates that part of the higher wisdom called Peace, he cultivates that part of the higher wisdom called Earnest Contemplation, he

cultivates that part of the higher wisdom called Equanimity -- each dependent upon seclusion, dependent upon passionlessness, dependent on the utter ecstasy of contemplation, resulting in the passing off of thoughtlessness."2

It is undeniable that man is by nature physically unequal; for example, one has power over another by birth. Let us say that I am smaller than other men. It is easy for them to hurt me physically if they have no morality. Princess Poon Pisamai addresses her fellow Buddhists saying:

"Religion only gives man the sense of shame, guilt and other developed qualities collectively called 'conscience.' It is a fact that a religion, by whatever name it goes, is essentially the same with the rest with regard to its fundamental purpose: to make a human being of a man ... it may be said that the Buddha taught us the truths of our life, from the cradle to the grave, --- how we are enslaved and how we can be free. By the Buddha's teaching, we have come to know how we have been tyrannized by our own passion (collectively called Kilesa in Buddhist terms), being driven to spasmodic joys and sorrows imposed upon us by circumstances ... that Buddhism has survived all upheavals for nearly 3,000 years should be a fact worthy of reasoning based on the law of cause and effect. It may be said that the teachers of old had recognized the three fundamental truths and therefore had realized the wonder and excellence of the Buddha's Dhamma. The three fundamental Truths or the Three Signs of Being are: ANICCAM, DUKKHAM, and ANATTA."3

In short, morality is required by human society in order to attain peace and the complete freedom of man.

Generally Buddhist scholars do not practice the necessary steps to attain peace and complete freedom. There are monks and laymen in Thailand who have devoted themselves only to theory (Pariyati), excluding practice (Patipati) and the deliverance (Pativati). Monks in Thailand and elsewhere should be advised that the Trisikkha (the Three Old Learner) should be carried out

completely and respectively, namely, Pariyati, Patipati, and Pativati, without exclusion. As I mention in my introduction, Thai and Ceylon monks are divided into two schools: the Vipassanā school which holds vipassanā practice only. Today there are increasingly more Samādhā monks than Vipassana monks. I am afraid that if Thailand monks do not return to both study and practice, Buddhism will run downhill as did the earlier Buddhism. Buddhā taught that one who learned and taught others without practicing is empty-headed just like the cowboy who takes care of the cows for someone else, never getting any benefit from the cows. Hence Thai monks should develop Vipassanā practice. It seems that only 5-7 percent of the monks practice Vipassanā as well as Samādhī. This is a major defect of Thai monkhood today. According to Sunno Bhikku, who did research for A Brief Guide to Meditation Temples of Thailand, only 16 temples effectively practice meditation (Vipassanā).⁴ I practiced at one of these temples, Wat Suan Moke, before living with the mountain people in northern Thailand. Life in the temple was calm and peaceful. I would like to list the temples that he mentioned:

Temples of Bangkok and Central Thailand

Wat Pleng
Wat Pak Nam
Wat Maha Tat
Wat Bovoranives
Wat Cholapratana
Wat Asokaram
Wat Vivekasrom

Temples of the Northeast

Wat Ba Ban Tat
Wat Ban Na Hua Chang

Wat Ba Pong
Wat Nern Panow

Temples of the South

Wat Suan Moke
Wat Sukontawas
Wat Tow Kote

Temples of the North

Wat Muang Mang
Wat U Mong

Vipassanā Temples
are Found in
Ten Provinces:

Chieng Mai
Nakhon Sawan
Udon Thani
Ubon Ratchathani
Sakon Nakhon
Nong Khai
Samut Prakan
Chonburi
Surat Thani
Nakhon Si Thammarat

REFERENCE NOTES

1. The Ven Chao Khun Phra Tepsiddhimuni Mahāthera, op., cit., pp. 18, 22, 29 & 30
2. Sacred Books of the East, "Sabbasava Sutta", #36 ed. by F. Max. Muller, trans. from Pali by T.W. Rhys Davids, p. 306.
3. H.S.H. Princes Poon Pismai Diskul, A BEING THAT IS HUMAN, WFB. Book Series, No. 45, 1947, pp. 2, 2, 6, & 7.
4. For fuller information see A Brief Guide to Meditation Temples of Thailand, especially pp. 46-48.
- 5.

Chapter XI

THE PRINCIPLE OF THE FOURTH NOBLE TRUTH

In this chapter I will discuss the Path acknowledged as the most important as it is man's final solution. If one closely studies and thereby understands the previous chapter, he may come to understand this chapter.

Who is Buddha? How can one perceive who Buddha is? Who is free from the bonded world? How does one know when he attains enlightenment? What is the goal of the Noble Eightfold Path, All of these philosophical answers can be found in the final principle of the Four Noble Truths. The Four Noble Truths are the way of removal (the way of cessation).

How do we know that the cessation of Dukkha has been attained? The answer is CONSCIOUSNESS, the integrating factor, or SELF, which is subject, like all else, to anicca, dukkha and anatta. This evolving consciousness achieves successive states of spiritual knowledge until the last, our transitory or mortal knowledge, is reached in Buddhahood.

For the point of all of Buddhā's teachings is that a human has to struggle and struggle for his freedom -- not only be accepting his natural evolution and by being disappointed with his own being -- but by stopping his belief that since he is sin, something besides himself will help remove his sin. As in one of Aesop's fables, a chariot driver whose chariot had gotten stuck in the mud, sat down and cried to the Gods to remove his chariot for him. God came and told him that he was foolish, and asked why he

didn't hit his cow and make his cow move the chariot. And God said "that is all I can do to help you". The chariot driver then hit his cow and the cow pulled the chariot from the mud. He then realized that man has to do all things by himself -- that no one else can rescue him. How can man do this? In Buddhism this is known as release from the last FETTERS. Human effort without external help is marked as a dew-drop on a lotus leaf.

Aesop's tale represents man as simi-man. The term simi-man means that man is not only man alone, but something more than man himself, and that man is the center of the whole thing including the property of Gods within man. This notion applies to what and where is goodness. The simplest way of viewing goodness is that it is within man, within his fresh bodily state, and is the attainment of happiness while living in the present life on earth. What do I mean by present life? The present life is the manifestation of the five skandhas even though we cannot control imperfection of self, namely, rebirth, old age, sorrow, death and the like.¹ Buddha, however, gives the hope to man that as long as he works through to attainment of the final Path of the Noble Truths -- the Path of cessation of dukkha -- then he is free. Again, free or unfree to Buddha is nothing more than the mind-creator, the mind producer, the mind maker. In addition to this, knowledge created by the mind extends to the Noble Eightfold Path of the Noble Truths, which is far more than a code of morality. The final Path of Buddhism is practiced by all schools. It is the noblest course of spiritual training yet presented to man.

The first five steps of the Path -- the Way -- may be classified as the ethics, the last three classified as the mind's development. 'Cease to do evil, learn to do good; cleanse your own mind; this is the teaching of the Buddhā.' This is, in my opinion, the main key of cessation of dukkha, since there is no such thing as a Saviour or the like in Buddhism. Each man must develop his own mind by creating its inner power (samādhi, vipassanā). The inner power is the significant factor in the mind's knowing that its resources (external world or Aramana -- the mind object) are infinite. There is no instrument yet invented which is able to do more than the mind of man is able to do while its power is fully and completely developed. This is common to all sense in man.

Logically speaking, this hypothesis can be raised:

If only the mind exists
and if real knowledge (not māyā but bodhi)
is born within the mind
Then all things existing in the mind are real

(while the mind is creating these phenomena;
hence all things appear to us because of the
creating of the mind, or producing of the mind)

We then can put it in a different way, like this:

If only the mind exists
Then all things exist
Therefore all things exist through power
of the cause of the mind

(mind is internal cause, things are external cause;
or, mind is noumena, all objects of its appearance
are phenomena)

This is knowledge for the common man (puthujana); beyond this is knowledge of the Supreme (paramatha).

All power of universal knowledge is iddhis (SK sithi), which is the super-normal faculty (perfection) existing in the mind because (since) the mind is made up to be perfect on the day yet unborn (this perfection of knowledge is basically because the five skandhas are unlimited) right after the mind enters the five skandhas. At this stage knowledge is either perfect or imperfect within the manifestation of the man.

The perfection of knowledge is called the Four Noble Truths. Why is it called the Four Noble Truths? Because only saints like Arahatas, Paccakabuddhas, Savakabuddhas or Buddhā can attain that kind of knowledge.

Truth in Buddhism is of two different kinds. The first, Samatisacca or Pariyayasacca, is conventional truth. This is not the truth of the truth, hence it is called Nippariyayasacca. The second is the Paramathasacca -- the highest truth or absolute truth or the Four Noble Truths, Ariyasacca. The first truth is respectful of essentials of elements and unites such things as speaking of man, of woman, river, mountain, building and so forth. The second truth concerns moral thought or result of moral thought and is a mental unit which exists in respect to a higher generalization or metaphysics. Truth in Buddhism is knowing what is real and unreal in the category of things that follow anicca, dukkha and anatta in the five-fold mass of a living being. This is described in the Patisambhida Magga as the Mountain of Suffering on Account of the Four Natures. The four Natures are 1) the nature of oppression or causing pain of various sorts (Palanatho); 2)

the nature of having to be caused or renewed or repaired continually (Sankhatatto); 3) the nature of frequent burying (Santapatto); and 4) the nature of change on account of breaking up (Vaparinamattho).² I would like to call these the Four Natures of the Noble Truths. - They are present in every mass (of five skandhas). Realization of this is Paramatha or Ariyasacca. It is known as the Noble Truth.

These truths share three qualities: 1) they are true in that they always occur as stated (Tatha); 2) they are not false in that nothing contrary to their statement ever occurs (Aritatha); 3) there is never a happening in any way other than as stated as the Four Natures (Anannata).³

The individual self is mortal because it is changing. The existence of the body is ill, and illness, of course, is unsatisfying as the breaking up and changing of the body occurs in death and in the change from happiness to unhappiness, from pleasant to unpleasant. This is coming from internal cause. Friends become enemies, wives and husbands become unfaithful, accidents and assaults occur; children become disobedient; people love and live together and then separate. This is the external cause of the change and is known as dukkha, the first of the Four Noble Truths.

Everything in existence ought to have a cause
Dukkha exists.

Therefore, Dukkha ought to have a cause.

The cause, the creator or producer of this body as a living being, is IDENTIFIED AS DESIRE.⁴

Desire is of three different kinds,⁵ as I have mentioned before: sensuous desire (Kamatanha),⁶ desire for Eternalism (Bhāva-

tanhā), and desire for Nihilism (Vibhāvatanhā).

The cessation of life and the way to cause that cessation is the freedom of man or the freedom from suffering. This freedom I would like to call the NIRVĀNA ELEMENT.⁷ This Nirvāna element is significant in freeing man from both the Mundane and Super-mundane, or the conditioned and the unconditioned.⁸ Why does man want to be free? Because he has victory in the complete annihilation, the abandoning and the forsaking of every form of desire.⁹ Since he is free he has no lust, no ill-will, no delusion -- Ragakkhayā, Dosakkhayā, Mohakkhayā. He then is of complete Purification, Peace, Security, Deliverance, Uniqueness, Indestructibility and Safety, not having to feel the old age of Soul, etc.¹⁰

The Path of Knowledge and Desireless Action is Dukkha Nirodha Gāminī Patipadā Ariya Sacca or Magga Sacca. Man has to work through to this state with the highest effort. The well-known Pali phrase "viriyena dukkhamacceti" says that man can ascertain complete freedom "because of his highest effort". He is not able to reach this state by sitting down and wishing for it.

As we have discussed, life comes and goes because of ignorance and desire. This is the boundariness of the samsara side. Then we should strive for the opposite side -- that of freedom. Namely we have to have the cessation of life within Wisdom and Non-desire. This is the key in destroying all egoism, all attachment such as I, Mine, My, You, Yours, Your, Our, Ours, Us, etc.

Living and being on earth is no different from driving an automobile, knowing that an accident may occur no matter how well

we drive; if we do not hit someone, we may be hit by someone. In any case, the existing of an accident is analogous to dukkha of life; striving to get away from all problems, such as accidents and painfulness, is analogous to the cause of dukkha of life; getting away from accidents, which interfere with our peacefulness of life, is analogous to the cessation of dukkha; knowing how to control all problems which may happen to our car, with the skill of experience -- keeping the best driving record possible -- is analogous to the Path of Knowledge and Desireless Action of Life. This Path of life, this Dhamma, one has to practice with his own diligent inquiry. This is what Buddhā encourages for all mankind -- the extinction of bondage. He can only teach; he can not do for others. This path is called the Noble Eightfold Path because it consists of eight parts.¹¹ This is the major theme to be explored in this chapter. This Path is nothing more than re-assessing the common characteristics of self through Nirvāna in practicing the last and fifth stage of Insight Wisdom (Nana Dasana Visuddhi).¹² (See my discussion on the theory and practice of Samādhi and Vipassanā). The realization of the characteristics of self comes through the Four Noble Truths. The characteristics of Self become immortal.

How does one realize the characteristics of self? By realizing that both life itself and the realization of the goal of life are GENUINE or unchanged. This kind of realization is called the characteristics of self or the realization of Nirvāna. This is the essence of the teaching of Buddhā which leads to genuine liberation ... to freedom from ... from suffering.

In connection with this, Buddhādas, my teacher, taught the simplest way of realization, which is to perceive non-selfhood (nattā), emptiness (sunnatā), so that self is done away with. He continually says that this is the essence of Buddhism. This expression as understood in Dhamma language, as the Buddhā has put it, is the realization that nothing whatsoever should be grasped at or clung to.

"Sabbe dhamma nalam abhinivesaya"

Nothing whatsoever should be grasped at
or clung to as "me" or "mine"¹³

As long as one reaches the Four Noble Truths, then rebirth becomes acceptable as the way things are, namely, the realization of what it is in itself rather than it's creating, it's condition. This is the notion of Wisdom and the Desirelessness of Life. How is knowledge attained by the Self? The Self is split into two parts: 1) the self itself or unknowable thing or non-perception or maya and II) the knowledge of what self is through destruction of maya, in which knowing perceives dukkha, the cause of dukkha, and the cessation of dukkha. The term stop means to become the empty self. If there is no self, what is there to go running about? Why not think about this point? If there is no self, where is the "I" to go running about? Obviously the "I" has stopped. This is stop in the language of Buddhā: 'absence of any self to be grasped at and clung to, absolute emptiness of self-hood.' I understand this concept clearly and relate this notion of stop to sunnyatā in Mahāyāna Buddhism, since stop is the same as empty.

Rebirth of self in the lowest level applies to Anicca, Dukkha, and Anatta, which are unfreed, but in the highest level applies to the realization of the Four Noble Truths, which is changeless soul, but which involves the kamma creator. All characteristics reached by the Buddhā nature are free.

What happens to one who realizes the Truth, Nirvāna? He is the happiest being in the world, free from all "complexes" and all human problems.

This happiest being is resulting from practicing the Noble Eightfold Path, i.e., right view in the beginning and right meditation in the end. Thus:

This, monks, is the Middle Path, the knowledge of which the Tathagata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to perfect enlightenment, to Nirvāna.¹⁴

This doctrine is called Middle Path because it is in between hedonism and asceticism, and that is the way of self-discipline toward the cessation of tanha and the acquisition of Vipassanā.

This includes thought of kama beyond kama, i.e., neither good kama nor bad kama.* This also includes cessation of continued rebirth and redeath.

The Eightfold Path may be summed up into the threefold morality and exercised through the practice of the Path of Mindfulness. (See my discussion on the theory and practice of samādhi and vipassanā.)

* See Two Kinds of Language by Buddhadasa Bhikkhu, p. 30. He classified kama into three kinds -- good, bad, neither good nor bad. He felt that most people were not interested in the third kind of kama which is neither black nor white, good nor bad, which consists in complete freedom from selfhood and leads to attainment of Nirvāna.

Mindfulness is interrelated with right being and right moral conduct. As long as the mind exercises Mindfulness, the mind becomes the key instrument toward the control of tanha and the rising of insight. Dukkha, samudhaya, nirodha, and magga must be penetrated and fully realized. This realization comes with the deepest trance of perfect insight. Mindfulness in the classical Chamma is called the Mahasatipatthan (see the first chapter and discussion of samādhi and vipassanā). Buddhādas intelligibly explains the notion of Mindfulness: "A person who practices Mindfulness (satipatthana) consistently is always fully aware. Even if he retires to sleep he is yet immediately fully aware, for the moment he is asleep he is also awake."¹⁵ This is what it is to be "awake" in the Dhamma language.

Now we are enlightened by Buddhādas that although we sleep as the nature of man, we are awake if we continually practice Mindfulness. One who does not practice continually is not awake even though he may not sleep all night. One is not awake if he is in the bondage of delusion. Likewise, for one who practices mindfulness, even die is not die (immortality); for one who does not practice, even life is die. The two languages of Buddhādas have enlightened his followers in understanding mankind. He has been especially helpful to me while I have been writing this thesis. I almost gave up this work because my life is now full of tragedy. My brother was murdered and burned by bandits in the south. Unto his death he lived his philosophy that the quality of life is -- it has put me out of the road of good life into deepest depression. When I realize that my brother is a Saint of

Muslims, a Dhamma man who committed the act of good merit, I then realize that even though he died, for me he has not died; he is still alive. This Mindfulness is very helpful to me and makes me free from delusion. I sincerely tell you that Mindfulness is the King of Dhamma and helps man to be free.

Thus clearly have I explained that all problems, all spheres of life, whether individual, social or political, result from the lack of wisdom.

To give oneself up to indulgence in Sensual Pleasure, the base, common, vulgar, unholy, unprofitable; or to give oneself up to Self-mortification, the painful, inholy, unprofitable: both these two extremes, the Perfect One has avoided, and has found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nirvāna.¹⁶

From this full discussion of the Path, one should see that it is a way of life that should be followed, practiced and developed for each individual seriously. It is self-discipline in physical, mental, and verbal action. This action is self-development and self-purification. It has nothing to do with prayer, worship, or the aid of external Being (Gods). This is the essence of Buddhism which leads to realization of Ultimate Reality, to complete freedom. "Freedom from pain and torture is this path; freedom from groaning and suffering: it is the Perfect Path."¹⁷ This Path is happiness and peace through moral, spiritual and intellectual perfection. Thus our function is to follow and practice, keep to

it (bhavetabha), realize to it.¹⁸ This you will, in no long time, in this very life, make known to yourself, realize, and make your own. (Your own salvation and own good).¹⁹

REFERENCE NOTES

1. See the Buddha's Sermon on Non-Self, S Vol. III, pp. 66,67.
2. Rupupadanakkandho, Vedanupadanakkandho, Sannupadanakkhandho, Sankharupadakkhandho, Vinnanupadanakkhandho, Idamvuccati Bhikkave Dukkham Ariyasaccam. The Mass of Corporality in which Grasping arises, the Mass of Feelings in which Grasping arises, the Mass of Nothing in which Grasping arises, the Mass of Formations in which Grasping arises, the Mass of Cognition in which Grasping arises is called the Noble Truth of Suffering.
3. cf. VISM (PTS) p. 510
4. Yayam tanha ponobhavika nandiraga sahagata tatrabhi nandini seyyathidam? Kamatanha, Bhavatanha, Vibhavatanha idam vuccati bhikkhave dukkha, samuddhayam ariyasaccam.
5. Cf. K.N. Jayatilleke of the Ceylong University Philosophy Dept. is the Freudian concept of Eros, Libido and Thanatos.
6. Sometimes I translate Kamatanha as sensuality which is the same as the original Pāli word Kama, viz.: vathu kama-form, sound, money, etc., which I call sense objects; and sometimes as desire in the sense of object of the five skandhas; and sometimes in other ways -- Kilesa kama -- including the body of the living being. Externalism means desire in particular kinds of existence ... desire in the life eternal basically means the thought "May I send my dear ones to be born to the enjoyment of eternal happiness", etc. The term nihilism means the wish for life to cease at death, or the wish for death coming from disappointment with life and the thought "what is the benefit in living when life is insane and the insanity is coming from all elements which are so-called persons" and denial that there is no future life and hence no rebirth, etc.
7. You tassayeva tanhaya asesā viraga nirodha cago patinissaggo mutti analayo idam vuccati bhikkhave dukkha nirodam iriya saccam.

8. Kana citta utu aharehi sankhariyantiti samkhara. The name conditioned means that which is fashioned or formed by conditions such as Past Action, Thoughts, Energy, and Nutriment.
9. Tanhaya pahanam ayam vuccati dukkha nirodho. The expulsion of Desire is called the Cessation of Suffering.
10. Cf. Dr. C.L.A. de Silva's "Four Essential Doctrines of Buddhism," pp. 89 & 98 (in maintaining these terms).
11. Aya meva ariyo atthangiko maggo seyyathidam? Sammā ditthi, sammā sankappo, sammā vaca, sammā kammanto, sammā ajivo, sammā vayamo, sammā sati, sammā samadhi -- idam vuccati bhikkhave dukkha nirodha gamini patipadā ariya saccam (see translation of the First Noble Truth).
12. Understanding up to Purity Transcending Doubts is called the Full Understanding as the Known (Nata Parinna); understanding up to Purity of Knowledge of Progress is called the Full Understanding as the Investigation (Tirana Parinna); understanding thereafter is Understanding as Abandoning (Pahana Parinna). This information I have explored fully in the chapter on theory and practice of Samadhi and Vipassanā.
13. Buddhādās taught me as an individual person while I lived with him before living with the mountain people in northern Thailand. Please see his teachings in Human Language and Dhamma Language which were published from his radio program.
14. Brewster, E.H., The Life of Gotama -- the Buddha, N.Y., E.P. Dutton and Co., 1926, p. 63.
15. Ibid, p. 34.
16. S. LVI II.
17. Dh.p., p. 276.
18. For further information see Mhvg "Alutgama" 1922, p. 10.
19. M. 26.

APPENDIX I

SUMMARY OF THE BASIC TEXTUAL DOCTRINE OF MAHĀYĀNA BUDDHISM

The Six Main Treatises of Nāgājuna

The six main treatises demonstrating the essential meaning of the doctrines, directly from sūtras, and other texts.

- | | |
|---|--|
| 1) The Sūnyata-Saptati and Prāna-Mula----- | Theory of relativity denying the reality of origination from self and non-self |
| The Ykti-Saṣṭika----- | Logic |
| The Vighraha-Vyavartani--- | Antagonists |
| The Vaidalya-Sutra----- | Controversy principle with adversaries and logicians |
| The Vyavahāra-Siddhi----- | Absolute Truth -- non-Substani- ality, and from the empirical point of view -- wordly practice go along together. |

Works on the Prajnā Pāramitā

- 2) The Abhisamayālamkāra -- Dealing with the knowledge of the practical way -- the omniscience of Buddha, etc.
- 3) The Astasahasrika-pindārtha -- Explains the subject of Prajnāparamitā in 32 paragraphs, i.e., faith, deed, morality, etc.
- 4) The commentary of the Satasahasrika (the Pancavimsati-sahasrika and the Astadasa-sahasrika) -- an exposition of the Climax of Wisdom; includes "the medium of teaching in abridged form." This work became the basic doctrine of the Yogācāra school. 1

It is said that the works of Lord Maitreya are:

The Sūtrālamkāra

The Madhyānta-vibhanga

The Dharma-dharmata-vibhanga

The Uttaratantra

Including the Yogācāra-bhūmi which is divided into 5 divisions:

The Bahubhumika-vastus (explains the 17 subjects on the 5 skandhas and sensation)

The Nirnaya-samgraha commentary of preceeding volume

The Vastu-samgraha (demonstrating that the first preceeding value should be combined, viz., sūtra, vinaya, i.e., "the subject of study," says the Nirna-samgraha, "is the Abhidharma, which is contained in the 17 subjects and in the four compendia."

The Paryaya-Samgraha Explanatory of the preceeding volumes

The Vivarana-samgraha Enlarge the methods of teaching

The work of Āryasanga is:

The Abhidharma-samuccaya --- dealing with three vehicles, including the Four Noble Truths, etc.

The Mahāyāna-Samgraha ----- dealing with varieties of the elements of existence according to Mahāyānist view.

The work of Vasubandhu on idealism is:

The Trimsaka-karika-prakarana -- all elements of existence are nothing but the process of consciousness.

The Vimsika-kārikā-prakarana -- dealing with the means of logic.

The Pancaskandha-prakarana --- the 5 skandhas are the foundation of logic

The Vyakhyayukti ----- studying, preaching, according to theory of idea

The Karma-siddhi-prakarana----- dealing with acts of three media

These five works are independent. The rest of the work is commentary on:

Śūtrālamkāra ----- dealing with practice of the six transcendental virtues

Pratītyasamutpāda-sūtra----- dealing with a 12-membered formula of the evolution of individual life

Madhyānta-vibhanga ----- three aspects of reality

Some believe that Dasabhūmika-sūtra is also his work.

Vasubandhu's work is connected with the Lord Maitreya's work, namely, the five books of Yogācāra-bhūmi and the two summary works of the five books (of the Lord Maitreya) and the eight treatises (of Vasubhandhu).

The treatise elucidating the practical parts of the Doctrine are the

Bodhisattva-samvara-vimsaka, etc.²

REFERENCE NOTES

1. Bu-ston, History of Buddhism, Part I, Heidelberg, 1931, pp. 50-53.
2. Bu-ston, op. cit., pp. 51-57

APPENDIX II

A COMPARISON

Western Phenomenology, Sāṃkhya and Buddhism

In this chapter I would like to draw a comparison between phenomenology, Sāṃkhya and Buddhism. What is in my mind that interests me to write on this subject? First, I have not seen any Western writer do this to my satisfaction. Second, one of my primary interests is the philosophy of the phenomenologist. I do not wish to confine my writing to the comparison of particular philosophies, but to refer to Western phenomenology in general and its Eastern counterparts, the Sāṃkhya and Buddhism.

As I have tried to indicate, it is difficult to treat or discuss any philosophical aspect as one single philosophy. It almost is impossible unless one is inclined to deal with only one philosopher and ignore the rest. There is one significant point to bear in mind if we do compare the orient-occident philosophies. The West, inspired by Jesus and championed by Kant and Heidegger, also produced a counter man-centered universe inspired by Nietzsche and Sartre. Similarly, the East, led by its great mentors the Vedicists, was championed by Brahmans and orthodox yoga. It too has its revolutionaries, such as the great Buddha. I feel the East and the West share this fundamental religious philosophy. As Richard Robinson states,

"If it seems surprising that God should be an optional element in religious philosophies, consider modern

existentialism, with Heidegger and Sartre on the atheist side, Jaspers and Marcel on the theistic side. In the Indian system, God and natural law (karma, the principle of physics, etc.) were rival candidates for the office of world-ruler. But all the classical systems accepted the efficacy of karma. Consequently, the theists were posed with the problem of reconciling the roles of God and karma."¹

It is clear enough for existentialism, phenomenology, Sāṃkhya yoga and Buddhism that their major concern is anthropological and historical chaos -- the world of human society. This is the one identity for both systems. Hence it is plausible for one to claim that there are certain interests which are parallel in both systems. There is, apparently, no historical connection between phenomenology and Sāṃkhya-yoga. Both systems grew up under quite different historical conditions and the ultimate answers and solutions to the problem of human existence in the two systems are opposite.² I am, however, inclined to find a similarity between both of them.

Let us first take Sartre's phenomenological ontology which is defined as fundamental dualistic consciousness and being. To generalize his philosophy, he asks his fellow man -- "Why worry about death? In the universe there is nothing to be afraid of. One should realize that 'I am alone'. No one can die for me. No one can help me. I am absolutely responsible for my own life. No one can stop me from death. No doubt I do not believe in Gods. I love my own life day by day. I hope that everything is alright. I remind myself to stop being afraid of everything. I am responsible for my own ideas. I want to live the way in which I am. I am as I have been and what I have not yet been."

The realization of man is not only in itself, but also has relation with things. Hence the representation of things is nothing more or less than the things in themselves which do the realization of man.

Sartre developed Hume's thought, namely, of resemblance, continuity in time, space and time together, and cause and effect, i.e., the assemblance of the world things (thing).

The curcial phenomenological, ontological, philosophical, and methodological question which has arisen to all phenomenologists including Sartre is -- "is there any way that an object acts upon a subject? Noumena-phenomena is idea. The relation of subject-object is consciousness. What then is reality?" Before I answer the above question in the sense of Sartre's argument to the other phenomenologists, I will give precise statements and arguments from one phenomenologist to another, rather than give Sartre's point of view alone.

Reality is not dependent upon consciousness. Reality is dependent upon minds. Husserel was influenced by Bretano. For instance, Bretano believed that our minds become an object which contains a) content and b) activity of thinking which to some extent has always been something to the world. How is Sartre attached to Husserel? Sartre holds that Husserel's true insight into the nature of intentionality was found in an early work, Logical Investigations. The "me" was a synthetic transcendent production of consciousness. To fail to distinguish the ego and consciousness, to posit a transcendental ego and to make the object immanent contents of consciousness as Husserel later did,

was, for Sartre, to destroy the great contribution which he originally made. Husserl's later idealism, in Sartre's view, could not do justice noematic of experience. A proper study of object of consciousness could only be conducted if objects were not part of consciousness, were not mental acts, but were transcendent of consciousness. If the latter were the case, objects of consciousness could be constructed as they were truly given -- as transcending consciousness. The ego can be produced from consciousness of consciousness of the world.

At this point I would like to return to the Sāṃkhya-yoga point of view in order not to lose sight of the comparison.

The Sāṃkhya system maintains that dualism is understood in terms of Puruṣa and Prakṛti, and represents an attempt to establish the ultimate basis of man's life apart from the determining forces of existence in the world. As Sharma says:

Samkhya means the philosophy of right knowledge (samyak khyati or jñāna). The system is predominantly intellectual and theoretical. Right knowledge is the knowledge of the separation of the Puruṣa from the Prakṛti. Yoga, as the counterpart of Sāṃkhya; means action or practice and tells us how the theoretical metaphysical teachings of Sāṃkhya might be realized in actual practice ... Samkhya maintains a clear-cut dualism between Puruṣa and Prakṛti and further maintains the plurality of the Puruṣas, and is silent on God. It is a pluralistic spiritualism and an atheistic realism and an uncompromising dualism.³

At this point we can compare Samkhya and Sartre's belief in the ultimate basis of man under the principle of consciousness. Sartre called being for itself, being of phenomena, which is transcendent and infinite. Being of phenomena is to understand the world and to understand the world is to understand our consciousness. Phenomena is then that which all consciousness is.

Consciousness is consciousness of our pre-reflective something.

Sartre shows us that nothing comes to the world through man. This, of course, is not to be understood as saying that man as a whole is nothing at all, for in man there is being-in-itself -- man's body, ego, habits, etc. Nevertheless, what is specifically human consists beyond all that is nothing.

He states that there is no ultimate ground, for existence of being is simply contingent, explicable absurd. Being-in-itself was called by Sartre that being-in-itself (l'en soi). He means that it is neither passive nor active, neither an affirmation nor a negation. Here he means that for the other, being is completely excluded. A being has no relationship to other being. It is beyond time. Hence he concludes that being-for-itself and being-in-itself are transcendent phenomena. Sartre tells us that:

The in-itself is full of itself, and no more total plenitude can be imagined, no more perfect equivalence of content to container. There is not the slightest emptiness in being, not the tiniest crack through which nothingness might slip in. The distinguishing characteristic of consciousness, on the other hand, is that it is a decompression of being.⁴

Again, Sartre says:

To what being does the for-itself make itself presence? The answer is clear: the for-itself is presence to all of being-in-itself and is what makes being-in-itself exist as a totality.

Here we then can see that the notion of Sartre's consciousness is consciousness of something besides itself. Otherwise it is meaningless.

How, then, is Sāṃkhya-yoga related to Sartre? The Puruṣa is something like the simple fact of consciousness apart from all

thought, self-awareness, etc. The Puruṣa is described in terms of its being a witness. It is not a something or an evolute of Prakṛti. Likewise, Sartre believes that consciousness is impersonal yet individual. Sharma believes with Larson that it, the Prakṛti, "is the ego, and not the Puruṣa, which is bound. When the Puruṣa realizes its own pure nature, it gets liberated, which, in fact, it always was. Hence bondage is due to ignorance or non-discrimination between the self and the not-self, and liberation is due to right knowledge or discrimination between the self and the not-self. Liberation cannot be obtained by means of actions."⁵

Sāṃkhya admitted that Puruṣa and Prakṛti are interdependent or co-original conditions rather than subject and object to each other, as are conditions held by Sartre. It is plausible to say that the ultimate nature of Puruṣa in itself is apart from its relationship to Prakṛti. Hence Sāṃkhya never holds that Puruṣa is nothingness whereas Sartre believes that the individual consciousness is nothingness.

Furthermore both consciousness of Sartre and Puruṣa of Sāṃkhya support the theory of the processing principle of things rather than setting up the beginning and end of the things (man and his universe).

Sāṃkhya shows that the accomplishment of ends is not to God as its author but to self for whom it supposes to exist. It thus accepts design, but denies a conscious designer. On the other hand Sāṃkhya postulates the existence of God (Isvara) over and above that of Puruṣas.⁶ Here then is a slight difference of belief.

Sartre does not believe in God and Sāṃkhya merely believes in Iṣvara.

One should bear in mind that the conception of Iṣvara of the Sāṃkhya system is completely different from the Upanishad belief of the Brahman ... God is part of Puruṣa as well as of Prakṛti. Puruṣa is limited to its own being. This point of view of Sāṃkhya-yoga is relevant to Buddhism. They both agree that when man has realized himself who he is, who he will become, and has become, and also who he has not yet become -- in other words, man is not only who he is, but he himself is beyond himself -- he can fully become himself and he can be free with his presence during the transmigration state (saṃsāra) ... reasoning that he is really something more than his limitation of physical body (five skandhas for Buddhis, Puruṣa and Prakṛti for Sāṃkhya-yoga). In other words, he can be more than who he is at the time that his body associated him in that present time. However, it may be pointed out that Sāṃkhya-yoga seems not to prefer to call freedom in the jivanmūrti real freedom since man always depends upon his nature (Prakṛti). Therefore he does not have his own choice since his life is mastered by Prakṛti or Puruṣas, etc. Hence there is no clear distinction of absolute freedom for man in saṃsāra, even though man has become fully enlightened. Buddhā prefers to teach that man should be free both in the state of the five skandhas and without it as long as he has realized who he is and who he will become and whom he has not yet become. Buddhā's opinion, of course, makes more sense than Sāṃkhya-yoga and has given man more hope with life rather than hopelessness. He emphasizes that man

has his own freedom to be made rather than letting nature manage him, as is in the case of Sāṃkhya-yoga. Therefore Buddhā became a telcological philosopher for all mankind in the East. In the same token, Nietzsche and Sartre preached directly to Westerners closely following the Buddhā, to help man realize who he is. Likewise, the existentialists, phenomenologists and Sāṃkhya-yoga have, to some extent, had the same point of view in the sense that they all were teleological for thier fellow man, to help them feel at home and find heaven on earth.

Sāṃkhya, to some extent, holds that Prakṛti is due to the primal cause of man. Prakṛti, the first cause of the universe, is thus one and complex; and its complexity is the result of its being a constituate of three factors, each of which is described as a Guṇa. Prakṛti and Guṇa are equally beginningless. That means that one cannot understand that Prakṛti has built the three Guṇas nor that Guṇas are constituted in it ... they are interdependent ... they are so dependent, therefore, that they can never separate from one another. In the same respect, Sartre believes that consciousness and being pre-reflect together.

The three Gunas are named Sattva, Rajas, and Tamas. Each of them stands for a distinct aspect of physical reality. Roughly, Sattva signifies whatever is pure and fine; Rajas, whatever is active; Tamas, whatever is solid and offers resistance.⁷

As Richard Robinson says, "This theory satisfies superbly the rule that explanations shall posit the fewest possible entities. It's a very high-order generalization, a remarkable feat of scientific imagination ... This theory may tell what happens very well, but it does not really explain why it happens, any more than the

soporific principle explains why the sleeping potion works."⁸

My opinion, according to the description for each of the Guna's functions, is that they are not measureable. That is to say they are working together harmoniously, so their harmoniousness becomes antagonistic in their own nature. Their finest function can be illustrated by the example of a lamp-flame: namely, one cannot say that flame is separate from lamp and that lamp is a part of the flame. The flame originates from oil and wick or has not beginning at all because their co-operation is beyond judgement of the human mind to give the most appropriate description, etc. Therefore all of the facts (effect of Prakṛti) are essentially identical with material cause.

My opinion is harmonious with Sharma's. He notes that "Sāṃkhya says that the disturbance of the equilibrium of the Gunas which starts evolution is made possible by the contact of Puruṣa and Prakṛti. Puruṣa without Prakṛti is lame and Prakṛti without Puruṣa is blind. 'Theory without practice is empty and practice without theory is blind.' 'Concepts without precepts are empty and precepts without concepts are blind. Prakṛti needs Puruṣa in order to be known, to be seen, to be enjoyed (darshanārtham); and Puruṣa needs Prakṛti in order to enjoy (bhoga) and also in order to obtain liberation (apavarga), in order to discriminate between himself and Prakṛti and thereby obtain emancipation (kaivalyārtham). If Prakṛti and Puruṣa remain separate, there is no dissolution."⁹

In so far as Sāṃkhya maintains Puruṣa and Prakṛti as dualistically interdependent, let us return to Sartre's point of view

which is different. There should be no mistake of what he has done: he has created a dualism as radical as that of Descartes -- but the dualism is not between thinking and extended substances, but between consciousness and objects (which includes the I of cognito). Sartre wishes to keep the purity of consciousness and objects; they are radically distinct, though they cannot exist without each other. This he conceives as the essence of intentionality. Consciousness finds objects, except for the special object, the ego, which consciousness produces in reflection. A proper phenomenological reduction would leave only consciousness absolute, and, as absolute, with no parts; objects, whose existential status could be doubted, are other than consciousness. This notion of intentionality places Being-in-the-world (of objects) to be confronted by consciousness. This existential interpretation of intentionality is opposed to an "idealist" interpretation which places Being-in-consciousness. The issue is of prime importance for epistemology. Here Sartre's notion of duality is free from diversity and similar to Advaita-Vedānta rather than sāmkhya. If Kockelmans (Phenomenology, Transcendental Idealism) is right, one who would be so dogmatic as to evaluate Sartre's phenomenological procedure by a comparison with Husserel would be engaged in a futile effort -- for it seems that Husserel has both an existentialistic and an idealistic interpretation of intentionality. Only a critical understanding and resolution of the ambiguity in Husserel on this problem would seem to allow for a genuine critical evaluation of Sartre. Indeed, this would ultimately entail less an understanding of Husserel than an understanding of one-

self. Therefore I must become aware of what I am doing when I am consciousness. I can only say in a brief and tentative way that in my own experience I am aware of no intellectual intuition; no confrontation of myself with immanent objects or of consciousness with transcendent objects. In truth, I find "looking into" myself rather unrewarding. I ask whether the notion that knowing is "something like" seeing is erroneous, is, in fact, part of the Natural Attitude which has not been phenomenologically reduced. I would anticipate that the problem of how I become aware of objects and what the status of these objects would be is a task for a phenomenology of cognition. This would seem to require more attention to acts of understanding and judgement than either Husserel or Sartre has given to them. However, it would seem that Sartre was at least heading in this direction when he postulated an act of reflecting consciousness as producing the I; however much a departure it may be from the phenomenology of Husserel or Sartre, I cannot ignore what seems to be my experience of producing objects by acts of understanding and judgement upon the data of experience. While I am uncertain of the relation of these acts to all objects, i.e., aesthetic or imaginary objects, they seem to apply to thinking, in the usual sense of the term, and to reflection. This would seem to have important implications for epistemology.

Both Sartre and Sāṃkhya have the same problem. That is to say that there is suffering for Sāṃkhya because Puruṣa is more than what it is not, and suffering for Sartre, because consciousness of being is more than what it is not. As Larson points out, "The

fact of suffering arises because Puruṣa appears as what it is not."¹⁰

Quoting from the Kārikā Larson says,

Purusa, which is consciousness, attains there the suffering made by decay and death: until deliverance of the subtle body; therefore, suffering.¹¹

Furthermore, Johnston indicates, as Larson, that

Suffering arises because the Purusa appears as what it is not -- i.e., as part of the manifest world of suffering and death. Yet it is the nature or function of Purusa to so appear, and, as a result, suffering is of the nature of things (svabhāva).¹²

In conclusion I suggest that Sartre and Sāṃkhya, like Buddha, see the existence of humans as suffering. Suffering is the result of Puruṣa appearing in the world as what it is not -- i.e., as bound up and determined by the world.

Both the theories of Sartre and Sāṃkhya are concerned with the doctrine of freedom on the basis of analysis and the nature of the individual consciousness. In the Sāṃkhya system the Puruṣa is very nature separated from the Prakṛti and its manifestation.

This realization of Puruṣa is separated from Prakṛti which is the doctrine of freedom of Sāṃkhya. This realization leads ultimately to a condition of "isolation" (Kaivalya) and in the same token, Sartre maintains that the freedom of man is due to the fact that individual pure consciousness exists apart from the determining forces of the world and man's own past.

Man's freedom centers in his discrimination or realization that his consciousness is not determined by the world, but his freedom cannot exist apart from the world. Thus suffering is the basic, unalterable fact of existence, and man is condemned to be

free within this suffering. Says Sartre, "Man is a useless passion."

For both Sartre and Sāṃkhya-yoga is the doctrine of removing man's suffering in his own existence without God's assistance. God to Samkhya is Puruṣa's manifestation due to Prakṛti; to Sartre, God is only what man tries to become in so far as consciousness strives to overcome the fundamental dualism of the Pour-soi and En-soi. Such an attempt is doomed to failure, however, and thus God or god is irrelevant from the perspective of human existence in the world.¹³

The phenomenological ontology of Sartre, Sāṃkhya-yoga and Buddhism deals with religious issues and supports humans to realize their responsibility for their own lives in the sense that man is not only who he is, but beyond who he is, and that he can be more than who he should be and who he has not been. Finally, Sartre, Sāṃkhya and Buddha preach that man should feel at home on earth and feel heaven on earth.

SUMMARY

I tend to believe that all existential and phenomenological science is based on the First Principle of the Four Noble Truths, which is suffering. The struggle for peacefulness in the realm of Human Society is to know the cause of suffering, which is the Second Noble Truth. To abolish that cause and to tell man to be happy while suffering, and to give hope for man's becoming a better man, that is the Third Noble Truth. To reach the utopia of human being here on earth is the last and Fourth Noble Truth. This is Nirvāṇa in Buddhism -- the aim of existential phenomenological science.

REFERENCE NOTES

1. Robinson, Richard H., Classical Indian Philosophy, Madison Wisconsin, p. 156.
2. Larson, Gerald J., Classical Samkhya, p. 230.
3. Sharma, Chandradhar, Indian Philosophy: A Critical Survey, Barnes and Noble, Inc., p. 138.
4. Sartre, Jean Paul, Being and Nothingness, p. 74.
5. Sharma, Chandradhar, Indian Philosophy: A Critical Survey, Barnes and Noble, p. 151.
6. Hiriyanna, M., The Essentials of Indian Philosophy, London, England, George Allen and Unwin Ltd., p. 125.
7. Hiriyanna, M., The Essentials of Indian Philosophy, London, England, George Allen and Unwin Ltd., p. 108.
8. Robinson, Richard H., Classical Indian Philosophy, Madison, Wisconsin, p. 202.
9. Sharma, Chandradhar, Indian Philosophy: A Critical Survey, Barnes and Noble, Inc., p. 146
10. Larson, Gerald J., Classical Samkhya, Jawaharnagar, Delhi-7, Indian, Indian Press Ltd., p. 190.
11. Larson, Gerald J., Classical Samkhya, Jawaharnagar, Delhi-7, Indian, Indian Press Ltd., p. 191.
12. Johnston, Early Samkhya, p. 67.
13. Sartre, Jean Paul, Being and Nothingness, p. 115.
Ibid., p. 615.

BIBLIOGRAPHY

A. TEXTS

| | |
|-------------------|--|
| Anuguttara nikāya | Abbreviations A. |
| Dīghanikāya | D. (number refers to Sutta) |
| Dhammapada | Dhp. (number refers to verse) |
| Majjhimanikāya | |
| Samyutta-Nikaya | S. (Roman number refers to Samyutta division, arabic to Sutta) |
| Sutta-nipata | Sn. (number refers to the verse) |
| Udāna | Ud. (Roman number refers to chapter, arabic to Sutta) |
| Visuddhimagga | Vis M. |

B. BOOKS AND ARTICLES

| | |
|------------------------------|--|
| Atthasālini, I. | <u>Buddhaghosa the Expositor.</u> Tr. Pe Maung Tin, London: Pali Text Society, 1958 |
| Beal, Samuel. | <u>A Cetana of Buddhist Scriptures.</u> London, 1871. |
| Bell, Charles A. | <u>Grammar of Colloquial Tibetan.</u> Alipore: 1939. |
| Buddhadāsa, Bhikku Indapanno | <u>Another Kind of Birth.</u> Bangkok: Buddhist University Press, (no date). |
| | <u>Dhamma, the World Saviour.</u> Bangkok: Buddhist University Press, (no date). |
| | <u>Two Kinds of Language.</u> Bangkok: Buddhist University Press, (no date). |
| | <u>Key Book of the Human.</u> Bangkok: Buddhist Uni- versity Press (no date). |
| Bu-ston. | <u>History of Buddhism.</u> Tr. E. Obermiller, Part One. Heidleberg: 1931. |
| Cady, John. | <u>Thailand, Burma, Laos and Cambodia.</u> New Jersey: Prentice Hall, 1966 |

- Carus, Paul. Nirvāna. Chicago: Open Court, 1913.
- Chaemyasorn, Mrs. (Phin Niyomhetu) and Niyomhetu, Tipya. The Pali Chanting Scripture with Thai and English Translation. Bangkok: Bhagdii Pradis Press, 1966
- Chalmers, Robert Tr. Further Dialogues of the Buddha. Vol. 1. London: Oxford University Press, 1926.
- Conze, Edward. Buddhism: Its Essence and Development. Oxford, B. Cassirer, 1951.
- _____ Buddhist Thought in India. Ann Arbor: University of Michigan Press, 1967
- _____ The Prajñāpāramitā Literature. Reprinted. 'S-Gravenhage: Mouton, 1960.
- Daksinganadhikorn. "Aditta Pariyaya Sutta", in Buddhism, Bangkok: Thai Watana Press, 1973
- Damrong, Prince. History of Buddhism in Thailand. Bangkok: Chatra Press, 1966
- Davids, T.W. Rys. Book of the Kindred Sayings Tr. London: Pāli Text Society, 1917-30. Especially Nidana-vagga, Vol. II.
- _____ Buddhism. New York: Macmillan, 1877.
- _____ Buddhism, its History and Literature. New York: Knickerbocker Press, 1901.
- _____ History and Literature of Buddhism. Calcutta: Susil Gupta, 1898.
- Dhananivat, Kromamn Bidyalabh. A History of Buddhism in Siam. Bangkok: Karnsasana Press, 1967.
- Diskul, Princess Poon Pismai. A Being that is Human. Bangkok: World Federation of Buddhists, Book Series No. 45, 1947.
- Dutt, Sukumar. Buddhism in East Asia. Delhi: Council for Cultural Relations, Caxton Press, 1966.
- Freud, Sigmund. Totem and Taboo. New York: Vintage Books, 1946.
- Geiger, Wilhelm. Tr. The Mahavamsa or the Great Chronicle of Ceylon. Colombo: Ceylon Government Information Dept., 1960.

- Hall, D.G.E. A History of South-East Asia. Ann Arbor: University of Michigan Press, 1973.
- Hiriyanna, M. The Essentials of Indian Philosophy, London, England, George Allen and Unwin Ltd.
- Iida, Shotaro "The Nature of Samvrti" in The Problem of Two Truths in Buddhism and Vedanta. Boston: Reidel, 1973.
- Johnston, Early Samkhya,
- Jung, Carl et al. Man and His Symbols. New York: Boubleday, 1964.
- Kanakura, Yensho. A History of Hindu-Buddhist Thought. Tr. by Neal Donner and Shotaro Iida. Unpublished. Vancouver: University of British Columbia,
- Lamotte, Etienne. Le Traite de las Grande Vertu de Sagasse. Vol. 1. Louvain: Bibliotheque du Museon, 1949.
- Larson, Gerald J. Classical Samkhya, Jawaharnagar, Delhi-7, Indian, Indian Press Ltd.,
- Lester, Robert C. Theravada Buddhism in Southeast Asia. Ann Arbor: University of Michigan Press, 1973.
- Link, Arthur E. "Evidence for the Doctrinal Continuity of Han Buddhism from the Second through the Fourth Centuries." Unpublished. Vancouver: University of British Columbia.
- Madhava. Sarvadarsanasamgraha. Tr. E.B. Cowell, London: Kegan Paul, Sixth Edition, Varanasi: Chowkhamba Sanskrit Series, 1961.
- Nakahara, Joyce and Witton, Ronald. Development and Conflict in Thailand. Ithaca, New York: Cornell University Southeast Asia Program, 1971.
- Nanamoli. Mindfulness of Breathing. Colombo: Buddhist Publication Society, 1964.
- Narain, A.K. The Indo-Greeks. Oxford, Clarendon Press, 1957.
- Niwano, Nikkyo. The Lotus Sutra, Life and Soul of Buddhism. Tokyo: Kosei, 1971.
- Nyanasatta. Basic Tenets of Buddhism. Rajagiriya, Ceylon: Ananda Samaje, 1967.

- Nyanatiloka. Fundamentals of Buddhism. Colombo: Lake House Bookshop, no date.
- The Word of the Buddha. Kandy, Ceylon: Buddhist Publication Society, 1959.
- Obermiller, E. "The Doctrine of Prajnaparamita as Exposed in the Abhisamay-ālamkāra of Maitreya, in Acta Orientalia, Vol. XI (1933).
- Pe Maung Tin and Luce, G.E., Tr. "Ordination and Initiation in the Three Yanas.", in the Middle Way, Vol. XXXIV, No. 3. (Nov. 1959).
- Robinson, Richard H. Classical Indian Philosophy, Madison Wisconsin,
- Sangharakhita. The Glass Palace Chronicles of the King of Burma. Rangoon: Rangoon University Press, 1960.
- Sartre, Jean Paul, Being and Nothingness,
- Sen, K.M. Hinduism. Baltimore; Penguin, 1961
- Sharma, Chandradhar, Indian Philosophy: A Critical Survey, Barnes and Noble,
- Smart, Ninian. Doctrine and Argument in Indian Philosophy. London: Allen and Unwin, 1964.
- Stcherbatsky, Th. Central Conception of Buddhism. London: Royal Asiatic Society, 1923
- Sunno. A Brief Guide of Meditation Temples of Thailand. Bangkok: World Federation of Buddhists, Book Series No. 44, 1972
- Tepsiddhimuni. The Path to Nibbana. Bangkok: Prachandra Press, 1971
- Thomas, E.J. Buddhist Scriptures. London: John Murray, 1913
- Tillich, Paul. Christianity and the Encounter of World Religions. New York: Columbia University Press, 1963.
- Warder, A.K. Indian Buddhism. New Delhi: Motilal Banarsidass, 1970
- "Is Nagarjuna a Mahayanist?" in The Problem of Two Truths in Vedanta and Buddhism. Boston: Reidel, 1973
- Wilson, David A. The United States and the Future of Thailand. New York: Praeger, 1970