CHAPTER II

FOUR NOBLE TRUTHS

Siddhartha left his royal palace on a dark night on an auspicious day. Giving up his princely robe, he took to the life of a mendicant.

He approached the two renowned teachers, Āḷāra-Kālāma and Rāmaputra. But he was not satisfied with the methods of teaching. He left them and went to Uruvela near Gaya. There he came across five recluses - Vappa, Bhaddiya, Assaji, Mahānāma and Mahākāpiddaṇṇa. They are called Pañcavaggiyas. For six years he practised severe penances, as a result of which his body became greatly emaciated. He thus realised the futility of severe penances and decided that those penances and extreme self-mortification would not help solving his problem. He then began to take solid food. Noticing Gautama deviate from the path of

1. Uddaka.
austerity, the five recluses deserted him. They thought it would cause hinderance to them in their way of the emancipation. They proceeded to Isipatana¹ (Deer Park) near Varanasi in order to continue their ascetic pursuits. Gautama proceeded to the bank of the famous Nairanjana river and took his seat under a peepul tree, firmly declaring that he would not leave his seat before the attainment of supreme knowledge.

At that time, a merchant named Sennī lived at Senānigrāma near Uruvelā. Sujātā was his daughter. She became devoted to Gautama. She desired to offer milk-rice to the God. So Sujātā came and gave him the food in a golden bowl. She approached the Bodhi tree and met a grass-cutter named Sotthiya² and gave him eight handful of grass for his seat. Crossed-legged he sat under a tree for meditation. Māra tried her best to defect him from his

¹. Isipatana. ². Svastika.
determination of gaining perfect knowledge (Enlightened)
but failed. Gautama became the Buddha (an Enlightened One)
The tree under which he had attained this knowledge came to
be known as the Bodhi tree. Thereafter he left for Rājagahā
where the Pānca-paṭīyās were dwelling. Buddha gave a
discourse to these five old friends, the Pānca-paṭīyās. This
discourse is known as the Turning of the Wheel of Law which
contains the ethical code of early Buddhism. It explains the
four noble truths - suffering, origin of suffering, cessation of suffering, the path that leads to the
cessation of suffering. The essence of this preaching is
also known as the Middle-path. It is also otherwise known
as Ariya atthāgamagga consisting of eight noble paths -

2. Cattāri ariya saccāni. 3. dukkha. 4. dukkha-samudaya.
5. dukkha-nirodha. 6. dukkha-nirodha-gaminī paṭipadā.
7. Majjhima paṭipadā.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The Middle Path explains the doctrine which keeps clear of the two extremes namely sensual indulgence and self-mortification which lead to no good. The first part of the Dhammacakkapavattana-Sutta opens with the teachings of the Middle path. The second part of the Sutta deals with the four noble truths which form the basis of Buddha's teaching. Buddha came to realise that desire was the root of all evil that lead to repeated births and suffering. Once desires are extinguished one can rise above worldly temptations, one can get rid of births and its attendant desires and afflictions.

The term sacca in Pali (satya in Sanskrit) is derived from the root sat which means being. It is not an ultimate truth but the factual truth experienced without delusion. According to Buddhism, the truth is to be found in the relative conditions of things and events. The truth is to know and see the things as they are. It is not a comprehension of the ultimate substance of matter. Factual truth is not dependent on the knowledge. All component things are transient. They produce suffering. The factual truth is explained by the Buddha in a fourfold way mentioned above.

Let us now explain the Four Noble Truths.

According to Buddhism, the first noble truth, as already mentioned in suffering. There is only one problem in this world, that of suffering.

The world is full of suffering. According to Buddha, world is established on suffering, is founded on suffering. Everything is bound by suffering, unsatisfactoriness, conflict - conflict between our desires and the facts of life. Every person is living in the world of problems and sufferings. In Buddhism sufferings signify the day to day problems of human life; the problems of an individual, the problems of each and every family, the problems of each and every community, the problems of each and every nation or country which are the conglomeration of sufferings of each of them, What is Suffering. The logic as propounded by Buddha reveals that Association with uncongenial and undesired objects or state of things, separation from the desired objects or state of things, and disappointment from obtaining the so called desired object is suffering.

1. dukkha loko patiṭṭhito. Saṃyutta nikāya Page-40.
Thus at every step of human life which is full of problems there exists suffering in the form of disharmony or insufficiency. Problems of food and clothing, problems of shelter, problems of our social life and surroundings are confronting us continuously and at every moment many new problems are cropping up before us in some form or other as we see for ourselves. Again dissatisfaction of human mind make these problems all the more acute, complex and longstanding. This discontent further brings forth in its trial all friction and distrust not only among the individuals but also among the communities and nations. There is thus constant struggle amongst the different nations of the world. People have grown pessimistic, the world is full of split personalities and sad doubts have grown all around. Constant arms race has been going on among the nations of the world. This distrust, this misgiving
this hatred and malice in the mind of the people are the resultant of craving, or the sense of frustration in human mind. Life according to Buddhism is only suffering. Through sense faculties man is attracted to sense objects. The pleasures derived from sensual satisfactions and enjoyments are not lasting. All things are changeable and cause suffering.

There are three aspects of sufferings.

1. Suffering in its most ordinary form; * 2. Suffering of conditioned states; * 3. Suffering caused by change.

Aspects of suffering:
First Aspect.

Birth, ageing, disease, death association with the unloved, dissociation from the loved, not getting what one wants are the ordinary suffering which are called dukkha-dukkhatá. The word

1. dukkha-dukkhatá.
2. Saṃkhāra-dukkhatá.
Sāṇkhārā means the things which is subject to cause and effect. The five groups or aggregates are suffering. They are the aggregates of matter of sensation, of perception, of mental formations and of consciousness. They are known briefly as nāma-rūpa, the psycho-physical entity. Rūpa includes the physical aggregate and nāma the remaining four aggregates. Matter constitutes the Four Great Primaries; i.e., solidity, fluidity, heat, and motion. Pathavi or Solidity is the element of expansion. This object occupies space. Apo or Fluidity is the element of cohesion. The cohesive force in liquids is very strong. Tejo is the element of heat or temperature. The vitality of all beings and plants are preserved by this element. Vāyo is the element

of motion. It is displacement. The second is the aggregate of feeling or sensation. Our feelings are included in it. Feelings may be pleasant, unpleasant and neutral. They arise from contact, i.e. seeing, hearing, smelling, touching, tasting and cognizing a mental object. These six kinds of feelings come from the eye, ear, nose, body, tongue and the mind respectively. Contact means the combination of the sense organs. The third is the aggregate of perception, which is recognition of objects both physical and mental. Perception is of six kinds: perception of forms, sounds, smells, tastes, bodily contacts and mental objects. The fourth is the aggregate of mental formation. It comprises all mental factors except feeling and perception. The fifth is the aggregate of consciousness. Consciousness is of six types. It has

1. Vedanā. 2. saññā. 3. samkhāra. 4. viññāna.
Its basis and objects. ¹ These five aggregates are not permanent. These are subject to change. The combination of these five constitutes a being. A being and the world are both constantly changing. Conditioned and compounded things are impermanent. Impermanent things are pain-laden sorrow-fraught. Viparināma dukkha comes through unsatisfactoriness due to impermanence. Pleasant things are not permanent to a man who can experience it for a moment and disappear. Things which are transient are suffering. Whatever is impermanent is suffering. ² "All created things are sorrowful, when one by wisdom realises (this) he heeds not (is superior to) (this world of) sorrow, this is the path to purity." ³

---

1. Will be discussed in the chapter on Paṭiccasamuppāda.
Suffering arises in man when he is faced with the facts of life such as ageing, illness, death and so forth. Detachment cannot bring about suffering. Vibhaṅga tells us "Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain (physical) mental pain - despair is suffering association with the disliked is suffering, separation from the liked is suffering, not to get what one wishes that also is suffering, in brief five aggregates (as objects of) the attachments are suffering." Birth is the existence and the appearance of the aggregates. Ageing means decrepitude broken teeth,

---


grey-hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. Death is the breaking up of the aggregates, the destruction of the controlling faculty of vital principle. Sorrow is burning of mind, mental pain. Lamentation is the senseless talk, wailing sorrowful murmuring. Pain may be physical and mental. Physical pain is the uneasy painful feeling born of bodily contact. Mental pain is the uneasy painful feeling born of mental contact. Despair is the state of despondency. The five aggregates are the attachments of suffering. The aggregate of material quality, the aggregate of perception, the aggregate of mental concomitants, the aggregate of consciousness are the attachments. Birth, ageing, death, sorrow, lamentation, pain, mental pain, despair, five aggregates are the suffering of all persons. Desires for pleasures of the senses lead to conflict. It is an attachment of

1. Kāma-tanha. 2. dukkha.
existence1 and is a source of conflict. Desire for the annihilation2 of the consequences of life produces more suffering. It is also source or origin of suffering. Samsāra or the world is an endless chain of suffering. Suffering means really any form of so-called existence in this world. Suffering is not lasting because it too is subject to change. Buddha says: The five aggregates are indeed a burden.3 In the Dhammapada -

"Ahi happily do we dwell - we who have no impediments. Feeders on joy shall we be even as the Radiant Devas."4

Let us now discuss the second truth, origin of suffering. Having seen a sick man it is essential to discover the cause of his disease. Buddha points out the

"Susukham vata jīvāma yesam no natthi kiñcinam. Pitibhakkha bhavissāma devā ṭhassarā yathā."
- The Dhammapada. Verse - 200.
causes of suffering and thus suggests the administration of a cure. Buddhism has searched into the sources and origins of suffering and has come to discover that selfish desire or craving happen to be the basis of our problems, both individual and collective. These make our living all the more complex and make us power-loving and absolutely indifferent to the need and claims of others. Disappointment, delusion and sufferings in various ways and forms entail those who bear greed and hatred in them. Craving causes re-becoming, re-birth accompanied by passions for pleasures. Craving is of three kinds - craving for sense pleasures, craving for becoming, craving for non-existence. Craving causes rebirth. Craving is found accompanied with passionate lust and strong desire for getting this or that. For example craving for sense pleasure leads to craving for becoming what
however is worth while is craving for non-becoming.\textsuperscript{1} 
Vibhava-taṅkhā produces more conflict. It produces a 
sharper contrast between the delusive opposites of self 
and others. Thus it is clear that craving is the cause 
and effect of suffering. We see here seed and fruit, action 
and reaction. It makes and remakes the world as thirst for 
becoming. Life depends on the desires of life. All forms 
of appetite are included in craving. Greed thirst, desire, 
affection, house-hold love denote craving. These are the 
causes of suffering. Avoiding the two extremes Buddha 
resorted to the Middle Path. This truth is enlarged by the 
twelve-linked formula which is known as the Law of Dependent 
Origination.\textsuperscript{2} Ignorance is the root cause of suffering.

\begin{flushright}
\textsuperscript{1} The Book of Analysis — A. T. Mahāpandita. P-133. 
"Yeṣyam taṅkhā ponabhaviṁ nandīraśa sahaṅga 
tatrataṁvābhinandinī, yeṣyathidān — Kāma-taṅkhā, 
\end{flushright}

\begin{flushright}
\textsuperscript{2} Paṭiccasamuppāda. discussed in the chapter of 
Paṭiccasamuppāda.
\end{flushright}
Man is attached to existence through his ignorance, craving and clinging. He continues his life round the 'wheel of Existence'.

Here is discussed the third truth, cessation of suffering which is known as Nibbāna. It is the path of absolute ending of suffering. Buddhism has discovered the cure of this human malady, since the sufferings are absolutely man-made and the problems are created by man. Cessation of suffering "is the entire dispassionate cessation of the forsaking of the discarding of, the freedom from, the non-attachment to that same craving." The process of solving the complex and thereby ending the conflict will be therefore, a process of eradication of the root-condition which was stated in

1. Dukkha-nirodha. 2. Discussed in detail in the chapter-Nibbāna.
the Second Noble Truth to be craving in its various expressions." Hence "it is the entire waning cessation abandoning rejection, liberation and detachment from that craving that is called the third Noble Truth of the cessation of conflict."\(^1\) Cessation of craving brings about the cessation of clinging, which ceases the becoming of volitional tendencies and activities. This truth is the way of complete detachment from desires. It stops the worldly existence. It leads to the cessation of origin of suffering. It is free from all characteristics. It is beyond death and is signless. It is not a result of right means because right means has cause but Nirodha has no cause. It is unborn unoriginated, uncreated. Nirodha is of two kinds - Sopâdisesa and Nirupâdisesa. When a saint is free from all impurities and realises the truth, the five skandhas are

still present and are called sopādisesa nirodhā. When a saint lays down his mortal frame, whose external life ceases, it is called nirupādisesa nirodhā. It is the complete cessation from craving. It is clear that nirodhā means Nibbāna which is the cessation, the extinction of craving or the extinction of suffering. Nirodhā is the way of careful cultivation of the mind and produces unalloyed happiness and supreme rest from life. The third truth comprises the Dependent Origination which tells us that things of this world have cause and effect. So things are impermanent and productive of sufferings. The formula runs thus -

1) avijjāpaccayā sankhārā.
2) Sankhārāpaccayā viññāṇam.
3) Viññāṇapaccayā nāmarūpam.
4) Nāmarūpapaccayā saḷāyatanam.
5) Saḷāyatanapaccayā Phassa.
6) Phassa paccayā vedana.
7) Vedana paccayā tañha.
8) tañha paccayā upādāna.
9) Upādānapaccayā bhava.
10) bhava paccayā jāti.
11) jāti paccayā jarā.
12) jarā paccayā maranam.

The fourth Noble Truth is the path leading to the cessation of suffering. The path consists of eight good practices. This truth deals with mental training of a man. It is a path leading to moral training. The Fourth Truth. It is meditation or the development of mind. It helps to improve the process of cleansing one's speech, action and thought. It is the path which leads to a man for self-development and self-purification. It indicates a man from ignorance to full knowledge. The noble eight good practices may be called Middle Path because it
avoids the two extremes. Indulgence in sensual pleasures which leads to harm and self-torture is also painful and leads to harm. Living in the palace Gautama knew that luxury and pleasure did not lead a man to true happiness and deliverance. Again after six years of rigorous mortification he did not get any reward. Avoiding these two extremes he followed a path of moral and mental training.

The eight-fold path may be divided into three sections: 1. moral precepts; 2. mind control; and 3. wisdom. These are held as the three-fold training. These three are inter-related. They can't go alone. They go together supporting each other. Moral precepts strengthen meditation which promotes wisdom. Wisdom

1. Sīla. 2. Samādhi. 3. pañña. 4. tīvīda sikkhā.
helps to be free from ignorance. Thus one can clean one's speech, action and thought. Moral precepts are abstaining from physical actions. It is known as brahmacarya. In Buddhism Sila consists of right speech, right action, right livelihood. Sila comprises love, modesty, tolerance, pity, charity and happiness.

Conception and Wisdom are concerned with the discipline of mind. Sila is the code of conduct for the welfare and happiness of all human beings. These moral codes can make society secure and bring harmony and good relations among people. This code of conduct is of foremost importance (the first stepping stone) to the followers of Buddhism. It is the basis for the mental development of the followers of the Creed.

1. brahmacariya.
Mind control or concentration includes three other factors of the Noble Eight-fold path: They are Right Effort, Right Mindfulness, and Right Concentration. These factors of the Path are co-related. Right Effort and Right Mindfulness develop the good and thoughts. Right Concentration also helps one to clear one's mind. Concentration helps a man to improve his mind.

Wisdom consists of the two factors: They are Right View and Right Thought. This is the final stage of the Path. These thoughts help a man to cultivate all living beings. If a man lacks right thoughts, he may be intelligent but he would be held as a fool. A man can acquire a clear conception of the Four Noble Truths through Right View. Wisdom is the result of continued and steady practice of meditation. Moral precepts,
Concentration and Wisdom act together for a common view. Purity of mind can be attained through the control of actions, both physical and verbal. A man can secure freedom of mind through self-exertion and self development.

Eternal solution of the human problems has been sought into its path leading to the cessation of suffering. This path or the noble course, progressively and steadily awakens the human mind to the highest state of existence. Tolerance becomes wide, compassion becomes deep and serenity becomes the unfailing companion which neither the passions nor the problems of the human life can disturb, distract and diminish. The eight good practices are:

1) Right View\(^1\); 2) Right thought\(^2\);

1. Sammā diṭṭhi, 2) Sammā Saṅkappa.
3) Right speech; 4) Right action;
5) Right livelihood; 6) Right effort;
7) Right mindfulness; 8) Right concentration;

The first path of the noble truth is known as Right View. Right view has a special meaning in Buddhism. It is different from popular meaning. In Buddhism Right View is the application of Insight to the five aggregates of clinging. It is the understanding of true knowledge. It is self-examination and self-observation. Right View has an important role for the remaining seven paths of the Noble Truth. Seven paths are guided by this path. Right View helps a man to gain Right Thoughts. When thoughts and ideas become clear,

man's speech and action are also brought to a proper state. It will help a man for the development of right mindfulness. Right effort and right mindfulness guided by Right View will bring about right concentration. Thus Right View predominates for the remaining seven truths in Buddhism. There are two conditions to Right View. The first is hearing from others and the second is systematic attention. The first is external and the second is internal. What we learn from outside guides for our own views and thoughts. The second condition, systematic attention, is more difficult to cultivate. These two conditions learning and systematic attention help to develop Right View. One can see cause and effect, the arising and ceasing of all conditioned things through Right View. The intellectual discipline is Right View. It means the things of the world as they really are.
It means realisation of the four noble truths. Knowledge of suffering, cause of suffering, cessation of suffering the way leading to the cessation of suffering are the Right View.¹ According to the Visuddhimagga, moral purification² and Perfection in mental exercise³ are the basis of the Buddhistic View⁴ about the nature of the Reality. One must know the nature of constituents of a being⁵, organs of sense and their spheres⁶, faculties⁷ and spheres of existence⁸, the true meaning of truths, the law of causation. Right View is of two kinds, Mundane and Supramundane. Worldly actions and their results and the knowledge that accords with the Four Noble Truths is called mundane Right View. When a man can attain his

---

2. Silavipassanā. 3. Cittavipassanā. 4. diṭṭhi-vipassanā.
5. Khandhas. 6. āyatana. 7. indriya. 8. dhātu.
goal or the other of the four stages of realisation i.e. sotāpatti, sakadāgāmi, anāgāmi and Arahatta stage is called Supramundane Right View. It is the higher level of the purification of mind. The ordinary man can't feel the true nature of life for want of Right View. He is also unable to see the universal fact of life. The present world is full of sufferings. Right View brings the clear idea of real life.

Right Thought is the second factor of the Path. It comprises the Wisdom. Right Thought is the result of Right View. Thoughts have an important role for the acts and words of man. Human beings have an intellectual power which acts behind all good deeds. Wrong words and works are the result of wrong thoughts of man. But if a man has a systematic concentration on Right Thoughts he has to produce good results. Wrong words and deeds are the results of a wrong
condition of mind. Right Thought is associated with renunciation, absence of ill-will, absence of cruelty.¹

Right View and Right Thought lead one towards the intellectual perfection. Right Thoughts mean renunciation good-will and not harming or compassion. Thoughts of sense, desire, ill-will and harm in a person can lead to harming one's own self and others. These did not lead to Nibbāna. Thoughts of renunciation, good-will and compassion arising in a man would lead to good for oneself and others. These develop one's mind and lead to Nibbāna.

Thus a man makes his mind firm and concentrated. Then he attains to the first, the second, the third and the fourth jhāna and lastly he realises the Four Noble Truths.

Delusion is the cause for ignorance which is rooted out

---

¹ "Nekkhamma Saṅkappo āryapādasāṅkappo, avihimsā āṅkappo - ayaṃ vuccatī saṃmā saṅkappo."

by Right View. Sense desire and ill-will are cleaned
away by Right Thought. Right View and Right Thought are
supported by the remaining factors of the Noble Path.
When a man's mind is full of lust, ill-will and stupidity
it is impossible for him to see the things as they
really are. But after the removal of these one can see
clearly. A man cultivates his mind through good Thoughts.
Good-will compassion will bring peace of the mind of a
man. Good-will and compassion destroy ill-will, anger,
cruelty and revenge. Anger, ill-will, hate arise in
mind from conflict. A man can attain the highest Truth
by giving up thoughts of sense desire. When a man
becomes free from these desires he realises the Truth
and reaches the stages of Right View. Right Thoughts
aid Right View. They are inter-related and lead to
True Wisdom.
Right Speech depends on Right Thought. If the thoughts are right the speech also will be right. This fact is stated in the section on moral precepts. It controls a man's verbal and physical actions, his behaviour. It is a means. It leads to concentration; again concentration leads to Wisdom. The Highest Goal, in Buddhism is not attained at once. It is a gradual process and gradual training of mind. Mental purity is not possible without moral purity. Right behaviour is the basic principle for a lay follower. One should abide by the basic principles to purify one mind through the five precepts for training which are known as Pañcasila as stated below:

1. Refraining from killing anything that breathes.
2. Refraining from taking what is not given.
3. Refraining from sexual misconduct.
4. Refraining from speaking falsehood.

5. Refraining from intoxication.

Right Speech means "refraining from speaking falsehood malicious words harsh and frivolous talk." Falsehood means to tell a lie. We should always speak the truth.

To speak a malicious word is the evil of a man. The tale bearer's words may be sweet as honey but his mind is full of poison. We should always avoid the tale-bearing person. A sweet word can melt the heart of a man. A harsh word, an unpleasant gesture, a crooked smile turn a good man into a bad man. We learn from the Dhammapada that -

"Speak not harshly to any one;

Those thus addressed will retreat.

---

1. Early Monastic Buddhism - N. Dutt. Page-143,
"muskūvāda veramanī, pisunā vācāya veramanī, pharusāya
vācāya veramanī, Samphalāpā veramanī, ayaṃ vuccati
Painful indeed is vindictive speech;
Exchange-blows may touch you."\(^1\)

The last virtue is the frivolous talk of Right Speech. Man likes to tell an idle talk. Scandalous words cause hindrance to concentration. A man who speaks much does not become a wise man. The Dhammapada tells us -

"He is not thereby a wise man merely because he speaks much. He who is secure, friendly, and fearless, is called wise."\(^2\)

A sage who keeps silent is called by the Pali word "muni". Thus speech dominates an important role in the life of a

\(^1\) The Dhammapada - N. Maha Thera. Page-97.
"sā voca Phurasam kānci vutta paṭivadeyyu taṃ dukkhā hi sārabha kathā paṭidadā Phuseyyu taṃ."
The Dhammapada-verse - 133.

"Na tona Paṇḍito hoti yāvatā bahu bhāsatī khemi aberī abhayo Paṇḍito ti paṭuvaccati."
The Dhammapada - Verse-258.
man. The character of a man is influenced by his speech. An honest man speaks what he acts.

Right Action is the second number of moral precepts in Buddhism. It is "refraining from killing, stealing and misconduct." One cannot kill, steal if one has thoughts of love and good conscience, but one is driven by thoughts of ignorance. Conduct builds character. A good character is the result of personal exertion. It is created by own effort. A man who has compassion abstains from killing. As life is precious to all, we should not kill life. But a cruel person, a robber can kill easily. The doctrine of Kamma is one


2. Will be discussed on the Chapter of Kamma.
of the principal tenets of Buddhism. Kamma means good or bad volitions. Man is responsible for his own deeds. The second is to abstain from stealing and to live honestly. Stealing is harmful to Society. We think that poverty is the root of stealing. There is some truth in it but not all. If people are idle and they misuse their talents they become poor. The third precept of Right Action to abstain from wrong sexual behaviour. Self-control is the basis of sexual behaviour. Right Action is the fruit of past and present life.

Right Livelihood is the third and last factor of the morality group. Right Livelihood means refraining from earning livelihood by improper means. Some earn their livelihood by astrological or astronomical forecasts interpretation of the nature of men, animal
and things by their signs, acting as go-betweens between kings, taking part in marriage ceremonies, giving medicines and so forth. These are held as improper means of livelihood. Right livelihood is to bring true happiness to the individuals. It makes our society proper and gives a good relations among people. Unjust and wrong ways of living bring unhappiness and disharmony to the whole society. Man should try to live honestly and to earn money by right means, by right conduct. The recluses who should lead honest life, by leaving their homes to a state of homelessness. If each individuals behave well

and lead a decent life in Society, there cannot be any evil to them. Real happiness depends on purity and peace of mind. Again it is said that poverty is the cause of crime. If the economic condition of society is good, crime is lessened and there is peace and harmony in society. The monk who has a holy life should avoid all wrong means of living. If his mind is not free from bondage and not clean and pure he cannot follow the path of purification. Right Speech, Right Action and Right Livelihood from the Buddhist Ethical code.

Right Effort means the "Effort or exertion to remove the existing evil thoughts, to keep the mind free from being polluted by fresh evil thoughts and to preserve and increase the good thoughts." Right Effort falls under

Vibhanga - Jagadish Kassapa - Page-134.
the group of concentration. Right Effort is inter-related and inter-dependent. It acts with the two factors of the group namely right mindfulness and right concentration.

Mental progress cannot be possible without Right Effort. Right Effort removes the evil and unhealthy thoughts of a being. It promotes and maintains the healthy mental factors and develops concentration. Right Effort is actually the control of mind. If a man has no control of mind there will be no peace of mind. Right Effort guards evil thoughts which always try to creep the mind of a lazy man. The Dhammapada tells us that -

"The man who lives contemplating pleasure, with senses unrestrained, in food immoderate, lazy, inert him verily Mara over-throws as wind a weak tree."  


"Subhānupassīṃ Vihaṁatamp, indriyesu āsāṃ vutāṁ bhojanam hi amattanāṁ kusitaṁ hīnavīriyaṁ tām ve pasahati Māro vīto rukkham va dubbalaṁ"

- The Dhammapada - verse-7.
The control of mind is not easy. It helps to check inclinations and curb impulses. If a man makes no effort to check his wrong thoughts he is like a slave to that mind. He is not superior to the beast as they both eat sleep and satisfy their sexual needs. The beasts cannot develop their mind but man can develop it. If a man lacks this quality for the development of thoughts his life is like a beast of the forest. The function of Right Effort is four-fold, to prevent, abandon, develop and maintain. Right Effort in Buddhism implies mental energy and not physical energy. Physical strength is dominant in animals but mental energy is in man who has power of thinking and checking all evil thoughts and cultivates healthy thoughts. One need not fight for the evil thoughts. Buddha's Right Effort reached its highest when he sat under

1. Sañvāra. 2. pahāna. 3. bhāvanā. 4. anurakkhāpa.
the Bodhi Tree for deep meditation and became the 'Enlightened One.' Right "mindfulness of all that is happening within the body and mind including feelings, and examination of the things of the world and at the same time suppressing covetousness (abhijjhā) and avoiding mental depression (domanassa)." The stress is on mindfulness. Forbearance, harmlessness and compassion are virtues through which one brings protection to mind. These are the foundation of mindfulness. A man who is mindful and careful of his thoughts, words and actions, Right Mindfulness guards a man from wrong works, from deviating from the path of righteousness. It encourages a man to do good deeds. One protects oneself and others through Right Mindfulness. To protect oneself is self-discipline, self-training, both moral and mental training. If our mind is not strong we cannot help others.

Vibhanga - Jagadish Kassapo - Page-134.
If a learned man lacks mindfulness he cannot make the best use of his learning. Lack of clear comprehension means no clear comprehension of purpose. The word "Mindfulness" means 'clear comprehension'. Mindfulness and clear comprehension are co-operative. Meditation depends on the three factors of the path: effort, mindfulness and concentration. They are co-related. Mindfulness plays an important role in the field of Insight. It is called Right Mindfulness because it neglects the wrong attention and prevents the mind from taking a wrong path. Sense-desire, ill-will lust, jealousy pride and other wrong works upset our balance of mind. But our Right Mindfulness helps to check such harmful works.

It strengthens a man's character. Right Mindfulness is a mental factor which encourages the power of observation, right thinking and understanding. It is the only instrument in bringing concentration in mind. Right Effort and Right

1. Sampajaññā.
Mindfulness help to check all evil thoughts and develop the mind of a man. There are third types of Mindfulness. The first is contemplation of body. The second is contemplation of mind and the contemplation of feeling is the last and third type of Mindfulness. The contemplation of the body makes us realise its true nature. The contemplation of feelings are pleasant, unpleasant or neutral. People become depressed when they feel unpleasant sensations. This mental exercise of mindfulness helps a man to experience all feelings. The contemplation of mind tells us of the importance of studying our own mind. Thoughts of lust, hate and delusion are the root cause of all wrongdoings. These types of thoughts make a man dishonest and deviate a man from his real nature. But mind learns to control it. Right Mindfulness plays an important role in the sphere of wisdom. It helps a man for mental development.
Right Concentration is the mental exercise for man's inner development. It takes the form of silent prayer. Man is capable of gaining psychic power through the development of mental power. Right Concentration is the four stages of meditation. The Buddhist meditation is not a state of auto-hypothesis or unconsciousness but it is the stage of mental purity where passions are extinguished. Concentration takes place in mind which is the most important element in Buddhism. Mental purity is very essential for the deliverance from suffering. Mental development is valuable for true happiness. Pure mind guards a man from lust, hate delusion. Control of mind is the stepping-stone to happiness. A pure and calm attitude proves a man of culture. Generally, a human being delights in sensual pleasures. But a perfect saint keeps aloof from sensual pleasures and bad states.
He then attains and dwells in the first meditation, the second meditation, the third meditation, and then the fourth or last meditation. In the first meditation a monk is accompanied by initial application. In the second stage of meditation a saint is without initial application, without sustained application with zest and pleasure born of concentration. In the third stage of meditation a monk abandons pleasures and pain and in the fourth stage of meditation a monk is free from either pain or pleasure. He is pure in mindfulness caused by equanimity.\(^1\) All types of meditation in Buddhism lead to mental development.

Right Concentration and Right View of the Path cannot be separated. They depend on each other. There are some hindrances\(^2\) in the process of the development of mind. These are five in number. The first is sense desire.\(^3\) It is lust for sense objects. Sensual desires obstruct mental

---

development. They disturb the mind from proper meditation. The second is ill-will. Ill-will is brought by the evil sense desire. Lust and ill-will are based on ignorance. Ill-will also disturbs the mind of a saint. The third is sloth and torpor. It makes the mind rigid. The fourth is restlessness and worry. When the mind becomes restless it cannot concentrate. This mental agitation is harmful. The fifth and the last hindrance is sceptical doubt. It includes doubt for attaining the meditation. A man can overcome the hindrances by thought, sustained thought, joy, happiness and unification of mind. Sense-desire is removed by the unification of mind, ill-will by joy, sloth and torpor by thought, restlessness and worry by

8. sukha. 9. ekaggatā.
happiness and doubt by sustained thought. A pure saint requires a lonely place for meditation but an ordinary man avoids loneliness. A sincere student is compared with a meditator. As a student requires a silent atmosphere for his deep study, a meditator also requires a silent place for his meditation.

The three factors of the group of samadhi namely Right Effort, Right Mindfulness and Right concentration act together in support of each other. True wisdom enables a person to see things as they really are, to see the three characteristics of being such as impermanence, suffering, and not-self. Concentration cannot remove the latent tendencies but Wisdom can remove latent tendencies, even roots are removed, This is deliverance.

1. tilakkhana. 2. anicca. 3. dukkha. 4. anatta. 5. nissarana.
It is Insight meditation, that removes the latent tendencies. A meditator establishing himself in concentrative calm improves wisdom:

"Transient are all conditioned things" --

"Sorrowful are all conditioned things" --

"Soul-less is everything that is" 2

Right Concentration is the state of highest truth. A man can attain this state through the Noble Eightfold Path which is common for all - for the householder and a renounced monk. These practices would lead to cessation of pain and misery of worldly existence and the being will then grow up to be a fit receptacle for the supreme knowledge. One can reach at the height of mental development through these process.

1. Vipassana-bhavana. 2. "Sabbe Samkhara anicca..... Sabbe Samkhara dukkhā..... Sabbe Samkhara anatta....."

The Four Noble Truths are realised by the Arhats or Aryan and that is why those are called the Ariya-sacca. It is not realised by ordinary people. In a general sense, truth may be divided into two sections, such as relative truth and absolute truth. Relative truth is known as subjective truth, which is known to a subject. It is an act of the intellect and a process of evolution. Relative truth is depended on relative conditions. Absolute truth is not depended on relative conditions. Absolute truth is to be true without relation to anything.

The method of attaining the Four Noble Truths is comparable to the method followed by a physician. A physician at first diagnosis the illness; next he finds out the cause of origin of the illness. Thereafter he determines the path of removal of the malady and
Lastly he applies the remedy just as suffering, cause of suffering, cessation of suffering and the path leading to the cessation of suffering are enacted one after the other. Kern writes, "that these four satyas are nothing else but the four cardinal articles of Indian medical science, applied to the spiritual healing of mankind, exactly as in the yoga doctrine."¹ The first truth also relates to āhāra which is of four kinds. There are: āhāra, āhāra-samudaya, āhāra-nirodha, āhāra-nirodha gamiṇī paṭipada. According to the Visuddhimagga there are seven kinds of suffering e.g. dukkha-dukkha, Vipariṇāma dukkha, Saṅkhāra dukkha, paticchanna-dukkha, apaticchana dukkha, pariyāya dukkha and nipperiyāya-dukkha.²

Four Noble Truths happen to be the central concept of Buddhism. A man who thinks deeply will realise

¹ Manual of Indian Buddhism - Kern, Page 46-47.
these Truths in order to reach his goal, and his final 
deliverance. The first truth is suffering (dukkha) which 
is nothing but man himself. The second truth is craving. 
Samsāra is another name for man. Nirvāṇa is the way for 
delivery from bondage. The third truth is the cessation 
of samsāra. So is the path, the last and the fourth truth— 
the Noble Eightfold Path. It raises a man from lower to 
higher levels of existence. It leads a man from darkness to 
light, from passion to a passionless stage. It indicates 
the path to purification and deliverance. It aims at the 
highest purification, perfect mental health. These Four 
Noble Truths should be contemplated in three aspects for 
the factual truth must be known, its function must be 
understood and its accomplishment must be realised. This 
truth makes a man religious, honest and virtuous. It is a 
must for the spiritual uplift of the mind of a man.

1. tiparivatā. 2. sacca-hāna. 3. kicca-hāna. 
4. kata-hāna.