CHAPTER V

MERE-CONSCIOUSNESS AND
THE TREATMENT OF MENTAL SICKNESS

This chapter intends to investigate Mere-Consciousness and the Treatment of Mental Sickness. In Buddhism, meditation is of utmost importance. This is because the object of meditation is to overcome the mental sickness and to achieve a calm state of mind. Without meditation, one cannot develop one’s mind. Mind is naturally pure but when it is defiled with defilements (kilesa) such as greed, hatred, delusion, and so on, it becomes contaminated. As long as human beings are overwhelmed by the defilements, it will be difficult to perceive the Noble truth. Therefore, this chapter outlines the basic methods of the Buddha’s meditation and then treatment of mental sickness will be discussed.

V.1. Kleśa (affliction) – the cause of all human mental sickness

Our lives are very wonderful with a lot of things that we act to bring fun and interest, happiness and peace; however, life is the same of a medal that has two parts, so it also has its opposite side, this is the suffering that of physics and mind is the stress, pain, tension, and other mental sickness, which we confront every time in our lives. Looking at around us, the people probably manifest a large amount of worry, tension, tress, disappointment and sorrow, etc., or we may hold them in ourselves. All of them look like mild but chronic that is difficult to cure if we do not understand them clearly and do not choice the suitable methods. That is why the Buddha alerted us in His Four Noble Truths\(^1\) about the suffering (duḥkha - anguish: physic and mental sickness) and diagnosed its cause (craving or thirsty - trṣṇā or lobha) as well as shown us the

\(^1\) MA, s.31, p.467b.
happiness, freedom and peace (nirvāṇa) when all sufferings were eradicated forever, and last He prescribed a treatment (trīṣikṣā – threefold training) that cures all causes of our sickness.

According to the Ch’eng Wei Shih Lun, the original causes of suffering, stress and mental sickness of human beings are the seeds (bījas) of greed, hatred, and delusion, pride, doubt, and wrong viewpoint that perfumed in Ālayavijñāna. It was mentioned that human life will be happy and harmonious when people start practicing the right way in order to remove all causes of suffering (bad bījas that store in the Ālayavijñāna). Vasubandhu listed the klešas to consist of twenty six kinds, in which six root klešas and twenty secondary klešas that derive from the six roots (all are mentioned on previous chapter, IV.1.2.). Moreover, the afflictions that is considered as the hindrances in the practice of meditation. So, meditators who want to attain the goal of practicing meditation have to surpass these afflictions. However, it can be said that all these above afflictions originate from the three poisons (akuśala-mūla) of an individual (greed, hatred and delusion). Here we have the comparison as following:

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Our lives today are facing suffering, tension, stress and so many kinds of mental sickness, though we have created powerful science and technology. According to Buddhism, all these suffering are originated from human desires

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1 CWSL, p.647.
2 They are called five hindrances (pañca nīvaraṇas) in meditation. Five hindrances will be discussed on V.3.2.2.
and cravings that were explained scientifically and methodologically by the Buddha over 2500 years before. “Buddhism is the science of suffering and a methodology of its eradication. It essentially deals with man, or rather with all living and suffering beings entrapped in the treadmill of desire and craving. It instructs its followers not to accept it teachings uncritically, but to test them in the light of their own experience. Further, it asks them to take certain basic teachings on trust in initial stages, and adopt a positive and open-minded attitude. Thus Buddhism concerns with the development of understanding more than the acceptance of creedal formulas.”\(^1\)

As mentioned above, the root cause of every suffering, tress and pain is craving, from which all afflictions (kleśa) – desire (lobha), hatred (doṣa), delusion (moha) and so on that store in our mind (Ālayavijñāna) arise. All these mental afflictions derived from the beginningless.\(^2\) According to Rich Hanson in a study of human brain (nervous system), our nervous system (here it can understand as the system of eight consciousnesses) is not only created when we born but it is a legacy of the human common brain that possesses all seeds (bījas) and habits (vāsanās) from prehistoric time (3.5 billion years ago).\(^3\) He considers that human beings always confront with multiple dangers and threats in the uncertain and disorderly environment of the prehistoric times, so human nervous system was developed to protect and strengthen the survival, which lead to human mental tendencies and reactions in the following behaves:\(^4\)

- Self-protecting by separating themselves from the environment, treating themselves as an entity detaching from the universe, the world, community and society.

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\(^2\) DA, s.5, p.37b.


- Trying to grasp and conserve all things in order to balance their physics and mind.

- Heading to carrots (pleasures and benefits) and trying to avoid sticks (sufferings).

In the progress of human evolution, these tendencies help people escape from dangers and threats to survive and evolve. However, they also bring to human beings the suffering because they contrast with the essential nature of life.

- The essential nature of life is relationship between human and outside world. The human is not a separate entity, so, if human detaches him/her from outside world, he/she will get suffering. This is the characteristic of self-grasping – ātman-abhiniveśa or pudgala-abhiniveśa.

- Nothing is permanent and sustainable. If men try to grasp it, suffering will come to them. This is considered as the state of thing-grasping – dharma-abhiniveśa. The pudgaladharmābhiniveśa (self-grasping and thing-grasping) is considered as the feature of delusion (moha).

- Heading to carrots (desiring the world pleasures (desire – lobha) and avoiding the sticks (dislike things (doṣa) are also the causes of suffering. These are the mental factors of desire and hatred.

Therefore, through the teachings of the Buddha over 2500 years ago as well as the recent studies of scientists, causes of suffering of human beings are located in themselves (the bijas stored in Ālayavijñāna) that are the mental states of disturbance - desire, hatred and delusion. Basing on these basic states of mind, the numerous afflictions arise. According to Vasubandhu, there are twenty six afflictions – kleśas.¹ Besides three root afflictions that are mentioned above, all of remain afflictions are secondary ones, they depend on three root

¹ They are generally mentioned on chapter four – IV.1.2.
afflictions to present. They may be proper products of mental state of desire or hatred or delusion, or common products of desire and hatred or desire and delusion or hatred and delusion, or of three. For instance, the mental states of wrath (krodha) and enmity (upanāha) are by nature a part of hatred (doṣa), apart from the hatred, they have no characteristic or activity. Or the mental state of deceit (māyā) is by common nature a part of desire (lobha) and delusion (moha).\(^1\) Some afflictions will be discussed in details as following to help people understanding mental states of disturbance in order to find for them the suitable ways to cure.

V.1.1. Greed (rāga/lobha)

Greed (rāga/lobha) is the intense craving for sensual pleasures as well as desires amorously to them in order to enjoy them. Its effect is linked to suffering.\(^2\) It distinguishes with loving or wishing or hoping (kusala-chanda) to attain true happiness, or wishing to learn and practice spiritual teachings in order to get enlightenment (bodhi), or wanting to earn wealth in right ways for charity to others. In the other words, greed is the mental manifestation of desire and extremely wants to possess the five sense objects (pañca-vidhams) – form (rupa), sound (śabda), smell (gandha), taste (rasa) and touch (samparka).

There are some aspects of lobha, i.e. relative love, familiar love or sexual love. First, the relative or familiar love is the exchange between all members of the family or kith and kin, the love exchanges between husbands and wives, parents and children, sons and daughters, etc., this is the sincere love (preman), the love of binding of all members of a family. It makes one inseparable from the others. Secondly, sexual love is necessary for the evolutorial progress of human beings because if there is not sexual love, the human beings are gradually perished. However, it also brings its effect that is

1 CWSL, pp.347-348.
2 CWSL, p.413.
human sufferings. If these kinds of lobha do not guide by understanding and wisdom, they will lead to suffering, such as one who hankers after another of the opposite sex is called ‘mad with lust’. This is like hunger and thirst, if we take too much food and water over capability of our needs, it causes problems for our stomach and body; so also, if intense desire for the object that surpasses ordinary wishes, it will lead us to suffering than happiness. The two basic kinds of lobha above are the natural characteristics of human life. They will lead to happiness for those who have conduct (śīla) and wisdom (prajñā); contrarily, they will lead to suffering if they surpass the limit of conduct and principle. Lobha is considered as the common foundation in which a variety of mental states of disturbance is generated, such as selfishness (mātsarya), pride (mada), etc.

1- Selfishness (mātsarya) is the possessiveness, which means that one who only performs actions to increase his own advantages and ignores the benefits of those around him. Its nature is to be attached to wealthy possessions and its belongings. Moreover, selfishness sometimes causes us not to want others to be success and happiness.

2- Pride (mada) or conceit (māna) is the haughtiness. Someone who possesses the mental state of pride usually tend to be haughty and display, showing him off to others. There are three kinds of this state: (i) when one excels others, (ii) equals to others, and (iii) lowers than others. One who exercises the pride always shows him/her is better with numerous reasons whether he/she excels or equals or lowers than others. If he/she excels others in position, education, wealth, etc., he thinks highly of himself and looks down upon others. If he equals to others or if he is lower than others, he reasons that: ‘if I am in their position I will be better than them, I will do more benefit than they do, etc.’ However, in some cases there is someone who can pride his/her position and looks down on others though his/her position is lower than them.
because he/she attains this position by his/her power and ability, and by his/her legs, whereas the others who get their positions not to be their powers and abilities, but by the sycophancies and cunnings, or by their knees, not by legs.

V.1.2. Hatred (pratigha or doṣa)

Hatred (pratigha or doṣa) is the irritation to discomfort objects. It causes bad actions to others or to oneself; due to reason of hatred, one is necessarily tormented in body and mind to the extent of performing evil actions. In other words, hatred is anger or violence of mind. Hatred is not only violent but it makes the mind become impurity. It is wild and rude as well as boredom and depressive for ‘inferiority complex’ and live in fear. Moreover, hatred is grudge, sorrow, grief, fighting others with rude acts and speeches. Therefore, when our mind contacts with sensory objects without awareness (asamprajnya), hatred can arise. Since hatred (pratigha) is a psychological reaction that is associated with repulsion, resistance, and active dislike of an unpleasing stimulus. It is the common foundation, from which numerous dependent mental afflictions can be generated as follows: wrath (krodha), enmity (upanāha), jealousy (īraṣyā) and harmfulness (vīṁsā), etc.

1- Wrath (krodha) is the extreme anger, rage or fury. It is irritation caused by the presence of the objects that actually offend i.e. an offensive living being or views expressed by others. It can make people to take up in gestures of striking or to use stick or any weapons to fight against others. In fact, a person filled with wrath produces many violent and bad bodily and oral acts. In short, “krodha is the infuriation one feels toward unpleasant objects and is one possible way in which aversion (dveṣa) manifests itself.”

1 CWSL, p.415.
2- Enmity (*upanāha*) is a binding of animosity, as a result of wrath for continuation to resent the hostility. It is considered as a pent-up hatred (*vrāṇa-pratigha*) or a long-held grievance that takes the expression of a wish to harm others. It is a psychological state without forgiving and tolerating, so it causes one always abandon himself to burning vexation.

Therefore, the two mental factors of *krodha* and *upanāha* are the same nature with *pratigha* (hatred); however *krodha* is distinguishable from *upanāha* in which *krodha* is a more potent but more quickly dissipated kind of emotion, whereas *upanāha* is a long-term simmering grudge. When a person faces to dislike objects that are over his/her control such as a massive insult or a huge loss or failure, one or two following psychological reactions arise, wrath (*krodha*) or enmity (*upanāha*). If he/she reacts immediately to the others in a form of anger, it is called wrath; and if he/she continues to hold this anger closely without forgiving, it is called enmity. Usually wrath leads one involve to violence or even killing, whereas enmity controls one by superlative anxiety and ire. The power of anxiety and ire in an individual mind can boils his blood circulating in whole body, which can cause him to lose consciousness and lead him to act lapse and wrong.

3- Jealousy (*īrasyā*) is the desire of one’s own fame and benefit and not to be satisfied to the glory and success of others. It is the cause of dissatisfaction and discouragement. In fact, when we hear or see or meet others superior to us in wealth, reputation, education etc., we feel envious (*īrasyā*). Jealousy usually arises when others excel us. It mostly arises in the same rank or status in which people do, such as a taxi driver does not usually feel or express jealousy to a teacher or doctor, but among taxi drivers, teachers and doctors, always being subject to competition, some of them feel and show jealousy or envy towards others. Jealousy causes us to live in dissatisfaction and discouragement, it also causes our mind to conflict and never feel peaceful.
4- Harmfulness (vihiṃsā) is the hurtfulness to all sentient beings in various ways, such as murder, beating, intimidation, etc., its nature is lack of compassion and loving-kindness for all beings, so one who exercises this mental state is usually has the infliction of injury and distress to others and animals, which prevents the development of mental state of harmlessness (avihiṃsā).

V.1.3. Delusion (moha or mūḍhi)

Delusion (moha or mūḍhi) is also called confusion, stupidity, foolishness (mūḍhi), benightedness, and as a synonym of ignorance (avidyā) in the essential natural aspect. It denotes a fundamental obscurity referencing to the true character of a person (pudgala) and the external phenomenal world (dharma). There are two aspects of confusion of an individual: inherent and rising confusions. Both are the same nature of stupidity. The inherent confusion (anuśaya mūḍhi) lies latent in mind of all beings, it is considered as ignorance (avidyā); whereas, the rising confusion (paryutthāna mūḍhi) usually arises together with the consciousness, it is considered as delusion (moha). Like poison that inheres in cactus (dragon tree) bears the poisonous flowers; just so our mind was covered by the latent confusion (anuśaya mūḍhi) that causes us to be unable to clearly understand the true nature of all things (person and phenomenal world). So, when a confusion rises together with our mind that in common is bad and disturbed states, from which the evil fruits suffer us in present or future. This is the aspect of paryutthāna mūḍhi. Moha is a basic source, from which many of mental disturbances are generated such as: wrong viewpoint (drṣṭi), deceit (māyā), guile (sāṭhya), etc.

1- Wrong viewpoint (drṣṭi) is wrong and improper view and understanding about an object. Understanding improperly what is right to be
wrong and wrong is right. It is the dogmatic holding of one’s wrong viewpoint to be right.

There are some aspects of wrong viewpoint.¹

- **Satkāya-drṣṭi**: to hold dogmatically the five aggregates (upādāna skandhas) as ‘I’ (self – ātman) and ‘mine’ (self’s belongings – ātmiya). It is as a supporting source for all false opinions (drṣṭigatis) and a variety of erroneous ways of conceiving objects (here is five aggregates), which together comprise the totality of the individual’s physical, mental, and emotional existence. They are materiality (rūpa), physical sensations (vedanā), perception (saṃjñā), impulses (saṃskāra), and consciousness (vijñāna). Depending on each skandha, there is a self (ātman) and three kinds of self’s belongings (ātmiya). For instance, ‘I am materiality, as owner of the materiality’ (rūpa ātmā svāmivat); ‘I have materiality as garland’ (rūpavān ātmā alaṃkāravat); ‘materiality is my possession as my slave’ (ātmiyaṃ rūpaṃ bhṛtyavat); and ‘I am in materiality as in vessel’ (rūpe ātmā bhājanavat). Thus, there are four erroneous viewpoints on each skandha, so, the five aggregates multiplies four erroneous viewpoints equal twenty wrong viewpoints, which an individual is usually controlled in receiving objects.

- **Antagrāha-drṣṭi**: one-side extreme viewpoints. It is the conceiving that ātman (self) is as eternal (nitya) or as destructible (khaṇḍya) one. This wrong viewpoint is expressed in actions as the obstruction of practicing of the middle path (here is the path leading to cessation of suffering - duḥkhirodhāḥ mārga) in order to attain the nirvāṇa (true happiness).

- **Mithya-drṣṭi** (false viewpoints) is the reference to the negation of cause and effect (karma). It refers to falsely viewing that neither good nor bad deeds

¹ CWSL, pp.417-418.
will bring the respective results later. In short, it means falsely viewing what is present as absent, etc.

- Drṣṭi-parāmarṣa is the adherence to the viewpoint that the above false viewpoints (mithya-drṣṭi) and those aggregates (serving as their supports) are as excellent (paramata) and capable of producing nirvāṇa. Its function is to furnish occasions for various disputes and struggles.

- Śīla-vrata-parāmarṣa is the adherence to the principles (śīlas) that are adopted by reason of those false viewpoints (mithya-drṣṭi) and the aggregates (skandhas), which serve as their support, and consider them as excellent and capable of producing nirvāṇa to practice. Its function is to furnish occasions for useless endeavors and suffering.

2- Concealment (mrakṣa), deceit (māyā) and guile (śāṭhya). The nature of these factors is a resist recognizing own faults for fear of losing fame and benefit. They are like a magician who hides the pigeon in his sleeve and makes the audience believe her to be not there; just so does concealment hides one’s faults. Someone who shows mrakṣa, māyā, and śāṭhya to pretend his/her conduct though he/she is not. This makes him/her to afflict later with remorse and self-recrimination and lose all feelings of peace and safety.

V.2. Treatment of Mental Sickness through Methods of Mere-Consciousness

Suffering, stress or other mental sickness are not the result of pathological madness or a faulty political economy that puts profits over people, but they spring from the individual consciousness that relies on specific images, symbols, representations and feelings to create and give meaning at the exclusion of others. So, in this age of both pluralism and terrorism, the people should apply the teachings of the Buddha as the treatment to reduce the suffering, stress or other mental sickness. The wise one never considers other
people or animals as enemies, but recognizes that the real enemy is the suffering’s seeds (bījas) that store in the store consciousness (Ālayavijñāna). It means that, all the individual sufferings, stress and other mental sickness are not due to the nature of the world but due to the defiled habit-energies (vāsanās) that are perfumed (vāsayati) to become the impure seeds (bījas) in the store consciousness. In order to transforming all impure seeds of afflictions into enlightened seeds, suffering into happiness, consciousness into wisdom, the doctrine of Vijñaptimātra supplies us the way to improve the good mental associates (kuśala caitas) in order to transform the bad mental associates (kleśa caitas). They are the best ways to treat our mental sickness today.

V.2.1. Improving the Good Mental Associates

The eliminated progress of mental states of afflictions (kleśā) includes many different stages. To start we simply weaken or reduce their activities by improving the advantageous mental factors (kuśalas). These advantageous mental factors gradually are improved strongly and overwhelm those disturbed mental factors. This is not the ultimate goal of the training progress of mental purification. The ultimate goal of us is to totally and completely eradicate all impure seeds (bījas) that are latent in Ālayavijñāna. However, this is the first stage of long progress of transformation of suffering to happiness (nirvāṇa). In Trīṃśatikā, Vasubandhu listed the eleven advantageous mental factors, “śraddhātha hrīrapratpā, alobhāhi trayāṁ víryāṁ praśrabdhiḥ sa apramādikā, ahiṁsā kuśalāḥ” (the advantages are faith, shame, embarrassment, absence of greed and two others (hatred and delusion), effort, serenity, equanimity along with carefulness, and non-harmfulness).

1. Faith/belief (śraddhā).

What is faith/belief (śraddhā)? When we believe that what is right and logical is the feature of this mental factor. It is the profound understanding of,
and very desire for something that possesses the faculties of realities (vastuni), qualities (guṇa) and capacities (mayā). The characteristic of belief is the essential state of purification or clarity (prasāda) of mind.¹ So, faith, in natural aspect, is the clarity of mind; and in manifested aspect, it is the ardent belief (śraddhā adhimokṣa) on the objects (someone or something). Thus, the true belief is the combine of the clarity and wisdom of mind. If we have a belief without the total understandings on objects we will fall into the superstitious and false believes that link to the mental disturbed associate of ‘delusion’ (mūḍhi). This brings us the pain, suffering, and others bad effects in us, our family.

So we need to totally develop the true belief in each individual. The true belief with the clarity of mind and the guidance of wisdom will bring benefit in all relationships of society. Further it brings the happiness in each family, the harmony in community, the friendship in company and so on, and it also brings the peace of the entire world. Since, the strong belief of an individual can help him who is just ordinary people do extraordinary or utopian things. Conversely, limiting and false beliefs can nullify most talented people.²

However, how can we develop these mental factors in the world today abounding with full liars and swindlers? Relying on the first characteristic of belief, the deep understanding, we can said that before we trust in an object, we have to understand this object very clearly by practicing and training of the progress of five determining mental factors (viniyata); first desiring (chanda) to guide our mind to the object, identifying and assessing the object correctly (adhimokṣa), memory (smṛti) it, meditating and observing (samādhi) it in order to finally we understand it in our knowledge (prajñā). This is the progress of an individual mind to understand on a dharma correctly according to Yogācāra’s

Besides, we have to gradually purify our mind (second characteristic) by meditation. Meditation is just as a ruby (or water-purifying pearl) that was put in muddy water (our mind) will cause the impurities and sediments to the bottom of sink and make the water to become clear (prasāda).

2. Shame and embarrassment (hrī and apatrapā).

Shame (hrī): the feelings of guilt, sadness and embarrassment that individuals have when they know that something they have done is wrong and harm. Embarrassment or remorse (apatrapā): the feeling of being extremely sorry to others for something wrong or bad when one has done. Thus, shame is the heightened power of an individual respect and reverence for himself/herself and his/her esteem for the truth, he/she feels ashamed of his/her wrong and harm acts. Embarrassment is the ashamed feeling of an individual of his/her transgressions and sins under the augmented influence of the fear of the censure and reprobation of others. The feature of both is to arrest and restrain all unwholesome acts of body, speech and thought. (hrī atmānaṃ dharmāṃ vādhipatiṃ kṛtvāvadyena lajjā, sadbhīr garhitatvād anistavipākatvāc ca pāpam evāvadyam, tenāvadyena krtenākṛtena vā yā cittasyāvalīnātā lajjā sā hrīḥ. Apatrāpyaṃ lokam adhipatiṃ kṛtvāvadyena lajjā, loke hy etad garhitam māṃ caivaṃ karmānaṃ viditvā garhisyatīty aślokādibhayād avadyena lajjate).

When we reason that we are educated, we are old, we belong to cultural families, and we believe in the religious moralities. So, we should not indulge in bad and harm deeds of action, speech and thought nor earn our living by wrong ways. These are the examples of the state of sense of shame (hrī). We reason that if we do something wrongly, our families, parents, relatives, friends, and so on will be blamed because of us. So, we don’t act in wrong way

1 CWSL, pp.373-380.
2 Ibid., p.391.
of action, speech and mind. This is the instance of sense of embarrassment (apatrapā). Therefore, an individual develops shame and embarrassment by ways of deep understanding for others and by respecting, upholding and developing the dignities of his/her close acquaintances such as his/her family, friends, teachers and so on. So, if one loses the sympathetic consideration for his/her family, etc., he/she lacks shame and embarrassment and falls easily into the wrong acts in the life.

_Hrī_ and _apatrapā_ are considered as a barrier that protects an individual from immoral action, they restraint one from misconduct with his/her members in family or in kith and kin. They are also regarded as the guardians of human beings, because they keep men in moral discipline and moral rule, which make men distinguish from animals. Without _hrī_ and _apatrapā_, men will sink into wrong and evil depths. Therefore, we need to cultivate the genuine shame and embarrassment in order to bring values of morality and conduct for ourselves, our families, and whole society.

3. Effort (vīrya) is vigor, energy or enthusiasm.

4. Pliancy (praśrabdhi) is serenity, light ease, and no oscillation.

5. Carefulness (apramāda) is conscientiousness or non-laxness.

6. Equanimity (upekṣa) is serenity, equality of mind, stillness of mind, or balance of mind, or unshaken mind before all existences. According to _Ch’eng Wei Shil Lun_, _upekṣa_ depends upon non-greed (alobha), non-hatred (adoṣa), and non-delusion (amoha) as well as effort (vīrya) to arise, so it has not any space in which the impure mental associates exist.¹

7. Non-harmfulness (ahimsā) means “not causing any injury and anguish to sentient beings.”² It rises from the mind of non-hatred, so it has the

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¹ CWSL, p.403.
² Ibid., p.403.
same essential nature of non-hatred. It functions as the support of mental non-hatred to counteract the hatred arise in the mind.

V.2.2. The Progress of Consciousness’ Transformation

The teachings of the Buddha is not the theory that concerns with the theoretical subjects or area of study, but they are the ways of practical application. So, the teachings are known as ‘come to see’. They are the lifestyles that the people practice to see and understand their activities of both physics and psychology as well as the world, then practicing and training in order to get benefit and happiness in their lives. So also, the doctrine of Mere – Consciousness (Vijñaptimātra) is the experienced philo-psychological teachings, but not is the theoretical philo-psychological one. The studies of this doctrine do not satisfy the curiosity of our thought but by understanding the way of practical application for our goal of true happiness (nirvāṇa). The practitioners of the doctrine of Vijñaptimātra have to practice completely the five stages in order to get the final goal in the present life.

V.2.2.1. Five Stages of Evolution of Consciousness

1. The ‘Stage of Accumulation of Moral Equipments’ (Sambhiārāvasthā) is the cultivation of the spiritual qualities (mokṣabhaṅgiya) leading to liberation from afflictions and delusion. This period extends from ‘first production of the mind’ of the full enlightenment (mahābodhi or bodhicittotpāda) up to the production of ‘heat’ (uṣmagata) ¹ of nirvedhabhaṅgiya. This stage is called ‘equipment’ (sambhārā) because in this stage the practitioner accumulates excellent moral equipments to attain the supreme perfect enlightenment (anuttarasaṃyaksambodhi). This stage is also

¹ The first of four levels in the training of the penetrating merits (nirvedhabhaṅgiya) during the stage of Intensifying Action (prayogāvasthā). It will be explained in detail on the second stage.
² The penetrating merits (nirvedhabhaṅgiya): the realization of the truth which decides and sifts the true from the false.
called the stage of liberation (*mokṣabhāgīya*), because he/she makes constant effort to seek deliverance of all sentient beings.

According to *Abhidharmasamuccaya* “*Saṃbhāramārgaḥ katamaḥ prthagjanānāṃ śīlam indriyadvārarakṣā bhojane mātrājñatā prathamārātrau taduttararātriṣu vā nityamamiddhaṃ vīryabhāvanā śamathavipaśyanā samprajanyavihāraśca. Yadvā punaranyadaupaniṣadaṃ kuśalam śrutamayī prajñā cintāmayī prjñā bhāvanāmayī prajñā. Tabhdāvanayā abhisamayavimokṣasthānabhājanāṃ pratilabhate.”¹ (all people who practice the moral precepts (*śīlas*), who those senses (*indriyas*) were projected; abstemious foods, with effort in this training practices; they get the common result on meditation of concentration and observation (*śamatha-vipaśyanā*). Moreover, they also practice some other good things (*kuśalas*) in order to get the wisdom (*prajñā*) by listening and training. For this practicing, they get the resources of the way that lead to attain the liberation. This is called the stage of accumulation of moral equipments).

According to *Triṃśatikā*, “*yāvadvijñaptimātratve vijñānam nāvatiṣṭhati, grāhadvayasyānuṣayastāvanna vinivartate.*”² (As long as consciousness does not dwell within the nature of mere manifestation, the residues of dual-grasping cannot come to an end). The 26th verse of *Triṃśatikā* explains that from the individual consciousness that is in the hidden state (sleeping) up to the point in which it wakes up to recognize the functions of the flow of system of consciousness and all phenomena; so, relying on four excellent forces: (i) his cause (get and perfume the pure *bījas* (seeds) by learning…), (ii) his spiritual friends (to meet and serve Buddhas), (iii) his act of concentrated attention, and (iv) his provisions of merit and wisdom, he starts to intent towards the enlightenment by dwelling in the natural state of consciousness (*Vijnāptimātratā*). During the period of this stage, the dual-grasping

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¹ The Digital Sanskrit Buddhist Canon from the website: http://www.dsbcproject.org/node/4915.
(grāhadvaya)\(^1\) still remains hidden in the mind (Ālayavijñāna). It means that besides the development of deep faith in and understanding of the teachings of the doctrine of Mere-Consciousness, he/she also tries to subdue the rise in consciousness of the coarse aspect of dual-grasping (grasper and grasped or darśanabhāga: subject-component and nimittabhāga: object-component). In the other words, he/she learns to see through and replace with dharmic analysis the learned conceptual analysis of perceiving and thinking about the world in terms of a real self and real objects. He/she does this practice by learning to prevent such concepts from arising and then snowballing in to the creation of karma (verbal and physical activities. Thus, he/she is able to utilize effectively the framework of the doctrine of Mere-Consciousness in his everyday thinking and functioning in the world.

Therefore, the ‘Stage of Accumulation of Moral Equipments’ is the mental level on which an individual prepares the necessary factors for his/her training the holy path to attain the happiness by the way:

- Learning the doctrine of Vijñaptimātra as well as all teachings of the Buddha.

- Using an individual excellent forces (as mentioned on above phrase).

- Trying to eradicate the obstacles of afflictions (kleśāvaraṇa), prevent and reduce the obstacles of knowledge (jñeyāvaraṇa). The obstacles of afflictions consists of negative mental states that obscure happiness (nirvāṇa) from suffering; here, they are the twenty six afflictions that were explained on chapter four (IV.1.2.). The obstacles of knowledge consists of fundamental misperceptions of the world that obscure perfect enlightenment.

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\(^1\) Grāhadvaya (wrongly dual-grasping) consists of two types: grāhyagrāha and grāhakagrāha. The objects that is wrongly grasped is called grāhyagrāha and the subject that wrongly grasps to the object is grāhakagrāha. For Grāhadvaya, kleśāvaraṇa (veil of afflictions) and jñeyāvaraṇa (veil of knowables) are risen.
2. The ‘Stage of Intensifying Action’ (Prayogāvasthā). After equipping with the spiritual disciplines, the practitioner practices the ‘stage of intensifying action’, the ‘preliminary exercise’ (prayoga) to enter the path of seeing (darśanamārga). Being engaged in the preliminary exercise, the practitioner applies the intensifying actions to surpass the dual-grasping, grasper and grasped, self and universe, subject and object… This means that the he/she cultivates the ‘penetrating merits’ (nirvedhabhāgīya)\(^1\) that consists of four levels: heat (uṣmagata), peak (mūrdhānas), patience (kṣānti), and ‘supreme mundane qualities’ (laukikāgradharmas) in order to lead to understanding directly the holy path (āryamārgas) (i.e. Four Noble Truths); understanding that this is suffering up to this is the way leading to the cessation of suffering (idam duhkham ayam yāvat mārga iti). This superior understanding is called ‘preliminary intensifying wisdom’ (prayoga-jñāna)\(^2\). The cultivation of the ‘penetrating merits’ is the first level, in which the meditator has a direct awareness of suchness (tathatā) in order to remove wrong viewpoints. ‘Peak’ marks a point at which the ‘virtuous root’ or merit (kuśala-mūla) that practitioner previously cultivated will not decrease or be lost, and he progresses in understanding of suchness. At the level of ‘patience’ (kṣānti) the meditator becomes increasingly familiar with the concept of emptiness (śūnyatā) and overcomes fear with possession of it. From this point onward he will never again be reborn in the lower destinies (gati) of hell beings, hungry ghosts, or animals because he surpassed the force of afflicted actions and attitudes. The ‘supreme mundane qualities’ (laukikāgradharmas) refers to the fact that the meditator actualizes the highest qualities that are possible within cyclic existence, and at the same time prepares for direct realization of emptiness, which is a supramundane attainment.

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\(^1\) Nirvedhabhāgīya is one of the three types of merit (kuśalamūla), which mentioned in details on chapter two (II.3).

\(^2\) Prayoga-jñāna is the wisdom that only arises at the Stage of Intensifying Action. It is the temporary and scattered wisdom.
“Vijñaptimātramevedamityapi hyupalambhataḥ, sthāpayannagrataḥ kimcit tanmātre nāvatiṣṭhate.”

(Although there may be the perception: ‘all this is mere manifestation,’ because this still involves an object of perception in front of it, it does not yet really dwell in merely-that). Ch’eng Wei Shih Lun explains that during the ‘Stage of Intensifying Action’, the meditator always efforts to insight into the ‘four reflections’ (paryesanas) that are name (nāman) and essence (vastu) of things together with their self-natures (svabhāva) and difference (viśeṣa). In this way the meditator discovers that all these are only supposed to exist (prajñaptisat) and they do not exist in reality (dravyasat).

Moreover, during the ‘stage of intensifying action’ the practitioners also suppress the conceptualization that there is the ‘true nature of consciousness’ (Vijñaptimātratā), this is only the Vijñaptimātratā by conceptualizing, but not by perfect attaining and dwelling in the absolute nature of consciousness. Because it is only the production of conception that depends upon the dual-thought; the more we think the reality, the more we diverge from the reality. Therefore, when the conceptualization of the reality is completely eradicated, at present moment, the Vijñaptimātratā is presented.

In short, the way of the stages is that;

- More eradicated the dual-grasping (grasper and grasped) from which the obstacles of afflictions and knowledge arise.

- Attaining the preliminary Intensifying Wisdom.

- Always efforts to insight into the four reflections: name, essence, self-natures and difference in order to suppress the conceptualization that there is the true nature of consciousness, then really attaining the state of Vijñaptimātratā.

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1 Trim, v. 27.
2 CWSL, p.679.
- Cultivating the four penetrating merits (heat, peak, patience, and supreme mundane qualities) in order to understand directly the holy path (i.e. Four Noble Truths) that is the necessary preparation for the next stage.

3. The ‘Stage of Penetrating Understanding’ (Prativedhāvasthā). This is the insight into the ultimate real-experience of True Suchness held by the practitioner’s thought of entrance into the first ground (bhūmi)\(^1\) (the Ground of Extreme Joy). It marks leaving the ‘worldly flow’ and entering the ‘flow of the Holy Ones’. This stage is the point that the gradual transformation (āśrayasyaparavṛtti) of consciousness into wisdom begins. In this stage, the practitioner starts to attain ‘non-discriminating wisdom’ (nirvikalpakajñāna) that is one kind of ‘subsequently attained wisdom’ (prṣṭhalabdhañāna)\(^2\) with reference to an object (ālambana), which means that his knowledge is not attached to the objective world. This pure wisdom is the activity or functioning of True Suchness. Until this points at the Stage, the ‘preliminary Intensifying Wisdom’ (prayoga-jñāna) is combined into ‘non-discriminating wisdom’.

The 28\(^{th}\) verse of Triṃṣatikā said that “yadālambanaṁ vijñānam naivopalabhate tadā, sthitam vijñānamātratve grāhyābhāve tadagrahāṁ.”\(^3\) (but when mind no longer grasps an object of consciousness, it will stop at mere consciousness. For without any object to grasp, there is no longer any grasping). Both grasper and grasped (darśanabhāga: subject and nimittabhāga: object) are totally eradicated in the meditator’s mind in this stage, so the ‘non-discriminating wisdom’ begins to arise in him. Therefore, this stage is known

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1. Pramuditā (extreme Joy) is the first ground (bhūmi) of ten grounds. See II.3.
2. ‘Fundamental wisdom’ (mūlañāna) is so called for it already exists in an individual mind like the gold that already exists in ore but it is covered by impurities. ‘Subsequently attained wisdom’ (prṣṭhalabdhañāna) is so called for it presents after the impurities are eradicated. Gold in ore or gold that after fining is the same on the state but only different on the using. Until the third Stage, the names of the three kinds of wisdom are disappeared, but only called ‘non-discriminating wisdom’ for they are combined in one. ‘Non-discriminating wisdom’ (nirvikalpakajñāna) is so called because it does not discriminate person and phenomena, subject and object, grasper and grasped and so on, and so also for there is not discrimination between the ‘fundamental’, ‘preliminary Intensifying’, and ‘subsequent attained’ wisdom.
3. Triṃ, v.28.
as the first intuition (buddhi) of the ultimate truth (tathā). He is now really to abide in the true nature of Vijñaptimātratā.

In this stage:

- Continuing profound insight into the object and subject and understanding that they are no reality, so the dual-grasping is totally eradicated. And the coarseness of both obstacles of afflictions and knowledge is eliminated, but their subtleness continually remains in the mind.

- Attaining the non-discriminating wisdom and entrancing to the first ground.

- Really dwelling in the Vijñaptimātratā. In second stage, the practitioner only attains the Vijñaptimātratā, but in this stage he really abides in it. This seems to a person who first comes to the city and stays, but he is not residence there. When he becomes to the residence of the city, he now really abides in it.

- The point that the gradual transformation (āśrayasya-paravṛtti) of consciousness into wisdom begins.

4. The ‘Stage of Practicing Cultivation’ (Bhāvanāvasthā). “Acutto nupalambho sau jñānam lokottarām ca tat, āśrayasya parāvrūttirvidhā dauṣṭhulyahānitah.”\(^1\) (It is without discrimination and without attainment that the supramundane wisdom (viṣuddhajñāna) operates. When the double incapacity is abandoned, transformation at the base is realized). In this stage the practitioner frequently cultivates himself regarding his insight into the principles (morality, concentration and wisdom). Starting from the first ground (that attained in the third stage), he wants to remove the remaining subtle obstacles of afflictions and knowledge (kleśāvaraṇa and jñeyāvaraṇa) by constantly cultivating the non-discriminating wisdom (nirvikalpakajñāna) until

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\(^1\) *Trim.* v. 29.
he possesses this pure wisdom, then the both obstacles are completely eradicated in his mind. Moreover, when the obstacles (of affliction and knowledge) and the dual-grasping (grasper and grasped) become to the zero in his mind, he begins to gain the experience of inner transformation (āśrayasya-paravṛtti) of the system of consciousness into the wisdom. To obtain it, he has to abide in the ten bhūmis (grounds) by constantly practicing the ten excellent moral exercises (pāramitās). Finally, the practitioner attains the nirvāṇa (true happiness) and mahābodhi (great enlightenment). At the moment present, eight consciousnesses are totally transformed into wisdoms.

In this stage:

- Completely eradicating both obstacles.
- Obtaining the ‘supramundane wisdom’ or pure wisdom.
- Gaining the experience of inner transformation of consciousness.
- Attaining mahābodhi.

5. The ‘Stage of Ultimate Realization’ (Niṣṭhāvasthā). The inner transformation (that is achieved in the previous stage) represents the stage of final attainment of ultimate realization. The fruit of inner transformation (nirvāṇa and mahābodhi) presents in four characteristics: (i).it is inconceivable, sublime, and profound because it is beyond the mind and expression; (ii).it is good because being exempt from birth and death, it is of the nature of dharmas; (iii).it is eternal as it never exhausts itself; (iv).it is blissful because it is the cessation of all perception and conceptualization. “Sa evānāsravo dhāturacintyāḥ kuśalo dhruvāḥ, sukho vimuktikāyo sau dharmākhyo yaṁ mahāmuneḥ.”

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2 Trīṁ, v.30.
bliss, the body of liberation, called the Dharma-body of the Great Sage). This stage is also called the Absolute Reality (*Dharmakāya*) because the practitioner being possessed of the supreme qualities of tranquility is called *Mahāmuni*. The *Dharmakāya* is one of threefold body (*trikāya*) of one who is full enlightenment (the Buddha).

In short, this stage is the realm of the Buddhahood, *Nirvāṇa*, No-Self, *Śūnyatā* (emptiness), *Tathatā* (true suchness) at the present. It is not any remote realm that is far away of our planet, but it is the realm of the ‘here and now’ in our ordinary life.

Thus, these five stages are mental levels that gradually change from low to high, from impure to pure, from sorrow and suffering to happiness and peace. Until we abide permanently in the last mental level of the progress, it means that we are freeing from sorrow and suffering and attaining the true happiness and peace. During the progress of spiritual training, or meditation, or purification of our mind, some kinds of wisdom arise to the respective changes of the mental levels. Such as we start from the downstream of the Gange River to the upstream or its source, our knowledge about the river will be changed on different branches and positions. Until we reached its source, we would get total knowledge of the river.

**V.2.2.2. Transformation of Consciousness into Wisdom (*Jñāna*)**

Wisdom (*jñāna*) and ‘distinction-making consciousness’ (*vijñāna*) are like the light and dark, or the gold and impurities, or the water and ice. As the water freezes, the ice exists; and contrarily as the ice melts, the water presents. So also, on the aspect of activity of mind, the attachment to *vijñāna* is greater, the functioning of *jñāna* is weaker, and contrarily, the stronger functioning of wisdom, the less attachment to distinction-making consciousness. When

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1 Great enlightenment.
attachment to distinction-making consciousness is permanently eradicated, wisdom then operates with the sufficient basic and power (vāsaka-bīja and vāsaka-vāsanā) to supersede not only the manifestation of the distinction-making consciousness but also their seeds that are their basic causes. This is the same process of light superseding darkness. The light can not only fill the darkness but also fully and permanently penetrate the obstacles to the light, and then the darkness is totally eradicated. Thus, wisdom functions in two ways. It acts to subdue the phenomenal activities of the mind, and then, on the higher levels, it eliminates the impure seeds (sārava-bījas) that are the source of those activities.

During the first and second stages (mentioned on V.2.2.1), the practitioners take an insight meditation and gradually decrease the extent of phenomenal activities of mind produced by the bījas of twofold grasping (pudgaladharma-bhīniveśa: grasping in person/self and phenomena) by using ‘Confident Resolution’ (Adhimokṣa), one of five ‘determining mental factors’ (viniyata) (mentioned on chapter four – IV.1.2.). ‘Confident Resolution’ is a technical mental state that examines dharmas and comes to a decision about their natures. Employing ‘Confident Resolution’ helps the practitioners to see the conditioned and empty nature of dharmas, so that he will not be attached to them.

With the success of the first two levels, the practitioners turn to the entrance onto the ‘Stage of Penetrating Understanding’ (Prativedhāvasthā - 3rd stage). At that point, wisdom no longer functions totally in dependence upon ‘distinction-making consciousness’ (vijñāna). For the first time its ‘no-outflow potential’ (anāsraya-bīja) actually becomes operative as the basic (bījas) for further progress on the path. The entrance onto the ‘Stage of Penetrating Understanding’ marks the initial experience of nature (drṣti-svabhāva) of true suchness (tathatā). Wisdom is then fully realized as the ten Grounds (bhūmis)
are passed through; each step in the progressive elimination of the obstacles to enlightenment, there is a corresponding step in the development of wisdom.

The Ch’eng Wei Shih Lun explains that on the ‘Stage of Penetrating Understanding’ (third stage), the ‘fundamental wisdom’ (mūla-jñāna) instantaneously destroys the seeds of the ‘distinguished attachment to dual-grasping’ (grāhadvayasy-ānusaya), while the ‘subsequently attained wisdom’ (prṣṭhalabdha-jñāna) is used to eliminate gradually the distinguished (ānusaya) characteristics, which is the obstruction to the true suchness (tathatā). During this stage, the ‘preliminary intensifying wisdom’ (prayoga-jñāna) does not exist because it is combined in the ‘fundamental wisdom’. Until the last point of the stage (3\textsuperscript{rd} stage), all these kinds of wisdom are combined in one calling ‘non-discriminating wisdom’ (nirvikalpaka-jñāna).\footnote{CWSL, p.687.}

During the ‘Stage of Practicing Cultivation’ (Bhāvanāvasthā - 4\textsuperscript{th} stage), the practitioner insights into the deep and permanent meditation, his ‘non-discriminating wisdom’ operates to involve an act of will that signifies a tension between two obstacles of mind (afflictions - kleśāvarana and knowledge - jñeyāvaraṇa). Gradually he attains and dwells in the state of meditation without characteristics (śūnyatā) - the state without meditator and object of meditation, a state of emptiness, which is the state of Nirvāṇa. At this point, (last of the fourth stage (from eighth to tenth grounds) the ‘non-discriminating wisdom’ is transformed into ‘pure wisdom’ (viśuddha-jñāna) which is the wisdom of Buddhas, the wisdom of Buddhahood and the wisdom of fully enlightenment.

Thus, the progress of purification of mind is like as the progress of gold-refining, there are too many scattered and raw gold during the progress, but all these scattered and raw gold combine in final product. So also though there are many kinds of wisdom arising during the progress of practicing meditation,
which are the supports for the purification of the mind, finally there are only
two: ‘fundamental wisdom’ (mūla-jñāna) and ‘subsequently attained’ wisdom
(prṣṭhalabdha-jñāna). ‘Fundamental’ is the nature of gold, whereas
‘subsequently attained’ is the product of progress of gold-refining. It means
that besides the ‘fundamental wisdom’, all remain kinds of wisdom are
‘subsequently attained wisdom’. So, there is the existence of the two kinds of
wisdom in the flow of eight consciousnesses. After the consciousnesses
transform into wisdom, relying on the features of each kind of consciousness,
the name of wisdom respectively, the eighth, the Ālayavijñāna is transformed
into the ‘great mirror wisdom’ (ādarśa-jñāna); the seventh, the Manas that
ordinary defiles the first six consciousnesses with the grasping of self and self-
related afflictions, is transformed into the wisdom of equality (samatā-jñāna);
the sixth, the Manovijñāna, the conceptual and cognitive processing center, is
transformed into the ‘wisdom of well observation’ (pratyavekṣaṇa-jñāna); and
the first five perceptual consciousnesses are transformed into the ‘wisdom of
accomplished action’ (kṛtya-nuṣṭhāna-jñāna).

1. The wisdom of accomplished action (kṛtya-nuṣṭhāna-jñāna). It is
characterized by pure and unimpeded functioning in its relation to the organs
and their objects. It operates as its bījas and mental attributes are in action, so
this mind is indicated by the name of wisdom. The attributes of this wisdom
desire to promote the welfare and happiness of all sentient beings, and
manifests itself, throughout the ten grounds (bhūmis), in a diversity of fictitious
actions of the body, of the voice, and of the mind. “At the initial emergence of
perfect clarity, the state of no outflows is realized. Using three kinds of
transformation bodies, one brings the wheel of suffering to rest.” This means
that at the moment, the Ālayavijñāna (eighth consciousness) begins to function

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1 CWSL, p.767.
2 The great mirror wisdom (ādarśa-jñāna).
3 Three kinds of transformation of bodies are mentioned on chapter two (II.3.)
as the wisdom; these five consciousnesses are also transformed into the wisdom of accomplished action.

2. The wisdom of well observation (pratyavekṣaṇa-jñāna). Hsuan Tsang comments that at the eighth ground of ten grounds, achalā-bhūmi (immovable ground), the mental consciousness of the practitioner is without outflows (anāsrava). Its attachment to the perceiver-division (darśanabhāga) of Ālayavijñāna as being the self (ātma) is abandoned, so there is no longer any attachment to the self, only to dharmas. However at the end of tenth ground, Cloud of Doctrine (Dharmamegha) or the Buddhahood, its attachment to dharmas is also abandoned. Its transformation into the wisdom is completed, and the light of this wisdom illuminates everywhere. “After the Far-reaching Ground¹, it is purified without outflows. When the ‘wisdom of wonderful contemplation’² becomes fully bright, it illuminates the universe.”³

Thus, the attributes of this wisdom is that discerns in excellent ways the peculiar and common characteristics (svalakṣaṇ and sādhāraṇa) of all phenomena (dharmas). It manifests itself without any hindrance. It comprises the observation of innumerable ‘gates of maintenance’ (dhāraṇī-mukhas) and ‘gates of concentration’ (samādhi-mukhas) in which products of meritorious virtues (i.e. six pāramitās⁴, etc.) are produced. Moreover, this wisdom can manifest itself in infinite activities. It rains the ‘rain of the great teachings’, it cuts away all doubts and enables all sentient beings to obtain blessings and joys.⁵

¹ Duramgama (Gone Afar), the 7th ground.
² Other call of wisdom of well observation (pratyavekṣaṇa-jñāna).
⁴ Pāramitā is perfection or ‘crossing to the other shore’. It means that six pāramitās are the perfect means for us to cross over the sea of suffering to the shore of freedom and happiness. Six Pāramitās are 1. Dāna (gifts), 2. Śīla (moral precepts), 3. Kṣānti (patience), 4. Vīrya (energy), 5. Dhyāna (meditation), 6. Prajñā (wisdom).
⁵ CWSL, p. 769.
3. The wisdom of equality (samatā-jñāna). This wisdom first begins to function on the stage of penetrating understanding (third stage) on the same point of the wisdom of well observation. As attachment to the distinctions of Manas diminishes, the power of this wisdom increases. At the entrance onto the eighth ground (immovable ground), all outflowing activities of Manas are permanently ended and the functioning of wisdom of equality proceeds spontaneously and without effort. “During the initial phase of the ground of extreme rejoicing\(^1\), the wisdom whose nature is equality begins to appear. Practice becomes effortless and the self is destroyed for good.”\(^2\)

According to Ch’eng Wei Shil Lun, this wisdom functions as the mental factor that sees the identity of all phenomena (by emptiness: dharma-śūnyatā), and the complete equality between its own self and other sentient beings (by no-self: pudgala-śūnyatā). It is always with the great benevolence, great compassion, etc.; it manifests itself, in conformity with the dispositions and predilections of sentient beings, in a variety of forms of the ‘body of other enjoyment’ (parasambhoga-kāyas)\(^3\) and their lands; it is the special supporting basis for the ‘wisdom of well observation’; it constitutes the ‘non-abiding happy state’ (apratiṣṭhitanirvāṇa)\(^4\); being always itself, it constitutes, without interruption, till the end of infinite ages.\(^5\)

4. The great mirror wisdom (ādarśa-jñāna). This wisdom begins to function only at the moment of the realization of Buddhahood (at tenth ground) that is the same point of the wisdom of accomplished action. Hsuan Tsang expresses the progress of transformation of Ālayavijñāna into the wisdom as

\(^1\) Other call of the first of ten grounds, Pramuditā (Great Joy).
\(^3\) Bodies endowed with subtle and pure qualities for enjoyment by practitioners of the ten grounds. About three bodies of the Buddha have mentioned on chapter two (II.3).
\(^4\) Apratiṣṭhitanirvāṇa is the state of ‘standing in emptiness’, where the meditator ‘does not take his stand on’ any place. It is not governed by the cycle of birth and death (samsāra) but is also not a resting in any nirvāṇa. This mental happy state stands on the unlimited place.
\(^5\) CWSL, p.769.
following: “before the unmoving ground (or immovable ground)\(^1\), attachment to the storehouse\(^2\) is finally relinquished. Upon completion of the Vajra path\(^3\), it is empty of the ‘ripening of results’\(^4\). The great perfect mirror wisdom and the ‘undefined consciousness’\(^5\) are produced at the same time. And in the ten directions universally illuminate ‘Buddha-fields’\(^6\) as countless as motes of dust.”\(^7\)

Thus, fundamental wisdom and subsequently attained wisdom are classifications of wisdom, which is the activity or functioning of True Suchness (Tathatā) in terms of whether or not they act to distinguish the characteristics of dharmas. So also, the four types of wisdom is another classification of the functioning of True Suchness, in this instance, in terms of functions they inherit from the eight consciousnesses of which they are transformations.

It is that our mind has a structure and function on senses and perceptions, but in ordinary life it is too busy for aspirations and reckonings, so it becomes to delusion and defilement. When we try to involve in spiritual training, meditation, or any progress of development and purification of mind, our mind will be changed, we will possess the certain levels of wisdom that depends on our abilities and efforts. These certain levels of wisdom are useful to bring the happiness and peace for ourselves, family, society and all people, though consciousness (Manovijñāna) (working in corporation with five sense-consciousnesses) functions as the wisdom that thoroughly observes all phenomena and recognizes the various faculties of all people in order to guide

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1 Achalā-bhūmi, the 8\(^{th}\) ground.
2 Ālayavijñāna

3 The Vajra Path (the Path of indestructible substance) refers to the Eighth through Tenth Grounds.
4 Vipāka-phala: the effect of unwholesome dharmas (akusala dharmas) are ripen (vipacyate) in suffering realms; and is the fruit of wholesome dharmas (kusala dharmas) in well-bestowed realms (sugata).
5 Amalavijñāna: when the Ālayavijñāna is transformed into the wisdom, the name of Ālayavijñāna is called Amalavijñāna.
6 A Buddha-field or Buddha-land (Buddha bhūmi) refers to where a Buddha resides, a land created by the power of great compassion and wisdom to aid in teaching living beings and in taking them across to Buddhahood.
them and help them to resolve their troubles. The volitional consciousness (Manas) functions as the wisdom of equality that treats all people as equal after denying egocentricity. Storehouse consciousness (Ālayavijñāna) becomes wisdom that reflected the mind of all people as a great mirror. Indeed, our mind is like the great mirror but it is covered by dust of afflictions and wrong opinions. So, the training of mind is the progress of cleaning the mirror until it becomes perfectly clear.

V.3. Basic Methods of the Buddha

The central goal of the Buddhism is to initiate a transformative process (āśraya-parāvṛtti) that would help people become less capable of perpetrating suffering, stress and sickness of the mind. The Buddha was like a great physician. He diagnosed the sickness (suffering - duḥkha), identified its cause (the original cause of suffering - duḥkha samudaya), explained that the sickness was curable (the cessation of suffering - duḥkha nirodha), and showed the way to treat the sickness (the way leading to cessation of suffering - duḥkhanirodha mārga). This is the four noble truths (catvāri āryasyatāni). Besides, the Buddha has explained His experiences on the progress of training in order to get the perfected enlightenment. This is the meditation (dhyāna). Depending on the meditation, the Buddha has radically transformed (āśraya-parāvṛtti) all seeds (bījas) of afflictions (kleśas) or all impure seeds (sāsrava-bījas), seeds of cycle of birth and death (saṃsāra) into the pure seeds (anāsrava-bījas), seeds of enlightenment (bodhi), consciousness into wisdom (prajñā), all sufferings into happiness (Nirvāṇa).

V.3.1. The Method of the Four Noble Truths

The Four Noble Truths (Catvāri Āryasyatāni), expounded in the Buddha’s first discourse after His enlightenment to His five ascetic companions
at Rishipatana (Isipatana in Pāli) today Sarnath, is one of the most fundamental teachings of Buddhism. “云何為四? 謂苦聖諦, 苦習, 苦滅, 苦滅道聖諦.”¹ (They are: the noble truth of suffering (duḥkha satya), the noble truth of the origin of suffering (duḥkha samudaya satya), the noble truth of the cessation of suffering (duḥkha nirodha satya), the noble truth of the way leading to the cessation of suffering (duḥkha nirodhaḥ mārga satya). These are the Four Noble Truths).

Human beings today are facing suffering, tension, stress and so many kinds of mental sickness, though they have created powerful science and technology. According to Buddhism, all these suffering are originated from human desires and cravings that were explained scientifically and methodologically by the Buddha over 2500 years before. “Buddhism is the science of suffering and a methodology of its eradication. It essentially deals with man, or rather with all living and suffering beings entrapped in the treadmill of desire and craving. It instructs its followers not to accept its teachings uncritically, but to test them in the light of their own experience. Further, it asks them to take certain basic teachings on trust in initial stages, and adopt a positive and open-minded attitude. Thus Buddhism concerns with the development of understanding more than the acceptance of creedal formulas.”² Therefore, the Four Noble Truths are the truths of the world.

The Ch’eng Wei Shih Lun explained about the Four Noble Truths that:³

- Suffering in so far as (i) upādāna (grasping pudgala and dharma: person and phenomena: pudgaladharmābhiniveśa); (ii) lakṣāṇa: it is related to conditioned and impure dharmas, (iii) sambandha: it is the result of association

¹ MA, s.31, p.467b.
³ CWSL, pp. 647-649.
of the two above factors. Therefore, suffering is the rising and harassing of the afflictions that derive from three root kleśas (desire, hatred and delusion).

- The noble truth of the cause of suffering: (i) bījas as cause. This refers to the habit-energy (vāsanā, bīja) which proceeds from adherence to the imagination of thing (parikalpitasabhāva); (ii) samutthāna (rising up together as cause). This refers to karmas (deeds) and kleśas (vexing passions, root afflictions) that rise together; (iii) avisamyoga: non-separation from the trammels of the avaranas (truth maskings) as the cause. This means that Tathatā (suchness or thing-in-itself), as long as it is not separated from the avaranas (thing-in-veil), can be regarded as cause. In short, these mean that the cause of suffering is all defiled bījas and vāsanās in the Ālayavijñāna, which constrain the tathatā (enlightenment).

- The noble truth of the cessation of suffering: tathatā (suchness), Nirvāṇa (true happiness): grāhadvaya-nirodha: (cessation of dual-grasping). So, the cessation of suffering is the inner transformation of all defiled bījas into the enlightened bījas.

- The noble truth of the way leading to the cessation of suffering: (i) the all-knowing path (parijñā-mārga). This path is capable of knowing and recognizing the imagination of nature that is the bījas and vāsanās in Ālayavijñāna. This path is considered as the practicing of śīla (morality), one of three factors of threefold training (tisikhā); (ii) the path that cuts off eternally (prahā-mārga) that is capable of cutting off kleśa and karma (deeds). It is considered as concentration (samādhi); and (iii) the self-realization path (prāpti-sākṣātrtā-mārga)¹, because it is capable of attaining the tathatā (suchness) or Nirvāṇa.² It compares with the wisdom (prajñā). Thus, the way to the cessation of the cause of suffering is the training of śīla, samādhi, and

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¹ Prāpti: power, sākṣātrtā: directly perceived, mārga: way, path.
² CWSL, pp. 647-649.
prajñā. This is the best ways to cease the causes of suffering in order to attain happiness.

These above quotes are the teachings of Four Noble Truths. We here only discuss very generally the first three Truths, but the fourth Truth (the method to end suffering) will be explain in details. The method of the Four Noble Truths is the first, recognizing and facing the problems directly. By living with and trying to understand the suffering, tension, stress and any mental sickness, a person gradually understands common characteristics of the problems (duḥkha). The second, contemplating on the problems and attempting to find their causes (duḥkha samudaya). The third, aiming at the goal that all human beings wish, it is the life of happiness (duḥkha nirodha). The fourth, with the right methods, all the seeds of suffering, stress and other mental sickness will be totally resolved from the storehouse consciousness (duḥkhanirodhaṁ mārga).

Therefore, the root causes of suffering, tension, stress and other mental sicknesses are the three poisons: desire, hatred, and delusion. In order to solve the causes, there is the threefold training (tisikkhā): morality (śīla), meditation (samādhi) and wisdom (prajñā) respectively. Once a brahma asked Ananda that “why do you become to the monk under the guiding of the Buddha.” Ananda said that for abandoning of greed, hatred and delusion. “又問: 阿難！有道有跡，能斷貪欲，瞋恚，愚癡耶? 阿難答言: 有，謂八聖道，正見，正志，正語，正業，正命，正方便，正念，正定。”¹ (He asked again “is there the way that abandons the greed, hatred and delusion?” Ananda said “this is the Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration).

¹ SA, b.28, s.783, p.202c.
The Noble Eightfold Path (Aṣṭāṅgamārga) has eight elements:

1. Right view or right understanding (samyakdrṣṭi)
2. Right thought or right intention (samyaksamkalpa)
3. Right speech (samyagvāk)
4. Right action (samyakkarmānta)
5. Right livelihood (samyagājīva)
6. Right effort (samyagvyāyāma)
7. Right mindfulness (samyaksmṛti)
8. Right concentration (samyaksamādhi).

These eight elements are divided into three groups or also called Threefold Training of the path:

1. Wisdom (prajñā) includes right view, right thought.
2. Morality (śīla) includes right speech, right action, and right livelihood.
3. Meditation (samādhi) includes right effort, right mindfulness, and right concentration.

The Buddha advised that people should confront suffering, and not to hide from it. Equally important, we must contemplate its causes, which are linked directly or indirectly to greed, hatred, and delusion. The bījas of all of these are the root causes of evil, the root causes of suffering, tension, stress and sickness. So, people would argue that suffering can be eradicated, if we educate ourselves properly in morality (śīla), mindfulness (samādhi) and understanding or wisdom (prajñā). Therefore, the Buddha gave a comprehensive discourse: “
The noble disciples use the suitable means in order to develop and abide in wisdom. When wisdom imbued with morality and concentration, it will bring great fruit and profit. So also, the noble disciples use the suitable means in order to develop and success in wisdom, abide in the supramundane wisdom). Therefore, when our mind imbued with morality, concentration, and wisdom, the corruption of greed, hatred, and delusion will be totally eliminated.

V.3.1.1. Morality (Śīla)

Morality (śīla) consists of several overlapping meanings all connected with right conduct. In some contexts it means actions conforming to moral principles, in others the principles themselves, in still others the virtuous qualities of character that result from the observance of moral principles. ‘Morality’ in the sense of precepts or principles represents the formalistic side of the ethical training; ‘morality’ as virtue – the animating spirit, and ‘morality’ as right behavior. ‘Morality’ is often defined as renunciation of an individual bad actions of body, speech and thought.

It can be said that behavior aspect is the basis for all the progress of spiritual training; it is the essential factor for the goal of cessation of tress and suffering and attainment of happiness and peace in one’s mind. The Buddha always advised His disciples to follow the rules of morality and let seeing danger in the slightest fault. He advised all His disciples that: “若比丘住於戒波羅提木叉律儀, 威儀行處具足, 見微細罪則生怖畏, 受持學戒.”

(Let following the code of conduct and monastic rules (prātimokṣa), well purified and view that is straight. Then Bhikṣu, when your virtue is well purified and

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1 SA, b.29, s.818, p.210b.
2 SA, b.29, s. 81, p.210a.
your view straight, based upon virtue, established upon virtue, seeing the
danger in the slightest fault). Thus, the virtual principles lay down not only for
the restraining one who involves in the immoral actions, speeches and
thoughts, but also guide and help him/her to develop and purify the mind.

The training of ‘Morality’ aspect in Threefold Training of Noble
Eightfold Path is the doing in the mental factors – Right Speech, Right Action,
and Right Livelihood – this training enables one to cultivate the seeds of moral
precepts in the mind. Therefore, the training of the three factors of morality is
training for first five consciousnesses, because they link directly with outside
phenomena. Thus, the training in ‘morality’ brings benefit of mental
purification, prevents the seeds of defilements to be perfumed in the
Ālayavijñāna, which dictate to one what lines of conduct (vāsanā) he should
follow. So, these three factors of morality can be understood as the
fundamental prerequisites for the good conduct of human beings when they set
out to achieve successful career, as well as peaceful and happy life.

**Right Speech**

Right Speech means abstaining from false speech, abstaining from
slanderous speech or double-edged speech, abstaining from harsh speech,
abstaining from embroidered speech, and abstaining from idle chatter.¹ One
word of bad speech and its offshoot, the written word, can destroy lives, create
acts of violence, enemies or wars; on contrary, the useful and true word can
offer us the peace and happiness. In the our modern age today, the positive and
negative words are very easy to widespread for the rapidly multiplied increase
in means, speed and ranges of communication. The capacity for verbal
expression, oral and written, has often been regarded as the distinguishing mark
of the human species. From this, people can appreciate the need to make this

¹ *SA, b.28, s.785, p.203b.*
capacity the means to human excellence rather than, as too often has been the case, the sign of human degradation.

Though Right Speech establishes a highly important element of the truth, men regularly undervalue the power of speech. As a result, man practices very little control over the ability of speech. People have all been very greatly hurt by others’ words at some time in lives. In the area of public life, we can clearly see how those who are able to communicate effectively are able to influence people tremendously, for better or for worse. It is said that a harsh word can hurt more intensely than a weapon, but a soothing word can be modification for the heart and mind of the most hardened criminal. Maybe more than anything else, the ability of speech distinguishes humans from animals. Therefore, if everyone hopes to create a society in harmony and happiness, they must control, nourish, and use their speech in useful ways.

However, conventionally, we usually talk of these characteristics of wrong speech that are lying, backbiting or slander, harsh, embroidered speech, and idle talk. Therefore, the Buddha educated his son, Rāhula about the importance of avoiding lying. He used the example of a vessel. The vessel had a little of water in the bottom, which he asked Rāhula to look at, commenting, “The virtue and renunciation of those who are not ashamed of lying is small, like the small amount of water in the vessel.” Next, the Buddha threw away the water in the vessel and said, “Those who are not ashamed of lying to throw away their virtue, just as I have thrown away this water.” Then He showed Rāhula the empty vessel and said, “Just as empty is the virtue and renunciation of those who habitually tell lies.”

Here the Buddha used the vessel to demonstrate that one’s practice of wholesome actions, one’s good behaviour and character, are intimately influenced by lying. If man is sure that he can act in one way and speak in

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1 *M. s.14*, pp.436a-437b.
another, then he will not waver to act badly, since he will be convinced that he will be able to cover up his injurious actions by lying. Therefore, lying opens the door to all kinds of unwholesome acts. Slander is divisive. It creates quarrels between relatives, friends, and colleagues, and it creates pain and disharmony in society. Consequently, if someone does not want to hear slanderous speech from others, he must not be slanderous to them.

Likewise, people should not be swearing others with harsh words. On the contrary, we should talk politely to others, as we would like them to talk to us. The type of idle talk means malevolent gossip that is diverting everyone by narrating others’ faults and failings. In brief, men should refrain from deception, creating division among others, abusing others, and idling away time at their expense. Instead, they should communicate meaningfully to others, encourage understanding between all people, all friends, all neighbors, and give to them the helpful advices. The Buddha once said, “Pleasant speech is as sweet as honey; truthful speech is beautiful, like a flower; and wrong speech is unwholesome, like filth.” So when one tries, for his own good and the good of others, to cultivate right speech, one should respect both the truth and the happiness of others. Therefore, to develop a harmonious society, everyone should cultivate and use such speech, which is truthful, bring harmonious, kind and meaningful.

**Right Action**

Right Action which is traditionally taught as the major aspect of the precepts means refraining from unwholesome deeds (bad karmas) that occur with the body as their natural means of expression (vāsanā). The pivotal element in this path is the mental factor of abstinence (adveṣa), but because this abstinence applies to actions performed through the body, it is called “Right

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Action.” The Buddha mentioned three components of Right Action: abstaining from taking life, abstaining from taking what is not given, and abstaining from sexual misconduct.\(^1\) Moreover, fundamental quality (bīja) of Right Action is non-harming (ahiṃsā). It means acting in such a way that we do not harm other beings. But Buddhist ahiṃsā in a wider meaning refers to loving kindness or respect for life, a compassion or sympathy to the suffering of others. In the other words, ahiṃsā implies human actions performed in the spirit of humanism for the welfare and happiness of all living beings. The Buddha said:

> “若心不殺害，
口意亦俱然，
是則為離害，
不恐怖眾生.”\(^2\)

(If one who does no harm at all
By body, speech, or mind.
Who really is a harmless one (ahiṃsāka)
As he does not harm others.)

Ahiṃsā is the most important contribution of Buddhism to human civilization. Therefore, to live in this complicated political, economic and social reality, a major part of one’s spiritual practice is spent on showing compassion to other people and all the other beings around him. Due to proliferation of conflicts on the planet, people suffer from pain and hopelessness. Moreover, there are so many places in the world today where people are tortured and put in prison for their views: religious, political or social views. Even in countries where that does not happen so much, there is no

\(^{1}\) SA. b.28, s.785, p.203b.
\(^{2}\) Ibid., b.42, s.1156, p.307c.
war, but there is a lot of harm being inflicted by people upon each other. Each person is expected not only to shun harming but also to avoid inciting others to harm. The basis of the practice of *ahimsā* is compassion, loving-kindness, gentleness, mercy and a feeling of shame of the cruelty of killing and injuring life. So, *ahimsā* is considered a noble act because it can bring peace and happiness to one who practices it.

**Right Livelihood**

Right Livelihood is the way of practicing morality. It is an extension of the regulations of Right Action to the domain of employment. In the cases of Right Speech and Right Action, the underlying values are respect for truth, for the happiness of others, and for life, possessions, and personal relationships. Right Livelihood means earning a living in a method that does not transgress these fundamental ethical values. The Buddha said: “but he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.”¹

Right Livelihood is the way that people earn the necessary things for their lives in legal and right means. Wealth is important for the life of Buddhist lay disciples but it should be gained in, first in legal rules and moral traditional aspect of the country where they live; in other words, they should follow the governmental rules to earn they lives, and secondly in the moral aspect of Buddhism, they should avoid to commit to the moral precepts (here five precepts that are taken by Buddhists), or avoid to create harm and suffering for others. In *Sīvālaka Sūtra*, The Buddha advised that we have wealth acquired by energetic striving, amassed from less to more by hard working, lawful and lawfully gotten, keeping it very carefully, spending on necessary things only.² However, Buddhist disciples gain it in the right means, abstaining from trading

¹ *Dhp*, v.110.
² *DA*, s.16, p.72a.
in weapons, animals, slaves, alcoholic drinks and so on, because they will bring the suffering for others.

V.3.1.2. Concentration (Samādhi)

As mentioned above, the ‘Morality’ is the progress of purification of conduct which is established by the three elements: Right Speech, Right Action, and Right Livelihood. These elements are also to serve as the basis for concentration of Threefold Training of the way which leads to peace and happiness for all sentient beings. It advances from moral restraint to direct mental training, includes the three factors: Right Effort, Right Mindfulness, and Right Concentration. In the Threefold Training, ‘Wisdom’ is an important factors of the purification of the mind, but the concentration is the primary factor to open the mind. It brings the requisite penetration to our mind by focusing on a fixable observation. In order to Right Concentration to success in an individual who needs to help from his effort and mindfulness to attain happiness. Effort supplies him/her the energies to overcome the tiredness and painfulness; mindfulness provides him the stabilizing point for awareness.

Right Effort

Right Effort is explained as the decision, exertion, effort and determination of mind to the non-generation of evil and unwholesome tendencies which express attachment, hatred, and delusion. It means that one nourishes a positive attitude and has enthusiasm in the things he does, whether in his career, in his study, or in his practice of the path. There are four characteristics of Right Effort (catvāri prahāṇāni) which one who wants to train the mental progress must practice to attain the ultimate aim of the path. They are:

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1 SA, b.26, s.647, p.182b.
1. To prevent the arising of unarisen evil unwholesome states;

2. To abandon evil unwholesome states those have already arisen;

3. To arouse wholesome states that have not yet arisen;

4. To maintain, develop, and perfect wholesome states already arisen.

Therefore, by applying Right Effort, one can decrease and finally eradicate the number of unwholesome mental states and increases and sturdily finds wholesome thoughts as a natural part of mind.

**Right Mindfulness**

The Buddha said that in order to understand the Dharma to bring the happiness from suffering, we have approached to see, to study and to practice, because it is always suitable for those who come to see and realize it within themselves only. “謂聖弟子苦苦思惟，集，滅，道道思惟，無漏思惟相應，若念，隨念，重念，憶念，不妄，不虛.” \(^1\) (A noble disciple acquires perfect contemplation in the suffering, the causes of suffering, the cessation of suffering, and the path leading to the cessation of suffering, visible here and now, immediately effective, inspection, thought, mindfulness, concentration forever). The method of the Four Noble Truths, the way to attain happiness and peace of all is not the secret and remote characteristics, but it is the truth of an individual own experience by training the mind through the righteous observation to its natures. The result that one gets on the progress of insight in the mind is the ‘mindfulness’.

Mindfulness is presence of mind, attentiveness or awareness. It represents a state of acute consciousness of the body and spiritual phenomena. In *Samyukta Āgama*, the Buddha said that mindfulness which relates to wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong

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\(^1\) *SA, b.28, s.785, p.203c.*
effort, and wrong concentration is wrong mindfulness; on the contrary is right mindfulness.\(^1\) Moreover, the Buddha emphasized that Right Mindfulness is one of the key methods that lead to peace and happiness, this is the direct path for the purification of individuals, for the surmounting of sorrow and lamentation, for the disappearance of suffering and pain, for the attainment of the happiness, for the realization of *Nirvāṇa*, including four factors of mindfulness. “念於內息，繫念善學，念於外息，繫念善學。息長息短，覺知一切身入息，於一切身入息善學，覺知一切身出息，於一切身出息善學。覺知一切身行息入息，於一切身行息入息善學，覺知一切身行息出息，於一切身行息出息善學，覺知心中喜，覺知心中樂，覺知身中行，於覺知心中行息入息，於覺知心中行息出息善學，於覺知心中行息出息，於覺知心中行息出息善學。覺知心中喜，於覺知心中喜，覺知心中悅，於覺知心中悅，於覺知心中解脫出息善學，於覺知心中解脫入息善學，於覺知心中解脫出息善學，於覺知心中解脫出息善學，於覺知心中解脫出息善學，於覺知心中解脫出息善學，於覺知心中解脫出息善學。\(^2\) (Well understanding and abiding when breathing in and out, breathing long and short. Well feeling emotions of whole body when breathing in and out. Well observing all activities of body when breathing in and out. Well understanding the joyfulness, pleasures and all mental associates (*citta-samprayuktas*-mind-objects) when breathing in and out. Well understanding mind (*citta*), flexibility of mind (*citta-praśrabdhi*), concentration of mind (*citta-samādhi*), and mind of liberation (*citta-vimocana*) when breathing in and out. Well observing impermanence (*anitya*), abandonment (*pagama* or *prahāna*), dispassion (*vairāgya*), and cessation (*nirūdha*) when breathing in and out).

Thus, Right Mindfulness is principal part in all people’s everyday life in which we act in full consciousness of our actions, feelings and thoughts as well as that of our environment. “If an earnest person has roused himself, if he is not

\(^1\) *Ibid.*, b.28, s.788, p.204b.
\(^2\) *SA*, b.29, s.803, p.206a.
forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law, - then his glory will increase. By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.”

**Right Concentration**

Concentration is a mental characteristic of an individual who is in the state of meditation, or progress of spiritual training or purification of mind. It is the high level state of consciousness; it provides the mental factor for the mind to focus every activity on its object. When the objects of the mind that relate to the unwholesome elements are called wrong concentration. On the contrary, it is the Right Concentration. The Buddha said that There are two types of noble right concentration: first, noble right concentration with its outflowing supports and requisites (sāsrava-dharmas) which lead to god realms or heavens; secondly, a noble right concentration with its non-outflowing supports and requisites (anāsrava-dharmas) which lead to the true happiness (nirvāṇa) from the cessation of suffering. It is perfect contemplation in the suffering, the causes of suffering, the cessation of suffering, and the path leading to the cessation of suffering, concentrate here and now, immediately effective, inspection, thought, mindfulness forever.

By the way of practice under a knowledgeable master, Right Concentration brings two advantages. Firstly, it conduces to spiritual and bodily happiness, ease, joyfulfulness, composure, and tranquility. Secondly, it transforms the mind into an efficient instrument of beholding things as they truly are, and arranges the mind to obtain wisdom. “Like a noble horse when touched by the whip, be ye strenuous and eager, and by faith, by virtue, by

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1. *Dhp*, vs.24-25.
2. *SA, b.*28, s.785, p.204a.
energy, by meditation, by discernment of the law you will overcome this great pain, perfect in knowledge and in behaviour, and never forgetful.’”

Right Concentration includes four levels of the achievement of deep meditation which culminate in the advancement of non-discriminatory apprehension or calmness with regard to what is detected. It is as well as a middle standpoint in the way in which we apprehend ourselves and the sphere. The mind is absolutely absorbed in the object without disturbances, fluctuating, nervousness or somnolence.

V.3.1.3. Wisdom (Prajñā)

Wisdom is the recognizing ability that insights directly and really of thing. It is not attached to other things or ego of recognizing subject. So wisdom is the recognition of thing in itself. In the spiritual training of noble eightfold path, wisdom is the result of the function of two factors, right view and right thought. Moreover, in the training progress of transformation of the doctrine of Vijñaptimātra, wisdom is the result of the inner transformation (āśrayaparāvṛtti) of all consciousnesses. Here, Right View is the training of the Manovijñāna, for its features is perception (vijñāna), the right perception or direct perception (pratyakṣa) leads to the right view. When the mental consciousness (Manovijñāna) perceives an object rightly without wrongly grasping about self- and phenomena (atmagrāha and dharmagrāha), it supplies us the right view about that thing in itself (pariniṣpannasvabhāva). Then the intention (mananā) of Manas will improve in the positive aspect (right intention), for the feature of Manas is always intention and mentation. For these aspects of Manas and Manovijñāna are improving, all defiled seeds in the Alayavijñāna are totally eradicated.

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1 Dhp, v.144.
Right View

Right View is known as the foundation of moral and spiritual development. It would be the most comprehensive view that can be adopted within the limitation of human knowledge and understanding. Right view is the forerunner of the entire path, the guide for all the other factors. Right view is the result of the training’s progress of mental consciousness (Manovijñāna) that is only active consciousness of the system of consciousness. Its role is the Generals for the cultivation of consciousness, it is the decision of inner transformation of all consciousnesses into wisdom (prajñā).

Depending on the factor of right view, the practitioner clearly know their beginning act, their direction, their goal and all their progress to attain the high levels in the spiritual training. Without the basis of this factor, the practitioner will lost in the path of earning happiness. So, one who is successful in training of right view is liberated from delusion, the cause of all mistakes and sufferings, and through this result he can cut off all evil causes (defiled bijas) from his mind (Ālaya) and comes to be emancipated. This is the well contemplating in the suffering, the causes of suffering, the cessation of suffering, and the path leading to the cessation of suffering; and well understanding their objects without outflowing thought, observes them here and now, immediately effective, understanding, seeing them as themselves.¹

Therefore, a noble aim of a practicing Buddhist is to nurture Wisdom or true Dharma, true happiness by gaining Right view about himself, life and all phenomena. “謂正見人若身業隨所見, 若口業, 若思, 若欲, 若願, 若為, 悉皆隨順, 得可愛, 可念, 可意果. 所以者何? 以見正故? 謂正見. 正見者, 能起正志, 正語, 正業, 正命, 正方便, 正念, 正定.”² (All actions of body, speech and thought of someone who gains the right view will bring the good fruits and

¹ SA, b.28, s.785, p.203a.
² Ibid., b.28, s.787, p.204b.
results with his satisfactions. Why? Because when right view arises in his mind, the right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration also rise in his mind).

**Right Thought**

Thought is the idea that sets up in our mind; it is the source governing all our actions and speeches. The Buddha said: “all that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.”

Right thought is the unselfish attitude of an individual about the happiness of others. It is the recognizing state of liberation from the phenomenal as well as the selfish of oneself. It is also the thinking state of compassion, loving-kindness and benevolence in the individual mind. So, when he/she acts with his/her thoughts that will bring to others and all sentient beings the benefit and happiness. Therefore, when we develop our thought along the training of the spiritual way, our thought will be gradually changed from the ill-will, hatred into the kindness, harmless and compassion. Moreover, these aspects of thought are more improved; the delusion (wrong views) of Manas is more reduced. The afflictions are gradually eliminated. This will open the door to transform all seeds of afflictions of the mind into the seeds of Bodhi (enlightenment).

Therefore, the training of the mind and training in morality and concentration will help one to develop knowledge in tandem with goodness and

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1 Dhp, vs.1-2.
beauty. The Buddha stated that if a Bhikṣu possessed of morality, concentration, and wisdom would here and now enjoy final goal of happiness and peace.\(^1\) Once one develops training in wisdom, one will understand things differently; that is different from what has always been taught in ordinary life. The ordinary human life described and cherished as progress to happiness that is in fact rooted in suffering. This is because human being is controlled by greed, hatred, and delusion. To break this cycle, men need to embrace training that will lead to the true happiness and peace.

It is that one who practices the threefold training must cultivate wisdom alongside morality, as well as train in concentration. The highest goal of training in the Buddhist system is liberation from ignorance or attaining wisdom. At this stage intellectual and emotional understandings blend with compassion. This understanding does not mean dominating or possessing others, it refers to helping other sentient beings until helping becomes an endless personal mission. Training entails developing oneself so that one is able to lead life in a beautiful and correct manner pursuing the path that will lead to the cessation of suffering.

**V.3.2. Meditation (Dhyāna)**

Buddhism focuses on meditation as a spiritual and religious practice. Meditation generally refers to the state of concentrated focus on a specific object. It is usually based on the Buddha’s teaching. Meditation is spiritual practices in order to get into a higher state of consciousness. To the Buddhists, meditation is associated with enlightenment. As a way of discovering life’s meaning, Buddhists put a great emphasis on Buddhist meditation. They contemplate the presence of sufferings in the world. The purpose of contemplation is to be free from the sufferings.

\(^1\) *SA, b.29, s.816, p.210a.*
V.3.2.1. Meaning of Meditation

The idea of ‘Meditation’ is conveyed by the term *Dhyāna* in Sanskrit, *Jhāna* in Pāli, *Chan* in Chinese, *Zen* in Japan. Sanskrit root ‘*Dhyā*’ means observation, surveillance, and *Ana* is ‘breath,’ ‘breathing;’ so, *Dhyāna* is the observation or supervision of breath. Meditation is the combination of natural and mental powers; it is the exchange of quality through breathing which has the rich nutritive to help the reducing of human disease and pain, and purify the mind.

“Not to commit any sin,
To do good,
And to purify one’s mind,
That is the teaching of (all) the Awakened.”

Purification of mind (*āśraya-parāvṛtti*) as understood in the Buddha’s teachings is the perpetual effort to cleanse the defiled seeds (*sāsrava-bījas*) of mind (*ālaya*), those unwholesome mental powers (*sāsrava-vāsanās*), which run underneath the exterior stream of consciousness corrupting human thinking, values, standpoints, and activities. The defilements, according to *Vijñatimātra* are twenty six afflictions (*kleśas*) (that mentioned on chapter four - IV.1.2.). Thus, to obtain the transformation of defilements which are the roots (*dharma-bījas* - natural seeds) of all sufferings and mental sickness of an individual in the world is only through the meditation or development or inner transformation of the mind. “All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a

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1 *Dhp.*, v.183.
man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.”

The above two verses of *Dhammapada* are the central aspect of Buddhism that is the people mind. The system of Mind, Mentation and Consciousness (*citta-manas-vijñāna*) is the key of existence of individual as well as world. This dual world of suffering and happiness, bad and good, stress and equanimity, death and life becomes no meaning to the individual apart from his/her awareness of them. Therefore, Buddhism focuses on the mind; for happiness and sorrow, pleasure and pain are psychological experiences. Even such notions as purpose, value, virtue, goodness, and worth have meaning only as the results of everyone’s attitudes and actions.

Although mind (system of consciousness - *Vijñaptimātra*) is the fundamental factor of the Buddha’s teachings, He did not deny the reality of material existence (*dhātu*), nor did He ignore the great effect that the physical world has upon men. On the contrary, He said that mind and body are interdependent. But since the fundamental reality of human existence is the ever-changing sequence of thoughts, feelings, emotions, and perceptions which comprise conscious experience, then these very experiences make up daily life. Most significant of these are love and hate, fear and sorrow, pride and passion, struggle and defeat.

Therefore, Buddhist meditation is the awareness and purification of mind from wholesome factors. Thich Nhat Hanh, a contemporary meditation master, teaches thus: “Meditation is to be aware of what is going on – in our bodies, in our feelings, in our minds, and in the world.” So, in order to purify one’s mind, he/she has to practice meditation. Buddhist meditation is not the secret and mystical teaching, but it is only the observation of mind to every

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1 *Dhp*, vs.1-2.
phenomenon concluding mental and physical dharmas, which appears in daily human life. “In its spirit of self-reliance, mindfulness (smṛtiupasthāna) does not require any elaborate technique or external devices. The daily life is its working material. It has nothing to do with any exotic cults or rites nor does it confer ‘initiation’ or ‘esoteric knowledge’ in any way other than by self-enlightenment. Using just the conditions of life it finds, smṛtiupasthāna does not require complete seclusion or monastic life, though in some who undertake the practice, the desire and need for these may grow.”¹

Studying about meditation is like studying about driving, not staying in the room and ‘a driving must be like this; a driving must be like that, but only by getting into the car, turn the key to start the machine so that it begins to progress. Meditation is on the same way. Meditation must be practiced, not only sitting in room to read, to study and thought. Though they are useful tools for the individual, life is the experienced aspect. Thus, meditation must be experienced within oneself. The Buddha stressed that He only pointed the way; each individual must work out his/her own salvation with energies. “You yourself must make an effort. The Tathāgatas (Buddhas or enlightened persons) are only preachers. The thoughtful that enter the way are freed from the bondage of Mara (defilement).”² Thus, meditation is the experience of mental training of the individual. The teachings of the Buddha are only the construct and encourage that are only symbols for everyone who tread his/her own way to eradicate suffering and live in happiness.

V.3.2.2. The Goals and Benefits of Meditation

Meditation is the method by which people can achieve inner transformation in order to get happiness (Nirvāṇa). It is a method for

² Dhp, v.276.
acquainting mind (Ālayavijñāna) with thoughts (Manas) and feelings (six Pravrittivijñānas) that are conducive to enlightenment and happiness. When one’s mind is pure in which all defiled seeds of worries and mental discomfort is removed, then he experiences true happiness. Several studies have demonstrated that subjects who meditated for a short time show increased alpha waves and decreased anxiety and depression. Meditation’s practitioners display more relaxed physiological functioning, greater reduction in anxiety, and reduced tension, stress when compared to controlled subjects. Plasma cortisone is an anxiety hormone. Studies show that plasma cortisone decreases during meditation, whereas it does not change significantly in controlled subjects during ordinary relaxation.¹

Moreover, one who wants to experience the inner transformation and tranquility must undermine the seeds of defilements in the Ālayavijñāna, and liberating insight, aims to destroy seeds of defilements in the form of latent tendencies. The chief tools of Buddhist meditation are the wholesome mental factors (kuśala) of energy, mindfulness, concentration, and understanding and so on. But in the systematic practice of meditation, these are fortified and yoked together in a program of self-purification which aims at eradicating the defilement’s roots (mūlakleśa) so that not even the subtlest unwholesome stirrings remain. Thus, the ultimate goals of meditation are the ultimate goals of Buddhism, i.e. realization of Nirvāṇa and the abolition of suffering and mental sickness. "有一道淨眾生，度憂畏，減苦惱，斷啼哭，得正法，謂四念處."² (There is the direct path for the purification of all beings, for the surmounting of sorrow and lamentation, for the disappearance of suffering and grief, for the attainment of the true happiness, for the realization of Nirvāṇa – namely, the four foundations of mindfulness).

² MA, s.98, p.582b.
Nirvāṇa, however, is beyond the realm of conceptualization and all other forms of normal human experience. Therefore, the practitioner has no certainty that it exists until he himself has progressed to realizing it as a direct experience transcending logic and sense perception. Nirvāṇa can thus be defined as that which is experienced when meditator has achieved ultimate moral and psychological maturation. On the other hand, all of the Buddha’s teachings are towards two goals; first, the development and cultivation of positive mental factors, according to Vijñaptimātra they are eleven wholesome mental associates such as faith, shame, no-hatred, compassion, equanimity and so on, which bring happiness to one and others; secondly, the elimination and purification of twenty six afflictions such as desire, hatred, delusion, conceit, doubt, and other negative viewpoints that bring stress, tension and suffering for all.¹

Therefore, the goal and motivation of meditation are to eliminate and transform the roots of afflictions which are so deep and large-scale. To eliminate them is not easy. Nevertheless, it is not impossible. The best antidote for these roots is the advancement of wholesome mental associates. Both seeds of wholesome and unwholesome are in mind. Human mind works in two ways: one decrees anger; the other advises patience, sets the brake on anger. Good and evil are both in mind. The true question is which of the two needs to improve and which one puts to eliminate?

It is here that meditation plays its role. Buddhist meditation can arouse the seeds of kuśalas and put kleśas to hibernation and even entirely eliminate it. It is then a question of appropriate awaking. Unfortunately, people are entirely aware of things material but completely unconscious of minds. Meditation causes awareness of mind. It improves self-consciousness. Once self-consciousness has been gained, wholesome mental factors advance. This is the

¹ Eleven wholesome mental associates and twenty six afflictions have been mentioned on chapter four (IV.1.2.).
way of the practice of meditation because during meditation, positive qualities are to be cultivated to replace the ‘five hindrances’\(^1\). The *Ekottara Āgama* mentioned the five hindrances as follows: “云何為五？貪欲蓋，瞋恚蓋，睡眠蓋，調戲蓋，疑蓋，是謂名為五蓋。欲知不善聚者，此名為五蓋。所以然者，比丘當知，若有此五蓋，便有畜生，餓鬼，地獄之分，諸不善法皆由此起。”\(^2\)

(What is five? They are worldly desires, ill-will and hatred, sloth and torpor, worry-and-flurry, doubt. *Bhikṣus*, when these five hindrances present, all wholesome dharmas also present with them. Then the mind of *tiryaṅc* (bent-goes or animals), *preta* (hungry ghosts) and *yama* (hell or underworlds) arise in one).

If people could spend a few minutes every day to calm their senses through the practice of meditation, many of their sicknesses and disorders can be avoided. Therefore, in order to have a healthy body and mind and to have happiness in life, one must learn how to practice meditation. For that reason, Buddhist mediation has no other purpose than to bring the mind back into the present, into the state of fully awakened consciousness, by clearing it from all obstructions (*kleśāvaraṇa*: veil of afflictions and *jñeyāvaraṇa*: veil of knowables) that have been created by habit (*vāsanā*). People tend to live in the future, not now. He or she is a student, so he says, “Wait until I finish my study and get my Ph.D. degree, and then I will be really alive.” When he gets it, he waits to have a job in order to be really alive. And then after a job, he needs a car. After a car, he wants a house. After a house, he wants more and more things for him. He is not capable of being alive in the present moment. He waits for being alive in the future, but he does not know when. So, practicing meditation is to be aware of what is going on at the present moment in body, feelings, in mind, and in the world. It helps one live with him in here-and-now.

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\(^1\) *Pāñca nivāraṇa*: rāga (desire/greed), pratīgha (hatred), auddhatya-kaukṛtya (agitation and remorse), stāna-middha (sloth and torpor), and vicikitsā (doubt).

According to modern scientists, one who practices Buddhist meditation will receive more mental and physical health benefits. A study of health statistics on over 2,000 people practicing meditation over a five-year period found that meditators consistently had less than half the hospitalization than did other groups with comparable age, gender and profession. The difference between the meditation and non-meditation groups increased in older-age brackets. In addition, the meditators had fewer incidents of illness in seventeen medical treatment categories, including 87% less hospitalization for heart disease and 55% less for cancer. The meditators consistently had more than 50% fewer doctor visits than did other groups.¹

By merely avoiding evils, humankind can contribute the greatest service to the society. The cultivated mind advanced by way of meditation carries out a most useful service to others. The progressive mind of a meditator can disentangle numerous troubles of human beings and is very helpful in educating others. Meditation can help people live calmly in spite of various problems that are widespread in this world. Meditation has the aim of disciplining a person to confront, comprehend, and vanquish the adverse circumstances in which he lives. Meditation also educates man to adapt himself with a lot of obstructions to life in the present day.

If one practices meditation, he/she can learn to behave like a kind person even though he is disturbed by others. Through meditation, he can learn how to relax the body and to calm the mind; he can learn to be tranquil and happy within. Meditation strengthens the mind to transform human emotion (of Manas) when it is disturbed by negative thoughts and feelings such as jealousy, anger, pride and envy. And finally the ultimate object of Buddhist meditation is to eradicate all seeds of defilements in the mind (Ālayavijñāna) and transform

the flow of system of consciousness into wisdom to attain the final goal – *Nirvāṇa* (true peace and happiness).

### V.3.2.3. The Necessity of Meditation for Modern Society

Nowadays, people live in the world where they must work very hard physically and mentally. There is no place for those who do not work hard. Fierce contentions repeatedly take place everywhere. People are attempting to defeat each other in every sphere of life and mankind has no time to rest at all. Mind is the central factor of life. When there is no true tranquility and peace in the mind, whole life is in danger of breaking down, because all seeds of afflictions of *Manas* become to work strongly. People endeavor to surmount their misery through pleasing the senses (*saḍāyatana*s). They drink, gamble, sing and dance, etc. under the delusion that they are enjoying the real happiness of life. Sense stimulation is not the right method to have relaxation. The more one attempts to delight the senses by sensual pleasures, the more he will become slave of the senses. His lust for contentment will not end. The real path to relaxation is to calm the senses by the control of the *Manas* and refreshment of mind. If one can control the *Manas*, he will be able to control everything. When the mind is free from mental disturbances, it can see many things which others cannot see with their naked eyes. Eventually, he will be able to achieve *Nirvāṇa* (end of suffering). “There is no fear for an awakened one, whose mind is neither sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.”¹

One of the most important elements leading to suffering is tension or stress. Suffering is impossible in the non-existence of tension. The muscles get taut, the mind comes to be strained and the sensations become stressful as well. Fundamentally, most tautness originates in a perturbed mind. There are two

¹ *Dhp*, v.39.
kinds of tension: one proceeds from a sense of haughtiness and another one springs from a sense of failure. The former belongs to category of tensions appearing out of anger and greed; the latter caused by hopelessness, defeat, and laziness. Whatever the provenance, all sorts of stress cause suffering which are roots of unhappy life. An injured self can bring about serious calamity, so can the passions of anger and greed. Likewise, despair and failure can conduce to suffering.

Another element relating to suffering and stress is the imbalance in the nervous system (mental consciousness, \textit{Manovijñāna}). This kind of sickness is due to an imbalance and its treatment is by breathing out and breathing in through the nostrils. This is one of the methods of Buddhist meditation. When the nervous system is in a balanced state, all mental sickness automatically vanishes.

Moreover, all \textit{kleśas} are the elements that conduce to mental sickness and suffering. There is a need to think positively making it impossible for the mind to cultivate bad feelings for others. Meditation improves positive thinking by practicing apprehension of the ego (\textit{Ātman}). Visual perception (of five sense-consciousnesses) of oneself, self-observation (of \textit{Manovijñāna}), reflection (of \textit{Manas}) on impermanence etc. are the sure means of improving positive thinking (good seeds) and removing bad thinking (bad seeds) in the mind (\textit{Ālayavijñāna}).

In the modern age, human beings have fully transgressed most restrictions and have become a victim of overexertion leading to stress. Being busy and exertion are necessary for life, but there should be a restriction to them. Nature stipulates for a balance between work and relaxation, both mental and physical, and between speech and silence. To cease unneeded efforts of the body and the mind, as well as of speech, is to lead a trained life. Relaxing the mind just for an hour every day will be a considerable step towards balanced
living. Physical discipline, verbal discipline, and mental discipline are intrinsic
to meditation. Meditation puts the brakes on the over-busyness of the body and
the mind and thus prevents violence. Therefore: “from time to time, to remind
ourselves to relax, to be peaceful, we may wish to set aside some time for a
retreat, a day of mindfulness, when we can walk slowly, smile, drink tea with a
friend, enjoy being together as if we are the happiest people on Earth. This is
not a retreat, it is a treat. During walking meditation, during kitchen and garden
work, during sitting meditation, all day long, we can practice smiling. At first
you may find it difficult to smile, and we have to think about why. A smiling
means that we are ourselves, that we have sovereignty over ourselves and that
we are not drowned into forgetfulness.”

Almost the stresses and mental sicknesses which human beings are
facing today are due to the untrained and uncultivated mind. Meditation is the
therapy for physical and mental disease. It is said that mental disappointment,
anxieties, afflictions, worries, tautness, and fright are the causes of many
sicknesses. And even latent disease will be exasperated throughout such mental
conditions. It is this disease that leads to mental and emotional imbalance. So,
“practicing meditation is to be aware, to smile, to breathe. These are on the
opposite side. We go back to ourselves in order to see what is going on,
because to meditate means to be aware of what is going on. What is going on is
very important.” If one is aware of ‘what is going on’, one will balance the
mental and emotional factors with the phenomenal world.

V.3.2.4. Progress of the Practice of Meditation

As mentioned above, meditation is the purification of mind, because
when mind is pure that means all defiled seeds in the Ālayavijñāna are totally
eradicated, the door to the cessation of suffering will open. This is true peace

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2 Ibid., p.8.
and happiness. The Buddha pointed the way which leads to the elimination of the roots of suffering in order to attain happiness (Nirvāṇa). This is the mindfulness of breath. The Buddha taught: “修習安那般那念, 多修習者, 得身心止息, 有覺有觀, 寂滅, 純一, 明分想修習滿足.”¹ (Let enjoying the practice of mindfulness of breathing (ānāpānasati). If a Bhikṣu cultivates and develops the practice of mindfulness of breathing, does so consistently, he will find his body and mind peaceful; he will acquire positive investigations and reflections; his mind will be calm and pure; and he will have perceptions leading to wisdom and be able to bring his practice to completion).

Moreover, to nourish and develop the good seeds (bījas), which can help an individual end suffering and attain happiness is possible only by meditation through mindfulness of breathing in and breathing out. “Bhikṣus, those for whom you have compassion and who think you should be heeded – whether friends or colleagues, relatives or kinsmen – these you should exhort, settle, and establish in the development of the four establishments of mindfulness.”² ‘Four establishments of mindfulness’ (catuhṣmṛtiupasthāna) are the objects of meditation of mindfulness of breathing. These are very important with the practitioner, because through four objects meditator will attain the goal. These are: One “觀身如身念處, 如是觀覺, 心, 法如法念處.”³ (One abides contemplating the body as a body. He abides contemplating feelings as feelings. He abides contemplating mind as mind. He abides contemplating mind-objects as mind-objects).

How does one abide contemplating the body as a body? One “breathing in, he understands breathing in, breathing out, he understands breathing out.

¹ SA, b.29, s.803, p.206a.
³ MA, s.98, p.582b.
Breathing in long, he understands ‘I am breathing in long;’ or breathing out long, he understands: ‘I am breathing out long.’ Breathing in short, he understands: ‘I am breathing in short;’ or breathing out short, he understands: ‘I am breathing out short.’ He trains thus: ‘I shall breathe in experiencing the whole body of breath;’ he trains thus: ‘I shall breathe out experiencing the whole body of breath.’ He trains thus: ‘I shall breathe in tranquillizing the bodily formation;’ he trains thus: ‘I shall breathe out tranquillizing the oral formation.’ So, a bhikṣu who practices the meditation of the mindfulness of breathing should observe and understand his body’s every action and their activities in daily life like walking, standing, lying, sitting, speaking, watching, etc. He establishes the mindfulness in front of him with understanding, knowledge, wisdom and attaining; he abides contemplating the body as a body internally and he abides contemplating the body as a body externally.¹

In the progress of meditation, the practitioner always gets many feelings; like a feeling of pain, suffering; feeling of joy, happiness; and some neutral feelings (no pain and no joy). He does not allow abiding in these feelings. If he abides in the feelings he will leave his object of mindfulness of breathing. However, at this time all feelings should become the objects of meditation. The Buddha said: “比丘者, 覺樂覺時, 便知覺樂覺. 覺苦覺時, 便知覺苦覺. 覺不苦不樂覺時, 便知覺不苦不樂覺.”² (Here, a bhikṣu, when feeling a pleasant feeling, he understands: ‘I feel a pleasant feeling;’ when feeling a painful feeling, he understands: ‘I feel a painful feeling;’ when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling).

When one’s feelings appear in the progress of meditation, it means that one’s mind is directed toward these feelings. If these feelings are joy and desire, grasping appears in one’s mind, or if they are pain or suffering, hatred

¹ MA, s. 98, p.582c.
² Ibid., p.583c.
or fret will appear in one’s mind. So whatever the feelings appear, the
correlative feelings will appear in the mind. However, the Buddha taught that
whether desire or fret appears in mind, the trainer must let them go and just
observe that this is desire or fret in the mind. This time, desire or fret or
something else in the mind becomes the objects of meditation which the
practitioner must understand and overcome, contemplating mind as mind only.

So, “比丘 觀 法 如 法. 比丘 者，內 實 有 欲 知 有 欲 如 真，內 實 無 欲 知 無 欲 如 真，若 未 生 欲 而 生 者 知 如 真，若 已 生 欲 減 不 復 生 者 知 如 真，如 是 慈 悲，睡 眠，調 悔。內 實 有 疑 知 有 疑 如 真，內 實 無 疑 知 無 疑 如 真，若 未 生 疑 而 生 者 知 如 真，若 已 生 疑 減 不 復 生 者 知 如 真。如 是 比 丘 觀 內 法 如 法，觀 外 法 如 法，立 念 在 法，有 知 有 見，有 明 有 達。”\(^1\) (here, a \textit{bhikṣu}, when mind affected by lust,
he understands mind affected by lust, and mind unaffected by lust as mind
unaffected by lust. He understands lust that is not arisen in mind, now arising.
He understands lust that has arisen in mind, now eliminating and never arising
again. When mind affected by ill-will and hatred, sloth and torpor, worry-and-
flurry, and doubt, he understands mind affected by … doubt, and mind
unaffected by … doubt as mind unaffected by … doubt. He understands …
doubt that is not arisen in mind, now arising. He understands … doubt that has
arisen in mind, now eliminating and never arising again. He establishes the
mindfulness in front of him with understanding, knowledge, wisdom and
attaining; he abides contemplating the mind-object as a mind-object internally
and he abides contemplating the mind-object as a mind-object externally).

The meditator tries to keep the mind (here is sixth consciousness or
\textit{Manovijñāna}) focus only on the observation of breathing itself and not to think
about anything, even breathing as a subject of intellectual recognition. In other
words, he/she attempts to work on full observation to anything happening in

\(^1\) \textit{MA}, s.98, p.584a.
his/her training experience and not become involved in them as conceptual and contemplated aspects.

Understanding the theoretical aspect of meditation is very simple (observing on the breath on seating, standing, walking…) but the practice is not easy. At the beginning of training, the meditator tries to direct his full attention to the progress of breathing in and out. But few minutes later, his/her thought goes around everywhere in the world, even universe. So, the mind is far away of concentration, now he/she is asleep and tired. All these negative mental factors that appear in one who is training meditation, but they are not trouble things. Every feeling about pain, tired, or torpor…; and every emotion about desire, hatred, happy… are only the objects that are observed by meditator who practices mindfulness of breathing must overcome. “There being sensual desire in him… There being ill will in him... There being sloth and torpor in him... There being restlessness and remorse in him... There being doubt in him, a Bhikṣu understands: There are sensual desire or no sensual desire, ill will or no ill will, sloth and torpor or no sloth and torpor, restlessness and remorse or no restlessness and remorse, and doubt or no doubt in him. And he understands how there comes to be the arising of unarisen Five Hindrances, and how there comes to be the abandoning of arisen Five Hindrances, and how there comes to be the future non-arising of abandoned Five Hindrances.”

The practice of Buddhist meditation is for mental cultivation and for spiritual development which bring happiness (Nirvāṇa) in here-and-now. Nobody can achieve Nirvāṇa without developing the mind through meditation. Naturally, the untrained mind always induces human beings to perpetrate wrong and become slaves of the senses. One who knows how to practice meditation will be able to control one’s mind when it is misdirected by the senses. Thus “housefather, living with his heart overcome by coveting and

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wrongful desire, one does what he should not, fails to do what he should; so doing, so failing to do, he falls from good report and happiness. Living with heat overcome by malice… by sloth and torpor… by distraction and flurry… by doubt and wavering, he does what he should not, fails to do what he should; so doing, so failing to do, he falls from good report and happiness. Now, housefather, that Ariyān disciple, knowing coveting and wrong desire to be a depravity of the mind, casts out the mind’s depravity of coveting and wrong desire… casts out the mind’s depravities of malice… sloth and torpor… distraction and flurry… doubt and wavering. Now, housefather, in so far as the Ariyān disciple, knowing coveting (and the rest) to be depravities of the mind… is one who has cast out these depravities, this Ariyān disciple is called ‘of great wisdom, of far-spread wisdom, of clear range of vision, one perfect in wisdom.”

1 Therefore, the Buddha taught that if anyone develops these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge (aniṣṭhita-jñāna) here-and-now, or non-returner (Anāgamin) if there is a trace of clinging left (upādisesa).2

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2 MA, s.98, p.584b.