CHAPTER TWO
THE RELATION BETWEEN MIND AND BODY IN
THE SUTTA PIṬAKA IN EARLY BUDDHISM

INTRODUCTION

In this chapter, an attempt is made to bring out the importance of the mind and body relation, and their cognate in the Pāli Nikāyas of the Buddha and His disciples that have been said in the Sutta Piṭaka of the Theravāda Buddhism. This has been divided into three parts of each Nikāya, namely, interpretations regarding the importance of the citta and the essence of the body, and the relation between mind and body.

The Sutta Piṭaka, the largest of the three divisions, contains the Books of Doctrine and Stories of Buddha and His followers. The Sutta Piṭaka consists of five groups, called Nikāya, namely, four Nikāyas the greater collections and one Nikāya the smaller collection.

The four Nikāyas are: (1) Dīgha, (2) Majjhima, (3) Saṁyutta, and (4) Aṅguttara. The Dīgha and Majjhima contain the long and medium-length discourses of the Buddha respectively; the Saṁyutta and Aṅguttara contain explanations of the basic doctrine, arranged in catechism model according to topic and number respectively. The Lesser Nikāya called the Khuddaka consists of fifteen books.

2.1. THE THREE SCRIPTURES (TIPIṬAKA) IN EARLY BUDDHISM

The Pāli scriptural literature of early Buddhism has three major collections, which are called ‘Tipiṭaka’ (Three Baskets of the Buddhist Doctrine), namely, Vinaya Piṭaka (The Basket of Discipline), Sutta Piṭaka (The Basket of Discourses), and Abhidhamma Piṭaka (The Basket of the Higher Doctrine). They are as follows:

2.1.1. The Vinaya Piṭaka (The Code of Discipline Governing the Life of Saṅgha)

The Vinaya Piṭaka (the book of discipline), specially addressed to monks, gives them a code of practice for the ascetic way of life. It serves to expound the discipline and rigorousness of living, necessary to achieve a purity of morals, guided by rule and precept. So, it is called the Teaching by Precept (Ānā Desanā). These two aspects of the doctrine are
written in a direct and a familiar idiom, or conventional language (Vohāra Vacana), namely, man, animal, body, and mind, which is easy to comprehend.¹ The Vinaya Piṭaka deals with seven groups of Transgression or Offence (Āpatti). They are:

1. **Pārājika** (Major offences; the first of the two divisions of the Suttavibhaṅga of the Vinaya), which leads to loss of status of a Bhikkhu.

2. **Saṅghādisesa** (An offence entailing initial and subsequent meeting of the Saṅgha),

3. **Thullaccaya** (A grave offence).

4. **Pācittiya** (An offence entailing expiation).

5. **Pātidesanīya** (An offence to be confessed).


7. **Dubbhāsita** (An offence of wrong speech).

The first type of offence, **Pārājika**, is classified as a grave offence, *Garukāpatti* (Weighty offences; penalties of serious or strong offences), which is irremediable (*Atekicchā*), entails the falling off of the offender from Bhikkhuḥāva (Monkhood).

The second type of offence, **Saṅghādisesa**, is also classified as a grave offence but it is remediable (*Satekicchā*). The offender is put on a probationary period of penance, during which he has to undertake certain difficult practices, after which the Saṅgha assembly rehabilitates him.

The remaining five categories consist of light offences, *Lahukāpatti* (Light offences), which are remediable and incur the penalty of having to confess the transgression to another Bhikkhu. After carrying out the prescribed penalty, the Bhikkhu transgressor becomes cleansed of the offence.

The Vinaya Piṭaka is divided into five books, namely.

1. **Pārājika Pāli** (Major Offences Scripture).

2. **Pācittiya Pāli** (Minor Offences Scripture).

3. **Mahāvagga Pāli** (Great Section Scripture).

4. **Cūḷavagga Pāli** (Smaller Section Scripture).

5. **Parivāra Pāli** (Epitome of the Vinaya Scripture).

¹ Dr. W.F. Jayasuriya, *The Psychology and Philosophy of Buddhism (Being an Introduction to the Abhidhamma)*, p. 2.
So, for easy understanding the five books, we would explain them one by one.

1. **Pārājika Pāli (Major Offences Scripture)**

The *Pārājika Pāli* texts explain important rules of discipline, concerning *Pārājika* (Major Offences) and *Saṅghādīṣesa* (An offence entailing initial and subsequent meeting of the *Saṅgha*) and conclude with an explanation of *Anyyata* (Undetermined Offence) and *Nisaggiya Pācittiya* (An offence entailing expiation with forfeiture), which are only minor offences. The *Pārājika Pāli* insists on discipline, which consists of four sets of rules laid down to prevent four grave offences. They are important for the Buddhist monks. If any monk goes wrong in following the *Pārājikāpatti* (anyone of the rules), he automatically loses *Bhikkhu* (Monkhood); he is no longer recognized as a member of the community of *Bhikkhu* and is not permitted to become a *Bhikkhu* once again. He has either to go back to the household life as a layman or to revert to the status of *Sāmañera*\(^2\) (Novice) only.

Transgression of rules concerning of grave offences resulting in loss of status is metaphorically discussed as follows:

I. *Pārājiko hoṭṭī seyyathiṭi nāma puriso sīsacchino abhabbo tena sarīrabandhanena jīvituṁ...*\(^3\) (A person whose head has been cut off from his body cannot become alive even if the head is fixed back on the body).

II. *Pārājiko hoṭṭī seyyathiṭi nāma paṇḍupalāso bandhanā pavutto abhabbo haritattāya...*\(^4\) (The leaves that have fallen off the branches of the tree will not become green again even if they are attached to the leaf stalks).

III. *Pārājiko hoṭṭī seyyathiṭi nāma puthisilā davedhā bhinnā appāṣandhika hoti...*\(^5\) (A flat rock, which has been split, cannot be made whole again).

IV. *Pārājiko hoṭṭī seyyathiṭi nāma tālo matthacakchunno abhabbo puna virulhiyā...*\(^6\) (A palm tree that has been cut off from its stem will never grow again).

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\(^2\) *Sāmañera*: One who is ordained by taking the Three Refuges and observes the Ten Precepts.

Phrarajavaramuni (Prayudh Payutto), *Dictionary of Buddhism*, p 410

\(^3\) *Vinayapiṭaka Mahāvibhaṅgassa Paṭhamo Bhāgo* (Thai Version), 52

\(^4\) Ibid., 86.

\(^5\) Ibid., 138.

\(^6\) Ibid., 174.
(a) *Four Pārājikas* (Major offences; the first of the two divisions of the *Suttavibhaṅga* of the *Vinaya*) which lead to loss of status as a *Bhikkhu*:

i. The first *Pārājika* : If a *Bhikkhu* should indulge in sexual intercourse, he loses his *Bhikkhubhāva* (Monkhood).

ii. The second *Pārājika* : If a *Bhikkhu* should take with the intention to steal what is not given, he loses his *Bhikkhubhāva* (Monkhood).

iii. The third *Pārājika* : If a *Bhikkhu* should intentionally deprive a human being of life, he loses his *Bhikkhubhāva* (Monkhood).

iv. The fourth *Pārājika* : If a *Bhikkhu* claims to attainments he does not really possess, namely, attainments to *Jhāna* (A State of serene contemplation attained by Meditation) or *Magga* (The Path leading to the Cessation of Suffering) and "*Phala* (Path-result or Fruition), which denotes those moments of supermundane consciousness which flash forth immediately after the moment of path-consciousness - *Aṇīya-puggala* and which, till the attainment of the next higher path, may during the practice of insight (*Vipassanā*) still recur innumerable times. If thus repeated, they are called the 'attainment of fruition' (*Phala-samāpatti*)," he loses his *Bhikkhubhāva* (Monkhood).

The *Pārājikāpatti* offender is guilty of a very grave transgression. He loses *Bhikkhubhāva* (Monkhood). His offences (*Āpatti*) are irremediable.

(b) Thirteen *Saṅghādisesas* (Offences entailing initial and subsequent meeting of the *Saṅgha*):

*Saṅghādisesa* discipline consists of a set of thirteen rules, which require formal participation of the *Saṅgha*, from beginning to end in the process of making a *Bhikkhu* free from the guilt of transgression.

i. a *Bhikkhu* having transgressed these rules, and wishing to be free from his offence must first approach the *Saṅgha* and confess to his having committed the offence. The *Saṅgha* determines his offence and orders him to observe the *parivāsa* (probation) penance, a penalty requiring him to live under suspension from association with the rest of the *Saṅgha*, for as many days as he has knowingly concealed his offence.

7 *Nyanatiloka, Buddhist Dictionary. Manual of Buddhist Terms and Doctrines*, p 166
ii. at the end of the *parivāsa* observance, he undergoes a further period of penance, *mānatta* (Deserving Penance), for six days to gain approbation of the *Saṅgha*.

iii. having carried out the *mānatta* penance, the *Bhikkhu* requests the *Saṅgha* to reinstate him to full association with the rest of the *Saṅgha*.

These thirteen offenses represent, following the *Pārājika Dhammas*, the most severe breach of monastic discipline. “Five offenses deal with sexual transgressions, two with dwelling places, two with false accusation, two with schisms, one with a monk who is difficult to speak to, and one with monks who corrupt families. The first nine of these become offenses at once, whereas the final four do not become offenses until the third admonition of the monk involved”.

(c) Two *Aniyatas* (Indefinite Rules; undetermined offences and penalties):

*Aniyata* means indefinite, uncertain. These two offenses include cases whereby a monk may be accused by a trust-worthy female lay follower and dealt with according to her dictate. “If a monk should sit together with a women in a secret place which is convenient for sexual intercourse, he may be charged with a *Pārājika, Saṅghādisesa* or *Pācittiya* offense, according to what actually transpired”. It is to be determined according to provisions.

(d) Thirty *Nissaggiya Pācittiyas* (Offences entailing expiation with forfeiture).

There are thirty rules under the *Nissaggiya* category of offences and penalties which are laid down to curb inordinate greed in *Bhikkhus* for possession of material things such as robes, bowls and so on. The penalty consists, firstly, of giving up the objects in respect of which the offence has been committed. Then it is followed by confession of breach of the rule, together with an undertaking not to repeat the same offence, to the *Saṅgha* as a whole, or to a group of *Bhikkhus*, or to an individual *Bhikkhu* to whom the wrongfully acquired objects have been surrendered.

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8 Charles S. Prebish, *Buddhist Monastic Discipline The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins.* pp. 11-12

2. Pācittiya Pāli (Minor Offences Scripture)

The Pācittiya Pāli deals with the remaining sets of rules for the Bhikkhus, namely, the Pācittiya (Minor Offence), the Pātidesaniya (An offence to be confessed), the Sekhiyadhamma (The rules for training), Adhikaranasamatha (The setting of a case, a question, a dispute or a lawsuit) and the related disciplinary rules for the Bhikkhunis.\(^{10}\) The Pācittiya Pāli also mentions rules of discipline for the Bhikkhus. The list of rules for Bhikkhunis is much longer than the one for the Bhikkhus. The Bhikkhunis rules were drawn upon exactly on the same lines as those for the Bhikkhus with the exception of the two Anyata (Undetermined Offence) rules, which are not laid down for the Bhikkhunis Order.

**Table of Rules of Bhikkhus and Bhikkhunis**

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<td>7</td>
</tr>
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<td><strong>Total</strong></td>
<td>227</td>
<td>311</td>
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\(^{10}\) Bhikkhunī: A female mendicant. The Buddhist nun who has entered into the order of the Buddha and observes the precepts for nuns.
These eight headlines of rules of discipline for Bhikkhus and Bhikkhuṇīs of the order have been treated in detail in the Vinaya Piṭaka. The Bhikkhuṇīs’ text contains only seven categories, the third being excluded.

3. Mahāvagga Pāli (Great Section Scripture)

The Mahāvagga Pāli relates to the Buddha, who has attained the Supreme Enlightenment at the foot of the Bodhi Tree. It says how He discovered the Law of Dependent Origination, and how He gave His first sermon to the Group of Pañca Bhikkhus. The details given to young man, like Yasa, mention how He can seek refuge in Him as the Buddha and embrace His Teaching; how the Buddha has been spreading the Dhamma for the welfare and happiness of the many who had gathered round Him (sixty disciples) who were well established in the Dhamma and had become Arahants; how He began to establish the order of the Saṅgha to serve as a living example of the Truth He preached, and how His famous disciples, like Sāriputta, Mahā Moggallāna, Mahā Kassapa, Ānanda, Upāli, Ānāgulimāla became members of the Order. The rules for formal admission to the Order (Upasampadā) are explained in a detailed manner. The Mahāvagga further deals with the procedures for an Uposatha (meeting), the rules to be observed for rains to retreat (Vassa) during the rainy season as well as those for the formal ceremony of Pavāranā (Invitation). In the concluding part, a Bhikkhu invites criticism from his brethren in respect of what has been seen, heard or suspected, about his conduct.

There are also rules concerning sick Bhikkhus, the use of leather for footwear and future, materials for robes, and those concerning medicine and food. A separate section deals with the Kathina (Ceremonies where annual making and offering of robes take place).

4. Cūḷavagga Pāli (Smaller Section Scripture)

The Cūḷavagga Pāli deals with more rules and procedures for institutional acts or functions known as Saṅghakamma. The twelve sections in this book deal with rules meant for the Saṅghādisesa (An offence entailing initial and subsequent meeting of the Saṅgha) that come before the Saṅgha, observance of penance such as Parivāsa (Probation) and Mānatta (Deserving Penance), and rules relating to the reinstatement to Saṅgha (Group of monks). There are also miscellaneous rules concerning bathing, dress, dwellings and furniture and those dealing with treatment of visiting Bhikkhus, and duties
of tutors and Sāmaṇera (Novices). Some of the important enactments are concerned with Taṅkamika kamma, that is, formal act of censure by the Saṅgha taken against those Bhikkhus who cause strife, quarrels, disputes, who associate familiarly with lay people and who speak in dispraise of the Buddha, the Dhamma and the Saṅgha; Ukkhepanīya Kamma, that is, formal act of suspension to be taken against those who have committed an offence and who cannot be admitted again; and Pakāsanīya Kamma, that is, taken against Devadatta, what Devadatta does by deed or word, should be seen as Devadatta’s own and has nothing to do with the Buddha, the Dhamma and the Saṅgha. The account of this action is followed by the story of Devadatta’s three attempts on the life of the Buddha and the Schism caused by Devadatta among the Saṅgha.

There is, in section ten, the story of how Mahāpañjapati, the Buddha’s foster mother requested for admission into the order, how the Buddha refused permission at first, and how He finally acceded to the request because of Venerable Ānanda’s entreaties on her behalf.

The last two sections describe the two important events of historical interest, namely, the holding of the first Synod at Rājagaha and of the second Synod at Vesāli.

5. Parivāra Pāli (Epitome of the Vinaya Scripture)

The Parivāra Pāli is compiled in the form of a catechism, enabling the reader to make an analytical study of the Vinaya Piṭaka. All the rules, officiating acts, and other matters of the Vinaya are classified under separate categories according to the subjects dealt with.

The Parivāra explains how the rules of the Order are drawn up to regulate the conduct of the Bhikkhus as well as the administrative affairs of the Order. Precise procedures are prescribed for settling of disputes and handling matters of jurisprudence, for formation of Saṅgha courts and appointment of well-qualified Saṅgha judges. It lays down how Saṅgha Vimcchaya (Crimination, or Committee), the Saṅgha court, is to be constituted with a body of learned Vinayadharus (those who know or master the Vinaya Piṭaka by heart, and the experts in Vinaya ‘rules’, to hear and decide all kinds of monastic disputes).
The Parivāra Pāli provides general principles and guidance in the spirit of which all the Saṅgha Vinicchaya (Committee) proceedings are to be conducted for settlement of monastic disputes.¹¹

2.1.2. The Abhidhamma Piṭaka (The Basket of the Higher Doctrine)

The Abhidhamma Piṭaka is a grand collection of systematically arranged, tabulated and classified doctrines of the Buddha, representing the essence of His Teachings. This teaching is “deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned”.¹² So, the word ‘Abhidhamma’ means ‘Higher Teaching’ or ‘Special Teaching’, which contains the teachings on “Cosmology, Biology, Physics, Metaphysics, Psychology, Ethics and Practical Religion: all these topics are focused on the practical goal of a human individual getting liberated through a course of practical ethics and introspection”.¹³ It is unique in its abstruseness, analytical approach, immensity of scope and conductiveness to one’s liberation. Abhidhamma gives an extensive analysis of mental faculties treading to a moral life. According to Nyanatiloka;

The Abhidhamma treats of realities (paramattha dhamma), i.e., of psychical and physical phenomena, which alone may be rightly called realities, though only of momentary duration, arising and passing away every moment. For in realities, or in the ‘absolute sense’ (paramattha), as the expression runs, there does not exist any real, self-dependent, permanent ‘entity’, no such thing as the so called ‘Ego’. but only this ever changing process of conditionally arising and passing phenomena. Hence, the whole Abhidhamma has to do only with the description, analysis, and elucidation of such phenomena.¹⁴

The seven books of the Abhidhamma in Theravāda and their contents are as follows:

(a) Dhammasaṅgaṇī—an analysis of mental and bodily factors, in and out of meditation, categorized as to their ethicality.

(b) Vibhaṅga–Sūta and Abhidhamma explanations of khandhas, the

¹¹ Cf., U Ko Lay, Guide to Tipiṭaka, p. 18 ff
¹² Karl H. Potter with Robert E. Buswell, Padmanabh S. Jain and Noble Ross Reat, EIP., p. 73
¹³ Aruna Haldar, Abh. V., p. 15
¹⁴ Nyanatiloka, Guide Through the Abhidhamma-Piṭaka Being A Synopsis of the Philosophical Collection Belonging to the Buddhist Pali Canon, p. 3
overcoming of fetters, dependent origination, meditation, and types of knowledge, each followed by a catechetic question and answer section.

(c) Kathāvatthu—polemical treatise, traditionally said to be a result of Aśoka’s council, upholding orthodox doctrinal views against those of other schools.

(d) Puggalapaññaatti—the analysis of personalities into three basic affliction types (lust, hatred, and delusion) and their subdivisions.

(e) Dhātukathā—the ordering of all factors under the five khandhas (aggregates) and the twelve āyatanas (sense–fields).

(f) Yama—the book of pairs giving more precise determinations of ambiguous terms by a process of mutual exclusion.

(g) Paṭṭhāna—the voluminous discussion, in full, of dependent origination.15

2.1.3. The Sutta Pitaka (Discourses or Dialogues) Or The Pāli Nikāyas

The Sutta Pitaka or the book of discourses abounds in the teaching of the Buddha to lead the good life by the cleaning of one’s thoughts, in the form of narrative. It is a general teaching, suited to various character types of beings, in order to free their thoughts from all manner of False Views. It is the basis of the Buddhist Ethic.

The Sutta Pitaka consists of the five groups, called Nikāyas (collections), namely:

1. Dīgha Nikāya (Collection of long discourses of the Buddha),
2. Majjhima Nikāya (Collection of middle length discourses),
3. Saṁyutta Nikāya (Collection of kindred sayings of discourses),
4. Aṅguttara Nikāya (Collection of numerically graduated discourses),
5. Khuddaka Nikāya (Collection of miscellaneous works or books, an omnibus collection which contains compilations of suttas).16

The Dīgha Nikāya or collection of the long discourses of the Buddha has three compilations, which we can call books, known as the Sūlakkhandha Vagga or Division of discourses on morality (containing thirteen suttas or discourses, the Mahā Vagga or Large Division (containing ten suttas), and the Pāṭhika Vagga or the Pāṭhika Division (containing eleven suttas). This last Division takes its name from the first sutta in this Division.

15 Charles S. Prebish, Buddhism A Modern Perspective, p. 60
16 TD., pp. i-ii.
The *Majjhima Nikāya* also has three compilations, each containing a fair number of *suttas*. The *Samyutta Nikāya* is divided into five compilations, each called a Division (*Vagga*), and each has a large number of short *suttas*. The *Aṅguttara Nikāya*, collection of numerically graduated discourses, has eleven parts or books, ranging from the first part consisting of discourses dealing with just one point or subject-matter, it goes on to the second division containing discourses each dealing with two subjects, then to the third division containing discourses each dealing with three subjects and so on up to the eleventh division containing discourses each dealing with eleven subjects. The *Khuddaka Nikāya* contains eighteen books of miscellaneous *Suttas*, as accepted by the Sixth International Buddhist Synod at Burma country in 1954-1956.

2.1.3.1. The Definition and Meaning of Citta and Rūpa in the Pāli Nikāyas

In the *Pāli Nikāyas*, the word ‘citta’ basically refers to the centre and the focus of human being’s emotional nature as well as the seat and organ of thought in its dynamic aspect. The concept of *citta* has a more central, important role in Buddhism than in any other system of Indian thought and religious practice.

The word ‘rūpa’ is a basic of *citta*, is dwelling of *citta*. The *rūpa* means ‘matter’ is the first of *khandha*, which consists of four elements (*mahābhūtadātu*-great existents): 1. *paṭhavī* - earth, 2. āpo - water, 3. tejo - heat, and 4. vāyo - air. Only the first of five *khandhas* is the matter another *khandhas* are abstraction-invisible object.

The word ‘*citta*’ has been equated into two other related terms, namely, *mano* and viññāna: *citta*, *mano*, and viññāna are used as synonymous in the meaning and actual usage in particularized contexts to confirm the thoughts that these words bring forth. In the earliest scripture three distinct aspects of mind is stated, such as: “The term ‘*mano*’ may, thus, be said to represent the rational faculty of man, that is, the intellectual functioning of his consciousness; the term ‘*viññāna*’ represents the field of sense and sense-reaction, that is the sphere of sensory and perceptive activity,... and the term ‘*citta*’ accordingly represents the subjective aspect of consciousness”.

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17 Jotiya Dhirasekera (Ed.), *EB* Vol IV, p. 169
In the early Buddhism, it seems that there was a tendency that not only the five khandhas, the twelve āyatana (sphere), the eighteen dhātu and so on were to be regarded as the principles of mind and matter.

2.1.3.2. The Nature of Citta and Body in the Pāli Nikāyas

The Buddha has explained the nature of the citta in the Pāli Nikāyas and his disciples indicated the multifaceted nature of citta. The nature of citta has been characterized as disobedient, obstinate, always changing, extremely difficult to control. The Buddha said: I consider, monks; that there is no phenomenon that comes and goes so quickly as mind. It is not easy to find a simile to show how quickly mind comes and goes...

The citta, in the Buddhist thought, is a series of incidents in an incessant process of mutation. The citta as a unitary term is nothing more than a convenient collective noun to comprehend a wide and complex nexus of mental states in flux. The Buddha’s teachings on the mind expound to us the results of the first recorded empirical search, into the nature of mind.

The ordinary people’s citta is constantly throbbing, trembling and wavering. It is very difficult to control and save it from falling into moral lapse. It quivers like a fish out of water distracted by a multiplicity of stimuli. It is very hard to protect, assuredly light, quickly, and attach it to whatever it craves. It is difficult to be seen or understood, since it is very subtle. It travels far, alone, is incorporeal and resident in the cave of the heart.

2.1.3.3. The Functions of Citta and Body in the Pāli Nikāyas

Citta performs a central role in the moral and intellectual behaviour of the individual. The consideration of the functional aspect of citta has been subjected to the three types classification represented by the distinction between the affective (vedanā), cognitive (saññā), and the conative (cetanā) aspects. It is stated that the affective and the cognitive aspect are the mental states dependent on the citta.

18 Ibid., p. 169.
The conative (cetanā) aspect is directly the causative of the citta. The affective (vedanā) aspect refers to the feeling tone of the citta: the cognitive (saññā) aspect is concerned with knowing, believing, reasoning, and perceiving; and the conative aspect is concerned with acting, willing, striving, and desiring. These three types of the functions of the mind are inseparable. In the mental processes, all the three aspects operate at once by way of concurrent action and inter-action. The cognition is associated with conation, which in turn is bound up invariably with the hedonistic quality of feeling. Manifold are the functions of citta, and moral is the function of epistemology.19

The functions of citta are both active and passive. Citta is overcome easily by the animal emotions and the untutored passions. Lust, for instance, degrades one whose mind has been tutored, such as the Noble One (Ariya Puggala).

The functions of mind are related with the worldly individual and society. All schools of the Buddhism accept on the primacy of citta in this respect. The Buddha said, “The world, monks, is led by thought, is swept away by thought. The world comes under the power of thought”.20

2.1.3.4. The Causality of Citta and Body in the Pāli Nikāyas

The Buddha has explained the causal aspect of the mind, its origin, function, and cessation, both its defilement and development, without recourse to any metaphysical concepts. Because the citta is not used in the meaning of metaphysics in the sense in which the latter is interpreted as a thing’s existence as opposed to its qualities and relations, the citta is included under the generic term of the Dhamma. All Dhammas, which consist of the five aggregates of relation, arise invariably as a result of the collocation of a wide variety of causal factors. The Buddha has, in various ways, spoken of the dependent origination of the mind and has also stated that there is no arising of the mind except through the collocation of causal factors.

19 Cf., Ibid., pp. 170-71.
20 Ibid., p. 171.
According to the Madhupinda Sutta,

The causality of the citta is the connection between the conceptualising activity of the mind and the birth of illusions, obstacles, obsessions and hindrances to spiritual progress: dependent on mind and mental object there arises mental consciousness: the coming together of these three is contact; conditioned by contact there arises feeling; …

2.1.4. The Five Nikayas in the Sutta Pitaka

The Sutta Pitaka is a collection of all the discourses in their entirety delivered by the Buddha and some of his disciples with various contemporaries, namely, Bhikkhus, Bhikkhuṇīs, Upāsakas, and Upāsikās; for instance, the Venerable Sāriputta, Mahā Moggallāna, Ānanda, Dhammā Therī, Khemā Therī, Dhammatinnā Therī, Visākha Upāsaka, Khujjuttarā Upāsikā, and so on, to lead the good life by the cleansing of one’s thoughts, in the form of narrative. It is a general teaching, suited to various character types of beings, in order to free their thoughts from all manner of false views. It is the basis of the Buddhist Ethic. Some narratives are also included in the Books of the Suttanta Pitaka.

The Suttanta Pitaka is divided into five kinds of collections known as Nikayas. They are:

I. Dīgha Nikāya (Long Group).
II. Majjhima Nikāya (Middle-length Group).
III. Samyutta Nikāya (Connected Group).
IV. Aṅguttara Nikāya (Numerical Group).
V. Khuddaka Nikāya (Minor Group).

1. Dīgha Nikāya (Long Group): Contains the longest sermons:

The collection in the Suttanta Pitaka, namely, the Dīgha Nikāya, as it is

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21 Ibid., p. 171.
22 The terms Upāsaka and Upāsikā mean devout laymen and laywomen.
23 The term Thera means a senior monk (of at least ten years’ standing), and Therī means a senior nun (of at least ten years’ standing).
identified into thirty-four long discourses of the Buddha, is divided into three divisions:

1. **Silakkhandha Vagga** (The Division Concerning Morality).
2. **Mahā Vagga** (The Large Division).
3. **Pāthika Vagga** (The Division beginning with the discourse on Pāthika, the Naked Ascetic).

**II. Majjhima Nikāya (Middle-length Group):** Contains the shorter discourses:

This collection of medium length discourses is divided into one hundred and fifty-two suttas in three books known as *Paññāsa* (Fifty).

1. **Mūlapaṇṇāsa** (deals with the first fifty Suttas in five vaggas).
2. **Majjhima-paṇṇāsa** (consists of the second fifty Suttas in five vaggas).
3. **Uparipaṇṇāsa** (means more than fifty).

These Suttas in this Nikāya throw much light on the social ideas and institutions of those days, and also provide general information on the Economic and Political life.

**III. Samyutta Nikāya (Connected Group):** Contains short discourses grouped according to their subjects:

This collection of discourses in the *Suttanta Piṭaka*, known as the Samyutta Nikāya, has 7762 suttas of varied length, generally short, arranged in a special order, and divided, according to subject matter, into five major divisions:

1. **Sagāthā Vagga** (Section Together with Verses).
2. **Nidāna Vagga** (Section of Source).
3. **Khandha Vagga** (Section of Aggregate).
4. **Salāyatana Vagga** (Section of the Six Senses).
5. **Mahā Vagga** (Section of Great).

Each major vagga is divided into fifty-six groups known as Samyuttas-related subjects grouped together.

**IV. Aṅguttara Nikāya (Numerical Group):** Contains material grouped according to the number of items discussed:

The Aṅguttara Nikāya (the collection of discourses), containing 9557 short Suttas is divided into eleven divisions known as nipātas. Each nipāta is divided again
into groups called *vaggas*, which usually contain ten *suttas*. The word ‘*Aṅguttara*’ means ‘increasing by one item’.

The *Aṅguttara Nikāya* constitutes an important source book on Buddhist Psychology and Ethics, providing an enumerated summary of all the essential features concerning the theory and practice of the *Dhamma*.

**V. Khuddaka Nikāya (Minor Group):** Comprises of several miscellaneous words - some short, some long, and some purporting to be the early word, and some relatively late.

The *Khuddaka Nikāya* contains the largest number of treatises and numerous categories of the *Dhamma*. The word ‘*Khuddaka*’ literally means ‘minor’ or ‘small’. The miscellaneous nature of this collection, containing not only the discourses by the Buddha but compilations of brief doctrinal notes (mostly in verse), accounts of personal struggles and achievements by the *Theras* and *Therīs* also in verse, the birth stories, the history of the Buddha and so on, may account for its title.

The *Khuddaka Nikāya* consists of eighteen books, approved by the Sixth International Buddhist Synod in Burma, namely:

1. *Khuddaka Pātha* (Minor Text-used as a novice’s handbook),
2. *Dhammapada* (Verses on *Dhamma*),
3. *Udāna* (Solemn Utterances),
4. *Itivuttaka* (Sayings of Buddha),
5. *Sutta Nipāta* (Collection of *Suttas*),
6. *Vimānavatthu* (Stories of the (heavenly) mansions),
7. *Petavatthu* (Stories of the departed or of hungry ghosts),
8. *Theragāthā* (Stories of the male elders, that is, *Arahants*),
9. *Therīgāthā* (Stories of the female elders, that is, *Arahants*),
10. *Jātaka* (Birth-stories, that is, tales (547) of former lives of the Buddha),
11. *Niddesa; Mahā, and Cūla* (Exposition),
12. *Paṭisaṁbhidā Magga* (Path of Discrimination),
13. *Apadāna* ( Tradition, that is. legend),
14. *Buddhavamsa* (Chronicle of Buddhas),
15. *Cariyā Piṭaka* (Basket of Conduct),
17. *Petajopadesa* (Instruction in the *Pitaka*).

2.2. **THE CONCEPT OF THE DĪGHA NIKĀYA (THE LONG DISCOURSES OF THE BUDDHA)**

The *Dīgha Nikāya* has been divided into three parts: Division One comprises of thirteen *suttas*, Division Two comprises of ten *Suttas*, and Division Three comprises of eleven *Suttas*. Therefore the *Dīgha Nikāya* has thirty-four *Suttas*. An exposition of the mind, the body, and the relation between the mind and body are given in the *Dīgha Nikāya*:

The first division is concerned with Morality.

This division contains thirteen *Suttas*, which deal extensively with various types of morality, namely, Minor Morality, basic morality applicable to all; Middle Morality and Major Morality, which are mostly practised by *Samaññas* and *Brahmanas*. It also discusses the wrong views then prevalent as well as *Brahmin* views of sacrifice and caste, and various religious practices such as extreme self-mortification.  

The second division is known as the large Division whose ten *Suttas* “are some of the most important ones of the *Tipitaka*, dealing with historical and biographical aspects as well as the doctrinal aspects of Buddhism. The most famous *Sutta* is the *Mahāparinibbāna Sutta*, which gives an account of the last days and the passing away of the Buddha and the distribution of his relics...”

The last division, known as *Pāṭhika Vagga Pāli* contains eleven shorter discourses of miscellaneous nature. “They deal with the Buddha’s rejection of wrong and severe asceticism practised by followers of many sects; they deal also with the periodical evolution and dissolution of the universe, the accounts of Universal Monarchs and the thirty-two physiognomic characteristics of a great man. There is one discourse, *Singāla Sutta*, addressed to a young *Brahmin* showing the duties to be performed by members of the human society. The last two *Suttas*, *Saṅgāti and***

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*Dasuttara*, are discourses given by the Venerable Sāriputta and they contain lists of doctrinal terms classified according to subject matter and numerical units. The style of their composition is different from the other nine *suttas* of the division". The nature of mind and body, and relation there are dealt with in *Dīgha Nikāya*, as follow:

### 2.2.1. The Concept of Mind in the *Dīgha Nikāya*

The Buddha has explained, in many places in the *Dīgha Nikāya*, the main point of the mind as well as its ultimate goal. Because *citta* is the basis of the whole of the wholesome and the unwholesome, it has functions to know everything. When a person wants to develop his life, he must develop his mind first. The meaning, nature and function of the mind explained in the various *Suttas* of the *Dīgha Nikāya* is stated below:

"...Monks, a certain ascetic or *Brahmin* has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that he thereby recalls past existences - one birth, two births, three, four, five, ten births, a hundred, a thousand, a hundred thousand births, several hundred, several thousand, several hundred thousand births".  

When a monk’s mind cannot destroy all *kilesa* (defilement) and ten *samyojanas* (the ten fetters), though the monk followed certain practices he was not able to attain *Nibbāna*, takes rebirth. But when, monk effort practised still attained *jhāna* (absorption) from the first *jhāna* to the fourth *jhāna*. Finally a monk attained *Arahat* (Worthy One) that meant he destroyed all *kilesa* (defilements) and ten *samyojanas* (the ten fetters) enter to *Nibbāna*, as mentioned below:

"When he knows that these five hindrances have left him, gladness arises in him, from gladness comes delight, from the delight in his mind his body is tranquillized, with a tranquil body he feels joy, and with joy his mind is concentrated. Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first *jhāna*, which is with thinking and pondering, born of detachment, filled with delight and joy. And with this delight and joy born of

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27 *D.* 73-74.
detachment, he so suffuses, drenches, fills and irradiates his body that there is no spot in his entire body that is untouched by this delight and joy born of detachment". 28

"...A monk, with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with this delight and joy born of concentration he so suffuses his body that no spot remains untouched...

...A monk, with the fading away of delight remains unperturbable, mindful and clearly aware, and experiences in himself that joy of which the Noble Ones say: 'Happy is he who dwells with equanimity and mindfulness', and he enters and remains in the third jhāna. And with this joy devoid of delight he so suffuses his body that no spot remains untouched...

...A monk, having given up pleasure and pain, and with the disappearance of former gladness and sadness, enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. And he sits suffusing his body with that mental purity and clarification so that no part of his body is untouched by it

...He, with mind concentrated...having gained unperturbability, applies and directs his mind to the production of a mind-made-body. And out of this body he produces another body, having a form, mind-made, complete in all its limbs and faculties". 29

Buddhists should visit the four places of the Buddha to arouse emotion in the faithful because these are holy places, which had direct relation with the Buddha. Buddhism holds that, when the Buddhists visited all the four places of the Buddha, they would not born in apāya; the four lower worlds are the animal world, ghost world, demon-world and hell. And when they had seen and respected, they become more faithful and devout in the Buddha.

"Ānanda, there are four places the sight of which should arouse emotion in the faithful... "Here the Tathāgata was born" is the first. "Here the Tathāgata attained supreme

28 Ibid., 102.
29 Ibid., 103-4.
enlightenment” is the second. Here the Tathāgata set in motion the wheel of Dhamma is the third. Here the Tathāgata attained the Nibbāna element without remainder is the fourth...Ānanda, the faithful monks and nuns, male and female lay-followers will visit those places. And any who die whole making the pilgrimage to these shrines with a devout heart will, at the breaking-up of the body after death, be reborn in a heavenly world”.  

When a monk abandoned Pañca Nivaraṇa (five hindrances), namely. Kāmachanda (hanker), Byāpāda (ill-will), Thīna-muddha (sloth and torpor), Uddhacca-kukkucca (flurry and worry) and Vicikicchā (doubt), he dwells with a mind freed, mindful and clearly aware, an inwardly calmed heart, and without uncertainty as to what things are wholesome, his mind is purified from them.  

“Abandoning hankering for the world, he dwells with a mind freed from such hankering, and his mind is purified of it. Abandoning ill will and hatred, he dwells with a mind freed from them, and by compassionate love for the welfare of all living beings, his mind is purified of them. Abandoning sloth and torpor... by the perception of light, mindful and clearly aware, his mind is purified of sloth and torpor. Abandoning worry’s and flurry... and with an inwardly calmed heart his mind is purified of worry and flurry. Abandoning doubt, he dwells with doubt left behind, without uncertainty as to what things are wholesome, his mind purified of doubt”.

2.2.2. The Concept of Body in the Dīgha Nikāya

In the Sutta Piṭaka, the term ‘rūpa’ appears in various Nikāyas. Because the body is the doer, and that body must be in relation with the mind, the good or evil action has the origination from the mind. The Buddha has explained the meaning of body in many places in the five Nikāyas, by talking about the body alone or with the mind. The detailed study of the meaning of the Rūpa (matter) had been done in the second chapter. Hence this chapter deals with a detailed study of the body, the mind and their relation contained in the five Nikāyas.

30 Ibid., 263.
31 Ibid., 390.
"The Buddha has said that: This self is material, composed of the four great
elements, the product of mother and father, at the breaking-up of the body it is
annihilated and perishes, and does not exist after death. This is the way in which this
self in annihilated. That is how some proclaim the annihilation, destruction and non-
existence of beings".32

"...Monks, a monk understands as they really are the arising and passing away
of the six bases of contact, their attraction and peril, and the deliverance from them, he
knows that which goes beyond all these views".33

"Monks, the body of the Tathāgata stands with the link that bound it to
becoming cut. As long as the body subsists, devas and humans will see him. But at the
breaking-up of the body and the exhaustion of the life span, devas and humans with see
him no more".34

This body contains the four elements (dhātu), namely, paṭhavī dhātu (the earth
element), āpo dhātu (the water element), tejo dhātu (the fire element), and vāyo dhātu
(the air element). There are in this body, other things as are mentioned below:

"...A monk reviews this very body from the soles of the feet upwards and from
the scalp downwards, enclosed by the skin and full of manifold impurities: In this body
there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow,
kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement,
bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovic fluid, urine...".35

2.2.3. The Relation between Mind and Body in the Dīgha Nikāya

In the Dīgha Nikāya, the Buddha has explained the relation between the mind
and body in various places. He has explained their association to many groups of
people namely, Monks, Devas (gods), Kings and ordinary people and so on; the
association of the mind and body in the Dīgha Nikāya is stated as follows:

32 Ibid., 84.
33 Ibid., 89.
34 Ibid., 90.
35 Ibid., 337.
The human being should act, speak, and think only good things, after death, he will obtain that result, namely, he will be reborn in a good destiny, in a heaven, and so on. But if he acts, speaks, and thinks wrong, after death he will obtain that result, namely, he will be reborn in a state of loss, the hell-state, and so on, as is mentioned below:

“... Vāsetṭha a Khattiya who has led a bad life in body… speech and thought, and who has wrong view will, in consequence of such wrong views and deeds, at the breaking-up of the body after death, be reborn in a state of loss, an ill fate, the downfall, the hell-state”.36

The body, requiring constant nourishment and subject to decay, appears exceedingly transient, but consciousness is, for that matter, no less dependent on it, as the Sāmaññaphala Sutta emphasizes thus:

“This my body is material, made up from the four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it”.37

“...A Khattiya who has led a good life in body, speech and thought, and who has right view will, in consequence of such right view and deeds, at the breaking-up of the body after death, be reborn in a good destiny, in a heaven state...

...A Khattiya who has performed deeds of both kinds in body, speech and thought, and whose view is mixed will, in consequence of such mixed views and deeds, at the breaking-up of the body after death, experience both pleasure and pain...”38

“There is another self which by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, has realised the Sphere of Infinite Consciousness. It is this self that at the breaking-up of the body perishes...”39

When king of the Licchavi has named Mahāli and his two pupils had doubted in relation between soul and body that, both soul and body is same thing or different. So, they raised the question on the Buddha that ‘is the soul the same as the body, or is the

36 Ibid., 414.
37 Ibid., 104.
38 Ibid., 415.
39 Ibid., 84.
soul one thing and the body another? The Buddha has answer them that:

“...And so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: ‘The soul is the same as the body’, or ‘the soul is different from the body’? ‘It is not, friend.’ But I thus know and see, and I do not say that the soul is either the same as, or different from the body...

He knows: There is nothing further here. Now of one...But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

The twelve Patīcchasamuppādas (the dependent originations) are the principle of the conditionality of physical and mental phenomena, a principle that, together with that of impersonality, forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. Whenever a monk cannot destroy defilement and ten fetters, he cannot attain Nibbāna; he must be in this cycle (the twelve dependent originations) always.

“...Monks, ... This consciousness turns back at mind and body. it does not go any further. To this extent there is birth and decay. there is death and falling into other states and being reborn, namely: Mind and body condition consciousness and consciousness conditions mind and body. mind and body condition the six sense-bases, the six sense-bases condition contact. contact condition feeling, feeling conditions craving, craving condition clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass of suffering takes its origin”...

The Buddha has talked to Ānanda (his secretary) about relations between His mind and body;

“Ānanda...The Tathāgata’s body is kept going by being strapped up. It is only when the Tathāgata withdraws his attention from outward signs, and by the cessation of certain fallings, enters into the signless concentration of mind, that his body knows comfort”.

40 Ibid., 147.
41 Ibid., 211.
42 Ibid., 245.
In the Theravāda Buddhism, it is said that the five aggregates are the main cause for; an aspirant not being able to attain Arahat had or enter Nibbāna. He has still the cycle of existence and suffering of humanity. The five aggregates exist with him always. But if he can train both mind and body by himself, by following the Buddhist theory, starting from empty place, and prepare mind and body, he becomes ready to attain the Arahathood. His training of body, and developed mind, will destroy the ten fetters. After that he attains Nibbāna, and when he enters Anupādisesa Nibbāna (Nibbāna without any remainder of physical existence), the five aggregates had been destroyed by him. The Samīsāra (the Cycle of Rebirth) also will be destroyed.

Contemplation of the Body

“...Monks,...A monk, having gone into the forest, or to the root of a tree, or to an empty place, sits down cross-legged, holding his body erect, having established mindfulness before him. Mindfully he breathes in, mindfully he breathes out. Breathing in a long breath. He knows that he breathes out. Breathing in a long breath, he knows that he breathes in a long breath, and breathing out a long breath, he knows that he breathes out a long breath. Breathing in a short breath, he knows that he breathes in a short breath, and breathing out a short breath, he knows that he breathes out a short breath. He trains himself, thinking: ‘I will breathe in, conscious of the whole body... calming the whole bodily process. He trains himself, thinking: I will breathe out, calming the whole bodily process. Just as a skilled turner, or his assistant, in making a long turn, knows that he is making a long turn, or in making a short turn, knows that he is making a short turn, so too a monk, in breathing in a long breath, knows that he breathes in a long breath...and so trains himself, thinking: “I will breathe out, calming the whole bodily process”.”

Contemplation of the Mind

“...Monks...A monk knows a lustful mind as lustful, a mind free from lust as free from lust; a hating mind as hating; a mind free from hate as free from hate; a deluded mind as deluded, an undiluted mind as undiluted; a contracted mind as contracted, a distracted mind as distracted; a developed mind as developed, an

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43 Ibid., 335-36.
undeveloped mind as undeveloped; a surpassed mind as surpassed, an unsurpassed mind as unsurpassed; a concentrated mind as concentrated; an unconcentrated mind as unconcentrated; a liberated mind as liberated, an unliberated mind as unliberated”.

Contemplation of the Mind and Body

“...A monk abides contemplating mind-objects as mind-objects in respect of the five hindrances...Monks, if sensual desire is present in himself, a monk knows that it is present. If sensual desire is absent in himself, a monk knows that it is absent. And he knows how unarisen sensual desire comes to arise, and he knows how the abandonment of arisen sensual desire comes about, and he knows how the non-arising of the abandoned sensual desire in the future will come about.

If ill-will is present in himself, a monk knows that it is present... And he knows how the non-arising of the abandoned ill-will in the future will come about.

If sloth and torpor is present in himself, a monk knows that it is present...And he knows how the non-arising of the abandoned sloth and torpor in the future will come about.

If worry and flurry is present in him, a monk knows that it is present...And he knows how the non-arising of the abandoned worry and flurry in the future will come about.

If doubt is present in himself, a monk knows that it is present. If doubt is absent in himself, he knows that it is absent. And he knows how unarisen doubt comes to arise, and he knows how the abandonment of arisen doubt comes about, and he knows how the non-arising of the abandoned doubt in the future will come about”.

The Five Aggregates

“...Monks, a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping...A monk thinks: “Such is form, such the arising of form, such the disappearance of form, such is feeling, such the arising of feeling, such the disappearance of feeling; such is perception, such the arising of perception, such the
disappearance of perception; such are the mental formations, such the arising of that mental formations, such the disappearance of the mental formations; such is consciousness, such the arising of consciousness, such the disappearance of consciousness." 46

The Venerable Kumāra Kassapa while talking to the Prince Pāyāsi, says that this body has a life heat and consciousness; it can do everything by depending on the contact between internal sense-fields and external sense-fields. But when this body has no life, everything stops, as is explained below:

"...Prince, when this body has life, heat and consciousness, then it goes and comes back, stands and sits and lies down, sees things with its eyes, hears with its ears, smells with its nose, tastes with its tongue, feels with its body, and knows mental objects with its mind. But when it has no life, heat or consciousness, it does none of these things." 47

We should know every moment of the mind and the body: that means, every moment we must have mindfulness (sati). If we have mindfulness, we can control mind and body, make no mistakes while engaging in mental and physical activities.

...A monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings, ...he abides contemplating mind as mind, ...he abides contemplating mind-objects as mind-objects, ardent clearly aware and mindful, having put aside hankering and fretting for the world. 48

Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feeling as feelings... he abides contemplating mind as mind... he abides contemplating mind-objects as mind objects, ardent, clearly aware are mindful, having put aside hankering and fretting for the world. 49

In the Early Buddhist, understanding of the life-principle is the context of rebirth. Thus the life-principle is not denied, but accepted, as an invisible phenomenon.

46 Ibid., 342.
47 Ibid., 360.
48 Ibid., 404.
49 Ibid., 487.
Certainly, the start of life, at conception, is seen as involving the flux of consciousness, from a past life, entering the womb and along with the requisite physical conditions, leading to the development of a new being in the womb.

"Were consciousness, Ānanda, not to fall into the mother’s womb, would mind and body (nāma-rūpa) be constituted there? It would not, Lord. ‘Were consciousness, having fallen into the mother’s womb, to turn aside from it, would mind and body come to birth in this present state?’ It would not, Lord."  

2.3. THE CONCEPT OF THE MAJJHIMA NIKĀYA (MIDDLE-LENGTH GROUP)

The Majjhima Nikāya, consists of 152 Suttas, some of them attributed to disciples, covering nearly all aspects of Buddhism. Included are texts dealing with monastic life, the excesses of asceticism, the evils of caste, Buddha’s debates with the Jains, and meditation, together with basic doctrinal and ethical teachings and many legends and stories. The Suttas in this Nikāya also throw much light on the social ideas and institutions of those days, and provide general information on the economic and political life.

The adoption of universal love, tenderness and compassion, have been advocated in the well-known Buddhistic work, Majjhima Nikāya, which reads as follows:

Our mind shall not waver, no vile speech will we utter, we will abide tender and compassionate; loving in heart, void of secret malice; and we will be ever suffusing such a one with the rays of our loving thought, and from him forth going we will be ever suffusing the whole world with thought of love, far-reaching, grown great and beyond measure, void of ill-will and bitterness.

The 152 Suttas are arranged in three groups of fifty or paññāsa. The first group, Mūlapaññāsa deals with the first fifty Suttas in five vaggas, the second group, Majjhimapaññāsa consists of the second fifty Suttas in five vaggas too; and the last fifty two Suttas are dealt with in five vaggas of the third group, Uparipaññāsa. The relation between mind and body according to the Majjhima Nikāya is explained below:

50 D. II. 62-63.
51 S. Radhakrishnan, Indian Philosophy Vol One. p 433
2.3.1. The Concept of Mind in the Majjhima Nikāya

The concept of mind is the main point of description in the *Majjhima Nikāya*; many suttas contain explanation about mind put forward by the Buddha and His disciples.

We know intuitively that, mind is full of attachment, aversion, confusion, or contracted, distracted and so on. Through mind can destroy itself all these things. Everything arises in the mind, when mind is composed, perfect and pure; everything will disappear also.

"Monks, if a monk should wish: ‘May I know intuitively by mind the mind of other beings, of other individuals, so that I may know intuitively of a mind that is full of attachment... aversion... confusion, that it is full of attachment... aversion... confusion;... or of mind that is without attachment... without aversion... without confusion; that it is without attachment... without aversion... without confusion; or so that I may know intuitively of a mind that is contracted that it is contracted, or of a mind that is distracted that it is distracted, or of a mind that has become great that it has become great, or of a mind that has not become great that it has not become great, or of a mind with (some other mental state) superior to it that it has (some other mental state) superior to it, or of a mind that has no (other mental state) superior to it that it has no (other mental state) superior to it, of a mind that is composed that it is composed, or of a mind that is not composed that it is not composed, or of a mind that is freed that it is freed, or of a mind that is not freed that it is not freed, he should be one who fulfils the moral habits... empty places".52

"Monks, as a cloth that is stained and dirty and which a dyer might dip into this and that dye be it dark greed or yellow or red or crimson would be dyed a bad colour; it would not be clear in colour... Monks, it is because the cloth was not clean. Even so, monks, a bad bourn is to be expected when the mind is stained. Monks, as a cloth that is quite clean, quite pure, and which a dyer might dip into this or that dye-be it dark green or yellow or red or crimson would be dyed a good colour; it would be clear in colour... Monks, it is because the cloth was clean. Even so, monks, a good bourn is to be expected when the mind is not stained.

52 *M. I.* 43-44.
...Greed and covetousness is a defilement of the mind, malevolence ... anger ... malice ... hypocrisy ... spite ... envy ... stinginess ... deceit ... treachery ... obstinacy ... impetuosity ... arrogance ... pride ... conceit ... indolence is a defilement of the mind. Monks, a monk thinks that greed and covetousness is a defilement of the mind, and having known it thus, he gets rid of the defilement of the mind that is greed and covetousness; a monk thinks that malevolence ... anger ... indolence is a defilements of the mind, and having known it thus, he gets rid of the defilement of the mind that is indolence.  

A disciple of the Buddha comprehends six classes of consciousness; comprehends the uprising, comprehends the course leading to the stoppage, and comprehends the stopping of six classes of consciousness. When he has got rid of all addiction to attachment, he comes into true Dhamma, as is described below:

There might be your reverences. When, your reverences, a disciple of the aryans comprehends consciousness and comprehends the uprising of consciousness and comprehends the stopping of consciousness and comprehends the course leading to the stopping of consciousness, to this extent also, your reverences, does the disciple of the aryans ... come into this true Dhamma.

...Your reverences, there are these six classes of consciousness: visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, bodily consciousness, and mental consciousness.

From the uprising of the formations is the uprising consciousness, from the stopping of the formations is the stopping of consciousness; the course leading to the stopping of consciousness is this aryan eightfold way itself, that is to say, perfect view ... perfect concentration. When, your reverences, the disciple of the aryans comprehends consciousness thus, its uprising, its stopping, the course leading to its stopping thus, he, having got rid of all addiction to attachment ... comes to be of perfect view ... one who has come into this true Dhamma.  

...Aggivessana, a monk in regard to whatever is material shape, past, future, present, subjective or objective, gross or subtle, low or excellent, distant or near,

53 Ibid., I. 46.
54 Ibid., I. 67.
having seen all material shape as it really is by means of perfect intuitive wisdom as:
This is not mind, this am I not, this is not my self, becomes freed with no (further) attachment. In regard to whatever is feeling...perception...the habitual tendencies...consciousness, past, future, present, subjective or objective, gross or subtle, low or excellent, distant or near, having seen all consciousness as it really is by means of perfect intuitive wisdom...Aggivessana, a monk with his mind freed thus becomes possessed of the three things than which there is nothing further: the vision than which there is noting further, the course than which there is noting further, the freedom than which there is nothing further.55

...The Lord knew that the mind of Brahmāyu the Brahman was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on Dhamma that the Awakened Ones have themselves discovered: anguish, uprising, stopping, the Way. And as a clean clothe without black specks will easily take dye, even so as Brahmāyu the Brahman was (sitting) on that very seat did Dhamma-vision, dustless and stainless, arise in him: that ‘whatever is liable to origination all that is liable to stopping’. Then Brahmāyu the Brahman, having seen Dhamma, attained Dhamma, known Dhamma, plunged into Dhamma, having crossed over doubt, put away uncertainty and attained without another’s help to full confidence in the Teacher’s instruction.56

2.3.2. The Concept of Body in the Majjhima Nikāya

Human beings wish to be purified in deva-vision, a good bourn and so on. They should not possess wrong conduct in body, speech and thought. After the breaking up of the body he will arise in a good bourn-heaven. If they are possessed of wrong conduct in body, speech and thought, after the breaking up of the body, they will be born in a bad bourn-foul, hell.

Monks, if a monk should wish: ‘with the purified deva-vision surpassing that of men, may I behold beings as they pass hence or come to be-mean, excellent, fair, foul, in a good bourn, in a bad bourn, according to the consequences of their deeds; may I comprehend: Indeed these worthy beings were possessed of wrong conduct in body, speech and thought,

55 Ibid., I. 288-89.
56 Ibid., II. 330-31.
they were scoffers at the *ariyans*, holding a wrong view, incurring deeds consequent on a wrong view-these, at the breaking up of the body after dying, have arisen in a sorrowful state. a bad bourn, the abyss, *Niraya* (Hell). But these worth beings who were possessed of good conduct in body, speech and thought, who were not scoffers at the *ariyans*, holding a right view, incurring deeds consequent on a right view-these at the breaking up of the body after dying have arisen in a good bourn, a heaven world.\(^{57}\)

### 2.3.2. The Relation between Mind and Body in the *Majjhima Nikāya*

The development mind and body is very importance in the theory of Buddhism for realizing ultimate truth. In the *Majjhima Nikāya*, the Buddha and His disciples had elucidated the principle and theory of good mental and physical activities. The theory of development mind and body can be explained thus:

The Buddha avoided the extreme views – the life of sensual indulgence and that of rigorous asceticism. He said:

> These two extremes, monks, are not to be practiced by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble and useless; and that conjoined with self-torture, painful, ignoble and useless. Avoiding these two extremes the Tathāgata has gained the enlightenment of the middle path, which produces insight and knowledge and tends to calm, to higher knowledge, enlightenment and *Nirvāṇa*.\(^{58}\)

... Feeling, perception, volition, sensory, impingement, reflectiveness, this, Your Reverences, is called mind. The four great elements and the material shape derived from the four great elements, this, Your Reverences, is called matter. So, Your Reverences, this that is mind and this that is matter are called mind and matter.

> From the uprising of consciousness is the uprising of mind and matter, from the stopping of consciousness is the stopping of mind and matter; the course leading to the stopping of mind and matter is this *ariyan* eightfold way itself, that is to say, perfect

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\(^{58}\) E.A. Burtt, *The Teaching of the Compassionate Buddha*, p. 29
view...perfect concentration. When, your reverences, a disciple of the ariyans comprehends mind and matter thus, its uprising, its stopping, the course leading to its stopping thus, he, getting rid of all addiction to attachment...comes to be of perfect view...One who has come into this true dhamma.\textsuperscript{59}

The Venerable Kaccāyana has explained, in full, the meaning of recital, recited in brief, by Lord Buddha. Lord Buddha explained the origin of the number of observations and perceptions, which assail a man such as:

"Visual consciousness, your reverences, arise because of eye and material shapes; the meeting of the three is sensory impingement; feelings are because of sensory impingement; what one feels one perceives; what one perceives one reasons about; what one reasons about obsesses one; what obsesses one is the origin of the number of perceptions and obsessions which assail a man in regard to material shapes cognizable by the eye, past, future, present. And, your reverences, auditory consciousness arises because of ear and sounds... And, your reverences, olfactory consciousness arises because of nose and smells... And, your reverences, gustatory consciousness arises because of tongue and tastes... And, your reverences, bodily consciousness arises because of body and touches... And, your reverences, mental consciousness arises because of mind and mental objects. The meeting of the three is sensory impingement; feelings are because of sensory impingement; what one feels one perceives; what one perceives one reasons about; what one reasons about obsesses one; what obsesses one is the origin of the number of perceptions and obsessions which assail a man in regard to mental objects cognizable by mind, past, future and present."\textsuperscript{60}

The development of the body and the mind must be simultaneous, because when one develops either the body or alone mind, there is no proper development; but when one develops both, there is proper development. Lord Buddha spoke to Saccaka, the son of Jains, who came to ask Him thus:

...Aggivessana, a pleasurable feeling arises in an instructed disciple of the ariyans; he, being assailed by the pleasurable feeling, does not become addicted to pleasure nor does he fall into addiction to pleasure. If that pleasurable feeling of his is stopped and a

\textsuperscript{59} M. I. 66-67.
\textsuperscript{60} Ibid., I. 145.
painful feeling arises from the stopping of that pleasurable feeling, he, being assailed by the painful feeling, does not grieve, mourn, lament, he does not beat his breast, he does not fall into disillusion. This pleasurable feeling, Aggivessana, that has arisen in him, impinging on his mind, does not persist, because of the development of the body; and the painful feeling that has arisen, impinging on the mind, does not persist, because of the development of mind. In anyone in whom, Aggivessana, there are these two alternatives thus: a pleasurable feeling that has arisen, impinging on the mind, does not persist, because of the development of body; and a painful feeling that has arisen, impinging on the mind, does not persist, because of the development of mind he thus comes to be. Aggivessana, both developed as to body and developed as to mind.61

... Udāyin, I have pointed out a course for disciples, practising which disciples of mine develop the four applications of mindfulness. Herein, Udāyin, a monk fares along contemplating the body in the body, ardent, clearly consciousness (of it), mindful (of it), so as to control the covetousness and dejection in the world. the feelings in the feelings... the mind in the mind... he fares along contemplating mental objects in mental objects, ardent, clearly conscious (of them), mindful (of them), so as to control the covetousness and dejection in the world. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge. 62

Practice of good mental and physical efforts is very importance for Ariyabhuggala, who wants to attain Nibbāna, if mind and body are not perfect, he cannot attain Nibbāna. According to Buddhism, whoever wants to attain the ultimate reality, should develop both mind and body, as is described in Suttanta Piṭaka mentioned above.

2.4. THE CONCEPT OF THE SAṂYUTTA NIKĀYA (THE COLLECTION OF CONNECTED DISCOURSES)

The Saṃyutta Nikāya, gaining its title from the fact that its Suttas are grouped together according to their contents, is comprised of five vaggas (group), namely, Sagātha Vagga, Nidāna Vagga, Khandha Vagga, Saḷāyatana Vagga, and Mahā Vagga. They contain 56 Saṃyuttas that are further divided into smaller or groups vaggas.

61 Ibid., I. 293-94.
62 Ibid., II. 211.
It is to be noted that division in this Nikāya is unique because vagga denotes simultaneously the five vaggas of the first level and those of the third level. The arrangement is made by (1) subject or doctrine, (2) class of god, demon, or man, (3) some prominent person as speaker or hero, and so on, the Sakkasamīyutta (11) contains Suttas where Sakka plays a part, which the Bojjhamgasamīyutta (46) is composed of those Suttas in which the seven elements of enlightenment are discussed. This method of arrangement does mean that the Samyutta Nikāya contains some of the most important Buddhist teaching, and so on, the Sacca Samyutta contains 131 Suttas dealing with different aspects of the four truths. 63 A detailed explanation of the mind and the body, which the Buddha and His followers had said, is given below.

2.4.1. The Concept of Mind in the Samyutta Nikāya

The Samyutta Nikāya is the third collection of the Suttanta Pīṭaka, which consists in the five groups, described above. In the Samyutta Nikāya, the Buddha and His disciples had explained the importance of the mind and its relation. What the Buddha and His followers had said in this Nikāya, about the mind is given below.

The monk has developed his mind and tried to destroy the Three Akusala-mūlas (unwholesome roots), which is the mind. He knows to control his mind and release his mind from those all bondages, as below:

When a monk has thus cultivated and made much of the four bases of psychic power, he knows the minds of other beings, of other persons, with his own mind grasping them. Of the mind that is lustful he knows it to be so. Of the mind that is free from lust he knows it to be so. Of the mind that is full of hate he knows it to be so. Of the mind that is free from hate he knows it to be so. Of the mind that is deluded he knows it to be deluded. Of the mind that is free from delusion he knows it to be free. Of the mind that is cramped he knows it to be cramped. Of the mind that is diffuse he knows it to be diffuse. He knows the lofty mind as lofty, the mean mind he knows as mean. Of the mind, which is inferior, he knows it to be so. Of the mind that is superior he knows it to be so. He knows the mind that is uncontrolled to be uncontrolled. He

63 Bh. Thích Minh Thạnh, *The Mind in Early Buddhism*, p 45
knows the mind that is controlled to be controlled. The mind that is in bondage he knows to be in bondage: the mind that is released he knows to be released.

When a monk has thus cultivated, thus made much of, the four bases of psychic power, he calls to mind his former births in divers ways thus: 'One birth, two birth... a hundred thousand births'. He calls to mind divers xons of involution and evolution.\(^{64}\)

When a monk’s mind is not attracted with any of the elements and released from obsessions he is free from the ten fetters. A monk then can attain Arahat so as to enter Nibbāna. The Samyutta Nikāya states the path to enlightenment towards Nibbāna, thus:

“If a monk’s citta is not attached to the element of form (feeling, perception, activities, consciousness), and is released from the obsessions without basis, then by its release it is steadfast; by its steadfastness it is content; being content it does not become exited; free from excitements it attains Nibbāna by itself”.\(^{65}\)

2.4.2. The Concept of Body in the Samyutta Nikāya

Anattā (Non-Ego, Not-Self) is peculiar to the Buddha’s teachings of which it forms a crucial part. The meaning and significance of anattā is all important. Because all things both nāma and rūpa (mind and body) are impermanent, cannot be exist all way. Everything might change, when they arise, appear and then destroy. The doctrine of anattā is very deep. One assumes that it will need more than one lifetime to get to the bottom, it is very importance doctrines of Buddhist tradition, and it really comprises two statements. The two propositions, which we must distinguish, are:

It is claimed that nothing in reality corresponds to such words or ideas ‘I’, ‘mine’, ‘belonging’, and so on. In other words, the self is not a fact. We are urged to consider that nothing in our empirical self is worthy of being regarded as the real self, as Buddha explained in Samyutta Nikāya, thus:

“The body, Bhikkhus, is selfness were that body self, the body would not be subject to disease, and it would be possible in the case of the body to command: ‘Let my body be thus, let not my body be thus’. But because the body is selfness, therefore

\(^{64}\) S. V. 237.
the body is subject to disease, and it is not possible to command: ‘Let my body be thus, let not my body be thus’.

‘Sensation is selfless...perception is selfless...mental tendencies and conditions are selfless...consciousness is selfless. For were consciousnesses self, consciousness would not be subject to disease, and it would be possible in the case of consciousness to command: ‘Let my consciousness be thus, let not my consciousness be thus’.

‘But because consciousness is selfless, Bhikkhus, therefore consciousness is subject to disease, and it is not possible to command: ‘Let my consciousness be thus, let not my consciousness be thus’.

‘What think you, bhikkhus, is the body static or subject to growth, decay and death?’

-‘subject to growth, decay, and death, Lord’.

‘But is that which is subject to growth, decay and death painful or pleasant?’

-‘painful, Lord’.

‘Is it fit to consider what is subject to growth, decay and death, what is painful and impermanent, as ‘Mine’, ‘I’, ‘Myself’?’

-‘certainty not, Lord:

‘What think you, is sensation...is perception...are mental tendencies and conditions...is consciousness static or subject to growth, decay and death? (and so on)...’

-‘certainly not, Lord’.

‘Therefore the body, past, future, or present, subjective or objective earthly or ethereal, low or exalted whether near or far, is to be perceived by him who clearly and rightly understands as: ‘This body is not mine is not I; I am without self’.

Therefore sensation ...perception ...mental tendencies and conditions ...consciousness (and so on)... ‘This consciousness is not mine, is not I; I am without self’.

Comprehending thus, the Aryan disciple turns away from the body, from the sensations, from the perceptions, from the mental tendencies and conditions, from consciousness. Being thus detached, he is free from desire-attachment; being free from desire-attachment he is liberated, and he experiences the freedom of liberation. For he knows that for him there will be no rebirth, that the holy life has reached its culmination, accomplished is that which he set out to accomplish: he is free’.

66 S. III. 59.
...This body, monks, is supported by material food and stands in dependence of it, stands not without it, even so, monks, the five hindrance are supported by (their own) material food, stand in dependence on food, stand not without food.\(^{67}\)

2.4.3. The Relation between Mind and Body in the Samyutta Nikāya

In the Samyutta Nikāya, the relation between mind and body is the focus of the scriptures, because it plays a very important part to the study of Buddhism. The Buddha and His disciples have taught and explained it in many places in the Samyutta Nikāya, as is described below:

The Buddha does not teach that the body was the self. He teaches about the five aggregates, that compose our Psychophysical personality, and of meditation clearly acknowledge and distinguish these aspects of experience, but He refused to make metaphysical statements about their respective them ontologically: in the perspective of Paṭiccasamuppāda (The Dependent Origination) they represent two interdependent dimensions of life.

Where, brother there is the view: 'soul and body are one and the same.' or the view 'soul and body are different things,' there is no divine living. The Tathāgata teaches neither of these two extremes; he teaches Middle Way ...

Consciousness turns back; it goes no further than name-and-shape. Thus far are ye born, or grow old, or die, or fall, or arise. Consciousness, namely, comes to pass conditioned by name-and shape, name-and-shape conditioned by consciousness, sense conditioned by name-and shape, contact conditioned by sense, whence come to pass feeling, craving, grasping, becoming, birth, decay and-death, with grief, lamenting, suffering, sorrow, despair—even such is the coming to be of this entire mass of ill.\(^{69}\)

Body...is impermanent. That which is the cause, that which is the condition of the arising of body, that also is impermanent...That which is the cause, that which is the condition of the uprising of feeling that also is impermanent...

\(^{67}\) Ibid., V. 53.
\(^{68}\) Ibid., II. 61.
\(^{69}\) Ibid., II. 73.
Consciousness is impermanent. That which is the cause, that which is the condition of the arising of consciousness, that also is impermanent.\(^70\)

Mind and body are important; they are arising, apparent and passing away. So, they are consist with *Tilakkhaṇa* (the three characteristics), namely:

1. *Aniccatā*: Impermanence; transience.
2. *Dukkhatā*: State of suffering or being oppressed.

Therefore everything in the world has three common characteristics (*sāmañña-lakkhana*), as described above.

The six seats of consciousness, that is; eye-consciousness, ear- consciousness, nose- consciousness, tongue- consciousness, skin- consciousness. mind-consciousness. This...is called consciousness.

From the arising of mind and body comes the arising of consciousness: from the ceasing of mind and body comes the ceasing of consciousness...\(^71\)

...A monk, seeing a delightful object with the eye, does not hanker for it, does not thrill thereat, and does not develop lust for it. His body is unmoved, his mind is unmoved, inwardly well established and released. If with the eye he behold an object repulsive, he is not shocked thereat, his mind is not unsettled or depressed or resentful because of that, but his body is unmoved, his mind is unmoved, inwardly well established and released.\(^72\)

...Ānanda, whenever the Tathāgata concentrates body in mind and mind in body, and enters on and abides in the consciousness of bliss and buoyancy,-at such time, Ānanda, the Tathāgata’s body with but little effort rises up from the ground into the air. He then enjoys in divers ways manifold forms of magic power, thus: From being one he becomes many: from being many he becomes one:...even as far as the *Brahma* World he has power with his body.\(^73\)

\(^{71}\) *Ibid.*, III. 53.  
The body and mind of a monk who is zestful are tranquillized; the limb of wisdom, which is tranquillity, is established in him. At such time a monk cultivates this limb of wisdom: it goes to completion in a monk by cultivation. In him whose body is tranquillized, who is happy, the mind is composed.74

2.5. THE CONCEPT OF THE ANGUTTARA NIKĀYA (THE BOOK OF THE GRADUAL SAYINGS)

The Anguttara Nikāya contains 9,557 terse Suttas, which is divided into eleven divisions known as nipātas (group or section of a book). Each nipāta is divided again into groups called vaggas that usually contain ten suttas each. The discourses are arranged in progressive numerical order, each nipāta containing suttas with items of Dhamma, beginning with one item, and moving up by units of one till there are eleven items of Dhamma in each sutta of the last nipāta. Hence the name ‘Increasing by One Item’. Its first nipāta contains suttas dealing with single things, such as the mind or the Buddha; the suttas in the second nipāta speak of pairs, namely, two kinds of sin; in the third there are triplets; and so on up to eleven. The typical examples are the three praiseworthy acts, the four places of pilgrimage, the five obstacles, the six-fold duty of a monk, seven kinds of wealth, eight causes of earthquake, nine types of persons, ten objects of contemplation, and eleven kinds of happiness.

The Anguttara Nikāya constitutes an important source book on Buddhist psychology and ethics, which provides an enumerated summary of all the essential features concerning the theory and practice of the Dhamma. A unique chapter entitled Ānādaggavagga of Ekakanipāta enumerates the names of the foremost disciples amongst the Bhikkhus, Bhikkhuṇīs, Upāsakas, Upāsikās, who had achieved pre-eminence on one sphere of attainment or meritorious activity, namely, the Venerable Sāriputta in Intuitive Wisdom and Knowledge; the Venerable Mahā Moggallāna in Supernormal Powers; Bhikkhuṇī Khemā in Paññā (Wisdom); Bhikkhuṇī Uppalavanṇā in Iddhi (Supernormal Powers); the Upāsaka Anāthapiṇḍika and Upāsikā Visākhā in almsgiving, and so on.75

74 Ibid., V. 293.
75 Cf., Bh. Thich Minh Thành, op cit., pp 42-43
2.5.1. The Concept of Mind in the Aṅguttara Nikāya

In the Aṅguttara Nikāya, the Buddha speaks about the defilement in the mind of a monk; if a monk cannot destroy it, it becomes a mental bondage.

Once, when the Buddha was dwelling near Kimbila in the Bamboo Grove, the venerable Kimbila visited Him and spoke to Him. Buddha explained the five forms of mental bondage as follows:

Monks, suppose a monk is not wholly free of passion as regards the lust, nor free of desire, nor free of fondness, nor free of thirst, nor free of fever, nor free of craving; monks, whose is not wholly free...his heart inclines not to ardour, devotion, perseverance, exertion. Where the heart does not so incline, it is the first form of mental bondage.

Again, suppose he is not wholly free of passion and so forth as regards the body...form...; or, after eating as much as his belly will hold, gives himself over to the case of bed, of lying on his back, of slumber...; or, he lives the godly life set on gaining some deva-body, thinking: ‘By this virtue, practice, austerity, or godly living I shall become a deva or one of a deva’s retinue’; monks, who is not wholly free from all such...his heart inclined not to ardour, devotion, perseverance, exertion. Where the heart does not so incline, it is the fifth form of mental bondage.

The Exalted One addressed the venerable Udāyin, about the ever minding as follows:

...Monks, some ever mind the gain of a son or a wife or wealth; ever mind divers gains; ever mind some recluse or godly man, wrong in view, treading the wrong path. And is that the ever minding, monks? No, I say it is not; it is indeed a mean ever minding, common, vulgar, un-Ariyan, not well found, leading not to world-weariness, dispassion, ending, calm, knowledge, awakening, and Nibbāna. But some, endued with faith and piety, sure in trust, ever mind the Tathāgata or the Tathāgata’s disciple. That, monks, is the ever minding above all ever minding for purging man, overcoming grief and woe, clearing away ill and pain, winning truth, and realizing Nibbāna; I mean, ever minding the Tathāgata or his disciple, endued with faith and piety, sure in trust. This, monks, is called the ever minding above all.77

76 A. III. 183.
77 Ibid., III. 231-32.
The venerable Sāriputta and the venerable Candikāputta were dwelling near Rājagaha. The venerable Candikāputta addressed the venerable Sāriputta about Devadatta who taught Dhamma to the monks. Devadatta taught Dhamma to the monks thus:

"When...the mind of a monk is heaped around with thoughtfulness, it is proper for that monk to explain: I know that birth is destroyed, the godly life lived, done is what was to be done and there is no more life in these conditions".

The venerable Sāriputta explains the correct aspect of Dhamma thus:

"His mind is well heaped around with thoughtfulness as to being passion-free, hatred-free, delusion-free, free of any passionate condition, hateful condition, delusive condition, free of any condition of return for becoming in (the worlds of) sense, form and no form". 78

Thus, reverend sirs, if objects cognizable by the eyes come very strongly into the range of vision of a monk, wholly freed in mind, they overwhelm not his mind and his mind is unconfused and firm, being woe to composure, and he marks their set. If sounds...smells...tastes...touches...and ideas, cognizable by the senses...come very strongly into the range of the senses...of a monk, wholly freed in mind, they overwhelm not his mind and his mind is unconfused and firm, being won to composure, and he marks their set. 79

...Unlimited is consciousness, a monk attains to the plane of the infinity of consciousness and so abided...passing utterly beyond the plane of the infinity of consciousness, realizing: There is nothing at all, he attains the plane of nothingness...passing utterly beyond the plane of nothingness, realizing: This is the real, this is the best, he attains and abides in the plane of what is neither-consciousness-nor-unconsciousness...passing utterly beyond that, he attains the ending of consciousness and feeling, and so abides; and by insight beholding it he knows that in himself the cankers are destroyed. 80

2.5.2. The Concept of Body in the Aṅguttara Nikāya

In Aṅguttara Nikāya, the Buddha has explained about body: our body contains four elements begotten from mother and father, consists nine gaping wounds, namely,
two wounds from eyes, two wounds from ears, two wounds from nose, one wound from mouth, one wound from anus, and one wound from urinary passage, thus forming nine wounds opened by nature. Foulness, stench, and loathsomeness certainly ooze out. These nine gaping wounds discharged foulness, stench, and loathsomeness always. Therefore this body is a disgusted, thing as mentioned below:

“This body, monk, made up as it is of four elements, begotten of mother and father, a lump of gruel and sour milk, impermanent, subject to erosion, abrasion, dissolution and disruption, with nine gaping wounds; nine natural openings. And from it, whatever ooze out, foulness certainly ooze out; stench certainly oozes out; loathsomeness certainly oozes out; whatever be discharged, foulness is certainly discharged; stench is certainly discharged; loathsomeness is certainly discharged”.

In the Vimuttimagga (The Path of Freedom), the Arahant Upatissa explains: the reality of body:

“This body grows in the womb of the mother and is mixed with nasal mucus, saliva, slobber and the tears, which the mother swallows. This body is nourished with foul-smelling food and drink produced in the mother’s womb. Rice, milk, beans, nasal mucus, saliva, slobber and phlegm, which are swallowed by the mother, form part of this body. On malodorous, filthy fluid is this brought up”.

The Exalted One-Buddha has explained the four great elements (not permanent, non-self) to Venerable Rāhula who came to visit him, as follows:

…Both the earth-element in the self and that in external objects are just this earth-element. Thus should it be regarded, as it really is, by perfect wisdom: “This is not of me. Not this am I. not to me is this the self”. So seeing it, as it really is, by perfect wisdom, one has revulsion for the earth-element; by wisdom one elements the heart of passion.

…Both the water-element in oneself and that in external objects … the heat-element … the air-element…in the self and that in external objects are just this air-element…

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81 Ibid., IV. 258.
83 A. II. 171.
2.5.3. The Relation between Mind and Body in the Aṅguttara Nikāya

The mind and body are the main point of problem on the world. Many philosophers and thinkers tried to understand the relation between them. In Buddhism, the Buddha has found the truth of relation between mind and body: we can study from His doctrine in Tipiṭaka. In the Aṅguttara Nikāya, mind and body are one of main point of the Buddhist discipline, which the Buddha has explained as below:

...In body, a monk is not dispassionate; he is not dispassionate in the matter of objective form; having eaten his bellyful, he lives given to the pleasure of lying down on back or side, a prey to torpor; or he leads the brahma-life with a view to join some order of devas, with the thought: By virtue of this way of life or practice or austerity or brahma-life I shall become some deva or other. Whatsoever monk...has such an object in view, his mind inclines not to exertion, to application, to perseverance and striving. In him whose mind inclines not to these things, this fifth bondage of the heart is not well rooted out.\(^8^4\)

The Buddha’s disciple (Arahant) represents purity of mind and body, purity in action; lust malice and delusion cannot obsess him. His heart wins the joyful thrill of the weal, and Dhamma. When his mind is of ease, the body is calmed. He is calm and experiences happiness both in mind and body.

...The Ariyan (Noble One) disciple thus calls to mind the Wayfarer, at that time his heart is not obsessed by lust, not obsessed by malice, not obsessed by delusion; at such time his heart is firmly fixed on the Wayfarer; with upright heart the Ariyan disciple wins the joyful thrill of the weal, wins the joyful thrill of Dhamma, wins the joyful thrill of joy that goes with Dhamma; in one so joyous is born zest; in one of zestful mind the body is calmed; he whose body is calmed experiences happiness; the mind of the happy man is concentrated...\(^8^5\)

2.6. THE CONCEPT OF THE KHUDDAKA NIKĀYA (THE SMALLER COLLECTIONS)

The Khuddaka Nikāya contains the largest number of treatises and the numerous categories of Dhamma. Although the word Khuddaka literally means minor or small,

\(^8^4\) Ibid., V. 14.
\(^8^5\) Ibid., V. 210.
the actual content of this collection can, by no means, be regarded as minor when it
does include the two major divisions of the Piṭaka, namely, the Vinaya Piṭaka and the
Abhidhamma Piṭaka. This collection of miscellaneous nature is a different group that
separates the Buddhist texts constituting the fifth and last section of the Pāli Sutta
Piṭaka. Although it contains some very early works, as a collection it is later than the
other Four Nikāyas and much more varied in form and content in comparison with
them. It contains all the important poetic works in the Pāli Canon.

The books it includes have not been the same in all times and places: the
Milindapaññā, the Suttasaṅgaha, the Peṭakopadesa, and the Netti or Nettippakaranā
are four additional texts that the Burmese tradition puts into the usual standard list,
which contains the fifteen books mentioned below:

1. Khuddaka Piṭha (The Minor Text—used as a novice’s handbook),
2. Dhammapada (The Verses on Dhamma),
3. Udāna (The Solemn Utterances),
4. Itivuttaka (The Sayings of Buddha),
5. Sutta Nipāta (The Collection of Suttas),
6. Vimānavatthu (The Stories of the (heavenly) mansions),
7. Petavatthu (The Stories of the departed or of hungry ghosts),
8. Theragāthā (The Stories of the male elders, that is, Arahants),
9. Therīgāthā (The Stories of the female elders, that is, Arahants),
10. Jātaka (The Birth-stories, that is, tales (547) of former lives of the Buddha),
11. Niddesa; Mahā, and Cūla, (Exposition),
12. Paṭisambhidā Magga (The Path of Discrimination),
13. Apadāna (Tradition, that is, legend),
14. Buddhavamsa (The Chronicle of Buddhas),
15. Cariyā Piṭaka (The Basket of Conduct).

Therefore detail of mind and body appeared in Khuddaka Nikāya and relation of
them, we would like to explain one by one, as follows:
2.6.1. The Relation between Mind and Body in the Khuddaka Nikāya

In the Khuddaka Nikāya, the Buddha and His disciples had shown the relation between mind and body into eighteen books: however we only the main points will be explained.

While alive in this world, we should control our thoughts also: Buddhism accepted the view that if we entertain evil thought in the next birth, we will get that result too.

...O monks, comprehending thought by means of thought. I thus recognize a certain individual as having evil thought (cetas-), and this individual at this moment, having completed his (allotted) time, just as is handed down by tradition, has been cast into hell. ... ‘Because, O monks, his thought is evil. For (kho pana) in this wise, certain creatures on account of the corruption of their thoughts, after the dissolution of the body after death, go to punishment, misfortune, torture, and perdition’. 86

First of all to explain to the relation between mind and body, we should know about mindfulness also. Because when Ajjhāttikāyatana 87 (Internal Sense-fields) is concerned with Bāhirayatana (External Sense-fields), mindfulness becomes very important.

When mindfulness occupied with body is kept in being and made much of, the eye is not attracted among agreeable form, and is unresisting among disagreeable forms. The ear...nose...tongue...body. The mind is not attracted among agreeable ideas, is unresisting among disagreeable ideas. 88

The five profitable faculties (of faith, and so on) are coexistent with cognizance, arise when cognizance arises, and cease when cognizance ceases; and name-and form has consciousness for its cause, and it has occurrence with consciousness for its condition. When its cause is interrupted by the path consciousness being then without nutriment, with nothing expectantly relished, without standing, a new existence with

86 Justin Hartley Moore (Tr.), *Itt.: Sayings of Buddha*, p. 32
87 The Six Ajjhāttikāyatana (Internal Sense-Bases): They are: (1) *'akkha*: the eye, (2) *sotā*: the ear, (3) *ghāna*: the nose, (4) *jivhā*: the tongue, (5) *kāya*: the body, (6) *mano*: the mind
87 Kh. N. 25.
cause and without condition. So with the cessation of consciousness, name and form are ceased and also understanding and mindfulness.\textsuperscript{89}

The mind of a monk who will attain Arahat, become tranquil, and he must develop Spiritual Insight. So, the highest aim of a monk is the attainment of Arahathood and to enter Nibbāna:

...The result of the wholesome food they received, their minds became tranquil; and as the result of tranquillity of mind, they developed Spiritual Insight and attained Arahantship, together with the Supernatural Powers. \textsuperscript{90}

The mind has a way of dwelling on subjects that are far off. One should strive to free it from the bonds of Lust, Hatred, and Delusion. \textsuperscript{91}

...Monk, consciousness will depart from you, your body will become useless and, like a log, will lie on the ground. So saying, he pronounced the following stanza:

\begin{quote}
Acirām vatayāṁ kāyo pāṭhaviṁ adhisessatt. Čhuddho apetavināṁo niratthamva kaśingaram.\textsuperscript{92}
\end{quote}

In no long time this body will lie on the ground, Despised, with consciousness departed, like a useless log. \textsuperscript{93}

2.6.2. The Paṭīsambhidāmagga (The Path of Discrimination)

The Paṭīsambhidā (Discrimination, or Comprehension) is not one of the conspicuous paints of early Buddhism and the Pāli Canon. The term Paṭīsambhidā (Discrimination) does not occur in the Dīgha, Majjhima, and Samyutta Nikāya but does occur several times in the Aṅguttara Nikāya which on other grounds appears to be later than the first three or at least to have been more open to the insertion of new suttas. In the Khuddhakā Nikāya, Paṭīsambhidā is familiar to the Niddesa (The Expositions), Apadāna (The Lives of Arahants) and Buddhavamsa (The History of the Buddhas), besides the Paṭīsambhidāmagga (The Path of Discriminations) itself. There are people

\textsuperscript{89} Ibid., 30.
\textsuperscript{90} Eugene Watson Burlingame (Tr.), Buddhist Legends Books 3-12, p. 4
\textsuperscript{91} Ibid., 3-12, p. 12.
\textsuperscript{92} Narada Thera (Tr.), Dhp., p. 43
\textsuperscript{93} Eugene Watson Burlingame, op. cit., 3-12, p. 21
who believe literally that the Buddha himself composed or approved the whole Tipiṭaka. We must see here a development of thought, a comment at least on an earlier statement, namely the Dhammacakkappavattana Sutta (The Discourse of Setting in Motion the Wheel of the Doctrine), the Buddha’s first exposition of His doctrine. A description of mind and body relation in the Khuddhaka Nikāya; Paṭissambhidāmagga, is given below:

*Rūpa* as one of the five aggregates is ‘materiality’, the physical, as opposed to the other four, which are all mental. In this sense it includes sounds, odours, flavours and tangible objects as well as visible objects. It also covers the five senses, the four ‘principles’ (earth, etc.), the two sexes and some other physical properties. As a base (*āyatana*), however, *rūpa* means only one among all these, namely ‘visible object’.  

Body: there are two bodies: the mental body and the material body. What is the mental body? Feeling, perception, volition, contact, attention, and mentality are the mental body, and also what are called cognizance formations.

What is the material body? The four great entities and the materiality derived by clinging from the four great entities, in-breath and out-breath and the sign for anchoring (mindfulness), and also what are called body formations: this is the material body.

When the monks abandon and realize the Six Passas (The Contacts) between the Six Ajjhāttikāyatanas (The Internal sense-fields) and the Bāhiṇīyatanas (The External sense-fields), they can destroy feeling either pleasant or painful or neither painful nor-pleasant both mind and body.

*Bhikkhus*, all is to be abandoned. And what is all that is to be abandoned? Eye is to be abandoned, visible objects are to be abandoned, eye consciousness is to be abandoned, eye contact is to be abandoned, any feeling that arises with eye contact as its condition whether pleasant or painful neither-painful-nor-pleasant is also to be abandoned. Ear is to be abandoned, sounds... nose is to be abandoned. odours... Tongue is to be abandoned, flavours... Body is to be abandoned. tangible objects... Mind is to be abandoned, ideas are to be abandoned, mind consciousness is to be abandoned, mind

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94 *Pm.* lxii.
95 *Ibid.,* 183.