Chapter five

Buddhist view on the contemplation of mental objects

5.0 Introduction

In previous chapters, we have discussed the contemplation on the body, feeling, and mind connecting with materiality and mentality separately. Then, in this chapter, meditation practice proceeds to the contemplation on mental objects (*Dhammānupassanā*) by combining mentality and materiality. It is the last kind of mindfulness meditation object taught by the Buddha in the *Satipaṭṭhāna sutta*. It concerns with five set of mental qualities; the five hindrances, the five aggregates of clinging, the six internal and the six external sense-bases, the seven factors of enlightenment, and the four noble truths. The Buddha said in the following *Sutta*, ‘*Idha bhikkhave bhikkhu dharmesu dhammānupassāsi viharati pañcasu upādānakkhandhesu*’.¹

Here, the term ‘*Dhamma*’ refers to the fivefold contemplation of mental objects, things in spiritual and material. The commentary on the *Satipaṭṭhāna Sutta*, it says that the laying hold of pure corporeality or materiality was taught by the Buddha in the instruction of contemplation on the body, and in the instruction of contemplation on feeling and consciousness, the laying hold of the purely spirituality. On the other hand, an agent with contemplation on the body refers to the aggregate of materiality, with the contemplation on feeling refers to the aggregate of mentality.

¹ D.N.2.p-238, M.N.vol.1.p-76
aggregate of feeling, with the contemplation on mind refers to the aggregate of consciousness, and the contemplation on the Dhamma, refers to the aggregates of perception and formations (*Kāyānu passasāyasuddharūpapariggaho...Saṅāsāṅnakkhandapariggahampi*).\(^2\)

5.1 Five mental hindrances (*Nīvaraṇā*)

The first practice mentioned in the *Satipatthāna sutta* is five mental hindrances, which obstruct the road to the spiritual progress. They are sensual desire (*Kāmacchanda*), ill-will (*Byāpāda*), Sloth and torpor (*Thīna-middha*), restlessness and remorse (*Uddhačca-kukkucca*), and skeptical doubt, *Vicīcchā* (*Jhānādivasena upajjanaka kusalacīttam nisedhenti tathā tassā upajjitiṃ nadenti*).\(^3\) These are called hindrances because they hinder the mind to be developed in many ways, they are mental states, which, by confusing the mind with desires and hates, by rendering it sluggish or overexcited, make it impossible for it to see and understand things clearly.\(^4\) In the *Aṅguttara Nikāya*, the Buddha illustrated it with the simile of a sea: if the water is polluted with impurities of different colours (sense desire), if it is all churned up (ill will), if it is choked up with weed and grasses (sloth and torpor), if its surface is ruffled by the wind (restlessness and remorse), or if it is full of mud (skeptical doubt), anyone looking into the sea will not be able to see his own image reflected in the water. Similarly, the mind polluted by the hindrances will not get liberation, be able to discern what is true and good.

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\(^2\) M.N. a. vol. 1 - p. 367
\(^3\) Abhid. p. 219
\(^4\) Amadeo Sole-Leris ‘Tranquillity and insight’ p. 94
either for itself or for others (Ubato naṅgalamukhānaṁ vivaraṇakāloviya casudvāresu saṃvarassa vissattha kālo...asamatthakālo veditabbo).⁵

According to the Buddha’s teaching, spiritual development is two fold; through tranquility, and through insight. Tranquility is gained by complete concentration of the mind during the meditative absorptions. For achieving these absorptions, the overcoming of the five hindrances is a preliminary condition. In the Anguttara Nikāya, the Buddha said that the mind is by nature clear and brilliant. It has been clouded and polluted through the alien hindrances defiling it (Pabhassaramidam Bhikkave cittam, taṅca kho āgantukehi upakkilesehi upakkliithham).⁶ It means that the mind is detached from the hindrances, not that it has been absolutely freed from pollutions (Kilesa).

5.1.1 The cause of hindrances

In meditation practice, the cause of the five hindrances, together with their disappearing should be known before expecting any result of meditation. This is like a physician who must diagnose the illness of his patient before he can formulate a prescription.⁷ This is because each kind of illness or disease has a specific cause of its own. Malaria, for cirrhosis of the liver results from habitual excessive consumption of alcohol; and diabetes is known through excess sugar in the blood and urine caused by insulin deficiency. All these are comparable to various kinds of mental illnesses as a result of various kinds of mental hindrances and

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⁵ A.N.vol.2.p-56. A.N.a.vol.3.p-26
⁶ A.N.vol.1.p-9
⁷ Thitavanjo ‘Mind development’ p-56
defilements, each with a specific symptom of its own. In the *Kāya sutta*, the Buddha said the appearing of *Nīvaraṇa* as follow.

1- *Kāmacchanda* is the first hindrance, and the term *kāmacchanda* consists of two words; *Kāma* and *Chanda*. *Kāma* means enjoyment, pleasure on occasion of sense. *Chanda* stands for “impulse, excitement, intention, resolution, will, desire for, wish for, delight in. When both the words put together *Kāmacchanda* means sensual desire and it is only enlarged term of *Kāma*. Vision of beauty (*Subhanimitta*) to be carried away by what is supposed to be beautiful or pleasant to the senses is the appearing of sensual desire (*Subhanimitte ayonisomanasikārena kāmaccandassā uppādo hoti*). Here, the term *Subha* means beauty, including other pleasant objects perceived by other senses than sight (*Subhampi subhanimittaṃ, subhārammaṇampi subhanimittaṃ*). These refer to what is pleasant to the eyes, ears, nose, tongue, and body, including the touch or contact with the body of other persons of the same sex and of the different one. The beauty, which is pleasant to the sight was said to be the result of two determinations i.e. to determine the beauty of each organ or part of the body and to determine the beauty of the whole body, the former being something like the analytical process, whereas the latter the synthetical one.

The analytical process implies seeing the beauty of complexion, feature, mouth, cheek, eyes, breast and others. This may be called the limited, specific determination of beauty. The synthetical process refers to seeing the appearance of the whole body, its shape or structure. This

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8 S.N.vol.3 p-59  
9 Harcharn Singh Sobti ‘Vipassanā the Buddhist way’ p-120  
10 D.N.a.vol.2.367  
11 D.N.a.vol.2.367
may be called the general, overall view of beauty. However, both are the causes of Attachment and desire following such deluded thought. In another sense, the thought inclined towards sensual objects is also a cause of sensual desire. This kind of thought is called *Kāmasaṅkappa*. It is a fact that sensual desire is born of thoughts inclined towards that direction. Without the thought that things are pleasant and beautiful, desire cannot occur. So, commentary on the *Kāma sutta*, it said, "*Tassa so kāmacchando jāto hoti sañjāto nibatto abhinibbatto pātubūto*". This serves to confirm how important is the propensity or the thoughts that tend towards taking delight in sensual objects supposed to give us pleasure. Not wishing it to take place in our mind we must not allow our thoughts to be overcome by any kind of determination of beauty or pleasantness.

Or it is a wrong attitude of mind, which considers the impermanent as permanent, unpleasant as pleasant, non-soul as soul, and the ugly as beauty. So, when one takes these things to be permanent, pleasant, soul, and beauty something attached to, then he has this kind of wrong attitude leading to the unwholesome thought, to the appearing of sensual desire. These are in accordance with passage mentioned in the commentary on the *Satipatthāna sutta* "the condition for the arising of fresh sense-desire and for the increase and expansion of existing sense-desire is plentiful wrong reflection on a sensuously suspicious or promising object" (*Attī bhikkhave subhanimittāṃ tattha ayonī somanasiṅkārāba hulikāro, ayamakāro. anuppannassavā kāmacchandassa uppādāya uppannassavā kāmacchandassa biyyobāvāya vepullāya*).

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12 M.N.a.p-3
13 Nyānaponika ‘The five mental hindrances’, p-7
2- Wrong attitude (*Ayonisomanasikāra*) on the object of resentment leads to the cause of ill will, *Byāpāda* (*Pāṭikhanimitte ayonisomanasikārena pana byāpādassa uppādo hoti*).\(^{14}\) In this connection anger itself as well as the object that causes anger is called the resentment object, or the sign of resentment. In the *Kāya sutta*, the Buddha said, “The intense wrong attitude on an object of resentment is the cause of fresh anger and of the increase and expansion of anger already existing”.\(^{15}\) It means that some minds have weak points, like wounds. They are highly sensitive to contact. A mere scratch is enough to give them a sharp pain. So is the mind with a propensity for anger. It will be strongly irritated by a few unpleasant words spoken unintentionally. That feeling left unchecked could escalate and manifest in the form of bitter words and violent acts. When these different kinds of ill well appear in meditation practice, meditator must be aware of them and note as mentioned in the *Satipaṭṭhāna sutta*, “I have anger”(*Atthi me ajhattām byāpādoto’ti pajānāti*).\(^{16}\)

3- There are five things leading to the cause of sloth and torpor (*Thinamiddha*); displeasure, Laziness, fatigue stretching oneself, food-drunkenness due to over-eating, and a depressed mind according to the same commentary (*Aratiādisu ayonisomanasikārena thinamiddhassa uppādo hoti*).\(^{17}\) Here, displeasure (*Arati*) refers to the feeling of dislike, or displeasure as a result, such as in work or in developing meditation. What follows displeasure is discouragement, a desire to give up the task beforehand. When such a feeling occurs in a practice, sloth and torpor takes hold of the mind.

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\(^{14}\) D.N.a.vol.2.369

\(^{15}\) S.N.vol.3.p-59, S.N.t.vol.2.p-415

\(^{16}\) D.N.vol.2.p-238

\(^{17}\) Vib.p-363
Laziness (*Tandi*) is like a sheath to the above-mentioned train of feelings. What one dislikes gives displeasure and one cannot help being lazy in doing it. Weakness or weariness (*Vijambhika*) when a person is overcome by weakness or weariness, he generally stretches himself (*Kilesavasena kāyavinamā*). After that, he feels inclined to stop working rather than to go on with his work. Then, over-eating (*Bhattasammada*) or drowsiness due to over-eating refers to what happens to the body, but that can affect the mind as well (*Yābuttāvissa battamutta battakilamatho battaparijāho kāyaduṭṭullam*). Thus, an aspirant is advised not to overload himself with food or to develop meditation immediately after eating. Drowsiness occurs easily on such occasions. A depressed mind (*Cetaso jinattam*) occurs to both the body and the mind. It refers to the state of mind under sordid circumstances, making the face sad the cheeks sunken (*Yā cittassa akalyatā akammaññā oliyanā*).

4- Mental restlessness (*Ceto avūpasama*) with wrong attitude is the cause of restlessness and removes, *Uddhcakukkuccassa*. Here, mental restlessness means inner turbulence (*Avūpasantakāro*). The word *Uddhacca* means restlessness, the mind cannot rest on the object but stay above it and the word *Kukkucca* is feeling some guilt for the bad or the wrong thing having done and for the good things have not done. It manifests in several ways such as fright, terror, disappointment, or other unpleasant impact on the mind. The mind will always be shaken and

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16 S.N.a.vol.3.p-177
19 Vib.p-365
20 S.N.a.vol.3.p-178
21 D.N.a.vol.2.p-371
ruffled, and like a rough sea disturbed by the storms of such unpleasant feeling (Majjhe nadiyā soto vikkhitto visaṭo byādippo).\textsuperscript{22}

5- The wrong attitude (Ayonisomanasikāra) on things, which are found on doubt lead to the cause of skeptical doubt (vicikicchāṭānīsu dhmmesu ayonisomanasikāro vicikicchāya uppādo hoti).\textsuperscript{23} The wrong attitude (Ayonisomanasikāra) or not having a right attitude of mind implies not contemplating the nature of things or the truth of phenomena. Some people, not understanding anything, do not exercise reason and possibility of such things; nor do they care to approach the learned persons in order to consult them for their advice. In the case of results of merit and evil, for instance, or of the realms of the hereafter called heaven and evil, or of the manners of meditation practice, they allow their mind to be overcome by doubt. On the other hand, sometimes they do approach the person who they think are wise and holy, but such persons are evil ones, with wrong ideas and practices.\textsuperscript{24} The result in such a case is the same, or even worse, since they will offered wrong thoughts and ideas and cling to them as right ones, which drag them to an even deeper abyss.

\textbf{5.1.2 Disappearing of hindrances}

From the cause of hindrances, a critical study proceeds to the way of absence of them. According to Vibāṅga, the disappearing of sensual desire is repulsiveness. Contemplation on repulsiveness (Asubhanāmitta) with right attitude (Yonisomanasikāra) leads to the disappearing of

\textsuperscript{22} A.N. vol.1. p-63
\textsuperscript{23} D.N.a vol.2. p-371. D.N.t vol.2. p-317
\textsuperscript{24} S.N. vol.3. p-59
sensual desire (*Asubaniṃttam uggahntassāpi Kāmucchando pahiyati*). This is the contemplation on repulsiveness of the body, of both oneself and others, trying to see the obvious truth that ‘this body, from the top of the toe to the tip of the hair, is full of ugly, unclean things as mentioned in above chapter. Here, right attitude means that take the impermanent to be impermanent, the unpleasant to be unpleasant, soullessness to be without soul, the ugly not to be beautiful, and the undesirable to be undesirable (*Anicce aniccantivā, dukkke dukkhantivā, anatte anttaṇṭivā, asube asubantivā manasikāro*) as the Buddha talked “everything is impermanent, suffering, non-soul” (*Sabbe saññhāra anicca*). On the other hand, there are six things, which lead to the disappearing of sensual desire mentioned in the same commentary; the first one is taking up the sensuously inauspicious subject of meditation (*Asubhanimitta uggaho*). Meditator learns this kind of meditation and then his practice will help him for disappearing of sensual desire. The second is application for the development of the *Jhāna* on the sensuously inauspicious subject of meditation (*Asubhābhāvanānuyogo*). When meditator reaches the *Jhāna* state, he will be able to disappear his sensual desire. The third is the guarded state of the controlling faculties of sense (*Indriyesu guttadvāratā*). This means meditator control their senses, eyes, ears, nose, and so on, so that no thoughts can arise in him through one of the six sense doors. The fourth is moderation on feed (*Bojane mattanūtā*). This means the meditator are advised not to eat all the food in front of him when he is eating. He should leave four or five lumps uneaten, then drink water instead (*Cattāro pañca ālope abhutvā uakaṁ pive*). The fifth is

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21 Vib.a vol.1 p-270, M.N.a vol.1 286
22 See page 84 of chapter two
23 D.N.a vol.2 p-368
24 Kh.N vol.2 p-343
the sympathy and support of good men in the endeavour  
(Kalyāṇamittatā), and stimulating talk that helps the accomplishment of 
the object in view is for the sixth (Sappāyakathā).  

And then, deliverance through the power of Loving-kindness 
(Mettā) leads to the disappearing of anger or ill-well (Mettāya pana 
cetovimuttiyā yonisomanasikārenassa pahānapā hoti). The partial 
concentration (Upasārasamādhi), and full concentration (Appanā 
samādhi) need here for the loving kindness. The truth of this obvious, 
whoever has loving-kindness cannot have ill well. Thus, a person prone 
to anger is advised to cultivate loving kindness as often as possible. 
Besides, there are six kinds of things help to disappearing ill will 
mentioned by the Buddha in the commentary on Satipaṭṭhāna sutta; the 
first is called taking up loving kindness meditation (Mettānimittassa 
uggaho), it means sending out thoughts of love, thoughts of good will, 
toward all beings. The second is called applying oneself to the 
development of Jhāna on the thought of love (Mettabhānānuyogo). When 
one reaches the state of Jhāna, ill-will will be disappeared. The third is 
called reflection on one’s action (Kamma) as one’s own property 
(Kammassakatāpaccavekkhāna). The fourth is called the reflection on 
action being one’s own property and property of other person as well 
(Ptisāṇkhānabahulatā). The fifth is called sympathetic and helpful 
companionship of the good (Kalyāṇamittatā), and suitable talk is for the 
sixth (Sappāyakathā), it means talking about the advantages of loving-
kindness and the disadvantages of ill will. When meditator knows the 
disappearing of ill will by following this way, he observes “I have not ill
will” as mentioned in *Satipâthâna sutta* (*Natthi me aijhattam byâpâdo ’ti pâjânâti*).\(^{32}\)

Right attitude through inceptive energy and similar state of mind leads to the disappearing of sloth and torpor, *Thinamiddha* (*Arambha dhâtuâdisu pana yonisamayikirenassa pahânam hoti*).\(^{33}\) In the same commentary on the *Satipâthâna sutta*, it is explained Buddha’s saying the way to be disappearing of sloth and torpor. By practising meditation in inceptive energy (*Ärambadhâtu*), exertion (*Nikkamadhâtu*), and progressive endeavor (*Parakkamadhâtu*), the sloth and torpor can be disappeared. During the moments of drowsiness, listlessness and discouragement, an aspirant is advised to muster his courage, not to give in to such feelings. He must not forget to call to mind his former resolution to go forward at all costs. The Buddha’s resolution on the night of his Enlightenment should be a tonic to stimulate him, giving him fresh hope. This was when the Buddha, seated under the shade of the Bodhi tree, facing the East, resolutely said to himself. “Let the blood and flesh in my body dry up, with only the skin, sinews and bones remaining. As long as I have not achieved what can be achieved through man’s energy, patience and endurance, so long will I not stop my efforts” (*Kâmaṃ tasoca nāruca atthîca, avasussatu me sarîre mîpsalohitam*).\(^{34}\) There are also six ways to disappearing of sloth and torpor. The first is the seeing the cause of sloth and torpor in eating too much (*Atibhojanenimittagáho*). It means sloth and torpor come to meditator from too much eating in meditation practice. The second is the changing of postures completely which means to change posture when meditator in sloth and torpor

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\(^{32}\) D. N. vol. 2. p-238  
\(^{33}\) D. N. a. vol. 2. p-370  
\(^{34}\) Pdd. ‘Samuccaya section’ p-354
(Iriyāpatha samparivattanatā). The third is reflection on the perception of light (Alokaśāṇāmanasikāro). The fourth is staying in the open (Abbhokāsavāso). The fifth is sympathetic and helpful companionship of the good (Kalyāṇamitta), and using suitable talk is for the sixth (Sappāyakathā). By following this instruction, no amount of sloth and torpor can appear in meditation practice.

One pointed mind (Cetaso vupasama) leads to the disappearing of restlessness and remove (Udaccakukkucca). The mind cannot be calmed down without concentration or any kinds of insight knowledge, or the mind becomes distracted proves that it deplorably lacks meditation. With some degree of insight knowledge the mind will become less distracted and worried. So, when one has right attitude on the concentration, he will be able to make disappear of restlessness and remove when one has disappeared, he comes to know that they are disappeared (Asantam vā ajjhattam uddhaccakukkuccan ‘natthi me ajjhattam uddhaccakukkuccan’ti pajānātī).

The disappearing of skeptical doubt is led by a right attitude on the wholesome, and healthy (Kusalādhammesu yonisomanasikāreṇa panassā paḥānaṃ hoti). Having wrong attitude on the Buddha, the teaching of the Buddha, and Saṅgha, the skeptical doubt appears. In the Kāya sutta, for the disappearing of skeptical doubt the Buddha mentioned that with right attitude on things which are karmically wholesome and not, things blameful and blameless, things to be practiced and not to be practiced, things of law and high value, things dark and fair,
the counterparts of bad and good, done intensely, keeps out fresh doubt and casts out doubt that has already come into existence (kusālakusāla dhammā sāvajjānavajjā dhammā...ayamāhāro anuppannāyavā vicikiccāya anuppādāya, uppannāyavā vicikiccāya pahānāyāti).

5.2 Contemplation on the five aggregates

Having overcome the hindrances with the help of the previous contemplation on the mental objects, one can turn to examine the basic components that make up subjective experience and personality. Such an analytical investigation of subjective personality is the topic of the contemplation of the five aggregates. Here, the meaning of aggregate is a group or heap. These five aggregates are; the aggregate of matter (Rūpakkhandhā); the aggregate of feeling (Vedanākkhandhā); the aggregate of perception (Sānñākkhandhā); the aggregate of mental formations (Saṅkhārakkhandhā); and the aggregate of consciousness (Viññākkhandhā). The whole world is composed of these five aggregates. It includes all physical and mental phenomena. The five aggregates of phenomena comprehended, in the Buddha’s teaching, everything that makes up the cognizable universe (Pañcapī upādānakkhandha loko). All material phenomena, whether past, present, future, one’s own or external, gross or subtle, lofty or low, far or near, all belong to the aggregate of material form. All sensations belong to the aggregate of feeling. All perceptions belong to the aggregate of perception. All mental formation belongs to the aggregate of mental

39 S.N. vol.3 p-59
40 D.N. vol.2 p-373
formation, and all consciousness belongs to the aggregate of consciousness (Yamkinci rūpaṃ atitānāgata paccuppannam ajītānva, bahiddhāva ... ayam vuccati viñāṇapakkhando).  

Here, the word aggregate must be understood in two ways with “aggregate” (Khandha) and “clinging” (Upādāna). Of the two, the meaning of clinging is an intense craving, intense desire (Bhusam dalham ārammaṇaṃ ādityanti). There are two levels of desire. The milder form of desire is called “attachment and craving”. The more intense level is called “clinging or grasping”. Clinging or grasping is the translation of the Pāli word “Upādāna”, which means, “taking hold firmly” (Upādānanti dalhaggaṇam). It has to be understood as a mental grasping, mentally clinging to different objects. There are two kinds of clinging; craving and upholding wrong views (Kāmupādāna, diṭṭhupādāna). Craving appears when one sees a certain desirable object and then, he is mentally clinging to it. The Buddha said, “All things are impermanent and subject to suffering” (Sabbe saṅkhārā aniccā, yaṃ aniccam tadadukkha) but when one sees things as being permanent, or as good enough to be owned, then, he clings to different things through the wrong views, and he grasps the different things with which he comes into contact (Diṭṭhimaṃ upādiyatiti diṭṭhupādānam ‘sasato attāca lokoti’ti ādīsu). Therefore, when one uses the terminology of the Buddha’s teachings, clinging is said to be two mental factors.

1- Of these aggregates, the first is the aggregate of matter (Rūpakkhandha). In the term “aggregate of matter” is included the terms

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43 Abhit.p-219
44 Abhit.p-219
45 M.N.vol.1.p-290
46 Dhañña.p-415
of the four elementary quality of matter such as the harder bodily parts like hair and bones in the case of the earth element, the liquid bodily parts like blood and urine in the case of the water element, the process of digestion in the case of the fire element, and the breath in the case of the air element. On the other hand, it also refers to twenty-four types of derivatives what is called as Upādānarūpa in Abhidhamma term. In the term “the four elementary quality of matter, twenty-four types of derivatives” are included our five material sense-organ i.e., the faculties of eyes, ears, nose, tongue, and body and their corresponding objects in the external world, i.e. visible form, sound, odour, taste, and tangible things, and also some thoughts or ideas or conceptions which are in the sphere of mind objects (Dhammāyatana). The compound of all these matters is called Rūpa. Therefore, without the mind, the body is matter. The whole outside world, mountains and trees, lakes and roads, houses and cars, all belong to the aggregate of matter. In the Khandhasamīyutta, the Buddha said that the matter or material form refers to whatever is affected by external conditions such as cold and heat, hunger and thirst, mosquitoes and snakes, emphasizing the subjective experience of material form as a central aspect of this aggregate (Sitādīhi ruppana lakkhapam). Thus, the whole realm of matter, both internal and external is included in the Rūpa and called aggregate of matter or material forms (Rūpakkhandha).

2- The second is the aggregate of feelings (Vedanākkhandha). It accounts for emotions, which are an inalienable part of a living person, whether he is in bondage or has attained freedom. All the feelings,
pleasant, unpleasant or neutral, external through the contact of physical
and mental organs with the external world include in this term.\(^{50}\) In
accordance with *Nidāna Saṁyutta*, feelings appear through the six doors
(*Sabbāpi tasamin dvāre vatteyyum cakkhusamphassavedana*).\(^ {51}\) And also
they are the six kinds i.e. feelings experienced through the contact of eyes
and visible form (*Cakkhusamphassavedana*), ears and sound (*Sota
samphassavedana*), nose and odor (*Ghānasamphassavedana*), tongue
and test (*Jihvāsamphassavedana*), body and tangible things (*Kāya
samphassavedana*), and mind and mind objects (*Manosamphassa
vedana*).\(^ {52}\) So, the standard presentations in the discourses relate feeling
to the sense organ and this indicates that feelings are predominantly
related to the subjective repercussions of an experience. So, one may
have different feelings in the body and he may have different sensations
of different objects. As mentioned above, when meditator recognizes
something pleasant, he will experience a pleasant feeling. This feeling is
mental not physical. Pain is physical and the feeling of that pain is
mental. A certain sensation is physical and the feeling of those sensations
as pain are mental, it occurs in the mind. Feeling means the “mental
property” or the “mental state of experiencing as object” (*Upanne
tadārammane cittacetasike dhamme ime cattāro arūpakkhandhoti*).\(^ {53}\) It
may be pleasant, it may be unpleasant, or it may be neither a pleasant nor
an unpleasant mental state. All these are called the aggregate of feelings
(*Vedanākkhandha*).

3- The third is the aggregate of perception (*Saññākkhandha*). Its
perception stands for the function of perceiving (*Sañjānātīti sañña*). It is

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\(^{50}\) S.N.vol.2.p-48. Walpola Rahula ‘What the Buddha taught’p-21
\(^{51}\) S.N.t.vol.2.p-130
\(^{52}\) S.N.vol.2.p-48
\(^{53}\) M.N.a.vol.1.p-75
not a percept that can be separated or isolated from other activities. Instead, it is a captious process of perception. As mentioned in the aggregate of feelings, perception is also six kinds in relation to six internal faculties and corresponding of six external objects.\textsuperscript{54}

The function of \textit{Saññā} is to make mentally a mark or a sign as a condition for perceiving again or perceiving later that, “this is the same thing, this is it” (\textit{Nilādikām ārammapam sañjănana lakkhaṇā}).\textsuperscript{55} So, making a mental mark or sign to remember or recognize when one comes across something later is called “perception” in the divisions of the aggregates. According to the commentary on the \textit{Dhammasaṅgāṇī} perception is compared with carpenters drawing marks or signs on timber. Carpenters draw marks or signs on timber so that they may know later which part should be used, which should be cut off, and what should go where (\textit{Tassa vaddhakī dārumhi abhiṅñaṇam ...āharaṇaṅkāleca pavatti veditabbā}).\textsuperscript{56} On the other hand, when a blind man touches an elephant at only on spot, the elephant will appear to him to be like a post or a wall, depending on the part what he tauched. In the same way, the perception manifests to one as the action of interpreting by means of the apprehended sign (\textit{Ekaccānam jaccandhānaṁ hatthissa sīsam dasseti ediso jaccandhā hatthīti}).\textsuperscript{57} And then, this can be compared to the perception of a deer which it sees a scarecrow. When people want to scare the deer away from their fields, they may put up a scarecrow. When a deer sees this scarecrow, it reacts as if this were a human being (\textit{Yathāpaṭītavisayatthānā tiṇapīrisesu migapotakāṇam ‘purisa’ti})

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  \item \textsuperscript{54} S.N. vol.2.p-48
  \item \textsuperscript{55} Abhid.p-104
  \item \textsuperscript{56} Dhan a.p-153
  \item \textsuperscript{57} Udā.p-159
\end{itemize}
\end{footnotesize}
So, perception manifests to one as the action of interpreting by means of the apprehended sign. Its proximate cause is the objective field in whatever way it appears. In fact, it is the object understood as being correct. So, perception draws a mark or a sign so that it may remember or recognize the object later on. There can be only one mental factor that is called an “aggregate of perception” (**Sañña**khandha).

4- The fourth is the aggregate of mental formations (**Sañkhārakhandha**). Mental formations (**Sañkhāra**) are different states or factors of mind. All volitional activities of both good and bad are included in this term. Volition what is known as **Kamma** plays significant role in the aggregate of mental formation. In the **Aṅguttara Nikāya**, the Buddha gave a definition of **Kamma** as volition “O bhikkhus, it is volition that I call **Kamma**, having willed, one acts through the body, speech, and mind” (**Cetanāham bhikkhave kammam vadāmi. cetayitvā kammam karoti kāyena vācā manasā**). These explain why there cannot be pure percepts. In the Buddha’s perspective, this is the factor that contributes to the individuation of a person, and therefore, of his perceptions. Almost everything including physical phenomena, come under the strong influence of this most potent cause of evolution of the human personality as well as its surroundings. In accordance with **Abhidhamma**, it gives the definition of mental formations as “that, which processes material form, feeling, perception, mental formations and consciousness into their particular forms,” (**Rupaṁ veddaṇānissayaṁ bhājanatthāniyaṁ...ettāvatāca adhippetattasiddhiṁ pañceva vuttā**). And
it comprises volitions (Cetanā) related to visible form, sound, odor, taste, tangible things, and mental objects, representing the cognate aspect of mind. These volitions or intentions correspond to the reactive or purposive aspect of the mind that reacts to things or their potentiality.\(^6\)

Volition is on the top of the mental states, which are called mental formations, in Pāli, Saṅkhāra. In fact the name Saṅkhāra is the name of volition (Saṅkhārati cetanāva vuttā, cetanāpadhānattā saṅkhārakkha ndhassā).\(^6\)

The commentary on the Dhammasaṅgār, it gives an example "just as when the king comes, it should be understood that the king and his retinue come" (Tasmā yathā rajā āgatoti vutte naparisaṁ pahāya ekaṭova āgato, rājaparīṣṭāya pana saddīmyeva āgatoti paññāyati).\(^6\)

So, when we say the Saṅkhāra, which is volition, we have to understand that all the fifty mental factors are meant. Therefore there are fifty kinds of mental formations. They form something and are called "aggregate of mental formation" (Saṅkhārakkhandha).

5- The fifth one is the aggregate of consciousness (Viññāṇakkhandhā). According to the Abhidhamma, consciousness is a reaction or response, which has one of the six faculties i.e. eyes, ears, nose, tongue, body and mind as its basis, and one of the six corresponding external phenomena i.e. visible form, sound, odour, taste, tangible things, and mind objects as it object, i.e. visible consciousness (Cakkhuviññāṇa) has the eye as its basis and a visible form as its object. So, consciousness also is of six kinds, in relation to six internal faculties and corresponding six external objects.\(^4\)

Here, the mind is divided into two parts; consciousness and composite of the mental factors. Consciousness is just

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\(^6\) Dr Peter D.Santina ‘Fundamental of Buddhism’ p-129
\(^6\) M.N.t.vol 2.p-174
\(^6\) Dhan p-109
\(^4\) S.N.vol.2.p-48
the bare awareness of an object and cannot percept as good or bad. It means we recognize that it is just an object what named as “consciousness”. Consciousness and mental formation always arise together. According to the *Abhidhamma piṭaka*, there are altogether eighty-nine (in brief) or one hundred and twenty-one (in detail) kinds of consciousness.⁶⁵

Some of consciousness belongs to mundane states (*Lokiya*) and some belong to supramundane states (*Lokuttara*). Among them, eighty-one belong to mundane states and eight belong to supramundane states. Of these eight kinds of supramundane consciousness, we have feeling, perception, and mental formations. So, some feelings, some perceptions, and some mental formations belong to supramundane states, and other feelings belong to mundane states. Only those that belong to mundane states can be objects of clinging (*Upanāna*). Supramundane kinds of consciousness cannot be clung by craving or wrong views. So, whenever are the term “aggregate of clinging” is used, it means aggregates that belong to mundane states alone.

So, when we are in the aware of consciousness, it is the experience on the “aggregate of consciousness” with different kinds of consciousness.⁶⁶ Among these five aggregates, one belongs to the material and four belong to the mental realm. The first one is material and the other four—feeling, perception, mental formation, and consciousness—are mental. They are summed up as mind and matter (*Tepana sānkhepato nāmañca rūpañcāti dvebhāgāyeva honti, rūpañ tatta rūpakkhandhā,*

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⁶⁵ Abhi. “Citta section” P-1-7
⁶⁶ See ‘classification of mind’ at chapter four.p-133
Therefore, the matter is as matter, and feeling, perception, mental formations, and consciousness are as mental one that belonging to the mind. According to the teachings of the Abhidhamma, mental one also is divided into two parts, namely, consciousness and mental. In terms of the five aggregates, the three aggregates of feeling, perception, and mental formation belong to the mental factors.

In brief, practically everything in the world belongs to the five aggregates of clinging. These five aggregates are not intended as the ultimately irreducible elements of existence. Instead, they illustrate some of the most prominent functions that are involved whenever the human personality is the subject of discussion. They represent at least four basic functions. Material form (Rūpa) for the function of identification; feeling (Vedanā) and perception (Sañña) represent the function of experience, emotive as well as cognitive; mental formation (Saṅkhāra) stands for the function of individuation; consciousness (Viññāna) explains the function of continuity in experience.

5.2.1 Four kinds of Upādānākkhandhā

Concerning with aggregate of clinging (Upādānākkhandha), in the Silavanta sutta, Venerable Sāriputtarā, gave an advice to the Kotṭhika “A bhikkhu accomplished in morality, should bend his mind wisely to the five Upādānākkhandā, aggregates of clinging’ he should observe them as impermanent and suffering, no self” (Silavatāvuso Kotṭika Bhikkhunā

\footnote{M. N. a. vol. 1 p. 75-280}
There are four kinds of clinging, namely, clinging to sensuous objects (Kāmupādāna), clinging to wrong views (Diṭṭhapādāna), clinging to wrong religious practices (Sīlapbatupādāna), and clinging or the idea of self or ego (Attavādādumāna).

1. Kāmupādāna is the compound of 'Kāma and Upādāna', the first word, Kāma means desire for the sensuous objects, like the thief searching properties in darkness and the word Upādāna is clinging of them like the thief keeps them as own (Vatthusanākhātam kāman upādiyatiti kāmupādānam, upādānanti dalhaggahaṇām). So, Clinging to sensuous objects is Kāmupādāna. Pleasurable sensations arise when we come into contact with sensuous objects. Because of these sensations, a desire to enjoy them is developed in us. Then we get attached to them. Our attachment may relate to sensations aroused within us, or sensations prompted from outside. When the male desires the female, and vice versa, this is affinity between the sexes. It is an example of strong attachment (Yo kāmesu kāmacchando kāmarāgo kāmanandi kāmataphā kāmasineho kāmapariḷāho kāmapuccha kāmajhosānanm idan puuccati kāmupā dānanm). We yearn for the pleasurable sensations, which we have come into contact at present as well as those, which we hope to contact in the future. We desire to have what is hard to obtain: and when we have what is not easily obtainable, we cannot part with it. This is on attachment to sensual existence (Kāmabhava). But our desires do not rest there. They go beyond to the groups of mind and matter. As we cling to them get

68 S.N.vol.2.p-136
69 Dhan.a.p-415.
70 M.N.t.vol.1.p-318
developed within us an attachment to corporeal existence (Rūpabhava), and formless existence (Arūpabhava). They are also Kāmupādāna.

2. Clinging to wrong views or beliefs is Diṭṭhupādāna. Generally, we are attracted to ideologies. Hence it is not unusual for other, or us to become attached, somehow to this or that ideology, moderately or intensely. But here, in this particular case, we are concerned with wrong ideologies or beliefs. There are wrong beliefs about morality and the existence of self or ego. The belief that there is no Kamma, action, whether wholesome or unwholesome, that there is no resultant of Kamma, and that there is no hereafter fall into the category of Diṭṭhupādāna. 71

3. Clinging to religious practices, which do not lead to cessation of the round of rebirths and to realization of Nibbāna is Silabbatupādāna. Silabbata means performance of religious rites not consistent with path of purification. It includes cattle-practices and dog-practices, which stem from the belief that by behaving like cattle and dogs one gains salvation from suffering (Gosīla govatādinīhi ‘evam suddhibhi abinivesato sayameva upādānāni). 72 To put it briefly, all religious rites and practices where the Noble Eightfold path is wanting cannot be regarded as wholesome deeds that lead to the cessation of all forms of suffering.

4. Clinging to the idea of self is Attavādupādāna. There are many theories about the origin of life. Some relate to the belief that a piece of living matter resides in the body. One exists when that matter is living, but one’s existence ceases the moment it dies. This way of thinking is Ucchedadītthi, which means that existence terminates completely with

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72 Dhan.a.p-415
death. It is nihilism. Another ideology is *Sassatadiṭṭhi* where *atta*, or self, or ego is presumed to be indestructible, and is, therefore, eternal since, at its death, it transfers itself into another body. It is eternalism. In brief, twenty kinds of wrong idea of self are called *Attavādudūpādāna* (*Attavādamattamevavā attāti upādiyati etenāti attavādu pādānam, visavitthukāya sakkāyadiṭṭhiyā etam adhivacanāt*).  

In the final analysis, the four *Upādāna* can be reduced to desire or craving (*Taṇhā*), and wrong view (*Diṭṭhi*). *Kāmupādāna* belongs to *Taṇhā*, while the remaining three *Upādāna* to *Diṭṭhi*. The former is based on sensuous objects while the latter on wrong thinking.

5.2.2 Contemplation on the three marks

In meditation practice, one must observe these *Khandhā* and *Upādāna* as impermanent, suffering, and not self as mentioned by the Buddha in the *Silavanta sutta*. Therefore, all things are considered, as the eleven view-points in connection with meditation practice, but all these conveyed to the meditator the meaning of the three marks of *Anicca*, *Dukkha* and *Anattā* (*Pañcupādaṇakkhandhā aniccato dukkhato... suññato anattato yoniso manasikātabbo*). 74 But the idea of *Anicca*, impermanence, is hard to be assimilated for the following reasons. Firstly, it is very seldom that one becomes mindful of the rise and fall of *Nāmarūpa*. Everything in the phenomenal world appears to be continually happening. 75 In other words, all becoming are continuous. That continuity

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74 S.N.vol.2.p-136  
75 Vism.vol.2.p-276
conceals the true facts that all conditioned things are in a state of flux. Under such circumstances the characteristic of Anicca remains submerged under the false view of eternity. It is only with the right understanding that the idea of a continuum of all phenomena in nature can be destroyed. When meditator meditates on the characteristic of Anicca, the true nature of impermanence reveals itself. This is in accordance with the saying of Visuddhimagga to the effect that what has not arisen before arises now and disappears the next instant. This phenomenon is like a flash of lightning. The flash as one sees it was not there before. But it has now appeared. At the next moment it is gone (Adassanato āyanti, bhaggā gacchantyadassananā. Vijjuppādo va ākāse. Uppajjanti vayanti). It is indeed Anicca; but it is hard to be visualized because the law of continuity covers up the truth about the transient nature of the flash. This cover-up is made possible by the fact that we are unable to note properly the arising and dissolution of Nāmarūpa as they occur.

According to the Visuddhimagga, it says that there are three stages in the realization of the knowledge of Anicca. 1. First one understands what Anicca is. 2. Then one gets familiar with the characteristics of Anicca. 3. Finally one gets possession of insight-knowledge about Anicca (Aniccānupassīti ettha aniccam veditabbam, aniccānupassāna veditabbam, aniccānupassī veditabbam).

Anicca, impermanence, embraces all the five aggregates of clinging. As the power of concentration gains strength, meditator will personally come to understand that all Khandhā aggregates, are in a state

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76 Vism.vol.2. p-260. M.N.p-33
77 Vism.vol.2.197
of flux, now arising, now dissolving. Among them, **Anicca** means that what is impermanent is nothing but the aggregate of Five **Khandhā** (**Aniccati khandhāpañcakam**).\(^{78}\)

**Dukkha** means that everything is subject to condition, and all these are ‘suffering’ (**Yadaniccam tap dukkham**), the five **Khandhā** not being lasting, are **Dukkha**. Of these **Khandhā**, only **Dukkhavedana**, the sensation of suffering which is one of the constituents of **Vedanākkhandhā** is misery, for being distressful. The rest of the four **Khandhā** and **Sukha-uppkkhā** are not the miserable conditions, which are causing harm and distress. However, since they are devoid of pleasure for being impermanent or transitory by nature, they are to be termed “**Dukkha**”. Because it also causes the distressing sensation- **Dukkhavedana** and is likely to cause trouble and pain, it is said to be “**Dukkha**”.

These five **Khandhā** being incessantly arising and dissolving are always causing pain and suffering. These **Khandhā** by causing stiffness, hotness, etc., are often ill-treating. That is why it is termed as “**Dukkha**” terribly miserable. This nature of constant suffering and misery is understood as the characteristic or mark of **Dukkha** (**Tadeva khandhapañcakam dukkham. ābhiphapatipilajāh, abhiphaptipiljanākārā**).\(^{79}\)

**Anattā** means that the **Dukkha dhamma**, as preached by the Buddha. Hence, the five **Khandhā**, which are called “**Dukkha**” is not “**Attā**”, a living entity (**Yām dukkham tadanattā**). It is non-self, the “**Anattā**”. It is unmanageable and cannot be coaxed to become happy in as much as its inherent nature is “suffering”. Since it is unmanageable

\(^{78}\) Vism vol.2.276.  
\(^{79}\) Vism vol.2 p-276.
and uncontrollable, it cannot be called or regarded as one’s own ‘self’. So, Anattā is a condition, which is ungovernable.

If it is one’s own self, it should respond as we wish to happen. The five Khandha refuse to act or behave as our desire, and comply with our demand (Tadeva khandhapāncakan ̄pa avasavattanato anattā, avasavatta nākāropana anattalakkhanam). It happened according to circumstances, and under unforeseen circumstances, it happens against one’s own will. What is good and pleasurable may occur but it will not be lasting and will not continue to remain constant as we wish to be. It immediately vanishes. Since they happen against one’s own wish, and are ungovernable, it should be noted and realized as “non-self” and not as “Atta”(Yañhi anicca, dukkha, tañ attanopi aniccatamvā udayabba yapīlanām vā vāretnasakkoti, kutotassa kā rakādibhavo). Hence, it has been stated as merely the characteristic of Anattā and as a condition, uncontrollable and unmanageable, which would not happen according to one’s own wish.

One who is continuously contemplating on the arising phenomena of Nāma and Rūpa will find them incessantly appearing and disappearing according to the relevant circumstances against his own will. Therefore, he realizes distingusishingly with his own personal insight-knowledge that they are by nature Anattā, which is ungovernable. This is the genuine Anattānupassanāūpā.

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30 A.N.t.vol.1.p-274
31 Vism.vol.2.2245
32 Vism.vol.2.p-296
5.3 Correlation between Sense spheres and Fetters

In addition to analysing subjective personality with the help of the aggregate scheme, an alternative or complementary approach is to turn to the relationship between the subject and the outer world. This is the topic of the contemplation on the sense-spheres, which directs awareness to the six ‘internal’ and ‘external’ spheres of perception (Ajñhātikābhāhirāyatana), together with their respective fetters. The Buddha said in the Satipatthāna Sutta, “And, further, O Bhikkhus, a Bhikkhu lives contemplating mental object in the mental objects of the six internal and the six external sense-bases, how, O Bhikkhus, does a Bhikkhu live contemplating mental object in the mental objects of the six internal and the six external sense-bases? (Dhammesu dhammānupassī viharati shasu ajñhātikābhāhiresu āyatanesu).”

The mindfulness meditation methods mentioned in this section are concerne in with analyzing subjective of the aggregates and mental hindrances. And now, as addition of relationship between oneself and the outer world, the Buddha discovers the contemplation of the sense-spheres, which directs awareness to the six “internal” and “external” sense-spheres (Ajñhātikābhāhirāyatana), and to the fetter (Samyojana) connecting with them. Here, the term Āyatana literally means the ‘gateway’, and the gateway of experience is not only the sense but also the object of sense (Āyatanato āyatanaṃ). So, the Buddha gave the instructions in the following Sutta, “He knows the eye, he knows forms, and he knows the fetter that arises dependent on both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented” (Cakkhuñca

\[83\] D.N. vol.2 p-242. M.N. vol.1 p-81 
\[84\] Pīja.s.a. vol.1 p-78
pajānāti, rūpe ca pajānāti, yaça tadabhāyan paṭicca uppajjati samyo janaṃ). 85

In accordance with this Sutta, the central importance to the progress towards awakening is depending on the development of understanding and detachment in regard to these six internal and external sense-spheres because appearing of insight and detachment regarding six sense-spheres enable one to make an end of suffering. 86 In the commentary on the Paṭisambhidāmagga, it gives an example that the six external sense-spheres are like a dacoit who can destroy all valuable properties i.e. awakening factors (Cha ajhattikāyatanāni suññagāmoviya, cha bāhirāyatanānigamaghātakoviya). 87 So, the important aspect of such understanding leads to destroy the sense of a substantial “I” (Atta) as the independent experience of sense objects. Awareness directed to each of these sense-spheres will reveal that subjective experience is not a compact unit, but rather a compound made up of six distinct “spheres”, each of which is dependently arisen.

These sense-spheres include both the sense organs and the sense objects. The sense organs are the eye (Cakkhu), ear (Sota), nose (Ghāna), tongue (Jivhā) and body (Kāya). The sense objects are visible form (Rūpa), sound (Sadda), odor (Gandha), taste (Rasa), and tangible things (Boṭṭhabba). Besides these five physical senses, and their respective objects, the mind (Mana) is included as the sixth sense, with its mental objects (Dhamma). In the present context, “mind” (Mana) represents the activity of thought (Maññati), not the consciousness as mentioned above. While the five physical senses do not share each other’s respective field

85 D.N. vol.2.p-242. M.N.vol.1.p-81
86 Pītis.a vol.1.p-303
87 Pītis.a vol.1.p-21. Vism.vol.2.p-284
of activity, all of them relate to the mind as the sixth sense. That is, all perceptual processes rely to some extent on the interpretative role of the mind, since it is the mind which "makes sense" out the other senses. This shows that the six sense-spheres does not set pure sense perception against the conceptual activity of the mind, but considers both as interrelated processes, which together bring forth the subjective experience of the world. It is particularly intriguing that the mind is just like the other sense organs. Thus the thinking activity of the mind shares the impersonal status of external phenomena perceived through the five senses (*Acchādikābāhīrāyatanāni bhinditvā cakkhu rūpādīdvayāni paṭicca cakkhusamphassādāyo vutta*).88

Within the first few attempts at the meditation practice, one can gain insight knowledge in one’s own thoughts. when one discovers how difficult it is to avoid getting lost in all kinds of reflections, and fantasies, despite being determined to focus on a particular object of meditation. Just as it is impossible only to see, hear, smell, taste, and touch what is wished for, so too, with an untrained mind, it is not possible to have thoughts only how one would like to have them. For precisely this reason a central purpose of meditative training is to remedy this situation by gradually taming the thinking activity of the mind and bringing it more under conscious control.89

The mindfulness meditation method mentioned on the sense-sphere in the *Satipaṭṭhāna sutta*, lists both the sense organs and sense objects for contemplation. On the face of it, the instruction to “know” (*Pañāṇāti*) eyes and form, ears and sound, nose and odor, tongue and taste, body and

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88 S.N.t.vol.2.p-46
89 Dhp-a.p-326
tangible things, mind and mind objects seems rather flat, but on further consideration this instruction may reveal some deeper implications. Often these six senses and their objects occur in descriptions of the conditioned arising of consciousness (Viññāṇa). An intriguing aspect of this conditional situation is the role that subjective influence plays in the perceptual process. Experience represented by the six types of consciousness, is the outcome of two determinant influences; the “objective” aspect on the one hand, that is, the in-coming sensory impressions; and the “subjective” aspect on the other hand, namely, the way in which these sense impressions are received and cognized (Ajjhāttikabāhirāyatana). Supposedly objective perceptual appraisal is in reality conditioned by the subject as much as by the object. One’s experience of the world is the product of an interaction between the “subjective” influence exercised by how one perceives the world, and the “objective” influence exercised by the various phenomena of the external world.

By understanding this way, the fact that the Satipatthāna instruction directs awareness to each sense organ could have deeper implications, in the sense of pointing to the need to recognize the subjective bias inherent in each process of perception. The influence of this subjective bias has a decisive effect on the first stages of perception and can lead to the arising of a fetter (Yaṁca tadubayam paṭicca upajjati samyojanam). Such subsequent reactions are often based on qualities and attributes assumed to belong to the perceived object. In actual fact, these qualities and attributes are often projected on the object by the perceiver.

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90 S.N.t.vol.2.p-46. Nāṇamoli 'A thinker's note book'p-159
91 M.N.vol.1.p-79
Mindfulness meditation on the six sense-spheres can lead to recognizing this influence of personal biases and tendencies on the process of perception. Contemplating in this way will uncover the root cause for the arising of the part of the above instructions, where the task of Sati is the observe fetter that can arise in dependence on sense and object. Although a fetter arises in dependence on sense and object, the binding force of such a fetter should not be attributed to the senses or objects. The discourses illustrate it with the example of two bulls, bound together by a yoke. Just as their bondage is not caused by either of the bulls, but by the yoke, so too the fetter should not be imputed to either its outer conditions (for example eye and forms), but to the binding force of desire (Seyyathāpi āvuso koṭṭhika kāloca balibaddo odātoca balibaddo ekena dāmenavā yottenavā samyutto assu). The most common presentation of “fetters” in the discourses lists altogether ten types; sense desire (Kāmarāgasamyojana), ill will (Paṭigha), pride or conceit (Māna), false view (Diṭṭhi), doubt (Vicikiccā), belief in rites and ceremonies (Silabbataparamāsa), desire for existence (Bhavarāga), envy (Issā), jealousy (Macchariya), and ignorance (Avijjā).

The disappearing of these ten fetters takes place with the different stages of realization. According to Abhidhamma, when meditator reaches the first of attainment, he eradicates the fourth, fifth, sixth, eighth, and ninth fetters. The second stage of attainment eradicates the first and the second fetters, which are gross; gross sense-desire and gross ill will. When meditator reaches the third stage of attainment he eradicates the subtle first and second fetters. And when meditator has reached the fourth
stage, the third, seventh, and tenth fetters will have been eradicated. It is in accordance with the instruction given by the Buddha in the Satipaṭṭhāna Sutta, “he knows the eye, he knows the forms, and he knows the fetter that arises dependent on both, and he also knows how an unaarisen fetter can be raised, how a future arising of the removed fetter can be prevented”. Since all these ten fetters might not necessarily manifest in the context of actual Satipaṭṭhāna practice, and since the term “fetter” has a certain breadth of meaning in the discourses, awareness can be directed in particular to the fettering force of desire and aversion in regard to whatever is experienced during contemplation of the sense-spheres.

5.3.1 The instruction contemplation on the sense-sphere

Sense-spheres (Ajjhāttikāyatana) and sense-objects (Bāhirāyatana) are important in mindfulness meditation practice, because defilements or attachments appear to the meditator who lacks an awareness of them (Cakkhādhiṣṭhaṇa samvāsasaṃ rāgaputtaṃ vijāyati). The instruction connecting with the sense-sphere and sense-objects occurs in the several Suttas and commentaries, sub commentaries. Among them, in the Udāna sutta, the Buddha said to Bāhiya a short instruction concerned with cognitive training, “when in the seen will be only what is seen, in the heard only what is heard, in the sensed only what is sensed, in the known only what is known, you will not be by that; when you are not by that,

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94 Abhi. ‘Kammaṭṭhāna section’. p-66
95 M.N.vol.1.p-79
96 Cdi.verse. 74
you will not be therein; when you are not therein, you will be neither here, nor there, nor in between. This is the end of *Dukkha*” (*Tasmātiha te bāhiya, evam sikkhitabbam diṭṭhe diṭṭhamattam bhavissati, ...tato tvam, bāhiya, nevidhauccharam naññāyamantare, ese vanto dukkhasati*).\(^98\)

As a result **Bāhiya** immediately gained full awakening. This instruction directs bare awareness to whatever is seen, heard, sensed, or cognized. The bare awareness in this way prevents the proliferating the raw data of sense perception because when one concentrates only on the act of seeing without thinking over what one has seen, visual perception will last only for an instant, then, in that case defilements will have no time to assert themselves.\(^99\) This corresponds to an interception of the first stages in the sequence of the perceptual process, through mindful attention. Here, bare awareness simply observes whatever arises at a sense door without giving rise to biased forms of cognition and to unwholesome thoughts and associations. In terms of sense-restraint, the stage of making a “sign” (**Nimitta**) is brought into conscious awareness. So, the latent tendencies (**Anusaya**), influxes (**Āsava**), and fetter (**Sānyojana**) can be prevented by establishing bare awareness at this stage of the perceptual process from arising.

The same instruction on the activities of seeing, hearing, sensing, and knowing occurs in the *Mūlapariyāya sutta*, but this *sutta* mentions the noble person’s (**Ariya**) direct comprehension of phenomena with the ordinary way of perception through misconceiving the cognized information in various ways.\(^100\) For the noble persons, they take bare attention whatever they see, hear, sense, know, and freedom from

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\(^98\) Udā p-84  
\(^99\) Mahasi “A discourse on the Mālukyaputta sutta” p-45  
\(^100\) M.N.a.vol.2.p-33
attraction and refection, but for common people (Puthujjana), every activities of seeing, hearing, sensing, and knowing can lead them to developing wrongly a sense of self.

In accordance with instruction to Bāhiya, by maintaining bare awareness of all sense doors, one will not be the sense which suggests not being carried away by the conditioned sequence of the perceptual process, thereby not modifying experience through subjective preconceptions and distorted cognitions. Not being carried away, one is not object by way of subjective participation and identification. Such instruction to Bāhiya, the realization of Anattā is the absence of a perceiving self (Atta). Neither being sense nor object also constitutes a comparatively advanced stage of mindfulness meditation practice etc. to see things as they really are (Tasmip diṭṭheva sutamutaviṇātēvēṇa “etam mama, esomahasmi, esome attāti” tathā mānadiṭṭhihi allīno patiṭhito nabhavissati).¹⁰¹

According to the instruction to Bāhiya, by maintaining awareness in the above manner, one will not establish sense, or object, or consciousness. A way of understanding sense and object is to take them as representing the subject and the respective objects, with consciousness standing for the conditioned arising of consciousness. Such absence of unnecessary proliferation is a characteristic of the cognitions of noble person, who are no longer influenced by subjective biases and who cognize phenomena without self-reference. Free from craving and proliferations, they are not identified with either “here” (sense) or “there” (objects), or “in between” (consciousness), resulting in freedom from any type of becoming, whether it be “here” or “there”, or “in between”

¹⁰¹ Udā.a.p-81
because they know that all these sense internal and external spheres or
twelve bases sum up as mind and matter (Nama and Rūpa) which lead to
awaking factors, Bojjhaṅga (Saṅkhepato hi manāyatanaṁassaceva
dhammāyatane ... āyatanaṁ nāmarūpamattameva honti).  

5.4 The seven factors of enlightenment (Bojjhaṅga)

Seven awaking factors form a basic result of meditation practice
before one comes to realize the four noble truth, and it proceeds in a way
similar to the contemplation on the hindrances: first awareness turns to
the presence or absence of the respective mental quality, followed by
investigating the conditions for its presence or absence. Why they are
termed "awakening factors", (Bojjhaṅga) just as a river inclines and flows
towards the ocean, awakening factors (Bojjhaṅga) incline towards the
liberation, Nibbāna (Te tattha kāyaṁ voḍḍhatvā...mahānadiyo otaritvā
mahasamudda sāgaram otaranti).  

Here, the Pāṭi word Sambojjhaṅga is a combination of two words
Sambodhi and Aṅga. Sambodhi normally means "enlightenment", the
realization of truth, but, in this Sutta, it also means the thorough
knowledge of Dhammas, the thorough knowledge of the objects of
meditation, which are mind and matter, or mentality and materiality
(Nāma and rūpa). The Pāṭi word Aṅga means "limb" or component or
part, which is translated as "factor". So, the factors of enlightenment
mean limb or components or parts or member of the thorough knowledge
of Dhammas or mind and matter. Sambodhi also means one who knows

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102 Visn. vol.2.p-113
103 S.N.vol.3.p-57
from the stage of discerning the rising and passing away of phenomena. In this case, the word *Aṅga* means cause. So, *Sambojjaṅga* means, "cause of the person who know" (*Bujjanakassa puggalassa aṅgāti vā bojjjaṅgā, pasaddho sundharo vā bojjhaṅgoti samojjaṅgo*).¹⁰⁴

There are seven kinds of *Bojjhaṅga* what the Buddha taught in the *Bojjhaṅgasamyyutta* of *Samyutta Nikāya*,¹⁰⁵ the enlightenment factor of mindfulness (*Sati-sambojjhaṅgo*), the enlightenment factor of the investigation of Dhammas (*Dhammāvicaya-sambojjhaṅgo*), the enlightenment factor of energy (*Viriya-sambojjhaṅgo*), the enlightenment factor of joy (*Piti-sambojjhaṅgo*), the enlightenment factor of tranquility (*Passaddhi-sambojjhaṅgo*), the enlightenment factor of concentration (*Samādhi-sambojjhaṅgo*), and the enlightenment factor of equanimity (*Upekkhā-sambojjhaṅgo*).

These factors of enlightenment occurs to the meditators when they gain the knowledge of arising and passing away of conditioned things (*Udayabbayañāṇa*), and they become familiar with it through all the different stages of insight knowledge, leading to the moment of attainment or realization of truth.¹⁰⁶ Contemplation of awakening factors proceeds similarly to the contemplation of the hindrances, first awareness turns to the presence or absence of mental quality, and then to the conditions for its presence or absence. However, while in the case of contemplating the hindrances, awareness is concerned with the condition for their future non-arising, with the awakening factors to know how to develop these beneficial mental qualities.

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¹⁰⁴ M.N.a.vol.1.p-86
¹⁰⁵ S.N.vol.3.p-57
¹⁰⁶ Mahāsi "Full a compliment of morality"p-149
The first of these mental factors is the enlightenment factors of mindfulness (Sati-sambojjhaṅga) by which one remember things. Its characteristic is not wavering, not floating on the surface, going deep into the object or being thorough aware of the object. The mental factor ‘mindfulness’ (Satīcetasika), called diversely Satipaṭṭhāna, Satipādīra, Satibhala, Sammāsati, Maggaṅga, this is the enlightenment-factor of mindfulness (Sati-sambojjhaṅga).

The mental factor ‘wisdom’ (Pāññācetasika), diversely called Vīmamsiddhipada, pāññāmpariya, pāññābhala, sammādīṭhimagga, all are the enlightenment factor of investigation of Dhamma (Dhammavicaya sambojjhaṅga). When the enlightenment factor of mindfulness has been born, then one can start to investigate things (Dhamma) correctly by selecting and shifting. Such investigation of Dhamma seems to combine two aspects; one is an inquiring into the nature of experience, and the other a correlation of this experience with the teaching of the Buddha. This twofold character also underlines the word “investigation” (Vicaya), derived from the verb Vicināti, whose range of meaning includes both “investigation” and “discriminating”. So, investigation of Dhamma can be understood as an investigation of subjective experience based on the discrimination gained through familiarity with Dhamma. Such discrimination refers to the ability of distinguish between what is wholesome and what is unwholesome (Aṭṭhi bhikkhave kusalākusaladhammā, sāvajjānavaṭṭadhammā, hinapaṭīṭa dhammā, kāṇhāsakkasappṭibhāgadharmā). Alternatively, the five purifications pertaining to wisdom, the knowledge of the three contemplations, the ten

107 Somdet P nyanasamvara “A guide to awareness” p-32
108 D.N.a.vol.2.p-378. and S.N.vol.3.p-59
insight knowledge\textsuperscript{109} are also called the enlightenment factor of investigation of Dhamma (Dhammavicaya sambojjhīgā).

The mental factor ‘energy’ (Viriyacetasi\k{a}), called diversely sammappadhāna, viriyiddhipāda, vi\r{r}iyim\r{d}riya, vi\r{r}iyabala, and sammāvāyā\r{y}āmamag\r{n}gā, these are the enlightenment-factor of energy, which arise from one’s investigation (Yasamim samaye, bhikkhave, bhikkhuno, tām dhammām pāññāya pavicinato...vi\r{r}iyasamboj\r{j}hāṅgo tasamim samaye āradho hoti),\textsuperscript{110} and holding to the good and rejecting the bad is called the enlightenment factor of energy (Viriya-samboj\r{j}hāṅgā). The hindrances that then arise can be rejected and the concentration (Samādhi) can be fostered and safeguarded. When an object enters through any of the six doors, one just lets it pass on through, without sticking or trying in as a fatter (Samyojana). This qualification draws at the attention to the need for effort or energy to be applied with continuity, a specification that parallels the quality of being diligent (Ātāpī) mentioned in the beginning of Satipaṭṭhāna sutta, and it can be manifest either mentally or physically.\textsuperscript{111} This also comes up with the arising of the knowledge of rise and fall of conditional things (Udayabbayañ\r{n}ā). The joy and happiness appear when the process of seeing and knowing increase through the practice of Satipaṭṭhāna meditation, and it is called the enlightenment-factor of joy (Pītī-samboj\r{j}hāṅgā). As sequence of the awakening factors, the arising of joy (Pītī) is lead in turn to the energy (Viriya), and such joy (Pītī) can be experienced during the attainment of absorption (Yato yato sammasati, khandhānāṃ

\textsuperscript{109} These are the last five of seven purification and comprehension knowledge
\textsuperscript{110} S.N.vol.3 p-59
\textsuperscript{111} Mahāsi “Practical insight meditation” p-36. it mentioned “the practice of walking meditation is physical energy”
udayabbayaṁ, labhati pītipāmojjam, amataṁ vijānataṁ). Then, the progression of the awakening factors leads from the joy (Pīti) to tranquility, Passaddhi (Pītimanassa kāyopi passambhati cittampi passambhati, passaddhi-sambojjhaṅgo hoti). When the knowledge of rise and fall of conditioned things (Udayabbayañāna) is reached, one will be overwhelmed with joy so that his power of recollection becomes improved, when he will get the feeling that he had seen the inward light but the working of this joy becomes more apparent.

The process of becoming calm in both of mind and body when the mental distractions, reflections and thoughts abate, is called, the enlightenment-factor of tranquility (Passaddhi-sambojjhaṅga). It is the mental factor (Cetasika) of tranquility of mind and body (Kāyapassaddhi, cittapassaddhi). So, tranquility is opposite of restlessness and remove (Yasmiṁcakho, bhikkhave samaye uddhatam cittaṁ hoti, kālo tasmiṁ samaye passaddhibojjhaṅgassa bhāvanāya), and it leads to a happy mind, which in turn facilitates concentration (Passadhakāyassa sukhinocittaṁ samādhiyati, samādhi sambojjhaṅgo tasmiṁsamaye bhikkhuno āraddho hoti), because concentration depends on the development of calmness and lack of distraction.

The factors pertaining to concentration, called Samādhindariya, Samādhibala, and Sammāsamādhi maggaṅga, are the enlightenment-factor of concentration (Samādhi-sambojjhaṅga). Preliminary, access and full concentration, or the eight Jhānas, associated with the work of tranquility (Samatha) and purification of mind (Cittavisuddhi) and voidness concentration (Suṅnatāsamādhi) etc., associated with the

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112 Dhp.verse-374
113 Vib.a.p-295
114 S.N.vol.3.p-59
purifications pertaining to wisdom, are also called *Samādhisambojjaṅga*. The concentration that accompanies with the insight knowledge (*Vipassanāñāṇa*), or the knowledge of the paths and fruitions (*Maggapalañāṇa*) is called viodness concentration (*Suññatā samādhi*), conditionless concentration (*Animittasamādhi*) and desireless concentration (*Appānihitasamādhi*).

When the work on the subject of meditation (*Kammattāṇā*) is not yet methodical or systematic, much effort has to be exercised both bodily and mental. But when the work becomes methodical and systematic, one is freed from such effort. This freedom is called the mental factor of equipoise (*Tammatmajjhattatā cetasikā*), and the enlightenment-factor of equanimity (*Upekkhāsambojjaṅga*).

In accordance with *Dhammapada*, these seven factors of enlightenment are essential for one to gain insight knowledge (*Vipassanāñāṇa*). The Buddha said in it, “the bhikkhu who has retired to a lonely abode and has calmed his mind, experiences joy transiently that of men, as he clearly perceives Dhamma”. “Whenever he reflects on the rise and fall of the aggregates, he experiences joy and happiness. To ‘those who know’, that (reflection) is the deathless” (*Suññāgāram pavīṭhassā, santacittassa bhikkhuno, amānusī rati hoti, sammādhhammam vipassako*).\(^{115}\) It means that when a meditator becomes endowed these seven characteristics of *sambodhi*, he enjoys the happiness and joy of a monk (*Samāna*) in the teachings of the Buddha (*Sāsana*) - happiness and joy unequalled and unparalleled by any worldly pleasure. When these seven factors of enlightenment are developed in a balanced manner, the meditator can rest assured that there will be no deficiency in his

\(^{115}\) Dhp.verse.374
mindfulness directed to the body (Kāyagata sati); no deficiency in his perception of impermanence and not-self (Anicca and anattā), nor in his mental and bodily energy (Viriya). Because his mind is set at rest in regard to these three factors (Sati, dhammavicaya, viriya), he experiences joy (Piti) in the knowledge that he can now perceive the light of Viibhāna which had never appeared to him in the beginningless cycle of rebirth (Samāsara). Because of that joy and ease (Sukha) of mind, his application to the Kammaṭṭhāna objects (Samādhi) becomes calm and steady (Passaddhi), and equanimity (Upekkhā) arises, which is free from the anxieties and efforts for mindfulness (Sati), perception of Anicca sadd Anattā (Dhammavicaya) and the necessity to rouse energy (Viriya).

All the above statements are made with reference to the state at which the factors of enlightenment are in unison with one another and their respective functions are well performed. But even at the stage of ordinary practice, from the moment ‘mindfulness directed to the body’ is set up qualities such as mindfulness are known as factors of enlightenment (Bojjhaṅgas). It is in accordance with Bojjhaṅga samyutta of Samyutta Nikāya, “he develops the enlightenment factors ‘mindfulness” ...“equanimity”, based on detachment, dependent on absence of lust, dependent on cessation. culmination is relinquishment” (Satisambojjhaṅgam bhāveti, vivekanissitam...upekkhāsambojjhaṅgam bhāveti, vivekanissitam virāganissitam nirodhaniṣsitam vossagga pariṇāmim). This means that, in the ordinary process of setting up mindful body contemplation comes to the setting up of the seven factors of enlightenment. The distinctive and higher cultivation of them is indicated by the words ‘dependent on detachment’. So, one should

116 Vib.p-238
practise the enlightenment-factors (*Bojjhanga*), which is the formulation of the final meditation practice, and the basis of the four noble truths as a result in meditation practice.

5.5 The four Noble truths from meditation point of view

As consequence of the meditation practice through the seven awakening factors, the four noble truths are mentioned under the contemplation of mental objects in the *Satipaṭṭhāna sutta*. They are also given in brief in the first discourse named the “*Dhammacakkapavattana sutta*” delivered by the Buddha after his enlightenment at *Isipatana*, in Bārāṇasī. The *Sutta* begins by showing the futility of the two extreme practices prevailing among the truth seekers of the day. The first of the two practices mentioned in the discourse was based on materialism (*Uccheda-vāda*) and the other was on eternalism (*Sassata-vāda*). Addressing the five ascetics (*Pañca-vaggi*) with whom he had association when he practiced austere asceticism as *Bodhisatta*, the Buddha said that there are two extremes to be avoided by a recluse who is seeking realization.

The two extremes are self-indulgence (*Kāmasukhālikānuyoga*) and self-mortification (*Aṭṭakilamathānuyoga*). Attachment to worldly enjoyment in respect of sensual pleasures is low (*Hīna*), common (*Gammo*), belonging to ordinary man (*Pothujjaniko*), ignoble (*Anariyo*), and connected with misery (*Anatthasampitā*). Self-mortification is suffering (*Dukkho*), ignoble (*Anariyo*), and connected with misery.
Although five adjectives have been used for the former and three for the latter with reference to the basis of ideology on which they were founded for the purpose of realizing truth, the two extreme practices are comparatively useless.

The Buddha pointed out the middle path (Majjhima patipada) lying between these two extremes, produces knowledge leading to serenity, insight knowledge, *Nibbana*. Then the discourse summaries the eight factors of the middle path and moves on to reveal the four noble truths; the noble truth of suffering (*Dukkham ariyasaccam*), the noble truth of the cause of suffering (*Dukkhasamudaya ariyasaccam*), the noble truth of the cessation of suffering (*Dukkhanirodham ariyasaccam*), and the noble truth of the path leading to the cessation of suffering (*Dukkhanirodha gāmini-patipadā ariyasaccam*).

The characteristic of the first noble truth, the noble truth of suffering (*Dukkham ariyasaccam*), is ‘affliction’. Suffering makes one miserable, and it afflicts him. Its function is to burn, to make him miserable. It manifests as an occurrence, as a coming into being (*Bādhana-lakkhaṇaṃ dukkha-saccam, saṃtāpana-raṣaṃ, pāvattipaccupaccuttaṭhānaṃ*). The second noble truth is about the cause of suffering i.e. ‘craving’. Its characteristic is ‘originating’, and its function is to prevent interruption. That means, it continues to cause indefinite origination and does not allow any interruption. Then, the craving manifests as an impediment (*Pabhava-lakkhaṇaṃ saṃduya-saccam, anupacchedakaraṇa-raṣaṃ, pāli bodha-paccupaccaṭṭhānaṃ*).
The third noble truth is about *Nibbāna* and its characteristic is ‘peace’. Here, peace means freedom from mental defilements that is greed, hatred, delusion etc. Its function is neither to die nor to fade away and its manifests as being signless (*Santilakkhanam nirodhasaccam, accutirasam, animittapaccupaṭṭhānam*).\(^{120}\) The fourth noble truth is about path leading to the cessation of suffering, which shows the way to escape. Its function is to abandon defilements. This noble truth consists of eight factors so that the mental defilements are abandoned at the moment of path consciousness (*Maggacitta*). It manifests to one as release from the cycle of rebirth (*Niyyānalakkhanam maggasaccam, kilesapahānarasam, vuttaṇasaccam, vutthānapaccupa ṭṭhānam*).\(^{121}\)

In accordance with *Visuddhimagga*, it said that the Buddha is known as the peerless physician (*Bhisakko*), the supreme surgeon (*Sallakatto anuttaro*), and his method of exposition of the four noble truths is compared to that of a physician. As a physician, he first diagnosed the illness, next he discovered the cause or the arising of the illness, and then considered its removal and lastly applied the remedy. Therefore, suffering (*Dukkha*) is the illness, craving (*Tanha*) is the arising or the cause of the illness, through the removal of craving the illness is removed and that is the cure, *Nirodha* (*Rogovīya ca dukkhasaccam, roganidānamiva samudayasaccam, rogavūpasamoviya nirodhasaccam, bhesaccamiva maggasaccam*).\(^{122}\) So, the sick men should become aware of his ailment, he should take removing its cause, with this end in view he goes to a physician who diagnoses and prescribes a

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\(^{120}\) Vism.vol.2.p-143.

\(^{121}\) Vism.vol.2.p-126

\(^{122}\) Vism.vol.2.p-143. Piyadassi thera 'The Buddha’s ancient path' p-39-40
remedy. Through the efficacy of the remedy the patient gets rid of the ailment and that is the cure.

Thus suffering (Dukkha) is not to be ignored, but to be known (Abhiññeyya) for it’s the dire disease. Craving (Tanha), the cause is to be removed, to be abandoned (Pahattha). the eightfold path (Magga) is to be practiced, to be cultivated (Bhavettabba), and for it is the remedy. With the knowledge of suffering, with the removal of craving through the practice of the path, realization of Nibbana is ensured (Saccikatba). It is the cure, the complete detachment, and the release from craving (Dukkha tassa pariññata, samudayo pahino, maggo bhavito, nirodho sacchikato).123

The Pali term Ariyasacca means ‘noble truth’. Ariya means ‘noble’ and Sacca means ‘truth’. According to the commentary on the Patisambidamagga, it mentions the definition of Ariya in different ways, these are called ‘noble truths’ because they are perceived and penetrated by the Buddhas, silent Buddhas, noble persons (Yasmā pana Buddhādayo ariyā paṭivijjhanti, tasmā ariyasaccānīti vuccanti).124 The noble ones are those who have seen these truths and whose minds are free from defilements. Beside, noble truths are the noble one’s truths (Ariyassa saccānītipi ariyasaccāni)125 or they are called noble truths because of the nobleness implied by their discovery (Etesam abhisambuddhattā ariyabhāvasiddhītopi ariyasaccāni).126 In accordance with Ttha sutt, these four noble truths are real, not unreal, not otherwise, that is why they are called noble truths (Cattāri ariyasaccāni tathāni avitathāni

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123 Mn.p-27
124 Pts.a.vol.1.p-58
125 Pts.a.vol.1.p-58
126 Pts.a.vol.1.p-58
Therefore, the adjective “Ariya” is used in this context to mean “Noble” and not to convey any ethnic or racial sense at all. And “Sacca” meaning absolutely or immutably true (Satanaṃ saccaṃ). The word indicates that is the fullest sense of the term; it is absolutely true that every conditional phenomenon in all psychophysical existences is suffering.

The commentary on the Dhammacakkapavattana Sutta, it said that the four noble truths are three-circled and twelve fold (Tiparivaṭṭam dvādasākāram). With regard to each truth, there is the knowledge of the truth (Sacca-ṇāpa), the knowledge that is to be comprehended (Kicca-ṇāpa), and the knowledge of comprehension (Kata-ṇāpa), which arose in the Buddha, thus making the knowledge twelve fold by the circles of each truth.128

5.5.1 The Noble truth of suffering

The instructions for the first noble truth ‘the noble truth of suffering’ (Dukkhaṃ ariyasaccam) are given by the Buddha in the following Sutta, “what, bhikkhus, is the noble truth of suffering? Birth is suffering, decay is suffering, death is suffering, and sorrow, lamentation, pain, grief and despair are suffering. To be associated with dislike is suffering, to be separated with like is suffering. In brief, the five

127 S.N.vol.3.p-379
128 S.N.a.vol.-VpoZe
aggregates of grasping existence are all suffering”, (Jātipi dukkha... samkhittena pañcupādā nakkhandhāpi dukkha).\textsuperscript{129}

Here, the Pāli term “Dukkha” is generally translated as suffering or sorrow.\textsuperscript{130} As a feeling, Du means difficult, kha means to endure, so, Dukkha means that which is difficult to endure. As a literal sense, the term “Dukkha” is a compound word consisting of Du meaning loathsome or contemptible; Kha-meaning void or emptiness (Du khami assāi dukkhaṃ). The world rests on suffering, hence it is contemptible or loathsome. The world is devoid of any reality, hence it is empty or void. Therefore Dukkha means contemptible void.\textsuperscript{131}

It is rather hard for common man (Puthujjana) to see things as they truly are since they are mostly superficial lookers. However, to the noble person who has realized the noble truth and attained supreme wisdom, they realize that all life is suffering and find no real happiness in the world, which deceives mankind with illusory pleasures. Material happiness is just a temporary feeling and merely the gratification of same desires. For no sooner is the desired thing gained that it begins to be scorned and grieved. All are subject to birth (Jāti), and consequently to decay (Jarā), to disease (Byādhi), and finally to death (Marana). No one is exempt from these four inevitable causes of suffering.

All beings are born naturally amidst the threat of pain and suffering from the time of their pregnancy to the final end of death. But to them the world seems to be a happy place. They view this world as the abode of

\textsuperscript{129}M.N.vol.1.p-88. D.N.vol.2.p-246
\textsuperscript{130}Pāli word Dukkha is difficult to give one proper word in English because it has different meaning in different position, some scholars translated it as pain, misery, sorrow, conflict, unsatisfactoriness, and some Theras use Dukkha as Dukkha, but normally suffering is used as Dukkha for the convenience.
\textsuperscript{131} Vism.vol.2.p-128
happiness and joy. So, all beings pursue a life of joy and merriment, ignoring all pain and suffering. They think that such pain and misfortune would never fall upon them and thus they spend their life in the sensual desires under a self-delusion.

Indeed the world is filled with pain, grief, sorrow, misery, anguish and lamentation. Birth, life and death- the whole process is in the nature of suffering and it has remained as unsolved riddles for every living being. Since the time when a being comes into existence, the child as well as the mother feels suffering all the time in one way or the other. Then the child is getting older and older decaying ceaselessly. Even during such a short moment, various kinds of diseases may affect one at any time. We do not want to get old, to have diseases, to face death, to associate with unloved ones, to separate from the loved ones, not to get our desires. But it is impossible to get whatever one desires in human life, since every one is governed by the law of nature of psycho-physical existences; i.e. the process of first coming into begin (Jāti), secondly, appearance of being (Bhuti), thirdly, conditioning (Saṅkhata) and finally passing away (Palokadhamma). In short, to find for one’s own eating, dressing and living and on the whole every conditioned activity of the grasping aggregate of the Khandhas i.e. material form, feeling, perception, mental formation and consciousness, are all suffering. According to the Visuddhimagga, it mentions that Dukkha is meant in four categories, (1) having the characteristic of oppression (Piñanattho), (2) having the characteristic of production by combination of causes (Saṅkhatho), (3) having the characteristic of continuously burning heat, fire (Saṅtapattho), and (4) having the characteristic of change (Vipariṇāmattho). On the
other hind, there are three kinds of Dukkha, the first is Dukkhadukkha, suffering in the popular sense of the word. It is translated as 'intrinsic suffering or the real pain'. It is painful physical feelings and painful mental feelings. The second kind of Dukkha is Vipariṇāmadukkha, 'suffering based on change'. The suffering refers to the pleasant physical or mental feeling. Even pleasant feelings are called Dukkha because when they change, when they go away, they cause sorrow and suffering. So, according to this explanation, even pleasant feelings, whether they are felt physically or mentally are called Dukkha. The third kind of Dukkha is Saṅkhāradukkha, 'suffering due to formations', suffering because there are formations. Formations mean things that are produced or caused by other things. Everything in the world is caused, so Saṅkhāra Dukkha constitutes everything in the world. ¹³³

There is no home where old age, disease, and death have not come and no one can escape from all these great fires of miseries. Almost everyone might have experience the bitter grief and sorrow for the loss of lives and properties. In fact, all the creatures are restlessly struggling under the stormy-waves of pain and sorrow.

In the world of pain and sorrow exist men are born. This is a universal truth and it applies to all the beings. It was the experience and awareness of this universal truth of pain and sorrow that made prince Siddhattha left his royal palace and his beloved ones. Therefore everyone should endeavour to realize the noble truth of pain and sorrow, which permanently exists in the world of beings. Everybody should be aware this true nature of the world and just like the blind man cannot see the light of day, it is most of the common people (Puthujjana) are rather

¹³³ Ledi sayādaw 'Catusaccadīpani'.p-17
hard to realize this pain and sorrow in its reality. A human body is like a hospital frill of sick persons, for it contains millions of germs and bacteria hidden within it. So, everybody is suffering one form or another now and again from so many kinds of diseases. Young ends in old age; gladness ends in sorrow; health ends in disease; laughing ends in weeping; pleasure ends in misery and pain; birth end in death; all beings traverse form birth of death and from death to birth again, cycling from life to life or from plane to plane in the process of Samsarā. People may escape from all these woeful pain and sorrow only when they realize that they are carrying the great burden of a highly decomposed body and fling it away (Bhāroviya dukkhasaccan).

 Unless one contemplates on the old age, disease and death, one may be proud of oneself that one is still young in age, healthy and lives long. Thus one cannot realize the true nature of life by contemplating on the true nature of life, and one would not presume that Buddhism is a pessimistic religion. In fact, Buddhism is neither pessimism nor optimism, but realistic. In Buddhism one must try to understand comprehensively the evil as evil, good as good, suffering as suffering, happiness as happiness and so on, in its ultimate sense of the term, whenever and whatever he may experience in life.

 The Buddha not only emphasized the existence as the truth of suffering, but also advocated a means to suffering and gain eternal happiness. He perceived the universality of pain and sorrow and prescribed a remedy for this universal sickness of humanity. According to the Buddha the highest conceivable happiness is liberation (Nibbāna),

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134 U theṭṭhiḷa 'Essential themes of Buddhist lecture'.p.189
135 Vism.vol.2.p.143
which is free from all kinds of suffering of life. In brief this composite body itself is the very cause of suffering. This is the first truth of suffering which depends on this so-called being and various aspects of life to be carefully analyzed and scrutinized. Such a scrutiny leads to a proper understanding of oneself as one really is.

5.5.2 The Noble truth of the cause of suffering

The second is the noble truth of the cause of suffering; it means the craving (Tānha). In the Satipaṭṭhāna sutta, the Buddha gave the brief description of craving, “What is the cause of suffering? It is craving, which causes rebirth (Ponobhavika), accompanied by delight and lust (Nandirāgasahagatā), and finding pleasure in this or that (Tatra tatrābhinnandini), namely, craving for sense pleasures, Kāmataphā, craving for being, Bhavataphā, and craving for non-being, Vibhavataphā (Yayaṃ taphā ponobbhavikā nandirāgasahagatā tatrataābhinnandini, seyyathidaṃ kāmataphā bhavataphā vibhavataphā).\(^{136}\) It means that craving with three epithets together with its three aspects, which cover the entire range of human suffering in the cycle of births and deaths.

In several Suttas, craving is mentioned as all varieties of desire ranging from passionate lust or cupidity to subtle affection and attachment of kind. Therefore, the Pāli word Taphā derived from to be thirsty, has been rendered not only for as craving but also as desire, lust, greed, attachment, love, affection, passion, thirst, yearning, and the like in different contexts. In the Dhammacakkappavattana sutta too, the Taphā

\(^{136}\) D.N.vol.2.p-214. M.N.vol.1 09
has been used to denote craving that causes grasping or clinging leading to repeated existence as mentioned in this Sutta. Tanhā is a very significant word in both Buddhist philosophy and psychology. It is charged with religious emotion and delineates the causal genesis of suffering and the psychological aspect of entire human behaviour. As the first of the three-root evil, the word Lobha or Rāga denotes craving and the different aspects of craving have been brought to light in the discourses. A wide, variety of terms such as; sensual pleasure (Kāma), desire (Chanda), desire for sensual pleasure (Kāmacchanda), lust (Rāga) attachment (Rati), love (Pema) affection (Sineha), greed (Gedha), delight (Nandī), thirst (Pipāsa), consuming passion (Parijāha), swoon (Mucchā) envy (Issā), and avarice (Macchariya) are used. The Buddha discovered the causal link between suffering and craving, because it led him to search for the way out of the conditioned relatedness of suffering and craving.

5.5.2.1 Craving related to the sense-objects

The complexity of threefold craving in the original classification has been described by multiplying the three into hundred and eight in relation to six senses, sense objects and past, present and future. In respect of one’s eye, ear, nose, tongue, body and mind, and external objects of form, sound, smell, taste, contact and concepts, craving becomes twelve fold. In relation to threelfold analysis of craving for sense pleasure, craving for being and craving for non-being, craving is counted

137 S.N.vol.3.p-368
as thirty six, which again multiplied by three periods of time; past, present, and future, thus making it hundred and eight.\(^{138}\)

In the *Sakkapañha sutta*, the Buddha mentioned that all conflicts and confrontations in the world are traced to craving associated with the prolific tendency of the human mind. In the dialogue between the Buddha and Sakka, the Buddha traced the causal genesis of conflicts to envy and avarice rooted in things dear (*Piya*) and not dear (*Apiya*), which in turn based desire (*Chanda*) leading to initial; application (*Vicāra*) and proliferation of perception (*Papañca saga saṅkhā*). By nature craving springs up and thrives wherever it finds something delightful and pleasurable (*Issāmajjhariyāṃkho devānaminda piyāpiyanidānam... papañcasaññāsakāya asati vitakko nahoti*).\(^{139}\)

In the *Dhammapada*, the Buddha illustrated the nature of craving with similes in simple way, “Folk is enrapt in craving, and is terrified like a captive hare. Therefore a monk who wishes his own passionlessness, should discard craving” (*Tasīṇāya purakkhaṭā paja...ākaṅkhanti virāgamattano*) “From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, much less fear” (*Ṭaṅhāya jāyatī soko...natthisoko kutobhayānī*). In the same way, endearment (*Piya*), affection (*Pema*), attachment (*Rati*) and lust (*Kāma*) have been mentioned as the root cause of grief and fear (*Piyato jayati soko, kāmatojāyati soko*). Because of craving one clings on to pleasurable thoughts, therefore, “if in anyone the thirtysix streams of craving that rush towards pleasurable thoughts are strong, such deluded person, torrential thoughts of lust carry off (*Yassa chattimsati

\(^{138}\) Nyaungkanaye ‘The message of satipaṭṭhāna’ p-72

\(^{139}\) D.N.vol.2.p-220
sotā...saṅkappārāganissatā). Interrelatedness of craving and suffering is stated with an emphasis; “Whosoever in the world overcomes this base unruly craving, from him sorrows fall away like water drops from a lotus leaf” (Yo cetāṁ sahate jammīṁ...udabinduva pokkhāra). “Just as a tree with roots unharmed and firm, though hewn down, sprouts again, even so, while latent craving is not rooted out, this sorrow springs up again and again” (Yathāpi müleanupaddave dalhe...nibbattati dukkhādāna punappunaṁ).

In the Sunakkhatta sutta, craving is compared with an arrow and ignorance to a poisonous humour. There the Buddha said that that arrow has been removed and the poisonous humour cured by him. Continuing, the Buddha says that pursuing the sight of unsuitable forms with the eye, unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue, unsuitable tangibles with the body or unsuitable mind objects with the mind enables lust to invade the mind. When the mind thus invaded by lust, suffering would follow (Evaṁassa taṇhākhko sallāṁ sāmaṇena vuttaṁ...asappāyaṁ manasā dhammaṁ anuyuttassa rāgo cittaṁ anuddhamseyya).

In the Raṭṭhapāla sutta, there is a dialogue between the king Korabya and Raṭṭhapāla Thera, and the four statements summarizing the doctrine have been explained to the king by Thera; 1. Life in the world is unstable, it is swept away (Upaniyyati loko addhuvo), 2. Life in the world has no shelter and no protector (Atāṇo loko anabhissaro), 3. Life in the world has nothing of its own; one has to leave all and pass on (Assako loko sabbāṁ pahāya gamaniyaṁ), 4. Life in the world is

130 Dh.p.verse-.343, 216, 212, 215, 339, 336, 338
141 M.N.vol.3.p-43
incomplete, insatiate, the slave of craving (Uno loko atitto tanhādāso). The fourth statement summaries how the entire world is enslaved by the craving. Being overwhelmed by insatiate desire, man is always in pursuit of more. The Thera explains the unappeasable nature of craving with an illustrative anecdote.\textsuperscript{142}

5.5.2.2 Craving in three ways

Craving for sensual pleasure (Kāmataphā) is related to external objects of sense gratification. The attachment to visual, auditory, olfactory, gustatory and tactile objects of eyes, ears, nose, tongue, and body that we yearn for, and fanatically pursuer, end up in the real suffering. It is not because of the evil inherent in those objects, but because of the wrong attitude adopted towards perception. In order to illustrate the danger in sensual pleasure many shocking similes have been given in the Suttas. In the Alagaddūpama sutta, the Buddha explained to Ariṭṭha Bhikkhu how sensual pleasure provides little gratification, much suffering and much despair and how great is the danger inherent in them. The similes of the piece of meat, the grass torch, the pit of coals, dream, the borrowed goods, the tree laden with fruits, the slaughter house, the sword stake, and the snake head have been drawn (Mamsapesūpamā kāmā vuttā mayā...sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā ādinavo ettha bhiyyo).\textsuperscript{143}

To show the futility of the fivefold sensuality, in the Potaliya sutta, the Buddha gave the simile of a meatless bone given to a hungry dog

\textsuperscript{142} M.N. vol.2.p-256
\textsuperscript{143} M.N. vol.1.p-184
waiting by a butcher’s shop. The dog would not be able to appease its hunger by gnawing the meatless bone. Eventually it would reap weariness and disappointment (*Kukkuro jighacchā dubbalyaparetā goghāta kasūnāṃ...nikkantāṃ nimaṃsaṃ lohitamakkhitam palehanto jighacchā dubbalyam paṭivineyya*)\(^{144}\)

In the *Māgandya sutta*, the Buddha mentioned his experience in craving for sensual pleasure to *Māgandya*, “Formerly when I lived the household life, I enjoyed myself, provided, and endowed with the five cords of sensual pleasure, namely; with forms cognizable by the eye, with sound cognizable by the ear, with odours cognizable by the nose, with flavours cognizable by the tongue, and with tangible cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. I had three palaces, one for the summer. I lived in the rains’ palace for the four months of the rainy season, enjoying myself with musicians who were all female, and I did not go down to the lower palace on a later occasion, having understood as they actually are the origin, disappearance, the gratification, the danger and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed craving for sensual pleasures and I abide without thirst, with a mind inwardly at peace. I see other beings that are not free from lust for sensual pleasures being devoured by craving for sensual pleasures, and I do not envy them. nor do I delight therein. Why is that? Because there is, *Māgandya*, a delight apart from sensual pleasures, apart from unwholesome states, which surpasses divine bliss. Since I take delight in that I do not envy what is inferior, nor do I delight

The self-indulgent (Kāmasukhālikā nuyoga) attitude to life depicted in the habit of seeking sensual enjoyment is one of the extremes as outlined in the first Sutta. Self-indulgence advocates the best of pleasures for the senses.

Craving for being (Bhavatapna) is rooted in the belief of an immutable soul, an ego in one’s body, which is termed as eternalism (Sassatavāda). According to eternalistic view, as soul is imprisoned in the body, one has to be born again and again to practice holy life, so that soul should get united forever with the universal soul. In the Byahmajāla sutta, the Buddha described Fifty-five varieties of eternalist views in detail. Craving for non-being (Vibbavatana) is out and out nihilism, advocating, and pleasures of the flesh. Broadly speaking both craving for sensual pleasures and craving for non-being (Vibbavatana) are based on materialist view of life. According to both groups of theorists there is no permanent entity called soul, which is only a psychophysical unit that does not survive death. Therefore, they maintained that one should enjoy life by whatever means, as long as one lives. In Brahmajāla sutta, seven types of nihilist views have been shown.

According to the Cūlavedalla sutta, craving is the origin of personality. It is because of the threefold craving that personality originated. When Visākhā put the question of the origin of personality to Bhikkhūni dhammadinnā, she replied: “Friend Visākhā, it is craving, which brings renewal of being, is accompanied by delight and lust, and seeking pleasure in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called origin of

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145 M.N. vol.2-169
146 D.N. vol.1.p-12
personality by the Blessed one” (Yamyam, āvuso visākha, tathā ponobbhavikānandirāgasahagata...sakkāyasamudayovuttotibhagavata).\textsuperscript{147}

Her reply embodies what the Buddha said in Dhammacakkapavattana sutta and Satipaṭṭhāna sutta. In the Salāyatanika sutta, how craving contributes to bodily and mental suffering is vividly described, “When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five aggregates affected by clinging are built up for oneself in the future, and one’s craving gives rise to renewed existence.... one’s bodily and mental troubles increase, one’s bodily and mental fevers increase and one experiences bodily and mental suffering” (Tasassa sārattassā samyuttassā sammulhassā asaññanupassino āyatīm pañcupādānakkhandhā...sā cassa pavaḍḍhati).\textsuperscript{148} The sutta states further that because of the ignorance of the real nature of the six senses, six-fold consciousness, six-fold contacts, and pleasant or painful or neither pleasure nor painful feelings, one is subjected to both bodily and mental suffering.

5.5.3 The Noble truth of the cessation of suffering

The third is the noble truth of the cessation of suffering (Dukkhanirodham ariyasaccam). In the Satipaṭṭhāna sutta, it is described as the cessation of craving without residue and with dispassion (Aseṣavirāganirodho), giving up (Cāgo), complete abandonment (Pāṭinissaggo), release (Mutti), and non-attachment (Aṇālayo).\textsuperscript{149}

\textsuperscript{147} M.N.vol.1.p-373
\textsuperscript{148} M.N.vol.3.p-335
\textsuperscript{149} D.N.vol.2.p-249. M.N.vol.1.89
With reference to the four noble truths, it is stated that the Buddha gained the knowledge that the first noble truth is to be comprehended fully (Pariññeyyam), and already comprehended it fully (Pariññatañ). The second is to be abandoned (Pahātabbam), and already abandoned (Pahīnam). The third is to be realized (Sacchikātabbam), and already realized (Sacchikatan). The fourth is to be developed (Bhavitabba), and already developed (Bhavitam). The root cause, the cessation of suffering by destroying craving is the objective of Buddhist training which culminates in realization of Nibbāna. In the Dhammacakkapavattana sutta also, the Buddha mentioned the brief introduction of the third noble truth, the total destruction of craving is emphasized with four terms of similar import, signifying the relation between craving and suffering. The uniqueness of the Buddhist approach lies in the fact of realizing the transcendental truth, by each individually, with one’s own personal effort (Āraddhvīryam pahitattam, niccaṃ dalhaparakkam nibbānam abhisākhatañ). Hence rejecting the view of vicarious salvation, it asserts that Dhamma is ‘to be realized individually by wise with their personal effort (Paccattam veditabbo viññūhi). Nibbāna is an ethical state to be reached in this life by ethical practice of insight (Vipassanā). However, the etymology of the word is described in different ways.

The Pāli dictionary mentions the word Nibbāna with its root words, ‘Nir’ and ‘vā’ was already in use in the Vedic period. The meaning is ‘to blow’ or ‘to put out’ or ‘to extinguish’. However, the application to the extinguishing of the fire, i.e. worldly ‘fires’ of greed, hatred, and delusion is the prevailing Buddhist conception of the term. On the other

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150 S.N. vol.l.p-200
151 Nyāyatiloka ‘Buddhist Pālidictionary’.p-196
hand, the word *Nibbāna* is a Pāli form that is derived from a verb ‘*Nibbanti*’ which means ‘to be extinguished’ or ‘to be blown out’. According to the *Ratana sutta*, *Nibbāna* signifies the extinguishing of the worldly ‘fires’ of greed, hatred, and delusion (*Nibbanti dhīrā yathāyam padīpo*). The word *Nibbāna* is a combination of the two words; *Ni* and *Vāna* in Pāli. According to the grammatical way, before the word *Vāna*, another word *Va* is combined with it. And the word *Vāna* becomes from a combination word, *Va-Vāna* to *Vvāna*. Then, the word *Vvāna* becomes *Bbāna*. So the word *Ni-bbāna* becomes *Nibbāna*. Here, *Ni* means ‘negation of’ or ‘departure from’ (*Nikkhantattā*), and *Vāna* means ‘craving’. So *Nibbāna* means departure from craving (*Samsibbanato vānasankhātāya taṅhāya nikkhantattā nibbānanti vuccati*). In the *Satipaṭṭhāna sutta*, the Buddha mentions *Nibbāna* as third noble truth of cessation of suffering, *Nirodhasaccā*. So *Nibbāna* and *Nirodha* is the same meaning in the Buddha’s teachings.

5.5.3.1 The etymological meaning of *Nibbāna*

Concerning with the third Noble truth, the Noble truth of cessation of suffering, a question “what is *Nibbāna*?” comes to arise. The term ‘*Nibbāna*’ mentioned in the *Suttas* and their commentaries has been considered as difficult to interpret. To know about the fundamental teachings of the Buddha and interpretation of *Nibbāna*, it is impossible to ignore the structure of Buddhist lecture and its significance, rather than dismissing Buddhism as a concept of pessimism. The *Suttas* contain

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152 Kh.N.p-7

153 Ashin jansākāblavājja ‘Abhidhammatthasaṅgaha bhāsātikā’ p-544

154 Abhiṭ. P-221
clarification of Buddhist views when the concept of Nibbāna began and how it is recognized for its significance. According to the Abhidhamma, Nibbāna is described as one of the four ultimate realities (Paramatthā); consciousness (Citta), mental factor (Cetasika), matter (Rūpa), and liberation (Nibbāna) (Iti cittam cetasikam rūpam nibbānamiccapī paramattham pakāseti). Here Paramattha is a combination of Parama and Attha. Parama means ultimate, highest, and Attha means reality, Dhamma means quality of things. So, Paramatthadhamma means that things or nature which exist with their own intrinsic nature (Sabba), and these are the final components of existence. Of the four, the first three of these ultimate realities are conditioned (Saṅkhata), the last one is unconditioned (Asaṅkhata) i.e. Nibbāna does not conclude the conditioned existence since it is the final deliverance from the suffering of existence. Nibbāna has only one essence or only one intrinsic nature that there is only one characteristic of Nibbāna (Tadetam sabba sabhavato ekavidhampi). What is the essential quality of Nibbāna? The essential quality of Nibbāna is the absolute peace or unconditional peace (Santilakkhaṇam nibbānam). It can be clearly realized through morality (Sīla), concentration (Samādhi), and wisdom (Paññā).

Nibbāna is a Dhamma, an experience that cannot be explained because its subtlety. Nibbāna is known as supramundane (Lokuttara), the unconditioned (Asaṅkhata). Nibbāna is to be realized by the knowledge of path and fruition (Maggaphalaṅga), each one individually. So, to explain supramundane experience is so difficult for common men (Puthujjanas) just as like the fish had no words in its vocabulary to express the nature of the solid land (Nibbānam pana lokuttarasāṅkhātam).
*catumaggañāpena sacchikātabbam*).\(^{157}\) **Nibbāna** has explained in growing terms, but no amount of theorizing will bring us on whit nearer to it, for it is beyond words, logic and reasoning (**Atakkāvacara**). It is easier and safer to speak of what is **Nibbāna** is not, for it is impossible to express it in words, but to explain it, we use words which have limited meanings, words, connected with the cosmos, whereas **Nibbāna**, the absolute reality, which is realized through the highest mental training and wisdom, is beyond any cosmic experience, beyond the reach of speech.

Nevertheless we cannot do without language. But if **Nibbāna** is to be expressed and explained in positive terms, we are likely immediately to grasp an idea associated with those terms, which may be quite the contrary. Therefore, it is generally expressed in negative terms- a less gangrenous form perhaps. So, it is often referred to by such negative terms as ‘extinction of thirst’ (**Tanbhakkhaya**), ‘uncompounded’, ‘unconditioned’ (**Asamkhata**), ‘Absence of desire’ (**Virāga**), ‘cessation’ (**Nirodha**), ‘blowing out’ or ‘extinction’ (**Nibbāna**).

### 5.5.3.2 Definition of **Nibbāna** in **Suattas**

Having mentioned that **Nibbāna** is free from all sufferings, one would emphasize the liberation as the state of deathlessness, but the conception of soul theory and its state of eternity was denied in Buddha’s time since this theory is prominent among the early Buddhists. According to the **Anattalakkhana sutta**, there is not any condition of everlasting living beings. Instead of accepting the view of eternity, they reject the

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\(^{157}\) Abhi.p-113. Wāpola Rāhula *What the Buddha taught* p-35
concept of an eternal living entity. The emphasis of their view is that after an enlightened being (Arahat) enters the final state of Nibbāna, his or her aggregates leave no substance. Because of this kind of understanding, they may feel that it is not so important for them to discuss the state of the enlightened beings after death. But, their view cannot escape from philosophical inquiry. The Sutta explained something about these matters, even if it may not be beneficial for someone who has entered into the state of Nibbāna. Thus, in some Suttas Nibbāna is interpreted as void from the word (Suññata) or as extinction from the word (Khaya), or as nothingness (Abhava), and emptiness (Ticcha).

Indeed, Nibbāna has its own significance. However, thinking of it with a secular mind that is naturally inclined toward sensual pleasure is far away from the real essence of Nibbāna. And also it is impossible for one who does not experience the state of Nibbānic happiness, to understand where the enlightened beings will be after entering into the state of Nibbāna. However, Buddhists believe that Arahats can know about their property of self-realization. The Buddha said in Dhammacakkappavattana sutta, “when my knowledge and vision of these four noble truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its Devas, Māra, and Brahma, in this generation with its ascetics and brahmas, its Devas and humans. The knowledge and vision arose in me ‘Unshakable’ is the liberation of my mind. This is my last birth, now there is no more renewed existence” (Akuppā me vimmutti, ayammantimā jāti, natthi dāni punabbavoti). It means that the Arahats

158 S.N.vol.3:p-370-1
know the supramundane object and the qualities of their realization through their enlightened supramundane wisdom. Their experience is likened to an analytical experiment in Buddhist logic.

As has been stated since the Buddha attained enlightenment, he proclaimed ‘this is my last birth’. It means that he was no longer under the bondage of death after his death. In this regard, the Buddha emphasized only liberation of mind through perfect enlightenment. But there is a question that whether or not the Buddha teaches biological liberation and how it is related to the significance of Nibbāna. Indeed, the Buddha delivers his teachings to his disciples at different times and in different locations. The Buddha realized that a human possesses personal nature (Carita). This means that Carita is the character of a person, which is linked to his or her natural attitudes and conduct. The temperaments of people differ from the diversity of their past Kamma. According to the Visuddhimagga, there are briefly six types of temperament (Carita); greedy temperament (Rāgacarita), hating temperament (Dosacarita), deluded temperament (Mohacarita), faithful temperament (Saddhācarita), intelligent temperament (Buddhicarita), and speculative temperament (Vitakkacarita). Based on their temperament, each individual will have personal interest in worldly aspects as well as spiritual aspects of life. In spiritual practice, some may appreciate the practice of tranquility meditation (Samatha) such as loving kindness meditation or the practice of compassion. And some like to do the practice of insight meditation (Vipassanā). Realizing this situation, the Buddha delivers in the Dhamma by addressing his teachings from different perspectives for the sake of personal temperament. Sometimes the Buddha emphasizes in his

159 Vism_vol.1_p-98
teachings not only the psychological liberation, but also the biological liberation. Therefore, *Nibbāna* can be understood as liberation that involves psychological and biological liberation.

In the *Suttanipāta*, the Buddha said, “No fear is in the island, no clinging with greed is in the island, nothing is in refuge, but the island is *Nibbāna*. The island is somewhere, that is free from aging and death” (*Akiñcananam anadānam, etam dipam anāparam nibbānamiti nam bhūmi, jarāmaccuparikkhayam*). According to this *Sutta*, *Nibbāna* is somewhere like a safe island, which is free from death and all that is related to suffering. On the other hand, the meaning of *Nibbāna* given by the Thera Sāriputtarā in the *Jambukhādaka sutta* is clear to understand, since his definition is based on the psychological interpretation. He replies to the Jambusākhadaka’s question that *Nibbāna* is free from the defilements of lust, hatred, and delusion. If one harbors lust, hatred, and delusion, then one might create some problems that generate more suffering. For him, if there were no defilements, there would no longer be suffering (*Yo kho avuso rāgakkhayo dosakkhyo mohakkhayo, idam vuccati ‘ nibbānantī*). In deed, without attaining enlightenment, it is impossible to destroy the power of lust, hatred, and delusion. Thus, Thera emphasizes his statement that *Nibbāna* is the destruction of lust, hate, and delusion. In addition, no matter how many definitions of *Nibbāna* occur in *Suttas*, there is only one characteristic that holds together the two divisions of the canonical definitions fundamentally. So, *Nibbāna* is a state of liberation, which contains two divisions. One is psychological liberation that is related to mind, the other is biological liberation that is related to the five aggregates.

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160 Kh.N.p-444
161 S.N.vol.2.p-446
In the *Pāṭisambhidāmagga*, it said, “Arising into existence is *Saṅkhāra*. The absence of becoming is *Nibbāna*. The process of phenomena is *Saṅkhāra* and the non-progress of phenomena is *Nibbāna*. (Uppādo saṅkhāra, anuppado nibbānanti santipade ñāṇam. Pavattam saṅkhāra, appavattam nibbānanti santipade ñāṇam).”

In previous section, the word *Saṅkhāra* meant as ‘mental formation’ but here it means the opposite of *Nibbāna*. So, according to *Pāṭisambhidāmagga*, *Nibbāna* means ‘the absence of becoming’ or ‘the absence of existence’.* In this Sutta*, it may be understood that sometimes the meaning of *Nibbāna* may refer to biological liberation.

However, there are essentially two kinds of *Nibbāna* what the Buddha talks in the Itivutta sutta; The *Nibbāna* element with a basis remaining (*Saupādisesa nibbānadhātu*), and the *Nibbāna* element without a basis remaining (*Anupādisesaniibbānadhātu*). In brief, it means one attains Arahatship, that is deliverance even while alive, by rooting out lust, hate and delusion is known as the *Nibbāna* element with a basis remaining (*Saupādisesa nibbānadhātu*). The Arahat’s five aggregates or the remaining bases are conditioned by the lust, hate and delusion of his infinite past. As he still lives his aggregates function; therefore, he experiences the pleasant as well as painful feelings that his sense faculties entertain through contact with sense objects. But since he is freed from attachment, discrimination and the idea of selfhood, he is not moved by these feelings. And then, when an *Arahat* passes away his aggregates, his remaining bases, cease to function; they break up at death, his feelings are no more, and because of his eradication of lust, hate and delusion, he

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162 Ptis.p-58
163 Kh.N.p-221
164 A.N.vol.3.p-377
is not reborn, and naturally there is no more entertaining of feelings; and therefore it is said, "his feeling will become cool (Sitibhavissanti). This is known as the Nibbāna element without a basis remaining (Anupādisesa nibbānadhatu).

5.5.4 The Noble truth of the path leading to the cessation of suffering

The fourth or the last one is the noble truth of the path leading to the cessation of suffering (Dukkhanirodhaṁ minipaṭipadaṁ ariyasaṁcām). It is to be followed for the elimination of suffering, and calls the middle path (Majjhima paṭipada) which consists of eight factors because it lies between the two extreme path of self-indulgence (Kamasukhalli kānuyoga) and self-mortification (Attakilamathānuyoga), which had been practiced by the Buddha for his enlightenment.

It is to be noted that although it is called path, it is not to be taken as a gradual path having a series of steps. The factors of the path are inter-related and to be practised simultaneously. Those factors are mutually inclusive and mutually supportive. The path is described in terms of three groups consisting of morality (Sīla), concentration (Samādhi), and wisdom (Pañña), but it does not mean that those three groups are included in the noble eightfold path. It is to be noted that the noble eightfold path is included by the three groups of morality, concentration and wisdom. In the Sūjavedalla Sutta, Visākha made a question to Dhammadinnā Therī about the noble eightfold path's position in relation to three groups, "Lady, are the three groups included
in the noble eightfold path or is the noble eightfold path included in the
three aggregates?” She gave an answer to him. “the three groups are not
included by the noble eightfold path, but the noble eightfold path is
included by the three aggregates (Tiṭṭhakho, āvuso viśākha, kuṇḍhehi
ariyo atṭhāṅgiko maggo sāmgahito).”¹⁶⁵

The noble eightfold path and three groups are; right understanding
(Sammādiṭṭhi), right thought (Sammāsaṅkappa), right speech
(Sammāvācā), right action (Sammākammanta), right livelihood
(Sammāājīva), right effort (Sammāvāyāma), right mindfulness
(Sammāsati), and right concentration (Sammāsaṃādhi).

The path enunciated by the Buddha is the prescription for the ills of
existence. It is by this fourth truth that craving which binds one to cyclic
existence and ever presents in life, is to be destroyed. It is a set of
practices, which has been practised by the Buddhas and his disciples.
When it is called ‘path’ metaphorically, it is to be traversed by
prospective disciples who wish to put an end to suffering. It ensures
ethical and moral behavior of the meditator and leads him to liberation
from suffering. It enhances the culture and development of one’s three
avenues of action; body, speech, and mind for the betterment of oneself
and other beings; ultimately leading one to perfection.

5.5.4.1 Noble eightfold path

To get final liberation, the noble eightfold path plays a significant
role in Buddhist meditation, and it falls naturally into the three groups:

¹⁶⁵ M.N. vol.1.p-374
morality (*Sīla*), concentration (*Samādhi*), and wisdom (*Pañña*). Right speech, right action, and right livelihood fall into the morality group, right effort, right mindfulness, and right concentration into the concentration group, and right understanding, right thought into wisdom group (*Sammāvāca...yācasammādīṭhi yocosammāsaṅkappo, ime dhammā paññākkhandhe saṅghito*). Of three groups, if the three constitutes of the morality group are considered in detail, then they become the set of precepts with livelihood as the five permanent precepts or eight precepts for the lay person, ten precepts practised by the novices (*Samañera*) together with two hundreds and twenty seven precepts practised by the monks (*Bhikkhu*) mentioned in *Vinaya pitaka*.

To rid oneself of the four unwholesome verbal deeds; false speech, tale-bearing, harsh talk, and useless chatter (*Vasikamma*) born of personality view, the three constitutes of the morality group must be established in oneself, on the other hand, the set of precept with livelihood as eighth (*Ājīvatthamakasīla*) should be accepted and practised. One cannot guard against the three unwholesome mental deeds which are covetousness, ill will, and wrong view (*Manokamma*), born of personality view in this way, so when one no longer wishes to make them, the three factors of the concentration group in the noble eightfold path should be practised and established. Such firmness of mind only results when one practise such as mindfulness of breathing in and breathing out or the meditation on the colours, elements, etc called *Kasina*. These precepts are permanent, i.e. one applies everyday, like the five precepts. The eight precepts are observed only on the sathadays (*Uposatha*). *Bhikkhus* who have two hundreds and twenty seven
precepts and Sāmaneras who observe ten precepts need not take these precepts. Right speech, right action, and right livelihood, the constituents of the morality group, are the factors to use for the destruction of the third level of personality view the transgressive level (Vitikkama bhūmi), when evil unwholesome action, fourfold of speech and threefold of bodily action is committed.

Then, in order to destroy the second level of wrong view (Pariyutthānabhūmi) supported by the three mental evil actions, the factors of the concentration group; right effort, right mindfulness, and right concentration in the noble eightfold path must be established in oneself. It is meant the practice of the forty subjects of meditation (Kammaṭṭhāna), or of any other meditation objects as mentioned in the Satipaṭṭhāna sutta, such as breathing in and breathing out etc. During the whole meditative period, the mind is concentrated just on the breathing or any other meditative subjects and is not allowed to stray here and there. To accomplish this, one needs bodily effort and mental effort. Here bodily effort means the effort made to practise for a fixed period of each time, and mental effort is the extreme care that one takes when breathing in and breathing out that the mind may not stray elsewhere, as well as the intense application of the mind to the meditation subject so that sleepiness and sloth would not arise.

As the breath touches the nostrils during exhalation, one should be mindful just of the breathing out. Similarly, when inhaling must be mindful just of the touch of air passing in, the mind should be fixed continuously upon the region of the nostrils. So right effort here means these two kinds of effort. When one applies the mind in this way, one’s mindfulness becomes fixed upon breathing in and breathing out. Such
mindfulness is indeed called right mindfulness. And once the three factors of morality group in this path have been established, mental restlessness decreases on meditation subjects, and anything cannot control over the mind as far as meditation objects are concerned.

In this world, the mad men who have no control over their minds are useless in worldly affairs. In like manner, it can be said of people thought sane by this world that, as regards the practice of meditation, they are like mad, for they have no control over the meditation objects. Such people are useless when judge by the standard needed for successful meditation practice. When view in this way, we can see the necessity for the establishment of the three factors of the concentration group so that restlessness of mind is cured. Even though the two aspects of concentration called access concentration (Upacārasamādhi), and attainment concentration (Appanasamādhi) have not yet been attained.

For a person who has attained purity of the mind (Cittavisuddhi) after being successful in establishing the three factors of concentration group in the noble eightfold path, the three unwholesome mental actions of covetousness, ill will, and wrong view born of personality view become extinct. Again, the mental restlessness caused by the five hindrances also disappears. Having attained a steadfast concentration of mind on breathing in and breathing out, the three factors of the concentration group are establishedy oneself in purity of the mind. Then, one should go on to establish the wisdom group of the eightfold path in oneself.

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167 Chanmyaysayadaw ‘Vipassanā meditation’. p-27
168 Ledisayadaw ‘Ānāpānadipanī’. (tra) p-171-174
Whoever has been successful in establishing purity of moral conduct and purity of mind should then try to establish the wisdom group of right understanding and right intention so as to destroy the latency level of personality view (*Anusayabhūmi*). To have established these two path factors means the establishment in due order of the five purities of wisdom, which are; purification of view (*Dīthivisuddhi*), purification of overcoming doubt (*Kaṅkhāvitaraṇavisuddhi*), purification by knowledge and vision of what is path and what is not the path (*Maggāmaggaññadassanavisuddhi*), purification by knowledge and vision of the practice path (*Paṭipadāññadassanavisuddhi*), purification by supermundane knowledge and vision (*Nāpadasanavisuddhi*). To bring this about, the four great primaries of earth, water, fire, and air should be considered. These four elements in the body resemble the innumerable tiny bubbles quickly appearing and disappearing on the surface of a big pot of boiling water.\(^{169}\) The whole body, in fact, resembles a lump of foam. Vapour appears in each small bubble and it bursts to disappear as all the rest disappear.\(^{170}\)

It is the same with seeing, hearing, smell, taste, touch, and knowing. All these mental phenomena depend on the four elements and vanish when the elements vanish. So the six consciousnesses of eyes, ears, nose, tongue, body, and mind together with the four elements are impermanent, transitory, and unstable. They are all impermanent (*Anicca*), and suffering too (*Dukkha*), since they are associated with unceasing arising and passing away; and such transient and unsatisfactory phenomena are therefore also *Anattā*, not self or not soul because they are without essence or substance. Taking the head as an example,

\(^{169}\) S.N. vol.2.p-114
\(^{170}\) Ledisayadaw *Maggaṅgādiparī*. (tra) p-65
understanding that it is 'a head' is a delusion of mind (Citta), perceiving 'a head' is delusion of perception (Saññā), conceiving 'my head' is delusion of conceit (Mana), holding a view of it as 'my permanent head', is a delusion of view (Diṭṭhi). So, understanding, perceiving, conceiving, and holding a view of the head, instead of directly seeing it as four elements, is viewing it as permanent and as Attā. Thus to consider the four elements as the head is a fallacy based on taking what is impermanent as permanent, and what is not self as self.

These four elements, which naturally arise and pass away extremely rapidly, are truly impermanent and not self (Aniccam khayaṭṭhena anattam asārakaṭṭhena). When the four elements are not penetrated with insight, then the misconception 'head' arises, taking what is changing as unchanging and what is not self as self. When the four elements are penetrated with insight, one comes to realize that it is just personality view to see the elements, such as hardness, as head, hair and so on. Such a view displays ignorance (Avijjā).

Right understanding sees that hardness is the earth element, not a part of 'my body' such as bones. In the same way cohesion is the water element, heat, and cold the fire element, and stillness and motion the air element. They are not to be seen as my hair, my teeth, my flesh, and my brain. In the ultimate analysis, there is no such thing as the head or its parts. Such penetration is called right view. It is not necessary to emphasize that what has been said here about the head-the personality view which depends on wrong understanding, and the right understanding

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171 Ledisayadaw 'Vipassanādipani'. (tra) p-5
172 Pās.p-36
which arises when the view of a ‘person’ is abandoned-applies to all the other parts of the body too.

Then, to consider ways and means for understanding these four elements is right thought. While right understanding may be compared to an arrow, right thought is the strength in the hand that aims the arrow at the target. These two factors of the wisdom group are established by continual contemplation and deep meditation upon arising and passing away (Udayabbaya). So, by persistent practice of this meditation, there is born the insight knowledge of right understanding regarding the arising and passing of all physical and mental phenomena. Such knowledge permeates the whole body, and at this time the first level of personality view regarding the body as ‘mind’ disappears. In this way the latency level view of the body as a person, which has accompanied one’s life-continuity throughout the beginningless round of rebirths, is extinguished without remainder. Then the whole body is transformed into the sphere of right understanding. Potential for making the ten unwholesome Kamma is totally destroyed while the ten wholesome ways of making Kamma are firmly established. The round of rebirth in the states of deprivation is destroyed for such a person and there remain for him only rebirths in the good bourns, such as among human beings, Devas and brahmases. The person has attained the level of a noble one, a stream-winner (Sotāpanna).

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173 Ledisayadaw ‘Bhāvanādīpani’, (tra) p-54
174 Ledisayadaw ‘Bodhipakkhiyādīpani’, (tra) p-47
5.6 Nibbāna through purification and realization

In Theravāda Buddhist meditation, realization (Vipassanāñāṇa) and purification (Visuddhi) are the results of meditation practice for liberation (Nibbāna) step by step and they are considered to be the same approach in practice. They are intertwined in the path of practical progress. In this regard to develop the seven stages of purification, meditator must first develop the purification of virtue (Silavisuddhi) by observing five precepts, eight precepts, ten precepts, and two hundreds and twenty-seven precepts as mentioned above. Consequently, meditator is able to obtain purification of mind (Cittavisuddhi) eradicating the five hindrances (Nīvarana).

In the progress of the path of purification, the first two kinds of purification are very important for the further development because without having developed these two, the progress of purification seems to be impossible (Sīle patīṭhāya narospañño, cittaṃ paññaṅca bhāvayam). In fact, purification of mind (Cittavisuddhi) has similar function with concentration (Samādhi), which overcomes mental disturbances and mental distractions. In the Samādhi sutta, the Buddha said, “Bhikkhus, develop concentration. a bhikkhu who is concentrated is one who understands things as they really are” (Samādhiṁ bhikkhave bhāvettha, samāhito bhikkhave yathābhūtamp pajānāti). So, purification of mind or concentration is essential for obtaining the complete development of purification.

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175 S.N. vol. 1p-13
176 S.N. vol. 2p-302, Dhan..a.p-207
Regarding the realization and purification, the seven stages of purification (Sattavisuddhi), and sixteen kinds of insight knowledge are mentioned in the Visuddhimagga and the commentaries on the Paṭisam bhidāmagga.¹⁷⁷ In the case of the seven purifications, the purity implied is reckoned in terms of the elimination of the unwholesome factors opposed to each of purification. Purification of virtue (Silavisuddhi) implies the purity obtained through abstinence from bodily and verbal misconduct as well as from wrong livelihood. Purification of mind (Cittavisuddhi) is the purity resulting from cleaning the mind of attachment, aversion, inertia, restless and conflict, and from securing it against their influx, dispelling the distortions of wrong views (Diṭṭhīvisuddhi). Here, purification of view is the correct seeing of mentality and physicality.¹⁷⁸ Purification by overcoming doubt (Kaṅkhāvitarapavisuddhi) is purity through the conquest of all doubts concerning with the pattern of samsaric existence. Purification by knowledge and vision of what is path and non-path (Maggāmaggañāṇadassanavisuddhi) signifies the purity attained by passing beyond the alluring distractions, which arise in the course of insight meditation. Purification by knowledge and vision of the course of practice (Paṭipadānāṇadassanavisuddhi) is the purity resulting from the temporary removal of defilements, which obstruct the path of practice. And lastly, purification by knowledge and vision (Nāṇadassanavisuddhi) is the complete purity gained by eradicating defilements together with their underlying tendencies by means of the supramundane paths, and it consists of the knowledge of the four paths; the path of Stream-entry, the path of Once-return, the path of Non-return and the path of Arahantaship.

¹⁷⁷ Visn.vol.2.p-221-336, Pṭis.a.vol.1. ‘ñāṇakathā’.p16
¹⁷⁸ Ashin ñāṇissara ‘Wisdom’.p-5
Sixteen kinds of insight knowledge which mentioned in the same commentary on the *Patisambhidāmagga* and in the *Visuddhimagga* are:

1. Analytical knowledge of mind and body (*Nāmarūpapa ricchedāṇāṇa*),
2. knowledge by discerning conditionality (*Paccayaparīgga haṇāṇa*),
3. knowledge by comprehension (*Sammaśanaṇāṇa*),
4. knowledge of arising and passing away (*Udayabbayaṇāṇa*),
5. knowledge of dissolution (*Baṅgaṇāṇa*),
6. awareness of fearfulness (*Bhayaṇāṇa*),
7. knowledge of misery (*Adihavanāṇa*),
8. knowledge of disgust (*Nibbidāṇa*),
9. knowledge of desire for deliverance (*Muccitukamyaṭṭāṇāṇa*),
10. knowledge of re-observation (*Patisaṅkhārāpanāṇāṇa*),
11. knowledge of equanimity about formations (*Sāṅkhārupakkhaṇāṇa*),
12. insight leading to emergence (*Vutthānaṅgāminīvipassanāṇāṇa*),
13. knowledge of adaptation (*Anuloma ṇāṇa*),
14. maturity knowledge (*Gottaduṇāṇa*),
15. path knowledge (*Maggāṇa*),
16. and fruition knowledge (*Phalaṇāṇa*).

In the attainment of *Nibbāna* itself, our mind had indirect relation to the seventh and last stage of this series, the purification by knowledge and vision, which is the knowledge of the supramundane path. But this purification cannot be attained all at once, since the seven stages of purification form a causally related series in which one has to pass through the first six purifications before one can arrive at the seventh. The only direct canonical reference to the seven stages of purification is also found in the *Rathavinīta Sutta*. 179 and *Dasuttara Sutta*. 180 These seven purifications are counted among nine items collectively called factors of endeavour tending to purification (*Pārisuddhi-padhāniyanga*), the last two of which are purification of wisdom and purification of deliverance. Thus this series serves as a most succinct outline of the

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179 M.N. vol. 1 p-200
180 D.N. vol. 3 p-226
entire path a meditator passes through in his inner journey from bondage to liberation.

The first significant stage is signaled by the elimination of the first three fetters; personality belief, doubt, and the attachment to rules of rituals (Sotāpattimaggam bhāvetvā diṭṭhivicikicchā pahānena pahīnāpāya gamano). Someone who, through the development of insight, has done away with these three fetters, is called Sotāpanna – literally, ‘stream-enterer’ – because he has achieved the first stage of a process which, flowing now irreversibly like a stream, will lead on to definitive enlightenment, i.e. Nibbāna, after no more than seven rebirths at the most.

The fourth and fifth fetters, i.e. the craving for sensual satisfactions and physical or mental aversion, demand a great deal of work to be fully eliminated. This is natural enough, since they are the very stuff of our untutored everyday existence. Thus the second stage of progress consists in substantially loosening the hold of these two fetters, but without yet achieving their entire removal. The person who, by assiduous practice of the eightfold and development of understanding – has reduced to a minimum influence of desire and aversion on his motivations, thoughts and actions, is called Sakadāgāmi, which meant ‘once-returner’ (Sakadādānimaggam bhāvetvā rāgadosamo hānam tanukarattā). He will be reborn only one more time in the world of mind and matter of human existence and will achieve definitive liberation in that last life.

When sense desire and all kinds of aversion or ill will have been entirely eliminated, the resulting state is known as that of Anāgāmi, or ‘Non-returner’ (Anāgānimaggam bhāvetvā kāmarāgabyāpā

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181 Abhi. ‘Kammaṭṭhāna section’, p-66
182 Abhi. ‘Kammaṭṭhāna section’, p-66
This means that, being now entirely free from the first five fetters, consciousness is free from all attachment to the material world. If physical death occurs before the person has achieved the next and final stage, that is to say definitive enlightenment or Nibbāna, this consciousness, having attained a high degree of freedom, is no longer reborn in a physical environment. Since it is, however, still conditioned by the karmic effects resulting from the five remaining fetters, it is reborn within a certain class of higher states of existence, from where it achieves Nibbāna directly when the five remaining fetters have been eliminated.

The last stage in the process is that in which the subtler and more insidious fetters are extirpated: the craving for experiential levels of pure form and of formlessness, which may occur as attachment and clinging to the extremely subtle and deep satisfactions of the altered states of consciousness of the formal and formless levels of Samatha meditation, or as desires for rebirth in a ‘paradise’, i.e. in one of those immaterial states as variously conceived in religious cosmologies; conceit, which, in both senses of the word, is so deeply rooted in human nature, as the vanity of self and as the conceptualizing habit of the human mind: restlessness: and ignorance which, by definition, persists to some extent as long as full insight has not been achieved.

The person who achieves this definitive liberation is called Arahant, a term sometimes translated as ‘holy one’ but which literally means ‘worthy’ or ‘deserving’. The Arahant, indeed, is deserving of the utmost praise and recognition as having achieved the ultimate degree

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183 Abhi. 'Kammaññha section', p-66
184 Vin.a.vol.1 p-82
of freedom and perfection that is \textit{Nibbāna}. During the remainder of his lifetime the Arahant enjoys what is known as \textit{Nibbāna} with elements of existence' (\textit{Saupādisesa Nibbāna}) and at death there is the achievement of \textit{Parinibbāna} or \textit{Nibbāna} without elements of existence' (\textit{Anupādisesa Nibbāna}), and what known as the Arahant disappears from the round of rebirths, in the old phrase, ‘like a flame that has exhausted its fuel’ (\textit{Khīṇā purāṇam navanatthi sambhavañ}).

5.7 Conclusion

We have come to the end of the last kind of mindfulness meditation practice, ‘Contemplations on the mental objects’ (\textit{Dhammanu passanā}) in five sets of mental qualities, which are of particular importance for the development of insight. They are 1-the five hindrances, 2-the five aggregates, 3-the six senses, with their respective objects and the mental fetters, which arise in consequence, 4-the seven factors of enlightenment, and 5-the four noble truths.

All the meditation objects, which have been discussed in previous chapters, are mental contents to the extent that the mind deals with them: the perceptions of physical processes, the positive, negative or neutral evaluation of feeling, mental states taken as the objects of mindful awareness. To these are now added other categories which are strictly mental in nature, such as the concepts we use in trying to build up a coherent picture of the world, the logical – verbal mechanisms with which we handle the inflow of mental data, the ideals of conduct and

\footnote{Kh.N.p-5}
knowledge which we develop intellectually, on the basis of our
perception of what constitutes reality, and so on.

Among these five groups, the first and the fourth of these
categories belong to the contemplation of mental states, but they are
nevertheless included in this last section of the discourse because the
practice goes beyond pure mindful observation and involves deliberate
mental activity to eliminate those factors which hinder insight and to
promote those which are favorable to its development.

The second and fifth groups belong entirely to the category of
mental objects proper, representing different aspects of the Buddhist
analysis of reality, always with the specific purpose of developing and
perfecting insight. The third group has a dual aspect: on the one hand, it
shares the analytical approach in that it deals with the mechanism of
sense perception through which we receive and interpret the data of what
we call ‘reality’: on the other hand, it involves both observing and dealing
with mental states, in that it also refers to the consequences of perception
in the human psyche which flow from the operation of the perceptual
mechanisms.

We have discussed these various factors, in the order in which they
appear in the *Satipatthāna sutta*, in addition the purification and
realization in accordance with commentary on the *Visuddhimagga* and
*Paṭisambhidāmagga*. In brief, what absolutely essential, as in all
*Satipatthāna* practice, is to proceed without attachment, dispassionately,
without either desiring or rejecting, remaining always aware of the fact
that what is being inspected are configurations of changing phenomena,
always arising and passing away.