



**MENTAL WELLBEING WITH SPECIAL REFERENCE
TO SABBĀSAVASUTTA**

Rev. Beliatte Metteyya

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2018/B.E. 2561



Mental Wellbeing with Special Reference to Sabbāsavasutta

Rev. Beliatte Metteyya

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2018/B.E. 2561

(Copyright by Mahachulalongkornrajavidyalaya University)



สุขภาวะทางจิตโดยอ้างอิงจาก
สัพพาสวสังวรสูตร

Rev. Beliatte Metteyya

คุษฎีนิพนธ์นี้เป็นส่วนหนึ่งของการศึกษา
ตามหลักสูตรปริญญาพุทธศาสตรคุษฎีบัณฑิต
สาขาวิชาพระพุทธศาสนา

บัณฑิตวิทยาลัย
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
พุทธศักราช ๒๕๖๑

(ลิขสิทธิ์เป็นของมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย)



The Graduate School of Mahachulalongkornrajavidyalaya University has approved this Dissertation of “Mental Wellbeing with Special Reference to *Sabbāsavasutta*” in partial fulfillment of the requirement for the Degree of Doctor of Philosophy in Buddhist Studies.

.....
(Phramaha Somboon Vuddhikaro, Ph.D.)
Dean of Graduate School

Dissertation Examination Committee

: *P. Medhavinaiyaros* Chairperson
(Assoc. Prof. Phra Medhavinaiyaros, Ph.D.)

..... Member
(Phramaha Somboon Vuddhikaro, Ph.D.)

Phra Maghavin Purisuttamo
..... Member
(Asst. Prof. Phramaha Maghavin Purisuttamo, Ph.D.)

..... Member
(Asst. Prof. Ven. Walmoruwe Piyaratana, Ph.D.)

..... Member
(Asst. Prof. Sanu Mahatthanadull, Ph.D.)

Dissertation Supervisory Committee:

: Asst. Prof. Dr. Walmoruwe Piyaratana, Chairperson

: Asst. Prof. Dr. Sanu Mahatthanadull, Member

Researcher:

..... *Metteyya*

(Rev. Beliatte Metteyya)

Dissertation Title : Mental Wellbeing with Special Reference to *Sabbāsavasutta*
 Researcher : Rev. Beliatte Metteyya
 Degree : Doctor of Philosophy
 (Buddhist Studies)
 Dissertation Supervisory Committee
 : Asst. Prof. Dr. Walmoruwe Piyaratana
 B.A. ,M.A., Ph.D.(Buddhist Studies)
 Asst. Prof. Dr. Sanu Mahatthanadull
 B.A. ,M.A., Ph.D.(Buddhist Studies)

Date of Graduation : 27/12/ 2018

Abstract

The three purposes of this documentary research are 1) to study the concept of mental wellbeing according to Theravada Buddhism, 2) to study the teachings in the *Sabbāsāvasutta*, and 3) to study the application of the teachings in the *Sabbāsāvasutta* to overcome mental illness in order to improve mental wellbeing.

In this study, mind and feelings have been studied thoroughly before analyzing the happiness according to Theravada Buddhism. Buddhism speaks of different kinds of happiness. According to Buddha sensual pleasure is not the utmost pleasure and joy that beings experience because there is another kind of pleasure loftier and more sublime than that pleasure. Furthermore the process of attaining mental wellbeing has been studied and illustrated. According to Buddhism wellbeing of the mind is gained through mental culture or mental development along with some other factors. The *Sabbāsāvasutta* or *Sabbāsavasamvarasutta* is a discourse on the restraint of all the taints or the method of controlling all cankers. Analysis of *Āsava* and methods for overcoming *Āsavas* have been analytically studied in a detailed manner. Application of the seven methods of practice found in the *Sabbāsavasutta* for mental wellbeing has been studied and presented with analyzing and comparing with modern psychological findings as well. The ways to apply these methods to overcome commonly found mental illness such as stress, depression and anger have been presented step by step with combining knowledge gained from modern scientific findings of the psychological field.

ชื่อคุณิพนธ์ : สุขภาวะทางจิตโดยอ้างอิงจากสัพพาสวสังวรสูตร

ผู้วิจัย : Rev. Beliatte Metteyya

ปริญญา : พุทธศาสตรคุณิพนธ์ (พระพุทศาสนา)

คณะกรรมการควบคุมคุณิพนธ์

: Ven.Walmoruwe Piyaratana, ผศ.ดร., B.A. พธ.ด.(พระพุทศาสนา)

: ผศ.ดร. สานุมหัทธนาคุณิ นศ.บ.(การโฆษณา), พธ.ม.(พระพุทศาสนา),
พธ.ด. (พระพุทศาสนา)

วันที่สำเร็จการศึกษา : ๒๗ ธันวาคม ๒๕๖๑

บทคัดย่อ

คุณิพนธ์นี้มีจุดประสงค์ ๓ ประการคือ ๑) ศึกษาแนวคิดสุภาพทางจิตตามพระพุทศาสนาเถรวาท ๒) ศึกษาคำสอนในสัพพาสวสังวรสูตร ๓) ศึกษาการประยุกต์ใช้คำสอนในสัพพาสวสังวรสูตรเพื่อแก้ไขปัญหาทางจิตเพื่อพัฒนาสุขภาวะทางจิต

ในวิจัยนี้ได้ศึกษาจิตและความรู้สีก่อนที่ศึกษาวิเคราะห์ความสุขตามแนวพระพุทศาสนาเถรวาท พระพุทศาสนาพูดถึงความสุขชนิดที่แตกต่างกัน ตามที่พระพุทเจ้าสอนความสุขอิงอามิสไม่ใช่ความสุขหรือปิติที่ดีที่สุดที่สัตว์ประสบ เพราะมีความสุขชนิดอื่นที่สูงส่งและประเสริฐกว่านั้นมาก ต่อจากนั้นได้ศึกษาและนำเสนอกระบวนการแห่งการเข้าถึงสุขภาวะแห่งจิตตามพระพุทศาสนาสุขภาวะแห่งจิตจะได้จากกรอบมจิตหรือการพัฒนาจิตตามด้วยเหตุอื่นๆอีกหลายประการ สัพพาสวสูตรหรือสัพพาสวสังวรสูตรเป็นธรรมเทศนาเรื่องการระงับอาสวะทั้งหมดหรือเป็นวิธีการควบคุมอาสวะทั้งหมด ได้วิเคราะห์อาสวะและได้ศึกษาวิเคราะห์อย่างละเอียดวิธีการกำจัดอาสวะ ได้ศึกษาและนำเสนอการประยุกต์ใช้เจ็ดวิธีในการปฏิบัติที่พบในสัพพาสวสังวรสูตรเพื่อสุขภาวะทางจิตโดยมีการวิเคราะห์และเปรียบเทียบข้อมูลทางจิตวิทยาสมัยใหม่อีกด้วย และได้เสนอวิธีประยุกต์ใช้วิธีการเหล่านี้เพื่อขจัดปัญหาทางจิตที่พบบ่อยๆ เช่น ความเครียด ความซึมเศร้า ความโกรธ อย่างเป็นขั้นเป็นตอน โดยผสมความรู้ที่ได้จากค้นพบทางวิทยาศาสตร์สมัยใหม่ในด้านจิตวิทยา

Acknowledgement

This dissertation which is submitted to Graduate School of Mahachulalongkornrajavidyalaya University in partial fulfillment of the requirements for the Doctor of Philosophy in Buddhist Studies is finally complete with the assistance and contribution of many individuals.

First and Foremost, I am grateful to my parents, without whom I would not be on this earth receiving all these blessings and assistance from everybody. Next I am grateful to Most Venerable Rassagala Seewali Thero, Abbot of Wat Thai Phra Pathomchedi Sri Lanka, who paved the way for me towards all these accomplishments and to become who I am today. Most Venerable Phra Brahmavethi, Lord Abbot of Wat Phrapathomchedi, Nakhon Pathom, deserves my respectful gratitude as the most generous supporter and the kindest advisor of my life as well as my education. Most Venerable Phra Brahmamangalacharn of Wat Traimitr, Bangkok, who continuously supported my education, must be given my respectful gratitude. Most Venerable Phra Rajapariyattimuni Dean of Buddhism Faculty, MCU, and Assistant Abbot of Wat Phra Chetupon, who continuously advised me throughout my education from the beginning need to be acknowledged respectfully. Most Venerable Phra Sophonvachirabhorn, Vice Rector for Foreign Affairs, MCU, and Assistant Abbot of Wat Arunrajavararam, who supported my education in numerous ways must be mentioned here as well.

I would like to mention here with heartfelt gratitude the lecturers and the staff of Mahachulalongkornrajavidyalaya University for every bit of assistance they have given to me in order to successfully complete my studies. Especially I would like to express my thanks to Dr. Phramaha Somboon Vuddikaro, the Dean of Graduate School for his kind advice and assistance given to me throughout my studies. I would like to express my sincere thanks to Asst. Prof. Ven. Dr. Walmoruwe Piyaratana and Asst. Prof. Dr. Sanu Mahatthanadull , supervisors of my dissertation for their kind guidance and helpful advice. Venerable Wilgamuwe Ariyaratana and Ven. Dr. Rasnakawawe Sangharathana who gave me assistance and friendship deserve to be gratefully mentioned here.

Finally, I would like to apologize for not mentioning names of all those who helped in numerous ways.

Rev. Beliatte Metteyya

06.08.2018

Table of Contents

	Page No
Approval Page	
Abstract	i
Abstract in Thai	ii
Acknowledgements	iii
Table of Contents	iv
List of Abbreviations	vii
Chapter I: Introduction	
1.1 Background and Significance of the Problem	1
1.2 Objectives of the research	6
1.3 Statement of the Problems Desired to Know	6
1.4 The Scope of Research	6
1.5 Definition of the Terms used in the Research	7
1.6 Review of Literature and Research Works	8
1.7 Research Methodology	9
1.8 Expected Benefits	10
Chapter II: The Concept of Mental Wellbeing According to Theravada Buddhism	11
2.1 Mental Wellbeing	11
2.2 Analysis of the Mind and Feelings	14
2.2.1 Analysis of the Mind	14
2.2.2 Origination of the Mind	20
2.2.3 Functioning of the Mind	22
2.2.4 Analysis of Feelings	24
2.2.5 The Origination of the Feelings	25
2.2.6 The Functioning of the Feelings	28
2.3 Hedonic Wellbeing and Happiness	29
2.3.1 Hedonic Wellbeing	29
2.3.2 Analysis of Happiness	30
2.3.3 The Nature of Happiness Based on Sensual Pleasure	33
2.3.4 Happiness Beyond Sensual Pleasures	39

2.4	Mental Wellbeing and Mental Development	47
2.4.1	Mental Wellbeing through Mental Development	48
2.4.2	Mental Development	50
2.5	The Nature of Mental Wellbeing According to Theravada Buddhism	54
Chapter III: The Teachings in the <i>Sabbāsāvasutta</i>		63
3.1	<i>Sabbāsavasutta</i>	63
3.2	Analysis of <i>Āsava</i>	63
3.3	Wise Consideration (<i>Yoniso Manasikāra</i>)	67
3.4	Methods for Abandoning of Cankers (<i>Āsava</i>)	73
3.4.1	Method of Abandoning by Seeing	73
3.4.2	Method of Abandoning by Restraining	82
3.4.3	Method of Abandoning by Using	84
3.4.4	Method of Abandoning by Enduring	91
3.4.5	Method of Abandoning by Avoiding	93
3.4.6	Method of Abandoning by Removing	97
3.4.7	Method of Abandoning by Developing	105
3.5	Abandoning of the Cankers	112
Chapter IV: Application of the Teachings in the <i>Sabbāsavasutta</i> to Overcome Mental Illness in order to Improve Mental Wellbeing		121
4.1	Application of the Teachings	121
4.2	Application of the Teachings to Overcome Stress	125
4.2.1	Application of the Method of Seeing	126
4.2.2	Application of the Method of Restraint	136
4.2.3	Application of the Method of Using	137
4.2.4	Application of the Method of Enduring	141
4.2.5	Application of the Method of Avoiding	142
4.2.6	Application of the Method of Removing	144
4.2.7	Application of the Method of Development	148
4.3	Application of the Teachings to Overcome Depression	160
4.3.1	Application of the Method of Seeing	160
4.3.2	Application of the Method of Restraint	172
4.3.3	Application of the Method of Using	175

4.3.4	Application of the Method of Enduring	177
4.3.5	Application of the Method of Avoiding	178
4.3.6	Application of the Method of Removing	179
4.3.7	Application of the Method of Development	183
4.4	Application of the Teachings to Overcome Anger	187
4.4.1	Application of the Method of Seeing	187
4.4.2	Application of the Method of Restraint	199
4.4.3	Application of the Method of Using	201
4.4.4	Application of the Method of Enduring	202
4.4.5	Application of the Method of Avoiding	205
4.4.6	Application of the Method of Removing	206
4.4.7	Application of the Method of Development	211
Chapter V: Conclusion and Suggestion		220
5.1	Conclusion	220
5.2	New Body of Knowledge	227
5.3	Suggestion for Further Research	228
Bibliography		229
Biography of the Researcher		

List of Abbreviations

The abbreviations employed in these references are, primary, standard abbreviations which are the most recurrently used for references in my thesis are:-

A	: Aṅguttara Nikāya
AA	: Anguttara Nikāya Aṭṭhakathā
D	: Dīgha Nikāya
M	: Majjhima Nikāya
MA	: Majjhima Nikāya Aṭṭhakathā
S	: Saṃyutta Nikāya
Dhp	: Dhammapada
Sn	: Suttanipāta

Others Abbreviations :

p.	: page
pp.	: pages
PTS	: Pāli Text Society
ed	: edited by
etc.	: et cetera and others
e.g.	: (From Latin 'exempla gratia') For example
f.	: forward
ibid.	: ibidem/in the same book
i.e.	: that is to say
loc. cit	: (loco citato) in the place cited
Mhv.	: Mahāvamsa
n.	: note
no.	: number
op. cit	: (Opere citato) as referred
pl.	: place (of publication)
pub.	: published, publication
tr.	: translated
vol(s)	: volume(s)

Chapter I

Introduction

1.1 Background and Significance of the Problem

We can see that news nowadays are full of adverse incidents such as suicides, murders, robberies, conflicts and wars that are prevailing and increasing all over the world. People are going through a mass of adversities and sufferings in many ways. When we think about the root cause of many of these problems, we can see that most of these problems originate from the adverse mentality of the human beings.¹ In fact many modern studies confirm the fact that many of these adverse incidents are related to negative mental aspects of human mind.²

According to modern psychological studies uncontrolled human mind, which is full of adverse mental aspects such as stress, anger, and depression, is responsible for most of above mentioned adverse incidences.³ Moreover, it is a fact that our ordinary state of mind is less controlled less developed and less functional. And the uncontrolled, undeveloped and dysfunctional mind brings about suffering and adversities.⁴ In Buddhism too the significance of the mind and how the uncontrolled and undeveloped mind creates all these suffering and adversities are evident from the Buddha's own words as follow: "I don't envision a single thing that, when undeveloped and uncultivated, brings about such suffering and stress as the mind."⁵

The significance and the relationship of mind with physical and social aspects are evident when we consider the fact that mental wellbeing strongly affects the physical wellbeing and in the same time physical wellbeing affects the mental wellbeing heavily. These two are

¹Luciano Labate, **Low Cost Approaches to Promote Physical and Mental Health: Theory Research, and Practice**, (Atlanta: Springer, 2007), P.7-15.

²Sandra P Thomas, **Transforming Nurses' Stress and Anger: Steps Toward Healing**, (New York: Springer Publishing Company, 2004) , p.22.

³Paul Gilbert, **Depression: the Evolution of Powerlessness**, (Sussex: Lawrence Erlbaum Associates Publishers, 1992) p.38.

⁴Roger Walsh, "Contemplative Psychotherapies", Danny Wedding et al (ed.), **Current Psychotherapies**, (CA: Brooks Coll, 2014), p.412.

⁵A i 5

interdependent and interrelated.⁶ Mental wellbeing is a multi-dimensional concept and is the foundation for positive health and effective functioning for an individual and for a community.⁷ We can clearly see that mental and physical wellbeing of people determines and influences the social wellbeing. And in return social wellbeing affects the mental and physical wellbeing of the humans that are living in that particular society.⁸

So that, mind of a person is very important and crucial that need much attention in developing the mind and maintaining mental wellbeing in order to have good consequences and prevent adversities. Apparently most of the people give much attention to physical wellbeing and develop physical condition continuously. But many people tend to forget that mental wellbeing of a person is as important as or perhaps more important than the physical wellbeing. Healthy mentality of people will contribute for a better society. According to modern science, mental wellbeing or mental health is the successful performance of mental function, resulting in productive activities, fulfilling relationships with other people, and providing the ability to adapt to change and cope with adversity.⁹

Many western psychologists have attempted to come up with theories to understand what mental wellbeing really is and methods to control bad mental aspects and develop good mental aspects. Some methods are proven to be effective but some are not adequate enough to solve or manage these problems and develop desired mental status¹⁰ which is mental wellbeing. Therapists, psychiatrists, psychologists, social workers, nurse practitioners or physicians can help manage mental illness with treatments such as therapy, counseling, or medication.¹¹ But some medications cannot eliminate those problems and also these medications cause hazardous side effects as well.¹² Clinical psychology has focused primarily on the diagnosis and treatment of mental disease, and only recently has scientific attention turned to understanding and

⁶Chris Heginbotham and Karen Newbigging, **Commissioning Health and Wellbeing**, (London: Sage, 2014), p.55.

⁷Ibid., p.2.

⁸Ibid., p.171.

⁹**Mental Health and Mental Illness**. Retrieved on 25 September 2016, https://en.wikipedia.org/wiki/Mental_health#Mental_Health_and_Mental_Illness.

¹⁰John A. Romas, Manoj Sharma, **Practical Stress Management**,(Boston: Allyn And Bacon, 1995), p.127.

¹¹**Mental Health and Mental Illness**. Retrieved on 25 September 2016, https://en.wikipedia.org/wiki/Mental_health#Mental_Health_and_Mental_Illness,

¹²Luciano LAbate, **Low Cost Approaches to Promote Physical and Mental Health: Theroy Research, and Practice**, (Atlanta: Springer, 2007), p.120.

cultivating positive mental health. Meaning and purpose in life find expression in many ways, but one key aspect is through spirituality and religion. Unfortunately, these domains are not only deprioritized but often actively excluded from clinical discourse.¹³ Because of this reason there are many researches and explorations for new methods to cure these adverse mental aspects and promote mental health.¹⁴ The holistic approach is such approach which seeks new ways from spiritual and traditional methods to deal with adverse mental aspects and maintaining mental wellbeing.¹⁵

It is cited in many modern books written in the west concerning psychological or mental wellbeing that Philosophers have been arguing over and defining wellbeing for many centuries.¹⁶ According to western recordings wellbeing has been a paramount concern of thinkers since ancient times as witnessed in much of Greek philosophical writings. It became a topic of scientific inquiry during the 1950s when interest in fostering better life was facilitated by the Zeitgeist following World War II.¹⁷ But they forgot to mention that the Buddhist tradition, on the other hand, has focused for over 2500 years on cultivating exceptional states of mental well-being as well as identifying and treating psychological problems.¹⁸ It is widely understood that in traditional forms of Buddhist thought there is no explicit philosophical theory of wellbeing either as part of an overall moral philosophy or as an attempt to explain everyday intuitions about wellbeing. There are Buddhist understandings of wellbeing implied by the practical concern to diagnose and cure the problematic nature of human life as summarized, for example, in the Four Noble Truths. However, these understandings are not expressed in a form that makes it easy to categorize them in terms of the contemporary theories.¹⁹

As mentioned earlier the Buddha gave much attention to mental wellbeing and mental development. He stressed again and again that negative mental aspects cause much adversities and mental wellbeing is

¹³Mike Slade, et.al. , **Wellbeing, Recovery and Mental Health**,(Cambridge: Cambridge University Press, 2017), p27.

¹⁴Ibid., p.3.

¹⁵Ibid.

¹⁶Ibid., p.7.

¹⁷Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**,(New York: Springer, 2013.), p.4.

¹⁸Padmasiri D Silva, **An Introduction to Buddhist Psychology and Councelling: Pathways of Mindfulness Based Therapies**, (New York: Palgrave Macmillan, 2014), p. 82.

¹⁹Christopher W. Gowans, **Buddhist Moral Philosophy: An Introduction**, (New York: Routledge, 2015.), p.100.

vital for a better life.²⁰ The teachings of the Buddha are full of advices that are helpful to people living within society to cope with adverse mental aspects and maintain mental wellbeing. Buddhism explains the cause and factors of negative mental aspects. More than that Buddhism teaches ways to develop the mind to be free from those negative mental aspects and maintain mental wellbeing. Especially Theravada Buddhism which is based on Pāli *Tipiṭaka* is full of information about mind and mental development. Especially the *Sabbāsāvasutta*²¹ in the *Majjhima Nikāya* of the Sutta Pitaka shows ways to develop the mind through various methods and techniques. Not only methods to develop the mind but also the root cause of adverse mental aspects can be understood well by examining the relationship between mental adversities and the *Āsavas* which are mentioned in this Sutta.

Studying *Sabbāsāvasutta* will enable us to find out Buddhist explanation for mental adversity and ways to overcome these adverse factors and maintain mental wellbeing. By analyzing Buddhist explanations of adverse mental aspects and ways to cope with these negative mental states and mental problems we may be able to present a way to cope with negative mental emotions and to develop the mind to be able to maintain mental wellbeing. Even though there are some attempts to define the meaning of mental wellbeing according to Buddhism and to integrate Buddhist teachings with modern psychology but it seems the knowledge of psychologists are not deep enough to study the Pāli *Tipiṭaka* and get valuable information directly from the Tipiṭaka itself. And there are not enough research has been done by Theravada Scholars to dig up information that will be valuable for psychological studies from the *Tipiṭaka* especially the *Sutta Piṭaka*. Especially *Majjhima Nikāya* of the *Sutta Pitaka* is full of suttas that can be studied to come up with ways to develop the mind through various methods and techniques and maintain mental wellbeing. So that by analyzing Buddhist explanations of mental wellbeing and mental development to promote positive mentality and discard negative mental aspects, we may be able to present a better understanding of mental wellbeing and better ways to cope with negative mental emotions and to develop the mind to be unaffected by these negative mental aspects. It is agreed by most of psychologists and philosophers that the path to mental wellbeing will be created by individual's learning about problem, understanding how it affects himself

²⁰ AN I 5

²¹ MI 6f

and why, and honing the skills to deliberately change his thoughts, feelings, and behavior quickly and efficiently.²²

Stress and depression which are the outcomes of present consumerism and its competitive lifestyles of man constantly bring sickness to the mind which in turn badly effects the physical aspect of our psycho- physical corporeality.²³ Stress can signify having too much or too little stimulation or challenge, physically or mentally. They may result in a disturbance of the person's state of equilibrium or wellbeing.²⁴ Stress is the inability to cope with a perceived (real or imagined) threat to one's mental, physical, emotional, and spiritual wellbeing.²⁵ Depression is not only the most frequent mental health problem, but is among the most serious.²⁶ Depression is the most common mental health problem found in all age groups in the present.²⁷ It is common to the extent that depression is labeled as the common cold of psychopathology.²⁸ Anger acts as an umbrella emotion that can collectively overload emotional circuits, resulting in mental paralysis and often leading to states of depression.²⁹ Moreover, anger is an emotion that can stimulate stress.³⁰ Extreme anger can lead a person to violence, criminal behavior, and even to suicide, or taking one's own life.³¹ So that the teachings found in the Sabbāsavasuta will be applied to find solutions to commonly found mental problems of stress, depression and anger.

The findings of this research will benefit individuals who are interested to develop the mind to face the adversities encountered in daily life. And also who are seeking solutions to the problems encountered in research fields of philosophy, psychotherapy, stress management, addiction control and conflict resolution will find this research beneficial as well.

²²Michael D. Yapko, **Breaking the Patterns of Depression**, (New York: Braodway Books, 1997), p.xviii.

²³A Buddhist Approach to Healty Living p.12

²⁴Frits Koster, **Buddhist Meditation in Stress Management**, Op.cit., p.4.

²⁵Brian Luke Seaward, **Managing Stress**, (Jones & Bartlett Learning: Massachusetts,2015), p. 6.

²⁶Paul Gilbert, **Depression: the Evolution of Powerlessness**, (Sussex: Lawrence Erlbaum Associates Publishers, 1992) ,p.3.

²⁷Michael D. Yapko, **Breaking the Patterns of Depression**, (New York: Braodway Books, 1997), p.10.

²⁸Paul Gilbert, **Depression: the Evolution of Powerlessness**, Op.cit., p.3.

²⁹Brian Luke Seaward, **Managing Stress**, (Massachusetts: Jones & Bartlett Learning,2015), p. 23.

³⁰James H.Humphrey, **An Anthology of Stress**, (New York: Nova Science Publishers, 2002), p.3.

³¹Judith Peacock, **Anger Management**, (Minnesota: LifeMatters, 2000), p.7.

1.2 The Objectives of the Research

- 1.2.1 To study the concept of mental wellbeing according to Theravada Buddhism
- 1.2.2 To study the teachings in the *Sabbāsāvasutta*
- 1.2.3 To present the application of the Teachings in the *Sabbāsāvasutta* to overcome mental illness in order to improve mental wellbeing

1.3 Statement of the Problems Desired to Know

Purpose of this research is to know what is the concept of mental wellbeing according to Buddhism and how teachings in the *Sabbāsāvasutta* can present a way to overcome mental illness such as stress, depression and anger and obtain mental wellbeing. So the problems that will be studied are as follow:

- 1.3.1 What is the concept of mental wellbeing according to Theravada Buddhism?
- 1.3.2 What are the teachings in the *Sabbāsāvasutta*?
- 1.3.3 How teachings in *Sabbāsāvasutta* can be applied to overcome mental illness such as stress, depression, and anger in order to improve mental wellbeing?

1.4 Scope of the Research

1.4.1 Scope of Sources of Data: This study is a text based documentary research. So, the research will be based on the related parts of the Theravada *Tipiṭaka*, Commentaries and Sub-commentaries. Later Pāli compilations such as *Visuddhimagga*, *Milindapañhā* and other related Pāli literature will also be consulted. Modern books related to psychology, psychotherapy, stress management, conflict resolution, will also be consulted.

1.4.2 Scope of the Content: In the first phase the *Tipiṭaka* will be studied to get an understanding of nature of mental wellbeing with the support of explanations in the Commentary and other related texts. Then the methods of mental development will be presented by examining the *Tipiṭaka* to get a better understanding. Again the methods of mental development appeared in the *Sabbāsāvasutta* will be explored to find ways to overcome mental illness and to improve mental wellbeing.

1.5 Definition of the Terms Used in the Research

1.5.1 *'sava* means taints, influx, canker, fermentation, festering karmic predilections and karmic propensities. Here the term *2sava* is equivalent to mental tendencies and defilements that deteriorate the mental wellbeing and development. The word canker will be used by the researcher in this research as this word is seen being used widely.

1.5.2 *Bhāvanā* means mental development or mental culture. As the mind is the most important aspect according to Buddhist teachings, hence the teachings have the aim of mental development as the prime goal. It is evident that all teaching of the Buddha advice to abandon or reduce the unwholesome thoughts at the same time to develop the wholesome thoughts to develop the mind to the point that will be free from defilements or cankers.

1.5.3 *Majjhima Nikāya* refers to one of the five collections of the *Sutta Piṭaka*. *Majjhima Nikāya* consists of 152 discourses delivered by the Buddha and his chief disciples, which together constitute a comprehensive body of teaching concerning all aspects of the Buddha's teachings. The English translation is Middle Length Discourses.

1.5.4 Mental Wellbeing refers to our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices. Mental health is important at every stage of life, from childhood and adolescence through adulthood.

1.5.5 *Sabbāsāvasutta* is the second sutta of the *Mūlapariyāyavagga* of the *Mūlapaṇṇāsaka* of the *Majjhimanikāya* of the *Suttapiṭaka*. The sutta had been delivered by the Buddha while residing in Jetavana Monastery in the city of *Sāvatti*. It is explained by the Buddha at the beginning that this sutta is the discourse on the restraint of all the taints.

1.5.6 *Theravāda* means the saying of the elders (*Theranam vādo theravādo*). In generally those who participated for the first, second, third council and their lineage are called Theravada. Usually it is recognized as southern Buddhism. Sometimes it is called Pāli Buddhism because it is based on the *Pāli Tipiṭaka*. The term *Theravāda* will be used in this research as it is a well-known word.

1.6 Review of the Literature and Research Works Concerned

1.6.1 Buddharakkhitha, Acharya, **Mind Overcoming its Cankers**. Bangalore: Buddha Vachana Trust, 2011.³²

This book is an explanation of the cankers and ways to overcome cankers based on the Sabbasavasutta. This book is written in a religious book manner that lacks the critical side of it and ways to apply it with modern science. In overall it is a good start for getting knowledge about cankes and ways to overcome them. Many explanations given by the author can be considered and evaluated to apply them in this research by critically analyzing them.

1.6.2 Bullen, A. Leonard. **A Technique of Living: Based on Buddhist Psychological Principles**. Kandy: Buddhist Publication Society, 1982.³³

This book is a systematic guidance for mental development based on Buddhism. The attention of this book is given to the method of mind training through mindfulness without paying attention to Buddhist doctrine and practice as a whole. It can be considered as a practical method to gradual mental development based on Buddhism. Anyhow this book is full of many ways to apply teachings of the Buddha to mental training process that can be taken into consideration in this research.

1.6.3 Conze, Edward. **Buddhist Meditation**. London: Unwin Books, 1956.³⁴

This book is talks about the Buddhist meditation in general touching many aspects of Buddhist meditation. Both Samatha and Vipassana meditation systems are presented in this book. The author having taught psychology for many year is familiar with both ancient and modern approaches so he has presented Buddhist meditation in a manner that suits the modern society specially to the non-believers of Buddhism. A lot of information given by the author can be investigated further to get a deeper perspective on the subject of this research.

³²Buddharakkhitha, Acharya, **Mind Overcoming its Cankers**. (Bangalore: Buddha Vachana Trust, 2011), pp.1-20.

³³Bullen, A. Leonard, **A Technique of Living: Based on Buddhist Psychological Principles**,(Kandy: Buddhist Publication Society, 1982), pp.1-17.

³⁴Conze, Edward, **Buddhist Meditation**, (London: Unwin Books, 1956), pp. 62-107.

1.6.4 Koster, Frits. **Buddhist Meditation in Stress Management**. Chiang Mai: Silkworm Books, 2007.³⁵

This book outlines the history of the phenomenon of stress, points out various aspects of stress using a particular model. Gives an overview of various forms of stress we may experience in modern society. Various causes of stress are examined. Dealing and coping with stress according to Buddhism is illustrated. The pattern used by the author to apply Buddhist teachings on adverse mental aspects and ways to develop the mind through insight meditation can be taken into consideration.

1.6.5 Nissanka, H.S.S. **Buddhist Psychotherapy**. Colombo: Buddhist Cultural Centre, 2009.³⁶

This is a book that seeks a way to come up with a Buddhist Approach to solve the mental problems encountered by modern day humans. This book provides an alternative theoretical model for psychotherapy in general and psychoanalysis in particular. This model is based on principles drawn from the teachings of the Buddha and therefore the name Buddhist Psychotherapy was given to it. Details regarding mental development and other related information can be used for this study.

1.7 Research Methodology

The methodology of this research will be as follow:

1.7.1: Collection of data from primary sources, i.e. Tipiṭaka, commentary and secondary sources i.e. modern scholarly works.

1.7.2: Categorize the collected data to relevant chapters, i.e. Chapter 1 to 5.

1.7.3: Analyze the categorized data in each chapter to get a better understanding supported by information from the commentary and sub commentary.

1.7.4: Discuss the data critically and comparatively with interpretation and clarification supported by modern scientific findings.

1.7.5: Conclusions and suggestions for further studies and discussion of the problems encountered along with presenting the new body of knowledge.

³⁵Koster, Frits, **Buddhist Meditation in Stress Management**, (Chiang Mai: Silkworm Books, 2007), pp.133-187.

³⁶Nissanka, H.S.S, **Buddhist Psychotherapy**, (Colombo: Buddhist Cultural Centre, 2009), pp.53-114.

1.8 Advantages Expected to Obtain from the Research

- 1.8.1 Having a better understanding of the concept of mental wellbeing.
- 1.8.2 Having a better understanding of the teachings in the *Sabbāsāvasutta*.
- 1.8.3 Obtaining of ways to apply teachings in the *Sabbāsāvasutta* to overcome mental illness in order to improve mental wellbeing.

Chapter II

The Concept of Mental Wellbeing According to Theravada Buddhism

2.1 Mental Wellbeing

Mental wellbeing has been a matter of pondering and wondering for a long period of time. There are many evidences that philosophers have been arguing over and defining wellbeing for many centuries. Not only philosophers but also economists have been doing so for over one hundred years. In addition to them psychologists and wellbeing scientists are newcomers to this field of seeking explanations about the mind and mental wellbeing.¹

Western academic disciplines which are related to the study of mental wellbeing have a long tradition certainly dating back at least 2000 years to Aristotle's concept of eudaemonia 'human flourishing'. However as a scientific endeavor it has gained traction in the last two decades, in particular with the advent of the emerging field of positive psychology.² The Buddhist tradition, on the other hand, has focused for over 2500 years on cultivating exceptional states of mental well-being as well as identifying and treating psychological problems.³ So we have to take information of all these theories and philosophies to get a better and wider knowledge of the definition of the mental wellbeing.

Ancient civilizations conceived of well-being synonymous with good health as one of the highest goods in life. Well-being was not merely an end but it also was a means to creating and sustaining a good society.⁴ Well-being is a term that defies a single definition. It has been

¹Mike Slade, Lonsday Oades and Aaron Jarden, **Wellbeing, Recovery and Mental Health**, (Cambridge: Cambridge University Press, 2017), p.7.

²ibid.,p.1

³Padmasiri De Silva, **An Introduction to Buddhist Psychology and Councelling: Pathways of Mindfulness Based Therapies**, (New York Palgrave Macmilan, 2014), p. 82.

⁴Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**,(New York: Springer, 2013.), p.3

used interchangeably with such concepts as happiness, health, welfare, comfort, security, and safety.⁵

According to the definition given by World Health Organization mental health is defined as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.⁶ It is obvious that psychological wellbeing involves not only the absence of illness but the presence of something positive: growth, positive relationships, autonomy, purpose and environmental mastery.⁷ A viable alternative to achieve that desired state is mental health promotion, which seeks to elevate levels of positive mental health and protect against its loss.⁸

Furthermore the concept of mental wellbeing, is defined as a dynamic state in which the individual is able to develop their potential, work productively and creatively build strong and positive relationships with others and contribute to their community.⁹ In Addition resilience is a major component that is linked to this idea of positive mental health. Resilience can be described as an ability to react and adapt positively when things go wrong.the concept emerges from the commonly observed phenomena that not all people exposed to risk factors have poor outcomes and that known risk factors do not fully explain variations in mortality, morbidity or other outcomes.thus other factors must be present that protect individuals against the noxious effects or risk factors, or modulate or buffer against their impact.¹⁰

According to modern psychological studies the study of subjective well-being has been divided into two streams of research, one that equates wellbeing with happiness as feeling good and the other with happiness as human potential that, when pursued and developed, results in positive functioning in life. The streams of subjective wellbeing research grew from two distinct ancient philosophical viewpoint on happiness- one reflecting the Epicurean view that believed happiness was about feeling positive emotions i.e. hedonic, and another reflecting the

⁵Yair Amichai, **Technology and Psychological Well-being**,(Cambridge: Cambridge University Press, 2009), p.1.

⁶Thich Nhat Tu, **A Buddhist Approach to Healty Living**, (Ho Chi Minh : Vietnam Buddhist University, 2014), p.2.

⁷Mike Slade, et.al. , **Wellbeing, Recovery and Mental Health**,(Cambridge: Cambridge University Press, 2017), p.10.

⁸Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**,(New York: Springer, 2013.), p.4.

⁹ Ibid., p.10.

¹⁰Jed Boardman, Alan Currie,**Social Inclusion and Mental Health**,(London: RCPsych Publications, London, 2010) , p.211.

Aristotelian and Scroatic view that happiness was about striving toward excellence and positive functioning i.e. eudaimonia as an individual and as a member of society. ¹¹

It is obvious and clear that according to Buddhism man needs a well-balanced mental condition for the maintenance of a healthy life.¹² Dalai Lama asserts this point by stating that as long as we continue to experience the basic human sufferings of birth, disease, old age, and death, there is no question of whether Buddhism is suitable or not as a remedy. Inner peace is the key. In that state of mind you can face difficulties with calm and reason. The teachings of love, kindness and tolerance, the conduct of non-violence, and especially the Buddhist theory that all things are relative can be a source of that inner peace.¹³ Nevertheless it is a point of discussion and debate over stating what exactly is mental wellbeing and its factors and components according to Buddhism. It has been argued that Buddhism is committed to an objective-list theory in which well-being consists of participation in a set of objective goods, that is, goods that are good for everyone. There are disagreements among contemporary objective-list theorists about what belongs on the list of objective goods, and there are also disagreements among interpreters of Buddhist well-being about what goes on the list. For example, according to Keown, life, knowledge and friendship are basic goods in Buddhism, while for Goodman virtue and worldly happiness are the main Buddhist goods. Moreover in light of the tripartite interpretation someone might suggest that the three basic goods are contentment, wisdom and virtue.¹⁴

As stated earlier there are these two main lines of wellbeing research. One line of wellbeing research is evaluation of the degree of positive feelings (e.g.happiness) experienced and perceptions (e.g.*satisfaction*) toward one's life. The other stream of well-being research specifies dimensions of positive functioning in terms of psychological wellbeing and social wellbeing. So it can be concluded that overall subjective wellbeing consists of two broad domains; emotional wellbeing, and positive functioning. ¹⁵ These two research methods will

¹¹Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**,(New York: Springer, 2013.), p.6.

¹²Thich Nhat Tu, **A Buddhist Approach to Healty Living**, (Ho Chi Minh : Vietnam Buddhist University, 2014), p.12

¹³Bhikkhu ñānamoli, **The Path of Purification**, (London: P.T.S., 1975), p. xxiv.

¹⁴Christopher W. Gowans, **Buddhist Moral Philosophy: An Introduction**, (New York: Routledge, 2015.), p.116

¹⁵Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**,(New York: Springer, 2013.), p.7.

be applied to this research of studying mental wellbeing as described in Theravada Buddhism. So that, to get an understanding of the whole concept of mental wellbeing according to the Buddhism we have to study the matter by analyzing the components and factors step by step as what exactly is the mind and its formation and functioning, the ability and potential of the mind to grow and develop, and the feelings and their relationship with mental wellbeing.

2.2. Analysis of the Mind and Feelings

This section will be dedicated to study the mind and feelings, their origin and functioning to get a good understanding of mind and feelings as they are the main aspects of the study of mental wellbeing. It is important to clearly and analytically understand the mind and feelings prior to study the concept of mental wellbeing further.

2.2.1. Analysis of the Mind

To clearly understand the concept of mental wellbeing according to Buddhism, we have to understand what the mind is and its nature as explained in the Buddhist texts and literature first. Only after that we can look into ability and capability of the mind to develop and its efficiency in the quest to obtain mental wellbeing.

The simple English term mind is a combination of many aspects and components according to Buddhism. *Pāli* language has five principal words, *nāma*, *viññāṇa*, *mano*, *citta*, and *ceto*, against the English words consciousness and mind.¹⁶ Ven.Narada explains that *citta*, *ceta*, *cittuppāda*, *nāma*, *mana*, *viññāṇa* are all used as synonymous terms in Abhidhamma. Hence from the Abhidhamma standpoint no distinction is made between mind and consciousness. When the so-called being is divided into its two constituent parts, *nāma* is used. When it is divided into five aggregates (*pañcakkhandha*), the term *viññāṇa* is used to refer to mind. The term *citta* is invariably employed while referring to different classes of consciousness. In isolated cases, in the ordinary sense of mind, both terms *citta* and *mana* are frequently used.¹⁷ To get a better knowledge about the Buddhist perspective of the mind, these *Pāli* terms must be understood better by analyzing these terms individually.

¹⁶Bhikkhu Nānamoli, *The Path of Purification*, (London: P.T.S. 1975), p. 456.

¹⁷Narada Maha Thera , *A Manual of Abhidhamma*,(Kuala Lumpur: Buddhist Missionary Society,1979), p. 24.

Mano which is rendered by “mind”, when used technically, is confined to the sixth internal base for contact.¹⁸ The etymology of the term *mana* is explained in the *Visuddhimagga* as follow; It measures (*munāti*), thus it is a mind (*mano*).¹⁹ *Mano* is one of the six internal bases of contact from which the consciousness arise. It is stated in the *Dhātuvibhangasutta* that the person consists of six bases of contact. They are the base of eye-contact, the base of ear-contact, the base of nose contact, the base of tongue-contact, the base of body-contact, and the base of mind-contact.²⁰ These internal bases are corresponding with external bases. According to the *Chabbisodhanasutta* there are these six internal and external bases: the eye and forms, the ear and sounds, the nose and odours, the tongue and flavors, the body and tangibles, the mind and mind-objects.²¹ The object of the mind is called *dhamma*. The etymology of the term *dhamma* is that they cause their own characteristic to be borne (*dhārayanti*), thus they are mental data (*dhammā*).²²

Citta is derived from the root “*citi*”, to think. According to the commentary *citta* is that which is aware of (*cinteti = vijānāti*) an object. It is not that which thinks of an object as the term implies. From *Abhidhamma* standpoint *citta* may better be defined as the awareness of an object, since there is no agent like a soul.²³ *Citta* which is rendered by “mind” and “consciousness” or “manner of consciousness”, when used technically, refers to a momentary type-situation considered as *viññāṇa* in relation to the tone of its concomitant feeling, perception and formations. Bhikkhu Ñānamoli further explains that possibly, a better rendering would have been “cognizance” throughout. It carries a flavour of its etymological relative, *cetanā* (volition). *Ceto* another etymological relative, rendered by “heart” i.e. “seat of the emotions,” “will” or “mind”, when used loosely is very near to *citta*; but technically it is restricted to one or two such expressions as *cetovimutti* which means “mind-deliverance” or “heart-deliverance”.²⁴

Bhikkhu Ñānamoli suggests that *citta* might with advantage have been rendered throughout by “cognizance,” in order to preserve its independence, instead of rendering it sometimes by “mind” (shared with

¹⁸Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p. 456.

¹⁹Ibid., p.492.

²⁰Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, (Kandy: Buddhist Publication Society, 2005), p.1089.

²¹Ibid., p. 905.

²²Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit.,p.492.

²³Narada Maha Thera , *A Manual of Abhidhamma*,(Kuala Lumpur: Buddhist Missionary Society,1979), p. 24.

²⁴Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p.456.

mano) and sometimes by “consciousness” (shared with *viññāṇa*) as has been done. But in many contexts all three *Pāli* words are synonyms for the same general notion; and technically, the notion of “cognition,” referred to in its bare aspect by *viññāṇa*, is also referred to along with its concomitant affective colouring, thought and memory, etc., by *citta*. So the treatment accorded to *citta* here finds support to that extent.²⁵

The term *Viññāṇa* is used to denote one of the five aggregates affected by clinging. The five aggregates are, the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, the consciousness aggregate affected by clinging.²⁶ According to the *Mahāpunnamasutta* any kind of material form, whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near is the material form aggregate. Any kind of feeling whatever whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near is the feeling aggregate. Any kind of perception whatever whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near is the perception aggregate. Any kind of formations whatever whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near the formations aggregate. Any kind of consciousness whatever whether past, future, or present, internal or external, gross or subtle, inferior or superior far or near is the consciousness aggregate. It is in this way that the term 'aggregate' applies to the aggregates.²⁷

Bhikku Ñānamoli raises the awareness that *Viññāṇa* which is rendered by “consciousness” is, loosely, more or less a synonym for *mano* and *citta*; technically, it is bare cognition considered apart from feeling, perception or formations.²⁸ When considering this factor there arises the question of whether it is appropriate to consider *viññāṇa* (consciousness) as synonym to the words *mana* and *citta*. The answer to this question can be taken from the statement in the *Visuddhimagga* saying that “whatever has the characteristic of cognizing should be understood, all taken together, as the consciousness aggregate” was said above. And what has the characteristic of cognizing (*vijānana*) consciousness (*viññāṇa*); according as it is said, “It cognizes, that is why

²⁵Ibid., p. iiv.

²⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1139.

²⁷Ibid., p.888.

²⁸Bhikkhu Ñānamoli, **The Path of Purification**, Op.cit., p. 456.

‘consciousness’ is said”. The words *viññāṇa* (consciousness), *citta* (mind, consciousness), and *mano* (mind) are one in meaning.²⁹

This statement of the *Visuddhimagga* is backed by the fact that feelings, perceptions, formations are also components that belong to the mind which are interrelated and inseparable. This matter is confirmed and clearly explained in the *Mahāvedallasutta* that feeling, perception, and consciousness are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them. For what one feels, that one perceives; and what one perceives, that one cognizes. That is why these states are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them.³⁰

“*Nāma*” denotes both consciousness and mental states. The mental states (*cetasika*) are 52 in number. One of these is *vedanā* (feeling). Another is “*saññā*” (perception). The remaining 50 are collectively called “*saṃkhāra*”. (mental states). The receptacle of these mental properties is “*viññāṇa*” (consciousness)³¹ According to Bhikkhu Nanamoli’s opinion “mentality-materiality” for *nāma-rūpa* is inadequate and “name and form” in some ways preferable. “Name” still suggests *nāma*’s function of “naming”; and “form” for the *rūpa* of the *rūpakkhandha* (“materiality aggregate”) can preserve the link with the *rūpa* of the *rūpāyatana*, (“visible-object base”) by rendering them respectively with “material form aggregate” and “visible form base” a point not without philosophical importance.³² *Nāma* is another word which is rendered by “mentality” when not used to refer to a name. This word is almost confined in the sense considered to the expression *nāma-rūpa* (mentality-materiality) as the fourth member of the dependent origination, where it comprises the three mental aggregates of feeling, perception and formations, but not that of consciousness (*viññāṇa*).³³

It is explained in the *Visuddhimagga* the heart-basis has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element. Its function is to observe them. It is manifested as the carrying of them. It is to be found in dependence on the blood, of the kind described in the treatise on mindfulness of the body, inside the heart. It is assisted by the primaries with their functions of

²⁹Ibid., p. 456.

³⁰Bhikkhu Nānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.389.

³¹Narada Maha Thera, **A Manual of Abhidhamma**, Op.cit., p.23.

³²Bhikkhu Nānamoli, **The Path of Purification**, Op.cit., p.iiv.

³³Ibd, p. 456.

upholding, etc.; it is consolidated by temperature, consciousness, and nutriment; it is maintained by life; and it serves as physical basis for the mind-element and mind-consciousness-element, and for the states associated with them.³⁴ As to colour, it is the colour of the back of a red-lotus petal. As to shape, it is the shape of a lotus bud with the outer petals removed and turned upside down; it is smooth outside, and inside it is like the interior of a *kosātakī* (loofah gourd). In those who possess understanding it is a little expanded; in those without understanding it is still only a bud. Inside it there is a hollow the size of a *punnāga* seed's bed where half a *pasata* measure of blood is kept, with which as their support the mind element and mind-consciousness element occur.³⁵

It is further explained by the translator of the *Visuddhimagga* that in the Abhidhamma piṭaka the word *hadaya* (heart), used in a purely mental and not physical sense, occurs in the definitions of the mind-element and mind-consciousness-element in the *Vibhanga*³⁶. The brain (*matthalunga*), which seems to have been first added as the 32nd part of the body in the *Paṭisambhidā*, was ignored, and the *Visuddhimagga* is hard put to it to find a use for it. The *Piṭakas* connect the mind with the matter of the body without specifying.³⁷ Mr. Aung as quoted by Ven. Narada in his Compendium argues that the Buddha was silent on this point. He did not positively assert that the seat of consciousness was either in the heart or in the brain. In the *Dhammasaṅgī* the term *hadayavatthu* has purposely been omitted. In the *Paṭṭhāna*, instead of using *hadaya* as the seat of consciousness, the Buddha has simply stated '*yam rūpaṃ nissāya*' depending on that '*rūpa*'. Mr. Aung's opinion is that the Buddha did not want to reject the popular theory. Nor did He advance a new theory that brain is the seat of consciousness as is regarded by modern scientists.³⁸

We can assume that the Buddha did not intend to state the heart (*hadaya*) to be the resting place of the mind or consciousness when we consider the Buddha's statement in the *Mahātanhāsankhayasutta* saying that consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and

³⁴ Ibid., p. 447.

³⁵ Bhikkhu Nānamoli, **Path of Purification**, Op.cit., p. 251.

³⁶ Vibh 88-89

³⁷ Ibid., p.448.

³⁸ Narada Mahathera, **A Manual of Abhidhamma**, Op.cit., p. 228.

odours, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavors, it is reckoned as tongue consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness. Just as fire is reckoned by the particular condition dependent on which it burns, when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire so too, consciousness is reckoned by the particular condition dependent on which it arises.³⁹

A further clarification on this matter can be obtained by Ven. Narada's statement that according to Buddhism this so-called being is composed of five groups, (*pañcūpādānakkhandha*). They are matter (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental states (*saṃkhārā*) and consciousness (*viññāna*). These are the five psycho-physical component parts that constitute an individual. Matter is composed of forces and qualities. Mind too is composed of mental states (*cetasikas*). They are fifty two in number. Of them *vedanā*, and *saññā* are treated as two distinct groups. The remaining fifty are collectively called *saṃkhārā*.⁴⁰

Moreover consciousness is one of the elements of a person when a person is analyzed into elements. According to *Dhātuvibhangasutta* a person consists of six elements. There are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.⁴¹ A person is analyzed into elements in another manner in the *Uddesikavibhangasutta*. There are these eighteen elements: the eye element, the form element, the eye-consciousness element; the ear element, the sound element, the ear-consciousness element; the nose element, the odour element, the nose-consciousness element; the tongue element, the flavour element, the tongue consciousness element; the body element, the tangible element, the body-consciousness element; the mind

³⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.352.

⁴⁰Narada Maha Thera, *The Buddha and His Teachings*, Op.cit., p.65.

⁴¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1089.

element, the mind object element, the mind-consciousness element.⁴² So there is no valid authentic doctrinal foundation to state that the mind or consciousness is in the heart (*hadaya*).

Abhidhamma prefers to use the term ‘*citta*’ for mind or consciousness, which usually deals with the subjective aspect of mind. This classification brings to light that the purpose behind the classification is purely moral. It is in conformity with the Buddhist theory of thirty-one planes of existence.⁴³ In *Abhidhamma*, mind has been classified into eighty-nine varieties in accordance with the planes of existence: fifty-four kinds of consciousness pertaining to the sensuous sphere (*kāmāvacara*); fifteen kinds of consciousness pertaining to the sphere of forms (*rūpāvacara*); twelve kinds of consciousness pertaining to the formless sphere (*arūpāvacara*); eight kinds of Supra-Mundane Consciousness (*lokuttara*).⁴⁴

2.2.2. Origination of the Mind

First of all it must be understood that it is not the same consciousness that runs and wanders through the round of rebirths which speaks and feels and experiences here and there the result of good and bad actions. The Buddha clearly states in *Mahātanhāsankhayasutta* that in many discourses I have stated consciousness to be dependency arisen, since without a condition there is no origination of consciousness.⁴⁵

The process of the origination of the mind and its continuation can be understood in the process of dependent origination (*paṭiccasamuppāda*). According to the dependent origination because of ignorance (*avijjā*) defined as non-knowledge of the Four Noble Truths a person engages in volitional actions or kamma, which may be bodily, verbal, or mental, wholesome or unwholesome. These kammic actions are the formations (*saṃkhāra*), and they ripen in states of consciousness (*viññāṇa*), first as the rebirth-consciousness at the moment of conception and thereafter as the passive states of consciousness resulting from kamma that matures in the course of a lifetime. Along with consciousness there arises mentality-materiality (*nāmarūpa*), the psychophysical organism, which is equipped with the sixfold base (*salāyatana*), the five physical sense faculties and mind as the faculty of the higher cognitive

⁴²Ibid., p.1077.

⁴³Pategama Gnanarama, **Essentials of Buddhism**, (Singapore: Buddhist and Pali College, 2000), p. 126.

⁴⁴Ibid., p. 125.

⁴⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit.,p.350.

functions. Via the sense faculties contact (*phassa*) takes place between consciousness and its objects, and contact conditions feeling (*vedanā*). The links from consciousness through feeling are the products of past kamma, of the causal phase represented by ignorance and formations. With the next link the kammically active phase of the present life begins, productive of a new existence in the future. Conditioned by feeling, craving (*tanhā*) arises, this being the second noble truth. When craving intensifies it gives rise to clinging (*upādāna*), through which one again engages in volitional actions pregnant with a renewal of existence (*bhava*). The new existence begins with birth (*jāti*), which inevitably leads to ageing and death (*jarāmarana*).⁴⁶

An explanation of the process of the birth of a person can be understood according to the *Mahātaṇhāsankhayasutta*. The conception of an embryo in a womb takes place through the union of three things. There is the union of the mother and father, but it is not the mother's season, and the being to be reborn is not present in this case there is no conception of an embryo in a womb. There is the union of the mother and father, and it is the mother's season, but the being to be reborn is not present, in this case too there is no conception of an embryo in a womb. But when there is the union of the mother and father, and it is the mother's season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.⁴⁷

The process of the arising of consciousness that happens after one's birth appears in many suttas. According to the *Chachakkasutta*, dependent on the eye and forms, eye-consciousness arises; dependent on the ear and sounds, ear-consciousness arises; dependent on the nose and odours, nose-consciousness arises; dependent on the tongue and flavours, tongue-consciousness arises; dependent on the body and tangibles, body-consciousness arises; dependent on the mind and mind-objects, mind consciousness arises.⁴⁸

The arising of consciousness (*viññāṇa*) after the birth is more analytically illustrated in the *Visuddhimagga*. According to the *Visuddhimagga*, eye-consciousness arises due to eye, visible datum, light, and attention. Ear-consciousness arises due to ear, sound, aperture, and attention. Nose-consciousness arises due to nose, odour, air, and attention. Tongue-consciousness arises due to tongue, flavour, water, and attention. Body consciousness arises due to body, tangible datum, earth,

⁴⁶ Ibid., p.30-31.

⁴⁷ Ibid., p. 358.

⁴⁸ Ibid., p.1130.

and attention. Mind consciousness arises due to life-continuum-mind, 18 mental datum, and attention.⁴⁹

The factors for the manifestation of consciousness explained in the *Mahāhatthipadopamasutta*. According to that *sutta* if internally the eye is intact but no external forms come into its range, and there is no corresponding conscious engagement, then there is no manifestation of the corresponding class of consciousness. If internally the eye is intact and external forms come into its range, but there is no corresponding, conscious engagement, then there is no manifestation of the corresponding class of consciousness. But when internally the eye is intact and external forms come into its range and there is the corresponding conscious engagement, then there is the manifestation of the corresponding class of consciousness.⁵⁰ Same pattern happens with the ear, nose, tongue, body and the mind.

2.2.3. Functioning of the Mind

The functioning of the mental process which functions in a person is elaborated in the *Madhupindikasutta* that when there is the eye, a form, and eye-consciousness, it is possible to point out the manifestation of contact. When there is the manifestation of contact, it is possible to point out the manifestation of feeling. When there is the manifestation of feeling, it is possible to point out the manifestation of perception. When there is the manifestation of perception, it is possible to point out the manifestation of thinking. When there is the manifestation of thinking, it is possible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation.⁵¹

According to the *Dhātuviṅṅgasutta* a person consists of eighteen kinds of mental exploration. On seeing a form with the eye, one explores a form productive of joy, productive of grief, or productive of equanimity. On hearing a sound with the ear one explores a sound productive of joy, productive of grief, or productive of equanimity. On smelling an odour with the nose one explores an odour productive of joy, productive of grief, or an odour productive of equanimity. On tasting a flavour with the tongue one explores a flavor productive of joy, productive of grief, or productive of equanimity. On touching a tangible with the body one explores a tangible productive of joy, productive of

⁴⁹Bhikkhu Nānamoli, *Path of Purification*, Op.cit., p. 501.

⁵⁰Bhikkhu Nānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit.,p.283.

⁵¹Ibid. p. 204.

grief, or productive of equanimity. On cognizing a mind-object with the mind, one explores a mind-object productive of joy, productive of grief, or productive of equanimity.⁵²

It is collectively presented by Ven Sarada the very many functions of the mind as have been recorded in the canon revealing its nature and function in different contexts. The mind's active and passive characteristics are brought to light in these references of the canon, It gives pleasure, propitiates and convinces (*ārādheti*). It stretches forth, holds out, takes up, exerts, strains and vigorously applies in relation to its objects (*pagganḥāti*). It disposes, collects, brings together, heaps up, gathers, arranges, focuses and concentrates in numerous ways (*upasañharati*). It bends, directs and applies (*namati*). It springs forward, jumps onto, takes to and rejoices in its object (*pakkhandati, pasīdati, santiññhati*). It calms down and quietens (*passambhati*). It agitates, disturbs, crushes, harasses and upsets an individual (*matheti*). It shakes, unsettles, wavers and is in doubt (*vikampate*). It holds back, obstructs, restrains, forbids (*nivāreti*). It can strike, kill, destroy and beat down (*paharati*). It aspires, longs for, prays for and intends (*panidahati*). It clings to and gets bound up with its objects (*sajjati, gayhati, bajjati*). It defiles, corrupts and tarnishes (*vyāsiñcati*). It is drawn to, feels attached to, is inclined towards and indulges in its object (*adhimuccati*).⁵³

According to the foregoing definitions of the multifaceted nature and function of the mind, it is quite clear that Buddhism recognizes three functions of it. They are: affective, conative, and cognitive. The affective aspect of the mind refers to the function of feeling that mind engages in. The conative function of the mind is acting, willing, striving and desiring and the cognitive aspect deals with the functions of knowing, believing, reasoning and perceiving. As these functions of the mind are not separable and detectable individually, due to simultaneous action and interaction, the mental process becomes complicated, involved and complex.⁵⁴

Furthermore it is stated in the *Visuddhimagga* that the mind element, however, should be regarded as the forerunner and follower of eye-consciousness, etc., as that arises.⁵⁵ Moreover according to the *Visuddhimagga* the mind-consciousness element should be regarded as a forest monkey, because it does not stay still on its object; or as a wild

⁵² Ibid., p. 1089.

⁵³ Pategama Gnanarama, **Essentials of Buddhism**, Op.cit., p.120-121.

⁵⁴ Ibid., p.122.

⁵⁵ Bhikkhu Nānamoli, **Path of Purification**, Op.cit., p. 502.

horse, because it is difficult to tame; or as a stick flung into the air, because it falls anyhow; or as a stage dancer, because it adopts the guise of the various defilements such as greed and hate.⁵⁶

The power of the mind can be understood from the statement of *Mahakachchana* in the *Madhupinḍikasutta* saying that dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye.⁵⁷

2.2.4 Analysis of Feelings

The Pāli term for feeling is *vedanā*. According to the Abhidhamma feelings or, as some prefer to say, sensation is a mental state common to all types of consciousness. Chiefly there are three kinds of feelings, namely, ‘*somanassa*’ (pleasurable), ‘*domanassa*’ (displeasurable), and ‘*upekkhā*’ (indifferent, neutral, equanimity or neither pleasurable nor displeasurable). With ‘*dukkha*’ (physical pain) and ‘*sukha*’ (physical happiness) there are altogether five kinds of feelings.⁵⁸

Furthermore according to the *Satipaṭṭhānasutta* there are pleasant feeling, painful feeling, and neither-painful-nor-pleasant feelings that are of two levels of worldly and unworldly feelings. So according to this sutta there are six kinds of feelings in another context.⁵⁹ Apart from that according to the *Bahuvedanīyasutta* the Buddha has stated two kinds of feeling in one presentation; three kinds of feeling in another presentation; five kinds of feeling in another presentation; six kinds of feeling in another presentation; eighteen kinds of feeling in another presentation; thirty-six kinds of feeling in another presentation; one hundred and eight kinds of feeling in another presentation.⁶⁰

Somanassa is an abstract noun formed of ‘*su*’, good, and ‘*mana*’, mind. Literally, the term means good-mindedness, i.e., a pleasurable feeling. Similarly ‘*domanassa*’ is a combination of ‘*du*’, bad, and ‘*mana*’,

⁵⁶Ibid.

⁵⁷Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 202.

⁵⁸Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 32.

⁵⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., pp. 149-150.

⁶⁰Ibid., p.503.

mind which means bad-mindedness, i.e., a displeasurable feeling. The third feeling *upekkhā* is neutral. Indifference is used here in this particular sense, but not in the sense of callousness. *Sukha* is composed of ‘su’, easy, and ‘kha’ to bear, or to endure. What is easily endured is ‘*sukha*’ i.e., happiness. *Dukkha* (*du*, difficult), pain, is that which is difficult to be endured. Both these sensations are physical. According to the *Abhidhamma* there is only one type of consciousness accompanied by pain, and one accompanied by happiness. Two are connected with a displeasurable feeling. Of the 89 types of consciousness, in the remaining 85 are found either a pleasurable feeling or a neutral feeling. *Somanassa*, *domanassa*, and *upekkhā* are purely mental. *Sukha* and *dukkha* are purely physical. This is the reason why there is no *upekkhā* in the case of touch which, according to *Abhidhamma*, must be either happy or painful.⁶¹

Feeling is one of the five aggregates. Perception (*saññā*) and feeling (*vedanā*) belong to the mind, these things being bound up with the mind are mental formations (*sankhāra*).⁶² However, whatever has the characteristic of being felt should be understood, all taken together, as the feeling aggregate.⁶³ According to an analysis based on *Abhidhamma* “consciousness-concomitants” (*cetasika*) is a collective term for feeling, perception, and formation, variously subdivided; in other words, aspects of mentality that arise together with consciousness.⁶⁴

2.2.5 The Origination of the Feelings

According to the *Mahāpunnamasutta* the four great elements, are the cause and condition for the manifestation of the material form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate.⁶⁵ It is elaborated in the *Chachakkasutta* the process of the arising of feelings. According to the *sutta* dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises a feeling felt as pleasant or painful or neither-painful-nor-pleasant. The same process happens with the contact of ear, sound, and ear consciousness, the contact of nose, odour and nose consciousness, the contact of tongue, taste and tongue consciousness, the

⁶¹Narada Mahathera, *A manual of Abhidhamma*, Op.cit., pp, 32-33.

⁶²Bhikkhu Nānamoli, *Path of Purification*, Op.cit, p. 281.

⁶³Ibid., p. 455.

⁶⁴Ibid., p. 10.

⁶⁵Bhikkhu Nānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., Op.cit., p.888.

contact of body, objects and body consciousness, and the contact of mind, mind objects and mind consciousness.⁶⁶

According to *Madhupinḍikasutta* when there is no eye, no form, and no eye-consciousness, it is impossible to point out the manifestation of contact. When there is no manifestation of contact, it is impossible to point out the manifestation of feeling. When there is no manifestation of feeling, it is impossible to point out the manifestation of perception. When there is no manifestation of perception, it is impossible to point out the manifestation of thinking. When there is no manifestation of thinking, it is impossible to point out the manifestation of being beset by perceptions and notions tinged by mental proliferation. The same process of functioning happens with ear, nose, tongue, body and mind.⁶⁷

It is elaborated in details in the *Mahāsalāyatanika* sutta that when one does not know and see the eye, forms, eye-consciousness, eye-contact as they actually are, when one does not know and see as it actually is the feeling felt as pleasant or painful or neither-painful-norpleasant that arises with eye-contact as condition, then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for the feeling felt as pleasant or painful or neitherpainful- nor-pleasant that arises with eye-contact as condition. 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, which brings renewal of being, is accompanied by delight and lust, and delights in this and that increases. One's bodily and mental troubles, torments, and fevers increase, and one experiences bodily and mental suffering. The same process of functioning happens with ear, nose, tongue, body and mind.⁶⁸

According to the *Devadasutta* it is stated that there are some recluses and brahmins who hold such a doctrine and view as this: 'Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering,

⁶⁶Ibid., p. 1135.

⁶⁷Ibid., p.203.

⁶⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1139.

there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted.'⁶⁹

In the same sutta the Buddha proved this assertion to be wrong by stating that when there is intense exertion, intense striving, you feel painful, racking, piercing feelings due to intense exertion. But when there is no intense exertion, no intense striving, you do not feel any painful, racking, piercing feelings due to intense exertion. That being so, it is not fitting for the venerable Niganthas to declare in such manner as stated above. And as it is impossible that an action whose result is to be experienced as pleasant cannot through exertion and striving, become one whose result is to be experienced as painful. And as it is impossible that an action whose result is to be experienced as painful cannot through exertion and striving, become one whose result is to be experienced as pleasant.⁷⁰

Furthermore the Buddha stated that if the pleasure and pain that beings feel are caused by what was done in the past, then the Niganthas surely must have done bad deeds in the past, since they now feel such painful, racking, piercing feelings. If the pleasure and pain that beings feel are caused by the creative act of a Supreme God, then the Niganthas surely must have been created by an evil Supreme God, since they now feel such painful, racking, piercing feelings. If the pleasure and pain that beings feel are caused by circumstance and nature, then the Niganthas surely must have bad luck, since they now feel such painful, racking, piercing feelings. If the pleasure and pain that beings feel are caused by class among the six classes of birth, then the Niganthas surely must belong to a bad class, since they now feel such painful, racking, piercing feelings. If the pleasure and pain that beings feel are caused by exertion here and now, then the Niganthas surely must strive badly here and now, since they now feel such painful, racking, piercing feelings. If the pleasure and pain that beings feel are caused by what was done in the past, then the Niganthas are to be censured; if not, then the Niganthas are still to be censured. If the pleasure and pain that beings feel are caused by the creative act of a Supreme God, then the Niganthas are to be censured; if not, they are still to be censured. If the pleasure and pain that beings feel are caused by chance, then the Niganthas are to be censured; if not, they are still to be censured. If the pleasure and pain that beings feel are caused by class, then the Niganthas are to be censured; if not, they are still to be censured. If the pleasure and pain that beings feel are caused by

⁶⁹ Ibid.,p.828.

⁷⁰ Ibid., p.832.

exertion here and now, then the Niganthas are to be censured; if not, they are still to be censured. So speak the Niganthas. And because the Niganthas speak thus, these ten legitimate deductions from their assertions provide grounds for censuring them. Thus their exertion is fruitless, their striving is fruitless.⁷¹

2.2.6 The Functioning of the Feelings

The answer to the question of what is the factor that determines the feelings to be pleasure, pain, or neither-pain-nor-pleasure is explained in the *Mahākammavibhangasutta* as having done an intentional action by way of body, speech, or mind whose result is to be felt as pleasant, one feels pleasure. Having done an intentional action by way of body, speech, or mind whose result is to be felt as painful, one feels pain. Having done an intentional action by way of body, speech, or mind whose result is to be felt as neither-pain-nor-pleasure, one feels neither-pain-nor-pleasure.⁷²

It is further explained in the *Chachakkasutta* that when one is touched by a pleasant feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by a neither-painful-nor-pleasant feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance lies within one.⁷³

According to the *Kīṭāgirisutta* when someone feels a certain kind of pleasant feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase. When someone feels a certain kind of painful feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of painful feeling, unwholesome states diminish in him and wholesome states increase. Here, when someone feels a certain kind of neither-painful-nor-pleasant feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another

⁷¹ Ibid., p. 833.

⁷² Ibid., p. 1059.

⁷³ Ibid., p. 1135.

kind of neither-painful-nor-pleasant feeling, unwholesome states diminish in him and wholesome states increase.⁷⁴

2.3. Hedonic Wellbeing and Happiness

As stated earlier mental wellbeing is a syndrome of symptoms of positive feelings and positive functioning in life.⁷⁵ It is obvious that positive feelings and emotional wellbeing is one of the two main aspects of mental wellbeing. In the philosophical and psychological research field in the study of wellbeing this is called the hedonic tradition that embodies human concerns with maximizing the amount or duration of positive, pleasant feelings while minimizing the amount or duration of negative, unpleasant feelings. The hedonic tradition is reflected in the stream of research on subjective emotional well-being i.e., happiness, satisfaction, and affect balance.⁷⁶

2.3.1 Hedonic Wellbeing

Hedonic wellbeing focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance. The predominant view among hedonic psychologists is that well-being consists of subjective happiness and concerns the experience of pleasure versus displeasure broadly construed to include all judgments about the good/bad elements of life. Happiness is thus not reducible to physical hedonism, for it can be derived from attainment of goals or valued outcomes in varied realms.⁷⁷

As an operational definition, Subjective wellbeing is most often interpreted to mean experiencing a high level of positive affect, a low level of negative affect, and a high degree of satisfaction with one's life. The concept of Subjective wellbeing assessed in this way has frequently been used interchangeable with 'happiness'. Thus maximizing one's well-being has been viewed as maximizing one's feelings of happiness.⁷⁸

Emotional well-being is a specific dimension of subjective well-being that consists of perceptions of avowed happiness and satisfaction with life and the balancing of positive and negative affects. Whereas happiness is based upon spontaneous reflections of pleasant and

⁷⁴ Ibid., p. 580.

⁷⁵ Mike Slade, et al., **Wellbeing, Recovery and Mental Health**, Op.cit., p. 10.

⁷⁶ Corey, L.M., Op.cit., p.6.

⁷⁷ Ibid., p.8.

⁷⁸ Mike Slade, et al., **Wellbeing, Recovery and Mental Health**, Op.cit., p.9.

unpleasant affects in one's immediate experience, life satisfaction represents a long-term assessment of one's life.⁷⁹

There is growing recognition also of the importance of happiness which must be closely associated with mental wellbeing as a social good.⁸⁰ Happiness, according to Bradburn results from a balance between positive affect and negative affect. Happiness is a reflection of pleasant and unpleasant affects in one's immediate experience.⁸¹

Seligman claimed that happiness was composed of three subjective facets: positive emotions, engagement, and meaning. Happiness was therefore achievable by pursuing one or more of these facets. As a result, individuals low in one aspect could still be happy if they nurtured other components.⁸²

There are many interpretations of the concept of happiness and it still is a matter of debate which has never agreed upon by all. So it is important to study the concept of happiness in Buddhism both analytically and critically to get a correct and clear understanding of positive feeling and emotional wellbeing according to Buddhism.

2.3.2. Analysis of Happiness

There are many equivalent and similar terms to the word happiness in Pāli language. *Pīti* (joy), *Sukha* (happiness, pleasure or bliss), *Somanassa* (pleasurable) are such terms that are similar and associated with happiness. The true meaning of each term must be analytically studied to get a better understanding of the concept of happiness according to Buddhism.

The Pāli term *pīti* is analyzed in the Path of Purification as following manner. It refreshes (*pināyati*), thus it is happiness (*pīti*). It has the characteristic of endearing (*sampiyāyanā*). Its function is to refresh the body and the mind; or its function is to pervade (thrill with rapture). It is manifested as elation. But it is of five kinds as minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness. Herein, minor happiness is only able to raise the hairs on the body. Momentary happiness is like flashes of lightning at different moments. Showering happiness breaks over the body again and again like waves on the sea shore.⁸³

⁷⁹ Corey, L.M, Op.cit., p.7.

⁸⁰ Mike Slade, et al., **Wellbeing, Recovery and Mental Health**, Op.cit., p.10.

⁸¹ Ibid., p.10.

⁸² Ibid., p.10.

⁸³ Bhikkhu Nānamoli, **Path of Purification**, Op.cit., p.137.

The term *sukha* is analysed as pleasing (*sukhana*) is bliss (*sukha*). Or alternatively: it thoroughly (*sutthū*) devours (*khādati*), consumes (*khamati*), bodily and mental affliction, thus it is bliss (*sukha*). It has gratifying as its characteristic. Its function is to intensify associated states. It is manifested as aid.⁸⁴

The term *somanassa* literally translated as glad-mindedness (*su+manas+ya*), gladness, joy, identical with mentally agreeable feeling (*cetasika sukha vedana* belongs to the feeling group (*vedanakkhandha*) and is enumerated amongst the 22 faculties (*indriya*) it may or may not be associated with karmically wholesome consciousness with karmically unwholesome consciousness and with karmically neutral consciousness.⁸⁵

Bhikkhu Nanamoli explains the usage of *Pāli* terms that are associated with happiness in the footnote of Path of Purification that in loose usage *pīti* (*happiness*) and *sukha* (*pleasure or bliss*) are almost synonyms. They become differentiated in the *jhāna* formulas, and then technically *pīti*, as the active thrill of rapture, is classed under the formations aggregate and *sukha* under the feeling aggregate. The valuable word “happiness” was chosen for *pīti* rather than the possible alternatives of “joy” needed for *somanassa*, “interest” which is too flat, “rapture” which is overcharged, or “zest.” For *sukha*, while “pleasure” seemed to fit admirably where ordinary pleasant feeling is intended, another, less crass, word seemed necessary for the refined pleasant feeling of *jhāna* and the “bliss” of *Nibbāna* which is not feeling aggregate. “Ease” is sometimes used. Neither-painful-nor-pleasant feeling is intended here by ‘equanimity’ (*upekkhā*); for it ‘looks on’ (*upekkhati*) at the occurrence of bodily pleasure and pain by maintaining the neutral (central) mode.⁸⁶

It is explained in the *Visuddhimagga* the difference between the happiness and bliss. It is stated that wherever the two are associated, happiness is the contentedness at getting a desirable object, and bliss is the actual experiencing of it when got. Where there is happiness there is bliss (pleasure); but where there is bliss there is not necessarily happiness. Happiness is included in the formations aggregate; bliss is included in the feeling aggregate. If a man, exhausted in a desert, saw or heard about a pond on the edge of a wood, he would have happiness; if he went into the wood’s shade and used the water, he would have bliss. And it should be understood that this is said because they are obvious on such occasions.⁸⁷

⁸⁴ Ibid., p. 139.

⁸⁵ Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.320.

⁸⁶ Bhikkhu Nānamoli, **Path of Purification**, Op.cit., p. 82.

⁸⁷ Ibid., p. 139.

The Buddha does not expect His followers to be constantly brooding on the ills of life and so make their lives unhappy. Joy (*pīti*) has to be cultivated by every Buddhist as one of the essentials or prerequisites of Enlightenment. In the opinion of many unbiased writers, Buddhists are reputed to be the happiest people in the whole world. They have no inferiority complex that they are wretched sinners. The members of the Noble Order, who lead the Holy Life in the fullest possible manner, are perhaps the happiest persons. “Oh, happy indeed! Oh, happy indeed!” (*Aho sukham, aho sukham*), “We shall be living in Joy” (*susukham vata jīvāma*) are some of the often-repeated favorite sayings of His followers.⁸⁸

In the *Bahuvedanīyasutta* the Buddha states that there are these five cords of sensual pleasure. They are: Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. Odours cognizable by the nose that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Flavours cognizable by the tongue that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. The pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure.⁸⁹

According to Ven. Gnanarama Buddhism speaks of different kinds of happiness. Monks’ happiness (*pabbajjā-sukha*) is contrasted with laymen’s happiness (*gihi-sukha*). In the same way happiness of sensual enjoyment (*kāma-sukha*) is contrasted with happiness of renunciation (*nekkhamma sukha*). Similarly, happiness of acquisition (*upadhi sukha*), happiness of having influxes (*sāsava sukha*), physical happiness (*kāyika sukha*) are contrasted with happiness of non-acquisition (*nirupadhi-sukha*), happiness of freedom from influxes (*anāsava sukha*) and mental happiness (*cetasikha-sukha*).⁹⁰

Furthermore the fact that Buddhism recognizes the existence of happiness based on sensuality and materiality is evident when consider that possessing of treasures and success are analyzed in Buddhism as factor for experiencing pleasure and joy. Such factors are elaborated in

⁸⁸Narada Mahathera, **The Buddha and His Teachings**, Op.cit., p.224.

⁸⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 503.

⁹⁰Pategama Gnanarama, **Essentials of Buddhism**, Op.cit., p. 38.

the *Bālapanditasutta* as follow: easy governance of the kingdom, easy and comfortable travelling possession of sparkling jewels is considered a treasure in Buddhism. Having a wife with beautiful complexion smooth touch, fragrant, attentive, kind, faithful is considered as a treasure that brings happiness. Having money is considered a treasure that brings pleasure and joy. Having people to help in work is considered a treasure that brings pleasure and joy. Being handsome, long life, free from illness, being dear and agreeable to the people are mentioned in the *Bālapandita sutta* as things that brings happiness to a person.⁹¹

Furthermore living in a good family, one that is rich of great wealth, of great possessions, with abundant gold and silver, with abundant assets and means, and with abundant money and grain. And being handsome, comely and graceful, possessing the supreme beauty of complexion. And obtaining food and drink, clothes, vehicles, garlands, scents and unguents, bed, lodging, and light are all mentioned to be things that bring happiness to a person.⁹²

It is stated in the *Salayatanaṅgavibhaṅgasutta* that there are six kinds of joy based on the household life. They are when one regards as an acquisition the acquisition of forms cognizable by the eye, the acquisition of sounds cognizable by the ear, the acquisition of odours cognizable by the nose, the acquisition of flavours cognizable by the tongue, the acquisition of tangibles cognizable by the body, the acquisition of mind-objects cognizable by the mind that are wished for, desired, agreeable, gratifying, and associated with worldliness or when one recalls what was formerly acquired that has passed, ceased, and changed joy arises. Such joy as this is called joy based on the household life.⁹³

2.3.3 The Nature of Happiness Based on Sensual Pleasure

Even though there exist the happiness based on pleasant feelings but that happiness is very impermanent and full of adverse consequences. The nature of happiness based on sensual pleasure is elucidated in *Mahāsaccakasutta* that there is the case where a pleasant feeling arises in an uneducated run-of-the-mill person. On being touched by the pleasant feeling, he becomes impassioned with pleasure, and is reduced to being impassioned with pleasure. His pleasant feeling ceases. With the cessation of the pleasant feeling there arises a painful feeling. On being

⁹¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1024.

⁹²Ibid., p. 1028.

⁹³Ibid.,p.1068.

touched with the painful feeling, he sorrows, grieves, and laments, beats his breast, becomes distraught.⁹⁴

This matter is iterated and further affirmed in the *Laṭukikopamasutta* that the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure, a filthy pleasure, a coarse pleasure, an ignoble pleasure. It is this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, that it should be feared.⁹⁵ In the *Anenjasappāyasutta* the nature and effects of sensual pleasures are elaborated in detailed manner. It is stated there that sensual pleasures are impermanent, hollow, false, deceptive; they are illusory, the prattle of fools. Sensual pleasures here and now and sensual pleasures in lives to come, sensual perceptions here and now and sensual perceptions in lives to come both alike are Mara's realm, Mara's domain, Mara's bait, Mara's hunting ground. On account of them, these evil unwholesome mental states such as covetousness, ill will, and presumption arise, and they constitute an obstruction to a noble disciple in training here.⁹⁶

It is elaborated in the *Mahāpunnamasutta* that the pleasure and joy that arise in dependence on material form, feeling, perception, formations, and consciousness are the gratification in the case of material form, feeling, perception, formations, and consciousness. But they are impermanent, suffering, and subject to change. This is the danger in the case of them.⁹⁷

The process of how feelings bring about momentary satisfaction and long term suffering is explained in the process of the origination of suffering. It is not feelings itself that create all these suffering but the clinging to the delight caused by feelings. It is explained well in the *Mahātanhāsankhayasutta* that on seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels whether pleasant or painful or neither-painfulnor-pleasant he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as

⁹⁴ Ibid.,p.334.

⁹⁵ Ibid.,p. 557.

⁹⁶ Ibid., p. 869.

⁹⁷ Ibid.,p. 890.

condition, being comes to be; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering. The similar process happens with the hearing a sound with the ear, smelling an odour with the nose, tasting a flavour with the tongue, touching a tangible with the body, and cognizing a mind-object with the mind.⁹⁸

On the contrary the way to get rid of the whole mass of suffering is to let go of the delight feelings and clinging on to it. The same sutta explains that on seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering. The similar process happens with the hearing a sound with the ear, smelling an odour with the nose, tasting a flavour with the tongue, touching a tangible with the body, and cognizing a mind-object with the mind.⁹⁹

Even though the Buddha stated that there are those sensual pleasures that provides gratification and temporary happiness he further states the actual nature of them. And the reason why people who already know the Buddhism still attracted to sensual pleasure is clearly explained. He explained in the *Cūladukkhakkhandhasutta* that even though a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, as long as he still does not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, he may still be attracted to sensual pleasures. But when a noble disciple attains to the rapture and pleasure that are apart from sensual pleasures, apart from

⁹⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit.,p.359.

⁹⁹Ibid.,p. 360.

unwholesome states, or to something more peaceful than that, then he is no longer attracted to sensual pleasures.¹⁰⁰

The disadvantage of sensual pleasure is elaborated by the statement in the *Dantabhūmisutta* saying that how is it possible that Prince Jayasena, living in the midst of sensual pleasures, enjoying sensual pleasures, being devoured by thoughts of sensual pleasures, being consumed by the fever of sensual pleasures, bent on the search for sensual pleasures, could know, see, or realize that which must be known through renunciation, seen through renunciation, attained through renunciation, realized through renunciation. That is impossible.¹⁰¹ This fact is evident from the advice in the *Anenjasappāyasutta* given to a noble disciple to consider that sensual pleasures here and now and sensual pleasures in lives to come constitute an obstruction to a noble disciple in training here.¹⁰²

According to Narada the temporary material happiness is merely the gratification of some desire. When the desired thing is gained, another desire arises. Insatiate are all desires. Sorrow is essential to life, and cannot be evaded. Real happiness is found within, and is not to be defined in terms of wealth, power, honours or conquests. If such worldly possessions are forcibly or unjustly obtained, or are misdirected, or even viewed with attachment, they will be a source of pain and sorrow for the possessors.¹⁰³ In *Bahavedanīyasutta* the Buddha further illustrates that should anyone say: 'That sensual pleasure is the utmost pleasure and joy that beings experience,' I would not concede that to him. Because there is another kind of pleasure loftier and more sublime than that pleasure.¹⁰⁴ That other kind of pleasure is quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first *Jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹⁰⁵

Ven. Narada points out that ordinarily the enjoyment of sensual pleasures is the highest and only happiness to an average person. There is no doubt a momentary happiness in the anticipation, gratification, and recollection of such fleeting material pleasures, but they are illusory and

¹⁰⁰Ibid., p. 187.

¹⁰¹Ibid., p. 990.

¹⁰²Ibid., p. 869.

¹⁰³Narada Mahathera, *The Buddha and his Teachings*, Op.cit., p.242.

¹⁰⁴Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 503.

¹⁰⁵Ibid., p. 503.

temporary. According to the Buddha nonattachment (*virāgatā*) or the transcending of material pleasures is a greater bliss.¹⁰⁶ He further states that as one ascends the spiritual ladder one renounces by degrees both gross and subtle attachment to material pleasures like grown-up children giving up their petty toys. Being children, they cannot be expected to possess an adult's understanding, and they cannot be convinced of the worthlessness of their temporary pleasures. With maturity they begin to understand things as they truly are and they voluntarily give up their toys. As the spiritual pilgrim proceeds on the upward path by his constant meditation and reflection, he perceives the futility of pursuing base material pleasures and the resultant happiness in forsaking them. He cultivates non-attachment to the fullest degree. "Happy is non-attachment in this world, so is the transcending of all sensual pleasures," is one of the early utterances of the Buddha.¹⁰⁷

K.Sri Dhammananada confirms this and states that pleasure is merely emotional satisfaction. The fleeting nature of pleasure is such that disappears at the very next moment. The seeking of pleasure must not be confused with the seeking of happiness. Pleasure is elusive temporary and can leave a bitter after-taste. Also it can be costly, yet unsatisfactory. Not so happiness, which does not have to be purchased; it comes from inner source, the mind, and it is long lasting. The pleasure we have at this moment sometimes creates disappointment because of the fleeting nature of the pleasure.¹⁰⁸

In the *Anguttara Nikāya* the Buddha speaks of three divergent views that prevailed in His time. One of these was: "Whatever happiness or pain or neutral feeling this person experiences all that is due to the creation of a Supreme Deity (*Issaranimmānahetu*)".¹⁰⁹ Nevertheless according to Buddhist perspective as stated by Ven Narada happiness and misery, which are the common lot of humanity, are the inevitable effects of causes. From a Buddhist standpoint they are not rewards and punishments, assigned by a supernatural, omniscient ruling power to a soul that has done good or evil. Theists who attempt to explain everything by this one temporal life and an eternal future life, ignoring a past, may believe in a post-mortem justice, and may regard present happiness and misery as blessings and curses conferred on his creation by an omniscient and omnipotent Divine Ruler, who sits in heaven above controlling the

¹⁰⁶Narada Mahathera, **The Buddha and his Teachings**, Op.cit., p.243.

¹⁰⁷Ibid., p.247.

¹⁰⁸K.S.Dhammananda, **You and Your Problems**, (Kuala Lumpur: Buddhist Missionary Society,2004), p.41.

¹⁰⁹Narada Mahathera, **The Buddha and His Teachings**, Op.cit., p. 312.

destinies of the human race. Buddhism that emphatically denies an arbitrarily created immortal soul, believes in natural law and justice which cannot be suspended by either an Almighty God, or an All-compassionate Buddha. According to this natural law, acts bring their own rewards and punishments to the individual doer whether human justice finds him or not.¹¹⁰ In fact this matter is elaborated in the Dhammapada that if one speaks or acts with a pure mind, happiness follows one as the shadow that never departs.”¹¹¹

Furthermore there existed in the time of the Buddha the idea that pleasure is to be gained through pain. The Buddha pointed this out to Prince Jayasena that before the Buddha’s enlightenment, while he was still only an unenlightened Bodhisatta, He too thought thus: 'Pleasure is not to be gained through pleasure; pleasure is to be gained through pain.'¹¹² In *devadahasutta* the Buddha states that since, when there is intense exertion, intense striving, then you feel painful, racking, piercing feelings due to intense exertion, but when there is no intense exertion, no intense striving, then you do not feel painful, racking, piercing feelings due to intense exertion, you are therefore feeling only the painful, racking, piercing feelings of your self imposed exertion, and it is through ignorance, unknowing, and delusion that you mistakenly hold.¹¹³

Anyhow in the *Samyutta Nikāya*¹¹⁴, as stated by Ven Narada, there is an interesting interpretation of the Dependent Origination (*paticca samuppāda*) in terms of happiness. The Buddha says: “Suffering (*dukkhūpanisā*) leads to confidence (*saddhā*); Confidence to rapture (*pāmojja*); Rapture to joy (*pīti*); Joy to tranquillity (*passaddhi*); Tranquillity to happiness (*sukha*); Happiness to concentration (*samādhi*); Concentration to knowledge and vision of things as they truly are (*yathābhūta-ñānadassana*); the Knowledge and Vision of things as they truly are to repulsion (*nibbidā*); Repulsion to Non-attachment (*virāga*); Non-attachment to Deliverance (*vimutti*); Deliverance to the Extinction of Passions (*khaye-māna*); i. e., to Arahantship.”¹¹⁵ This important passage clearly indicates how suffering can lead to happiness and ultimately to Sainthood. This idea of suffering leading to Happiness and final emancipation is something needs to be analyzed in a philosophical

¹¹⁰Ibid., p.270.

¹¹¹Dhp v 2

¹¹²Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 706.

¹¹³Ibid.,p.831.

¹¹⁴S II 32

¹¹⁵Narada Mahathera, **The Buddha and his Teachings**, Op.cit., p.225.

viewpoint. My idea is that understanding suffering as it really is then one will lead a spiritual life according to Buddha's teaching and then he will attain these steps towards final emancipation.

2.3.4 Happiness beyond Sensual Pleasures

In the *Bahavedaniyasutta* the Buddha enumerates ten grades of happiness beginning with the gross material pleasures which result from the pleasant stimulation of the senses. As one ascends higher and higher in the moral plane the type of happiness becomes ever more exalted, sublime and subtle, so much so that the world scarcely recognizes it as happiness. The Buddha stated in the *Buhavedanīyasutta* that should anyone say sensual pleasure is the utmost pleasure and joy that beings experience, I would not concede that to him. Because there is another kind of pleasure loftier and more sublime than that pleasure. That other kind of pleasure is quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first *Jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹¹⁶

It is evident from the above statement that in Buddhism the happiness that arises from *Jhāna* or absorption is considered more sublime and better kind of happiness. The *Pāli* term *Jhāna* is derived from the root "jhe", to think. Venerable Buddhaghosa explains *Jhāna* as follows, *ārammam' upanijjhānato paccanīkajhāpanato vā jhānaṃ*, *Jhāna* is so called because it thinks closely of an object or because it burns those adverse things i.e. hindrances (*Nīvaraṇas*). *Jhāna* means willful concentration on an object.¹¹⁷

It is elaborated in the *Mahāassapurasutta* the nature of the first *Jhāna* as having abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, a person enters upon and abides in the first *jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.¹¹⁸

The happiness and pleasure born of the first *Jhāna* is so immense and powerful. It is described in the sutta that when one enters

¹¹⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 503.

¹¹⁷Narada Mahathera, **A Manual of Abhidhamma**, Op.cit., pp. 65-66.

¹¹⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 368.

the first *jhāna* he makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion. This happening is compared to a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it until the moisture wets his ball of bath powder, soaks it, and pervades it inside and out, yet the ball itself does not ooze.¹¹⁹

The preliminary and momentary nature of first *jhāna* is described in the *Mahāmālunkyaṭṭa* sutta that with seclusion from objects of attachment, with the abandoning of unwholesome states, with the complete tranquillization of bodily inertia, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first *jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.¹²⁰

In the first *jhāna* has five factors, that is to say, applied thought (*vitakka*), sustained thought (*vicāra*), happiness (*pīti*), bliss (*sukha*), and concentration (*ekaggatā*), following suppression of the hindrances. The second has the three factors remaining after the elimination of applied and sustained thought. The third has two factors with the fading away of happiness. The fourth, where bliss is abandoned, has two factors with concentration and the equanimous feeling that accompanies it. Thus there are four kinds of concentration according to the factors of these four *Jhānas*. So it is of four kinds according to the factors of the four *Jhānas*.¹²¹

Vitakka is derived from “vi” + √ “tak”, to think. Generally the term is used in the sense of thinking or reflection. Here it is used in a technical sense. It is that which directs the concomitant states towards the object. (*ārammaṇaṃ vitakketi sampayuttadhamme abhiniropetī’ ti vitakko*). Just as a king’s favourite would conduct a villager to the palace, even so *Vitakka* directs the mind towards the object.¹²²

Vitakka is an unmoral mental state which, when associated with a *Kusala* or *Akusala Citta*, becomes either moral or immoral. A developed form of this *Vitakka* is found in the first *Jhāna* consciousness. A still more developed form of *Vitakka* is found in the Path-consciousness (*Magga Citta*) as *Sammā-Saṃkappa* (Right thoughts). The *Vitakka* of the Path-consciousness directs the mental states towards

¹¹⁹ Ibid.,p. 368.

¹²⁰ Ibid., p. 540.

¹²¹ Ibid.,p. 85.

¹²² Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p.71.

Nibbāna and destroys *Micchā* (wrong or evil) *Vitakka* such as thoughts of sense-desire (*Kāma*), thoughts of hatred (*Vyāpāda*), and thoughts of cruelty (*Vihimsā*). The *Vitakka* of the *Jhāna* consciousness temporarily inhibits sloth and torpor (*Thina- Middha*) one of the five Hindrances (*Nīvaraṇa*).¹²³

Vicāra is derived from “vi” + √ “car”, to move or wander. Its usual equivalent is investigation. Here it is used in the sense of sustained application of the mind on the object. It temporarily inhibits doubts (*Vicikicchā*). According to the commentary *Vicāra* is that which moves around the object. Examination of the object is its characteristic. *Vitakka* is like the flying of a bee towards a flower. *Vicāra* is like its buzzing around it. As *Jhāna* factors they are correlates.¹²⁴

Pīti is zest, joy, or pleasurable interest. It is derived from √ “pī”, to please, to delight. It is not a kind of feeling (*Vedanā*) like *Sukha*. It is, so to say, its precursor. Like the first two *Jhāna* factors, (*pīti*) is also a mental state found in both moral and immoral consciousness. Creating an interest in the object is its characteristic. *Pīti* inhibits *Vyāpāda*, illwill or aversion.¹²⁵

There are five kinds of *Pīti* they are; *Khuddaka Pīti*, the thrill of joy that causes ‘the flesh to creep’, *Khanika Pīti*, instantaneous joy like a flash of lightning, *Okkantika Pīti*, the flood of joy like the breakers on a seashore, *Ubbega Pīti*, transporting joy which enables one to float in the air just as a lump of cotton carried by the wind. And *Pharaṇa Pīti*, suffusing joy, which pervades the whole body like a full blown bladder or like a flood that overflows small tanks and ponds.¹²⁶

This fivefold happiness, when conceived and matured, perfects the twofold tranquility, that is, bodily and mental tranquility. When tranquility is conceived and matured, it perfects the twofold bliss, that is, bodily and mental bliss. When bliss is conceived and matured, it perfects the threefold concentration, that is, momentary concentration, access concentration, and absorption concentration. Of these, what is intended in this context by happiness is pervading happiness, which is the root of absorption and comes by growth into association with absorption.¹²⁷

The similarity and difference of the two words *pīti* and *sukha* are explained by Ven. Narada as wherever the two words are associated,

¹²³ Ibid., p.71.

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ Ibid., 72.

¹²⁷ Bhikkhu Nānamoli, **The Path of Purification**, Op.cit., p.138.

happiness is the contentedness at getting a desirable object, and bliss is the actual experiencing of it when got. Where there is happiness there is bliss (pleasure); but where there is bliss there is not necessarily happiness. Happiness is included in the formations aggregate; bliss is included in the feeling aggregate. If a man, exhausted in a desert, saw or heard about a pond on the edge of a wood, he would have happiness; if he went into the wood's shade and used the water, he would have bliss. And it should be understood that this is said because they are obvious on such occasions.

Accordingly, (a) this happiness and this bliss are of this *jhāna*, or in this *jhāna*; so in this way this *jhāna* is qualified by the words with happiness and bliss (and also born of seclusion). Or alternatively: (b) the words happiness and bliss (*pītisukham*) can be taken as “the happiness and the bliss” independently, like “the Dhamma and the Discipline” (*dhammavinaya*), and so then it can be taken as seclusion-born happiness-and-bliss of this *jhāna*, or in this *jhāna*; so in this way it is the happiness and bliss (rather than the *jhāna*) that are born of seclusion. For just as the words “born of seclusion” can be taken as at (a) as qualifying the word “*jhāna*,” so too they can be taken here as at (b) as qualifying the expression “happiness and bliss,” and then that total expression is predicated of this *jhāna*. So it is also correct to call “happiness-and-bliss born-of-seclusion” a single expression. In the Vibhanga it is stated in the way beginning, “This bliss accompanied by this happiness”. The meaning should be regarded in the same way there too.¹²⁸

Sukha is bliss or happiness. It is a kind of pleasant feeling. It is opposed to *Uddhacca* and *Kukkucca* (restlessness and brooding). As *Vitakka* is the precursor of *Vicāra*, so is *Pīti* the precursor of *Sukha*. The enjoyment of the desired object is its characteristic. It is like a king that enjoys a delicious dish. *Pīti* creates an interest in the object, while *Sukha* enables one to enjoy the object. Like the sight of an oasis to a weary traveller, is *Pīti*. Like drinking water and bathing therein, is *Sukha*.

This mental *Sukha* which should be differentiated from *Ahetuka kāyika* (physical) happiness is identical with *Somanassa*. But it is a joy disconnected with material pleasures. This pleasurable feeling is the inevitable outcome of renouncing them (*Nirāmisā Sukha*). Nibbānic bliss is yet far more subtle than *Jānic bliss*. There is no feeling in experiencing the bliss of *Nibbāna*. The total release from suffering (*Dukkhūpasama*) is itself Nibbānic bliss. It is comparable to the “ease” of an invalid who is perfectly cured of a disease. It is a bliss of relief.¹²⁹

¹²⁸ Ibid., p. 139.

¹²⁹ Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 72.

The Pāli term “*Ekaggatā*” (*eka + agga + tā*) literally means one-pointedness. This is a mental state common to all *Jhānas*. By *Sammā Samādhi* (Right Concentration), is meant this one pointedness. *Ekaggatā* found in the Path-consciousness. *Ekaggatā* temporarily inhibits sensual desires.¹³⁰

In *Bahuvedanīyasutta* the Buddha states concerning the first *jhāna* that still should anyone say: 'That is the utmost pleasure and joy that beings experience,' I would not concede that to him. Because there is another kind of pleasure loftier and more sublime than that pleasure. With the stilling of applied and sustained thought, a Bhikkhu enters upon and abides in the second *jhāna*, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹³¹

Through continued practice the second *Jhāna* is obtained by eliminating *Vitakka*. When four *Jhānas* are taken into account instead of the five, the second *Jhāna* is obtained by eliminating both *Vitakka* and *Vicāra* at the same time.¹³² It is stated in the *Mahāassapurasutta* that with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second *Jhāna*, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.¹³³

Still the bliss experienced in the second *Jhāna* is not the best kind of happiness according to Buddhism. This matter is stated in the

¹³⁰Ibid., p.74.

¹³¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 504.

¹³²Narada Mahathera, **A Manual of Abhidhamma**, Op.cit., p.71.

¹³³Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 695.

Bahavedaniya sutta that with the fading away as well of rapture, a bhikkhu abides in equanimity, mindful and fully aware, and still feeling pleasure with the body, he enters upon and abides in the third *jhāna*, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹³⁴

The pleasure experienced in the third *jhāna* is described in the *Mahāassapurasutta* with a simile that the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as, in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.¹³⁵

It is stated in the *Bahavedanīyasutta* that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth *jhāna*, which has neitherpain- nor-pleasure and purity of mindfulness due to equanimity. This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹³⁶

Regarding the fourth *Jhāna* there is an elaboration in the *Mahāassapurasutta* that with the practitioner sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body unpervaded by the white cloth; go too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.¹³⁷

In the first *Jhāna* one experiences a transcendental happiness (*sukha*), absolutely independent of the five senses. This happiness is realized by inhibiting the desire for the pleasures of the senses, highly prized by the materialist. In the fourth *Jhāna* however, even this type of

¹³⁴ Ibid., p. 509.

¹³⁵ Ibid.,p. 369.

¹³⁶ Ibid.,p. 505.

¹³⁷ Ibid., p. 370.

happiness is discarded as coarse and unprofitable, and equanimity (*upekkhā*) is termed happiness.¹³⁸

Upekkhā literally, means seeing (*ikkhati*) impartially (*upa = yuttito*). It is viewing an object with a balanced mind. *Atthasālinī* states “This is impartiality (*majjhataṃ*) in connection with the object, and implies a discriminative knowledge (*paricchindanakam ñānam*).” This explanation applies strictly to *Upekkhā* found in Sobhana consciousness accompanied by wisdom. *Upekkhā* found in the *Akusalas* and *Ahetukas* is just neutral feeling without the least trace of any discriminative knowledge. In the *Kāmāvacara Sobhanas*, too, there may arise that neutral feeling, as in the case of one hearing the Dhamma without any pleasurable interest, and also a subtle form of *Upekkhā* that views the object with deliberate impartiality and discriminative knowledge, as in the case of a wise person who hears the Dhamma with a critical and impartial mind. *Upekkhā* of the *Jhāna* consciousness, in particular, is of ethical and psychological importance. It certainly is not the ordinary kind of *Upekkhā*, generally found in the *Akusala* consciousness which comes naturally to an evil-doer. The *Jhāna Upekkhā* has been developed by a strong willpower. Realising that pleasurable feeling is also gross, the Yogi eliminates it as he did the other three *Jhāna* factors, and develops the more subtle and peaceful *Upekkhā*.¹³⁹

On the attainment of the fifth *Jhāna* breathing ceases. As he has transcended both pain and pleasure by will-power, he is immune to pain too. This *Upekkhā* is a highly refined form of the ordinary *tatramajjhataṃ*, (even-mindedness), one of the moral mental states, latent in all types of Sobhana consciousness. In the *Pāli* phrase *Upekkhā satipārisuddhi* purity of mindfulness which comes of equanimity it is the *tatramajjhataṃ* that is referred to. This is latent in the first four *Jhānas* too. In the fifth *Jhāna* this *tatramajjhataṃ* is singled out and becomes highly refined. Both neutral feeling (*Upekkhā Vedanā*) and equanimity that correspond to the one *Pāli* term *Upekkhā* are found in the fifth *Jhāna*.¹⁴⁰

According to the *Visuddhimagga* *Upekkhā* has neither-pain-nor-pleasure: no pain owing to absence of pain; no pleasure owing to absence of pleasure (bliss). By this he indicates the third kind of feeling that is in opposition both to pain and to pleasure, not the mere absence of pain and pleasure. This third kind of feeling named neither-pain-nor-pleasure is

¹³⁸ Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p.395.

¹³⁹ *Ibid.*, p. 73.

¹⁴⁰ *Ibid.*, p.74.

also called “equanimity.” It has the characteristic of experiencing what is contrary to both the desirable and the undesirable. Its function is neutral. Its manifestation is unevident. Its proximate cause should be understood as the cessation of pleasure (bliss).¹⁴¹

There are better forms of happiness according to Buddhism. furthermore with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space (*Ākāsānañcāyatana*).¹⁴² It is stated in the *Bahuvedaniyasutta* that with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space. This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹⁴³

In the *Mahāmalunkyauputta* sutta it is stated that by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness (*viññāṇañcāyatana*).¹⁴⁴ According to the *bahuvedaniyasutta* this is that other kind of pleasure loftier and more sublime than the previous pleasure.¹⁴⁵

It is stated in the *Mahāmalunkyauputtasutta* by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness (*Ākiñcaññāyatana*).¹⁴⁶ According to *Bahuvedaniyasutta* by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness. This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹⁴⁷

It is stated in the *Bahuvedanīyasutta* that by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception (*nevasaññāna-saññāyatana*). This is that other kind of pleasure loftier and more sublime

¹⁴¹Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 160.

¹⁴²Bhikkhu Nānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 541.

¹⁴³Ibid., p. 505.

¹⁴⁴Ibid., p. 541.

¹⁴⁵Ibid., p. 5055.

¹⁴⁶Ibid., p. 541.

¹⁴⁷Ibid., p. 505.

than the previous pleasure.¹⁴⁸ And it is stated in the same sutta that by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling (*saññāvedayitanirodha*). This is that other kind of pleasure loftier and more sublime than the previous pleasure.¹⁴⁹

Saññā comes from *Sam* + √ *ñā*, to know. The meaning of this term widely varies according to the context. To avoid unnecessary confusion, it is best to understand the specific meaning used in this particular connection as a universal mental state. The chief characteristic of *Saññā* is the cognition of an object by way of a mark as blue etc. It is *Saññā* that enables one to recognize an object that has once been perceived by the mind through the senses. “Its procedure is likened to the carpenter’s recognition of certain kinds of wood by the mark he had made on each; to the treasurer’s specifying certain articles of jewelry by the ticket on each; to the wild animal’s discernment in the scarecrow of the work of man.” *Saññā*, therefore, means simple sense-perception. “Perception”, according to a modern Dictionary of Philosophy, “ is the apprehension of ordinary senseobjects, such as trees, houses, chairs, etc., on the occasion of sensory stimulation.” Perception is not used here in the sense employed by early modern philosophers such as Bacon, Descartes, Spinoza, and Leibniz. As one of the five *Khandhas* (Aggregates) *Saññā* is used in the sense of perception.¹⁵⁰

The Buddha saw the possibility of the question of whether the Buddha speaks of the cessation of perception and feeling and he describes that as pleasure. The Buddha advises to answer to that question as the Buddha describes pleasure not only with reference to pleasant feeling; rather, the Buddha describes as pleasure any kind of pleasure wherever and in whatever way it is found.¹⁵¹

2.4. Mental Wellbeing and Mental Development

According to Buddhism wellbeing of the mind is gained through mental culture or mental development along with some other factors. Meditation is the process of development of the mind to gain the positive functioning of the mind. A further development would be the ability to pause before an action and consider the various options that are most

¹⁴⁸Ibid., p. 505.

¹⁴⁹Ibid., p. 505.

¹⁵⁰Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., pp.102-103.

¹⁵¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 505.

important before we respond, which is response flexibility. In conclusion, it may be said that experienced meditator develop the ideal affective style, the capacity to regulate negative emotions and resilience in maintaining high levels of positive affect and well-being in the face of adversity.¹⁵²

2.4.1 Mental Wellbeing through Mental Development

As stated earlier mental development is the way to mental wellbeing. Mirisse Dhammika describes this matter by stating that Buddhist philosophy is rich with disciplines of mental training aimed at the cultivation of the positive qualities. These disciplines are commonly known in English as “meditation”. He further explains that the Buddhist *Bhāvanā* aims at freeing the mind of impediments, such as anger, hatred, sloth, worries, and restlessness. By cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, and joy the meditator can gain mental calmness or tranquility in terms of inner peace or happiness and some cases may reach the highest wisdom which is free from all mental impediments.¹⁵³

K.Sri Dhammananda clarifies that we cannot gain happiness by keeping mental impurities such as fear anger jealousy malice and ill-will in the mind. when these are not active in the mind, then we regard brightness that temporarily appears in the mind as happiness.¹⁵⁴ This matter is stated in the *chachakkasutta* that it is impossible that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant feeling, without abolishing the underlying tendency to aversion towards painful feeling, without extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, without abandoning ignorance and arousing true knowledge¹⁵⁵

It is scientifically studied and analyzed that many perceptual and cognitive abilities are associated with meditation practices. These abilities may range from normal to paranormal. Many scientific investigations have been conducted to measure various psychological and behavioral effects of meditation. Regarding the perceptual ability Brown, Forte, and

¹⁵²Padmasiri D Silva, **An Introduction to Buddhist Psychology and Councelling: Pathways of Mindfulness Based Therapies**, Op.cit., p. 92.

¹⁵³Mirisse Dhammika, **Stress Reduction for Youth Through Mindfulness and Loving Kindness**, (Dehiwala: Buddhist Cultural Center, 2013), p.3.

¹⁵⁴K.S.Dhammananda, **You and Your Problems**, Op.cit., p.42.

¹⁵⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 1136.

Dysart conducted experiments on visual sensitivity among Buddhist meditation practitioners using before-after and control group design. Post test was conducted after three months of rigorous meditation practice. Visual sensitivity was measured by detection threshold and discrimination threshold using simple light flashes. They reported significant improvement in visual sensitivity after the meditation retreat. Other studies also reported similar decrease in visual threshold and increased auditory acuity after the meditation. Other studies reported increased visual imagery abilities, enhanced attentive ability, reduction of perceptual noise, increased reaction time, and enhanced perceptual motor speed. Regarding memory and intelligence Jedrczak et al. reported that number of months of Meditation practice predicted the higher performance on nonverbal intelligence test. Other researchers also reported similar results of improvements in cognitive abilities. Studies on Meditation practitioners generally reported to have positive impact on intelligence, school grades, learning ability, short and long term memory.¹⁵⁶

The attainment of psychological wellbeing is similar to the tradition of eudaimonia that animates human concerns with developing nascent abilities and capacities toward becoming a more fully functioning person and citizen. This tradition is reflected in the stream of research on subjective psychological and social well-being that reflect how well individuals see themselves functioning in life, striving to achieve secular standards of excellence such as purpose, contribution, integration, intimacy, acceptance, and mastery.¹⁵⁷

The eudaimonic perspective of wellbeing based on Aristotle's view that true happiness comes from doing what is worth doing. Focuses on meaning and self-realization and defines wellbeing largely in terms of ways of thought and behavior that provide fulfillment.¹⁵⁸

A variety of concepts from personality, developmental, and clinical psychology have been synthesized by Ryff to operationalize psychological well-beings. Each of the six dimensions of psychological well-being indicates the challenges that individuals encounter as they strive to function fully and realize their unique talents. The six dimensions encompass a breadth of well-being: a positive evaluation of

¹⁵⁶Dilwar Hussain and Braj Bhushan," Psychology of Meditation and Health: Present Status and Future Directions", **International Journal of Psychology and Psychological Therapy** (Almeria: University of Almeria,2010), p. 446.

¹⁵⁷Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**, Op.cit., p.6.

¹⁵⁸Mike Slade, **Wellbeing, Recovery and Mental Health**, Op.cit., p.8.

oneself and one's past life, a sense of continued growth and development as a person, the belief that one's life is purposeful and meaningful, the possession of quality relations with others, the capacity manage effectively one's life and surrounding world, and a sense of self-determination.¹⁵⁹

2.4.2 Mental Development

The Pāli term for the mental development or the mental culture is *Bhāvanā*. According to the Pāli Text Society Dictionary, '*bhāvanā*' derives from the root '*bhū*' or '*bhava*' which means '*to become*' or the subjective process of arousing mental states, producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind.¹⁶⁰

According to Nyanatiloka's Buddhist Dictionary, *bhāvanā* means 'mental development', is what in English is generally but rather vaguely called 'meditation'. The mental development (*bhāvanā*) has two broad categories as i) the development of tranquility (*samatha-bhāvanā*), i.e. concentration (*Samādhi*) and ii) the development of insight (*vipassanā-bhāvanā*), i.e. wisdom (*paññā*).¹⁶¹

Walpole Rahula describes that the Buddha's teaching, particularly his way of 'meditation', aims at producing a state of perfect mental health, equilibrium and tranquility.¹⁶² Then he further clarifies that the word meditation is a very poor substitute for the original term *bhāvanā*, which means 'culture' or 'development', i.e., mental culture or mental development. The Buddhist *bhāvanā*, properly speaking, is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, sceptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquility, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the Ultimate Truth, Nirvana.¹⁶³

The methods of mental development taught by the Buddha in the Pali Canon fall into two broad systems. One is the development of

¹⁵⁹Corey,L.M, **Mental well-being: international contributions to the Study of positive mental health**, Op.cit., p. 7.

¹⁶⁰David Rhys, **Pali English Dictionary** (London: PTS, 1921), p.559.

¹⁶¹Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.67.

¹⁶²Walpole Rahula, **What the Buddha Taught**, (New York: Grove, 1974), p.67.

¹⁶³Ibid., p.68.

serenity (*samatha*), which 'aims at concentration (*Samādhi*); the other is the development of insight (*vipassana*), which aims at understanding or wisdom (*paññā*). In the Buddha's system of mental training the role of serenity is subordinated to that of insight because the latter is the crucial instrument needed to uproot the ignorance at the bottom of samsaric bondage. ¹⁶⁴It is stated in the Mahāslāyatanikasutta that serenity and insight are the things that should be developed by direct knowledge. ¹⁶⁵

The etymology of the term *Samādhi* is analysed in the *Visuddhimagga* as it puts (*ādhiyati*) consciousness evenly (*samaṃ*) on the object, or it puts it rightly (*sammā*) on it, or it is just the mere collecting (*samādhāna*) of the mind, thus it is concentration (*Samādhi*). Its characteristic is non-wandering, or its characteristic is non-distraction. Its function is to conglomerate conscent states as water does bath powder. It is manifested as peace. Usually its proximate cause is bliss. It should be regarded as steadiness of the mind, like the steadiness of a lamp's flame when there is no draught¹⁶⁶ So it is the state in virtue of which consciousness and its concomitants remain evenly and rightly on a single object, undistracted and unscattered, that should be understood as concentrating. Concentration has non-distraction as its characteristic. Its function is to eliminate distraction. It is manifested as non-wavering. Because of the words, "Being blissful, his mind becomes concentrated".¹⁶⁷

Another *Pāli* term associated with concentration meditation is *cittassa ekaggatā*. It is explained in the *visuddhimagga* that "*Cittassa ekaggatā*" is rendered here as "unification of mind" in the sense of agreement or harmony (*samagga*) of consciousness and its concomitants in focusing on a single object. It is sometimes rendered "one-pointedness" in that sense, or in the sense of the focusing of a searchlight. It may be concluded that this term is simply a synonym for *Samādhi* and nothing more, firstly from its use in the suttas, and secondly from the fact that it is given no separate definition in the description of the formations aggregate¹⁶⁸

According to Edward Conze the function of transic concentration (*Samādhi*) is based on the assumption that our mind consists of two disparate parts, a depth which is calm and quiet, and a

¹⁶⁴Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 38.

¹⁶⁵Ibid., p. 1139.

¹⁶⁶Bhikkhu Ñānamoli, **The Path of Purification**, Op.cit., p. 471.

¹⁶⁷Ibid., p. 82.

¹⁶⁸Ibid., p. 81.

surface which is disturbed. The surface layer is in perpetual agitation and turmoil. There exists, however, a centre which is quite still, at the bottom of the mind, beyond both the conscious and the unconscious mind as modern psychologists understand it. The turmoil is caused in the main by three agents: 1. the senses, 2. the passions, wants and desires, and 3. discursive thinking. In order to conquer these enemies of spiritual quietude it is therefore necessary to withdraw the senses from their objects, as the tortoise draws in all its limbs; to cease wanting anything; and to cut off discursive thinking.¹⁶⁹

Vipassanā (insight) is the intuitive insight into the impermanence, misery and impersonality of all bodily and mental phenomena of existence, included in the five groups of existence, namely, corporeality, feelings, perception, mental formations and consciousness.¹⁷⁰ According to Walpola Rahula *vipassana*, is 'Insight' into the nature of things, leading to the complete liberation of mind, to the realization of the Ultimate Truth, Nirvana. This is essentially Buddhist 'meditation', Buddhist mental culture. It is an analytical method based on mindfulness, awareness, vigilance, observation.¹⁷¹

The most important aspect of insight meditation (*vipassana bhāvanā*) is *sati* or mindfulness. The etymology of the term *sati* is essential in understanding the true meaning of the term. It is explained in the *Visuddhimagga* as by its means they remember (*saranti*), or it itself remembers, or it is just mere remembering (*saraṇa*), thus it is mindfulness (*sati*). It has the characteristic of not wobbling. Its function is not to forget. It is manifested as guarding, or it is manifested as the state of confronting an objective field. Its proximate cause is strong perception, or its proximate cause is the foundations of mindfulness concerned with the body, and so on. It should be regarded, however, as like a pillar because it is firmly founded, or as like a door-keeper because it guards the eye-door, and so on.¹⁷²

Another *Pāli* term used in the process of insight meditation (*vipassanā bhāvanā*) is “*manasikāra*”. It is the maker of what is to be made, it is the maker in the mind (*manamhi kāro*), thus it is attention (bringing-to-mind). It makes the mind different from the previous life-continuum mind, thus it is attention. It has three ways of doing this: as the controller of the object, as the controller of the cognitive series, and as the

¹⁶⁹Edward conze, **Buddhist Meditation**. Op.cit., pp 16-17.

¹⁷⁰Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.67.

¹⁷¹Walpola Rahula, **What the Buddha Taught**, Op.cit., p.68.

¹⁷²Bhikkhu Nānamoli, **The Path of Purification**, Op.cit., pp.471-472.

controller of impulsions. Herein, the controller of the object is the maker in the mind, thus it is attention. That has the characteristic of conducting (*sāraṇa*). Its function is to yoke associated states to the object. It is manifested as confrontation with an object. Its proximate cause is an object. It should be regarded as the conductor (*sārathi*) of associated states by controlling the object, itself being included in the formations aggregate. Controller of the cognitive series is a term for five-door adverting. Controller of impulsions is a term for mind-door adverting.¹⁷³

According to Buddhism the development of the mind is a gradual process with many steps. The Buddha confirmed this stating that final knowledge is not achieved all at once. On the contrary, final knowledge is achieved by gradual training, by gradual practice, by gradual progress. And he further explains the gradual progress as one who has faith in a teacher visits him; when he visits him, he pays respect to him; when he pays respect to him, he gives ear; one who gives ear hears the Dhamma; having heard the Dhamma, he memorises it; he examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realizes with the body the ultimate truth and sees it by penetrating it with wisdom.¹⁷⁴

The way to support the wellbeing of the mind according to Buddhism is the development of wholesome habits which are positive and abandoning of unwholesome habits which are negative. The Buddha clearly stated in the *Kakacūpamasutta* to abandon what is unwholesome and devote oneself to wholesome states, for that is how a person will come to growth, increase, and fulfillment.¹⁷⁵ It is stated in the *Samanamandikaputtasutta* that the unwholesome habits are unwholesome bodily actions, unwholesome verbal actions, and evil livelihood. And these unwholesome habits should be said to originate from mind. Though mind is multiple, varied, and of different aspects, there is mind affected by lust, by hate, and by delusion. The wholesome habits are wholesome bodily actions, wholesome verbal actions, and purification of livelihood. These wholesome habits should be said to originate from mind. Though

¹⁷³Ibid., p. 474.

¹⁷⁴Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 583.

¹⁷⁵Ibid., p. 219.

mind is multiple, varied, and of different aspects, there is mind unaffected by lust, by hate, or by delusion.¹⁷⁶

These unwholesome habits cease without remainder when a person abandons bodily misconduct and develops good bodily conduct; he abandons verbal misconduct and develops good verbal conduct; he abandons mental misconduct and develops good mental conduct; he abandons wrong livelihood and gains a living by right livelihood. This is the way that unwholesome habits cease without remainder.¹⁷⁷ The Buddha confidently stated that It is impossible, it cannot happen that an unwished for, undesired, disagreeable result could be produced from good bodily conduct, good verbal conduct and good mental conduct. But it is possible that a wished for, desired, agreeable result might be produced from good bodily conduct, good verbal conduct and good mental conduct.¹⁷⁸

2.5 The Nature of Mental Wellbeing According to Theravāda Buddhism

It is evident from the above mentioned analysis and explanations that according to Buddhism to gain and maintain mental wellbeing the most necessary parts of the process are development of positive factors and eradication of negative factors. Both emotional and psychological wellbeing have its foundation on development or culture of the positive aspects of the mind and eradication of the negative aspects.

The relationship of the feelings, mind, mental development and mental wellbeing have been explained in the sāleyyakasutta by stating that pleasant feeling arises in an untaught ordinary person. Touched by that pleasant feeling, he lusts after pleasure and continues to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. When that pleasant feeling has arisen in him, it invades his mind and remains because body is not developed. And when that painful feeling has arisen in him, it invades his mind and remains because mind is not developed. Anyone in whom, in this double manner, arisen pleasant feeling invades his mind and remains because body is not developed, and arisen painful feeling invades his mind and remains

¹⁷⁶ Ibid., p.651.

¹⁷⁷ Ibid., p.651.

¹⁷⁸ Ibid., p. 930.

because mind is not developed, is thus undeveloped in body and undeveloped in mind.¹⁷⁹

And it is further explained in the same sutta that pleasant feeling arises in a well-taught noble disciple in him, it does not invade his mind and remain because body is developed. And when that painful feeling has arisen in him, it does not invade his mind and remain because mind is developed. Anyone in whom, in this double manner, arisen pleasant feeling does not invade his mind and remain because body is developed, and arisen painful feeling does not invade his mind and remain because mind is developed, is thus developed in body and developed in mind.¹⁸⁰

From the above statement it becomes evident that undeveloped mind is easily effected by feelings while the developed mind possess the capability to stay calm and not get effected by the feelings. The well-developed mind will be able to stand amid calamities that would normally cause mental agitation. It is explained in the *Uddesavibhangasutta* that a well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, does not regard material form as self, or self as possessed of material form, or material form as in self, or self as in material form. That material form of his changes and becomes otherwise. With the change and becoming otherwise of that material form, his consciousness is not preoccupied with the change of material form. Agitated mental states born of preoccupation with the change of material form do not arise together and remain obsessing his mind. Because his mind is not obsessed, he is not anxious, distressed, and concerned, and due to non-clinging he does not become agitated. "He does not regard feeling, perception, formations, consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and becomes otherwise. With the change and becoming otherwise of that consciousness, his consciousness is not preoccupied with the change of consciousness. Agitated mental states born of preoccupation with the change of consciousness do not arise together and remain obsessing his mind. Because his mind is not obsessed, he is not anxious, distressed, and concerned, and due to non-clinging he does not become agitated. That is how there is non-agitation due to non-clinging."¹⁸¹

¹⁷⁹ Ibid., p.384.

¹⁸⁰ Ibid.,p.384.

¹⁸¹ Ibid., p.1078.

Steady and controlled mind is the key to mental balance. The difference of the uncontrolled and scattered mind with controlled and unscattered mind is explained well in the suttas. According to the *Uddesavibhangasutta* when a bhikkhu has seen a form with the eye, heard a sound with the ear, smelt an odour with the nose, tasted a flavour with the tongue, touched a tangible with the body, cognized a mind-object with the mind, if his consciousness follows after the sign, is tied and shackled by gratification in the sign, is fettered by the fetter of gratification in the sign, then his consciousness is called 'distracted and scattered externally.' And when a bhikkhu has seen a form with the eye, heard a sound with the ear, smelt an odour with the nose, tasted a flavour with the tongue, touched a tangible with the body, cognized a mind-object with the mind, if his consciousness does not follow after the sign, is not tied and shackled by gratification in the sign, is not fettered by the fetter of gratification in the sign, then his consciousness is called 'not distracted and scattered externally'.¹⁸²

When the mind is well controlled and developed there will arise the correct understading of things which will be helpful in maintain mental wellbeing. It is stated in the *Mahāsalāyatanikasutta* that when one does not know and see the eye, the ear, the nose, the tongue, the body, the mind as they actually are one experiences bodily and mental suffering. But when one knows and sees the eye, forms, eye-consciousness, eye-contact, the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition as they actually are, then one is not inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for the feeling felt as pleasant, painful or neither-painful-nor-pleasant that arises with eye-contact as condition. Ear, nose, tongue, body and mind and its corresponding and associated aspects have the same process as eye and its aspcts. The same sutta further states that when one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future; and one's craving, which brings renewal of being, is accompanied by delight and lust, and delights in this or that, is abandoned. One's bodily and mental troubles are abandoned, one's bodily and mental torments are abandoned, one's bodily and mental fevers are abandoned, and one experiences bodily and mental pleasure.¹⁸³

According to Buddhism it is really important to understand that whatever exists therein of material form, feeling, perception, formations,

¹⁸² Ibid., p.1077.

¹⁸³ Ibid., p.1139.

and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self.¹⁸⁴ The Buddha had confirmed that just understanding the reality is a joy that can be gained from renunciation. There are six kinds of joy based on renunciation. They are by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, joy arises. Such joy as this is called joy based on renunciation. "When, by knowing the impermanence, change, fading away, and cessation of sounds, of odours, of flavours, of tangibles, of mind-objects, one sees as they actually are with proper wisdom that mind-objects both formerly and now are all impermanent, suffering, and subject to change, joy arises. Such joy as this is called joy based on renunciation. These are the six kinds of joy based on renunciation."¹⁸⁵

Furthermore most importantly when a person has developed his mind he can tolerate both pleasant and painful feelings without getting effected by them. It is stated in the *Mahāsaccakasutta* there is the case where a pleasant feeling arises in a well-educated disciple of the noble ones. On being touched by the pleasant feeling, he doesn't become impassioned with pleasure, and is not reduced to being impassioned with pleasure. His pleasant feeling ceases. With the cessation of the pleasant feeling there arises a painful feeling. On being touched with the painful feeling, he doesn't sorrow, grieve, or lament, beat his breast or becomes distraught. When that pleasant feeling had arisen in him, it didn't invade his mind and remain because of his development of the body. When that painful feeling had arisen in him, it didn't invade his mind and remain because of his development of the mind. This is how one is developed in body and developed in mind.¹⁸⁶

This fact is backed by the statement in the *Chachakkasutta* saying that when one is touched by a pleasant feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful feeling, if one does not sorrow, grieve and lament, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant feeling, if one understands as it actually is the

¹⁸⁴ Ibid., p.540.

¹⁸⁵ Ibid., p.1070.

¹⁸⁶ Ibid., p.334.

origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance does not lie within one.¹⁸⁷

In the *Mahāpunnamasutta* the Buddha had answered to the question of how does one know, how does one see, so that in regard to this body with its consciousness and all external signs, there is no I-making, mine-making, and underlying tendency to conceit as any kind of material form any kind of feeling, any kind of perception, any kind of formations or any kind of consciousness whatever, whether past or present, internal or external, gross or subtle, inferior or superior, far or near one sees everything as it actually is with proper wisdom thus: "this is not mine, this I am not, this is not my self. Seeing thus, a well-taught noble disciple becomes disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion his mind is liberated.¹⁸⁸

One of the most important aspects in maintaining mental wellbeing is equanimity. It is explained in *Indriyabhāvanasutta* that when a Bhikkhu sees a form with the eye, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus: "There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable. But that is conditioned, gross, dependently arisen; this is peaceful, this is sublime, that is, equanimity.' The agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease in him and equanimity is established. Just as a man with good sight, having opened his eyes might shut them or having shut his eyes might open them, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease just as quickly, just as rapidly, just as easily, and equanimity is established.¹⁸⁹

Maintaining mental wellbeing is not letting the mind fall into negative mentalities. The mental anguish and remorse that might arise to a person who has done bad things in the past is capable of creating stress and depression which will eventually lead to catastrophic consequences. It is illustrated in the *Bālapaṇḍitasutta* that when a fool is on his chair or on his bed or resting on the ground, then the evil actions that he did in the

¹⁸⁷ Ibid., p. 1136.

¹⁸⁸ Ibid., pp.890-891.

¹⁸⁹ Ibid., p. 1150.

past, his bodily, verbal, and mental misconduct, cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a fool is on his chair or on his bed or resting on the ground, then the evil actions that he did in the past his bodily, verbal, and mental misconduct cover him, overspread him, and envelop him. Then the fool thinks: 'I have not done what is good, I have not done what is wholesome, I have not made myself a shelter from anguish. I have done what is evil, I have done what is cruel, I have done what is wicked. When I pass away, I shall go to the destination of those who have not done what is good, who have done what is wicked.' He sorrows, grieves, and laments, he weeps beating his breast and becomes distraught.¹⁹⁰

The thoughts and feelings of a person who has done good deeds in the past is elaborated in *Bālapanditasutta* as when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past, his good bodily, verbal, and mental conduct, cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past, his good bodily, verbal, and mental conduct, cover him, overspread him, and envelop him. Then the wise man thinks: 'I have not done what is evil, I have not done what is cruel, I have not done what is wicked. I have done what is good, I have done what is wholesome, I have made myself a shelter from anguish. When I pass away, I shall go to the destination of those who have not done what is evil who have made themselves a shelter from anguish.' He does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught.¹⁹¹

There is a good way for maintenance of happiness and wellbeing of the mind stated in the *Bhaddekarattasuta*. It is advised that let not a person revive the past or on the future build his hopes; For the past has been left behind And the future has not been reached. Instead with insight let him see Each presently arisen state; Let him know that and be sure of it, Invincibly, unshakably. Today the effort must be made; Tomorrow death may come, who knows? No bargain with mortality can keep him and his hordes away, but one who dwells thus ardently, relentlessly, by day, by night, it is he, the Peaceful sage has said, Who has one fortunate attachment.

¹⁹⁰ Ibid., p.1019.

¹⁹¹ Ibid., p.1023.

The meaning of this statement can be understood by further analyzing the *sutta*. It is explained in the same *sutta* that it is by thinking, that one had such material form in the past,' one finds delight in that. Thinking, 'I had such feeling in the past,' I had such perception in the past; I had such formations in the past; I had such consciousness in the past, one finds delight in that. That is how one revives the past. And thinking, 'I had such material form in the past; I had such feeling in the past; had such perception in the past; had such formations in the past; had such consciousness in the past, one does not find delight in that. That is how one does not revive the past.¹⁹²

It is further explained and clarified in the *Mahākaccāna baddhekarattasutta* that how does one revive the past. One revives the past by thinking, 'my eye was thus in the past and forms were thus, one's consciousness becomes bound up with desire and lust for that. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one revives the past. "Thinking, 'my ear was thus in the past and sounds were thus, my nose and odours, my tongue and flavours, my body and tangibles, my mind was thus in the past and mind objects were thus,' one's consciousness becomes bound up with desire and lust for that. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one revives the past. That is how one revives the past. And regarding how does one not revive the past, it is explained that by thinking, 'my eye and forms, my ear and sounds, my nose and odours, my tongue and flavours, my body and tangibles, my mind and mind objects were thus in the past,' one's consciousness does not become bound up with desire and lust for that. Because one's consciousness is not bound up with desire and lust, one does not delight in that. When one does not delight in that, one does not revive the past.¹⁹³

Regarding how does one build and does not build hope upon the future, it is explained in the *Baddekarattasutta* that by thinking, 'I may have such material form in the future; I may have such feeling in the future; I may have such perception in the future; I may have such formations in the future; I may have such consciousness in the future, one finds delight in that. That is how one builds up hope upon the future. But when one does not find delight in that, then one does not build up hope upon the future.¹⁹⁴

¹⁹² Ibid., p. 1040.

¹⁹³ Ibid., p. 1048.

¹⁹⁴ Ibid., p. 1040.

It is further explained and clarified in *Mahākaccāna baddekarattasutta* that one builds up hope upon the future by thinking, 'my eye and forms, my ear and sounds, my nose and odours, my tongue and flavours, my body and tangibles, my mind and mind-objects may be thus in the future,' one sets one's heart on obtaining what has not yet been obtained. Because one sets one's heart thus, one delights in that. When one delights in that, one builds up hope upon the future. But when one does not set one's heart on obtaining what has not yet been obtained and one does not delight in that. When one does not delight in that, one does not build up hope upon the future.¹⁹⁵

According to *Baddekarattasutta* an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in the Dhamma, who has no regard for true men and is unskilled and undisciplined in the Dhamma, regards material form as self, or self as possessed of material form, or material form as in self, or self as in material form. He regards feeling as self, perception as self, formations as self, consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. This is how one is vanquished in regard to presently arisen states.¹⁹⁶

It is clearly explained in the *Mahākaccānabaddekarattasutta* how one is vanquished in regard to presently arisen states. In regard to the eye and forms, the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, the mind and mind-objects that are presently arisen, one's consciousness is bound up with desire and lust for that which is presently arisen. Because one's consciousness is bound up with desire and lust, one delights in that. When one delights in that, one is vanquished in regard to presently arisen states.¹⁹⁷ The way how one is invincible in regard to presently arisen states is that a well-taught noble disciple, who has regard for noble ones and true men and is skilled and disciplined in their Dhamma, does not regard material form, feeling, perception, formations, consciousness as self or self as possessed of material form, etc. or material form, etc. as in self or self as in them.¹⁹⁸

It is further explained in the *Mahākaccānabaddekarattasutta* that in regard to the eye and forms that are presently arisen, one's consciousness is not bound up with desire and lust for that which is presently arisen. Because one's consciousness is not bound up with desire

¹⁹⁵ Ibid., p.1048.

¹⁹⁶ Ibid., p. 1041.

¹⁹⁷ Ibid., p. 1048

¹⁹⁸ Ibid., p. 1041.

and lust, one does not delight in that. When one does not delight in that, one is invincible in regard to presently arisen states. ¹⁹⁹ the same explanation given in regard to the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, the mind and mind objects that are presently arisen.

¹⁹⁹ Ibid., p. 1049.

Chapter III

The Teachings in the *Sabbāsāvasutta*

3.1 *Sabbāsāvasutta*¹

The Buddha preached this *sutta* titled *Sabbāsāvasutta* or *Sabbāsavasamvarasutta* to a group of monks while residing in *Jetavana* Monastery donated by *Anathapindikasetṭhi*, in the city of *Sāvatti*. At the beginning of the *sutta* the Buddha introduced the theme or the subject of the preaching by stating that “*Sabbāsava samvara pariyayam vo bhikkhave desessāmi*”. This passage is translated by Bhikkhu Bodhi as "Bhikkhus, I shall teach you a discourse on the restraint of all the taints."² Whereas it is translated as monks I shall now expound to you the method of controlling all cankers by *Buddharakkhita*.³ Pitigala Gunaratana translates this passage as monks, today I will describe to you the path of practice to cease, to destroy, all cankers.⁴

According to the commentary, the method of controlling all cankers means the technique which, by itself, acts to control and gets rid of all cankers. That is to say, the means by which the cankers are cleared and put away in a manner that they are destroyed, abandoned and never recur, as implied by such terms as extinguished, irreversible, etc. what is indicated by a method of controlling is an effective practical device.⁵

3.2 Analysis of *Āsava*

First of all before going into process of eradication of *Āsava*, it is important to get a better understanding of what *Āsava* is. *Āsavas* are defilements that befuddle the mind. They are like liquor long fermented. They convey the idea of something flowing out that intoxicates or

¹MI 6

²Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.19.

³Acharya Buddharakkhitha, **Mind Overcoming its Cankers**, Op.cit., p.09.

⁴Pitigala Gunaratana, **Sabbāsava Sutta**, (Rajagiriya: Saddhammaloka Sansadaya, 2012), p.1.

⁵Acharya Buddharakkhitha, **Mind Overcoming its Cankers**, Op.cit., p.20.

befuddles the mind.⁶ There are many English terms used to translate the word *Āsava*. The Pāli term *Āsava* is variously translated as “taints,” “influxes,” “cankers,” “corruptions,” “floods,” “intoxicants,” “fermentations,” “effluents,” and “biases.”⁷

The definition of the term *Āsava* and further explanations as given according to the *Abhidhamma* is also well worth considering. According to the Manual of Abhidhamma, *Āsava* is derived from $\bar{a} + \sqrt{su}$, to flow. They are so called either because they flow up to the topmost plane of existence or because they persist as far as the *Gotrabhū* consciousness which is the thought-moment that immediately precedes the Path-consciousness of the ‘Stream-Winner’ (*Sotāpatti*). These *Āsavas* are latent in all worldlings and may rise to the surface in any plane of existence. They lie dormant in all from an indefinite period and are treated as strong intoxicants or drugs that infatuate beings. Defilements, corruptions, depravities, taints, intoxicants, stains are suggested as the closest equivalents for this ‘infamously famous’ Pāli term.⁸

According to the commentary⁹ as appears in the book mind overcoming its cankers *āsava* means whatever ‘flows out’. As it is said, it discharges, it oozes, from the sense faculties; that is to say, eye, ear, nose, tongue, body and the mind in terms of internal phenomena, it flows out of the states of consciousness, until it reaches the threshold state of the Supramundane Path Insight, the state of *Gotrabhū*. And in terms of external phenomena, it flows out of the various planes of existence, until the very end of the cosmos. Therefore it is called canker. Alternatively it is canker in the sense of something that has been fermenting for long, like liquor and other spirits. Thus because it is like a fermenting stuff, it is canker. In the world fermented products such as vintage wine are considered alcoholic, something that intoxicates, and is addictive. In the same way, what is a long process of mental fermentation is a canker. Again whatever extends or prolongs is also canker, that it perpetuates the process of suffering in worldly existence.¹⁰

In the *Sabbāsavasutta* there are only three *Āsavas* mentioned. It is stated in the *Sabbāsāvasutta* that the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the

⁶Majjhima Nikaya, *Medium Length Discourses of the Buddha, Twenty-five Suttas from Mūlapaṇṇāsa*, (Rangoon: Burma Piṭaka Association, 1989.)

⁷Richard Shankman, *The Experience of Samadhi*, (Boston: Shambhala, 2008), p.51.

⁸Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p.365.

⁹MA I 61

¹⁰Acharya Buddharakkhitha, *Mind Overcoming its Cankers*, Op.cit., p. 20.

unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. There in many places in the same sutta these three Āvasas are reiterated without mentioning the *diṭṭhāsava*.¹¹

According to the *Nibbedikasutta*¹² of the *Anguttara Nikāya* there are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. Also in *Jambukhādakasamyutta* of the *Samyutta Nikāya* it is mentioned that there are these three taints: the taint of sensuality, the taint of existence, the taint of ignorance. These are the three taints.¹³ Similarly, the text found in the *Salāyatanavagga* implies there are three types of *Āsavas*.¹⁴ *Mahāsaccakasutta*¹⁵ is another sutta in the *Majjhimanikāya* which mentions only three *Āsavas*.

Even though in many suttas *Āsavas* are mentioned as having three kinds but in other sources *Āsavas* are usually classified into four categories. Especially according to the *Abhidhamma* it is stated that “*akusalasaṃgahe tāva cattāro āsavā kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo*”.¹⁶ They are; *kāmāsava* or gross attachment to and craving for the five sense-objects; *bhavāsava* or craving for better existence, such as the *rūpa* and *arūpa* planes of existence in the belief that they are permanent, stable and constant; this craving occurs together with *sassata diṭṭhi* (belief in eternalism); *avijjāsava* or the defilement of lack of comprehension of the Four Ariya Truths through Magga Insight; *diṭṭhāsava* or the defilement that is false belief.¹⁷

According to the explanation based on *Abhidhamma* it is explained that of the four *Āsavas*, *kāmāsava* means attachment to sensual pleasures, *bhavāsava* is attachment to *Rūpa* and *Arūpa* planes of existence, *diṭṭhāsava* are the sixty-two kinds of erroneous views, and *avijjāsava* is ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Arising.¹⁸

Henepola Gunaratana in his work titled the Analysis of *Jhāna* explains that the cankers are called in *Pāli* *Āsavas*, meaning literally that which flows out; the word is sometimes translated outflows. The term signifies certain fundamental defilements which flow out from the mind,

¹¹M i 6

¹²A iii 410

¹³Sn 1297

¹⁴S iv 256

¹⁵MI 237

¹⁶Narada Mahathera, A Manual of Abhidhamma, Op.cit., p. 361.

¹⁷Sutta Piṭaka, Majjhima Nikaya, Medium Length Discourses of the Buddha, Twenty-five Suttas from Mūlapañṇāsa, Op.cit.

¹⁸Narada Mahathera, A Manual of Abhidhamma, Op.cit, p.366.

causing spiritual corruption and sustaining the process of samsara. He further states that in the earliest texts the *Āsavas* are usually given as three in number: the canker of sensual desire (*kāmāsava*), the canker of (craving for) existence (*bhavāsava*), and the canker of ignorance (*avijjāsava*). Other texts, particularly those of *Abhidhammapiṭaka*, add a fourth, the canker of wrong views (*diṭṭhāsava*).¹⁹

In *Sabbāsāvasutta*, however, *diṭṭhāsava* is not mentioned. It is assumed that it may be taken as part of *bhavāsava*. Although the *Āsavas* are variously classified, they are basically only *lobha* (greed, desire), *diṭṭhi* (false belief) and *moha* (ignorance or bewilderment).²⁰ Furthermore the three terms, *sīlabbataparāmāsa* (indulgence in rites and ceremonies), *idamsaccābhinivesa* ('The dogmatic belief that this alone is truth') and *attavādūpādāna* ('soul-theory') connote *diṭṭhi* (false view or error).²¹

There is another interesting explanation for why there are only three *Āsavas* mentioned here by the Buddha. It is assumed that it is because this dispensation of the Buddha begins with the domain of vision and wisdom. When we reach the domain of wisdom, called the Path, *Āsava* due to wrong view has already been eradicated.²² Considering this fact it can be assumed that as the Buddha was delivering this sutta to a group of monks who has already eradicated the canker of wrong view so that there is no need to mention the canker of wrong view here.

It is explained in the commentary that *Āsava* can be taken as either as defilement, as *kamma*, or as *vipāka*. In the sense of defilement *Āsava* is implied as the root-cause of worldly afflictions, sufferings, conflicts, etc. there is an example given from the *Dīgha Nikāya* stating that Cunda, I don't teach the Dhamma only for the riddance of cankers pertaining to the life here and now.²³ An example to canker in the meaning of *Kamma* is given from the *Anguttara Nikāya* as those cankers whereby one is born among the gods or as a *gandhabba* or as a bird or whereby one goes to the realm of the *yakkhas* or one is born as a human being, those cankers for me have been destroyed, indeed they are demolished and annihilated.²⁴ How *Āsava* stands for *Kammavipāka* is exemplified by the

¹⁹Henepola Gunaratana, *A Critical Analysis of Jhana*, (Washington D.C.: The American University, 1980), p. 155.

²⁰*Sutta Piṭaka, Majjhima Nikaya, Medium Length Discourses of the Buddha, Twenty-five Suttas from Mūlapaṇṇāsa*, Op.cit.

²¹Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p.370.

²²Pitigala Gunaratana, *Sabbāsava Sutta*, Op.cit., p. 5.

²³D. iii 130.

²⁴A.N. iv. 36

statement in the *Vinaya Piṭaka* stating that for the purpose of warding off the cankers pertaining to life hereafter.²⁵

It is explained in the *Nibbedikasutta* that ignorance is the cause by which fermentations come into play. And there are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations. The result of fermentations is that one who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit.²⁶ It is often shown in the *Nidānasamyutta*, ignorance means not knowing the dependently arisen phenomena, their origin, their cessation, and the way to their cessation. Thus the ignorance at the head of the causal series, the ignorance which sustains the forward movement of dependent origination, is nothing other than ignorance about dependent origination itself.²⁷ *Āsavas* or defilements, latent in all worldlings, are cited as the cause of ignorance.²⁸

The 3 influxes (*āsava*) can be compared with 10 fetters (*samyojana*) in the following manner. Personality view (*sakkāya diṭṭhi*), Spiritual doubt (*vicikicchā*), attachment to rituals and vows (*sīlabbataparāmāsa*) and repulsion (*paṭigha*) can be categorized into the influx of sense-desire (*kāmāsava*). Greed for form existence (*rūparāga*) and greed for formless existence (*arūparāga*) can be included in the influx of existence (*bhavāsava*). Conceit (*māna*) restlessness (*uddacca*) ignorance (*avijjā*) can be subsumed into the influx of ignorance (*avijjāsava*).

3.3 Wise Consideration (*Yoniso Manasikāra*)

At the beginning of the *Sabbāsāvasutta* the Buddha stressed the point that he would preach this sutta for one who knows and sees (*jānato passato*) and not for the one who does not know and see (*no ajānato no apassato*). Furthermore the Buddha explains that one who knows and sees is who considers wisely (*yoniso manasikāra*) and one who does not know and see is who considers unwisely (*ayoniso manasikāra*).²⁹ Pitigala Gunaratana notes this and states that at the very commencement, the Buddha reminds monks of an important prerequisite. And he further

²⁵Vin iii 21

²⁶A iii 410

²⁷Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. i*, (Boston: Wisdom Publications, 2000), p.524.

²⁸Ibid., p.409.

²⁹MI 6

says that at this point the Buddha emphasized an important requirement. ‘jānato passato’ one who knows and sees both the skillful reflection of dhamma (*yoniso manasikāra*) and the unskillful reflection of Dhamma (*ayoniso manasikāra*).³⁰

The Pāli word *manasikāra* is translated into English as attention, bringing to mind,³¹ mental advertence, reflection,³² etc. In the Pāli Canonical texts, attention is presented in two distinct modes: it can be skilful, wise attention (*yoniso manasikāra*) or non-skilful, non-wise attention (*ayoniso manasikāra*). In the context of Buddhist path of ethical and meditational training, only wise attention is to be cultivated, in conjunction with other wholesome components such as mindfulness, whereas unwise attention should be averted from and overcome; for example, in the *Sabbāsāvasutta* it is explained that through wise attention (*yoniso manasikāra*) the deepest defilements (*Āsava*) can be extinguished.³³

As a psychological term, attention belongs to the formation-group (*sankhārakkhandha*) and is one of the 7 mental factors representative of mind (*nāma*) it is the mind’s first confrontation with an object and binds the associated mental factors to the object. It is, therefore, the prominent factor in two specific classes of consciousness: i. e. advertence (*āvajjana*) at the five sense-doors and at the mind-door. These two states of consciousness, breaking through the subconscious life-continuum (*bhavanga*), form the first stage in the perceptual process (*citta-vithi*; s. *viññānakicca*). In a more general sense, the term appears frequently in the Suttas as *yoniso-manasikāra*, wise (or reasoned, methodical) attention or wise reflection.³⁴

According to the Manual of Abhidhamma the literal meaning of the term is ‘making in the mind’. Turning the mind towards the object is the chief characteristic of *manasikāra*. It is like the rudder of a ship, which is indispensable to take her directly to her destination. Mind without *manasikāra* is like a rudderless ship. *Manasikāra* is also compared to a charioteer that sits with close attention on two well-trained horses (mind and object) as regards their rhythmical movements. *Manasikāra* should be distinguished from *Vitakka* which is to follow. The former directs its

³⁰Pitigala Gunaratana, *Sabbāsava Sutta*, Op.cit., p.2.

³¹Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.782.

³²Tamara Ditrich, “Situationing the Concept of Mindfulness in Theravada Tradition”, *Asian Studies*, Vol IV, (Ljubljana: Faculty of Arts, 2016), pp. 13-33.

³³Tamara Ditrich, “Situationing the Concept of Mindfulness in Theravada Tradition”, *Asian Studies*, Vol IV, Op.cit., p. 19.

³⁴Nyanatiloka, *Buddhist Dictionary*, Op.cit., p.181.

concomitants to the object, while the latter applies or throws (*pakkhipanto viya*) them on the object. *Vitakka* is like a favourite courtier that introduces a villager (mind) into the presence of a king (object). Attention is the closest equivalent to *manasikāra*, although the Pāli term does not fully connote the meaning attached to the English word from a strictly philosophical standpoint. As a mental state it is mere spontaneous attention. In *manasikāra*, as in attention, there is no peculiar vividness or clarity. To *Saññā* may be attributed this vividness to some extent. Could *manasikāra* also be an aid to memory, as it is common to all types of consciousness, whether mundane or supramundane. Hence they are designated *Sabbacittasādhāraṇa*.³⁵

Yoniso manasikāra often translated as systematic attention³⁶, wise attention³⁷, appropriate attention, proper attention³⁸, skillful attention³⁹. It means paying attention to the characteristics that reduce defilements rather than to those that increase them.⁴⁰ Wise attention (*yoniso manasikāra*) is glossed as attention that is the right means (*upāya*), on the right track (*patha*). It is explained as mental advertence, consideration, or preoccupation that accords with the truth, namely, attention to the impermanent as impermanent, etc. Wise attention is at the root of liberation from the round, since it leads to the development of the Noble Eightfold Path. Commentary of the *Majjhima Nikāya* sums up the point of this passage thus: the destruction of the taints is for one who knows how to arouse wise attention and who sees to it that unwise attention does not arise.⁴¹

According to the *Mahāvedallasutta*⁴² appropriate attention (*yoniso manasikāra*) is one of the two conditions for the arising of right view of which the other factor is the voice of another (*paratoghosa*). This matter is further explained by Pategama Gnanarama as primarily there are two, external and internal, factors conducive to Right Understanding. They are: Hearing from others (*paratoghosa*) and thoughtful reflection (*yoniso manasikāra*). The hearing from others may include knowing from other sources of information as well. When one comes to know the dhamma by

³⁵Narada Mahathera, *A Manual of abhidamma*, Op.cit, p.111.

³⁶Bhikkhu Pesala, *The Debate of King Milindia*, (Penang: Inward Path, 2001), p.186.

³⁷Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1169.

³⁸Sn 12

³⁹Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, (Boston: Wisdom Publications, 2012), p.1593.

⁴⁰Bhikkhu Pesala, *The Debate of King Milinda*, Op.cit., p.186.

⁴¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1169.

⁴²MI 292

any source of information, he is asked to reflect thoughtfully what he came to know. The exercise of thoughtful reflection leads one to understanding. The information of dhamma one receives is the food for thought which one has to subject to careful scrutiny and analysis. It is the intellectual grasp of what one has come to know through any means of knowledge. It amounts to the understanding of the real nature of the phenomenal existence. It is stated that when one understands that body, sensation, perception, mental formations and consciousness are impermanent he is led to right understanding.⁴³

In distinction to modern understanding of mindfulness as paying attention non-judgementally, meditation training in the Buddhist teachings does not aim to develop attention on its own but only cultivation of skilful, wise attention (*yoniso manasikāra*), i.e. attention that is accompanied by other skilful components of cognition, allowing wisdom to be present. In other words, as stated in the *Dhammasaṅgani*, skilfulness in attention is equated to “wisdom, understanding, non-delusion, wise discrimination, right view.”⁴⁴

Furthermore, wise attention (*yoniso manasikāra*) is directly linked to mindfulness (*sati*). For example, in the *Yamaka-Vagga* of the *Aṅguttara Nikāya*⁴⁵ it is said that when wise attention (*yoniso manasikāra*) is achieved, mindfulness (*sati*) and clear comprehension (*sampajañña*) are accomplished; these two being accomplished lead in turn to sense restraint (*indriyasamvara*), which leads to ethical conduct (*tīṇi sucaritāni*), the establishment of the four foundations of mindfulness (*cattāro satipaṭṭhānā*), to seven factors of awakening (*satta bojjhaṅgā*), and to the knowledge and final liberation (*vijjāvimutti*). Thus, definitions, interpretations and practical applications of mindfulness (*sati*) in the Pāli Canon are embedded in all the main domains of Buddhist ethical and soteriological discourse.⁴⁶

The commentaries consistently gloss *yoniso manasikāra* as *upāya manasikāra*, *patha manasikāra*, “attention based on method, attention on the (right) course.”⁴⁷ According to Commentary of the *Samyutta Nikāya* proper attention (*yoniso manasikāra*) is attention which is the right means (*upāya manasikāra*). Proper right striving (*yoniso sammappadhāna*) is

⁴³Pategama Gnanarama, **Essentials of Buddhism**, Op.cit., p.84.

⁴⁴Tamara Ditrich, “Situationg the Concept of Mindfulness in Theravada Tradition”, **Asian Studies**, Vol IV, Op.cit.,p.19.

⁴⁵AN V 115

⁴⁶Tamara Ditrich, “Situationg the Concept of Mindfulness in Theravada Tradition”, **Asian Studies**, Vol IV, Op.cit., p.20.

⁴⁷Sn p.4

energy which is the right means, energy which is the causal basis (*upāyaviriya kāraviriya*). Unsurpassed liberation (*anuttaravimutti*) is liberation of the fruit of arahantship. On the role of proper attention. Right striving is the fourfold right effort.⁴⁸

In general usage of the suttas *yoniso manasikāra* is the forerunner of *paññā*, and the latter the efficient cause of abhisamaya. As a technical term, *abhisamaya* appears in the *Nikāyas* in two main contexts: (i) As signifying the initial breakthrough to the Dhamma, *dhammābhisamaya*, it is identical with the obtaining of the vision of the Dhamma (*dhammacakkhupatilābha*), and thus with the attainment of stream-entry. (ii) As signifying the complete breaking through of conceit (*sammā mānābhisamaya*) it is equivalent to the attainment of arahantship. A third suttanta use is to denote the Buddha's discovery of the Dhamma, as here and in the verb form *abhisameti*. In the commentaries *abhisamaya* is synonymous with *paṭivedha*, penetration, both terms being used interchangeably to characterize the four functions of the supramundane path.⁴⁹

It is described in *Majjhima Nikāya* that in order to counteract the cankers (*Āsava*); it is a condition for the arising of right view of Stream-entry (*sotāpattiyanga*), and of the factors of enlightenment. This fact is confirmed in the book titled the heart of Buddhist Meditation that according to the Commentary through the origination of wise attention (*yoniso manasikāra*) the mental objects of the Factors of Enlightenment originate. And through unwise attention (*ayoniso manasikāra*) the mental objects of the Hindrances originate.⁵⁰

Improper attention (*ayoniso manasikāra*) is traditionally explained as attending to things as permanent, pleasurable, self, and beautiful; proper attention (*yonisomanasikāra*), as attending to the true characteristics of things, impermanence, suffering, non-self, and foulness.⁵¹ It is stated in the *Sabbāsāvasutta* that when one attends unwisely, unarisen taints arise and arisen taints increase.⁵² The Commentary illustrates the growth of the taints through unwise attention as follows: When he attends to gratification in the five cords of sensual pleasure, the taint of sensual desire arises and increases; when he attends to gratification in the exalted states (the *Jhānas*), the taint of being arises

⁴⁸Sn 12

⁴⁹Sn p.4.

⁵⁰Nyanaponika Thera, **The Heart of Buddhist Meditation**, (Kandy: Buddhist Publication Society, 2005), p. 229.

⁵¹Sn p.15.

⁵²MI 6

and increases; and when he attends to any mundane things through the four "perversions" of permanence, the taint of ignorance arises and increases.⁵³

It appears in the Numerical discourses explaining that *Milinda Pañhā* glosses *ayoniso manasikāro* with *anupāyena manasikarontassa* (for one who attends unskillfully) and cites the definition of "careless attention" (*ayoniso manasikāra*) at *Vibhanga* as careless attention is deviant attention, which takes the impermanent to be permanent, suffering to be happiness, what is non-self to be self, and the unattractive to be attractive. Or it is the mental turning, advertence, leaning, consideration, attention to an object in a way that runs contrary to the four noble truths. The Translator of the Numerical Discourses points out that it seems to him doubtful that this explanation of *ayoniso manasikāra* will hold for all applications of the term in the Nikāyas. Even in the following sutta on the arising and increase of ill will, it is questionable that attending carelessly to "the mark of the repulsive" can be subsumed under any of the four distortions in the definition at *Vibhanga*.⁵⁴

According to the explanation found in the Middle Length Discourses unwise attention (*ayoniso manasikāra*) is attention that is the wrong means, on the wrong track (*uppatha*), contrary to the truth, namely, attention to the impermanent as permanent, the painful as pleasurable, what is not self as self, and what is foul as beautiful. Unwise attention, Commentary to the Majjhima Nikāya informs us, is at the root of the round of existence, for it causes ignorance and craving to increase.⁵⁵ *Samyutta Nikāya Atthkathā* glosses improper attention (*ayoniso manasikāra*) with "unmethodical attention, offtrack attention" (*anupāyamanasikāra, uppatha-manasikāra*) because it is not the right method for gaining welfare and happiness. The commentaries consistently explain it as attention directed to the impermanent as permanent, to suffering as happiness, to the selfless as self, and to the foul as beautiful.⁵⁶ Unwise attention (*ayoniso manasikāra*) not only leads to the arising of the cankers and but also to the arising of the five hindrances.⁵⁷

⁵³Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1170.

⁵⁴Bhikkhu Bodhi, **The Numerical Discourses of the Buddha**, Op.cit., p.1593.

⁵⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 1169.

⁵⁶Sn p.8.

⁵⁷Tamara Ditrich, "Situating the Concept of Mindfulness in Theravada Tradition", **Asian Studies**, Vol IV, Op.cit., p. 21.

3.4 Methods for Abandoning Cankers (*Āsava*)

There are seven methods for the control of all cankers stated in the *Sabbāsāvasutta*⁵⁸. They are; abandoning by seeing (*dassanā*), abandoning by restraining (*samvarā*), abandoning by using (*paṭisevanā*), abandoning by enduring (*adhivāsanā*), abandoning by avoiding (*parivajjanā*), abandoning by removing (*vinodanā*), and abandoning by developing (*bhāvanā*). Each method will be analysed one by one for better understanding.

3.4.1 Methods of Abandoning by Seeing (*Dassanā*)

According to the *Sabbāsāvasutta* an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, does not understand what things are fit for attention (*mansikaranīye dhamme nappajānāti*) and what things are unfit for attention (*amanasikaranīye dhamme nappajānāti*). Since that is so, he attends to those things unfit for attention and he does not attend to those things fit for attention. The things unfit for attention that he attends to are things such that when he attends to them, the unarisen taint of sensual desire (*kāmāsava*) arises in him and the arisen taint of sensual desire increases, the unarisen taint of being (*bhavāsava*) arises in him and the arisen taint of being increases, the unarisen taint of ignorance (*avijjāsava*) arises in him and the arisen taint of ignorance increases. The things fit for attention that he does not attend to are things that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned.⁵⁹ This matter has been discussed under the topic *yoniso mansiakāra* and *ayonisomananasikāra* already.

It is further explained in this section of the *Sabbāsāvasutta* how a person attends unwisely: “Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I become in the future?’ Or else he is inwardly perplexed

⁵⁸ M I 6

⁵⁹ M I 6

about the present thus: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?'"⁶⁰

When he attends unwisely in this way, one of six views arises in him as true and established. They are; the view 'self exists for me' (*atti me attā*), the view 'no self exists for me' (*natthi me attā*), the view 'I perceive self with self' (*attanāva attānam sañjānāmi*), the view 'I perceive notself with self' (*attanāva anattānam sañjānāmi*) the view 'I perceive self with not-self' (*anattanāva attānam sañjānāmi*) or else he has some such view as this: 'It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent, everlasting, eternal, not subject to change, and it will endure as long as eternity.' This speculative view, bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. Fettered by the fetter of views, the untaught ordinary person is not freed from birth, ageing, and death, from sorrow, lamentation, pain, grief, and despair; he is not freed from suffering, I say.⁶¹

It is explained by Bhikkhu Bhodhi that of these six views, the first two represent the simple antinomy of eternalism and annihilationism; the view that "no self exists for me" is not the non-self doctrine of the Buddha, but the materialist view that identifies the individual with the body and thus holds that there is no personal continuity beyond death. The next three views may be understood to arise out of the philosophically more sophisticated observation that experience has a builtin reflexive structure that allows for self-consciousness, the capacity of the mind to become cognizant of itself, its contents, and the body with which it is inter-connected. Engaged in a search for his "true nature," the untaught ordinary person will identify self either with both aspects of the experience, or with the observer alone, or with the observed alone. The last view is a full-blown version of eternalism in which all reservations have been discarded⁶²

An understating of the views and its origination can be taken as it is explained in the *Samyutta Nikāya* stating that when there is form, by clinging to form, by adhering to form, such a view as this arises: 'This is mine, this I am, this is my self.' Same process happens when there is feeling, perception, volitional formations, and consciousness. And when

⁶⁰MI 6

⁶¹MI 6

⁶²Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 1170.

there is form, by clinging to form, by adhering to form, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be-permanent, stable, eternal, not subject to change. Same process happens when there is feeling, perception, volitional formations, and consciousness. In the similar manner when there is form, by clinging to form, by adhering to form, such a view as this arises: 'I might not be, and it might not be for me; I will not be, and it will not be for me.' Same process happens when there is feeling, perception, volitional formations, consciousness, furthermore at the end of the explanation of each view it is stated that when, a noble disciple has abandoned perplexity in these six cases, he is then called a noble disciple who is a stream-enterer, with enlightenment as his destination⁶³

The Sutta further states that a well-taught noble disciple, who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, understands what things are fit for attention and what things are unfit for attention. Since that is so, he does not attend to those things unfit for attention and he attends to those things fit for attention. The things unfit for attention that he does not attend to are things such that when he attends to them, the unarisen taint of sensual desire (*kāmāsava*) arises in him and the arisen taint of sensual desire increases, the unarisen taint of being (*bhavāsava*) arises in him and the arisen taint of being increases, the unarisen taint of ignorance (*avijjāsava*) arises in him and the arisen taint of ignorance increases. These are the things unfit for attention that he does not attend to. And the things fit for attention that he attends to are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned. These are the things fit for attention that he attends to.⁶⁴

By not attending to things unfit for attention and by attending to things fit for attention, unarisen taints do not arise in him and arisen taints are abandoned. "He attends wisely: "This is suffering'; he attends wisely: "This is the origin of suffering'; he attends wisely: "This is the cessation of

⁶³Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. 1*, (Boston: Wisdom Publications, 2000), p.992

⁶⁴MI 6

suffering'; he attends wisely: 'This is the way leading to the cessation of suffering.'⁶⁵

The things that are recommended in the Sabbāsavsutta for consideration in order to abandon these taints are very much similar to the right view which is one aspect of the Noble Eightfold Path. According to the *Saccavibhangasutta* right view is the knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, and knowledge of the way leading to the cessation of suffering.⁶⁶

The sutta further states that when he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adherence to rules and observances. These are called the taints that should be abandoned by seeing⁶⁷ It is explained in the Middle Length Discourses that the word "seeing" (*dassana*) here refers to the first of the four supramundane paths, the path of stream-entry (*sotapattimagga*), so designated because it offers the first glimpse of Nibbana. The higher three paths are called the paths of development (*bhāvanā*) because they develop the vision of Nibbana to the point at which all defilements are eradicated.⁶⁸ Bhikkhu Bodhi explains that the path of stream-entry has the function of cutting off the first three fetters binding to samsara. Commentary says that personality view and adherence to rules and observances, being included in the taint of views, are taints as well as fetters, while doubt is (ordinarily) classified as only a fetter, not a taint; but because it is included here among the "taints to be abandoned by seeing," it may be spoken of as a taint.⁶⁹

According to Acharya Buddhārakkhita the first method that is 'to be overcome by insight' refers to the cultivation of intuitive insights (*vipassanā ñāna*) into the basic facts or realities of impermanence, unsatisfactoriness and unsubstantiality that characterize everything in phenomenal existence, samsara. In actual application it means the practice of insight meditation and therewith cultivating the insightful awareness of the three characteristics. When insight into the characteristics becomes a direct experience, as different from an intellectual one the mind is freed

⁶⁵Ibid.

⁶⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 252.

⁶⁷MI 6

⁶⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1169.

⁶⁹Ibid., p.1171.

from all distortions and impurities, and the insight into the Four Noble Truths flash, illuminating the consciousness.⁷⁰

The process and nature of a person who becomes a stream enterer (*Sotāpanna*) are summarized in the *Samyutta Nikāya* as when a noble disciple understands as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, then he is called a noble disciple who is a streamenterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."⁷¹ The breakthrough to the Dhamma (*dhammābhisamaya*), also called the obtaining of the vision of the Dhamma (*dhammacakkhupatilābha*), is the event that transforms a person into a noble disciple at the minimum level of stream-enterer. The stream-enterer is one who has obtained the transcendental path leading to Nibbana and is bound to put an end to samsaric wandering after seven more lives at most, all lived in either the heavens or the human world.⁷²

The factors of stream-entry (*sotāpattiyanga*) are of two kinds: the first is the preliminary practices that lead to the attainment of stream-entry, namely, associating with superior persons, hearing the true Dhamma, careful attention, and practice in accordance with the Dhamma. The second is the factors of one who abides having attained stream-entry.⁷³

According to *Samyutta Nikāya* when a noble disciple thus understands the condition; thus understands the origin of the condition; thus understands the cessation of the condition; thus understands the way leading to the cessation of the condition, he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless."⁷⁴

Bhikkhu Bodhi points out that several suttas in the *Nidānasamyutta* make it clear that dependent origination is not merely an explanatory principle to be accepted on trust but an essential component of the knowledge needed to reach the end of suffering. Often the Buddha states that the connections among the factors are to be directly known,

⁷⁰Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.cit., p.103.

⁷¹Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. 1*, Op.cit., p.965.

⁷²Ibid., p.526.

⁷³Ibid., p.762

⁷⁴Ibid., p.564.

both by way of origination and by way of cessation. They are thus not merely aspects of theory but the content of intuitive insight. To gain this knowledge is to acquire the right view of a noble disciple who has personally seen the truth of the Dhamma and entered the path of a trainee (*sekha*), one bound to reach the Deathless in seven more lives at most, without ever falling away. Direct knowledge of dependent origination is not the unique mark of the Arahant, a widespread misconception but an achievement already reached by the stream-enterer on making "the breakthrough to the Dhamma" (*dhammābhisamaya*). The noble disciple's knowledge of dependent origination has two aspects: one is a direct perception of the relationships between each pair of factors in the present; the other, an inferential knowledge that this fixed order of phenomena holds invariably in the past and future, so that anyone who comprehends dependent origination must comprehend it in exactly the same way that the noble disciple has comprehended it. Once the stream-enterer gains this knowledge, attainment of the final goal is irrevocably assured.⁷⁵

It is stated in the *Nidāna Samyutta* of the *Samyutta Nikāya* that when a noble disciple has purified and cleansed these two kinds of knowledge-knowledge of the principle and knowledge of entailment-he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.⁷⁶ The *sekha* or trainee is one who has arrived at the supramundane path and is training in it but has not yet reached arahantship, i.e., a stream-enterer, once-returner, or nonreturner; on reaching arahantship⁷⁷

It has been further explained in the *Nidāna Samyutta* of the *Nidānavagga* that there are forty-four cases of knowledge of principle. They are; knowledge of aging-and-death, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation. Knowledge of birth, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, Knowledge of existence, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, knowledge of clinging, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, knowledge of craving, knowledge of its origin, knowledge of its

⁷⁵ Ibid., p.524.

⁷⁶ Ibid., p.572.

⁷⁷ Ibid., p.750.

cessation, knowledge of the way leading to its cessation, Knowledge of feeling, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, Knowledge of contact, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, Knowledge of the six sense bases, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, Knowledge of name-and-form, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, Knowledge of consciousness, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, Knowledge of volitional formations, knowledge of their origin, knowledge of their cessation, knowledge of the way leading to their cessation.⁷⁸

The Knowledge of the entailment is the knowledge that whatever ascetics and Brahmins in the past directly knew aging-and-death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and Brahmins in the future will directly know aging-and-death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now'.⁷⁹

The passage of the sutta reading “*Iminā dhammena diṭṭhena viditena akālikena pattena pariyoḡālhena*” found in the *Nidānasamyutta* is to be noted that the string of participles here corresponds exactly to the terms used in the standard description of one who has gained "the vision of the Dhamma" (*dhammacakkhu*): *diṭṭhadhammo* (seen the Dhamma), *pattadhammo* (attained the Dhamma), *viditadhammo* (understood the Dhamma), *pariyoḡālhadharnmo* (fathomed the Dhamma). This implies that the Dhamma which the stream-enterer has seen is dependent origination, an inference additionally confirmed by the closing passage of the present sutta.⁸⁰

It is explained in the Connected Discourses that the noble disciple attends closely and carefully to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness, etc. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes

⁷⁸ Ibid., p.571.

⁷⁹ Ibid., p.572.

⁸⁰ Ibid., p.754.

cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness, etc. Such is the cessation of this whole mass of suffering. This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.⁸¹

The Buddha stated in the *Nidānavagga* that an instructed noble disciple does not think: 'When what exists does what come to be? With the arising of what does what arise? etc. "Rather the instructed noble disciple has knowledge about this that is independent of others: 'When this exists, that comes to be; with the arising of this, that arises. He understands thus: 'In such a way the world originates.' And an instructed noble disciple does not think: 'When what does not exist does what not come to be? With the cessation of what does what cease? When what does not exist does name-and-form not come to be? , etc. "Rather the instructed noble disciple has knowledge about this that is independent of others: 'When this does not exist, that does not come to be; with the cessation of this, that ceases. 'In such a way the world ceases.' When a noble disciple thus understands as they really are the origin and the passing away of the world, he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.⁸²

The *Khandhasamyutta* shows that the elimination of clinging occurs in two distinct stages. The first is the elimination of the conceptual types of clinging expressed by wrong views, above all by identity view. This stage of release comes with the breakthrough to the Dhamma, the attainment of stream-entry. At this point the disciple sees the selfless nature of the aggregates and thus overcomes all views of self. For this reason the defining mark of the "instructed noble disciple," the one who has made the breakthrough, is the elimination of every kind of identity view. However, disciples in training (*sekha*), even those at the penultimate stage of nonreturner, still retain a subtle notion of "I am" that continues to linger over the five aggregates like the scent of soap over newly washed clothes. This is spoken of as "a residual conceit 'I am,' a desire 'I am,' an underlying tendency 'I am'". However, as the noble disciple continues to contemplate the rise and fall of the aggregates, in time even this residual notion of "I am" disappears. It is only the arahant

⁸¹ Ibid., p.580.

⁸² Ibid., p.586.

who has fully understood the five aggregates down to the root and thus eradicated the subtlest tendencies to self-affirmation.⁸³

In the *Khandhasamyutta* the distinction between the trainee and the Arahant is drawn in other terms, based on the same principle but differently expressed. Sutta explains that trainees have directly known the five aggregates by way of the four-truth pattern and are practising for their fading away and cessation; thereby they "have gained a foothold in this Dhamma and Discipline.". Arahants have also directly known the five aggregates by way of the four-truth pattern, but they have extirpated all attachment to the aggregates and are liberated by nonclinging; thus they are called consummate ones for whom "there is no round for describing them". While direct knowledge (*abhiññā*) of the aggregates is ascribed to both trainees and arahants, only arahants are said to have full understanding (*pariññā*) of the aggregates, for full understanding implies the destruction of lust, hatred, and delusion. The trainee is described as one who is abandoning the five aggregates and does not cling to them. The arahant, in contrast, is one who neither abandons nor clings, but "abides having abandoned." And, the stream-enterer is defined as one who understands the five aggregates by way of their origin, passing away, gratification, danger, and escape, while the Arahant is one who, having understood the aggregates thus, is liberated by non-clinging. Thus these passages indicate the essential difference between the trainee and the arahant to consist in the extent to which they have developed liberating knowledge. The trainee has arrived at this knowledge and thereby eliminated the conceptually explicit types of ignorance crystallized in wrong views, but he has not yet fully utilized it to eradicate the emotively tinged types of ignorance manifest as clinging. The Arahant has mastered this knowledge and fully developed it, so that in his mind all the defilements along with the subtlest shades of ignorance have been abolished. The trainee might be compared to a person walking along a mountain path who catches a distant glimpse of a splendid city but must still walk across several more mountains to reach his destination. The arahant is like one who has arrived at the city and now dwells comfortably within its bounds.⁸⁴

⁸³ Ibid.

⁸⁴ Ibid., p.846.

3.4.2 Method of Abandoning by Restraining (*Samvara*)

According to the *Sabbāsāvasutta* a bhikkhu, reflecting wisely, abides with the eye faculty restrained. While taints, vexation, and fever (*Vighātaparilāhā*) might arise in one who abides with the eye faculty unrestrained, there are no taints, vexation, or fever in one who abides with the eye faculty restrained. Reflecting wisely, he abides with the ear faculty restrained while taints, vexation, and fever might arise in one who abides with the ear faculty unrestrained, there are no taints, vexation, or fever in one who abides with the ear faculty restrained. Reflecting wisely, he abides with the nose faculty restrained while taints, vexation, and fever might arise in one who abides with the nose faculty unrestrained, there are no taints, vexation, or fever in one who abides with the nose faculty restrained. Reflecting wisely, he abides with the tongue faculty restrained while taints, vexation, and fever might arise in one who abides with the tongue faculty unrestrained, there are no taints, vexation, or fever in one who abides with the tongue faculty restrained. Reflecting wisely, he abides with the body faculty restrained while taints, vexation, and fever might arise in one who abides with the body faculty unrestrained, there are no taints, vexation, or fever in one who abides with the body faculty restrained. Reflecting wisely, he abides with the mind faculty restrained while taints, vexation, and fever might arise in one who abides with the mind faculty unrestrained, there are no taints, vexation, or fever in one who abides with the mind faculty restrained. These are called the taints that should be abandoned by restraining.⁸⁵

Acharya Buddharakkhita explains that the second method refers to the cultivation of mindfulness and therewith self-control and self mastery. In actual practice self mastery means having control over the senses. Control does not mean repressing a sense faculty or making a given sense door inoperative. The eye, ear, nose, tongue, body and mind are the six senses, and control over them does not mean stopping them from functioning or manipulating them in an unnatural manner. All that is meant by self-control is being watchful at the sense doors and thereby having full control over them.⁸⁶ Moreover it has been stated in the middle length discourses that the primary factor responsible for exercising this restraint over the sense faculties is mindfulness.⁸⁷

The consequences of the unrestraint and restraint of the faculties appears in the *Samyutta Nikāya* as teaching about one who dwells

⁸⁵ M I 6

⁸⁶ Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.cit., p.103.

⁸⁷ Ibid., p.1171.

negligently, and about one who dwells diligently. There the Buddha explains how does one dwell negligently as if one dwells without restraint over the eye faculty, the mind is soiled among forms cognizable by the eye. If the mind is soiled, there is no gladness. When there is no gladness, there is no rapture. When there is no rapture, there is no tranquillity. When there is no tranquillity, one dwells in suffering. The mind of one who suffers does not become concentrated. When the mind is not concentrated, phenomena do not become manifest. Because phenomena do not become manifest, one is reckoned as 'one who dwells negligently.' Same process happens with the one dwells without restraint over the ear faculty, nose faculty, tongue faculty, body faculty and the mind faculty.⁸⁸

Then the Buddha explains how one dwells diligently. If one dwells with restraint over the eye faculty, the mind is not soiled among forms cognizable by the eye. If the mind is not soiled, gladness is born. When one is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, phenomena become manifest. Because phenomena become manifest, one is reckoned as 'one who dwells diligently.' Same process happens with the one dwells with restraint over the ear faculty, nose faculty, tongue faculty, body faculty and the mind faculty.⁸⁹

The effect of the unrestraint of faculties is described as the eye as a base for contact-if untamed unguarded, unprotected, unrestrained-is a bringer of suffering. Same process happens with the ear as a base for contact, nose as a base for contact, tongue as a base for contact, body as a base for contact and the mind as a base for contact.⁹⁰ On the other hand these six bases for contact-if well tamed, well guarded, well protected, well restrained-are bringers of happiness.⁹¹

It is explained in the *Samyutta Nikāya* what is restraint and nonrestraint. There are forms cognizable by the eye, sounds cognizable by the ear, odour cognizable by the nose, tastes cognizable by the tongue, tangibles cognizable by the body, and mental phenomena cognizable by the mind, that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he should understand this thus: 'I am

⁸⁸ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.1179.

⁸⁹ Ibid., p.1180.

⁹⁰ Ibid., p.1173.

⁹¹ Ibid.

declining away from wholesome states. For this has been called decline by the Blessed One.' Such is nonrestraint. On the other hand if a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: 'I am not declining away from wholesome states. For this has been called nondecline by the Blessed One'. Such is restraint."⁹²

The formula or method of restraint of the senses appears in many suttas of the *Majjhima Nikāya*. In the *Sekhasutta* there appears the way how a practitioner who is a noble disciple guards the doors of his sense faculties. That is on seeing a form with the eye, a noble disciple does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Same process with on hearing a sound with the ear, on smelling an odour with the nose, on tasting a flavour with the tongue, on touching a tangible with the body, on cognizing a mind-object with the mind. This is how a noble disciple guards the doors of his sense faculties.⁹³

3.4.3 Method of Abandoning by Using (*Paṭisevanā*)

This method of using (*paṭisevana*) refers to the judicious use of all the requisites or basic needs of life, such as food, clothing, shelter and medicaments. This is done by wisely reflecting on why these necessities are required and how they are to be utilized in the best possible way. Here the motivating factor is practical wisdom or sagacity. To be sagacious, one should pause and ponder, before and during utilizing any requisites of life, and be heedful.⁹⁴

This is called the virtue dependent on requisites. It is explained in the *Visuddhimagga* that virtue dependent on requisites is to be undertaken by means of understanding. For that is accomplished by understanding, because one who possesses understanding is able to see the advantages and the dangers in requisites. So one should abandon greed for requisites and undertake that virtue by using requisites obtained lawfully and properly, after reviewing them with understanding in the way aforesaid. Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them. For use (*paribhoga*) is blameless in one who at the time of receiving robes, etc., reviews them either as

⁹² Ibid., p.1181.

⁹³ Ibid., p.461.

⁹⁴ Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.cit., p.105.

mere elements or as repulsive, and puts them aside for later use, and in one who reviews them thus at the time of using them.⁹⁵

There are four kinds of use: use as theft, use as a debt, use as an inheritance, use as a master. Herein, use by one who is unvirtuous and makes use of requisites, even sitting in the midst of the Community, is called “use as theft.” Use without reviewing by one who is virtuous is “use as a debt”; therefore the robe should be reviewed every time it is used, and the alms food lump by lump. One who cannot do this should review it before the meal, after the meal, in the first watch, in the middle watch, and in the last watch. If dawn breaks on him without his having reviewed it, he finds himself in the position of one who has used it as a debt. Also the resting place should be reviewed each time it is used. Recourse to mindfulness both in the accepting and the use of medicine is proper; but while this is so, though there is an offence for one who uses it without mindfulness after mindfull acceptance, there is no offence for one who is mindful in using after accepting without mindfulness.⁹⁶

According to the *Visuddhimagga* a bhikkhu devoted to mindfulness of death is constantly diligent has no stain of avarice about requisites.⁹⁷ Furthermore a monk is expected to be contented regarding the requisites. It is evident from the passage of the *Sāmaññaphalasutta* stating that a monk is satisfied with a robe to protect his body, with alms to satisfy his stomach, and having accepted sufficient, he goes on his way. Just as a bird with wings flies hither and thither, burdened by nothing but its wings, so he is satisfied. In this way a monk is contented.⁹⁸

a. Using Robes (Clothing)

Taints that should be abandoned by using is explained in the *Sabbāsāvasutta* as a bhikkhu reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.⁹⁹

It is explained in the *Visuddhimagga* that herein, the robe is any one of those beginning with the inner cloth. He uses: he employs; dresses in as inner cloth, or puts on as upper garment. Only is a phrase signifying

⁹⁵Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.42.

⁹⁶Ibid.

⁹⁷Ibid., p.237.

⁹⁸Maurice Walshe, *The Long Discourses of the Buddha*, (Boston: Wisdom Publications, 1995), p.101.

⁹⁹MI 6

invariability in the definition of a limit of a purpose; the purpose in the meditator's making use of the robes is that much only, namely, protection from cold, etc., not more than that. From cold: from any kind of cold arisen either through disturbance of elements internally or through change in temperature externally. For protection: for the purpose of warding off; for the purpose of eliminating it so that it may not arouse affliction in the body. For when the body is afflicted by cold, the distracted mind cannot be wisely exerted. That is why the Blessed One permitted the robe to be used for protection from cold. So in each instance, except that from heat means from the heat of fire, the origin of which should be understood as forest fires, and so on.¹⁰⁰

The part from contact with gadflies and flies, wind and burning and creeping things is explained that here gadflies are flies that bite; they are also called "blind flies." Flies are just flies. Wind is distinguished as that with dust and that without dust. Burning is burning of the sun. Creeping things are any long creatures such as snakes and so on that move by crawling. Contact with them is of two kinds: contact by being bitten and contact by being touched. And that does not worry him who sits with a robe on. So he uses it for the purpose of protection from such things. The word "only" (*yāvadeva*) is repeated in order to define a subdivision of the invariable purpose; for the concealment of the private parts is an invariable purpose; the others are purposes periodically. Herein, private parts are any parts of the pudendum. For when a member is disclosed, conscience (*hiri*) is disturbed (*kuppati*), offended. It is called "private parts" (*hirikopīna*) because of the disturbance of conscience (*hiri-kopana*). For the purpose of concealing the private parts: for the purpose of the concealment of those private parts.¹⁰¹

b. Consuming Almsfood (Food)

Second method according to the *Sabbāsāvasutta* is reflecting wisely, he uses almsfood neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.

¹⁰⁰ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.32.

¹⁰¹ Ibid.

According to the explanation given in the *Visuddhimagga* alms food is any sort of food. For any sort of nutriment is called “alms food”. The term piṇḍapāta literally means “lump-dropping” because of its having been dropped (patitattā) into a bhikkhu’s bowl during his alms round (piṇḍolya). Or alms food (piṇḍapāta) is the dropping (pāta) of the lumps (piṇḍa); it is the concurrence (sannipāta), the collection, of alms (bhikkhā) obtained here and there, is what is meant. Neither for amusement: neither for the purpose of amusement, as with village boys, etc.; for the sake of sport, is what is meant. Nor for intoxication: not for the purpose of intoxication, as with boxers, etc.; for the sake of intoxication with strength and for the sake of intoxication with manhood, is what is meant. Nor for smartening: not for the purpose of smartening, as with royal concubines, courtesans, etc.; for the sake of plumpness in all the limbs, is what is meant. Nor for embellishment: not for the purpose of embellishment, as with actors, dancers, etc.; for the sake of a clear skin and complexion, is what is meant.¹⁰²

And here the clause neither for amusement is stated for the purpose of abandoning support for delusion; nor for intoxication is said for the purpose of abandoning support for hate; nor for smartening nor for embellishment is said for the purpose of abandoning support for greed. And neither for amusement nor for intoxication is said for the purpose of preventing the arising of fetters for oneself. Nor for smartening nor for embellishment is said for the purpose of preventing the arising of fetters for another. And the abandoning of both unwise practice and devotion to indulgence of sense pleasures should be understood as stated by these four. Only has the meaning already stated.¹⁰³

It is explained that by the words “Of this body” it is meant that of this material body consisting of the four great primaries. For the endurance: for the purpose of continued endurance. And continuance: for the purpose of not interrupting life’s continued occurrence, or for the purpose of endurance for a long time. He makes use of the alms food for the purpose of the endurance, for the purpose of the continuance, of the body, as the owner of an old house uses props for his house, and as a carter uses axle grease, not for the purpose of amusement, intoxication, smartening, and embellishment. Furthermore, endurance is a term for the life faculty. So what has been said as far as the words for the endurance

¹⁰² Ibid.

¹⁰³ Ibid.

and continuance of this body can be understood to mean: for the purpose of maintaining the occurrence of the life faculty in this body.¹⁰⁴

Hunger is called “discomfort” in the sense of afflicting. He makes use of alms food for the purpose of ending that, like anointing a wound, like counteracting heat with cold, and so on. For assisting the life of purity means for the purpose of assisting the life of purity consisting in the whole dispensation and the life of purity consisting in the path. For while this bhikkhu is engaged in crossing the desert of existence by means of devotion to the three trainings depending on bodily strength whose necessary condition is the use of alms food, he makes use of it to assist the life of purity just as those seeking to cross the desert used their child’s flesh, just as those seeking to cross a river use a raft, and just as those seeking to cross the ocean use a ship.¹⁰⁵

Thus I shall put a stop to old feelings and shall not arouse new feelings mean thus as a sick man uses medicine, he uses alms food, thinking: “By use of this alms food I shall put a stop to the old feeling of hunger, and I shall not arouse a new feeling by immoderate eating, like one of the proverbial brahmans, that is, one who eats till he has to be helped up by hand, or till his clothes will not meet, or till he rolls there on the ground, or till crows can peck from his mouth, or until he vomits what he has eaten. Or alternatively, there is that which is called ‘old feelings’ because, being conditioned by former kamma, it arises now in dependence on unsuitable immoderate eating, I shall put a stop to that old feeling, forestalling its condition by suitable moderate eating. And there is that which is called ‘new feeling’ because it will arise in the future in dependence on the accumulation of kamma consisting in making improper use of the requisite of alms food now, I shall also not arouse that new feeling, avoiding by means of proper use the production of its root.” This is how the meaning should be understood here. What has been shown so far can be understood to include proper use of requisites, abandoning of devotion to self-mortification, and not giving up lawful bliss pleasure.¹⁰⁶

By the term ‘And I shall be healthy’ it is meant that in this body, which exists in dependence on requisites, I shall, by moderate eating, have health called ‘long endurance’ since there will be no danger of severing the life faculty or interrupting the continuity of the postures.” Reflecting in this way, he makes use of the alms food as a sufferer from a

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

chronic disease does of his medicine. And blameless and live in comfort (lit. “and have blamelessness and a comfortable abiding”): he makes use of them thinking: “I shall have blamelessness by avoiding improper search, acceptance and eating, and I shall have a comfortable abiding by moderate eating.” Or he does so thinking: “I shall have blamelessness due to absence of such faults as boredom, sloth, sleepiness, blame by the wise, etc., that have unseemly immoderate eating as their condition; and I shall have a comfortable abiding by producing bodily strength that has seemly moderate eating as its condition.” Or he does so thinking: “I shall have blamelessness by abandoning the pleasure of lying down, lolling and torpor, through refraining from eating as much as possible to stuff the belly; and I shall have a comfortable abiding by controlling the four postures through eating four or five mouthfuls less than the maximum.”

It is advised that when eating one should stop with four or five lumps still to eat and end by drinking water. As this should suffice to live in comfort for energetic bhikkhus’ needs. Now, what has been shown at this point can be understood as discernment of purpose and practice of the middle way. It is explained how one is moderate in eating. It is by reflecting carefully, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: “Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort. It is in this way that one is moderate in eating.”¹⁰⁷

c. Using Resting Place (Shelters)

The third matter to reflect on is resting place. It is stated in the sutta that reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.¹⁰⁸

Resting place (*senāsana*): this is the bed (*sena*) and seat (*āsana*). For wherever one sleeps (*seti*), whether in a monastery or in a lean-to, etc., that is the bed (*sena*); wherever one seats oneself (*āsati*), sits (*nisīdati*), that is the seat (*āsana*). Both together are called “resting-place” (or “abode”). It is meant by the statement “*utuparissaya vinodhanam patisallānāramatthānam*” (For the purpose of warding off the perils of

¹⁰⁷ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.1194.

¹⁰⁸ M i 6

climate and enjoying retreat) it is meant that the climate itself in the sense of imperilling (*parisahana*) is “perils of climate” (*utu-parissaya*). Unsuitable climatic conditions that cause mental distraction due to bodily affliction can be warded off by making use of the resting place; it is for the purpose of warding off these and for the purpose of the pleasure of solitude, is what is meant. Of course, the warding off of the perils of climate is stated by the phrase “protection from cold,” etc., too; but, just as in the case of making use of the robes the concealment of the private parts is stated as an invariable purpose while the others are periodical purposes, so here also this last should be understood as mentioned with reference to the invariable warding off of the perils of climate. Or alternatively, this “climate” of the kind stated is just climate; but “perils” are of two kinds: evident perils and concealed perils. Herein, evident perils are lions, tigers, etc., while concealed perils are greed, hate, and so on. When a bhikkhu knows and reflects thus in making use of the kind of resting place where these perils do not, owing to unguarded doors and sight of unsuitable visible objects, etc., cause affliction, he can be understood as one who “reflecting wisely makes use of the resting place for the purpose of warding off the perils of climate.”¹⁰⁹

d. Using Medicinal Requisites (Medicine)

The fourth step is reflecting wisely, he uses the medicinal requisites only for protection from arisen afflicting feelings and for the benefit of good health. While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one who uses them thus. These are called the taints that should be abandoned by using.¹¹⁰

The requisite of medicine as cure for the sick: here “cure” (*paccaya* = going against) is in the sense of going against (*pati-ayana*) illness; in the sense of countering, is the meaning. This is a term for any suitable remedy. It is the medical man’s work (*bhisakkassa kammam*) because it is permitted by him, thus it is medicine (*bhesajja*). Or the cure for the sick itself as medicine is “medicine as cure for the sick.” Any work of a medical man such as oil, honey, ghee, etc., that is suitable for one who is sick, is what is meant. A “requisite” (*parikkhāra*), however, in such passages as “It is well supplied with the requisites of a city” is equipment; in such passages as “The chariot has the requisite of virtue, the axle of *jhāna*, the wheel of energy” it is an ornament; in such

¹⁰⁹ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.34.

¹¹⁰ MI 6

passages as “The requisites for the life of one who has gone into homelessness that should be available”, it is an accessory. But here both equipment and accessory are applicable. For that medicine as a cure for the sick is equipment for maintaining life because it protects by preventing the arising of affliction destructive to life; and it is an accessory too because it is an instrument for prolonging life. That is why it is called “requisite.”

So it is medicine as cure for the sick and that is a requisite, thus it is a “requisite of medicine as cure for the sick.” He makes use of that requisite of medicine as cure for the sick; any requisite for life consisting of oil, honey, molasses, ghee, etc., that is allowed by a medical man as suitable for the sick, is what is meant. The term arisen (*uppannānam*) it means that from born, become, produced. Hurtful (*veyyābādika*) here “hurt (affliction)” is a disturbance of elements, and it is the leprosy, tumours, boils, etc., originated by that disturbance. Hurtful (*veyyābādhika*) because arisen in the form of hurt (*byābādha*). Feelings (*vedanānam*) here means painful feelings, feelings resulting from unprofitable kamma, from those hurtful feelings. For complete immunity from affliction (*abyāpajjaparamathāya*) for complete freedom from pain; so that all that is painful is abandoned, is the meaning.

3.4.4 Method of Abandoning by Enduring (*Adhivāsana*)

According to the *Sabbāsāvasutta* here a bhikkhu, reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.

The fourth method is to consciously and deliberately endure difficulties and afflictions caused by external circumstances, harsh treatment by others, and adversity in general. One can set oneself right, but not always and everywhere. In order that one may face a hostile and disagreeable environment imperturbably, it is essential that one must learn to be patient, forbearing and forgiving. Those who lack fortitude can never make the best use of life, much less overcome cankers. Enduring patience therefore, has been extolled by the Buddha as one of the most

exalted virtues and a spiritual perfection (*pārami*) which must necessarily be fulfilled if one must attain *Nibbāna*, the summum bonum.¹¹¹

Apart from being translated as endurance the terms *Khamati*, *Khanti* is translated as patience and forbearance.¹¹² *Khanti* is one of the Ten Perfections (*Pāramitās*) that should be practiced by a bodhisatta who aspires to be enlightened as a Buddha.¹¹³ It is the patient endurance of suffering inflicted upon oneself by others, and the forbearance of others' wrongs.¹¹⁴ The ability to endure these incidents is stated in *Kāyagatāsatisutta* as one of the ten benefits when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken.¹¹⁵

According to the *Kakacūpamasutta* there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of lovingkindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. After mentioning these five courses of speech the Buddha advised the bhikkhus that you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a catskin bag, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.¹¹⁶

At the end of the sutta the Buddha asked the monks that if they keep this advice on the simile of the saw constantly in mind, do they see any course of speech, trivial or gross, that they could not endure (*nādhivāseyyatha*). And the monks answered No, venerable sir. So the Buddha advises Therefore you should keep this advice on the simile

¹¹¹Acharya Buddhārakkhita, *Mind Overcoming Cankers*, Op.cit., p.105.

¹¹²Nyanatiloka, *Buddhist Dictionary*, Op.cit., p.166.

¹¹³Ibid., p.236

¹¹⁴Narada Mahathera, *The Buddha and His Teachings*, Op.cit., p.479.

¹¹⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.957.

¹¹⁶Ibid., p. 223.

of the saw constantly in mind. That will lead to your welfare and happiness for a long time.¹¹⁷

3.4.5 Method of Abandoning by Avoiding (*Parivajjanā*)

According to the *Sabbāsāvasutta* taints that should be abandoned by avoiding are stated as bhikkhu reflecting wisely, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer. Reflecting wisely, he avoids sitting on unsuitable seats, wandering to unsuitable resorts, and associating with bad friends, since if he were to do so wise companions in the holy life might suspect him of evil conduct. While taints, vexation, and fever might arise in one who does not avoid these things, there are no taints, vexation, and fever in one who avoids them. These are called the taints that should be abandoned by avoiding.¹¹⁸

As Acharya Buddharakkhita points out the fifth method is concerned with external situations and confrontations which, if not avoided prudently may become calamitous. Recklessness and thoughtlessness are the twin mental evils that are at the root of most of life's ills and mishaps. Discretion is the better part of valour, it is said, and wisely so. There is nothing heroic about dare-devil. To be foolhardy is to be a fool.¹¹⁹

According to the *Kosalasamyutta* one should not despise as 'young' a serpent one may see by chance in the village or a forest. A man should not disparage it. For as that fierce snake glides along, Manifesting in diverse shapes, It may attack and bite the fool, Whether a man or a woman. Therefore guarding one's own life, One should avoid it.¹²⁰ It is explained in the Middle Length Discourses unsuitable seats are the two kinds mentioned in the *Paṭimokkha* they are sitting with a woman on a screened seat convenient for sexual intercourse, and sitting alone with a woman in a private place.¹²¹ It is advised in the *Visuddhimagga* that the tree-root dweller should avoid such trees as a tree near a frontier, a shrine tree, a gum tree, a fruit tree, a bats' tree, a hollow tree, or a tree standing in the middle of a monastery. He can choose a tree standing on the outskirts of a monastery.¹²²

¹¹⁷Ibid.

¹¹⁸MI 6

¹¹⁹Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.cit., p.106.

¹²⁰Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. 1*, Op.cit., p.165.

¹²¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1172.

¹²²Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p.68.

It is an essential part of the practice to choose an appropriate place for meditative practice. How to choose a suitable place to meditate is recommended by the Buddha in *Sāmaññaphalasutta* of the *Dīgha Nikāya*. It is stated in the sutta that a Bhikkhu, equipped with this Ariyan morality, with this Ariyan restraint of the senses, with this Ariyan contentment, finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a jungle-thicket, or in the open air on a heap of straw. Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, and concentrates on keeping mindfulness established before him.¹²³

How the Buddha encouraged his disciples to choose a suitable place for meditation is evident by the incident that at the end of the *Sallekhasutta* the Buddha advised Venerable Cunda that what should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, There are these roots of trees, these empty huts. Meditate, Cunda, do not delay or else you will regret it later. This is our instruction to you."¹²⁴ And it is evident from the *Mahāsatipaṭṭhānasutta* that the forest, root of a tree or an empty place is recommended to choose as the suitable place of practice meditation. It is stated in the sutta that how a monk abides contemplating the body as body. According to the sutta a monk, having gone into the forest, or to the root of a tree, or to an empty place sits down cross-legged, holding his body erect, having established mindfulness before him. Mindfully he breathes in, mindfully he breathes out.¹²⁵

In *Cūlapunnamasutta* the Buddha instructed the bhikkhus to identify untruthful man and not to associate with untruthful man. According to the sutta an untruthful man is possessed of bad qualities; he associates as an untruthful man, he wills as an untruthful man, he counsels as an untruthful man, he speaks as an untruthful man, he acts as an untruthful man, he holds views as an untruthful man, and he gives gifts as an untruthful man. An untruthful man has no faith, no shame, no fear of wrongdoing; he is unlearned, lazy, forgetful, and unwise. That is how an untruthful man is possessed of bad qualities. And an untruthful man has for friends and companions those recluses and brahmins who have no faith, no shame, no fear of wrongdoing; who are unlearned, lazy, forgetful, and unwise.¹²⁶

¹²³Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 101.

¹²⁴Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.129.

¹²⁵Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 335.

¹²⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.892.

It has been advised in the *Upakkilesasutta* that if one can find a worthy friend who is virtuous, steadfast companion, then overcome all threats of danger and walk with him content and mindful. But if one finds no worthy friend who is not virtuous, steadfast companion, then as a king leaves his conquered realm, walk like a tusker in the woods alone. Better it is to walk alone. There is no companionship with fools. Walk alone and do no evil stay at ease like a tusker in the woods.¹²⁷

It is explained in the *Sallekhasutta* that effacement should be practised thus: Others will have bad friends; we shall have good friends. And mind should be inclined thus: Others will have bad friends; we shall have good friends. Such as there were an uneven path and another even path by which to avoid it; and as there were an uneven ford and another even ford by which to avoid it. So too, one given to making bad friends has making good friends by which to avoid it. And just as all unwholesome states lead downwards and all wholesome states lead upwards, so too. one given to making bad friends has making good friends to lead him upward. Also one given to making bad friends has making good friends by which to extinguish it.¹²⁸

According to *Visuddhimagga* avoidance of unconcentrated persons, cultivation of concentrated persons are two skills out of 10 kinds of skills of absorption which a meditator should practice along in order to develop meditation. It is further explained that avoidance of unconcentrated persons is keeping far away from persons who have never trodden the way of renunciation, who are busy with many affairs, and whose hearts are distracted. And Cultivation of concentrated persons is approaching periodically persons who have trodden the way of renunciation and obtained concentration.¹²⁹ The Buddha stated in the *Parābhavasutta* that association and preference of bad and wicked people and despise of good people are causes of ones downfall.¹³⁰

The importance of the good friendship is evident from the statement of the Buddha found in the *Kosalasamyutta* of the *Sagāthavagga* that on one occasion, The bhikkhu Ananda approached the Buddha, and said: 'Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.' "When this was said the Buddha told the bhikkhu Ananda: 'Not so, Ananda! Not so, Ananda! This is the entire holy life, handa, that is, good friendship, good

¹²⁷ Ibid., p.1010.

¹²⁸ Ibid., p.129.

¹²⁹ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.129.

¹³⁰ Sn 91.

companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path.¹³¹

Another evidence of how the entire holy life is relied on good friendship, good companionship, good comradeship is the fact that relying upon the Buddha as a good friend beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to illness are freed from illness; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair.¹³² Furthermore at the end of the Sutta the Buddha advises the King Pasenadi Kosala that “you should train yourself thus: ‘I will be one who has good friends, good companions, good comrades.’ It is in such a way that you should train yourself. When you have good friends, good companions, good comrades, you should dwell with one thing for support: diligence in wholesome states.”¹³³ According to the *Sangītisutta* of the *Dīgha Nikāya* being a good friend and association and intimacy of good people is stated as one of the ten things that give protection (*nāthakaraṇadhamma*)¹³⁴

Sariputta advised a forest dwelling bhikkhu who came to live with other bhikkhus. According to his advice when a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should be easy to correct and should associate with good friends. If he is difficult to correct and associates with bad friends, there will be those who would say of him: ‘What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is difficult to correct and associates with bad friends?’ Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and is living in the Sangha should be easy to correct and should associate with good friends. At the end of the sutta Sariputta says to Moggallāna these things should be undertaken and practised not only by a forest-dwelling bhikkhu, but by a town-dwelling bhikkhu as well.¹³⁵

The importance of the suitable resting places and association with good friends can be seen from the statement of the *Kīṭāgirisutta* saying that here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms,

¹³¹Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.181.

¹³²Ibid.

¹³³Ibid.

¹³⁴Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 508.

¹³⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.574.

and his taints are not yet destroyed by his seeing with wisdom, yet he has sufficient faith in and love for the Tathagata. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty. This kind of person is called a faith-follower. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one makes use of suitable resting places and associates with good friends and balances his spiritual faculties, he may by realising for himself with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.¹³⁶

According to the *Mahāmagālasutta*¹³⁷ it is considered a greatest blessing or a boon not to associate with the foolish, but to associate with the wise; to honor those who are worthy of honor, to reside in a suitable locality, to have done meritorious actions in the past and to set oneself in the right course. It is advised in the Connected Discourses that just as deer, wandering in the foothills or woodland thickets, wander wherever they find pleasant pastureland and dangers are absent, and have no attachment to their parents' property or a family heirloom, So the homeless bhikkhus, without fixed abode, wander wherever they can easily find suitable climate, food, companionship, lodgings, and Dhamma-teachings, and have no attachment to the property of their teacher and preceptor or to a family heirloom.¹³⁸ It is stated in the *Dasuttarasutta* that a favourable place of residence (*patirūpa-desa-vaso*), association with good people (*sappurisūpassayo*), perfect development of one's personality (*atta-sammā-panidhi*), and past meritorious actions (*pubbe-kata-puññatā*) are four things that greatly help which in another way called four wheels (*cakkāni*).¹³⁹

3.4.6 Method of Abandoning by Removing (*Vinodanā*)

According to the *Sabbāsāvasutta* a bhikkhu reflecting wisely, does not tolerate an arisen thought of sensual desire; he abandons it, removes it, does away with it, and annihilates it. He does not tolerate an arisen thought of ill will he abandons it, removes it, does away with it, and annihilates it. He does not tolerate an arisen thought of cruelty he

¹³⁶ Ibid., p.582.

¹³⁷ Sn 258

¹³⁸ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. 1*, Op.cit., p.470.

¹³⁹ Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 514.

abandons it, removes it, does away with it, and annihilates it. He does not tolerate arisen evil unwholesome states; he abandons them, removes them, does away with them, and annihilates them. While taints, vexation, and fever might arise in one who does not remove these thoughts, there are no taints, vexation, or fever in one who removes them. These are called the taints that should be abandoned by removing.¹⁴⁰

This method of abandoning *Āsava* through removing (*vinodanā*) is compatible with the perception of abandoning (*pahāna saññā*) as appears in the *Girimānandasutta* in the *Anguttara Nikāya*. It stated in the sutta exact words as appears in the removing (*vinodhanā*) method as appears in the *Sabbāsāvasutta*. It says in the sutta that there is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, dispels it, and wipes it out of existence. He doesn't acquiesce to an arisen thought of ill-will. He abandons it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, dispels it, & wipes it out of existence. He doesn't acquiesce to arisen evil, unskillful mental qualities. He abandons them, dispels them, and wipes them out of existence. This is called the perception of abandoning.¹⁴¹

The first three types of unwholesome thought of sensual desire, ill will, and cruelty, constitute wrong thought or wrong intention, the opposite of the second factor of the Noble Eightfold Path.¹⁴² The Buddha states that possessing sensual thought (*kāmaavitakkena*), the thought of ill will (*vyāpādavitakkena*), the thought of harming (*vihimsāvitakkena*), sensual perception (*kāmasaññāya*), perception of ill will (*vyāpādasaññāya*), and perception of harming (*vihimsāsaññāya*) a bhikkhu dwells in suffering in this very life, with distress, anguish, and fever.¹⁴³

It is stated in the *Salāyatanaśamyutta* that when a bhikkhu has seen a form with the eye, sound with ear, taste with tongue, tangible with the body, and mental phenomenon with mind, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: 'I am declining away from wholesome states. For this has been called decline by the Blessed One.'¹⁴⁴ According to the

¹⁴⁰ MI 6

¹⁴¹ A v 108

¹⁴² Ibid., p.1172.

¹⁴³ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p.973.

¹⁴⁴ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.1178.

Mahāgopālakasutta when a thought of sensual desire, thought of ill will or thought of cruelty has arisen, a bhikkhu tolerates it; he does not abandon it, remove it, do away with it, and annihilate it, it is called the way how a bhikkhu fails to pick out flies' eggs. But when a thought of sensual desire, thought of ill will or thought of cruelty has arisen, a bhikkhu does not tolerate it; he abandons it, removes it, does away with it, and annihilates it. That is called the way how a bhikkhu picks out flies' eggs.¹⁴⁵

There is an incident in the Numerical Discourses where the Buddha stating that wherever bhikkhus take to arguing and quarreling and fall into a dispute, stabbing each other with piercing words, he is uneasy even about directing his attention there, let alone about going there. Then he concludes about them that surely, those venerable ones have abandoned three things and cultivated three other things. The three things that they have abandoned are thoughts of renunciation, thoughts of good will, and thoughts of nonharming. And the three things that they have cultivated are Sensual thoughts, thoughts of ill will, and thoughts of harming.¹⁴⁶ Furthermore a bhikkhu possessing sensual thoughts, thoughts of ill will and thought of harming and being unwise and dull is not fit to resort to remote lodgings in forests and jungle groves. But possessing thoughts of renunciation, good will, and harmlessness; and being wise, not stupid or dull a bhikkhu is fit to resort to remote lodgings in forests and jungle groves.¹⁴⁷

In *Dvedhāvitakkasutta* the Buddha explained how he overcame unwholesome thoughts before he attained enlightenment step by step. First is when a thought of sensual desire arose he understood that this thought of sensual desire has arisen in him. This leads to his own affliction, to others' affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbana.' When he considers thus it subsided in him. Whenever a thought of sensual desire arose in him, He abandoned it, removed it, did away with it. The same pattern happens with the thought of ill will and thought of cruelty. The Buddha saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of renunciation, the aspect of cleansing. As he abided thus, diligent, ardent, and resolute, a thought of renunciation arose in him. He understood thus: 'This thought of renunciation has arisen in him. This does not lead to his own affliction, or to others' affliction, or

¹⁴⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.314.

¹⁴⁶Ibid., p.355.

¹⁴⁷Ibid., p.617.

to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbana. If he thinks and ponder upon this thought even for a night, even for a day, even for a night and day, He sees nothing to fear from it. But with excessive thinking and pondering he might tire his body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration.' So he steadied his mind internally, quieted it, brought it to singleness, and concentrated it. So that his mind should not be disturbed. Same happened with a thought of non-will will and thought of non-cruelty.¹⁴⁸

The the Buddha explained in the *Dvedhāvitakkasutta* that whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders upon thoughts of ill will abandoning the thought of non ill will and thinks and ponders upon thought of cruelty abandoning the thought of non-cruelty the similar process with the above mentioned process happens. And if he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. Same process occurs with the thought of non-ill will and the tought of non-cruelty.¹⁴⁹

There are five steps for the abandoning of unwholesome thoughts elucidated in the *Vitakkasanṭhānasutta*.The first step is when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts (*pāpakā akusalā vitakkā*) connected with desire, with hate, and with delusion, then he should give attention to some other sign connected with what is wholesome. When he gives attention to some other sign connected with what is wholesome, then evil unwholesome thoughts are abandoned in him and subside. Secondly while he is giving attention to some other sign connected with what is wholesome, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts thus: 'These thoughts are unwholesome, they are reprehensible, they result in suffering.' When he examines the danger in those thoughts, then evil unwholesome thoughts

¹⁴⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.210.

¹⁴⁹ibid.

are abandoned in him and subside. Thirdly while he is examining the danger in those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion. Then he should try to forget those thoughts and should not give attention to them. When he tries to forget those thoughts and does not give attention to them, then evil unwholesome thoughts are abandoned in him and subside. Fourthly, while he is trying to forget those thoughts and is not giving attention to them, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion. Then he should give attention to stilling the thought-formation of those thoughts. When he gives attention to stilling the thought formation of those thoughts, then evil unwholesome thoughts are abandoned in him and subside. Lastly, while he is giving attention to stilling the thoughtformation of those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind. When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated.¹⁵⁰

According to the recommendation given in the *Mahāsuññatāsutta* when a bhikkhu abides thus, if his mind inclines to thinking, he resolves: 'Such thoughts as are low, vulgar, coarse, ignoble, unbeneficial, and which do not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbana, that is, thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty: such thoughts I shall not think.' In this way he has full awareness of that. But he resolves: 'Such thoughts as are noble and emancipating, and lead the one who practises in accordance with them to the complete destruction of suffering, that is, thoughts of renunciation, thoughts of non-ill will, and thoughts of noncruelty: such thoughts I shall think.' In this way he has full awareness of that.¹⁵¹

Thoughts of non-ill will and thoughts of non-cruelty may also be explained positively as thoughts of lovingkindness (*mettā*) and thoughts

¹⁵⁰Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.214.

¹⁵¹Ibid., p.975.

of compassion (*karuṇā*).¹⁵² According to the Commentary of the *Majjhimanikāya* when thoughts of sensual desire arise directed towards living beings, the "other sign" is the meditation on foulness; when the thoughts are directed to inanimate things, the "other sign" is attention to impermanence. When thoughts of hate arise directed towards living beings, the "other sign" is the meditation on loving-kindness; when they are directed to inanimate things, the "other sign" is attention to the elements. The remedy for thoughts connected with delusion is living under a teacher, studying the Dhamma inquiring into its meaning, listening to the Dhamma, and inquiring into causes.¹⁵³

It appears in the Numerical Discourses that the Blessed One, the Arahant, the Perfectly Enlightened One, knowing and seeing, has proclaimed the stage of an elder and the stage of a youth. Even though someone is old, eighty, ninety, or a hundred years from birth, if he enjoys sensual pleasures, dwells in sensual pleasures, burns with a fever for sensual pleasures, is consumed with thoughts of sensual pleasures, is eager in the quest for sensual pleasures, then he is reckoned as a foolish (childish) elder. But even though someone is young, a youth with dark black hair, endowed with the blessing of youth, in the prime of life, if he does not enjoy sensual pleasures, does not dwell in sensual pleasures, does not burn with a fever for sensual pleasures, is not consumed with thoughts of sensual pleasures, is not eager in the quest for sensual pleasures, then he is reckoned as a wise elder.¹⁵⁴

There is an advice regarding the unwholesome thoughts given by the Buddha appearing in the Numerical Discourse saying that if a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while walking, standing, sitting, or lying down, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that bhikkhu is said to be devoid of ardor and moral dread; he is constantly and continuously lazy and lacking in energy while doing that action. But, bhikkhus, if a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while walking, standing, sitting, or lying down and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that bhikkhu is said to be ardent and to dread wrongdoing; he is constantly and continuously energetic and resolute while doing that.¹⁵⁵

¹⁵² Ibid., p.1205.

¹⁵³ Ibid., p.1206.

¹⁵⁴ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p.159.

¹⁵⁵ Ibid., p.430.

The practice where a bhikkhu does not tolerate an arisen sensual thought, thought of ill will, and thought of harming which are bad unwholesome states. And he abandons it, dispels it, calms it down, terminates it, and obliterates it. This practice is called 'the calming practice.'¹⁵⁶ A bhikkhu who possesses the thought of renunciation, the thought of good will, the thought of non-harming, and right view is practicing the unmistakable way and has laid the groundwork for the destruction of the taints.¹⁵⁷

It has been elucidated in the Numerical Discourses that a bhikkhu might say thus: I have developed and cultivated the liberation of the mind by loving-kindness, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet ill will still obsesses my mind. He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One, The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by loving-kindness, make it one's vehicle and basis, carry it out, consolidate it and properly undertake it, yet ill will could still obsess one's mind. There is no such possibility. For this, friend, is the escape from ill will, namely, the liberation of the mind by loving-kindness. It is impossible and inconceivable that one might develop and cultivate the liberation of the mind by compassion make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet the thought of harming could still obsess one's mind. The liberation of the mind by compassion is the escape from the thought of harming.' It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by equanimity, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet lust could still obsess one's mind. The liberation of the mind by equanimity is the escape from lust.¹⁵⁸

Without having abandoned sensual thought, the thought of ill will, the thought of harming, sensual perception, perception of ill will, and perception of harming, one is incapable of entering and dwelling in the first *Jhāna*. And having abandoned above mentioned six things, one is capable of entering and dwelling in the first *Jhāna*.¹⁵⁹

¹⁵⁶ Ibid., p.532.

¹⁵⁷ Ibid., p.460.

¹⁵⁸ Ibid., p.868.

¹⁵⁹ Ibid., p.973.

There are these three things. Sensual thought, thought of ill will, and thought of harming. The thought of renunciation is to be developed for abandoning sensual thought. The thought of good will is to be developed for abandoning the thought of ill Will. The thought of harmlessness is to be developed for abandoning the thought of harming.¹⁶⁰ And possessing the thought of renunciation (*Nekkhammavitakkena*), the thought of good will (*avyāpādatavittakkena*), the thought of harmlessness (*avihimsāvitakkena*), perception of renunciation (*nekkhammasaññāya*), perception of good will (*avyāpādasaññāya*), and perception of harmlessness, (*avihimsāsāññāya*), a bhikkhu dwells happily in this very life, without distress, anguish, and fever.¹⁶¹ The thought of renunciation, the thought of non-ill-will, and the thought of harmlessness are called Right Thoughts.¹⁶²

Thought of renunciation, thought of non-ill will, or thought of harmlessness arises with a source, not without a source. In dependence on the renunciation element there arises perception of renunciation. In dependence on perception of renunciation there arises intention of renunciation. In dependence on intention of renunciation there arises desire for renunciation. In dependence on desire for renunciation there arises passion for renunciation. In dependence on passion for renunciation there arises a quest for renunciation. Engaged in a quest for renunciation, the instructed noble disciple conducts himself rightly in three ways-with body, speech, and mind. Same process happens with the non-ill will element and harmless element.¹⁶³

Furthermore it has been advised in the *Khandhasamyutta* that these three kinds of unwholesome thoughts: sensual thought, thought of ill will, thought of harming cease without remainder for one who dwells with a mind well established in the four establishments of mindfulness, or for one who develops the signless concentration. This is reason enough, bhikkhus, to develop the signless concentration. When the signless concentration is developed and cultivated, bhikkhus, it is of great fruit and benefit.¹⁶⁴

The sixth method is that of elimination of wrong thoughts or urges, such as, thoughts of sensual desire, anger, cruelty, etc., which if not done away with, grow into mighty mental barriers that block all spiritual progress. A wrong thought, as mental action, is a pollutant, which disrupts

¹⁶⁰ Ibid., p.986.

¹⁶¹ Ibid., p.973.

¹⁶² Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 348.

¹⁶³ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. 1*, Op.cit., p.636.

¹⁶⁴ Ibid., p.920.

totally the ecology of the mind. It is therefore imperative that as soon as an unwholesome thought arises, it should be liquidated forthwith. This means a vigorous and energetic mental application, called Right Effort.¹⁶⁵

In the *Saccavibhangasutta* Right Effort is explained as a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the arising of unarisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. This is called right effort.¹⁶⁶

3.4.7 Method of Abandoning by Developing (*Bhāvanā*)

According to the *Sabbāsāvasutta* a bhikkhu, reflecting wisely develops the mindfulness enlightenment factor (*sati sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the investigation-of-states enlightenment factor (*dhammavicaya sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the energy enlightenment factor (*viriya sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the rapture enlightenment factor (*pīti sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the tranquillity enlightenment factor (*passaddhi sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the concentration enlightenment factor (*Samādhi sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. He develops the equanimity enlightenment factor (*upekkhā sambojjhanga*), which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. While taints, vexation, and fever might arise in one who does not develop these enlightenment factors, there are no taints, vexation, or fever in one who develops them. These are called the taints that should be abandoned by developing.¹⁶⁷

¹⁶⁵Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.citl, p.107.

¹⁶⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1100.

¹⁶⁷M I 6

This method is perhaps the most vital, in that it is aimed at the development of those supremely positive and elevating mental qualities known as Enlightenment Factors. If Enlightenment can be visualized in the form of a body of illuminating experiences, converging upon the transcendent, and thus effecting that glorious linkage of the mundane with the supramundane, then each of these Enlightenment Factors constitute a separate limb of that illuminating body. Each limb therefore has to fulfill a very unique potent and essential task, the sum-total of which synchronises and blooms into Enlightenment.¹⁶⁸

According to the Buddha as appears in the Connected Discourse these seven factors of enlightenment are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation.¹⁶⁹ Furthermore when these seven factors of enlightenment are developed and cultivated, they fulfill the three true knowledges. The knowledge of manyfold past abodes with their aspects and details, the divine eye which is the understanding of how beings fare in accordance with their kamma, and the destruction of the taints¹⁷⁰ Moreover these seven factors of enlightenment, when developed and cultivated, lead to growth, to nondecline.¹⁷¹ And it is because one has developed and cultivated the seven factors of enlightenment that one is called 'wise and alert.'¹⁷²

It is stated in the Numerical Discourses that a bhikkhu develops the seven enlightenment factors that is based upon seclusion, dispassion, and cessation, maturing in release is called the power of development.¹⁷³ The Buddha stated if for just the time of a finger snap a bhikkhu develops seven enlightenment factors he is called a bhikkhu who is not devoid of *jhāna*, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country's almsfood in vain. How much more, then, those who cultivate it!"¹⁷⁴

How mindfulness of breathing leads the practitioner gradually is elaborated in the Middle Length Discourses. It is stated there that when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfills the four foundations of mindfulness. When the four

¹⁶⁸ Acharya Buddhakkhita, *Mind Overcoming Cankers*, Op.cit., p.107.

¹⁶⁹ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.1590.

¹⁷⁰ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p.1484.

¹⁷¹ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.1592.

¹⁷² Ibid., p.1596.

¹⁷³ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p.144.

¹⁷⁴ Ibid., p.125.

foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.¹⁷⁵

The process of development of enlightenment factors is clearly explained in the *Ānāpānasatisutta*. It is explained in the sutta how the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors. It is stated that on whatever occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world, on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu, on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it, on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it, on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy, on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous, on that occasion the tranquillity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure, on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on

¹⁷⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.943.

with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.¹⁷⁶

Another explanation of how factors for enlightenment functions to create right view and abandon wrong view can be found in the *Mahācattārīsakasutta*. It is explained in the *Mahācattārīsakasutta* that The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path. One makes an effort to abandon wrong view and to enter upon right view: this is one's right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one's right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.¹⁷⁷

Contemplation of the seven enlightenment factors is one of the steps of the methods of Contemplations of mind-objects.¹⁷⁸ According to the *Mahāsatipaṭṭhānasutta* a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment. If the enlightenment-factor of mindfulness is present in himself, a monk knows that it is present. If the enlightenment-factor of mindfulness is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of mindfulness comes to arise, and he knows how the complete development of the enlightenment-factor of mindfulness comes about. Same process must be followed for other six enlightenment factors.¹⁷⁹

According to the *Sangītisutta* of the *Dīgha Nikāya* the effort of development is one of the Four Efforts. The effort of development is illustrated as a monk develops the enlightenment factor of mindfulness, the enlightenment-factor of investigation of states, the enlightenmentfactor of energy, the enlightenmentfactor of delight, the enlightenmentfactor of tranquillity, the enlightenmentfactor of concentration, the enlightenmentfactor of equanimity, based on solitude,

¹⁷⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.947.

¹⁷⁷Ibid., p.935.

¹⁷⁸Ibid., p.1189.

¹⁷⁹Maurice Walshe, **The Long Discourses of the Buddha**, Op.cit., p.342.

detachment, extinction, leading to maturity of surrender.¹⁸⁰ According to the *Asankhata samyutta* of the *Samyutta Nikāya*, development of the seven enlightenment factors which is based upon seclusion, dispassion, and cessation, maturing in release is called the path leading to the unconditioned.¹⁸¹

The nutriment or foundation of the seven factors of enlightenment have been elucidated in the Connected Discourses. It has been elaborated there that frequently giving careful attention to things that are the basis for the enlightenment factor of mindfulness is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness. Frequently giving careful attention to wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development. Frequently giving careful attention to the element of arousal, the element of endeavour, the element of exertion is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development. Frequently giving careful attention to things that are the basis for the enlightenment factor of rapture is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development. Frequently giving careful attention to tranquillity of body, tranquillity of mind is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development. Frequently giving careful attention to the sign of serenity, the sign of nondispersal is the nutriment for the arising of the unarisen enlightenment factor of Concentrate on and for the fulfilment by development. Frequently giving careful attention to things that are the basis for the enlightenment factor of equanimity is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development.¹⁸²

Moreover other factors of causes for the origination of enlightenment factors have been elucidated in the connected discourses. It is stated that that this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is,

¹⁸⁰ Ibid., p.490.

¹⁸¹ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p.1377.

¹⁸² Ibid., p.1570.

good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlightenment.¹⁸³ In addition it has been stated by the Buddha that as to internal factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: careful attention. When a bhikkhu is in careful attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment.¹⁸⁴

It is interesting and informative to note that it has been advised by the Buddha that on an occasion when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity because the mind is sluggish and it is difficult to arouse it with those things. And on an occasion when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture because the mind is sluggish and it is easy to arouse it with those things.¹⁸⁵ On the other hand on an occasion when the mind becomes excited, it is untimely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. Because the mind is excited, and it is difficult to calm it down with those things. But on an occasion when the mind becomes excited, it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. Because the mind is excited and it is easy to calm it down with those things. But mindfulness, bhikkhus, I say is always useful.¹⁸⁶

This matter has been further explained that the seven enlightenment factors fall into two classes, the activating and the restraining. The former arise first: discrimination of states, energy, and rapture. The latter emerge later: tranquillity, concentration, and equanimity. The activating factors are to be cultivated when the mind is sluggish, as one feeds a small fire with fuel to make it blaze up. The restraining factors are to be cultivated when the mind is excited, as one sprinkles a bonfire with water and wet grass to reduce it. Mindfulness does not belong to either class, for it is useful everywhere, particularly in ensuring that the activating and restraining factors are kept in balance.¹⁸⁷

¹⁸³ Ibid., p.1565.

¹⁸⁴ Ibid., p.1566.

¹⁸⁵ Ibid., p.1606.

¹⁸⁶ Ibid., p.1608.

¹⁸⁷ Ibid., p.1495.

This impresses the idea that seven enlighten factors can be practiced either altogether in the gradual process or individually according to the state of the mind. But for the complete destruction of the taints all these seven enlightenment factors must be practiced together. *Majjhimanikāya Aṭṭhakaha* points out that wisdom being equivalent to the investigation-of-states enlightenment factor the practitioner must undertake this teaching on the enlightenment factors because wisdom is not able to cut away the defilements by itself, but only when accompanied by the other six enlightenment factors.¹⁸⁸ Repeatedly, the *Bojjhaligasamyutta* establishes an antithesis between the seven enlightenment factors and the five hindrances (*pañca nīvarana*) sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt. The latter are the main obstacles to meditative progress in both concentration and insight. The abandoning of the hindrances is often described in the texts on the disciple's gradual training.¹⁸⁹ Correspondingly the seven factors of enlightenment are to be developed for direct knowledge of these five higher fetters of lust for form, lust for the formless, conceit, restlessness, and ignorance, for the full understanding of them, for their utter destruction, for their abandoning.¹⁹⁰

Bhikkhu Bodhi notes that through the analytical treatment of the Abhidhamma, which collates the synonymous terms used to represent a single mental factor. Applied to the seven sets, we see, firstly, that one mental factor, energy (*virīya*), occurs in nine roles: as the four right strivings; as the basis for spiritual power headed by energy; as a faculty, power, and enlightenment factor; and as the path factor of right effort. Mindfulness (*sati*) takes on eight roles: as the four establishments of mindfulness; as a faculty, power and enlightenment factor; and as the path factor of right mindfulness. Concentration (*samādhi*) occurs four times under its own name: as a faculty, power, enlightenment factor and path factor; it also participates in all four bases for spiritual power.¹⁹¹

The Noble Eightfold Path is capable of accommodating within itself most, though not all, of their components. Thus right view, as a synonym for wisdom, includes the basis for spiritual power headed by investigation; the faculty and power of wisdom; and the enlightenment factor of discrimination of states. Right effort includes the four right

¹⁸⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1354.

¹⁸⁹Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., pp.1500-1504.

¹⁹⁰Ibid., p. 1625.

¹⁹¹Ibid., p.1490.

strivings; the basis for spiritual power headed by energy; the faculty, power, and enlightenment factor of energy. Right mindfulness includes the four establishments of mindfulness, and the faculty, power, and enlightenment factor of mindfulness. Right concentration explicitly includes the faculty of power, and enlightenment factor of concentration, and implicitly all four bases for spiritual power.¹⁹²

Moreover it is interesting to note that two suttas of the *Samyutta Nikāya* show eminent monks recovering from illness when the Buddha recites the enlightenment factors in their presence. And a third shows the Buddha himself recovering when a monk recites them to him. Thus these suttas seem to ascribe a mystical healing power to the recitation of the enlightenment factors. Of course, the healing power does not reside in the words of the text alone, but requires the concentrated attention of the listener. In Sri Lanka these three suttas are included in the Maha Pirit Pota, "The Great Book of Protection," a collection of paritta or protective discourses, and monks commonly recite them to patients afflicted with serious illness.¹⁹³

3.5 Abandoning of the Cankers

The Buddha stated that he would preach the method of controlling all cankers (*sabbāsavasamvarapariyāyam*) to the monks. Here, the method of controlling all cankers means the technique which by itself acts to control and gets rid of all cankers. That is to say, the means by which the cankers are cleared and put away in a manner that they are destroyed abandoned and never recur, as implied by such terms as extinguished, irreversible, etc. what is indicated by a method of controlling is an effective practical device.¹⁹⁴

It appears in the commentary of the *Sabbāsāvasutta* that with regard to the term *Samvara* (control), it means to get rid of cankers, that is to say, to overcome, to ward off and not allow them to arise. According to the commentary control (*saṃvara*) is of five kinds, namely, control by virtue (*Sīla saṃvara*), control by mindfulness (*sati saṃvara*) control by wisdom (*ñāna saṃvara*), control by patience (*khanti saṃvara*) and control by effort (*virīya saṃvara*).¹⁹⁵

According to the *Visuddhimagga* virtue as restraint should be understood as restraint in five ways: restraint by the rules of the

¹⁹² Ibid., p. 1495.

¹⁹³ Ibid., pp.1500-1504.

¹⁹⁴ Acharya Buddhakkhitha, **Mind Overcoming its Cankers**, Op.cit., p. 20.

¹⁹⁵ MA I 62

community (*pāṭimokkha*), restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. Herein, “restraint by the *Pāṭimokkha*” is this: “He is furnished, fully furnished, with this *Pāṭimokkha* restraint”. “Restraint by mindfulness” is this: “He guards the eye faculty, enters upon restraint of the eye faculty, etc.” “Restraint by knowledge” is this: “The currents in the world that flow, Ajita,” said the Blessed One, “Are stemmed by means of mindfulness; Restraint of currents I proclaim, By understanding they are dammed”; and use of requisites is here combined with this. But what is called “restraint by patience” is that given in the way beginning, “He is one who bears cold and heat”. And what is called “restraint by energy” is that given in the way beginning, “He does not endure a thought of sense desires when it arises”; purification of livelihood is here combined with this. So this fivefold restraint, and the abstinence, in clansmen who dread evil, from any chance of transgression met with, should all be understood to be “virtue as restraint.”¹⁹⁶

In the *Sabbāsāvasutta* all these five modes of control are indicated by the phrase “the method of control of all cankers.” As mentioned earlier there are seven methods for the control of all cankers stated in the *Sabbāsāvasutta*.¹⁹⁷ When the five modes of control and seven methods of abandoning of cankers are compared, it can be seen that they are compatible in the following manner. Of these five modes of control, where it is said wisely reflecting he avoids sitting in such unseemingly places or areas or resorting to such unseemingly resorts, there it refers to control by the monastic code of conduct. This is control by virtue.¹⁹⁸ By the method of one living self-controlled by having control over the sense-organs of the eye, ear, etc., it implies controlling by mindfulness. Since the wisdom controls the currents in the sense of quelling, it has been referred to as a mode of control. Wherever the expression “wisely reflecting” occurs, it stands for control by wisdom, and by this token, the three methods that is overcoming by insight, by judicious use, and by development, also stand for control by wisdom. Bearing cold, heat, hunger, and thirst is controlling by endurance. Control by effort is implied by not enduring an arisen thought of sensuality and getting rid of it.¹⁹⁹

Pitigala Gunaratana explains that *Āsava* that has to be eradicated by vision and wisdom cannot be eradicated through disciplining the senses, or patience, or meditation. The *Āsava* to be eradicated through

¹⁹⁶ Ibid., p.11.

¹⁹⁷ M I 6

¹⁹⁸ Ma I 62

¹⁹⁹ Acharya Buddharakkhitha, *Mind Overcoming its Cankers*, Op.cit., pp. 23-24.

discipline has to be eradicated through discipline and not through patience or abstinence. The *Āsava* to be eradicated through reasoning has to be eradicated through reasoning and not through vision and wisdom, discipline or effort. The *āsavas* to be eradicated through patience has to be eradicated through patience. It cannot be done through wisdom discipline or effort. The *Āsavas* to be eradicated through abstinence has to be eradicated through abstinence. It cannot be done through any other means. The *āsava* to be eradicated through effort has to be eradicated through effort and not in any other way. The *Āsava* to be eradicated through meditation must be eradicated through meditation.²⁰⁰

Bhikkhu Bodhi expresses his opinion that if abandonment of the taints is understood in the strict sense as their ultimate destruction, then only two of the seven methods mentioned in the sutta effect their abandonment, seeing and development, which between them comprise the four supramundane paths. The other five methods cannot directly accomplish the destruction of the taints, but they can keep them under control during the preparatory stages of practice and thereby facilitate their eventual eradication by the supramundane paths.²⁰¹

At the end of the *Sabbāsāvasutta* it is stated that when the taints that should be abandoned by seeing have been abandoned by seeing, when the taints that should be abandoned by restraining have been abandoned by restraining, when the taints that should be abandoned by using have been abandoned by using, when the taints that should be abandoned by enduring have been abandoned by enduring, when the taints that should be abandoned by avoiding have been abandoned by avoiding, when the taints that should be abandoned by removing have been abandoned by removing, when the taints that should be abandoned by developing have been abandoned by developing, then he is called a bhikkhu who dwells restrained with the restraint of all the taints. He has severed craving, fixing off the fetters, and with the complete penetration of conceit he has made an end of suffering.²⁰²

As stated in the section concerning the method of abandoning *Āsava* thought seeing (*dassanā*) the path of stream-entry, has the task of eradicating the grossest three fetters: personality view which is the view of a self among the five aggregates, doubt in the Buddha and his teaching, and adherence to external rules and observances, either ritualistic or

²⁰⁰Pitigala Gunaratana, *Sabbāsava Sutta*, Op.cit., p. 4.

²⁰¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1171.

²⁰²MI 6

ascetic, in the belief that they can bring purification. When the disciple realizes the fruit of this path he becomes a stream-enterer (*sotāpanna*), who has entered the "stream" of the Noble Eightfold Path that will carry him irreversibly to Nibbana. The stream-enterer is bound to reach final liberation in a maximum of seven more births, which all occur either in the human world or in the heavenly realms.²⁰³

It has been explained that the method of development (*bhāvanā*) brings the practitioner to next levels in the path of attaining Arahantship. Of the next levels of attainment the second supramundane path attenuates to a still greater degree the root defilements of lust, hatred, and delusion, though without yet eradicating them. On realising the fruit of this path the disciple becomes a once-returner (*sakadāgāmin*), who is due to return to this world (i.e., the sense-sphere realm) only one more time and then make an end of suffering. Then the third path eradicates the next two fetters, sensual desire and ill will; it issues in the fruit of the non-returner (*anāgāmin*), who is due to reappear by spontaneous birth in one of the special celestial realms called the Pure Abodes, and there attain final Nibbana without ever returning from that world.²⁰⁴

The fourth and last supramundane path is the path of arahantship. This path eradicates the five higher fetters: desire for rebirth in the fine-material realm and in the immaterial realm, conceit, restlessness, and ignorance. By realisation of the fruit of this path the practitioner becomes an arahant, a fully liberated one, who here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.²⁰⁵ The attainment of arahantship which is the eradication of all cankers has been elucidated in the *Sammādiṭṭhisutta* as when a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.²⁰⁶

²⁰³Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit.,p.43.

²⁰⁴Ibid., p. 43.

²⁰⁵Ibid., p. 43.

²⁰⁶Ibid., p.144.

The Buddhist meditation technique aims to remove totally of the mental impurities (*Āsavas*) and complete healing from human suffering. The resultant of Buddhist meditation is to achieve the highest happiness of full liberation from the bondages of cyclic or empirical existence.²⁰⁷ Having attained *Samādhi*, the mind becomes concentrated, purified, firm and imperturbable, and then the meditator directs and inclines his mind to insight knowledge (*vipassanā ñāṇa*). With this insight knowledge he discerns the three characteristics of the phenomenal world. As he/she advances in his practice of *vipassanā* and his/her mind becomes more and more purified, firm and imperturbable, he directs and inclines his mind to the knowledge of the extinction of moral intoxicants (*Āsavakkhayañāṇa*). He then truly understands the four noble truths that are *dukkha*, the cause of *dukkha*, the cessation of *dukkha* and the path leading to the cessation of *dukkha*. He also comes to understand fully the moral intoxicants (*Āsavas*) as they really are the cause of *Āsavas*, the cessation of *Āsavas* and the path leading to the cessation of the *Āsavas* with this knowledge of extinction of *Āsavas*.²⁰⁸ It is stated in the Middle Length Discourses that the taint of sensual desire is eradicated by the path of non-returning and the taints of being and of ignorance only by the final path, that of arahantship.²⁰⁹

The knowledge of the destruction of the cankers (*Āsavakkhayañāṇa*), is the sixth direct knowledge (*abhiññā*) available to a meditator.²¹⁰ At the highest levels of *jhāna* such as super-normal powers known as *abhiññā* may be occurs especially beginning of attaining the fourth *jhāna* factor, while the sixth one is the world transcending knowledge of the destruction of craving (*Āsavakkhayañāṇa*).²¹¹ While the first five kinds of supernormal vision are worldly, the sixth supernormal knowledge which is knowledge with regard to the extinction of passions (*Āsavakkhayañāṇa*), is supramundane.²¹²

Moreover, *Āsavakkhayañāṇa* is the last of the threefold knowledge which the Buddha penetrated in order to attain Buddhahood. In the quest to attain Buddhahood the Buddha went on to develop, in the course of the three watches of the moonlit night, the ‘threefold

²⁰⁷Nirupam, **Buddhist Meditation Theory and Practice in Pali Canon**, Op.cit., p.1.

²⁰⁸Ibid., p.22.

²⁰⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1172.

²¹⁰Henepola Gunaraana, **A Critical Analysis of Jhana**, Op.cit., p. 123.

²¹¹Nirupam Chakma, Op.cit., p.43.

²¹²Narada Mahathera, **A manual of Abhidhamma**, Op.cit, p.455.

knowledge': memory of many of his countless previous lives, seeing the rebirth of others according to their karma, and knowing the destruction of the *Āsavas*, spiritual 'taints' or 'cankers' which fester in the mind and keep it unawakened. The third knowledge, completed at dawn, brought the perfect awakening he had been seeking, so that he was now, at the age of thirty-five, a Buddha, with joyful direct experience of the unconditioned Nibbāna, beyond ageing, sickness and death.²¹³

The process of attaining Arahantship can be found in the *Cūlasaccakasutta* stating that any kind of aggregate whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near a bhikkhu has seen all as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self,' and through not clinging he is liberated. It is in this way that a bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge.²¹⁴

Herein, the fetters are the ten states beginning with greed for the fine material, so called because they fetter aggregates in this life to aggregates of the next, or kamma to its fruit, or beings to suffering. For as long as those exist there is no cessation of the others. And of these fetters, greed for the fine material, greed for the immaterial, conceit (pride), agitation, and ignorance are called the five higher fetters because they fetter beings to aggregates, etc., produced in higher forms of becoming, while false view of individuality, uncertainty, adherence to rules and vows, greed for sense desires, and resentment are called the five lower fetters because they fetter beings to aggregates, etc., produced in the lower forms of becoming.²¹⁵

The Noble Eightfold Path is the path, is the way for the abandonment of these three taints.²¹⁶ Correspondingly, it is stated in the *Anguttaranikāya* that from the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration is the way leading to the cessation of fermentations.²¹⁷ The fourth and last supramundane path is the path of arahantship. This path eradicates the five higher fetters: desire for rebirth

²¹³Peter Harvey, *An Introduction to Buddhism*, (Cambridge: Cambridge University Press, 2013), p.22.

²¹⁴*Ibid.*, p.330.

²¹⁵Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.712.

²¹⁶Sn 1297

²¹⁷A iii 410

in the fine-material realm and in the immaterial realm, conceit, restlessness, and ignorance. By realisation of the fruit of this path the practitioner becomes an arahant, a fully liberated one, who "here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints."²¹⁸ And by the eradication of lust, hate, and delusion all arahants have access to a unique meditative attainment called the fruition attainment of arahantship, described as the unshakeable deliverance of mind, the immeasurable deliverance of mind, the void deliverance of mind, the deliverance of mind through nothingness, and the signless deliverance of mind.²¹⁹

As indicated earlier the attainment of different stages of enlightenment is eradication and decreasing of *saṃyojana* in different levels. *Samyojana*, from *saṃ* + √ *yuj*, to yoke, to bind, are those which bind beings to the round of existence. By means of the four Paths (*Magga*) they are eradicated by degrees.²²⁰ According to the *Samyojanasutta*²²¹ of the *Anguttara Nikāya* there are ten *saṃyojanas*. That can be categorized into two levels. First level is the level of five lower fetters. They are self-identity views (*Sakkāyaditṭhi*), uncertainty (*vicikicchā*), grasping at precepts and practices (*sīlabbataparāmāso*), sensual desire (*kāmacchando*), and ill will (*byāpādo*). Next level is the level of five higher fetters (*pañcuddhambhāgiyāni saṃyojanāni*). They are passion for form (*rūparāgo*), passion for what is formless (*arūparāgo*), conceit (*māno*), restlessness (*uddhaccaṃ*), and ignorance (*avijjā*).

There are other ten Fetters according to *Abhidhamma*. They are: attachment to sensual pleasures, attachment to existence, hatred, pride, false views, adherence to rites and ceremonies, doubts, envy, avarice, and ignorance.²²² The word fetters (*saṃyojana*) is used when referring the attainment of Noble Paths and Fruits in the gradual steps to attain Arahantship. This can be seen from the extraction taken from the *Anguttara Nikāya* stating that dhamma eye arises in the noble disciple, then, together with the arising of vision, the noble disciple abandons three fetters: personal-existence view, doubt, and wrong grasp of behavior and observances.²²³ And also can be taken from the statement that with the

²¹⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 43.

²¹⁹Ibid., p. 45.

²²⁰Ibid., p. 370.

²²¹A. V. 17.

²²²Ibid.

²²³Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.327.

utter destruction of three fetters, a bhikkhu is a stream-enterer. no longer subject to rebirth in the lower world, fixed in destiny, heading for enlightenment. With the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, a bhikkhu is a once-returner who, after coming back to this world only one more time, will make an end of suffering. With the utter destruction of the five lower fetters, a bhikkhu is one of spontaneous birth, due to attain final nibbana there without returning from that world.²²⁴ The fourth and last supramundane path is the path of arahantship. This path eradicates the five higher fetters: desire for rebirth in the fine-material realm and in the immaterial realm, conceit, restlessness, and ignorance.²²⁵

Even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit 'I am,' a desire 'I am,' an underlying tendency 'I am' that has not yet been uprooted. Sometime later he dwells contemplating rise and fall in the five aggregates subject to clinging: 'Such is form, such its origin, such its passing away; such is feeling, such is perception, such are volitional formations, such is consciousness, such its origin, such its passing away. As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit 'I am,' the desire 'I am,' the underlying tendency 'I am' that had not yet been uprooted—this comes to be uprooted.²²⁶ There are "three discriminations" (*tayo vidha*) of conceit. They are; the conceit "I am better" (*seyyo 'ham asmimāna*), the conceit "I am equal" (*sadiso 'ham asmimāna*), and the conceit "I am worse" (*hīno 'ham asmimāna*).²²⁷ Conceit, at the most subtle level, is the conceit "I am," which lingers in the mental continuum until the attainment of arahantship. The "penetration of conceit" (*mānābhisamaya*) means seeing through conceit and abandoning it, which are both accomplished simultaneously by the path of arahantship. The bhikkhu has "made an end of suffering" in the sense that he has put an end to the suffering of the round of samsara (*vaṭṭadukkha*).²²⁸ The five lower fetters (*pañca orambhāgiyāni saṃyojanāni*) are: identity view, doubt, distorted grasp of rules and vows, sensual lust, and ill will.²²⁹ One must cut off (*chinde*) the five lower fetters. One must abandon (*jahe*) the

²²⁴Ibid., p.471

²²⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.43.

²²⁶Bhikkhu Bodhi, **The Connected Discourses of the Buddha Vol. i**, Op.cit., p.945.

²²⁷Ibid., p.360.

²²⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1173.

²²⁹Ibid., p.1060.

five higher fetters (lust for form, lust for the formless, conceit, restlessness, ignorance).²³⁰

From the above stated facts it becomes evident that Buddhism sees the basic root of the pain and stress of life as spiritual ignorance, rather than sin, which is a willful turning away from a creator God. Indeed, it can be regarded as having a doctrine of something like ‘original sinlessness’. While the mind is seen as containing many unskillful tendencies with deep roots, ‘below’ these roots it is free from active taints: ‘Monks, this mind (*citta*) is brightly shining (*pabhassara*), but it is defiled by adventitious defilements’. That is, the deepest layer of the mind is bright, and pure (though not yet immune from being obscured by defilements). This represents, in effect, the potentiality for attaining Nirvāna, but defilements arise through the mind’s inept modes of interaction with the world. Even a newborn child is not seen as having a wholly pure mind, however, for it is said to have unskillful latent tendencies (*anusaya*) which are carried over from a previous life. In the calm of deep meditation, the depth-radiance of the mind is experienced at a conscious level, as the process of meditation suspends the defiling five hindrances, just as a smelter purifies gold-ore so as to attain pure gold. More than a temporary undefiled state of mind is necessary for awakening, however. For this, there must be destruction of the four ‘taints’ or ‘cankers’ (*Āsava*), the most deeply rooted spiritual faults, which are likened to festering sores, leeching off energy from the mind, or intoxicating influxes on the mind.²³¹

Nibbāna, being non-conditioned, is eternal, (*dhuva*), desirable (*subha*), and happy (*sukha*). The happiness of *Nibbāna* should be differentiated from ordinary worldly happiness. *Nibbānic* bliss grows neither stale nor monotonous. It is a form of happiness that never wearies, never fluctuates. It arises by allaying passions (*vūpasama*) unlike that temporary worldly happiness which results from the gratification of some desire (*vedayita*). This does not mean that the Buddhas and Arahants are passive. They are tirelessly active in working for the real well-being and happiness of all.²³² *Nibbāna* cannot be perceived by those who live in lust and hate, but it can be seen with the arising of spiritual vision, and by fixing the mind upon it in the depths of meditation, the disciple can attain the destruction of the taints²³³

²³⁰Ibid., p.390.

²³¹Ibid., p.67.

²³²Narada Mahathera, **Buddha and His Teachings**, Op.cit., p.265.

²³³Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 32.

Chapter IV

Application of the Teachings in the *Sabbāsāvasutta* to Overcome Mental Illness to Improve Mental Wellbeing

4.1 Application of the Teachings

People in the contemporary society are struggling to cope with mental illness that damage mental wellbeing in order to maintain mental wellbeing in daily life. Most of the people tend to think that people in developed countries are happy because they have so many material comforts, but the fact is that in many ways they are unhappier than people in undeveloped countries and are especially victims of mental problems. This is because they have become slaves to their sensual pleasure and crave for worldly enjoyments without proper moral development. Tension, fear, anxiety, and insecurity disturb their minds.¹ The mind related problems people who are living in contemporary society face have been studied by psychologists and philosophers. Typically, studies include a broader range of measures such as stress, state, and trait anxiety, ruminative thinking, self esteem, big five personality, working memory capacity, physical symptoms and self-compassion.²

Negative mental aspects which are common problems of the contemporary society can be summed up as depression which is equivalent to feeling blue, despondent, dejected, downhearted, etc.; anxiety which is equivalent to apprehension, fright, panic, horror, etc.; anger which is equivalent to: livid, hostility, irritation, resentment, etc.; sadness which is equivalent to pity, sorrow, pain, agony, etc.³ Positive mental aspects which should be promoted in order to maintain mental wellbeing can be summed up as joy which is equivalent to glad, humour, happy, delight, etc.; love which is equivalent to kindness, compassion, affection, tenderness, etc.; stillness which is equivalent to: serenity, relaxation, peaceful, grateful, etc.⁴

¹K.Sri Dhammananda, *You and Your Problems*, Op.cit., p.7.

²Mike Slade, Lonsay Oades and Aaron Jarden, *Wellbeing, Recovery and Mental Health*, Op.cit., p.20.

³Maurits Kwee, *Psychotherapy by Mind Transformation, Mindfulness a copmassianate*, Op.cit., p.303.

⁴*Ibid.*, p.303.

From above stated details it is evident that commonly found mental problems of modern time which obstacle mental wellbeing of a person are stress, depression, and anger. So these obstacles must be overcome in order to maintain mental wellbeing in daily life. How the methods found in the *Sabbāsāvasutta* can be applied to overcome above stated problems will be analyzed in this chapter.

The first method is seeing (*dassanā*). It is discarding of wrong interpretations and analytically studying with wise consideration (*yoniso manasikāra*) what is the problem, the causes of the problem, the cessation of the problem and the way to overcome the problem. Modern psychological literature agrees with this point stating that it is always easier to deal with difficult emotions if we understand them better.⁵

The importance of the seeing things properly to overcome mental adversities and achieve mental wellbeing can be traced from several suttas of the suttapiṭaka. It is elucidated in *Mahādhammasamādānasutta* that for the most part beings have this wish, desire, and longing: If only unwished for, undesired, disagreeable things would diminish and wished for, desired, agreeable things would increase. Yet although beings have this wish, desire, and longing, unwished for, undesired, disagreeable things increase for them and wished for, desired, agreeable things diminish. Because an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, does not know what things should be cultivated and what things should not be cultivated, he does not know what things should be followed and what things should not be followed. Not knowing this, he cultivates things that should not be cultivated and does not cultivate things that should be cultivated, he follows things that should not be followed and does not follow things that should be followed. It is because he does this that unwished for, undesired, disagreeable things increase for him and wished for, desired, agreeable things diminish. That is what happens to one who does not see.⁶

On the other hand the well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, knows what things should be cultivated and what things should not be

⁵Diane McIntosh, et all, **Stress: The Psychology of Managing Pressure**, (New York: D.K.Publishing, 2017), p. 12.

⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 409.

cultivated, he knows what things should be followed and what things should not be followed. Knowing this, he cultivates things that should be cultivated and does not cultivate things that should not be cultivated, he follows things that should be followed and does not follow things that should not be followed. It is because he does this that unwished for, undesired, disagreeable things diminish for him and wished for, desired, agreeable things increase. That is what happens to one who sees.⁷

The first step of this method which is knowing the problem in details will enable to understand the situation well. Then it will support the understanding of the causes of the problem. The elimination of the causes itself is the cessation of the problem. The practice that lead to cessation of the problem is the way to the cessation of the problem.

How elimination of the causes itself becomes the cessation of the problem is evident when we consider that according to the *Saccavibhangasutta* the noble truth of the cessation of suffering is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving which is the cause of the suffering.⁸ And also the Buddha advised in the *Uppakkilesasutta* that when any problem occurs one should consider and discover the cause of that. Only then he can find for further solutions and take action to overcome that problem.⁹

This matter is pointed out by Pategama Gnanarama as Buddhism when taken as a whole is therapeutic in character. It analyses causes and conditions of the present predicament of human existence and suggests remedial measures to be followed for the alleviation of it. Because of the scientific methodology followed by the Buddha in the first sermon, the Cambridge psychologist Thouless says that it is very much like a modern lecture on bacteriology. Wherein the disease, the cause of the disease by the multiplication of bacteria and viruses in the bloodstream and then the cure and destruction of the invading bacteria and viruses by injecting antibiotics and other medicinal substances to the, bloodstream of the patient is explained. The therapeutic approach is so fundamental to early Buddhism, Thouless does not hesitate to name it as a system of psychotherapy.¹⁰

⁷Ibid..

⁸Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 1100.

⁹Ibid., p. 1015.

¹⁰Pategama Gnanarama, **The Essentials of Buddhism** , Op.cit., p.53.

The commentator Buddhaghosa, too, elucidating the implications of the Four Noble Truths, the simile in question has also been drawn among other similes. For he says: “The truth of suffering is like a disease, the truth of origin is like the cause of the disease, the truth of cessation is like the curing of the disease and the truth of path is like the medicine.”¹¹

Apart from the application of the method of seeing (*dassanā*), application of the other remaining methods are essential in the practice to overcome mental illness and maintain mental wellbeing. The second method which is the method of restraint (*samvara*) is controlling one’s mind through controlling one’s faculties or sense bases. Next applicable method is the method of using (*paṭisevanā*) which concerns about having wise consideration over materials one uses and the food and medicine one consumes.

The method of endurance (*adhivāsanā*) is endurance, tolerance and patience one must practice in order to avoid calamities and maintain calm and peacefulness which is an essential part of the mental wellbeing. The method of avoidance (*parivajjanā*) concerns about the beings and environments one should avoid in order to maintain wellbeing and in the same time people and environments one should associate should be concerned in the same method. The method of removing (*vinodanā*) which concerns about the abandoning, eradicating, or elimination of negative mental aspects is the next applicable method.

The last method is the method of development (*bhāvanā*) which is the development of the positive mental aspects. In fact it is cordially agreed by all traditions of psychological theories that to achieve mental wellbeing, negative mental factors must be absent or controlled while positive mental factors must be promoted or developed. In fact the way to maintain mental wellbeing is eradication of negative factors and promotion of positive aspects.¹² This matter is further elucidated that to make the shift toward mental health promotion requires overcoming the bias to focus exclusively on the presence and absence of mental illness rather than also the presence and absence of mental well-being. This is an unfortunate bias in the scientific and policy community, which is the assumption that individuals who are not ill are therefore healthy. This assumption is false according research on the two continua model of health as applied to mental illness and mental health. The study of the two-continua model has led to advances in understanding how to best measure the presence and absence of good mental health that is

¹¹Ibid., p.54.

¹²Mike Slade, et al., **Wellbeing, Recovery and Mental Health**, Op.cit., p.20.

comparable to the measurement of mental illness. It has also confirmed the long-standing notion that mental health is a complete state, not merely the absence of mental illness but also the presence of sufficiently high levels of well-being that constitutes the condition called flourishing mental health.¹³

How to apply above mentioned methods of the *Sabbāsāvasutta*, to overcome most commonly found mental illness in the contemporary society as mentioned earlier, and to maintain mental wellbeing, will be analysed in this chapter.

4.2 Application of Teachings to Overcome Stress

The physical, mental, emotional, and spiritual aspects of the human condition are all intimately connected. Studies now indicate that between 70 and 80 percent of all disease is strongly related to, if not directly associated with, stress. Diseases, such as cancer and coronary heart disease, are leading causes of death; both seem to have direct links to the stress response.¹⁴ Stress has been linked to all the leading causes of death, including heart disease, cancer, lung ailments, accidents, cirrhosis, and suicide. Stress is very common mental aspect of humans living in the modern world. In fact the American Institute of Stress cites the following statistics that 43 percent of all adults suffer adverse health effects due to stress. And 80 percent of all visits to primary care physicians are for stress related complaints or disorders.¹⁵

Not long ago and in some cases today, many stress management programs were based on the mechanistic model and focused solely on physical well-being¹⁶ Nevertheless, few stress management programs currently offer enough substances to make a positive influential change in lifestyle behaviors, because they are either too narrowly focused or too brief, or both.¹⁷ So that methods to overcome stress through the teachings in the *Sabbāsāvasutta* can provide an alternative way to overcome stress.

First of all the method of seeing can be applied to understand what stress is, what causes stress, what cessation of stress is and the way to overcome stress. Then other methods of restraint, avoidance, elimination, can be applied to eradicate negative aspects associated with

¹³Mental well-being: international.4

¹⁴Brian Luke Seaward, **Managing Stress**, (Jones & Bartlett Learning: Massachusetts, 2015), p. xxii.

¹⁵Ibid., p. 4.

¹⁶Ibid., p. 23.

¹⁷Ibid., p. 41.

stress. And the last method of development can be applied to develop positive aspects to support the eradication to develop one's mind to maintain mental wellbeing.

4.2.1 Application of the Method of Seeing (*Dassanā*)

The way to apply the method of seeing to overcome stress is applying wise consideration (*yoniso manasikāra*) to clearly understand, what stress is, what the cause or causes of stress are, what the cessation of stress is and what the ways to eradicate or overcome stress are.

First of all one must wisely observe and understand the real nature of the situation. This method is compatible with the discovery of most modern psychologists stating that it is not things in themselves which trouble us, but the opinions we have about these things.¹⁸ Buddhism also agrees with this opinion that's why in Buddhism "*yoniso Manasikāra*" or "wise consideration" given priority and suggested to follow prior to any other practice. When a person considers wisely and get to know the problem and the cause of the specific problem clearly then he can look for a solution for that particular problem. If there is a way out of it he can proceed with that way to get out of that particular problem.

It is agreed by modern psychologists that understanding stress well and knowing how stress impact one's life one can build stress resilience.¹⁹ This method of seeing is comparable with the modern method of dissolution of habitual patterns of perception. It is explained that human beings are mostly governed by rigid and fixed patterns of thinking, feeling, and reactions. Many of these patterns are unhealthy and cause neurotic and psychotic problems. Most of the unhealthy habitual patterns are due to our identification with emotions that we are not able to control and regulate. With detached observation, emotions and thoughts lose their power and practitioner is able to identify the unhealthy patterns of behavior and remove them with healthy ones.²⁰

In order to clearly understanding what stress is the knowledge of stress from many sources must be studied and analyzed. Stress is any change experienced by the individual.²¹ Stress phenomena appear if the

¹⁸Dorothy Rowe, *Depression The Way Out of Your Prison*, Op.cit, p.13.

¹⁹Diane McIntosh, et al, *Stress: The Psychology of Managing Pressure*, (New York: D.K.Publishing, 2017) p. 13.

²⁰Dilwar Hussain and Braj Bhushan, "Psychology of Meditation and Health: Present Status and Future Directions", *International Journal of Psychology and Psychological Therapy* (Almeria: University of Almeria,2010), p. 446.

²¹Brian Luke Seaward, *Managing Stress*, Op.cit., p. 6.

appraisal has a negative outcome, and the situation is perceived to be potentially damaging and hard to cope with.²²

Physiologically speaking, stress is defined as the rate of wear and tear on the body. Stress is the nonspecific response of the body to any demand placed upon it to adapt. Whether that demand produces pleasure or pain. And psychologically speaking stress is a state of anxiety produced when events and responsibilities exceed one's coping abilities.²³ Richard Lazarus defined stress as a certain relationship between a person and his or her environment which is perceived as a burden by him or her, or as being unequal to their coping mechanisms and therefore threatening their wellbeing.²⁴ In eastern philosophies, stress is considered to be an absence of inner peace. In Western culture, stress can be described as a loss of emotional control.²⁵

Stress is the difference between what is and what we think is, created by our motivations, needs, desires, and expectations. We have learned many irrational fears, beliefs, stereotypes, and opinions that are wrong or do not apply to the present situation. Western science and psychology with its empirical methods and particular interest in self-constructs have described, in exquisite detail, the influence of constructs on perception, attention, cognition, emotion, social and environmental interactions²⁶

It has been stated that Buddhists consider stress as a form of *dukkha* (suffering) and an inevitable part of human existence, but the derivation of this view is quite different than the origins of psychological stress. In Western psychology, such a wide range of phenomena has been defined as potentially stressful that Canadian physiologist Hans Selye considered stress as an inescapable fact of life. Western psychology points out that a situation or external event does not cause stress; it is your interpretation of that situation that leads to a stressful flight or fight response.²⁷

Stress can be considered as any factor, acting internally or externally, that makes it difficult to adapt and that induces increased effort on the part of a person to maintain a state of equilibrium both

²²Herman M. Van Praag, Ron de Kloet and Jim Van Os, **Stress the Brain and Depression**, (Cambridge: Cambridge University Press, 2004), p.13.

²³Brian Luke Seaward, **Managing Stress**, Op.cit., p. 6.

²⁴Frits Koster, **Buddhist Meditation in Stress Management**, Op.cit., p.4.

²⁵Brian Luke Seaward, **Managing Stress**, Op.cit., p. 6.

²⁶Paul D.Tyson and Rana Pongruengphant, "Buddhist and Western Perspectives on Suffering, Stress, and Coping", **Journal of Religion and Health**, (Berlin: Springer, 2007), p. 354.

²⁷Ibid., p. 352.

internally and with the external environment.²⁸ According to modern studies it is often quoted that not all the stress is bad for you. In fact, there are many who believe that humans need some degree of stress to stay healthy. When stress serves as a positive motivation, it is considered beneficial. Beyond this optimal point, stress of any kind does more harm than good.²⁹

According to the nature of effect there are three kinds of stress: eustress, neustress, and distress. Eustress is good stress and arisen in any situation or circumstance that a person finds motivating or inspiring. Neustress describes sensory stimuli that have no consequential effect; it is considered neither good nor bad. Distress is considered bad and often is abbreviated simply as stress.³⁰

According to the degree of duration there are two kinds of stress; acute stress or that which surfaces is quite intense and disappears quickly and chronic stress or that which may not appear quite intense yet seems to linger for prolonged periods of time.³¹ Stress becomes unhealthy or frustrating when unnecessary obstacles arise as we strive to achieve our aims, or when stress is continuous, frequent, or significant.³² An essential difference between stress and tension is that the former is a physical and/or mental state concerned with wear and tear on the organism, while the latter is either a spontaneous or latent condition which can bring about this wear and tear.³³

Emotional stress (the preoccupation with daily stressors) is thought to be a primary cause of insomnia. The result is an anxious state of mind where thoughts race around, ricocheting from brain cell to brain cell, never allowing a pause in the thought process, let alone allowing the person to nod off. Insomnia is best defined as poor-quality sleep, abnormal wakefulness, or the inability to sleep, and it can affect anyone. Although many people seek medical help for insomnia are often given a prescription, drugs should be considered as a last resort. Not only can stress (mental, emotional, physical or spiritual) affect quality and quantity of sleep, the rebound effect of poor sleep can, in turn, affect stress levels, making the poor sleeper become more irritable, apathetic, or cynical.³⁴

²⁸James H.Humphrey, **An Anthology of Stress**, (Nova Science Publishers: New York, 2002), p.2.

²⁹Brian Luke Seaward, **Managing Stress**, Op.cit., p. 9.

³⁰Ibid.

³¹Ibid.

³²Frits Koster, **Buddhist Meditation in Stress Management**, Op.cit., p. 6.

³³James H.Humphrey, **An Anthology of Stress**, Op.cit., p.3.

³⁴Brian Luke Seaward, **Managing Stress**, Op.cit., p. 17.

Exposure to stress tends to overload the cognitive circuits decreasing the processing and recall abilities needed to make sound decisions as well as the ability to communicate them. Stress can create a series of obstacles on the road to spiritual development, making path to one's higher self difficult, if not entirely inaccessible. Spiritual well-being is described as the maturation of higher consciousness through strong nurturing relationships with both the self and others; the development of a strong personal value system; and a meaningful purpose in life.³⁵

As a matter of fact the body's reaction to acute stress is now commonly called the stress reaction.³⁶ Physiological reactions to the stress are 1. Rapid beating of the heart, perspiration, the rise of blood pressure, the dilation of the pupil of the eyes, feeling a lump in the pit of the stomach, lump in the throat, feeling tight in the chest.³⁷

Recently medical researchers have learned that emotions can suppress the immune system, an idea thought to be inconceivable and ludicrous not long ago.³⁸ As a matter of fact in the early period of study of stress Selye stated that the body doesn't know the difference between good and bad stress which was proven wrong through psychoneuroimmunological data.³⁹ One of the more recent findings has been that there is evidence linking stress and the body's ability to fight disease. Some studies suggest the possibility of immune system malfunction under stress by comparing the infection fighting capability of white blood cells taken from normal and severely stressed individuals.⁴⁰ Stress related conditions are diabetes, cirrhosis of the liver, high blood pressure, peptic ulcer, migraine headaches, multiple sclerosis, herpes, lung disease, injury due to accidents, mental breakdown, cancer and coronary disease.⁴¹

According to Lazarus' paradigm stress is not an imbalance between real demands in the environment and the person's actual ability to adequately cope with the demands, but an imbalance between perceived demands and a person's appraisal of their ability to cope with the demands. Stress is self-generated, if people do not perceive a real

³⁵Ibid., p. 23.

³⁶Ibid., p. 6.

³⁷James H.Humphrey, *An Anthology of Stress*, (Nova Science Publishers: New York, 2002), p.6-7.

³⁸Brian Luke Seaward, *Managing Stress*, Op.cit., p. 21.

³⁹Ibid., p. 6.

⁴⁰James H.Humphrey, *An Anthology of Stress*, Op.cit., p.14.

⁴¹Ibid., p.13-14.

threat or have a delusional belief they can master the situation, then stress will not be experienced.⁴²

It should be understood that stress is a state that one is in and this should not be confused with any stimulus that produces such a state. Such stimuli are referred to as stressors.⁴³ A situation, circumstance, or any stimulus that is perceived to be a threat is referred to as a stressor, or that which causes or promotes stress.⁴⁴ When we experience stress there is, first of all, a stimulus or situation affecting us and creating tension. Such a stimulus or situation is called a stressor, which means “a source of stress”. Ultimately, nearly every stimulus can be stressor. Stress is, after all, subjective. Something that causes stress in one person need not to be experienced as stressful by another.⁴⁵

Anger and fear are emotions that can stimulate stress.⁴⁶ The fight response was triggered by anger or aggression. The flight response was induced by fear.⁴⁷ Anxiety is another term often used to mean the same thing as stress. A basic literal meaning of the term anxiety is “uneasiness of the mind”. David Viscot considers anxiety as the fear of hurt or loss. He contends that this leads to anger with anger leading to guilt, and guilt, unrelieved, leading to depression.⁴⁸

Psychoanalytic theory presumed a tight relationship between adverse events in childhood and psychic disturbances in adulthood. This viewpoint received empirical support from recent research showing a relationship between early traumatization and increased vulnerability for mood, anxiety and certain personality disorders in adulthood.⁴⁹

Persons who experience burnout may begin to perceive their job as impossible. They may start to question their ability. Feeling helpless and out of control, persons nearing burnout may tire easily, and may experience headaches and/or digestive problems.⁵⁰ These hassles are often based on unmet expectations that trigger an anger response of some

⁴²Paul D.Tyson and Rana Pongruengphant, Buddhist and Western Perspectives on Suffering, Stress, and Coping, **Journal of Religion and Health**, Op.cit., p. 352.

⁴³James H.Humphrey, **An Anthology of Stress**, Op.cit., p.2.

⁴⁴Brian Luke Seaward, **Managing Stress**, Ibid., p.12.

⁴⁵Mirisse dhammika,Op.cit, p.2.

⁴⁶James H.Humphrey, **An Anthology of Stress**, Op.cit., p.3.

⁴⁷Brian Luke Seaward, **Managing Stress**, Op.cit., p. 6.

⁴⁸James H.Humphrey, **An Anthology of Stress**, Op.cit., p.4.

⁴⁹Herman M. Van Praag, Ron de Kloet and Jim Van Os, **Stress the Brain and Depression**, Op.cit., p.17.

⁵⁰James H.Humphrey, **An Anthology of Stress**, Op.cit., p.4.

type, whereas stressors of chronic nature more often than not appear to have a greater association with fear and anxiety.⁵¹

The list of 10 most serious life events causing stress. Death of a spouse, divorce, marital separation, jail term, death of a close family member, personal injury or illness, marriage, fired at work, marital reconciliation, retirement.⁵² Topping the list was death of a spouse, followed by divorce, marital separation, jail term, and death of a close family member.⁵³ Mother's lack of emotional and physical well-being emerged as a type of stressor of central importance to children.⁵⁴ Divorce of the parents causes emotional and behavioral difficulties to the child.⁵⁵

Canon used the term stress to designate forces that act on organism, disturb its homeostasis and cause to strain. He showed that both physical stimuli such as cold, heat or fasting and psychological stimuli, such as the exposing a cat to a barking dog, could evoke similar physiological reactions, e.g. the release of substances from the adrenal medulla, later to be identified as catecholamines. Yet Selye is considered to be the father of stress research and is certainly the one who made that field popular. He discovered that a variety of physical stimuli such as extracts of the ovary, the kidney or any other organ, and physical stimuli that provoke cold heat or pain, led to a predictable syndrome consisting of degeneration of lymphatic structures, ulceration of the gastrointestinal tract and increased activity of the adrenal cortex. He called this the general adaptation syndrome and considered it to be a nonspecific response, an 'alarm reaction' of the body, to any noxious stimulus, a phrasing later to be replaced by any demand.⁵⁶

Wolff believed that a stimulus could be noxious for one individual but not necessarily for another. This is to say that while one stressor may have a devastating effect on one person, it may have little or no effect on another.⁵⁷

K. Sri Dhammananda after analyzing stress according to the modern findings further states that while the above observations were made from the point of view of modern studies and contemporary conditions, Buddhism makes similar observations from a psychological

⁵¹Brian Luke Seaward, **Managing Stress**, Op.cit., p. 12-13.

⁵²James H.Humphrey, **An Anthology of Stress**, Op.cit., p.12.

⁵³Brian Luke Seaward, **Managing Stress**, Op.cit., p. 12..

⁵⁴James H.Humphrey, **An Anthology of Stress**, Op.cit.,p.25.

⁵⁵Ibid., p.30.

⁵⁶Herman M. Van Praag, Ron de Kloet and Jim Van Os, **Stress the Brain and Depression**, Op.cit., p.12.

⁵⁷James H.Humphrey, **An Anthology of Stress**, Op.cit., p.15.

perspective. Man experiences stress and suffering because of five psychological states which envelop his whole personality. They are called *Nīvarana* in the Pāli language, meaning hindrances. They hinder happiness and overcloud man's vision of himself, his environment and the interaction between the two. The thicker and more strong these hindrances, the greater the stress and suffering man experiences. The thinner and more sparse these hindrances, the less his suffering with a corresponding increase in happiness. These five hindrances are the desire for sensual pleasures, anger, indolence, worry and doubt.⁵⁸

According to the *Nīvaranasutta* there are five hindrances. They are; sensual desire, ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.⁵⁹ Furthermore in *Āvaranasutta* these five are described as obstacles, hindrances that overwhelm awareness and weaken discernment.⁶⁰ *Nīvaraṇa* is derived from *nī* + √ *var*, to obstruct, to hinder. They are so called because they obstruct the way to celestial and Nibbanic bliss. According to the commentary this term means that which prevents the arising of good thoughts in the way of *Jhānas* etc., or that which does not allow the *Jhānas* to arise, or that which obstructs the eye of wisdom.⁶¹

According to the Manual of Abhidhamma there are six Hindrances. They are: Sense-desires (*kāmachanda*), Illwill (*vyāpāda*), Sloth and Torpor (*thīna middha*), Restlessness and Brooding (*uddacca kukkuca*), Doubts (*vicikicchā*), Ignorance (*Moha*).⁶²

Sense-desire is compared to water mixed with various colours; illwill, to boiling water; sloth and torpor, to water covered with moss; restlessness and brooding, to perturbed water caused by wind; indecision, to turbid and muddy water. Just as one cannot perceive one's own reflection in muddy water, even so when one is obsessed by Hindrances one cannot perceive what is conducive to the good and happiness of oneself and others.⁶³ The production of sense-desire is due to unwise attention to the sign of what seems attractive. Unwise attention is inexpedient attention, attention on the wrong track, attention which mistakes the impermanent for the permanent, ill for ease, not-self for self,

⁵⁸K. Sri Dhammananda, *You and Your Problems*, Op.cit., p.51.

⁵⁹A IV 457

⁶⁰A. III. 63.

⁶¹Narada Mahathera, *A Manual of Buddhism*, Op.cit., pp. 113-115.

⁶²Ibid., p. 364.

⁶³Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 368.

the repulsive for the attractive. Sense-desire arises when that kind of attention proceeds abundantly with regard to an attractive object.⁶⁴

The cessation of stress is the cessation of the above mentioned factors which cause stress. So in order to deal with above mentioned factors first of all the right understanding through wise consideration is essential. When one clearly understand the reality of the stress then he is possessing a new perception about the stress and the stressors. According to modern psychological studies the cognitive interpretation or meaning we give to a stressful situation is very important and can increase or decrease stress. Adequately counteracting stress by means of another interpretation is called cognitive restructuring.⁶⁵

Awareness is fundamental to preventing stress or coping with it in a skillful way. When we recognize the aspects of stress and become aware of them, we often get more insight into their causes as well. This makes it easier for us to create extra space for recovery or change to more effective strategies for dealing with the stress. Where we would otherwise react instinctively, on impulse, mindfulness provides inner protection. It offers us the opportunity to meet sources of stress in a wise and creative manner, in our private lives as well as at work.⁶⁶ According to modern psychological studies by clearly recognizing the external signals, a little bit of space is created which offers us the opportunity to respond in a skillful way to the source of stress.⁶⁷

Buddhists define coping as the cognitive and behavioural methods of reducing dukkha or the discrepancy between reality and our conception of reality. Most Buddhist teachers have a system of training and practice geared towards discovering the roots of dukkha utilizing a variety of meditation techniques. One of the functions of meditation is to systematically dissolve the biases associated with viewing the world as a construct. The deconstructing process of progressively being able to see reality with less bias, particularly the self-centered biases, is like opening the system. Western general systems theory describes the conditions necessary for a human or machine to perceive the world directly and without bias. A totally unbiased view, which is impossible, can only be achieved if everything is equal which means that everything has the same importance, the individual is just as important as a grain of sand. As a person progressively opens their system, their perception and attention

⁶⁴ Edward Conze, **Buddhist Meditation**, Op.cit., p.73.

⁶⁵ Frits Koster, Op.cit., p.61.

⁶⁶ Ibid., p.161.

⁶⁷ Ibid., p.158.

begin to receive information with less bias, internally communication becomes more integrated, and responses more flexible. Observing the world with less bias, preference, discrimination, or interpretation provides meditators with a reference for how to change their conceptions to reduce the discrepancy.⁶⁸

The question for people interested in coping with stress and decreasing suffering is how to reduce the difference between our constructs and reality. The second function of meditation is to learn “skillful means” whereby, through the manipulation of attention and awareness, past conditioning and patterns of thought can be aligned to the reality of the present situation.⁶⁹

This method of contemplation and reasoning is actually recommended by modern psychological studies. There are various forms of rational therapies that focus on cognitive restructuring. The best known of these is perhaps the Rational Emotive Therapy, which was developed by the American Albert Ellis. This therapy works on the premise that emotional and behavioural problems are caused mainly by irrational or dysfunctional thoughts.⁷⁰ This method also has some similarities with the another modern psychotherapeutic approach called Cognitive behavioral Therapy (CBT) which has become one of the mainstrays of stress management. CBT is a form of psychotherapy that targets irrational or inaccurate thoughts or beliefs to help individuals break out of a distorted way of thinking.⁷¹ So, having a rational understanding of any situation has been proven to be effective in overcoming stress.

Another method that can be used to alleviate stress is understanding the norm of the worldly conditions and accepting them without getting moved by them. The Buddha has clearly stated that these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. They are gain and loss, disrepute and fame, blame and praise, and pleasure and pain.⁷² Most of the people tend to get overexcited when experienced gain, fame, praise, and pleasure and cling into it as permanent, happy, and belong to oneself. When most of the people are faced with loss, disrepute, blame and pain they tend to get very depressed and think of them as permanent, unhappy and belong to oneself. It is important to understand that these eight

⁶⁸Paul D.Tyson and Rana Pongruengphant, Buddhist and Western Perspectives on Suffering, Stress, and Coping, **Journal of Religion and Health**, Op.cit., p. 355.

⁶⁹Ibid.

⁷⁰Frit Koster , Op.cit., p.63.

⁷¹Dianne Hales, **Personal Stress Managment**, (Boston: Cengage Learning, 2018), p. 45.

⁷²A 8.6

conditions come and go from time to time. Sometimes there is gain and another time there can be loss. Sometimes we can get fame and some other time disrepute can occur. People may praise us at some point and at some situations people may blame us. Pleasure and pain occurs from time to time inevitably.

Furthermore it is essential to understand that “these eight worldly conditions that one has met are impermanent, suffering, and subject to change.”⁷³ Then we can let it go and not to get stressed when faced with these conditions. These three characteristics are called “Tilakkhana” or Three characteristics of all phenomena. Every conditioned thing is subject to these characteristics. When we keep in mind this fact we can make our mind to be calm amidst these inevitable conditions.

K. Sri Dhammananda advocates this method stating that it is hard for us to maintain mental wellbeing as the world is full of disappointment. Things do not happen as we wish them to. This being so we must train ourselves to face any situation with fortitude. We may not be able to change them but certainly we can change ourselves. If a thing is unalterable then there is no alternative but to submit to it or maintain a happy sense of resignation at the inevitable . But this is not fatalistic. We accept unsatisfactory experiences because we understand the nature of life, that things cannot always work in our favor.⁷⁴

This method in Buddhism is compatible with another modern psychotherapeutic method of rational therapy that is being used to overcome stress called reality therapy developed by the American psychiatrist William Glassner. In this approach the main focus is on learning to accept the facts as they are : “accept reality, learn to live and work with it”.⁷⁵ This method of reality therapy is similar with the teachings of the Buddha to understand the norm of the world and accept it as it is.

Apart from the method of understanding the method of restraint, the method of avoidance, the method of endurance, the method of elimination and the method of development are other ways that must be applied to overcome stress. The ways to implement these methods will be analyzed respectively.

⁷³Ibid.

⁷⁴K.Sri Dhammananda, **You and Your Problems**, Op.cit., p.13.

⁷⁵Frit Koster , Op.cit., p.63.

4.2.2 Application of the Method of Restraining (*Samvara*)

The method of restraint or control of the faculties or sense bases is another step that must be implemented to overcome stress. The hedonistic attitude to life depicted in the habit of seeking sensual enjoyment is one of the extremes as outlined in the first discourse, the “Turning of the Wheel of Law”. It is termed as Self-Indulgence (*kāmasukhallikānuyoga*) which advocates the best of pleasures for the senses. Basing their argument on materialist view of life, some of the philosophers argued that as there is nothing surviving death, one should enjoy life by whatever means, as long as one lives.⁷⁶ After experimenting this lifestyle which is attachment to sensual pleasures along with the life of self-mortification the Buddha found out that the middle way between these two extreme paths is the way to mental wellbeing and liberation.⁷⁷

K.Sri Dhammananda points out that people are always craving for pleasures, wealth and property. They are deluded with the idea that happiness lies in the satisfaction of their desires. Such a belief is particularly prevalent in a materialistic society such as ours. This is not to say that all pleasure is evil and must be avoided. As sense creatures, gratification of the senses is natural, even necessary for our wellbeing. But as wise people we must not be enslaved by craving for pleasure. One should not be led into thinking that sensual gratification is the only source of happiness or that it constitutes the highest form of happiness.⁷⁸

Fascinating sights, enchanting music, fragrant scents, delicious taste and tempting body contacts mislead and deceive us, only to make us slaves of worldly pleasures. Worldly desires can never be entirely satisfied because the moment we obtain something we want, we soon become dissatisfied with it and crave for something else. When the changes and decay occur in the many things we cling to, we experience unhappiness. The enjoyment of sensual pleasure is not real happiness. True happiness can only arise from the full freedom of the mind.⁷⁹

The negative effects of the unrestraint of faculties is described as the eye as a base for contact-if untamed unguarded, unprotected, unrestrained-is a bringer of suffering. Same process happens with the ear as a base for contact, nose as a base for contact, tongue as a base for contact, body as a base for contact and the mind as a base for contact.⁸⁰

⁷⁶ Pategama Gnanarama, **The Essentials of Buddhism**, Op.cit., p.66.

⁷⁷ Richard Gombrich, **Theravada Buddhism**, (New York: Routledge, 1988), p.45.

⁷⁸ K Sri Dhammananda, **Why Worry**, Op.cit., p.46.

⁷⁹ K sri Dhammananda, **You and Your Problems**, Op.cit., p. 122.

⁸⁰ Bhikkhu Bodhi, **The Connected Discourses of the Buddha Vol. ii**, Op.cit., p.1173.

On the other hand the positive effects of restraint of faculties is described as these six bases for contact, if well tamed, well-guarded, well protected, well restrained, are bringers of happiness.⁸¹

This method of restraint is explained as control by mindfulness (*sati samvara*) which is one of the five kinds of control (*samvara*).⁸² Control or restraint by mindfulness is guarding the faculties, entering upon restraint of the faculties.⁸³ The method of abandoning by restraining (*samvara*), which is controlling by the method of one living self-controlled by having control over the sense-organs of the eye, ear, nose, tongue, body, and mind, implies controlling by mindfulness.⁸⁴ Acharya Buddharakkhita explains that the second method of restraint (*samvara*) which appears in the *Sabbāsāvasutta* refers to the cultivation of mindfulness and therewith self-control and self-mastery. In actual practice self-mastery means having control over the senses.⁸⁵ According to the explanation given in the middle length discourses the primary factor responsible for exercising this restraint over the sense faculties is mindfulness.⁸⁶ More details about the mindfulness and how to practice mindfulness will be analyses under the method of development.

4.2.3 Application of the Method of Using (*Paṭisevanā*)

This method is described in the *Sabbāsāvasutta* as reflecting wisely the practitioner uses his robes, consumes food, uses residence, takes medicine just for the purpose of it and not for the temptation of his desires. When a person uses these requisites with contentment then he will not seek for more and more as most of the people of the society.⁸⁷

K.Sri Dhammananda confirms this by stating that one of the best advices given by the Buddha for us to practice as a principle is contentment is the highest wealth. For more than twenty five centuries, men and women in the community of Buddhist monks and nuns have lived such lives. They had only four requisites: food, shelter, clothing, and medicine. And many Buddhist householders too have lived contentedly not allowing their greed to overtake their basic needs. A

⁸¹Ibid.

⁸²MA I 62.

⁸³Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.11.

⁸⁴Acharya Buddharakkhitha, *Mind Overcoming its Cankers*, op.cit., pp. 23-24.

⁸⁵Ibid., p.103.

⁸⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1171.

⁸⁷MI 6

contented man is indeed a lucky man because his mind is free from all those disturbances. When a person thinks ‘this much is enough for me and for my family and I do not want anything beyond that is contentment. When we maintain this contentment, jealousy can never cloud our mind and thereby we allow others also to enjoy their lives.’⁸⁸

Happiness cannot be found in the material things about us, such as wealth, power or fame. Those who spend a lifetime harvesting and accumulating more wealth than they need will be disillusioned and disappointed when they discover, only too late, that all the money in the world cannot buy a grain of lasting happiness.⁸⁹ No one is happy unless there is contentment within.⁹⁰

Wealth is not something for you to accumulate for craving’s sake. It is intended for your welfare as well as that of others. One must try to make the world around him a better place to live in. One must use his wealth wisely to reduce the suffering of the poor, the sick and the aged. And one must fulfill his duties to his people, his country and his religion.⁹¹ For one’s personal happiness he should acquire wealth righteously. Blessed are they who earn their living without harming others says the Buddha.⁹²

Application of the method of using (*patisevanā*) is the solution to stress associated with materialism. Materialism is insatiable attachment to worldly possessions and is believed to be making consumers selfish, egoistic and non-social. It therefore has a detrimental effect on social relationships, rendering consumers lonely, dissatisfied and unhappy. Materialism causes a person to be stressful.⁹³

It is clear that some individuals, groups, or companies do engage in unrighteous living means and amassing illegal wealth while causing irreparable harm to the wellbeing of others in this society. Examples of such undesirable income generating as found in arm dealing and drug trafficking for instance inevitably result in increasing poverty, crimes, physical and mental deceases and even losing of precious lives. This is

⁸⁸K Sri Dhammananda, **You and Your Problems**, Op.cit., p.36.

⁸⁹K Sri Dhammananda, **Why Worry**, Op.cit., p.150.

⁹⁰Ibid., p.151.

⁹¹K. Sri Dhammananda, **You and Your Problems**, Op.cit., p. 146.

⁹²Ibid., p. 147.

⁹³Afia Khalid, and Faisal Quardee, **Rising Consumer Materialism.**, (New York: Routledge, 2018), P.IX.

the reason why Buddhism advises people not to engage in a living means which is harmful to social wellbeing.⁹⁴

It is suggested in modern researches that the way to improve social relationships and wellbeing is to engage in dematerialization of lifestyle and to adopt a socio-centric consumption pattern.⁹⁵ These findings are compatible with the application of the method of using to use things with wise consideration.

This doesn't mean that Buddhism opposes to the moderate usage of basic utilities. Indeed poverty is regarded as very horrible thing in human life. Buddhism recognizes that the people who destitute because of poverty obtain their food and clothing is utmost difficulty. The danger of poverty lies not only in the fact that it opens access to hunger which is in Buddhist terminology greatest sickness but also in the fact that it prevents man from success to life both physically and well as spiritually.⁹⁶ Furthermore, it is explained that poverty is a factor that causes one to become stressful. So that, poverty must be eliminated in order to overcome stress associated with it. Buddhism encourages concerted efforts with commitment and dedication in poverty elimination through the culmination of economic progress. Accumulation of wealth comes under the right livelihood (*sammā ājīva*) where there is clear-cut no provision for a man to choose unethical or immoral means for his living.⁹⁷

Another important economic principle that Buddhism contributes to the world in relation to consumption, which positively minimizes the problem of poverty is a balanced livelihood (*samajīvikatā*). It is explained that knowing his income and expenditure one leads a balanced life without being either too extravagant or too niggardly, thinking my income can be in excess in my expenditure but not in excess of income.⁹⁸

Eradication of poverty in the ethical way will bring about happiness. It is elucidated in the *Anaṇasutta*⁹⁹ of the *Anguttaranikāya* that there are four kinds of happiness of a lay person who enjoys sense pleasures they are; the happiness of ownership (*atthi sukha*), the

⁹⁴Kapila Abhayawansa, Buddhist contribution for a Healthy Society towards the Millennium Development Goals, **A Buddhist Approach to Healthy Living**, Op.cit., p. 5.

⁹⁵Afia Khalid, and Faisal Quardee, **Rising Consumer Materialism.**, Op.cit., p. 26.

⁹⁶Kapila Abhayawansa, Buddhist contribution for a Healthy Society towards the Millennium Development Goals, **A Buddhist Approach to Healthy Living**, Op.cit., p. 4.

⁹⁷Ibid., p. 5.

⁹⁸Ibid., p. 10.

⁹⁹A. IV. 62.

happiness of enjoyment (*bhogha sukha*), the happiness of debtlessness (*ananasukha*), the happiness of blamelessness (*anvājasukha*).

It is rational that when one is contented, leading a balanced livelihood and not fallen into materialism he will not need to borrow from others. Not falling into debt (*anana sukha*) is another source of happiness if we are contented with what we have and if we are economical, we need not be in debt. Debtors live in mental agony and are under obligation to their creditors. Though poor, when debt free, we feel relieved and are mentally happy.¹⁰⁰

There are physical benefits from the application of the method of using as well. One of the Buddhist principles relating to consumption is that one should know the right amount in food (*bhojane mattaññutā*). Taking too much food or overeating is recognized as a factor not only for uneasiness but also for various illnesses. It is reported that the Buddha proposed one meal for a day to his monastic members knowing that taking less food is contributory to less illness (*appātankatā*) and physical comfort (*appābādhatā*),¹⁰¹ lightness of the body (*lahuṭṭhān*), power (*balam*) and easy living (*phāsuvihāra*).¹⁰² Physical illness is a stressor that causes a person to be stressful.¹⁰³ Physical illness must be cured as soon as possible by using every possible ways. When one is physically well the stress that originates from physical illness will not arise.

Consumption of food, drinks, or drugs, that may become a stressor, which is any situation or problem that causes stress, should be controlled. Drug or alcohol abuse is proven to be a stressor that causes a person to be stressful.¹⁰⁴ If any bad consumption is capable of causing stress then one should stop doing it. For example if addiction to alcohol or any substance brings about all the physical psychological social problems one should quit that addiction. It is true that stress is major factor that leads a person to use alcohol thinking that it will alleviate the stressful feelings but in the meantime addiction to alcohol becomes a major factor that increases stress.¹⁰⁵

¹⁰⁰K. Sri Dhammananda, **You and Your Problems**, Op.cit., p.96.

¹⁰¹Kapila Abhayawansa, Buddhist contribution for a Healthy Society towards the Millennium Development Goals, **A Buddhist Approach to Healthy Living**, Op.cit., p. 10.

¹⁰²Tilak Kariyawasam, "Moderate Consumption of food", **A Buddhist Approach to Healthy Living**, Op.cit., p. 59.

¹⁰³George Fink, **Encyclopedia of Stress**, (California: Academic Press, 2000), p.36.

¹⁰⁴Ibid.

¹⁰⁵Ibid., p.140.

4.2.4 Application of the Method of Endurance (*Adhivāsanā*)

The fourth method is to consciously and deliberately endure difficulties and afflictions caused by external circumstances, harsh treatment by others, and adversity in general.¹⁰⁶ According to the *Sabbāsāvasutta* one reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.¹⁰⁷

Patience is mainly beneficial to overcome stress originated from anger. Apart from that when one is trying to perform something positive there arise difficulties from many factors. In a such situation if we can develop patience, if we can reflect on the terrible consequences that could befall us in the future, we may be able to free ourselves from this current un-satisfactoriness. Then we will be able to see that we now have to undergo only a small amount of suffering or unsatisfactoriness. If we change our stance now, looking for comfort in lieu of this minor unsatisfactoriness, if we change our course, the consequences will be disastrous. The unsatisfactoriness we could face will be immense. Shall we face a big unsatisfactoriness or go through a small one. To avoid a huge unsatisfactoriness shall we go through a relatively smaller one. Would you like to face a huge unsatisfactoriness in order to avoid a smaller one. We need to make a decision individually.¹⁰⁸

Practicing mindfulness of the body is a way to cultivate patience and overcoming stress. When mindfulness of the body has been repeatedly practiced, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected. One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises. One becomes a conqueror of fear and dread, and fear and dread do not conquer oneself; one abides overcoming fear and dread whenever they arise. One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things. One endures ill-spoken, unwelcome words and arisen bodily

¹⁰⁶Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.cit., p.105.

¹⁰⁷M I 6

¹⁰⁸Pititgala Gunaratana, *Sabbasavasutta* , Op.cit., p.173.

feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.¹⁰⁹

To cultivate patience one could practice walking meditation as it is recommended in the *Pancakanipāta* of the *Anguttaranikāya* that by practicing walking meditation one can practice patience.¹¹⁰ As endurance is a vital part of overcoming anger more details of the method of application of endurance will be elaborated in the section concerning anger.

4.2.5 Application of the Method of Avoidance (*Parivajjanā*)

As Acharya Buddharakkhita points out the fifth method is concerned with external situations and confrontations which, if not avoided prudently may become calamitous. Recklessness and thoughtlessness are the twin mental evils that are at the root of most of life's ills and mishaps. Discretion is the better part of valour, it is said, and wisely so. There is nothing heroic about dare-devil. To be foolhardly is to be a fool.¹¹¹

Application of the method of avoidance (*parivajjanā*) can be implemented to avoid stressors, especially concerning the people, beings, society and environments that cause stress. Avoiding the stressor, at times it may be possible is applicable to avoid stress which is a very simple way. When we become aware of situations that are causing negative stress, we can sometimes avoid these situations altogether. In a modern compilation concerning stress this method is recommended as a preliminary step towards a situation where a person has to deal with a person who can cause recurring feelings of insecurity, fear, and stress.¹¹²

Even according to modern science it can be understood that a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer are stressors that causes a person to get stressed and activate the fight or flight factors. These incidents cause high stress which causes people to flee or fight to protect oneself. Under high stress people are not interested in taking action to resolve the stress but interested in taking action to get away from the stress or protect ourselves from the stress.¹¹³ In worst case scenario these

¹⁰⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit.,p.958.

¹¹⁰Tithavanno, *Mind Development*, (Nakhonpatom: Mahamakut University, 2005), p.123.

¹¹¹Acharya Buddharakkhita, *Mind Overcoming Cankers*, Op.cit., p.106.

¹¹²Fits Koster, Op.cit., p. 59.

¹¹³Glary Plaford, *Fight of Flight*, (Indiana: Xlibris, 2013), p.30.

animals could kill or injure people. So it is best to avoid them as much as possible.

Next is giving attention to sitting on unsuitable seats, wandering to unsuitable resorts, which is concerned with avoiding unsuitable environments and living in a suitable environment. As a matter of fact many modern researches have declared the fact that environment plays a great role in increasing and decreasing of stress.¹¹⁴ Similarly according to Buddhism it is considered very much fortunate for a person to be born, growing, studying, living, and working in a good environment. This is the foremost prerequisite for the existence of healthy living. The maintenance of dwellings and environment is mentioned in the *Visuddhimagga* as a calm and quiet surrounding, peaceful area, place, suitable residence, forest, grove, good weather, etc. are environmental prerequisites for being engaged in meditational practices directing one's mind to spiritual development. Similarly, people should have dwellings in a peaceful environment devoid of four major pollution, land, water, air, and sound but replete with vegetation, fresh water, fresh air, fresh food and fruits and good neighborhood. The presence of these factors enhance good standard of living and in turn contribute to healthy living.¹¹⁵

Another applicable method recommended in the *Sabbāsāvasutta* is to avoid association with bad people. As a matter of fact peer pressure is another proven factor that causes a person to get into stressful situations.¹¹⁶ It is agreed by modern psychologists that social support plays an important role in how people deal with challenges and threats. Supportive interactions and the presence of supportive relationships in people's lives have been shown to play a major role in physical health, emotional well-being, and work performance. Social support helps people manage the uncertainties associated with stress and increase their sense of personal control or efficiency over their environment.¹¹⁷

Avoidance of bad people is not enough but in return the association of good people is advocated in this section by stating one should not associate with somebody because the other good people may not accept him for associating with that person. Acceptance of good people is given a importance in Buddhism. Even in modern scientific

¹¹⁴J. Rose, *Human Stress and Environment*, (Yverdon: Gordon and Breach Science Publishers, 1994., p.IX.

¹¹⁵R.M. Rathnasiri, " An Explication of Healthy Living in Buddhist Perspective", *A Buddhist Approach to Healthy Living*, Op.cit., p. 91.

¹¹⁶Allen R. Miller, *Living with Sress*, (New York: Facts On File, 2010), p. 27.

¹¹⁷Charles D, et all, *Stress and Emotions: Anxiety, Anger and Curiosity*, (Washington: Taylor and Frasnisis, 1996), p.3.

studies about stress it has been stated that not only the sense of support that facilitate the coping with stress but also the sense of acceptance plays a significance role in facilitating with overcoming stress.¹¹⁸

Furthermore the modern psychotherapeutic approaches advocate the method of association with good companion. It is recommended in modern psychological literature concerning stress that sometimes we can cope on our own, or with help from loved ones, but if is getting intolerable stressful, you might consider finding a good therapist to help you get your stress under control. It is recommended that one may seek professional help from psychologists, psychiatrists, clinical counselors, social workers, and religious leaders.¹¹⁹

According to the *Mahamangalasutta*¹²⁰ it is considered a greatest blessing or a boon not to associate with the foolish, but to associate with the wise; to honor those who are worthy of honor, to reside in a suitable locality, to have done meritorious actions in the past and to set oneself in the right course. It is stated in the *Dasuttarasutta* that a favourable place of residence (*patirūpa-desa-vaso*), association with good people (*sappurisūpassayo*), perfect development of one's personality (*attasammā-panidhi*), and past meritorious actions (*pubbe-kata-puññatā*) are four things that greatly help which in another way called four wheels (*cakkāni*).¹²¹

4.2.6 Application of the Method of Removing (*Vinodanā*)

In most of the modern psychological studies the elimination of the factors or the situations that cause stress is recommended as a very efficient method to overcome stress. It is stated that cross-cultural comparisons of stress and coping in North America, Europe, and Asia have found problem solving the most effective strategy for dealing with stress.¹²² Unlike Buddhism they have not concerned much regarding the eradication of negative mental aspects that deeply rooted in the human mind. In contrary in Buddhism the eradication of the deeply rooted negative mental aspects is recommended to overcome mental illness and following problems.

¹¹⁸Ibid., p.20.

¹¹⁹Diane McIntosh, et all, *Stress: The Psychology of Managing Pressure*, (New York: D.K.Publishing, 2017), p. 208.

¹²⁰Sn 258

¹²¹Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 514.

¹²²Paul D.Tyson and Rana Pongruengphant, *Buddhist and Western Perspectives on Suffering, Stress,and Coping*, *Journal of Religion and Health*, Op.cit., p. 354.

The way to apply this method to overcome stress is getting rid of negative aspects that cause a person to become stressed. So first of all it is important to understand what are the negative aspects and what are the positive aspects. It is elucidated in the *Mahāvaccagottasutta* that greed is unwholesome, non-greed is wholesome; hate is unwholesome, non-hate is wholesome; delusion is unwholesome, non-delusion is wholesome. In this way three things are unwholesome and the other three things are wholesome.¹²³

Sensual desire, ill will, and cruelty are rooted in the three roots of unskillful. According to the *Mūla Sutta* there are these three roots of what is unskillful. Greed is a root of what is unskillful. Aversion is a root of what is unskillful. Delusion is a root of what is unskillful.¹²⁴ Lobha, dosa, and moha are the three roots of evil. Their opposites are the roots of good. Lobha, from √ lubh, to cling, or attach itself, may be rendered by ‘attachment’ or ‘clinging’. Some scholars prefer ‘greed’. Craving is also used as an equivalent of lobha. In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion. In Pāli aversion, hatred, anger is termed dosa. Dosa is derived from √ dus, to be displeased. Moha is derived from √ muh, to delude. It is delusion, stupidity, bewilderment. It is ‘moha’ that clouds an object and blinds the mind. Sometimes ‘moha’ is rendered by ignorance. According to the *Abhidhamma*, moha is common to all evil. *Lobha* and *dosa* do not arise alone, but always in combination with *moha*. *Moha*, on the other hand, does arise singly, hence the designation ‘*momūha*’, intense delusion.¹²⁵

As *Nīvarana* or hindrances which are sensual desire, ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty¹²⁶ are considered as factors that obstruct a person to gain mental wellbeing causing mental illness such as stress, the elimination of hindrances is essential to overcome stress and achieve mental wellbeing.

When consider these facts it becomes clear that in this method all the negative thoughts that cause suffering in this case stress must be eliminated. This method of discarding negative mental aspects is somewhat similar to a strategy recommended in modern psychological approach stating that release of repressed psychic material is a factor for overcoming stress. Moreover this method is related to systematic

¹²³Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 596.

¹²⁴A I 201

¹²⁵Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p.31.

¹²⁶A IV 457

desensitization. With regular practice of meditation, most of the practitioners encounter release of repressed unconscious thoughts, emotions, and images. This is very similar to the release of unconscious phenomenon during free association in psychoanalysis. This could be initially disturbing, but with constant practice unconscious mind gets cleaned of such memories and healthy mind is achieved. During meditation, the practitioner remains under low arousal and sensory deprivation for a long time and under such condition repressed feelings and thoughts arises.¹²⁷

As a matter of fact it has been proven by modern psychological studies that anger and fear are emotions that can stimulate stress¹²⁸ so that the elimination of these feelings is essential to overcome stress. It is explained according to Buddhism that the fear is the desire to avoid; greed is the desire to have; jealousy is the desire that others shall not have; grief is the desire to gain something or someone. All our negative emotions can be worked out in terms of desire, the chain that binds us. The only way to avoid this restlessness is to reduce or get rid of the desire that causes it.¹²⁹

Sensual Desire should be controlled or eliminated as high expectation lead to stress. Craving is the root cause of suffering. It actually occurs that more we desire more we suffer, less we desire less we suffer. Hence it is necessary to control the ever increasing desires, though it is not easy to control; rather it increases day by day with the innovation of new ideas and products and all the desires can never be fulfilled with limited means due to clinging to new products available in the market and unplanned excess expenditure in proportion to income which is generally happened nowadays in the society.¹³⁰

Contemplation of the elements of the body can be practiced to help one to overcome desire. The way to contemplate the elements of the body is explained as a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.' Just as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces; so too, a

¹²⁷Dilwar Hussain and Braj Bhushan, "Psychology of Meditation and Health: Present Status and Future Directions", **International Journal of Psychology and Psychological Therapy**, Op.cit., p. 446.

¹²⁸James H.Humphrey, **An Anthology of Stress**, Op.cit., p.3.

¹²⁹K Sri Dhammananda, **Why Worry**, Op.cit.,p. 50.

¹³⁰H.S.Shukla, "Buddhist Economic Thoughts for Healthy Living", **A Buddhist Approach to Healthy Living**, Op.cit., p.46.

bhikkhu reviews this same body however it is placed, however disposed, as consisting of elements thus: In this body there are the earth element, the water element, the fire element, and the air element.¹³¹

When one has gotten rid of negative mental aspects negative behaviours will also be able to overcome. According to the Sutta killing living beings is unwholesome, abstention from killing living beings is wholesome; taking what is not given is unwholesome, abstention from taking what is not given is wholesome; misconduct in sensual pleasures is unwholesome, abstention from misconduct in sensual pleasures is wholesome; false speech is unwholesome, abstention from false speech is wholesome; malicious speech is unwholesome, abstention from malicious speech is wholesome; harsh speech is unwholesome, abstention from harsh speech is wholesome; gossip is unwholesome, abstention from gossip is wholesome; covetousness is unwholesome, uncovetousness is wholesome; ill will is unwholesome, non-ill will is wholesome; wrong view is unwholesome, right view is wholesome. In this way ten things are unwholesome and the other ten things are wholesome.¹³²

It is recommended in the *Vitakkasanthānasutta*¹³³ the methods for a person to overcome negative mental aspects and become a person who can control his thoughts. According to the sutta when one has followed the steps he is then called a person with mastery over the ways of thought sequences. He thinks whatever thought he wants to, and doesn't think whatever thought he doesn't. The first step is when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts (*pāpakā akusalā vitakkā*) connected with desire (*chandūpasamhitāpi*), with hate (*dosūpasamhitāpi*), and with delusion (*mohūpasamhitāpi*), then he should give attention to some other sign (*aññaṃ nimittaṃ*) connected with what is wholesome (*kusalūpasamhitam*). When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated, just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one.

¹³¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 952.

¹³²Ibid., p. 596.

¹³³M. I. 118.

The second step is while he is giving attention to some other sign connected with what is wholesome, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts (*tesaṃ vitakkānaṃ ādīnavo upaparikkhitabbo*) thus: 'These thoughts are unwholesome, they are reprehensible, they result in suffering. When he examines the danger in those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. As the third step it is advised that while he is examining the danger in those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should try to forget those thoughts (*asati*) and should not give attention (*amanasikāro*) to them. When he tries to forget those thoughts and does not give attention to them, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. The fourth step is while he is trying to forget those thoughts and is not giving attention to them, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to stilling the thought-formation (*Vitakkasaṅkhārasaṅghānaṃ*) of those thoughts. The fifth step that is suggested in the Sutta is that while he is giving attention to stilling the thought-formation of those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind. When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down (*abhiniggaṇhitabbaṃ*), constrains (*abhinippīletabbaṃ*), and crushes (*abhisantāpetabbaṃ*) mind with mind (*cetasā cittaṃ*), then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated.¹³⁴

4.2.7 Application of the Method of Development (*Bhāvanā*)

To overcome stress not only the elimination of negative aspects but also the development of positive elements is essential. First of all one must develop of mindfulness (*sati*). According to Theravada Buddhism mindfulness (*sati*), is one of the five spiritual faculties and powers (*bala*),

¹³⁴Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.211.

one of the seven factors of enlightenment (*bojjhanga*), and the seventh link of the Eightfold Path (*magga*), and is, in its widest sense, one of those mental factors inseparably associated with all karmically wholesome (*kusala*) and karma-produced lofty (*sobhana*) consciousness.¹³⁵ When mindfulness becomes discernment between unwholesome and wholesome states of mind and a support of wholesome speech, thoughts, and action, the practitioner can be said to have cultivated right mindfulness.¹³⁶

Mindfulness is practiced through the four foundations of mindfulness. The formula or the process of mindfulness practice according to the *Satipaṭṭhānasutta* is as follow: a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.¹³⁷

The practice of mindfulness is often coupled with another quality, clear comprehension (*sampajañña*), which is mentioned within the basic formula and also separately. Clear comprehension is explained with reference to the bodily postures and routine activities of everyday life, with reference to the arising and passing away of feelings, thoughts, and perceptions. The commentaries explain clear comprehension to have a fourfold application: as full awareness of the purpose of one's actions; as prudence in the choice of means; as engagement of the mind with the meditation subject; and as discernment of things in their true nature, free from delusion.¹³⁸

The formula or the process of cultivating awareness has been stated in the *Mahāassaputasutta* as one should train that we will be devoted to wakefulness. During the day, while walking back and forth and sitting, we will purify our minds of obstructive states. In the first

¹³⁵Nyanatiloka, **Buddhist Dictionary**, Op.cit., p. 307.

¹³⁶Gabor Fazekas, "Mindfulness Based Stress Reduction Introduction to MBSR, contemporary and traditional mindfulness, and an overview of new trends of integrating science and contemplative practice in the world and in Hungary," **Mindfulness: Traditions and compassionate applications**, Op.cit., p.113.

¹³⁷Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.145.

¹³⁸Bhikkhu Bodhi, **The Connected Discourses of the Buddha Vol. ii**, (Boston: Wisdom Publications, 2000), p.1507.

watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states. In the middle watch of the night we will lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in our minds the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states. Furthermore one should train thus: 'We will be possessed of mindfulness and full awareness. We will act in full awareness when going forward and returning; we will act in full awareness when looking ahead and looking away; we will act in full awareness when flexing and extending our limbs; we will act in full awareness when wearing our robes and carrying our outer robe and bowl; we will act in full awareness when eating, drinking, consuming food, and tasting; we will act in full awareness when defecating and urinating; we will act in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.¹³⁹

According to the *Samyutta Nikāya* a person develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release; which is vast, exalted, measureless, without ill will. With a mind that has developed the enlightenment factor of mindfulness, he penetrates and sunders the mass of greed that he has never before penetrated and sundered; he penetrates and sunders the mass of hatred that he has never before penetrated and sundered; he penetrates and sunders the mass of delusion that he has never before penetrated and sundered.¹⁴⁰

It has been proven by modern researches that cultivation of mindfulness produces beneficial effects on well-being and improves psychiatric and stress-related symptoms. Mindfulness meditation has therefore increasingly been incorporated into psychotherapeutic interventions.¹⁴¹

Many research documents the efficacy of mindfulness-based interventions in the treatment of various clinical disorders, including anxiety, depression, substance abuse, eating disorders, and chronic pain. Furthermore, mindfulness meditation positively influences aspects of physical health, including improved immune function, reduced blood

¹³⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.366.

¹⁴⁰Ibid., p. 1587.

¹⁴¹Gabor Fazekas, Introduction to MBSR, contemporary and traditional mindfulness, and an overview of new trends of integrating science and contemplative practice in the world and in Hungary, *Mindfulness: Traditions and compassionate applications*, Op.cit., p.110

pressure and cortisol levels, and increased telomerase activity. Not only has mindfulness successfully been used in the treatment of disorders and improvement of health but it also been shown to produce positive effects on psychological wellbeing in healthy participants and to enhance cognitive functioning.¹⁴²

It is further confirmed that there are many programs devoted to the mindfulness path to human well-being and happiness: mindfulness-based stress reduction, dialectical behavior therapy, acceptance and commitment therapy and mindfulness-based cognitive therapy. Cultivating emotional balance (CEB), developed by Ekman and Wallace was started as an educational venture and comes closer to the focus on emotions in this book, as well development of mindfulness based emotion focused therapy. Training and practice, drawn from contemplative science, is also a core feature of CEB. Contemplative practice can lead to well-being through the alleviation of tensions and anxieties.¹⁴³

To all those who care for mental stability and sanity through a systematic utilization of human deliberation and effort in order to transform the mechanical processes of thought in such a way that one could gain mastery over one's thought resulting in overcoming self-produced psychological suffering, the practice of mindfulness is considered to take the highest priority. It is for this reason that in the field of modern psychotherapeutic practice the term mindfulness has become one used frequently in the vocabulary of the therapists. Emphasis on the practice of mindfulness is to be seen in the adoption of effective methods of healing the sick mind by means of methodologies proposed in the form of Mindfulness Based Cognitive Therapy (MBCT) and Mindfulness Based Stress Reduction (MBSR). There is no doubt that a considerable number of modern psychotherapists, engaged in the use of mindfulness as their principal method of therapy for psychological illness, acknowledge their indebtedness to what they have gained as theoretical information and practical experience regarding the role of mindfulness in the Buddhist soteriological system.¹⁴⁴

The technique of mindfulness-based stress reduction was developed by Kabat-Zinn for use in general hospitals with patients suffering from conditions that may be painful, chronic, disabling or terminal. These individuals' levels of anxiety and depression decreased

¹⁴²Ibid., p.110.

¹⁴³Padmasiri, Sillva, **An Introduction to Buddhist Psychology and Councelling**, (UK: Macmillan, 2014), p. 88.

¹⁴⁴P.D. Pemasiri, *Theory and Practice of Mindfulness from the Theravada Textual Viewpoint*, **Mindfulness: Traditions and Compassionate Applications**, Op.cit., p. 130.

following participation in an MBSR programme. Over the course of eight weekly sessions, alongside psychoeducation about the nature of stress and its amplification through habitual reactions, patients receive instruction and practice in the ‘body scan’ and sitting and movement meditations.¹⁴⁵

A wide variety of beneficial effects of meditation have been claimed including reduction of stress and stress-related illness. In Thailand, where about 95% of people are Buddhist, hospital nurses utilizing meditation and relaxation as a coping strategies were buffered from the effects of occupational stress particularly related to coping with dying patients and their relatives. Researchers have found that meditation reduces physiological arousal, synchronizes brain waves, heightens immune responses, and participants report greater peace of mind, less stress, better family relationships, improved mood, sleep, and so on. However, the physiological and psychological effects of meditation are extremely variable across individuals, have not been replicated by randomized double-blind procedures controlling for placebo effects, and longitudinal studies of Buddhist meditators have selection and differential attrition biases.¹⁴⁶

Effects of meditation on health are based on the principle of mind-body connection. Meditation practices are generally accepted as mind-body treatments for health related problems and overall well-being. There is a growing body of literature showing the efficacy of meditation on various health related problems. Meditation is reported to be effective in pain management and enhancing immune system. Studies on the long-term mental benefits of meditation show that meditation reduces stress and increases reported levels of happiness, self-confidence, and general effectiveness. Meditative interventions have been found to be beneficial in treating various clinical conditions. These include- hypertension, cardiovascular disorders, pain syndromes and musculoskeletal diseases, respiratory disorders such as asthma, congestive obstructive pulmonary disease, dermatological problems such as psoriasis, allergies, immunological disorders, and treatment-related symptoms of breast and prostate cancer.¹⁴⁷

¹⁴⁵Chris Mace, “Mindfulness in psychotherapy:an introduction”, **Advances in Psychiatric Treatment** , vol. 13., (London: Royal college of Psychiatrists, 2007), P.150.

¹⁴⁶Paul D.Tyson and Rana Pongruengphant, Buddhist and Western Perspectives on Suffering, Stress, and Coping, **Journal of Religion and Health**, Op.cit., p. 355.

¹⁴⁷Dilwar Hussain and Braj Bhushan, “Psychology of Meditation and Health: Present Status and Future Directions”, **International Journal of Psychology and Psychological Therapy**, Op.cit., p. 446.

Several Indian researchers have also made significant contribution. Their study range from anxiety, psychosomatic disorders, neurotic disorders and stress. Studies suggest that intervention program using meditation is helpful in reducing headache as well as pain in neck, extremities and joints. Decline in the use of tranquilizers, antirheumatics, and gastrointestinal agents have also been reported after meditation practices.¹⁴⁸

However, in the context of the recent utilization of mindfulness for purposes of psychotherapy it is to be noted that it has been confined to applications within the narrower realm of achieving success and overcoming hindrances associated with the mundane life, while in the Buddhist tradition the emphasis has been oriented towards the attainment of the ultimate goal of a human being conceived as the total elimination of suffering and attainment of Nibbāna. This is not to say that the former way of applying mindfulness is incompatible with compassionate applications of it, but merely to note that the latter which is represented in the body of Theravāda textual tradition is of a much more holistic and wider application¹⁴⁹

Another factor that must be developed to overcome stress is *virīya* (energy), which literally means ‘virility’, ‘manliness’ or ‘heroism’(from *vīra*, man, hero). *Virīya* is one of the five spiritual faculties and powers (*bala*), one of the seven factors of enlightenment (*bojjhanga*), and identical with right effort of the Noble Eightfold Path (*Ariya Atthāṅgika Magga*).¹⁵⁰

The faculty of effort (*virīya bala*) which is one of the five spiritual faculties must be developed for direct knowledge of the five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning. The faculty of effort along with other faculties has as its final goal the removal of lust, the removal of hatred, the removal of delusion.¹⁵¹

How *virīya* (energy) which is one of the seven enlightenment factors operates can be explained in the following manner. In the process of developing enlightenment factors when one who investigates and examines any state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is

¹⁴⁸Ibid., pp. 439-451.

¹⁴⁹P.D. Pemasiri, Theory and Practice of Mindfulness from the Theravada Textual Viewpoint, **Mindfulness: Traditions and compassionate applications**, Op.cit., p. 130.

¹⁵⁰Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.366.

¹⁵¹Bhikkhu Bodhi, **The Connected Discourses of the Buddha**, Vol.II, Op.cit., p.1707.

aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it, on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises.¹⁵²

Viriya in the form of right effort (*sammā vāyāma*) is one aspect of the Noble Eightfold Path. It is explained in the *Saccavibhangasutta* that a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the arising of unarisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfillment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. This is called right effort (*sammā vāyāma*).¹⁵³

“*Viriya*” is identical with “*Padhāna*” (striving)¹⁵⁴. According to the *Chatukkanipāta* of the *Anguttara Nikāya* there are these four strivings. They are: Striving by restraint (*saṃvarappadhānaṃ*), striving by abandonment (*pahāṇappadhānaṃ*), striving by development (*bhāvanappadhānaṃ*), and striving by protection (*anurakkhaṇappadhānaṃ*). Of these four strivings, striving by restraint is where a bhikkhu generates desire (*chandaṃ janeti*) for the non-arising of unarisen bad unwholesome qualities; he makes an effort (*vāyamati*), arouses energy, (*viriyam ārabhati*) applies his mind (*cittam paggaṇhāti*), and strives (*padahati*). This is called striving by restraint. Striving by abandonment is where a bhikkhu generates desire for the abandoning of arisen bad unwholesome qualities; he makes an effort, arouses energy, applies his mind, and strives. This is called striving by abandonment. Striving by development is when a bhikkhu generates desire for the arising of unarisen wholesome qualities; he makes an effort, arouses energy, applies his mind, and strives. Then it is called striving by development. Striving by protection is when a bhikkhu generates desire for the maintenance of arisen wholesome qualities, for their non-decline, increase, expansion, and fulfillment by development; he makes an effort,

¹⁵²Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 942.

¹⁵³Ibid., p.1100.

¹⁵⁴Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.366.

arouses energy, applies his mind, and strives. This is called striving by protection. These are the four strivings.¹⁵⁵

The aspects of restraint (*dama*), wisdom (*paññā*) and energy (*virīya*) are interconnected and work together for the wellbeing of the mind. *Sagāthavagga* of the *Samyuttanikāya* explains that wisdom is so designated because it controls (*dameti*) the defilements as well as body and speech, etc.¹⁵⁶ An explanation of how factors for enlightenment functions to create right view and abandon wrong view can be found in the *Mahācattārīsakasutta*. It is explained in the *Mahācattārīsakasutta* that the wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path. One makes an effort to abandon wrong view and to enter upon right view: this is one's right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one's right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.¹⁵⁷

Development of *Passaddhi* which is tranquility, calmness or relaxation is another aspect that can be applied to cope with stress. *Passaddhi* which is one of seven factors of enlightenments consists of tranquility of mental factors (*kāyapassaddhi*) and tranquility of consciousness (*citta passaddhi*).¹⁵⁸ Moreover *paṭipassaddhi pahāna* (overcoming by tranquillization) is one of the five ways of overcoming negative factors.¹⁵⁹

According to modern psychological studies relaxation is one of the primary components of all kinds of meditation which induce a pleasant and deep relaxed state of body and mind. Herbert Benson developed a therapeutic technique called “relaxation response” which is a form of meditation. His whole concern with meditation was to reduce stress and hypertension by inducing a state of deep relaxation. Benson measured series of physiological parameters in response to relaxation response. Various effects include-decrease in the rate of metabolism, decrease in the rate of heart beat, muscle relaxation, slow and rhythmic

¹⁵⁵Bhikkhu Bodhi, *The Numerical Discourses of the Buddha, Vol.I*, Op.cit., p. 458.

¹⁵⁶Ibid., p. 488.

¹⁵⁷Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 935.

¹⁵⁸Nyanatiloka, *Buddhist Dictionary*, Op.cit., p. 240.

¹⁵⁹Ibid., p.228.

breathing, decrease in blood pressure, and so on. All these effects help in balancing physiological abnormalities and promote healing.

Furthermore, it is affirmed that relaxation is essential to overcome stress ignited by anxiety. The method called Systematic Desensitization, which was invented through Joseph Wolpe's behavioural therapy, is especially instrumental in reducing anxiety. This therapy involves three steps. First, the client is thought to induce a deep state of muscle relaxation. This is followed by preparing a hierarchical list of stimuli inducing anxiety. Finally, in a deep relaxed state, the client confronts (either by imagination or by presentation of actual stimuli) each of the anxiety-producing stimuli progressing in hierarchy. This therapy is based on the principle of reciprocal inhibition. Since anxiety and relaxation are incompatible to each other, the stimuli lose their anxiety-provoking quality. The client continues this process until he is desensitized to the highest item in the hierarchy. In meditation also, a practitioner undergoes similar steps. Every meditation involves induction of a relaxed state. In meditation, the practitioner first enters into deep relaxation and suspends conscious thoughts by either detached observation or concentration. As a result, many anxiety-provoking repressed memories, thoughts, and feelings arise in the mind. When one confronts them in a deeply relaxed state, these factors lose their power to induce anxiety and finally get eliminated.¹⁶⁰

Posture mindfulness is recommended to relax one's body as well as the mind. According to the author of the book titled *A Technique of Living*, the essence of the adapted practice of posture mindfulness is to give special attention to the various muscle groups of the body, searching for unwanted tension in the muscles and consciously relaxing them. While the mindful and systematic application of consciousness to tense muscles is generally effective in relaxing them, they may soon afterwards become just as tense again. One must consciously and deliberately tense the muscles so as to make the tension-process accessible to consciousness and to remove it from the realm of subconscious activity.¹⁶¹

Another factor which is one of the most important factors in overcoming stress is the factor of equanimity (*upekkhā*). *Upekkhā*, *Upa* = impartially, justly + *√ ikkh*, to see, to view, to look. *Upekkhā* is to view impartially, i.e., neither with attachment nor with aversion. It is the balanced state of mind. Its direct enemy is passion (*Rāga*), and its indirect

¹⁶⁰Dilwar Hussain and Braj Bhushan, "Psychology of Meditation and Health: Present Status and Future Directions", *International Journal of Psychology and Psychological Therapy*, Op.cit., p. 446.

¹⁶¹Leonard Bullen, *A Technique of Living*, (Kandy: Buddhist Publication Society, 1982), p.23

enemy is unintelligent indifference. Attachment and aversion are eliminated by *Upekkhā*. Impartial attitude is its chief characteristic. *Upekkhā* does not mean mere neutral feeling, but a sterling virtue is implied thereby. Equanimity is the closest equivalent. That term, too, conveys only one aspect of *Upekkhā*. It is this *Upekkhā* that is elevated to a Bojjhanga factor. *Upekkhā* embraces all good and bad ones, loved and unloved ones, agreeable and disagreeable things, pleasure and pain and all such similar opposite pairs.¹⁶²

Equanimity has the equanimity of unknowing based on the home life as its near enemy, since both share in ignoring faults and virtues. Such unknowing has been described in the way beginning, “On seeing a visible object with the eye equanimity arises in the foolish infatuated ordinary man, in the untaught ordinary man who has not conquered his limitations, who has not conquered future kamma result, who is unperceiving of danger. Such equanimity as this does not surmount the visible object. Such equanimity as this is called equanimity based on the home life”¹⁶³. And greed and resentment, which are dissimilar to the similar unknowing, are its far enemies. Therefore equanimity must be practiced free from fear of that, for it is not possible to look on with equanimity and be inflamed with greed or be resentful simultaneously.¹⁶⁴

Equanimity is characterized as promoting the aspect of neutrality towards beings. Its function is to see equality in beings. It is manifested as the quieting of resentment and approval. Its proximate cause is seeing ownership of deeds kamma thus: “Beings are owners of their deeds. Whose is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?” It succeeds when it makes resentment and approval subside, and it fails when it produces the equanimity of unknowing, which is that worldly-minded indifference of ignorance based on the house life.¹⁶⁵

It has been elucidated in the Numerical Discourses that it is impossible and inconceivable that one might develop and cultivate the liberation of the mind by equanimity, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet lust could still obsess one's mind. The liberation of the mind by equanimity is the escape from lust.¹⁶⁶

¹⁶² Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 137.

¹⁶³ M III 219

¹⁶⁴ Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p. 313.

¹⁶⁵ Ibid., p.312.

¹⁶⁶ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p.868.

Furthermore the Buddha advised to develop meditation on equanimity for when one develops meditation on equanimity any aversion will be abandoned.¹⁶⁷ The method of developing equanimity can be seen in many suttas. According to the *Vatthūpamasutta* the practitioner abides pervading one quarter with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.¹⁶⁸

Moreover development of any positive factor that will act as an antidote and counteract the negative aspects and factors associated with stress is essential to overcome stress and to achieve mental wellbeing which is the expected benefit of overcoming stress.

¹⁶⁷Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 435.

¹⁶⁸Ibid., p.120.

Concluding Chart of Application of the Methods to Overcome Stress

No	Method	Applicable Factors	Outcome
1	Seeing	Wise consideration	Understanding stress, causes, possibility of overcoming; Realizing ways to overcome stress
2	Restraining	Mindfulness	Self-control, Self-mastery.
3	Using	Contentment, right livelihood, balanced livelihood,	Happiness, satisfaction
4	Endurance	Patience,	Be patient
5	Avoidance	Dissociation of stressors (people, animal or environment)	Association of good people Being in a good environment
6	Removing	Elimination of negative thoughts	Steady, concentrated mind
7	Development	Mindfulness, awareness, effort, tranquility, equanimity.	Ability to attain mental wellbeing

4.3 Application of the Methods to Overcome Depression

Depression is thought of as a painful emotional reaction characterized by intense feeling of loss, sadness, worthlessness, failure or rejection.¹⁶⁹ But understanding what really depression and what are the factors that causes depression are essential in overcoming of depression and finding ways to overcome depression. So that, first the method of seeing will be applied to understand depression and its factors better and understanding what is overcoming of depression and what methods should be applied to overcome depression. Then the other applicable methods will be applied to understand the ways of practice to overcome depression.

4.3.1 Application of the Method of Seeing (*Dassanā*)

The First Method found in the *Sabbāsāvasutta* which is *dassana* (seeing) is an essential method that should be implemented to overcome any problem in this case of overcoming depression. *Dassanā* is using *yoniso manasikāra* (wise consideration) to see things as they really are and achieving the vision of its nature, factors for origination, what's the state of absence of depression and the ways to overcome depression.

Yoniso Manasikara is a key factor and the first step towards not falling into depression or any other mental adversity. It is the foundation in the process of developing the mind to know things as they really are (*yathābhūtham*). *Yoniso manasikāra* is pivotal. It is like the hub around which revolves the entire methodization for the overcoming of problems. What is emphasized is to give right direction to mental activities.¹⁷⁰

The best way to see what depression really is analytically studying the nature of depression from all possible viewpoints. It is agreed by most of the researchers of this field that depression is a universal, timeless, and ageless human affliction.¹⁷¹ It is a well-known and experienced fact that everyone experiences depressed feelings from time to time because no one escapes the hurtful things in life.¹⁷² When you are depressed, almost everything is overwhelming. Simple tasks seem difficult, difficult tasks seem impossible, and the energy to deal with much of anything, easy or hard, is missing.¹⁷³ Depression is compared to a prison where you are both the suffering prisoner and the

¹⁶⁹James H.Humphrey, *An Anthology of Stress*, (Nova Science Publishers: New York, 2002), p.4.

¹⁷⁰Acharya Buddharakkhitha, *Mind Overcoming Cankers*, Op.cit., p.100.

¹⁷¹Constance Hammen, *Depression*, (Sussex: Psychology Press, 2001), p. 2.

¹⁷²Michael D. Yapko, *Breaking the Patterns of Depression*, Op.cit., p.xvi.

¹⁷³*Ibid.*, p.xviii.

cruel jailer.¹⁷⁴ Depression is often a disproportionately intense reaction to difficult life situations. It may be accompanied by such physiological symptoms as tension, slowing of motor and mental activity, fatigue, lack of appetite and insomnia; that is some of the same symptoms accompanying undesirable stress.¹⁷⁵

Normal depression can be a completely normal response to painful circumstances, but when the person is unaware of ways to cope with these disturbing feelings then that person will be “going down in flames” and fall into major depression or clinical depression.¹⁷⁶ In worst case scenario depression is responsible for the majority of suicide deaths.¹⁷⁷

A principal component analysis of these clinical symptoms of depression generated four factors; negative cognition with low self-esteem, guilt, self-criticism, and lowered mood; lack of drive with loss of libido, anergia, emptiness, anhedonia; anxiety with insomnia, crying, tachycardia, hypochondria; and arousal with appetite loss, weight loss, tiredness, mood worse in the morning.¹⁷⁸ Depression is one of several disorders generically called affective disorders, referring to the manifestation of abnormal affect, or mood, as a defining feature. Typical aspects of depressed mood are sadness, feeling low, down in the dumps, or emptiness. However, sometimes the most apparent mood is irritability.¹⁷⁹

In depression, neither the sympathy and concern of others, nor the gentle love of oneself is available. Love has fled, leaving only an awareness of an absence of love.¹⁸⁰ Other people may be there, offering all the love, sympathy and concern any person could want, but none of this compassion can pierce the wall that separates the depressed person from them, while inside the wall that person not only refuse himself the smallest ease and comfort but he also punishes himself by words and deeds.¹⁸¹ Instead of love the depressed person is filled with bitterness and jealousy. Bitter that his life has gone awry and jealous that other people, quite undeserving, have such easy lives and don't suffer as he do. That

¹⁷⁴Dorothy Rowe, **Depression The Way Out of Your Prison**, (New York: Routledge, 2003), p.2.

¹⁷⁵James H.Humphrey, **An Anthology of Stress**, Op.cit., p.4.

¹⁷⁶Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit., p.xvi.

¹⁷⁷Paul Gilbert, **Depression: the Evolution of Powerlessness**, Op.cit., p.3.

¹⁷⁸Ibid., p.37.

¹⁷⁹Constance Hammen, **Depression**, Op.cit., p. 4.

¹⁸⁰Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p.8.

¹⁸¹Ibid.

feeling of horrible jealousy and the loss of ability to love create anger. That person is angry with himself and angry with the world.¹⁸²

Some have called depression a disorder of thinking, as much as it is a disorder of mood. Depressed people typically have negative thoughts about themselves, their worlds, and the future. They experience themselves as incompetent, worthless, and are relentlessly critical of their own acts and characteristics, and often feel guilty as they dwell on their perceived shortcomings. Low self-esteem is therefore a common attribute of depression.¹⁸³ They may report feeling loss of interest or pleasure, a feeling of ‘blah’, listlessness, apathy. Nothing seems enjoyable.¹⁸⁴ The negativistic thinking is commonly irrational and distorted, and represents very different interpretations of the self and the world during the depressed state than an individual would typically display when they weren’t depressed. In addition to negativistic thinking, depression is often marked by difficulties in mental process involving concentration, decision making, and memory. Hopelessness about one’s ability to control desired outcomes may be common, and the resulting despair may also give rise to thoughts of wanting to die or to take one’s own life.¹⁸⁵

Less easy to calculate, and only recently a subject of study, are those biological correlates of depression, which appear to affect adversely immune system function and the capacity to combat physical disorder.¹⁸⁶ Every emotion, pleasant or unpleasant, is accompanied by physical changes which become more profound the longer the emotions persist. Being depressed is a profound emotional experience, and this upsets the body’s functioning. Depressed people are very prone to catching colds or flu, and sadly, some go on to develop cancer or heart disease.¹⁸⁷

According to studies physical symptoms such as changes in appetite, sleep and energy are common. Reduced energy is a very frequent complaint. Appetite changes may take the form of increased or decreased appetite with corresponding weight gain or loss. Furthermore, depressed people complain of listlessness, lethargy, feeling heavy and leaden, and lacking the physical stamina to undertake or complete tasks. Sleep changes are one of the hallmarks of depression, and can take several forms: difficulty falling asleep, staying asleep, or too much sleep. Depressed people sometimes experience what is called “early morning

¹⁸² Ibid.

¹⁸³ Constance Hammen, **Depression**, Op.cit., p.4-5.

¹⁸⁴ Ibid.

¹⁸⁵ Ibid., p.5.

¹⁸⁶ Paul Gilbert, **Depression: the Evolution of Powerlessness**, Op.cit., p.3.

¹⁸⁷ Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p. 13.

awakening.”¹⁸⁸ Moreover, depression may well reduce life expectancy in certain physical disorders, e.g., cancer.¹⁸⁹

Outside these physical and life threatening aspects, depression significantly affects family life.¹⁹⁰ As studies have shown that substance abuse, alcoholism and eating disorders are frequently accompanied by depressive disorders.¹⁹¹ Hence when the depressed person gets addicted to substance abuse and alcoholism, his family life and social life gets affected inevitably. This matter is confirmed by studies that have found a significant relationship between the incidence of battering and the abuse of alcohol. Not surprisingly, the abuse of alcohol overwhelmingly emerges as a primary predictor of marital violence.¹⁹² The above statement is proved by studies which showed that rates of domestic violence were as much as 15 times higher in households in which the husband was described as often being drunk as opposed to never drunk.¹⁹³

In the societal level alcohol use is linked to an overwhelming proportion of unwanted sexual behaviors, including acquaintance and date rape, unplanned pregnancies, and sexually transmitted infections, including HIV infections.¹⁹⁴ The much prevailing evidences of theft and killings which are linked to substance uses are also linked to depression whereas depression is the first motivation causing that person to use drugs to cope with sufferings caused by it. Furthermore, as a direct consequence of apathy and diminished motivation of depression, it is common for individuals to withdraw from social activities or reduce their typical behaviors.¹⁹⁵ Depression has major adverse effects on mental capital and wellbeing. Its symptoms may directly or indirectly lead to reduced productivity due to lack of concentration and slowed functioning, and impaired social functioning due to social withdrawal and reduced communication ability.¹⁹⁶

When consider the definition, nature, and causes of depression according to modern psychological analysis we can compare the depression to be very similar to some aspects of the Noble Truth of Suffering (*Dukkha Ariya Sacca*). Even though the term ‘*Dukkha*’ is

¹⁸⁸Constance Hammen, **Depression**, Op.cit., p.7.

¹⁸⁹Paul Gilbert, **Depression: the Evolution of Powerlessness**, Op.cit., p.3.

¹⁹⁰Ibid.

¹⁹¹Constance Hammen, **Depression**, Op.cit., p. 19.

¹⁹²Glen R.Hanson, **Drugs and Society**, (MA: Jones & Bartlett Learning, 2017), p.270.

¹⁹³Ibid.

¹⁹⁴Ibid., p.271.

¹⁹⁵Constance Hammen, **Depression**, Op.cit., p.6.

¹⁹⁶Cary L Cooper, et al., **Mental Capital and Wellbeing** , (West Sussex: Blackwell Publishing, 2010), p.7.

translated as suffering, unsatisfactoriness or stress it has a very broad meaning comprising many aspects as follow: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, and despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.¹⁹⁷

When we analyse the broader meaning of the term *Dukkha* we can see that the part of “sorrow, lamentation, pain, distress and despair are stressful” (*soka parideva dukkha domanassupāyāsāpi dukkhā*), fits exactly with some aspects of nature and effects of depression as explained according to the modern scientific explanations. To see how similar they are and to get a better understanding of nature of these aspects we have to analyze them one by one.

In *Anguttaranikāya* Soka is described as sorrow, sorrowing, sadness, inward sorrow, inward sadness, of anyone suffering from misfortune, touched by a painful thing. “*aññataraññatarena vyananena samannāgatassa aññataraññatarena dukkhadhammena puṭṭhassa soko*”.¹⁹⁸ *Saccavibhangasutta* states that the sorrow, sorrowing, sorrowfulness, inner sorrow, inner sorrowing, of one who has encountered some misfortune or is affected by some painful state.¹⁹⁹

In *Visuddhimagga* it is defined as a special sorrow due to destruction of closed relatives, “*sokādīsū soko nāma ñātivyayanena puṭṭhassa cittasantāpo*”. Sorrow is a burning in the mind in one effected by loss of relatives and so on. It has inner consuming as its characteristic, its function is completely to consume the mind. It is manifested as continual sorrowing. Sorrow is a poisoned dart that penetrates a being’s heart; setting up a burning there like burning with a red-hot spear.²⁰⁰

Lamentation or “*Parideva*” is verbal clamour on the part of one affected by loss of relatives and so on. It has crying out as its characteristic. Its function is proclaiming virtues and vices. It is manifested as tumult.²⁰¹ According to *Saccavibhangasutta* the wail and lament, wailing and lamenting, bewailing and lamentation, of one who

¹⁹⁷SN 56: 11

¹⁹⁸MN III 250.

¹⁹⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 1098.

²⁰⁰Bhikkhu Nanamoli, **The Path of Purification**, (Kandy: Buddhist Publication Society, 2010), p.516.

²⁰¹Ibid.

has encountered some misfortune or is affected by some painful state is called lamentation.²⁰²

According to *Saccavibhangasutta* bodily pain, bodily discomfort, painful, uncomfortable feeling born of bodily contact is called pain.²⁰³ Pain or “Dukkha” is bodily pain. Its characteristic is the oppression of the body. Its function is to cause grief in the foolish. It is manifested as bodily affliction. Pain distresses bodily. Thereby distressing mentally again.²⁰⁴

According to *Saccavibhangasutta* mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact is called grief.²⁰⁵ Grief or “*Domanassa*” is mental pain. Its characteristic is mental oppression. Its function is to distress the mind. It is manifested as mental affliction. For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside down, use the knife, swallow poison, hang themselves with ropes, walk into fire and undergo many kinds of suffering.²⁰⁶

Despair “*Upāyāsa*” is the same as the tumor produced by excessive mental suffering in one affected by loss of relatives, and so on. Some say that it is one of the states included in the formation aggregate. Its characteristic is burning of the mind. Its function is to bemoan. It is manifested as dejection.²⁰⁷ The trouble and despair, the tribulation and desperation, of one who has encountered some misfortune or is affected by some painful state is called despair.²⁰⁸

Furthermore in *Visuddhimagga* these aspects are comparatively summarized as sorrow is like cooking of oil in a pot over a slow fire. Lamentation is like boiling over from the pot when cooking over a quick fire. Despair is like what remains in the pot after it has boiled over and is unable to do so any more, going on cooking in the pot till it dries up.²⁰⁹

When consider above mentioned details it becomes clear that even though the term *Upāyāsa* (despair) is most similar to the nature of depression but other terms associated with dukkha are also comparable with the nature and effects of depression. Some of them act as a factor

²⁰²Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 1098.

²⁰³Ibid., p. 1099.

²⁰⁴Ibid., p.517.

²⁰⁵Ibid., p. 1099.

²⁰⁶Ibid., p.516.

²⁰⁷Ibid.

²⁰⁸Ibid., 1099.

²⁰⁹Ibid., p.516-517.

that causes a person to become depressed. Hence they are a part of the path to depression.

The fact that not everyone sinks into clinical depression ignites the idea that there must be specific factors that lead some people to fall into clinical depression and some people to be able to get over those depressed feelings which are faced by everyone from time to time.²¹⁰ It is worth paying attention and studying the factors that help some people to get over those depressed feeling while others get into clinical depression. The modern studies have discovered that depression is not a “fixed thing”. The best evidence to date states that for most people depression is not a biologically based disease.²¹¹ That means depression is not genetic fault or a mysterious illness which descends on us. It is something which we create for ourselves, and just as we create it so we can dismantle it.²¹²

There are many theories and explanations concerning the factors that cause depression. In fact it is agreed by most of the modern psychologists that there is no one cause or the cause, because there are many.²¹³ There is an enormous body of scientific literature indicating that depression has its roots in three general areas: biology, psychology, and sociology.²¹⁴

According to modern theories some psychologists and psychiatrists believe that depression results from a chemical imbalance in the brain. But there are some psychiatrists who reject the idea that depression can be explained as a chemical imbalance.²¹⁵ So, biology is only a part of the depression story.²¹⁶ It is agreed by many that in most of the cases depression is not genetic fault or a mysterious illness which descends on us. It is something which we create for ourselves.²¹⁷ Actually, it is more accurate to speak of depression as a complex disorder than as an illness.²¹⁸ For most people depression is the product of a hurtful way of interpreting and responding to life experiences. Depression involves an intricate set of projections about yourself, life, the universe, everything.²¹⁹ The factors that cause depression are as follow: when the person someone depended on, or a child he should have protected, died,

²¹⁰Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit., p.xvi.

²¹¹Ibid., p.xvii.

²¹²Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p.12.

²¹³Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit, p.9.

²¹⁴ Ibid., p.13.

²¹⁵ Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p.12.

²¹⁶ Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit., p.xvii.

²¹⁷ Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p.12.

²¹⁸ Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit., p.14.

²¹⁹ Ibid., xvii.

or when a loved and hated parent left this life without a word of reconciliation. The guilty, anger, desolation, lack of love arise in the mind of that person.²²⁰ A person may grieve over the loss of more than just people. He may grieve over the loss of childhood, fear to grow up, the loss of youth, of beauty and virility, and seeing oneself no longer desirable, while dreaded old age approaches.²²¹ Moreover when a relationship ends painfully, when they get laid from a job, when they respond imperfectly to a situation, people tend to blame themselves.²²² There are many evidences that there are many good, intelligent, healthy people sinking into depression when their lives don't work in the way they'd like.²²³ A major problem with most depressed people is that they think, feel, and act out of a depressive perspective that is distorted and hurtful, and then make the mistake of actually believing this perspective is a god given truth.²²⁴

Anxiety, stress, and anger are some other factors that are closely associated with depression. In regard to the relationship of anxiety to depression, Mullaney has outlined that: anxiety and depression are interwoven and inseparable; represent distinct disorders; they can remain difficult to separate; anxiety is depression and anxiety generally occur together but depression can manifest as a distinct entity.²²⁵ In a systematic cause and effect explanation, David Viscot considers anxiety as the fear of hurt or loss leads to anger with anger leading to guilt, and guilt, unrelieved, leading to depression.²²⁶ James H. Humphrey confirms this by stating that anger at yourself triggers depression and damages your self-esteem.²²⁷ Anger and fear act as "umbrella emotions" that can collectively overload emotional circuits, resulting in mental paralysis and often leading to states of depression.²²⁸

Talking about social aspects of depression, some psychologists state that the factors that have caused depression are far more likely to be environmental than biological.²²⁹ Another social aspect is family

²²⁰Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p.7.

²²¹Ibid.

²²²Michael D. Yapko, **Breaking the Patterns of Depression**, p.xvi.

²²³Ibid, p.xxii.

²²⁴Ibid.,p.xvi.

²²⁵Paul Gilbert, **Depression: the Evolution of Powerlessness**, Op.cit., p.38.

²²⁶James H.Humphrey, **An Anthology of Stress**, Op.cit., p.4.

²²⁷Matthew McKay, Peter Rogers, Judith McKay, **When Anger Hurts**, (Oakland: New Harbinger Publications, 2003), p.7.

²²⁸Brian Luke Seaward, **Managing Stress**, (Massachusetts: Jones & Bartlett Learning,2015), p. 23.

²²⁹Ibid., p.xx.

upbringing as the truly powerful agents of socialization are parents.²³⁰ So good or bad parenting can affect the psychology of a person to some extent. Psychoanalytic theory presumed a tight relationship between adverse events in childhood and psychic disturbances in adulthood. This viewpoint received empirical support from recent researches as well.²³¹

When considering above stated details we can understand that even though the biological or chemical factors have some affects on some people but in general for most people the psychological and social factors have affects the most. Especially opinions and interpretations of people in regard to particular situations and things are the key factors that cause depression. To become depressed one has to have acquired over the years a complex set of interlinked opinions which relate to the particular circumstances of life. And to understand why some people get depressed and others do not, we need to understand how different individuals interpret stressful and adverse situations, and to relate this, not just to physiological events, but to the individual's life and the world he lives in.²³²

According to Buddhism in the cycle of existence, *jāti* or birth is considered as the base for all these sufferings. “*jātipaccayā jarā-maraṇaṃ soka parideva dukkha domanassupāyāsā sambhavanti.*”²³³ The meaning is “conditioned by *jāti* arise *jarā-maraṇa*, sorrow, lamentation, *dukkha*, *domanassa* and distress.” In the cycle of existence “*Avijjā*” or ignorance is stated as first aspect in the link. In psychological terms, some types of consciousness which are immoral (*Akusala*), are the root cause of suffering. That is because they spring from attachment (*lobha*), aversion or illwill (*paṭigha*, *dosa*), and ignorance (*moha*).²³⁴ So attachment, aversion and ignorance can be considered as mental factors that causes person to become depressed.

As stated earlier the bottom part of explanation of the *Dukkha* which reads as “association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful” is very similar with the incidents that cause depression as explained according to modern science. In the same manner they are the incidents that lead a person to experience above mentioned aspects of suffering. Association with the unloved is meeting with disagreeable beings and formations

²³⁰Ibid., p.20.

²³¹Herman M. Van Praag, Ron de Kloet and Jim Van Os, **Stress the Brain and Depression**, (Cambridge: Cambridge University Press, 2004), p.17.

²³²Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p.13.

²³³S ii 2

²³⁴Narada Mahathera, **A Manual of Abhidhamma**, Op.cit., p.30.

(inanimate things). Its characteristic is association with the undesirable. Its function is to distress the mind. It is manifested as a harmful state.²³⁵ Separation from the loved is to be parted from agreeable beings and formations (inanimate things). Its characteristic is dissociation from desirable objects. Its function is to arouse sorrow. It is manifested as loss.²³⁶ Not to get what wants is called suffering since one does not get what is wanted. Its characteristic is the wanting of an unobtainable object. Its function is to seek that. It is manifested as disappointment.²³⁷

Other factors are unwise attention (*ayoniso manasikāra*) that gives rise to desire and ill-will²³⁸ which is a main reason for people to get depressed and failure to understand the norm or the nature of the worldly conditions. The Buddha described this situation as follow: when an uninstructed person meets with gain, loss, fame, disrepute, blame, praise, pleasure, pain, he does not reflect thus: ‘This situation that I have met is impermanent, suffering, and subject to change.’ He does not understand it as it really is. Then Gain, loss, fame, disrepute, blame, praise, pleasure, or pain obsesses his mind. He is attracted to gain, fame, praise, or pleasure. And he is repelled by loss, disrepute, blame, or pain. Thus involved with attraction and repulsion, he is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering.²³⁹

Uddesavibhangasutta illustrates how clinging causes mental adversities that an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their *Dhamma*, who has no regard for true men and is unskilled and undisciplined in their *Dhamma*, regards material form as self, or self as possessed of material form, or material form as in self, or self as in material form. That material form of his changes and becomes otherwise. With the change and becoming otherwise of that material form, his consciousness is preoccupied with the change of material form. Agitated mental states born of preoccupation with the change of material form arise together and remain obsessing his mind. Because his mind is obsessed, he is anxious, distressed, and concerned, and due to clinging he becomes agitated. Same process happens with the feeling, perception, formations and consciousness.²⁴⁰

²³⁵ Bhikkhu Nanamoli, *The Path of Purification*, Op.cit., p.517.

²³⁶ Ibid.

²³⁷ Ibid.

²³⁸ Edward Conze, *Buddhist Meditation*, (London: Unwin Books, 1972), p. 73-74

²³⁹ A 8. 6

²⁴⁰ Mn p. 1077.

When considering above mentioned details it becomes obvious that depression is not something very new that is prevailing only in the modern societies as claimed by some psychologists.²⁴¹ Rather it is something the Buddha analytically explained about 2500 years ago in Ancient India. And according to Buddhism there are many causes for depression as elaborated above.

According to modern psychology depression has been called an illness and as a cure and a way out of depression it has been treated with pills and electroconvulsive therapy (ECT). Some people are greatly helped by this treatment. Their depression vanishes. However for some people, pills and ECT bring only temporary relief or no change at all. For these people something more is needed. This is not surprising, since being depressed is something more than being ill.²⁴²

Some people who are unaware of correct methods to deal with depressed feelings tend to seek assistance from various ways that are not only unable to ease the depression but also create much more problems that follow after. For example many men use alcohol to hide from others what they see as their despicable weakness, and to hide from themselves their fear and despair.²⁴³ And we know that alcohol not only triggers the mental restlessness but also creates more physical and social damage which consequently worsen the situation.

As depression is not a single problem with a single cause and single treatment. Depression can have many points of origin, and many paths can lead one out of its grip.²⁴⁴ Interestingly, studies suggest that the people who have fallen into clinical depression are often missing information or skills that could help prevent depression.²⁴⁵ Taking above stated facts into consideration we can suggest that understanding the factors that lead a person to fall into clinical depression and ways to avoid falling into clinical depression are crucial to deal with factors and incidents that cause depression and avoid falling into major depression.

First of all If a person gets to understand that this problem or the matter that cause him to be depressed is something unavoidable and it is the norm of the world, then he can make up his mind and accept that situation and not get effected by adverse incidents. Here we can state the story of the Kisāgotamī²⁴⁶ as an example of a person who suffered from

²⁴¹ Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit., p.xx.

²⁴² Dorothy Rowe, **Depression The Way Out of Your Prison**, Op.cit., p. vii.

²⁴³ Ibid., p.22.

²⁴⁴ Michael D. Yapko, **Breaking the Patterns of Depression**, Op.cit, p.xviii.

²⁴⁵ Ibid., p.xvi.

²⁴⁶ Dhp 114

depression due to the death of his loving son later got recovered by understanding this fact that death and loss is unavoidable factor that every person must face.

For that matter this method of *dassana* (understanding through wise consideration) itself is a way out of depression. This matter is confirmed by the modern studies and can be proven through statement saying that having a clear understanding of depression, what depression is or isn't, helps sharpen your ability to recognize it in your life, acknowledge how it affects you, develop proactive responses to your own personal depressive cues, and lay the groundwork for cultivating a brain with natural antidepressants.²⁴⁷ As a matter of fact modern psychotherapeutic method of Rational-Emotive Psychotherapy aims at making the patient aware of his irrational beliefs and the inappropriate emotional consequences of these beliefs. Rational-Emotive Psychotherapy is designed to modify these underlying irrational beliefs.²⁴⁸ This method which has been proven to be effective in overcoming depression is very much similar to the method of seeing (*dassanā*).

Understanding the true nature of the things is a way to overcome depression according to the method of *dassana*. A strategy that can be recommended to deal with depression is understanding the norm of the world or the nature of things as they really are. The Buddha has clearly stated that “these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. They are; gain and loss, disrepute and fame, blame and praise, and pleasure and pain.”²⁴⁹ Most of the people tend to get overexcited when experience gain, fame, praise, and pleasure and cling into it as permanent, happy, and belong to oneself. When most of the people are faced with loss, disrepute, blame and pain they tend to get very depressed and think of them as permanent, unhappy and belong to oneself. It is important to understand that these eight conditions come and go from time to time. Sometimes there is gain and another time there can be loss. Sometimes we can get fame and some other time disrepute can occur. People may praise us at some point and at some situations people may blame us. Pleasure and pain occurs from time to time inevitably.

Furthermore it is essential to understand that “These eight worldly conditions that one has met are impermanent, suffering, and subject to

²⁴⁷Elisha Goldstein, *Uncovering Happiness*, (New York: Atria Paterback, 2015), p. 5.

²⁴⁸Aaron T. Beck, et al, *Cognitive Therapy of Depression*, (New York: Guilford Press, 1979), p. 10.

²⁴⁹A 8.6

change.”²⁵⁰ Then we can let it go and not to get depressed when faced with these conditions. These three characteristics are called “Tilakkhana” or Three characteristics of all phenomena. Every conditioned thing is subject to these characteristics. When we keep in mind this fact we can make our mind to be calm amidst these inevitable conditions.

Other than the application of the method of seeing, application of the method of restraining, the method of using, the method of avoidance, the method of eradication and the method of development should be practiced as a way to avoid falling into depression and also as a way out of depression.

4.3.2 Application of the Method of Restraining (*Samvara*)

Application of the method of restraining (*samvara*) for depression is controlling one’s sense bases and feelings in the way he would not fall into a depressed state. As feelings especially sad feelings play a great role in depression the control of the mind to not to get effected by feelings is essential in preventing getting depressed. It is elaborated in the Chachakkasutta the process of the arising of feelings. According to the sutta dependent on the sense base and sense object, the related consciousness arises; the meeting of the three is contact; with contact as condition there arises a feeling felt as pleasant, painful or neither-painful-nor-pleasant.²⁵¹ It is explained in Dhātuvibhanga sutta that it is a norm of a person that on sensing a sense object with a sense base, one explores an object productive of joy, productive of grief, and productive of equanimity.²⁵²

According to Buddhism even though there exist the happiness based on pleasant feelings but addiction to pleasure becomes a factor for sadness and anger which possess the potentiality to become factors for depression. this matter is elucidated in *Mahāsaccakasutta* that there is the case where a pleasant feeling arises in an ordinary person. On being touched by the pleasant feeling, he becomes impassioned with pleasure, and is reduced to being impassioned with pleasure. His pleasant feeling ceases. With the cessation of the pleasant feeling there arises a painful feeling. On being touched with the painful feeling, he sorrows, grieves, and laments, beats his breast, becomes distraught.²⁵³ Furthermore when

²⁵⁰Ibid.

²⁵¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 1135.

²⁵²Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 1089.

²⁵³Ibid.,p.334.

one is touched by a painful feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one.²⁵⁴

Even according to modern psychological studies moderate enjoyment of pleasure is acceptable but the excessive hunger and hunt for pleasure is what brings about stress and consequently depression. our continuous pursuit of high stimulation is snuffing out our ability to experience genuine pleasure in simple things. Scientists who are exploring anhedonia believe not only that we are slowly losing our capacity for pleasure but that this condition might be a major factor in many emotional problems such as depression and anxiety, as well as contributing to addictions to sex, work, drug, and other addicting behaviours.²⁵⁵

Controlling senses with mindfulness is essential in not letting oneself to get swayed by those feelings. How a person not establishing mindfulness when sense base contact with sense objects fall into whole mass of suffering of which depression is a part is explained well in the *Mahātanhāsankhaya* sutta that on sensing a sense object with the sense base, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels whether pleasant or painful or neither-painfulnor-pleasant he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. The delight in feelings is clinging. With his clinging as condition, being comes to be; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.²⁵⁶

Mastery which is a state of mind where you feel a sense of personal control is advocated in modern psychotherapeutic approaches as well.²⁵⁷ The occurrence of a depressive episode is postulated to be a joint function of the degree of stress experienced and the self-control skills available for coping with stressful situation. In the particular

²⁵⁴Ibid.,p. 1135.

²⁵⁵Archibald Hart, **Thrilled to Death: How the Endless Pursuit of pleasure is Leaving Us Numb**, (Nashville: Thomas Nelson, 2007),pp.2-3.

²⁵⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.359.

²⁵⁷Elisha Goldstein, **Uncovering Happiness**, (New York: Atria Paterback, 2015), p.XIII.

psytherapeutic approach self evaluation based on selfmonitoring and self reinforcement based on self evaluation are advocated. In this method a variety of clinical strategies are employed to teach self-control skills to cilents.²⁵⁸

Self discipline originated from the control of the six senses is essential in development of mindfulness. Self discipline must be used side by side with the development of mindfulness. One must recognize that self-discipline alone is of limited value, but coupled with the cultivation of awareness it becomes of much greater value as a part of the technique of living.²⁵⁹ In fact the way to get rid of the whole mass of suffering is to establish mindfulness when sense bases contact with sense objects and controlling it in order to not let lust or aversion arise. *Mahātanhāsankhayasutta* explains that on seeing a form with the eye, hearing a sound with the ear, smelling an odour with the nose, tasting a flavour with the tongue, touching a tangible with the body, and cognizing a mind-object with the mind, one should not lust after it if it is pleasing; one should not dislike it if it is unpleasing. One should abide with mindfulness of the body established. Having thus abandoned favouring and opposing, whatever feeling he feels, he should not delight in that feeling, welcome it, or remain holding to it.²⁶⁰

When the mind is well controlled and developed there will arise the correct understading of things which will be helpful in maintaining mental wellbeing. It is stated in the *Mahāsalāyatanikasutta* that when one does not know and see the eye, the ear, the nose, the tongue, the body, the mind as they actually are one experiences bodily and mental suffering. But when one knows and sees the eye, forms, eye-consciousness, eye-contact, the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition as they actually are, then one is not inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for the feeling felt as pleasant, painful or neither-painful-nor-pleasant that arises with eye-contact as condition. Ear, nose, tongue, body and mind and its corresponding and associated aspects have the same process as eye and its aspcts. The same sutta further states that when one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future; and one's craving, which brings renewal of being, is accompanied by delight and lust, and delights in this

²⁵⁸Keith Dobson, *Handbook of Cognitive-Behavioral Therapies*, (New York: Guilford Press,2010), p. 19.

²⁵⁹Leonard Bullen, *A Technique of Living*, Op.cit., p.7.

²⁶⁰Ibid.,p. 360.

or that, is abandoned. One's bodily and mental troubles are abandoned, one's bodily and mental torments are abandoned, one's bodily and mental fevers are abandoned, and one experiences bodily and mental pleasure.²⁶¹

Another very important aspects that must be applied in controlling senses is equanimity. It is explained in Indriyabhāvanasutta that when a bhikkhu sees a form with the eye, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus: "There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable. But that is conditioned, gross, dependently arisen; this is peaceful, this is sublime, that is, equanimity." The agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease in him and equanimity is established.²⁶²

This stance of having equanimity through mindfulness based control of one's senses is comparable with the mindful based treatment practiced by the western psychotherapists today. According to modern psychotherapeutic approach the central feature of this mindful stance is nonjudgmental acceptance of whatever comes up during this mindfulness practice. Even if it is unpleasant, such as an aversive *sensation*, emotion, or cognition.²⁶³

4.3.3 Application of the Method of Using (*Paṭisevanā*)

The method of using is having wise consideration over the material things a person uses and consumes in daily life. When applying this method to overcome depression most important factor is using things without excessive attachment. Founding of the modern psychological studies also agrees with this strategy. It is stated in modern psychological studies that loss of possessions can be a psychological factor that can lead to depression.²⁶⁴ Furthermore it is recommended in modern psychological approaches to depression that attachment to these external objects must be reduced as to not to let grief of losing things develop into depression. One of depressions greatest lessons is that it paints our attachments in bold strokes against an otherwise gray background. Attachments in the sense

²⁶¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1139.

²⁶²Ibid., p. 1150.

²⁶³Ruth A. Baer, *Mindfulness Based Treatment Approaches: Clinician's Guide to Evidence Base and Applications*, (California: Academic Press, 2006), p.11.

²⁶⁴Nicoladie Tam, *Effective Disorders: Depression, Mania and Bibolar Disorder*, (Texas; Nicoldie Tam,2012), p.2.

used here refers to persons, things, or experiences with whom (or with which) we are connected in an emotionally significant way. Some theories of depression correlate the debilitating power of depression in a given case to the degree of the person's sense of loss when an attachment is broken. For example, depression may follow the loss of a cherished pet, possession, person, or position of influence. On the other hand depression's results can be the fear of loss or related anxieties that to others may seem irrational.²⁶⁵

Using materials without addiction or clinging to them will be helpful to alleviate sadness that may arise due to breaking or losing of that particular object. One must not relate to materials excessively rather he must considering materials to be external objects. It is the loss of anything that is considered as valuable to the sufferer, which often leads to depression. if they are not considered as valuable even if they are lost, it does not always lead to depression. thus it is the perspective of how things are viewed that can affect the outcome of the affective state psychologically.²⁶⁶ There are incidents of people who developed depression after losing valuable and important items such as his cell phone or eye glasses. Whenever he loses or even temporarily misplaces items of value, he quickly becomes depressed, expressing feelings of being worthless and burden to those around him.²⁶⁷

It has been stated in section related to stress that having enough essential material is also important in not getting stressed in daily life. As a matter of fact too much daily stress can lead to depression. Stress can come from many sources. Pressure related to earning a living or caring for a family create stress for many adults. Being poor or alone can bring worry and anxiety. Some people can handle a great deal of stress. Others cannot. Stress may trigger depression more easily in people who have an inherited tendency toward depression.²⁶⁸ Overcoming of stress will be the solution to this matter.

The stress of coping with a serious physical illness such as diabetes or epilepsy can also trigger depression.²⁶⁹ As too much consumption of carbohydrate and sugar is a factor for diabetes and other

²⁶⁵David Biebel, **New Light on Depression**, (Michigan: Zondervan, 2004), p. 260.

²⁶⁶Nicoladie Tam, **Effective Disorders: Depression, Mania and Bipolar Disorder**, Op.cit., p.2.

²⁶⁷Stefano Federici and Marcia Scherer, **Assisive Technology Assessment Handbook**,(Florida: CRC Press, 2012), p.122.

²⁶⁸Judith Peacock, **Depression**, (Minnesota: LifeMatters, 2000), p. 9.

²⁶⁹Ibid.

illness. Moderate eating must be applied to maintain health and not getting ill which could be a factor that triggers depression.

Alcohol use and abuse also have depressogenic effects. It is the prevailing belief that many individuals abuse alcohol because they are depressed and need an outlet for escape. However, in many cases, the depressed symptoms are in fact caused by alcohol consumption.²⁷⁰

Not only consumption of alcohol but also consumption of drugs can depress a person's mood. Prolonged use can lead to serious depression. Depression also can be a side effect of over the counter and prescription drugs. For example, depression can be a side effect of some types of blood pressure medicine. Some people with depression use drugs or alcohol as a way to feel better. However, when the effects of the substance wear off, the depression remains.²⁷¹ So wise consideration before consuming food, drinks, or medicine is essential to control or stop consuming things that might cause depression or adverse affects on physical and mental wellbeing.

This method of using has been analytically elucidated in the section concerning overcoming of stress. The information in that section can be applied to the overcoming of depression as well.

4.3.4 Application of the Method of Enduring (*Adhivāsanā*)

The method of enduring is to apply endurance, tolerance, and patience when facing harsh and painful situations. Applying this method to overcome depression is to endure situations and incidents that causes a person to experience sadness, sorrow, suffering, and grief as much as possible. The ability to tolerate any painful, and unhappy feeling will be helpful a person to get over sad feeling and not fall into depression.

This method of application of endurance for depression is similar with the distress tolerance module of modern psychological approach. Distress tolerance module explains that pain is an unavoidable part of life and emphasizes the importance of learning to bear pain skillfully. Several of the skills taught are direct extensions of the core mindfulness skills. These emphasize acceptance of reality, even when it is unpleasant and unwanted and willingness to experience life as it is in each moment. The concept of radical acceptance is introduced, in which painful realities are fully acknowledged and fruitless efforts to change the unchangeable are abandoned. Distress tolerance skills are intended for

²⁷⁰Kristina Downing-Orr, **Rethinking Depression: Why Current Treatments Fail**, (New York: Springer Science, 1998), p. 74.

²⁷¹Judith Peacock, **Depression**, Op.cit., p. 10.

situation in which painful realities or feelings cannot, at least for the moment, be changed. They allow survival of such situation without engaging in maladaptive behaviors that will create additional problems or make things worse.²⁷²

Moreover as the endurance is primarily applicable to overcome anger, the negative effect of anger that will stimulate depression can be controlled by this method of application of endurance. The relationship of anger being a stimuli for depression is elucidated by many reserchers. For example, James H. Humphrey confirms this by stating that anger at yourself triggers depression.²⁷³ The ways to apply endurance for overcoming of anger will be anlyzed in the part concerning anger.

4.3.5 Application of the Method of Avoiding (*Parivajjanā*)

The method of avoidance concerns about avoidance of situations, environments and people that may cause depression. In fact it has been studied and declared by some psychologists that the factors that cause depression are far more likely to be environmental than biological.²⁷⁴ So that avoiding unsuitable environments and associating suitable environment are essential in maintaining mental wellbeing and not falling into depression.

Today's society is full of factors that may cause a person to be depressed. It had been stated by modern researches that today's people must cope with different stresses than people in the past had. Many young people now must cope with parent's divorces. They must deal with the pressure not only to have sex, but also to experiment with drugs. TV and magazine ads pressure young people to look and dress a certain way. A culture of violence crime and gangs surrounds today's young people. At the same time, some teens may get little or no guidance from their family. Such pressures and stresses put teens as risk for depression.²⁷⁵

So that parents play a major role in a person's assimilation to society as the truly powerful agents of socialization are parents.²⁷⁶ So good or bad parenting can affect the psychology of a person to some extent. Psychoanalytic theory presumed a tight relationship between

²⁷²Ruth A. Baer, **Mindfulness Based Treatment Approaches: Cliician's Guide to Evidence Base and Applications**, Op.cit., p.23.

²⁷³Matthew McKay, Peter Rogers, Judith McKay, **When Anger Hurts**, Op.cit., p.7.

²⁷⁴Ibid., p.xx.

²⁷⁵Judith Peacock, **Depression**, (Minnesota: LifeMatters, 2000), p. 12.

²⁷⁶Ibid., p.20.

adverse events in childhood and psychic disturbances in adulthood. This viewpoint received empirical support from recent researches as well.²⁷⁷

When a person is depressed he only compound his feelings of depletion if he deals with them by giving up activities that normally nourishes him, like getting together with friends and family who might be a real support for him.²⁷⁸ A harmonious interpersonal relationship, may provide buffers against the development of a full-blown depression. Thus a strong social support system may provide such powerful evidence of acceptance, respect, and affection that it neutralizes the patient's tendency to downgrade himself. Further, the treatment of the depressed patient is often greatly facilitated by utilizing a family member or close friend to serve as a representative of social reality, to help the patient to test the validity of his negative thinking.²⁷⁹

Seeking a help from a good counsellor or psychotherapist is also an essential part of association with a good people. The relationship between counsellor and client is a source of healing. The clients awareness that the person of the counsellor is with them in the session provides an important interpersonal experience. This is particularly important for depressed people because they often feel separate and cut off from others and think that others cannot be bothered with them or understand them.²⁸⁰

4.3.6 Application of the Method of Removing (*Vinodanā*)

Removal of thoughts and mental aspects that causes adverse mental effects, in this case depression, is the application of the method of Removing. As negative thoughts play a leading role in depression those negative thoughts must be eliminated.²⁸¹ Sadness can give way to depression when sadness turns into endemically harsh negative thoughts and feelings. This morass of negative thinking then generates tension, aches, pains, fatigue, and turmoil. These, in turn, feed more negative thinking; the depression gets worse and worse and, with it, the hurt.²⁸²

²⁷⁷Herman M. Van Praag, Ron de Kloet and Jim Van Os, **Stress the Brain and Depression**, (Cambridge: Cambridge University Press, 2004), p.17.

²⁷⁸Mark Williams, et al., **The Mindful Way through Depression**, (New York: The Guilford Press, 2007), p. 18.

²⁷⁹Aaron T. Beck, et al, **Cognitive Therapy of Depression**, (New York: Guilford Press, 1979), p. 17.

²⁸⁰Paul Gilbert, **Counselling for Depression**,(London: Sage Publication, 2000), p. 10.

²⁸¹Mark Williams, et al., **The Mindful Way through Depression**, (New York: The Guilford Press, 2007), p. 17.

²⁸²Ibid., p. 18.

When considering the factors that lead to sadness and eventually depression we can see that the most important mental aspect that plays the vital role in causing depression is the thought of clinging of things out of ignorance as to be my, mine and belong to me. So the most important part is elimination of this thought of clinging regarding the particular person or object that causes one to be depressed. There are many methods found in Buddhism to get rid of clinging of considering things to be me, mine, myself.

It is explained in the *Uddesavibhangasutta* that a well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their *Dhamma*, who has regard for true men and is skilled and disciplined in their *Dhamma*, does not regard material form as self, or self as possessed of material form, or material form as in self, or self as in material form. That material form of his changes and becomes otherwise. With the change and becoming otherwise of that material form, his consciousness is not preoccupied with the change of material form. Agitated mental states born of preoccupation with the change of material form do not arise together and remain obsessing his mind. Because his mind is not obsessed, he is not anxious, distressed, and concerned, and due to non-clinging he does not become agitated. One should treat feeling, perception, formations, consciousness in the same manner as with the material form.²⁸³

Therefore any kind of material form, any kind of feeling, any kind of perception, any kind of formations, any kind of consciousness whatever, whether past, future, or present all should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self. Seeing thus, a well-taught noble disciple becomes disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion his mind is liberated.²⁸⁴ It is recommended in the *Rāhulovādasutta* to develop meditation on the perception of impermanence for when one develops meditation on the perception of impermanence, the conceit 'I am' will be abandoned.²⁸⁵

It is stated in the *Piyajātiaksutta* that sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who

²⁸³Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1078.

²⁸⁴Ibid., p.891.

²⁸⁵Ibid., p. 532.

are dear. It can be understood from this, how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Examples of how sadness originates from those who are dear is given in the same sutta. First instance is once in Savatthi there was a certain woman whose mother died. Owing to her mother's death, she went mad, lost her mind, and wandered from street to street and from crossroad to crossroad, saying: 'Have you seen my mother? Have you seen my mother. Another incident is that once in Savatthi there was a certain woman who went to live with her relatives' family. Her relatives wanted to divorce her from her husband and give her to another whom she did not want. Then the woman said to her husband: 'Lord, these relatives of mine want to divorce me from you and give me to another whom I do not want.' Then the man cut the woman in two and committed suicide, thinking: 'We shall be together in the afterlife.' It can be understood from these incidents how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. The Buddha further states that he does not see even a single kind of form, from the change and alteration of which there would not arise sorrow, lamentation, pain, grief, and despair in one who lusts for it and takes delight in it.²⁸⁶

To overcome extreme attraction and lust contemplating of foulness of the body can be practiced. The way to contemplate foulness of the bodily parts is elucidated as a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: in this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.²⁸⁷

Anxiety, stress, and anger are some other factors that are closely associated with depression. so, in order to overcome depression these negative mental factors of anxiety, stress and anger must be eradicated. In regard to the relationship of anxiety to depression, Mullaney has outlined that: anxiety and depression are interwoven and inseparable; represent distinct disorders; they can remain difficult to separate; anxiety is depression and anxiety generally occur together but depression can manifest as a distinct entity.²⁸⁸ In a systematic cause and effect explanation, David Viscot considers anxiety as the fear of hurt or loss

²⁸⁶ Ibid., p. 722.

²⁸⁷ Ibid., p. 952.

²⁸⁸ Paul Gilbert, **Depression: the Evolution of Powerlessness**, Op.cit., p.38.

leads to anger with anger leading to guilt, and guilt, unrelieved, leading to depression.²⁸⁹ Anger and fear act as “umbrella emotions” that can collectively overload emotional circuits, resulting in mental paralysis and often leading to states of depression.²⁹⁰

According to modern psychological explanations the negative thoughts that one must eliminate to overcome depression according to cognitive model theory of modern psychological study have been illustrated as a cognitive triad. The first component of the triad revolves around the patient’s negative view of himself. He sees himself as defective, inadequate, diseased, or deprived. He tends to attribute his unpleasant experience to a psychological, moral, or physical defect in himself. In his view, the patient believes that because of his presumed defect he is undesirable and worthless. He tends to underestimate or criticize himself because of them. Finally, he believes he lacks the attributes he considers essential to attain happiness and contentment. The second component of the cognitive triad consists of the depressed person’s tendency to interpret his ongoing experience in a negative way. He sees the world as making exorbitant demands on him and presenting insuperable obstacles to reaching his life goals. He misinterprets his interactions with his inanimate or inanimate environment as representing defeat or deprivation. These negative misinterpretations are evident when one observes how the patient negatively construes a situation when more plausible, alternative interpretations are available. The depressed person may realize that his initial negative interpretations are biased if he is persuaded to reflect on these less negative alternative explanations. In this way, he can come to realize that he has tailored the facts to fit his preformed negative conclusions. The third component of the cognitive triad consists of a negative view of the future. As the depressed person makes long-range projections, he anticipates that his current difficulties or suffering will continue indefinitely. He expects unremitting hardship, frustration, and deprivation. When he considers undertaking a special task in the immediate future, he expects to fail. The cognitive model views the other signs and symptoms of the depressive syndrome as consequences of the activation of the negative cognitive patterns.²⁹¹ So, all these negative thoughts and interpretations must be eliminated in order to overcome depression.

²⁸⁹ James H. Humphrey, *An Anthology of Stress*, Op.cit, p.4.

²⁹⁰ Brian Luke Seaward, *Managing Stress*, Op.cit., p. 23.

²⁹¹ Aaron T. Beck, et al, *Cognitive Therapy of Depression*, Op.cit., p. 10.

4.3.7 Application of the Method of Development (*Bhāvanā*)

The most important aspect that must be developed to overcome mental adversities and achieve mental development is *Sati* (Mindfulness). The Buddha stated that this is the only way, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, namely, the Four Foundations of Mindfulness.²⁹²

The Buddha further explained the way to apply mindfulness as follow: he abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief in the world.²⁹³ Same pattern goes with contemplating the feelings in the feelings, contemplating consciousness in consciousness, and contemplating mental objects in mental objects.

The part “having put away covetousness and grief is very important here as it actually is the way to get rid of factors that lead to depression. So applying mindfulness or *Sati* is the main practice to overcome depression according to Buddhism. The story of *Patācārā*²⁹⁴ can be cited as an example of a person who suffered from depression due to losing many things that is dear to her later got rid of depression after gaining *sati* or mindfulness. The way and method of application of mindfulness have been illustrated in earlier sections regarding application of mindfulness.

Application of development of mindfulness is a way to overcome depression. In fact in recent years modern psychological researchers have found the practice of mindfulness to be particularly helpful in reducing the risk of relapse in people who have experienced depression. Many studies have found it to be a significant alternative to or support for medication.²⁹⁵ Moreover science is now showing that we also have natural antidepressants within our brains. Natural antidepressants are mindful mindsets (thoughts and behaviours) that build up instead of tear us down and allow us to help ourselves improve our own moods.²⁹⁶

In addition mindfulness of mood and feelings of minor sadness may provide early warning signs of relapse. Attentiveness to and acceptance of the moment can also increase awareness of positive and neutral mood,

²⁹²Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 61.

²⁹³Ibid., p. 61.

²⁹⁴Dhp 288

²⁹⁵Elisha Goldstein, *Uncovering Happiness*, (New York: Atria Paterback, 2015), p.XVI.

²⁹⁶Ibid, p.XIII.

further opening the previously negative lens or depression and so strengthening awareness of small pleasures and gratitude in living.²⁹⁷

It has been reported that two randomized clinical trials have provided strong empirical support for the efficacy of Mindfulness Based Cognitive Therapy (MBCT) in reducing relapse of major depressive episodes.²⁹⁸ MBCT is an 8 week group treatment that combines mindfulness strategies with traditional cognitive behavioural strategies. It is designed to help patients with histories of depression develop core skills that will help to prevent the relapse and recurrence of depression in the future.²⁹⁹

In MBCT, the training in mindfulness places marginally less emphasis on bodily movement and incorporates a '3 minute breathing space' a very brief, transportable routine for rapidly restoring a mindful attitude that effectively bridges formal and informal practices. Instead of stress education, exercises for the monitoring and analysis of dysfunctional thinking and its specific relationship to mood are included. Although it is being increasingly used as a treatment intervention, MBCT was originally developed as a prophylactic intervention for use with people with an established history of relapsing depression. Its demonstrable effectiveness in reducing the frequency of relapse in people who had had three or more depressive episodes has been attributed to a capacity to prevent chronic depressive ruminations from maintaining this vulnerability.³⁰⁰

The importance and efficacy of mindfulness to overcome depression is being understood by the modern psychological researchers. For example the Mindful Nation report identified 4 areas where mindfulness-based applications could play a major role: (1) health care (2) education (3) workplace and (4) criminal justice system. In the field of health care in accordance with the guidelines of NICE (the National Institute for Health and Care Excellence) MBCT should be available to more adults who will be at risk of recurrent depression. In the field of education and the workplace more research is needed to identify and disseminate best practice. The report urges government departments to encourage mindfulness programmes and research projects on these areas.

²⁹⁷Ruth A. Baer, **Mindfulness Based Treatment Approaches: Clinician's Guide to Evidence Base and Applications**, Op.cit., p.46.

²⁹⁸Ibid., p.33.

²⁹⁹Ibid., p.48.

³⁰⁰Chris Mace, "Mindfulness in psychotherapy:an introduction", **Advances in Psychiatric Treatment** , vol. 13., (London: Royal college of Psychiatrists, 2007), P.150.

In the field of criminal justice MBCT should be available to offenders with risk of recurrent depression.³⁰¹

Upekkhā or indifference to both satisfactory and unsatisfactory feelings³⁰² is another crucial aspect to develop in order to not get effected by depressive incidences. *Upekkhā* is to view impartially. That is to view neither with attachment nor with aversion. It is the balanced state of mind.³⁰³ When one develops *Upekkhā* one can be calm and not to get distressed or depressed when one faces unsatisfactory feelings. Furthermore he will not get over attached or addicted to satisfactory feelings that cause addiction and distress when we lose that object or sensation which contains satisfaction.

Other aspects that must be developed to overcome stress is also applicable to overcome depression as they are related to and connected to each other in many ways.

³⁰¹Gabor Fazekas, Introduction to MBSR, contemporary and traditional mindfulness, and an overview of new trends of integrating science and contemplative practice in the world and in Hungary, **Mindfulness: Traditions and compassionate applications**, Op.cit., p.115.

³⁰²Bhikkhu Nanamoli, **The Path of Purification**, Op.cit., p.153.

³⁰³Narada Mahathera, **A Manual of Abhidhamma**, Op.cit., p. 137.

Concluding Chart of Application of the Methods to Overcome Depression

No	Method	Applicable Factors	Outcome
1	Seeing	Wise consideration	Understanding depression, causes, possibility of overcoming; Realizing ways to overcome depression
2	Restraining	Mindfulness, equanimity	Non-addiction to people or things. Not to get moved by sad feelings
3	Using	Non-attachment, non-addiction, non-clinging.	Letting go of sadness, attachment, addiction, and clinging that cause a person to get depressed.
4	Endurance	Tolerance of painful and unhappy feelings.	Ability to endure painful and unhappy feelings.
5	Avoidance	Dissociation of people, animal or environment that may cause depression	Association of good people and assimilation to society.
6	Removing	Elimination of negative thoughts (sadness, negative thinking, attachment, lust, clinging)	Steady, strong, unmoving mind
7	Development	Mindfulness, awareness, equanimity.	Ability to not falling into depression and to attain mental wellbeing

4.4 Application of the Methods to Overcome Anger

Many problems in this world arise due to anger in human minds. In individual level problems such as suicide which harms one's own self, or mental illness are mostly rooted in anger. In the societal level quarrelling and fighting of two individuals are also mostly caused by anger. Disputes between two groups, between two countries or nations are mostly deep rooted in anger. So anger can be considered as very influential and significant aspect of humanity.

4.4.1 Application of the Method of Seeing (*Dassanā*)

As for any other negative mental aspect the first method that must be applied to overcome anger is to get a better vision of the situation through the method of seeing. It has been explained that anger is defined as the emotional arousal preceding impulsive, hostile, and reactive aggression.³⁰⁴ In another explanation anger is the outcome of provocation situation, which is conditioned by cognitive and behavioral responses for experienced anger towards a provocation incident.³⁰⁵ Anger is often the result of having one's strong desires thwarted.³⁰⁶ Other terms and aspects which are synonym to and are associated with anger are hot temper³⁰⁷, hatred, aversion, intolerance, ill will³⁰⁸, annoyance, contempt, hostility, fury, rage. Subsequently violent crimes, assault and struggle originate from the mind produced aggressive bodily and verbal actions.³⁰⁹

Vyāpāda, kodha, kopa, dosa, paṭigha, upanāha, palāsa, āghāta, vera, virodha, viddesa, rosa, nabhidaddhi are words that are synonym to and similar to anger in Pāli language.³¹⁰ *Vyāpāda* means being carried away by one's own anger all the time. Anger, aversion, illwill, or hatred, all of which are implied by the Pāli term *vyāpāda*.³¹¹ *Vyāpāda* is one of the five neurotic conditions which are known as '*pañca nīvarana*' or Five

³⁰⁴Howard, Kassinove, **Anger Disorders: Definition, Diagnosis and Treatment**, Op.cit., p. 178.

³⁰⁵Ibid., p.183.

³⁰⁶Mirisse, Dhammika, **Stress Reduction for Youth Through Mindfulness and Loving Kindness**, Op.cit., p. 68.

³⁰⁷Robert, Thurman, **Anger**, (New York: Oxford University Press, 2005), p.2.

³⁰⁸Mirisse Dhammika, **Stress Reduction for Youth through mindfulness and Loving Kindness**, Op.cit., p. 69.

³⁰⁹Thiri, Nyunt, **Towards Non-Violence Through Healthy Mind**, Thich Nhat Tu, A Buddhist Approach to healthy Living, Vietnam: Vietnam Buddhist University, 2014, p.174.

³¹⁰Abhidhanappadipika p.39

³¹¹Narada Mahathera, **The Buddha and His Teachings**, Op.cit., p. 247.

Hindrances for mental culture.³¹² *Vyāpāda* or ill will is one of *Dasa Sanyojana* or Ten Fetters.³¹³

Paṭigha or strong anger against someone is one of Seven Inclinations (*Satta Anusaya Dhamma*).³¹⁴ *Paṭigha* is derived from ‘*paṭi*’, against, and √ ‘*gha*’ (han), to strike, to contact. Ill will, hatred are also suggested as equivalents of ‘*paṭigha*’.³¹⁵ In *Pāli*, aversion or hate is termed *dosa*. *Dosa* is derived from √ *dus*, to be displeased.³¹⁶ *Dosa* (hate) is one of the three unwholesome roots.³¹⁷ *Kodha* in *Pāli* or *Krodha* in Sanskrit is usually translated into English as anger.³¹⁸ This term is translated as mania by Dr. Harischandra when he mentions about it in eight mental disorders he found in *Dheeramukha Jātaka* Story.³¹⁹ *Upanāha* is grudge or enmity which is another state associated with anger.³²⁰ Also translated as hostility it is one of the 16 moral impurities of the mind.³²¹ *Palāsa* is another aspect associated with anger which is translated as unmercifulness or malice.³²² Translated as domineering it too is one of the 16 moral impurities of the mind.³²³ *Āghāta* is another term which is a condition that is associated with anger. Usually translated as hatred, annoyance, resentment³²⁴ this condition can be explained as the annoyance or resentment which has turned to be anger.

According to *Abhidhamma* which is considered as pure doctrinal teachings in Buddhism, there are two consciousness that are connected with ill will. They are “*Domanassasahagatam, paṭighasampayuttam, asamkhārikam ekam*”, meaning “One consciousness, unprompted, accompanied by displeasure, and connected with ill will.” Another one is “*Domanassasahagatam, paṭighasampayuttam, sasamkhārikam ekam*” meaning “One consciousness, prompted, accompanied by displeasure,

³¹²H.S.S.Nissanka, **Buddhist Psychotherapy**, Op.cit., p.104.

³¹³Ibid., p.111.

³¹⁴Ibid., p.109.

³¹⁵Narada, Mahathera, **A Manual of Abhidhamma**. (Kuala Lumpur: Buddhist Missionary Society, 1979), p. 31.

³¹⁶ Ibid.

³¹⁷Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.45.

³¹⁸Nyanatiloka, **Buddhist Dictionary**, Op.cit., p. 343.

³¹⁹H.S.S. Nissanka, **Buddhist Psychotherapy**, Op.cit., p.27.

³²⁰Satyendra, Panday, **Buddhist Contribution to Healthy Living**. Thich Nhat Tu, **A Buddhist Approach to healthy Living**, (Vietnam: Vietnam Buddhist University, 2014), p.21.

³²¹Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.343.

³²²Satyendra, Panday, **Buddhist Contribution to Healthy Living**. Thich Nhat Tu, **A Buddhist Approach to healthy Living**, Op.cit., p.22.

³²³Nyanatiloka, **Buddhist Dictionary**, Op.cit., p. 343.

³²⁴Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.1440.

and connected with ill will.”³²⁵ These types of consciousness are immoral (*Akusala*), because they spring from attachment (*lobha*), aversion or illwill (*paṭigha*), and ignorance (*moha*).³²⁶

In *Ādittapariyāyasutta* aversion (*dosa*) along with lust (*rāga*) and ignorance (*moha*) are equated to fire that burns everything and that is illustrated as the reason of every adversity of human life. The Buddha describes every conditioned thing as aflame. And whatever there is that arises in dependence on contact of base and experienced as pleasure, pain or neither-pleasure-nor-pain that too is aflame. And everything is aflame with the fire of passion, the fire of aversion, the fire of delusion.³²⁷

In the *Vitakkasaṅṭānasutta* at the point where a way for eradicating anger is mentioned, the practitioner is recommended to ponder about the disadvantages nature of evil thoughts as follow: “truly these thoughts of mine are unskillful, blameworthy, and productive of misery.”³²⁸ Aversion itself is unskillful. Whatever an aversive person fabricates by means of body, speech or intellect, that too is unskillful. Whatever suffering an aversive person, his mind overcome with aversion, his mind consumed, wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, with the thought, 'I have power, I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities born of aversion, caused by aversion, originated through aversion, conditioned by aversion come into play.³²⁹

According to the *Āvaranasutta*, ill will is an obstacle, a hindrance that overwhelms awareness and weakens discernment.³³⁰ According to the *Sabbāsava Sutta* ill will and cruelty are fermentations that should be abandoned by destroying.³³¹ In *Vasalasutta* an angry person is labeled by the Buddha as an outcast. It is stated in the sutta that whosoever is angry, harbors hatred, and is reluctant to speak well of others (discredits the good of others), know him as an outcast or one of the lowest grade among humans.³³²

According to *Anguttara Nikāya* someone often becomes angry, but his anger does not linger for a long time. The second type is a person that does not often become angry, but his anger lingers for a long time.

³²⁵ Narada, Mahathera, *A Manual of Abhidhamma*. Op.cit., pp 27-28.

³²⁶ Ibid., p. 30.

³²⁷ S IV 19

³²⁸ M I 118

³²⁹ A I 201

³³⁰ A III 63

³³¹ M I. 6

³³² Sn. 1.7

The nature of the third type is that someone often becomes angry and his anger lingers for a long time. The nature of the fourth type is a person that does not often become angry, and his anger does not linger for a long time.³³³

According to the *Visuddhimagga*, hate (*dosa*) has the characteristic of savageness, like a provoked snake. Its function is to spread, like a drop of poison, or its function is to burn up its own support, like a forest fire. It is manifested as persecuting (*dūsana*), like an enemy who has got his chance. Its proximate cause is the grounds for annoyance. It should be regarded as like stale urine mixed with poison.³³⁴

It is stated in the Manual of Abhidhamma that *Dosa* (hatred), *Issā* (envy), *Macchhariya* (avarice), and *Kukkucca* (brooding) are akin to aversion. They are found only in hateful consciousness.³³⁵ According to Abhidhamma killing is invariably done with ill will or aversion. Prompted by whatever motive, one, as a rule, kills with a thought of ill will. Where there is ill will (*paṭigha*) there is displeasure (*domanassa*). Where there is displeasure there is ill will in a subtle or gross way.³³⁶ Feeling sorry and grieving are also based on either hatred (*paṭigha*) or ill will (*dosa*).

According to the *Visuddhimagga*, anger, enmity, disparaging, domineering, envy and avarice are aspects that are connected with a person of hating temperament.³³⁷ The hateful temperament is one of the six kinds of temperaments.³³⁸ *Rāga* (lust) is predominant in some, while *dosa* (anger, hatred or ill will), in others. Most people belong to these two categories.³³⁹

According to the *Tipiṭaka* anger belongs to different categories or classifications of dhammas or mental aspects. Anger or hate (*dosa*) is one aspect of the three roots of unwholesomeness or unskillfulness (*Akusala Mūla*).³⁴⁰ Anger or ill will (*vyāpāda*) is one of Five Hindrances (*pañca nīvarana*) which are obstacles, hindrances that overwhelm awareness and weaken discernment.³⁴¹ Biased conduct based on anger or hatred (*dosāgati*) is one of four biased conduct (*agati*) which make a person go

³³³ A II 112

³³⁴ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p.478.

³³⁵ Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 96.

³³⁶ Ibid., p.39.

³³⁷ Bhikkhu Nanamoli, *The Path of Purification*, Op.cit., p. 101.

³³⁸ Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 435.

³³⁹ Ibid., p. 441.

³⁴⁰ A.I. 201.

³⁴¹ A IV 457

off course.³⁴² Anger or Aversion (*Paṭighānusaya*) is one of seven latent tendencies (*satta anusaya*) which are those that lie dormant in oneself until an opportune moment arises for them to come to the surface.³⁴³ Anger or Ill will (*Vyāpāda*) is one of Ten Fetters (*dasa samyojana*) which binds beings to the round of existence.³⁴⁴ Anger is one aspect of the three “applied thoughts”. They are thoughts of sense-desire, ill will, and cruelty³⁴⁵. Ill will is one of the four bodily ties which consist of covetousness, ill will, adherence to rites and ceremonies, dogmatic belief that ‘this alone is truth’.³⁴⁶ Anger or hate is one of ten defilements (*dasa kilesa vatthu*). They are so called because they are themselves defiled and because they defile their associated states.³⁴⁷ Anger and hostility have been cited by the Buddha as one of six roots of disputes that lead to the harm of many people, to the unhappiness of many people, to the ruin, harm, and suffering of devas and humans.³⁴⁸

In *Channasutta* the result of anger or aversion is described in a detailed manner as follow: An aversive person, his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress and sorrow. An aversive person, his mind bound up, overcome with aversion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. An aversive person, his mind bound up, overcome with aversion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. Aversion, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.³⁴⁹

Anger is described in many suttas in the Suttapiṭaka as a factor that causes situations to be worse. In *Sallasutta* it is stated that when shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows.³⁵⁰ It is stated in the Vepacitti Sutta that one who repays an angry man with anger thereby makes things worse for himself.³⁵¹ Furthermore it

³⁴² A II 8

³⁴³ Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 368.

³⁴⁴ Ibid., p. 364.

³⁴⁵ M I 114

³⁴⁶ Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 363.

³⁴⁷ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 713.

³⁴⁸ A.III. 335.

³⁴⁹ A I 215

³⁵⁰ S IV 207

³⁵¹ S I 322

is stated in the Pahāna Sutta that if one feels pain, but knows not feeling's nature, bent toward hate, he will not find deliverance.³⁵²

According to the *Kodhanasutta* in *Anguttara Nikāya*, an angry person is ugly and sleeps poorly. Gaining a profit, he turns it into a loss. Having done damage with word and deed a person overwhelmed with anger destroys his wealth. Maddened with anger, he destroys his status. Relatives, friends, and colleagues avoid him. Anger brings loss. Anger inflames the mind. He doesn't realize that his danger is born from within. An angry person doesn't know his own benefit. An angry person doesn't see the *Dhamma*. A man conquered by anger is in a mass of darkness. He takes pleasure in bad deeds as if they were good, but later, when his anger is gone, he suffers as if burned with fire. He is spoiled, blotted out, like fire enveloped in smoke. When anger spreads, when a man becomes angry, he has no shame, no fear of evil, is not respectful in speech. For a person overcome with anger, nothing gives light. These deeds bring remorse. The angry person doesn't realize that he's ruined.³⁵³ It is stated in the *Dhammapada* that when somebody hates a man that has no hate, evil will find come back on him, as fine dust thrown up against the wind.³⁵⁴

The person who is affected by anger is not in a position to do anything concrete for himself but cause immense harm not only to himself but also to the other members of the society.³⁵⁵ Anger or ill will can be a cause for generating fear or anxiety in human mind. This matter is confirmed in *Bhayabheravasutta*³⁵⁶ as when brahmans or contemplatives who have minds of ill will, with destructive attitudes resort to isolated forest or wilderness dwellings, it's the fault of their minds of ill will that they give rise to unskillful fear and terror.

An aversive person, his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress and sorrow.³⁵⁷ Furthermore, an angry person and a hostile person along with other eight types of persons have been declared by the Buddha as a case of decline.³⁵⁸

According to Abhidhamma displeasure only occurs in unwholesome consciousness rooted in aversion. In fact it is the distinctive

³⁵² S IV 205

³⁵³ A IV. 94.

³⁵⁴ Dhp. 125.

³⁵⁵ Satyendra, Panday, **Buddhist Contribution to Healthy Living**, Op.cit., p. 22.

³⁵⁶ M I 16

³⁵⁷ A I 215

³⁵⁸ A V 124

characteristic of these types of consciousness. Thus, if there is mental displeasure, then we know that there is unwholesome consciousness.³⁵⁹

According to the *Kodhanasutta* as an enemy is not pleased with an enemy's good looks. when a person is angry overcome with anger, oppressed with anger then regardless of the fact that he may be well-bathed, well-anointed, dressed in white clothes, his hair and beard neatly trimmed, he is ugly nevertheless, all because he is overcome with anger.³⁶⁰ According to the *Visuddhimagga* a person is fair and has a desirable, agreeable, pleasing appearance because of reaping the outcome of non-hate. Whereas a person is ugly and has undesirable, disagreeable, unpleasing appearance because of reaping the outcome of hate; unsightly, ill-favoured, is the meaning.³⁶¹

Anger inevitably effects the behavior of the angry person. It is stated in the *Kodhanasutta* that when a person is angry, overcome with anger, oppressed with anger then regardless of the fact that he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless.³⁶²

The tendency of anger leading to violent behavior and suicide has been elaborated by the Buddha in the *Kodhanasutta* as follow: like oneself, all beings hold themselves most dear, yet an angry person, deranged, can kill himself in many ways: with a sword, taking poison, hanging himself by a rope in a mountain glen. Doing these deeds that kill beings and do violence to himself, the angry person doesn't realize that he's ruined.³⁶³

The connected consequence of an aversive person whose mind overcome with aversion has been described in the *Mūlasutta* as follow: a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the *Dhamma*, speaks contrary to the *Vinaya*. Because of having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, with the thought, 'I have power. I want power.' When told what is factual, he denies it and doesn't acknowledge it. When told what is unfactual, he doesn't make an ardent

³⁵⁹Rupert Gethin, *The Foundations of Buddhism*, (Oxford: Oxford University Press, 1998), p.214.

³⁶⁰A. IV. 94.

³⁶¹Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 417.

³⁶²A. IV 94

³⁶³Ibid.

effort to untangle it to see, 'This is unfactual. This is baseless'.³⁶⁴ Furthermore it is stated in the *Kodhanasutta* that an angry person is not respectful in speech.³⁶⁵

Behavior of a person who is easy to get angry or a one with hating temperament is elaborated in details in the *Visuddhimagga*. The personality or temperament can be traced or recognized by the posture, by the action, by eating, seeing, by the kind of states occurring.³⁶⁶ That of one of hating temperament is rigid. One of hating temperament spreads his bed hastily anyhow; with his body flung down he sleeps with a scowl. When woken, he gets up quickly and answers as though annoyed. One of hating temperament grasps the broom tightly, and he sweeps uncleanly and unevenly with a harsh noise, hurriedly throwing up the sand on each side. One of hating temperament acts tensely, stiffly and unevenly. One of hating temperament wears it too tight and not level all round. One of hating temperament likes eating rough sour food.³⁶⁷ When eating he makes a lump that fills his mouth, and he eats hurriedly without savouring the taste. He is aggrieved when he gets something not good. When one of hating temperament sees even a slightly unpleasing visible object, he avoids looking long as if he were tired, he picks out trivial faults, discounts genuine virtues, and when departing, he does so without regret as if anxious to leave. In one of hating temperament there is frequent occurrence of such states as anger, enmity, disparaging, domineering, envy and avarice.³⁶⁸

In *Kodhanasutta* it is stated that when a person is angry and he is overcome with anger, oppressed with anger then even when he suffers a loss, he thinks, 'I've gained a profit'; and even when he gains a profit, he thinks, 'I've suffered a loss.' When he has grabbed hold of these ideas that work in mutual opposition to the truth, they lead to his long-term suffering and loss, all because he is overcome with anger.³⁶⁹

Anger which originates in human mind has immense social effects in many aspects. The tendency of anger leading to violent behavior and the connected social effect of violence and defame is evident from the story of Kali the slave in *Kakacūpamasutta*, it is stated that *Kāli*, after getting hit by her mistress whom is famous for being kind,

³⁶⁴ A I 201

³⁶⁵ A IV 94

³⁶⁶ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 99.

³⁶⁷ Ibid., p. 100.

³⁶⁸ Ibid., p.101.

³⁶⁹ A. IV 94

for waking up late, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors.³⁷⁰

The social effect of anger can be traced from the following statement of the *Kodhanasutta* stating that when a person is angry overcome with anger, oppressed with anger then whatever wealth he has, earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow righteous wealth righteously gained the king orders it sent to the royal treasury in payment of fines levied for his behavior all because he is overcome with anger.³⁷¹ Furthermore, when a person is angry whatever reputation he has gained from being heedful, it falls away, all because he is overcome with anger.³⁷² Subsequently, when a person is angry overcome with anger, oppressed with anger his friends, companions, and relatives will avoid him from afar, all because he is overcome with anger.³⁷³

Any civilized society condemns killing living beings especially humans. Nevertheless when a man hates, is a prey to hate and his mind is obsessed by hate, he kills living things.³⁷⁴ Moreover almost every society keeps father and mother in the highest status and it is a grave offence to kill one's father and mother. Even in Buddhism killing father and mother is one of Heaviest evil deeds (*anantariya pāpakamma*). Anger can lead a person to kill living beings even one's own father and mother.³⁷⁵

It is stated in the *Agatisutta* as one of the effects of a person who goes off course through aversion is that if any person through aversion, transgress the Dhamma, his honor wanes, as in the dark fortnight, the moon.³⁷⁶

It has been elaborated that when a person is angry and hostile, he dwells without respect and deference toward the Teacher, the Dhamma, and the Sahgha, and he does not fulfill the training. Such a bhikkhu creates a dispute in the Sangha that leads to the harm of many people, to the unhappiness of many people, to the ruin, harm, and suffering of devas and humans.³⁷⁷

According to modern scientific explanation the process of origination of anger is provocation incident, anger experienced, cognitive

³⁷⁰ MI 122

³⁷¹ A IV 94

³⁷² A IV 94

³⁷³ Ibid.

³⁷⁴ A I 216

³⁷⁵ A IV 94

³⁷⁶ A II 18

³⁷⁷ A III 335

and behavior responses to the provocation.³⁷⁸ The Buddhist teachings in the Pahāna sutta can be analyzed and extract out the rationale behind the arising of the negative aspect of resistance or aversion. Painful feelings and the underlying tendency to resistance or aversion are described as the stimulations for aversion or anger. From this sutta we can clearly see the relationship that painful feelings are indicated by the Buddha as the initial factors or the immediate cause of resistance or aversion. Even though the pain is the initial stimulation that causes anger but the underlying tendency to resistance and the ignorance of the nature of that particular feeling have been cited in the same sutta as major factors for hate or anger.³⁷⁹ In the *Akkhantisutta*³⁸⁰ impatience or intolerance has been pointed out by the Buddha as another important factor that plays a role in the process of origination of hate or anger in the mind of a person.

The Mental process of origination of anger due to painful feeling is systematically elaborated in the *Sallasutta*³⁸¹ in *Samyutta Nikāya* that when the uninstructed worldling is being contacted by a painful feeling, he sorrows, grieves, and laments; he weeps beating his breast and becomes distraught. He feels two feelings a bodily one and a mental one.³⁸² The process of origination of anger or aversion due to mental and physical pain is further elaborated in the *Sallasutta*, that a being contacted by that painful feeling, he harbours aversion towards it. When he harbours aversion towards painful feeling, the underlying tendency to aversion towards painful feeling lies behind this.³⁸³ This explains the relationship between mental and physical pain with anger or aversion. According to the *Abhidhamma*, where there is displeasure there is illwill in a subtle or gross way.³⁸⁴

Analyzing the story in the *Kakacūpamasutta* we can understand that not getting what is expected or if someone doesn't act accordingly with expectation ignites displeasure and anger. The person may appear to be calm and anger free as long as he or she gets what she desires for.³⁸⁵ The Buddha states that some monk here is very gentle, very meek, and very calm, so long as disagreeable ways of speech do not assail him; but when disagreeable ways of speech do assail the monk, it is then that the

³⁷⁸Howard, Kassinove, *Anger Disorders: Definition, Diagnosis and Treatment*, Op.cit., p.183.

³⁷⁹S IV 205

³⁸⁰A 5 22

³⁸¹S IV 207

³⁸²Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p. 1264.

³⁸³Ibid., p. 1264.

³⁸⁴Ibid., p.39.

³⁸⁵M I 122

monk is to be judged whether he is 'gentle,' 'meek,' or 'calm.'³⁸⁶ In the *Kakacūpamasutta* the Buddha advised the monks that untimely, false, harsh, unbeneficial and speech with inner hate are the speech that cause inner hate in the listener and cause him to say evil words in return.³⁸⁷

The simile of comparing an individual like an inscription is another statement of the Buddha which illustrates the provocative incidents that cause a person to be angry. It is stated that a certain individual when spoken to roughly, spoken to harshly, spoken to in an unpleasing way some people are easy to get angry and anger stays with him a long time. Here the Buddha states the factors for a person to be angry as rough, harsh, and unpleasing words.³⁸⁸

Argument or quarrelsome debate has been identified by the Buddha as a factor that causes anger.³⁸⁹ Accusation, even it is based on true evidence, can be a cause that causes anger is evident from *Khalungasutta*.³⁹⁰ It is the norm of most cases that provocative actions get similar reaction in return. Addition to rough, harsh and unpleasing words the Buddha adds up more provocative incidents in the *Khamasutta*³⁹¹ as there is the case where a certain individual, when insulted, returns the insult; when abused, returns the abuse; when bickered with, bickers in return. Moreover the Buddha in the same sutta states the above mentioned type of act as intolerant practice. The teachings in the *Sangāmasutta*³⁹² reiterate this fact as by killing, you gain your killer. By conquering, you gain one who will conquer you; insulting, insult; harassing, harassment. In addition to the above iterated factors winning has been indicated as a factor that gives birth to hostility in the same sutta.

Another systematic explanation of the origination of anger can be traced in the *Pemasutta*³⁹³ as there are possibilities that aversion can be born of affection and aversion that can be born of aversion. There is the case where an individual is pleasing, appealing, and charming to another individual. Others treat that individual as displeasing, unappealing, and not charming, and the other one thinks, 'This individual is pleasing, appealing, and charming to me. Others treat this individual as displeasing, unappealing, and not charming.' He gives rise to aversion for them. This is how aversion is born of affection. And there is the case where an

³⁸⁶ Ibid.

³⁸⁷ Ibid.

³⁸⁸ A I 283

³⁸⁹ S III 9

³⁹⁰ A IV 190

³⁹¹ A II 152

³⁹² S I 84

³⁹³ A II 213

individual is displeasing, unappealing, and not charming to another individual. Others treat that individual as pleasing, appealing, and charming, and the other one thinks, 'This individual is displeasing, unappealing, and not charming to me. Others treat this individual as pleasing, appealing, and charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

According to the *Aghātavatthusutta*³⁹⁴ there are these ten ways of getting hatred: Thinking, 'he has done me harm'; Thinking, 'He is doing me harm'. Thinking, 'He is going to do me harm'. Thinking, 'He has done harm to people who are dear and pleasing to me'. Thinking, 'He is doing harm to people who are dear and pleasing to me'. Thinking, 'He is going to do harm to people who are dear and pleasing to me'. Thinking, 'He has aided people who are not dear or pleasing to me'. Thinking, 'He is aiding people who are not dear or pleasing to me'. Thinking, 'He is going to aid people who are not dear or pleasing to me'. getting angry at useless things.

From the above statement we can conclude that anger arises in a person when he holds the ego centric view of me and mine. Another aspect is that anger arises when someone is doing things that are against his or her wish. The first phase is the thought of harm that is caused by others to oneself. Then the harm that caused to a person that is dear to him. Next phase is aiding a person that is not dear or pleasing to that individual. The ego centric views of me and mine are the factors for first two phases. Not getting one wishes or aspires is the factor for anger in the last phase whereas the person don't expect anybody to aid the person that he or she hates. The last factor is the bad habit of getting angry without any proper reason.

One of the main reasons why people get angry can be concluded as that people often consider this world to be comfortable, pleasing and desirable. They also contemplate that sounds, smell, and taste are comfortable, pleasing, and desirable. An object that can be seen with the eye is greeted as permanent (*tira*) pacifying (*khanti*) friendly (*manapo*) and likeable (*piya*). This is same for sound smell and taste. Most objects that a person meets in this world are treated as desirable and pleasant. However, there are also things outside that description. There are also impermanent (*anicca*) unpacifying (*akhanti*) unfriendly (*amanapo*) objects in this world. When we meet permanent and pleasant objects we become happy. When we meet impermanent, unpleasant, and undesirable objects we become unhappy. When we meet desirable objects we develop

³⁹⁴ A V 149

craving (*lobha*) and when we meet undesirable objects we develop aversion and hatred (*dosa*).³⁹⁵

When consider the disadvantageous and disastrous effects of anger, it becomes evident to anybody that control and eradication of anger is essential for a person to lead a life that is unaffected by anger related problems. There are many methods for control and eradication of anger elucidated in many Suttas in the *Suttapiṭaka*.

In the process of overcoming anger that arises in one's mind Self-examination is the first and foremost step to implement. It has been instructed in the *Sacittasutta* of the *Anguttara Nikāya* that one should ask oneself: Am I often given to ill will or without ill will, Am I often angry or without anger, Is my mind often defiled or undefiled, Is my body often agitated or un-agitated. And if by such self-examination, he knows: I am often given to ill will, angry, defiled in mind, agitated in body, he should put forth extraordinary desire (*adhimatto chando*), effort (*vāyāmo*), zeal (*ussāho*), enthusiasm (*ussolhī*), indefatigability (*appaṭivānī*), mindfulness (*sati*), and clear comprehension (*sampajañña*) to abandon those bad unwholesome qualities.³⁹⁶

As for every other mental illness this method of *dassana* or understanding the situation with a vision of overcoming itself is the first step towards the management of anger. The other methods of the *Sabbāsāvasutta* are also applicable to overcome anger. The ways of the application of the method of control (*samvara*), the method of endurance (*adivāsana*), the method of avoidance (*parivajjanā*), the method of elimination (*vinodanā*), and the method of development (*bhāvanā*) will be analysed further.

4.4.2 Application of the Method of Restraining (*Samvara*)

Self-control (*samvara*, *dama*) is the first step that is recommended to eliminate anger according to the *Kodhanasutta*.³⁹⁷ Self-control is explained in the sutta as on seeing a form with the eye, on hearing a sound with the ear, on smelling an aroma with the nose, on tasting a flavor with the tongue, on touching a tactile sensation with the body, on cognizing an idea with the intellect, the practitioner, doesn't grasp at any theme or variations by which if he were to dwell without restraint over the faculty, evil, unskillful qualities such as greed or

³⁹⁵Pitigala Gunarathana, *Sabbasava Sutta*, Op.cit., p.1.

³⁹⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1403.

³⁹⁷A IV 94

distress might assail him. He practices with restraint (*saṃvara*). He guards (*samvaram āpajjati*) the faculty. He achieves restraint with regard to the faculty.³⁹⁸

The formula or method of restraint of the sense faculties appears in many suttas of the *Majjhima Nikāya*. According to the *Mahāassapurasutta* the Buddha instructs one should train that we will guard the doors of our sense faculties. On seeing a form with the eye, on hearing a sound with the ear, on smelling an odour with the nose, on tasting a flavour with the tongue, on touching a tangible with the body, on cognizing a mind-object with the mind, we will not grasp at its signs and features. Since, if we left the faculties unguarded, evil unwholesome states of covetousness and grief might invade us, we will practice the way of its restraint, we will guard the faculties, we will undertake the restraint of the faculties.³⁹⁹

In the *Sekhasutta* there is the way how a noble disciple guards the doors of his sense faculties. That is on seeing a form with the eyes a noble disciple does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practices the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Same process with on hearing a sound with the ear, on smelling an odour with the nose, on tasting a flavour with the tongue, on touching a tangible with the body, on cognizing a mind-object with the mind. This is how a noble disciple guards the doors of his sense faculties.⁴⁰⁰

According to *Khamasutta*⁴⁰¹ in the *Anguttara Nikāya* of *Suttapiṭaka* the self-controlled practice (*damā paṭipadā*) is the case where a monk, on seeing a form with the eye, on hearing a sound with the ear, on smelling an aroma with the nose, on tasting a flavor with the tongue, on touching a tactile sensation with the body, on cognizing an idea with the intellect, doesn't grasp at any theme or variations by which if he were to dwell without restraint over the faculty, evil, unskillful qualities such as greed or distress might assail him. He practices with restraint (*saṃvara*). He guards (*samvaram āpajjati*) the faculty. He achieves restraint with regard to the faculty.

Application of self restraint as the preliminary step towards the management of anger is by self restraint the arising of the anger due to

³⁹⁸A II 152

³⁹⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.364.

⁴⁰⁰Ibid., p.461.

⁴⁰¹A II 152

unpleasing and unwanted feelings will be stopped. Furthermore through mindfulness and awareness the personification of feelings and incidents that cause agitation and irritation will be controlled. As the secondary step by controlling one's mind, violent mental verbal and bodily actions that may arise due to anger in the mind will be controlled as well.

4.4.3 Application of the Method of Using (*Patisevanā*)

The method of using which concerns about clothing, food, shelter, and medicine and any other material things that a person uses and consumes is applicable for the overcoming of anger as well. Things that are suitable to be used by a person who easily gets angry are recommended in the *Visuddhimagga*. It is stated that a suitable resting place for one of hating temperament is not too high or too low, provided with shade and water, with well-proportioned walls, posts and steps, with well-prepared frieze work and lattice work, brightened with various kinds of painting, with an even, smooth, soft floor, adorned with festoons of flowers and a canopy of many-coloured cloth like a Brahmā-god's divine palace, with bed and chair covered with well-spread clean pretty covers, smelling sweetly of flowers, and perfumes and scents set about for homely comfort, which makes one happy and glad at the mere sight of it. The right kind of road to his lodging is free from any sort of danger, traverses clean, even ground, and has been properly prepared. And here it is best that the lodging's furnishings are not too many in order to avoid hiding-places for insects, bugs, snakes and rats: even a single bed and chair only.⁴⁰²

The right kind of inner and outer garments for him are of any superior stuff such as China cloth, Somāra cloth, silk, fine cotton, fine linen, of either single or double thickness, quite light, and well dyed, quite pure in colour to befit an ascetic. The right kind of bowl is made of iron, as well shaped as a water bubble, as polished as a gem, spotless, and of quite pure colour to befit an ascetic. The right kind of road on which to wander for alms is free from dangers, level, agreeable, with the village neither too far nor too near.⁴⁰³

The right kind of gruel, rice, and hard food has colour, smell and taste, possesses nutritive essence, and is inviting, superior in every way, and enough for his wants. The right kind of posture for him is lying down or sitting. The object of his contemplation should be anyone of the colour

⁴⁰²Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 103.

⁴⁰³Ibid.

kaṣiṇas, beginning with the blue, whose colour is quite pure. This is what suits one of hating temperament.⁴⁰⁴

Furthermore control of alcohol consumption is essential in overcoming problems related to anger. This matter is confirmed by studies that have found a significant relationship between the incidence of battering and the abuse of alcohol. Not surprisingly, the abuse of alcohol overwhelmingly emerges as a primary predictor of marital violence.⁴⁰⁵ The above statement is proved by studies which showed that rates of domestic violence were as much as 15 times higher in households in which the husband was described as often being drunk as opposed to never drunk.⁴⁰⁶

Furthermore when one is content with what he uses without excessive clinging and desire one will not get angry over not getting things that are excellent and will not get angry over losing or breaking of material stuff.

4.4.4 Application of the Method of Enduring (*Adhivāsanā*)

Another method that can be taken into practice is the method of abandoning by enduring (*adhivāsanā*). This method is reflecting wisely, the practitioner, bears (*khama hoti*) cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things. He endures (*adhivāskajātiko hoti*) ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.⁴⁰⁷

This method is to consciously and deliberately endure difficulties and afflictions caused by external circumstances, harsh treatment by others, and adversity in general. One can set oneself right, but not always and everywhere. In order that one may face a hostile and disagreeable environment imperturbably, it is essential that one must learn to be patient, forbearing and forgiving. Those who lack fortitude can never make the best use of life, much less overcome cankers. Enduring patience therefore, has been extolled by the Buddha as one of the most exalted

⁴⁰⁴Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 103.

⁴⁰⁵Glen R.Hanson, *Drugs and Society*, (MA: Jones & Bartlett Learning, 2017), p.270.

⁴⁰⁶Ibid.

⁴⁰⁷Bhikkhu Nānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.91.

virtues and a spiritual perfection (*pārami*) which must necessarily be fulfilled if one must attain *Nibbāna*, the summum bonum.⁴⁰⁸

According to *Khamasutta*⁴⁰⁹ in the *Anguttara Nikāya* of *Suttapīṭaka* the intolerance practice (*akkhamā paṭipadā*) is the case where a certain individual, when insulted, returns the insult (*akkosantaṃ paccakkosati*); when abused, returns the abuse (*rosantaṃ paṭirosati*); when bickered with, bickers in return (*bhaṇḍantaṃ paṭibhaṇḍati*). Whereas there is the case where a certain individual, when insulted, doesn't return the insult (*akkosantaṃ na paccakkosati*); when abused, doesn't return the abuse (*rosantaṃ na paṭirosati*); when bickered with, doesn't bicker in return (*bhaṇḍantaṃ na paṭibhaṇḍati*). This is called tolerant practice (*khamā paṭipadā*).

According to the *Kakacūpamasutta* there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. After mentioning these five courses of speech the Buddha advised the bhikkhus that you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a cat skin bag, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.⁴¹⁰ At the end of the sutta the Buddha asked the monks that if they keep this advice on the simile of the saw constantly in mind, do they see any course of speech, trivial or gross, that they could not endure (*nādhivāseyyatha*). And the monks answered No, venerable sir. So the Buddha advises Therefore you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and happiness for a long time.⁴¹¹

⁴⁰⁸Ahcharya Buddharakkhita, *Mind Overcoming its Cankers*, Op.cit., p.105.

⁴⁰⁹A II 152

⁴¹⁰Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 223.

⁴¹¹Ibid.

How to respond to an angry person is another step of controlling not to let anger generate in one's mind in return. It is stated in the Akkosasutta of the Samyuttanikāya that one who repays an angry man with anger, thereby makes things worse for himself. Not repaying an angry man with anger, one wins a battle hard to win.⁴¹²

The Buddha instructed that if anyone speaks dispraise in your presence, give you a blow with his hand, with a clod, with a stick, or with a knife, you should abandon any desires and any thoughts based on the household life. And herein you should train thus: 'My mind will be unaffected (*na me cittam viparināmam bhavissati*), and I shall utter no evil words (*na pāpikam vacanam nicchāressāmi*); I shall abide compassionate for his welfare (*hitānukampī viharissāmi*), with a mind of loving-kindness (*mettacitto*), without inner hate (*na dosantaro*).' That is how you should train,⁴¹³

The well-known quotation of Buddhism states that there is no higher rule, as the Buddhas say, than patience. And there is no Nibbāna higher than forbearance⁴¹⁴ implies how highly the Buddha regarded patience. Even the saying that patience in force, in strong array this person I call a brahman,⁴¹⁵ and the statement no greater thing exists than patience⁴¹⁶ both shows how important patience is in the teachings of the Buddha.

The Buddha advised he should admonish himself in this way: "now, you who get angry, has not the Blessed One said this: 'Bhikkhus, even if bandits brutally severed limb from limb with a two-handled saw, he who entertained hate in his heart on that account would not be one who carried out my teaching?'.⁴¹⁷ Moreover in the *Khantivādin* Birth Story The bodhisatta was asked by the stupid king of *Kāsi* (Benares), 'What do you preach, monk?' and he replied, 'I am a preacher of patience'; and when the king had him flogged with scourges of thorns and had his hands and feet cut off, he felt not the slightest anger.⁴¹⁸

Khanti or *Khama* in *Pāli* means tolerance, patience, restraint, forbearance and endurance.⁴¹⁹ It is the opposite of anger, of hatred, and malice. It is patience in the face of pain and hardship, the pardoning of

⁴¹² S I 162

⁴¹³ M I 122

⁴¹⁴ Dhp. 184

⁴¹⁵ Dhp 399

⁴¹⁶ S I 222

⁴¹⁷ M I 129

⁴¹⁸ Ja III 39

⁴¹⁹ Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.166.

wrongs done to one.⁴²⁰ It is the patience or endurance of suffering inflicted upon oneself by others, and the forbearance of others' wrongs.⁴²¹ The ability to endure is stated in *Kāyagatāsatisutta* as one of the ten benefits when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken.⁴²² *Khanti* is one of the Ten Perfections (*Pāramitās*) that should be practiced by a bodhisatta who aspires to be enlightened as a Buddha.⁴²³

In order to start with the practice of patience, the practitioner should review the danger in hate and the advantage in patience.⁴²⁴ According to the *Akkhantisutta* of the *Anguttara Nikāya*, there are these dangers in impatience. One is displeasing and disagreeable to many people; one has an abundance of enmity; one has an abundance of faults; one is violent; one is remorseful; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell.⁴²⁵

There are these benefits in patience. One is pleasing and agreeable to many people; one does not have an abundance of enmity; one is not violent; one is without remorse; one does not have an abundance of faults; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience.⁴²⁶

4.4.5 Application of the Method of Avoiding (*Parivajjanā*)

Avoiding people, places, situations and environments that cause a person to get angry is the simplest and first step that can be implemented to overcome anger. There is an incident in the Numerical Discourses where the Buddha states that wherever monks take to arguing and quarreling and fall into a dispute, stabbing each other with piercing words the Buddha is uneasy even about directing his attention there, let alone about going there.⁴²⁷

⁴²⁰Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p. 291.

⁴²¹Narada Mahathera, *The Buddha and his Teachings*, Op.cit., p.479.

⁴²²Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit.,p. 957.

⁴²³Nyanatiloka, *Buddhist Dictionary*, Op.cit., p.236.

⁴²⁴Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p. 291.

⁴²⁵Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p. 825.

⁴²⁶Ibid.

⁴²⁷Ibid., p.617.

This method of avoidance is recommended as one of the effective approaches in a modern book titled psychotherapuitic practitioners' guidebook for anger management that in some instances there is little benefit to immediately facing a conflict or problematic situation and keeping a stiff upper lip. Sometimes, encouraging clients simply to avoid their anger trigger is the best medicine. And if already in a state of anger then leaving the situation may be just fine. If clients can avoid or escape, and function for a while with less anger they may then be able to generate better solutions to their problems and implement them at a later time.⁴²⁸

It is recommended in the *Visuddhimagga* that for a person who gets angry easily the right kind of village in which to wander for alms is where people, thinking, "Now our lord is coming," prepare a seat in a sprinkled, swept place, and going out to meet him, take his bowl, lead him to the house, seat him on a prepared seat and serve him carefully with their own hands. Suitable people to serve him are handsome, pleasing, well bathed, well anointed, scented with the perfume of incense and the smell of flowers, adorned with apparel made of variously-dyed clean pretty cloth, who do their work carefully.⁴²⁹

4.4.6 Application of the Method of Removing (*Vinodanā*)

Next applicable method according to the sutta is the method of removing (*vinodanā*). According to the *Sabbāsāvasutta* a bhikkhu reflecting wisely, does not tolerate an arisen thought of sensual desire. He abandons it, removes it, does away with it, and annihilates it. He does not tolerate an arisen thought of ill will. He abandons it, removes it, does away with it, and annihilates it. He does not tolerate an arisen thought of cruelty. He abandons it, removes it, does away with it, and annihilates it. He does not tolerate arisen evil unwholesome states. He abandons them, removes them, does away with them, and annihilates them.⁴³⁰

This method is implemented for elimination of wrong thoughts or urges, such as, thoughts of sensual desire, anger, cruelty, etc., which if not done away with, grow into mighty mental barriers that block all spiritual progress. A wrong thought, as mental action, is a pollutant, which disrupts totally the ecology of the mind. It is therefore imperative that as soon as an unwholesome thought arises, it should be liquidated

⁴²⁸ Howard Kassinove, *Anger Management*, Op.cit., p. 125.

⁴²⁹ Bhikkhu Nānamoli, *The Path of Purification*, Op.cit., p. 103.

⁴³⁰ M. I. 6.

forthwith. This means a vigorous and energetic mental application, called Right Effort.⁴³¹

The first three types of unwholesome thought of sensual desire, ill will, and cruelty, constitute wrong thought or wrong intention, the opposite of the second factor of the Noble Eightfold Path.⁴³² The Buddha states that possessing sensual thought (*kāmavitakkena*), the thought of ill will (*vyāpādatavakkena*), the thought of harming (*vihiṃsāvitakkena*), sensual perception (*kāmasaññāya*), perception of ill will (*vyāpādasaññāya*), and perception of harming (*vihiṃsāsaññāya*) a bhikkhu dwells in suffering in this very life, with distress, anguish, and fever.⁴³³

There is an incident in the Numerical Discourses where the Buddha states that wherever monks take to arguing and quarreling and fall into a dispute, stabbing each other with piercing words he concluded about them that surely, those venerable ones have abandoned three things and cultivated three other things. The three things that they have abandoned are thoughts of renunciation, thoughts of good will, and thoughts of non-harming. And the three things that they have cultivated are sensual thoughts, thoughts of ill will, and thoughts of harming.⁴³⁴ Furthermore a practitioner possessing sensual thoughts, thoughts of ill will and thought of harming and being unwise and dull is not fit to resort to remote lodgings in forests and jungle groves. But possessing thoughts of renunciation, good will, and harmlessness and being wise, not stupid or dull a person is fit to resort to remote lodgings in forests and jungle groves.⁴³⁵

According to *Mahāgopālakasutta* when a thought of ill will or thought of cruelty has arisen, a bhikkhu tolerates it; he does not abandon it, remove it, do away with it, and annihilate it, it is called the way how a bhikkhu fails to pick out flies' eggs. But when a thought of ill will or thought of cruelty has arisen, a bhikkhu does not tolerate it; he abandons it, removes it, does away with it, and annihilates it. That is called the way how a bhikkhu picks out flies' eggs.⁴³⁶ Of these two types the latter is recommended to follow by the Buddha.

⁴³¹Acharya Buddharakkhita, *Mind Overcoming its Cankers*, Op.cit., p.107.

⁴³²Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1172.

⁴³³Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p. 973.

⁴³⁴Ibid., p.355.

⁴³⁵Ibid., p.617.

⁴³⁶Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.314.

In *Dvedhāvītakkasutta* the Buddha explained how he overcame unwholesome thoughts before he attained enlightenment step by step. First is when a thought of ill will or cruelty arose, he understood that this particular thought has arisen in him. This leads to his own affliction, to others' affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from *Nibbāna*. When he considers thus it subsided in him. Whenever a thought as such arose in him, he abandoned it, removed it, and did away with it. The Bodhisatta saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of a thought of non-will or thought of non-cruelty, the aspect of cleansing. As he abided thus, diligent, ardent, and resolute, a thought of a thought of non-will or thought of non-cruelty arose in him. He understood thus: 'This thought of a thought of non-will or thought of non-cruelty have arisen in him. This does not lead to his own affliction, or to others' affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbana.'⁴³⁷

There is an advice regarding the unwholesome thoughts given by the Buddha appearing in the Numerical Discourse saying that if a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while walking, standing, sitting, or lying down, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that bhikkhu is said to be devoid of ardor and moral dread; he is constantly and continuously lazy and lacking in energy while doing that action. But if a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while walking, standing, sitting, or lying down and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that bhikkhu is said to be ardent and to dread wrongdoing; he is constantly and continuously energetic and resolute while doing that.⁴³⁸

The practice where a person does not tolerate an arisen sensual thought, a thought of ill will, and a thought of harming which are bad unwholesome states. And he abandons it, dispels it, calms it down, terminates it, and obliterates it. This practice is called the calming practice.⁴³⁹ According to *Khamasutta*⁴⁴⁰ in the *Anguttara Nikāya* of *Suttapīṭaka* this practice is called even practice (*samā paṭipadā*).

According to Suttas there are many methods to overcome anger. It is elaborated in the *Āghātavinayasutta*⁴⁴¹ the way to remove

⁴³⁷ Ibid., p.210.

⁴³⁸ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p.430.

⁴³⁹ Ibid., p.532.

⁴⁴⁰ A II152

⁴⁴¹ A III 185

resentment. The fourth step in the sutta is when one gives birth to hatred for an individual, one should disregard (*asati*) the person one resents and pay no attention to him (*amanasikāro*). In this way one should remove the resentment toward that person.⁴⁴² *Amanasikāro* is paying no attention. It is the opposite of *manasikāra* or paying attention. According to the manual of abhidhamma the literal meaning of the term *manasikāra* is 'making in the mind'. Turning the mind towards the object is the chief characteristic of *manasikāra*. It is like the rudder of a ship, which is indispensable to take her directly to her destination.⁴⁴³ This method is not caring or forgetting what that particular individual has done to make the person angry.

The fifth method according to the *Āghātavinayasutta* is when one gives birth to hatred for an individual, one should apply the idea of the ownership of kamma (*kammassakatā*) to the person one resents thus: "This venerable one is the owner of his kamma (*kammassako*), the heir of his kamma (*kammadāyādo*); he has kamma as his origin (*kamayoni*), kamma as his relative (*kammabandhu*), kamma as his resort (*kammaṭṭisarano*); he will be the heir of any kamma he does, good or bad (*yaṃ kammaṃ karissati kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissati*).⁴⁴⁴ In this way by considering that this person who has done a bad deed that made me angry will get the result of his bad deed and he will repay it according to the law of the kamma, one should remove the resentment toward that person.

According to the *Milindapaṇhā* "reviewing ownership of kamma," is reflecting thus: "If you get angry with another person, what can you do? Can you destroy his virtuous behavior, etc.? Didn't you come into this world on account of your own kamma and . won't you depart through your own kamma? Getting angry with another person is like taking hold of a hot flameless coal or an iron stake smeared with excrement in order to strike someone. If he gets angry with you, what can he do? Can he destroy your virtuous behavior, etc.? Didn't he come into this world on account of his own kamma and won't he depart through his own kamma? just like an offering of a cake that is refused, or like a fist full of dust thrown against the wind, his anger will remain with him."⁴⁴⁵

When someone is in anger then it is hard for a normal person to develop loving kindness, compassion or even to be indifferent then he can

⁴⁴²Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p. 774.

⁴⁴³Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p.111.

⁴⁴⁴Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p 774.

⁴⁴⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.1595.

try to forget it and let go of that anger. When it is difficult to even to forget and let go then this last method seems like a very practical way. In a situation when one is angry it would be hard for a normal person to forget other's fault and to develop loving kindness or compassion but by thinking that he will repay his kamma or thinking that kamma will deal with him it would be more easier to a normal person who is not well practiced in meditation to let go of his anger.

In *Dutiya Āghātapativinayasutta*⁴⁴⁶ of the *Anguttara Nikāya*, which is attributed to Venerable *Sāriputta* as the preacher, it is stated that there are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. The sutta begins stating that there are five sorts of people for whom hatred should be subdued.

There is the case where some people are impure in their bodily behavior but pure in their verbal behavior (*aparisuddhakāyasamācāro hoti parisuddhavadāsamācāro*). The method to overcome anger according to the sutta is that one should at that time pay no attention to the impurity of his bodily behavior, instead pay attention to the purity of his verbal behavior. In the case where some people are impure in their verbal behavior but pure in their bodily behavior (*aparisuddhavadāsamācāro hoti parisuddhakāyasamācāro*). It is instructed that one should at that time pay no attention to the impurity of his verbal behavior, instead pay attention to the purity of his bodily behavior. In a situation where some people are impure in their bodily behavior and verbal behavior, but who periodically experience mental clarity and calm (*aparisuddhakāyasamācāro hoti aparissuddhavadāsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ, cetaso pasādaṃ*). The technique to subdue hatred towards a person of this kind is that one should at that time pay no attention to the impurity of his bodily behavior and the impurity of his verbal behavior, instead pay attention to the fact that he periodically experiences mental clarity and calm

In another incident where some people are impure in their bodily behavior and verbal behavior, and who do not periodically experience mental clarity and calm (*aparisuddhakāyasamācāro hoti aparissuddhavadāsamācāro, na ca labhati kālena kālaṃ cetaso vivaraṃ, cetaso pasādaṃ*). There it is instructed that one should do what one can out of compassion, pity, and sympathy for him, thinking, 'O that this man should abandon wrong bodily conduct and develop right bodily conduct, abandon wrong verbal conduct and develop right verbal conduct, abandon wrong mental conduct and develop right mental conduct. In a situation

⁴⁴⁶ A. III. 186.

where some people are pure in their bodily behavior and their verbal behavior, and who periodically experience mental clarity and calm (*parisuddhakāyasamācāro hoti parisuddhavadāsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ, cetaso pasādaṃ*) it is advised that one should at that time pay attention to the purity of his bodily behavior, the purity of his verbal behavior, and to the fact that he periodically experiences mental clarity and calm.

The first method of the *Vitakkasanthānasutta*⁴⁴⁷ (The removal of distracting thoughts) can be implemented to overcome thoughts related with anger. The first step is when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts (*pāpakā akusalā vitakkā*) connected with desire (*chandūpasamhitāpi*), with hate (*dosūpasamhitāpi*), and with delusion (*mohūpasamhitāpi*), then he should give attention to some other sign (*aññaṃ nimittaṃ*) connected with what is wholesome (*kusalūpasamhitāpi*). When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated, just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one.

4.4.7 Application of the Method of Development (*Bhāvanā*)

The other method applicable for the elimination of anger is the development (*bhāvanā*). In fact it is recommended in the Numerical Discourses that the thought of good will is to be developed for abandoning the thought of ill will. The thought of harmlessness is to be developed for abandoning the thought of harming.⁴⁴⁸ And possessing the thought of renunciation (*Nekkhammavitakkena*), the thought of good will (*avyāpādavitakkena*), the thought of harmlessness (*avihiṃsāvitakkena*), perception of renunciation (*nekkhammasaññāya*), perception of good will (*avyāpādasaññāya*), and perception of harmlessness, (*avihiṃsāsāññāya*), a bhikkhu dwells happily in this very life, without distress, anguish, and fever.⁴⁴⁹ The thought of renunciation, the thought of non-ill-will, and the thought of harmlessness are called Right Thoughts.⁴⁵⁰

Mindfulness is a pre requisite for the development of loving kindness. It is stated that the noble disciple, who is thus devoid of

⁴⁴⁷ M.I.118

⁴⁴⁸ Ibid., p.986.

⁴⁴⁹ Ibid., p.973.

⁴⁵⁰ Maurice Walshe, *The Long Discourses of the Buddha*, Op.cit., p. 348.

covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful-dwells pervading one quarter with a mind imbued with loving kindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with loving kindness, vast, exalted, measureless, without hostility, without ill will.⁴⁵¹

Mettā is derived from √ mid, to soften, to love. This means state of a friend. That which softens the mind, or friendly disposition is *Mettā*. Goodwill, benevolence, loving-kindness are suggested as the best renderings. *Mettā* is not carnal love or affection. The direct enemy of *Mettā* is hatred or illwill (*Kodha*), its indirect enemy is affection (*Pema*). *Mettā* embraces all beings without exception. The culmination of *Mettā* is the identification of oneself with all beings (*Sabbattatā*). *Mettā* is the sincere wish for the good and welfare of all. It discards illwill. Benevolent attitude is its chief characteristic.⁴⁵²

The Buddha advised his disciples that others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will (*mettā*), and with no inner hate (*na dosantaro*). We will keep pervading him with an awareness imbued with good will (*mettasahagatena cetasā*) and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will, abundant, expansive, immeasurable, free from hostility (*averena*), free from ill will (*abyāpajjena*).⁴⁵³

It is stressed in the Path of Purification that loving-kindness should be developed for the purpose of abandoning ill will.⁴⁵⁴ It is not possible to practice loving-kindness and feel anger simultaneously.⁴⁵⁵ Furthermore, it has been explained in the Manual of Abhidhamma that the opposite of the Pāli term Dosa which means hate or anger is Adosa. But the term adosa does not merely mean non-anger or non-hatred, but

⁴⁵¹ Bhikkhu Bodhi, *The Connected Discourses of the Buddha Vol. ii*, Op.cit., p. 1367.

⁴⁵² Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 136.

⁴⁵³ M I 122

⁴⁵⁴ Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p. 109.

⁴⁵⁵ D III 247–248

also goodwill, or benevolence, or loving-kindness (*mettā*).⁴⁵⁶ According to the *Visuddhimagga* loving-kindness is characterized as promoting the aspect of welfare. Its function is to prefer welfare. It is manifested as the removal of annoyance. Its proximate cause is seeing loveableness in beings. It succeeds when it makes ill will subside, and it fails when it produces selfish affection.⁴⁵⁷

It has been elucidated in the Numerical Discourses that a bhikkhu might say thus: I have developed and cultivated the liberation of the mind by loving-kindness, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet ill will still obsesses my mind. He should be told: Do not speak thus. It is impossible and inconceivable that one might develop and cultivate the liberation of the mind by loving-kindness, make it one's vehicle and basis, carry it out, consolidate it and properly undertake it, yet ill will could still obsess one's mind. There is no such possibility. For this, friend, is the escape from ill will, namely, the liberation of the mind by loving-kindness.⁴⁵⁸

The Buddha advised venerable Rahula to develop meditation on loving-kindness; for when one develops meditation on loving-kindness, any ill-will will be abandoned.⁴⁵⁹ The Buddha stated in the Mettasutta that frequently developing, making it a habit, a foundation and undertaking it thoroughly, the release of the mind in loving kindness could expect eight benefits. According to the sutta, the practitioner sleeps pleasantly, rises pleasantly, does not see evil dreams, becomes loveable to humans, and non-humans, the gods protect him, and fire, poison or weapons do not have an effect on him. If he does not penetrate further, is born in the world of Brahma. Furthermore it is stated that the practitioner who develops the thought of loving kindness limitlessly and thoughtfully sees his bonds diminish with the destruction of endearments.⁴⁶⁰

According to *Paṭhama Āghātapativinayasutta*⁴⁶¹ (Sutta on Subduing Hatred) The first step is when one gives birth to hatred for an individual, one should develop (*bhāvetabbā*) loving-kindness (*mettā*) for the person one resents; in this way one should remove the resentment toward that person.⁴⁶² The method of developing loving kindness can be seen in many suttas. According to the *Vatthūpamasutta* the practitioner

⁴⁵⁶Narada Mahather, **A Manual of Abhidhamma**, Op.cit., p. 32.

⁴⁵⁷Bhikkhu Ñānamoli, **The Path of Purification**, Op.cit., p. 311.

⁴⁵⁸Bhikkhu Bodhi, **The Numerical Discourses of the Buddha**, Op.cit., p.868.

⁴⁵⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit.,p. 435.

⁴⁶⁰A IV 150

⁴⁶¹A III 185

⁴⁶²Bhikkhu Bodhi, **The Numerical Discourses of the Buddha**, Op.cit., p. 774.

abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.⁴⁶³

Furthermore a person who has a mind of good will is not fearful or he does not become afraid of anything easily. It is explained as I have a mind of good will when I resort to isolated forest or wilderness dwellings. I have a mind of good will. I am one of those noble ones who have a mind of good will when they resort to isolated forest or wilderness dwellings.' Seeing in myself this mind of good will I felt even more undaunted about staying in the wilderness.⁴⁶⁴

Next mental aspect that must be developed is *Karuṇā* (compassion). *Karuṇā*, (\sqrt{Kar} , to do, to make + *uṇā*) is that which makes the hearts of the good quiver when others are afflicted with sorrow. That which dissipates the sufferings of others is *Karuṇā*. The wish for the removal of sufferings of others is its chief characteristic. Its direct enemy is wickedness (*Himsā*) and its indirect enemy is grief (*Domanassa*). *Karuṇā* embraces sorrow-afflicted beings. It discards cruelty.⁴⁶⁵ Compassion is characterized as promoting the aspect of allaying suffering. Its function resides in not bearing others' suffering. It is manifested as non-cruelty. Its proximate cause is to see helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty subside and it fails when it produces sorrow.⁴⁶⁶

According to *Paṭhama Āghātapāṭivīnayasutta*⁴⁶⁷ the second step that must be implemented when one gives birth to hatred for an individual, is that one should develop compassion (*karuṇā*) for the person one resents; in this way one should remove the resentment toward that person.⁴⁶⁸ The method of developing compassion can be seen in many suttas. According to the *Vatthūpamasutta* the practitioner abides pervading one quarter with a mind imbued with compassion, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-

⁴⁶³Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p.120.

⁴⁶⁴MI 16

⁴⁶⁵Narada Mahathera, *A Manual of Abhidhamma*, Op.cit., p. 136.

⁴⁶⁶Bhikkhu Ñānamoli, *The Path of Purification*, Op.cit., p. 312.

⁴⁶⁷A III 185

⁴⁶⁸Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p. 774.

encompassing world with a mind imbued with compassion, abundant, exalted, immeasurable, without hostility and without ill will.⁴⁶⁹

It has been elucidated in the Numerical Discourses that it is impossible and inconceivable that one might develop and cultivate the liberation of the mind by compassion make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet the thought of harming could still obsess one's mind. The liberation of the mind by compassion is the escape from the thought of harming.⁴⁷⁰ Furthermore the Buddha advised venerable Rahula to develop meditation on compassion; for when one develops meditation on compassion, any cruelty will be abandoned.⁴⁷¹

The next mental factor is *Muditā* (gladness) which is characterized as gladdening produced by others' success. Its function resides in being unenvious. It is manifested as the elimination of aversion (boredom). Its proximate cause is seeing beings, success. It succeeds when it makes aversion (boredom) subside, and it fails when it produces merriment.⁴⁷² According to *Visuddhimagga*, gladness has joy based on the home life as its near enemy, since both share in seeing success. Such joy has been described in the way beginning, "When a man either regards as gain the obtaining of visible objects cognizable by the eye that are sought and associated with worldliness, or recalls those formerly obtained that are past, ceased, and changed, then joy arises in him. Such joy as this is called joy based on the home life⁴⁷³. And aversion (boredom), which is dissimilar to the similar joy, is its far enemy. So gladness should be practiced free from fear of that; for it is not possible to practice gladness and be discontented with remote abodes and things connected with the higher profitableness simultaneously.⁴⁷⁴ Moreover the Buddha has instructed to develop meditation on appreciative joy; for when one develops meditation on appreciative joy, any discontent will be abandoned.⁴⁷⁵ The method of developing appreciative joy can be seen in many suttas. According to the *Vatthūpamasutta* the practitioner abides pervading one quarter with a mind imbued with appreciative joy, likewise

⁴⁶⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p.120.

⁴⁷⁰Bhikkhu Bodhi, **The Numerical Discourses of the Buddha**, Op.cit., p.868.

⁴⁷¹Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 435.

⁴⁷²Bhikkhu Ñānamoli, **The Path of Purification**, Op.cit., p. 312.

⁴⁷³M. III. 217.

⁴⁷⁴Bhikkhu Ñānamoli, **The Path of Purification**, Op.cit., p. 313.

⁴⁷⁵Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, Op.cit., p. 435.

the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with appreciative joy, abundant, exalted, immeasurable, without hostility and without ill will.⁴⁷⁶

Equanimity (*upekkhā*) is the next factor that one must develop to overcome anger. According to *Paṭhama Āghātapāṭivinayasutta*⁴⁷⁷ when one gives birth to hatred for an individual, one should develop equanimity (*upekkhā*) toward the person one resents; in this way one should remove the resentment toward that person.⁴⁷⁸ It has been elucidated how to develop equanimity in the *Indriyabhāvanāsutta* of *Majjhima Nikāya*. According to the sutta, when a bhikkhu sees a form with the eye, hears a sound with the ear, smells an odour with the nose, tastes a flavour with the tongue, touches a tangible with the body, cognizes a mind-object with the mind there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He understands thus: "There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable. But that is conditioned, gross, dependently arisen; this is peaceful, this is sublime, that is, equanimity.' The agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose cease in him and equanimity is established."⁴⁷⁹

Paññā is another factor that a person must develop to overcome anger. *Paññā* which can be translated as understanding, knowledge, wisdom, or insight. The term comprises a very wide field. The specific Buddhist knowledge or wisdom, however, as part of the Noble Eightfold Path (*magga*) to deliverance, is insight (*vipassanā*), i.e. that intuitive knowledge which brings about the four stages of holiness and the realization of Nibbāna (*ariyapuggala*), and which consists in the penetration of the impermanency (*anicca*), misery (*dukkha*) and impersonality (*anattā*) of all forms of existence. With regard to the condition of its arising one distinguishes three kinds of knowledge: knowledge based on thinking (*cintā-maya-paññā*), knowledge based on learning (*suta-maya-paññā*), knowledge based on mental development (*bhāvanā-maya-paññā*). Knowledge based on thinking is the knowledge which one has acquired through one's own thinking, without having learnt it from others. Knowledge based on learning is the knowledge

⁴⁷⁶Ibid., p.120.

⁴⁷⁷A III 185

⁴⁷⁸Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Op.cit., p. 774.

⁴⁷⁹Bhikkhu Ñānamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Op.cit., p. 1150.

which one has heard from others and thus acquired through learning. Knowledge based on mental development is that knowledge which one has acquired through mental development in this or that way, and which has reached the stage of full concentration (*appanā*).

Wisdom is one aspect of the five mental faculties (*bala*), one aspect of the three kinds of training (*sikkhā*), and one aspect of ten perfections (*pāramī*).⁴⁸⁰ Wisdom can be seen in three levels. First as innate intelligence (wise); second, as insight-wisdom (*vipassanā-paññā*), the wisdom to be developed; and third, as "discretion," the pragmatic wisdom that takes the lead in all tasks.⁴⁸¹ Wisdom is one aspect of the *Tisikkhā*. Virtue, concentration, and wisdom are the three divisions of the Noble Eightfold Path: virtue (*sīla*) includes right speech, action, and livelihood; concentration (*Samādhi*), right effort, mindfulness, and concentration; and wisdom (*paññā*) right view and right intention.⁴⁸²

One is called living by wisdom (*paññājīvim jīvitam*) if he is a householder he lives by wisdom when he works at an honourable occupation, goes for refuge, gives alms, observes the precepts, and fulfils the Uposatha duties, etc. One gone forth as a monk is called living by wisdom when he undertakes pure virtue and the superior practices beginning with purification of mind.⁴⁸³

The significance of wisdom in not igniting a cause for anger and quarrel can be understood when consider the statement that some clansmen learn the Dhamma, and having learned the Dhamma, they examine the meaning of those teachings with wisdom. Examining the meaning of those teachings with wisdom, they gain a reflective acceptance of them. They do not learn the Dhamma for the sake of criticizing others and for winning in debates, and they experience the good for the sake of which they learned the Dhamma. Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time.⁴⁸⁴

According to the *Cūlakammavibhangasutta* a person who can manage anger is described as some man or woman is not of an angry and irritable character; even when criticised a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness.⁴⁸⁵ According to Channasutta, having abandoned aversion,

⁴⁸⁰ Nyanatiloka, **Buddhist Dictionary**, Op.cit., p.231.

⁴⁸¹ Bhikkhu Bodhi, **The Connected Discourses of the Buddha Vol. 1**, Op.cit., p. 358.

⁴⁸² Ibid., p.412.

⁴⁸³ Ibid., p.485.

⁴⁸⁴ Maurice Walshe, **The Long Discourses of the Buddha**, ibid., p. 227.

⁴⁸⁵ M III 205

a person doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.⁴⁸⁶

Concluding Chart of Application of the Methods to overcome anger

No	Method	Applicable Factors	Outcome
1	Seeing	Wise consideration Mindfulness	Understanding anger, causes, possibility of overcoming; Realizing ways to overcome anger
2	Restraining	Self Control, restraint over the faculty	Will not lead to anger
3	Using	Using clothes, foods, lodgings, and medicines that are suitable for a hating temperament	Not getting angry over things one used in daily basis.
4	Endurance	Tolerance of harsh speech and treatment of others.	Ability to endure harsh words and deeds of others and not getting angry by them.
5	Avoidance	Avoidance of irritating people and environments	Association of good people and be in a peaceful society.
6	Removing	Elimination of negative thoughts (thought of harming, thought of illwill, anger, resentment, irritation, dislike)	Steady, strong, unirritating mind
7	Development	Mindfulness, loving kindness, compassion, gladness, equanimity, wisdom	Ability to control anger and and to attain mental wellbeing

Result of the Application of the Methods to overcome mental illness and Attain Mental Wellbeing

Method	Stress	Depression	Anger
Seeing	Understanding stress, causes, possibility of overcoming; Realizing ways to overcome stress	Understanding depression, causes, possibility of overcoming; Realizing ways to overcome depression	Understanding anger, causes, possibility of overcoming; Realizing ways to overcome anger
Removing	Self-control, Self-mastery.	Non-addiction to people or things. Not to get moved by sad feelings	Will not lead to anger
Using	Happiness, satisfaction	Letting go of attachment, addiction, and clinging to materials.	Not getting angry over things one used in daily basis.
Endurance	Be patient	Ability to endure painful and unhappy feelings.	Ability to endure harsh words and deeds of others and not getting angry by them.
Avoidance	Association of good people Being in a good environment	Association of good people and assimilation to society.	Association of good people and be in a peaceful society.
Removing	Steady, concentrated mind	Steady, strong, unmovable mind	Steady, strong, unirritating mind
Development	Ability to attain mental wellbeing	Ability to not falling into depression and to attain mental wellbeing	Ability to control anger and and to maintain mental wellbeing

Chapter V

Conclusion and Suggestion

5.1 Conclusion

According to Buddhism man needs a well-balanced mental condition for the maintenance of a healthy life. Happiness is the contentedness at getting a desirable object, and bliss is the actual experiencing of it when got. Buddhism speaks of different kinds of happiness. Even though there exists the happiness based on pleasant feelings but that happiness is very impermanent and full of adverse consequences. On being touched by the pleasant feeling, a normal person becomes impassioned with pleasure but with the cessation of the pleasant feeling there arises a painful feeling. That leads him to sorrows, grieves, and laments, beats his breast, becomes distraught. According to Buddha sensual pleasure is not the utmost pleasure and joy that beings experience because there is another kind of pleasure loftier and more sublime than that pleasure. That pleasure is quite secluded from sensual pleasures, secluded from unwholesome states, it is the first *Jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. In the first *jhāna* has five factors, that is to say, applied thought (*Vitakka*), sustained thought (*Vicāra*), happiness (*Pīti*), bliss (*sukha*), and concentration (*ekaggatā*), following suppression of the hindrances. Through continued practice the second *Jhāna* is obtained. Still the bliss experienced in the second *Jhāna* is not the best kind of happiness according to Buddhism. The third *Jhāna* is better kind of happiness. But with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth *jhāna*, which has neither pain- nor-pleasure and purity of mindfulness due to equanimity. This is that other kind of pleasure loftier and more sublime than the previous pleasure. *Upekkhā* of the *Jhāna* consciousness, is of ethical and psychological importance. This has been developed by a strong willpower. On the attainment of the fifth *Jhāna* breathing ceases. As he has transcended both pain and pleasure by willpower, he is immune to pain too. This *Upekkhā* is a highly refined form of the ordinary *tatramajjhataṭṭā*, (even-mindedness). Furthermore the base of infinite space (*Ākāśānañcāyatana*), the base of infinite

consciousness (*viññāṇaṅcāyatana*), the base of nothingness (*Ākiñcaṅṅāyatana*), the base of neither-perception-nor-non-perception (*nevasaññānasaññāyatana*) and the cessation of perception and feeling (*saññāvedayitanirodha*) are other kinds of pleasure loftier and more sublime than the previous pleasures. Buddha describes pleasure not only with reference to pleasant feeling; rather, as kind of pleasure wherever and in whatever way it is found.

According to Buddhism wellbeing of the mind is gained through mental culture or mental development along with some other factors. Meditation is the process of development of the mind to gain the positive functioning of the mind. A further development would be the ability to pause before an action and consider the various options that are most important before we respond, which is response flexibility. The Buddha's teaching, particularly his way of 'meditation', aims at producing a state of perfect mental health, equilibrium and tranquility. The methods of mental development taught by the Buddha, fall into two broad systems. One is the development of serenity (*samatha*), which 'aims at concentration (*samādhi*); the other is the development of insight (*vipassana*), which aims at understanding or wisdom (*paññā*). According to Buddhism the development of the mind is a gradual process with many steps. The way to support the wellbeing of the mind according to Buddhism is the development of wholesome habits which are positive and abandoning of unwholesome habits which are negative. Undeveloped mind is easily affected by feelings while the developed mind possesses the capability to stay calm and not get affected by the feelings.

At the beginning of the *Sabbāsāvasutta* or *Sabbāsavasamvarasutta* the Buddha introduced the theme of the preaching by stating that I shall teach you a discourse on the restraint of all the taints or the method of controlling all cankers. *Āsavas* are defilements that befuddle the mind. They are like liquor long fermented. They convey the idea of something flowing out that intoxicates or befuddles the mind. In the *Sabbāsāvasutta* there are only three *Āsavas* mentioned. *Āsavas* are usually classified into four categories. *Kāmāsava* means attachment to sensual pleasures, *bhavāsava* is attachment to *Rūpa* and *Arūpa* planes of existence, *diṭṭhāsava* are the sixty-two kinds of erroneous views, and *avijjāsava* is ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Arising. It is assumed that in the Sutta there is no mention about *diṭṭhāsava* it is because this dispensation of the Buddha begins with the domain of vision and wisdom. It can also be assumed that as the

Buddha was delivering this sutta to a group of monks who has already eradicated the canker of wrong view so that there is no need to mention the way to get rid of canker of wrong view here. *Āsava* can be taken as either as defilement, as *kamma*, or as *vipāka*. It is explained that ignorance is the cause by which fermentations come into play. With regard to the term *Samvara* (control), it means to get rid of cankers, that is to say, to overcome, to ward off and not allow them to arise. There are seven methods for the control of all cankers stated in the *Sabbāsāvasutta*. They are; abandoning by seeing (*dassanā*), abandoning by restraining (*samvarā*), abandoning by using (*paṭisevanā*), abandoning by enduring (*adhivāsanā*), abandoning by avoiding (*parivajjanā*), abandoning by removing (*vinodanā*), and abandoning by developing (*bhāvanā*). Of these five modes of control, where it is said wisely reflecting he avoids sitting in such unseemingly places or areas or resorting to such unseemingly resorts, there it refers to control by the monastic code of conduct. This is control by virtue. By the method of one living self-controlled by having control over the sense-organs of the eye, ear, etc., it implies controlling by mindfulness. Since the wisdom controls the currents in the sense of quelling, it has been referred to as a mode of control. Wherever the expression “wisely reflecting” occurs, it stands for control by wisdom, and by this token, the three methods that is overcoming by insight, by judicious use, and by development, also stand for control by wisdom. Bearing cold, heat, hunger, and thirst is controlling by endurance. Control by effort is implied by not enduring an arisen thought of sensuality and getting rid of it. At the beginning of the *Sabbāsāvasutta* the Buddha stressed the point that he would preach this sutta for one who knows and sees and not for the one who does not know and see. Furthermore the Buddha explains that one who knows and sees is who considers wisely (*yoniso manasikāra*) and one who does not know and see is who considers unwisely (*ayoniso manasikāra*). In the context of Buddhist path of ethical and meditational training, wise attention is to be cultivated, in conjunction with other wholesome components such as mindfulness, whereas unwise attention should be averted from and overcome.

The first method of seeing (*dassanā*) is using *yoniso manasikāra* which is often translated as systematic attention, wise attention, appropriate attention, proper attention, skillful attention. It means paying attention to the characteristics that reduce defilements rather than to those that increase them. The second method refers to the cultivation of mindfulness and therewith self-control and self-mastery. In actual practice self-mastery means having control over the senses. The eye, ear, nose,

tongue, body and mind are the six senses, and control over them does not mean stopping them from functioning or manipulating them in an unnatural manner. All that is meant by self-control is being watchful at the sense doors and thereby having full control over them. The method of using refers to the judicious use of all the requisites or basic needs of life, such as food, clothing, shelter and medicaments. This is done by wisely reflecting on why these necessities are required and how they are to be utilized in the best possible way. The method of endurance is to consciously and deliberately endure difficulties and afflictions caused by external circumstances, harsh treatment by others, and adversity in general. The method of avoiding is stated as bhikkhu reflecting wisely, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer. Reflecting wisely, he avoids sitting on unsuitable seats, wandering to unsuitable resorts, and associating with bad friends, since if he were to do so wise companions in the holy life might suspect him of evil conduct. the method of abandoning is the practitioner reflecting wisely, does not tolerate an arisen thought of sensual desire, thought of ill will, thought of cruelty or evil unwholesome states; he abandons them, removes them, does away with them, and annihilates them. The last method is the development of the mindfulness enlightenment factor, investigation-of-states enlightenment factor, the energy enlightenment factor, the rapture enlightenment factor, the tranquillity enlightenment factor, the concentration enlightenment factor, and the equanimity enlightenment factor.

People in the contemporary society are struggling to cope with mental illness that damage mental wellbeing in order to maintain mental wellbeing in daily life. Stress and depression which are the outcomes of present consumerism and its competitive lifestyles of man constantly bring sickness to the mind which in turn badly effects the physical aspect of our psycho- physical corporeality. Commonly found mental problems of modern time which obstacle mental wellbeing of a person are stress, depression, and anger. So these obstacles must be overcome in order to maintain mental wellbeing in daily life. The teachings of the *Sabbāsavaṣutta* can be applied to overcome these mental illness and to maintain mental wellbeing.

Understanding stressors and ways to get rid of them is the first method of seeing. The method of restraint or control of the faculties or sense bases is another step that must be implemented to overcome stress. Fascinating sights, enchanting music, fragrant scents, delicious taste and

tempting body contacts mislead and deceive us, only to make us slaves of worldly pleasures. Worldly desires can never be entirely satisfied because the moment we obtain something we want, we soon become dissatisfied with it and crave for something else. The enjoyment of sensual pleasure is not real happiness. Control or restraint by mindfulness is guarding the faculties, entering upon restraint of the faculties. One of the best advices given by the Buddha for us to practice as a principle is contentment is the highest wealth. Wealth is not something for you to accumulate for craving's sake. Application of the method of using is the solution to stress associated with materialism. There are physical benefits from the application of the method of using as well. One of the Buddhist principles relating to consumption is that one should know the right amount in food. Consumption of food, drinks, or drugs, that may become a stressor, which is any situation or problem that causes stress, should be controlled. Drug or alcohol abuse is proven to be a stressor that causes a person to be stressful. If any bad consumption is capable of causing stress then one should stop doing it. Patience is mainly beneficial to overcome stress originated from anger. Apart from that when one is trying to perform something positive there can be difficulties from many factors. In such situation if we can develop patience, if we can reflect on the terrible consequences that could befall us in the future, we may be able to free ourselves from this current un-satisfactoriness. To cultivate patience one could practice walking meditation. Application of the method of avoidance can be implemented to avoid stressors, especially concerning the people, beings and society and environments that cause stress. Avoiding unsuitable environments and living in a suitable environment is essential. Environment plays a great role in increasing and decreasing of stress. Peer pressure is another proven factor that causes a person to get into stressful situations. Avoidance of bad people is not enough but in return the association of good people is advocated in this section. The way to apply the method of elimination to overcome stress is getting rid of negative aspects that cause a person to become stressed. Sensual desire should be controlled or eliminated as high expectation lead to stress. Craving is the root cause of suffering. It actually occurs that more we desire more we suffer, less we desire less we suffer. Contemplation of the elements of the body can be practiced to help one to overcome desire. To overcome stress not only the elimination of negative aspects but also the development of positive elements is essential. First of all one must develop of mindfulness. The practice of mindfulness is often coupled with another quality, clear comprehension. Another factor that must be developed to overcome stress is energy. Development of tranquility,

calmness or relaxation is another aspect that can be applied to cope with stress. Another important factor in overcoming stress is the factor of equanimity.

Depression is thought of as a painful emotional reaction characterized by intense feeling of loss, sadness, worthlessness, failure or rejection. Understanding what really depression and what are the factors that causes depression are essential in overcoming of depression and finding ways to overcome depression. *Yoniso Manasikāra* is a key factor and the first step towards not falling into depression or any other mental adversity. When consider the definition, nature, and causes of depression according to modern psychological analysis we can compare the depression to be very similar to some aspects of the Noble Truth of Suffering. The part of “sorrow, lamentation, pain, distress and despair are stressful” fits exactly with some aspects of nature and effects of depression. The term *Upāyasa* (despair) is most similar to the nature of depression but other terms associated with *dukkha* are also comparable with the nature and effects of depression. Some of them act as a factor that causes a person to become depressed. Opinions and interpretations of people in regard to particular situations and things are the key factors that cause depression. Attachment, aversion, ignorance and unwise attention can be considered as mental factors that causes person to become depressed. Clinging causes mental adversities. Normally a person regards material form as self, or self as possessed of material form, when material form of his changes and becomes otherwise. Agitated mental states born of preoccupation with the change of material form arise together and remain obsessing his mind. If a person gets to understand that the matter which causes him to be depressed is something unavoidable and it is the norm of the world, then he can make up his mind and accept that situation and not get effected. Application of the method of restraining for depression is controlling one’s sense bases and feelings in the way he would not fall into a depressed state. Even though there exist the happiness based on pleasant feelings but addiction to pleasure becomes a factor for sadness and anger which possess the potentiality to become factors for depression. The method of using is having wise consideration over the material things a person uses and consumes in daily life. Most important factor is using things without excessive attachment. Moderate eating must be applied to maintain health and not getting ill which could be a factor that triggers depression. Alcohol use and abuse also have depressogenic effects. Consumption of drugs can depress a person’s mood and prolonged use can lead to serious depression. So that, wise

consideration before consuming food, drinks, or medicine is essential. Applying the method of enduring to overcome depression is to endure situations and incidents that cause a person to experience sadness, sorrow, suffering, and grief as much as possible. The ability to tolerate any painful, and unhappy feeling will be helpful a person to get over sad feeling and not fall into depression. The method of avoidance concerns about avoidance of situations, environments and people that may cause depression. Avoiding unsuitable environments and associating suitable environment are essential in not falling into depression. Removal of thoughts and mental aspects that causes depression is the application of the method of removing. As negative thoughts play a leading role in depression those negative thoughts must be eliminated. Elimination of the thought of clinging of things out of ignorance as to be my, mine and belong to me is recommended. When one develops meditation on the perception of impermanence, the conceit 'I am' will be abandoned. To overcome extreme attraction and lust contemplating of foulness of the body can be practiced. The most important aspect that must be developed to overcome mental adversities is Mindfulness which is proven to be a natural antidepressant.

The first method that must be applied to overcome anger is to get a better vision of the situation through the method of seeing. Anger is a factor that causes situations to be worse. Painful feelings and the underlying tendency to resistance or aversion are described as the stimulations for anger. Impatience or intolerance has been pointed out as another important factor. Not getting what is expected or if someone doesn't act accordingly with expectation ignites displeasure and anger. Argument or quarrelsome debate has been identified as a factor. Anger arises in a person when he holds the ego centric view of me and mine. Another aspect is that anger arises when someone is doing things that are against his or her wish. In the process of overcoming anger that arises in one's mind Self-examination is the first and foremost step to implement. Application of self-restraint is the preliminary step towards the management of anger. Through mindfulness and awareness the personification of feelings and incidents that cause agitation and irritation will be controlled and by controlling one's mind, violent mental verbal and bodily actions that may arise due to anger in the will be controlled as well. Using suitable materials is applicable for the overcoming of anger. Furthermore control of alcohol consumption is essential in overcoming problems related to anger. Endurance is the opposite of anger, of hatred, and malice. It is patience in the face of pain and hardship, the pardoning

of wrongs done to one. It is the patience or endurance of suffering inflicted upon oneself by others, and the forbearance of others' wrongs. Avoiding people, places, situations and environments that cause a person to get angry is the simplest and first step that can be implemented to overcome anger. As a method of abandoning when one gives birth to hatred for an individual, one should disregard the person one resents and pay no attention to him. By considering that this person who has done a bad deed that made me angry will get the result of his bad deed and he will repay it according to the law of the kamma one could remove the resentment toward that person. Another method is to consider good virtues of a person instead of his bad side. The thought of good will is to be developed for abandoning the thought of ill will. The thought of harmlessness is to be developed for abandoning the thought of harming. Mindfulness is a pre requisite for the development of loving kindness. Loving-kindness should be developed for the purpose of abandoning ill will. Next mental aspect that must be developed is compassion. It discards cruelty. The next mental factor is gladness which is characterized as gladdening produced by others' success. Equanimity and wisdom are the other factors that one must develop to overcome anger.

5.2 New Body of Knowledge

The new body of knowledge that can be obtained from this research is the applicability of the discourses of the Buddha to overcome problems encountered in modern society and to develop the mental wellbeing of the people in the contemporary world. Even though the Buddha preached many suttas for the Bhikkhus to be applied into their practice in order to eradicate defilements and attain enlightenment, there is possibility of applying those teachings into the practice of the people in the modern society.

When concerning the *Sabbāsavasutta* the seven methods of practice instructed by the Buddha for the monks to control the cankers can be applied in overcoming mental illness and improving mental wellbeing of the people in the modern society. The applicability of the each method into each particular mental illness has been presented in a detailed manner.

5.3 Suggestions for Further Research

This research can be beneficial to many further research works. The concept of mental wellbeing according to Theravada Buddhism can be applied in the research field of philosophy and psychology to comparatively study the concept of mental wellbeing with other traditions. The teachings in the *Sabbāsāvasutta* as analyzed and presented in this research work can be taken to apply in the research field of Buddhism and other religions. The application of the Teachings in the *Sabbāsāvasutta* for mental wellbeing as presented in this research can be applied in research fields of psychology, psychotherapy, religions, and Buddhism. Other Suttas which contain methods for mental development can be studied in a process similar to this analysis of *Sabbāsāvasutta*. *Asāvas* can be studied more analytically and comparatively through studying more sources both from different traditions of Buddhism and other traditions such as Jainism. Moreover application of the teachings in the other Suttas for mental wellbeing can be studied in a similar procedure. Application of teachings in suttas for other mental illness that has not been studied in this research can also be studied. Comparative study of methods for mental wellbeing as suggested in teachings of Buddhism and methods suggested in psychology and psychotherapy fields can also be conducted.

Bibliography

Primary sources:

Pāli Language

Andersen, Dines; Smith, Helmer. (eds.). **Suttanipāta**. Oxford: PTS, 2010.

Bose, M.M.. (ed.). **Paramatthadīpanī**. London: PTS, 1977.

Carpenter, J. Estlin. (ed.). **Dīghanikāya**. Vol.III. Lancaster: PTS, 2006.

Chalmers, Robert. (ed.). **Majjhimanikāya**. Vol. II. Oxford: PTS, 2004.

_____. (ed.). **Majjhimanikāya**. Vol.III. Oxford: PTS, 2003.

David , T.W. Rhys; Carpenter ,J. Estlin. (eds.). **Dīghanikāya**. Vol. I, II. Oxford: PTS, 1995.

Feer, M. Leon. (ed.). **Samyuttanikāya**. Vol. II. Oxford: PTS, 2000.

_____. (ed.). **Samyuttanikāya**. Vol. IV. Oxford: PTS, 2008.

_____. (ed.). **Samyuttanikāya**. Vol.III. Oxford: PTS, 2001.

Hardy, E. (ed.). **Aṅguttaranikāya**. Vol. II. Oxford: PTS, 1994.

Hardy, E. (ed.). **Aṅguttaranikāya**. Vol. IV. Oxford: PTS, 1999.

Hardy, E. (ed.). **Aṅguttaranikāya**. Vol. V. Oxford: PTS, 1999.

Hinuber ,O. Von; and Norman, K. R. (eds.). **Dhammapada**. Oxford: PTS, 2003.

Horner, I.B. (ed.). **Papañcasūdanī**.Vol.III. London: Routledge&Kegan Paul Ltd, 1976.

_____. (ed.). **Papañcasūdanī**. Vol.IV. London: Routledge&Kegan Paul Ltd, 1997.

Kopp, Hermann. (ed.). **Manorathapūraṇī**. Vol. IV. London: Routledge&Kegan Paul Ltd, 1998.

_____. (ed.). **Manorathapūraṇī**. Vol. V. London: Routledge&Kegan Paul Ltd, 1977.

_____. (ed.). **Manorathapūraṇī**. Vol.III. Oxford: PTS, 1998.

Majjhima Nikaya, Medium Length Discourses of the Buddha, Twenty-five Suttas from Mūlapaṇṇāsa, Rangoon: Burma Piṭaka Association, 1989.

Morris, R. (ed.). **Aṅguttaranikāya**. Vol. II. Oxford: PTS, 1995.

Norman, H.C. (ed.). **The Commentary on the Dhammapada**. Vol. I, II, III. Oxford: PTS, 1993.

Pruitt, William. (ed.). **Paramatthadīpanī- Therigāthā-aṭṭhakathā**. Oxford: PTS, 1998.

- Smith, Helmer. (ed.). **Khuddakapāṭha**. Oxford: PTS, 2005.
- Smith, Helmer. (ed.). **Paramatthajotikā**. Vol.III. Oxford: PTS, 1997.
- _____. (ed.). **Paramatthajotikā**. Oxford: PTS, 2005.
- _____. (ed.). **Paramatthajotikā**. Vol. I, II. Oxford: PTS, 1989.
- Somaratne, G.A. (ed.). **Samyuttanikāya**. Vol. I. Lancaster: PTS, 1998.
- Stade, W. (ed.). **Sumaṅgala-Vilāsinī**. Vol. II. London: Luzac&Com.Ltd, 1971.
- _____. (ed.). **Sumaṅgala-Vilāsinī**. Vol.III. London: Luzac&Com.Ltd, 1971.
- Trenkner, V. (ed.). **Majjhimanikāya**. Vol.I. Oxford: PTS, 2002.
- Walleser, Max. (ed.) **Manorathapūraṇī**. Vol. II. London: Luzac& Com. Ltd, PTS, 1967.
- _____. (ed.). **Manorathapūraṇī**. Vol.I. Oxford: PTS, 2009.
- Warder, A.K. **Aṅuttaranikāya**. Vol. I. Oxford: PTS, 1999.
- Woods, J.H.; Kosamb, i D. (eds.). **Papañcasūdanī**. Vol. II. London: Routledge&Kegan Paul Ltd, 1979.
- _____. (eds.). **Papañcasūdanī**. Vol.I. London: Routledge&Kegan Paul Ltd, 1977.
- Woodward, F.L. (ed.). **Paramatthadīpanī-Theragāthā-aṭṭhakathā**. Oxford: PTS, 2004.
- _____. (ed.). **Paramattha-Dīpanī-Udānaṭṭhakathā**. London: PTS, 1977.
- _____. (ed.). **Sāratthappakāsinī**. Vol. I, II, III. London: PTS, 1977.

English Translation

- Anandamaitreya, Balangoda. **Buddhism Lectures and Essays**. Colombo: Samayawardhana, 1993.
- Bodhi, Bhikkhu. (tr.) **The Connected Discourses of the Buddha**. Vols I-III. Boston: Wisdom Publications, 2000.
- _____. (tr.) **The Numerical Discourses of the Buddha**. Boston: Wisdom Publications, 2012.
- Buddharakkhita, Acharya. (tr.) **The Dhammapada**. Kandy: Buddhist Publication Society, 1985.
- Ñānamoli, Bhikkhu (tr.). **The Path of Purification**. London: P.T.S. 1975.

- Ñānamoli, Bhikkhu, and Bodhi, Bhikkhu (tr.). **The Middle Length Discourses of the Buddha**. Kandy: Buddhist Publication Society, 2005.
- Pesala, Bhikkhu.(tr.) **The Debate of King Milinda**. Penang: Inward Path, 2001
- Walshe, Maurice (tr.). **The Long Discourses of the Buddha (Dīghanikāya)**. Kandy: BPS, 1996.

Secondary sources:

- Alan, W. Watts. **Psychotherapy and East and West**. London: Penguin Book, 1993.
- Amichai, Yair. **Technology and Psychological Well-being**. Cambridge: Cambridge University Press, 2009.
- Baddevitharana, Priyanka, A.D., **Path to perfect happiness, Buddhist psychology of development**. Colombo: Sadeepa Pub, 2009.
- Baer,Ruth A. **Mindfulness Based Treatment Approaches: Cliinician's Guide to Evidence Base and Applications**, California: Academic Press, 2006.
- Beck, Aaron T. **Cognitive Therapy of Depression**. New York: Guilford Press, 1979.
- Bhikkhu, Gnanamoli. **The Path of Purification (Visuddhimagga)**. London: P.T.S. 1975.
- Biebel, David. **New Light on Depression**. Michigan: Zondervan, 2004.
- Bien, Thomas. **Mindfull Therapy**. Boston: Wisdom Publications, 2006.
- Boardman, Jed.& Currie,Alan. **Social Inclusion and Mental Health**. London: RCPsych Publications London, 2010.
- Boostein&Deathering, **Buddhism and Psychotherapy**. Kandy: B.P.S. 1982.
- Broad, C.D, **Human Personality and the Possibility of Its Survival**. University of California Press, Berkeley and Los Angeles, 1955.
- Buddharakkhitha, Acharya. **Mind Ovecoming its Cankers**. Bangalore: Buddhavachana Trust, 2011.
- Charles, D. et all. **Stress and Emotions: Anxiety, Anger and Curiosity**. Washington: Taylor and Frasnisis, 1996.
- Conze, Edward. **Buddhist Meditation**. London: Unwin Books, 1956.
- Cooper,Cary L. et al. **Mental Capital and Wellbeing**. West Sussex: Blackwell Publishing, 2010.

- Corey, L.M, **Mental well-being: international contributions to the Study of positive mental health.** New York: Springer, 2013.
- De Silva, Padmasiri. **Buddhist and Freudian Psychology.** Colombo: Lake House, 1998.
- _____. **An Introduction to Buddhist Psychology and Counselling: Pathways of Mindfulness Based Therapies.** New York: Palgrave Macmillan, 2014.
- Dhammananda, K.S. **Why Worry.** Kuala Lumpur: Buddhist Missionary Society, 2006.
- _____. **You and Your Problems.** Kuala Lumpur: Buddhist Missionary Society, 2004.
- Dhammika, Mirisse. **Stress Reduction for Youth through mindfulness and Loving Kindness.** Dehiwala: Buddhist Cultural Centre, 2013.
- Dobson, Keith. **Handbook of Cognitive-Behavioral Therapies.** New York: Guilford Press, 2010.
- Downing-Orr, Kristina. **Rethinking Depression: Why Current Treatments Fail.** New York: Springer Science, 1998.
- Ecoles, John. **The Human Brain and the Human Person.** Plenary address, the seven international conferences on the unity of the sciences, Boston: 1978.
- Federici, Stefano. and Scherer, Marcia. **Assisive Technology Assessment Handbook.** Florida: CRC Press, 2012.
- Fink, George. **Encyclopedia of Stress,** California: Academic Press, 2000.
- Fraud, Sigmund. **A General introduction to Psychoanalysis Book.** New York: Purma Book, 1953.
- Galmangoda, Sumanapala, **Buddhist Social Philosophy and Ethics.** Singapore: 2005.
- Gilbert, Paul. **Counselling for Depression.** London: Sage Publication, 2000.
- Gilbert, Paul. **Depression: the Evolution of Powerlessness.** Sussex: Lawrence Erlbaum Associates Publishers, 1992.
- Gnanarama, Pategama. **Essentials of Buddhism.** Singapore: Buddhist and Pali College, 2000.
- Goldstein, Elisha. **Uncovering Happiness.** New York: Atria Paterback, 2015.
- Gowans, Christopher W. **Buddhist Moral Philosophy: An Introduction.** New York: Routledge, 2015.

- Gunaratana, Henepola. **A Critical Analysis of Jhāna**. Washington D.C.: The American University, 1980.
- Gunaratana, Pitigala. **SabbasavaSutta**. Colombo: Quality Printers, 2012.
- Gunasiri, Sugathamuni. **Psychology in Buddhist Literature**. Colombo: Buddhist Cultural Centre, 2000.
- Hall, Mancy, P. **Buddhism and Psychotherapy, the Healing of Heart Doctrine**. California, 1976.
- Hales, Dianne, **Personal Stress Management**. Boston: Cengage Learning, 2018.
- Hanson, Glen R. **Drugs and Society**. MA: Jones & Bartlett Learning, 2017.
- Hart, Archibald. **Thrilled to Death: How the Endless Pursuit of pleasure is Leaving Us Numb**. Nashville: Thomas Nelson, 2007.
- Harvey, Peter. **An Introduction to Buddhism**. Cambridge: Cambridge University Press, 2013.
- Hare, R.D. & Schalling. **Psychopathic Behavior**. New York: John Wiley & Sons 1973.
- Harischandra D.V.J. **Psychiatric Aspects of Jathaka Stories**. Galle, 1998.
- Heginbotham ,Chris. and Newbigging, Karen. **Commissioning Health and Wellbeing**. London: Sage, 2014.
- Humphrey, James H. **An Anthology of Stress**. Nova Science Publishers: New York, 2002.
- Jayasuriya, W.F. **The psychology & philosophy of Buddhism, an introduction to the Abhidhamma**. Kuala Lumpur, Malaysia, 1998.
- Jayathunge, Ruwan, M. **Psychological Management of Sexual Trauma Victims**. Colombo: Godage, 2005.
- Jayatilaka K. N. **The Message of the Buddha**. Kandy: B.P.S. 1998.
- Jung, C.J. **Psychology and the East**. USA, Princeton University Press, 1978.
- Kalupahana, David, J, **the Central Philosophy of Buddhism**. Honolulu: the University Press of Hawaii, 1975.
- _____. **Buddhist Philosophy, a Storical Analysis**. the university press of Hawaii, Honolulu, 1976.
- _____. **Schools of Buddhism in Early Ceylon**. Peradeniya: the Ceylon journal of Humanities, University of Peradeniya, 1970.
- Kariyawasam, Tilokasundari, **Buddhism and Psychology**. Colombo: Godage, 2003.

- Kassinove, Howard. **Anger Disorders: Definition, Diagnosis and Treatment.** New York: Routledge, 1995.
- Kawai, Hayao, **Buddhism and Art of the Psychotherapy.** Texas: A & M Press, USA, 1996.
- Khalid, Afia. & Quardee,Faisal. **Rising Consumer Materialism.** New York: Routledge, 2018.
- Koster, Frits. **Buddhist Meditation in Stress Management.** Chiang Mai: Silkworm books, 2007.
- Leonard, Bullen, A. **A Technique of Living: Based on Buddhist Psychological Principles.** Kandy: Buddhist Publication Society, 1982.
- Leonard Krasner &L P Ulaman, **Behavior Influence and Personality.**Winster, 1989.
- Little, Jack. **Mental disorder.** BaiollaiereTindale, London, 1958.
- Luciano Labate. **Low Cost Approaches to Promote Physical and Mental Health: Theory Research, and Practice.** Atlanta: Springer, 2007.
- Magid, bury, **Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy.** Boston: 2002.
- Mahathera, Narada. , **A Manual of Abhidhamma.** Kuala Lumpur: Buddhist Missionary Society, 1979.
- _____. **The Buddha and His Teachings.** Taipei: The Corporate Body of the Buddha Education Foundation, 1998.
- Maxwell Harald. **Psychotherapy.** IPO LAD, 1986.
- Mcintosh, Diane. et all, **Stress: The Psychology of Managing Pressure.** New York: D.K.Publishing, 2017.
- McKay,Matthew; Rogers,Peter; McKay,Judith. **When Anger Hurts.** New Harbinger Publications: Oakland, 2003.
- Nhat Tu, Thich. **A Buddhist Approach to Healty Living.** Ho Chi Minh : Vietnam Buddhist University, 2014.
- Nissanka, H.S.S, **Buddhist Psychotherapy.** Colombo: Buddhist Cultural Centre, 2005.
- Nyanatiloka, **Buddhist Dictionary.** Kandy: Buddhist Publicitation Society, 1988.
- Nyanaponika, Thera. **The Heart of Buddhist Meditation.** Kandy: Buddhist Publication Society,2005.
- Palitha, Maharambewewa. **Conflict Resolution.** Colombo: S. Godage& Brothers, 2010.
- Peacock, Judith. **Depression.** Minnesota: LifeMatters, 2000.

- Plaford, Glary. **Fight of Flight**. Indiana: Xlibris, 2013.
- Poper Karl, R, and Eccles, John C. **The Self and its Brain**. New York: Berlin, 1977.
- Price Jhon Harding. **A synopsis of Psychiatry**. London: Wright PSG, 1986.
- Radhakrishnan S, and Moor, **A Source book in Indian Philosophy**. Princeton: 1959.
- Rahula, Walpola. **What the Buddha Taught**. New York: Grove Press, 1974.
- _____. **Zen and the Taming of the Bull**. London: 1978.
- Rhys,David. **Pali English Dictionary**. London: PTS, 1921.
- _____. S .A .E. **Buddhist Psychology: an Inquiry into the Analysis and Theory of Mind in Pali Literature**. London, LU206, 1924.
- Romas, John A & Sharma, Manoj. **Practical Stress Management**. Boston: Allyn and Bacon, 1995
- Rose, J. **Human Stress and Environment**. Yverdon: Gordon and Breach Science Publishers, 1994.
- Sarachandra, E.R. **Buddhist Psychology of Perception**. Colombo: The Ceylon University Press, 1958.
- Sandra P Thomas. **Transforming Nurses' Stress and Anger: Steps Toward Healing**. New York: Springer Publishing Company, 2004.
- Satyendra, Panday. **Buddhist Contribution to Healthy Living**. Thich Nhat Tu. **A Buddhist Approach to healthy Living**. Vietnam: Vietnam Buddhist University, 2014.
- Seaward, Brian Luke. **Managing Stress**. Jones & Bartlett Learning: Massachusetts,2015.
- Shankman, Richard. **The Experience of Samadhi**. Boston: Shambhala, 2008.
- Slade,Mike. Oades, Lonsday. and Jarden,Aaron. **Wellbeing, Recovery and Mental Health**. Cambridge: Cambridge University Press, 2017.
- Sri SvamiSirinanda. **Mind, its Mysteries & Control**. India: the Yoga-Vedanta forest University, AnandaKutir, 1954.
- Storr Anthony. **The Art of Psychotherapy**. London: Seker& War Burg, 1986.
- Tam,Nicoladie. **Effective Disorders: Depression, Mania and Bibolar Disorder**. Texas: Nicoldie Tam,2012.

- Thiri, Nyunt. Towards Non-Violence Through Healthy Mind. Thich Nhat Tu, **A Buddhist Approach to healthy Living**. Vietnam: Vietnam Buddhist University, 2014.
- Thurman, Robert. **Anger**. New York: Oxford University Press, 2005.
- Van Praag, Herman M. Ron de Kloet, & Jim Van Os. **Stress the Brain and Depression**. Cambridge: Cambridge University Press, 2004.
- Walsh, Roger. “Contemplative Psychotherapies”, Danny Wedding et al (ed.), **Current Psychotherapies**. CA: Brooks Coll, 2014.
- Williams, Mark. **The Mindful Way through Depression**. New York: The Guilford Press, 2007.
- Yapko, Michael D. **Breaking the Patterns of Depression**. New York: Braodway Books, 1997.

Academic Articles:

- Chris Mace. “Mindfulness in psychotherapy:an introduction”, **Advances in Psychiatric Treatment** . vol. 13., London: Royal college of Psychiatrists, 2007.
- Dilwar Hussain and Braj Bhushan. “Psychology of Meditation and Health: Present Status and Future Directions”, **International Journal of Psychology and Psychological Therapy**. Almeria: University of Almeria,2010.
- Ditrich,Tamara. “Situationg the Concept of Mindfulenss in Theravada Tradtion”, **Asian Studies**. Vol IV, Ljubljana: Faculty of Arts, 2016.
- Paul D.Tyson and Rana Pongruengphant, “Buddhist and Western Perspectives on Suffering, Stress, and Coping”, **Journal of Religion and Health**, Berlin: Springer, 2007.

Electronic Sources:

- Mental Health and Mental Illness**. Retrieved on 25 September 2016, https://en.wikipedia.org/wiki/Mental_health#Mental_Health_and_Mental_Illness.

