

CHAPTER I

INTRODUCTION

1.1 Background

A man has been inquisitive from the very beginning of the history of civilization to know about him and universe regarding how he/she exists and what will happen to him/her after death. Many remarkable experiments and explorations have been made throughout the history of man to answer these pertinent questions. As a result of constant explorations, many discoveries of momentous importance have been made.

Philosophy is actually the continual attempt made throughout the history of mankind attachment to understand the real nature of himself as well as the Universe. On a philosophical view, one would be able to see that a being, born to this World, is mentally attached to the world through his senses. This attachment, clinging or grasping mentioned as *Up d na* in Buddhist literature itself is called *Sams ra* which denotes the Cycle of birth. Birth in this context means not only birth from a womb of a mother after one's death, but also continuity within this life time¹. That is the birth of the Ego concept. To escape from this cycle of birth one should be mindful and wise. The Buddha pointed out this as the only way to detachment often referred as *Anup d na*².

When studying these two aspects- attachment (*Up d na*) and detachment (*Anup d na*), one can realize the real nature of the being and his/her emancipation. Attachment and detachment are described vividly and categorically in the Vedic and Upanishadic literature too. Most of the religions advocate advantages of detachment from worldly things. They inspire the followers to renunciate society if possible and go forward being recluse. They consider attachment to worldly things hindrance to one's salvation. However, the religions which stress upon devotionalism, teach about attachment to the gods or universal god. It is taught by them that individuals are the

¹ Ven. Buddhadasa, referring to *Paticcasamupp da*, says "Cycles are of short duration and hundreds or thousands occurring each day" Here he refers to the birth of Ego concept Jhon A McConnell, *Mindful Meditation*, Bangkok: Buddhist Research Institute, MahaCula Buddhist University and SEM Wongsanit Ashram, 1995, P.17 * Ledi Sayadaw, *Vipassanadipani*, Kandy: Buddhist Publication Society, P.62. There are three births in the teaching of the Buddha, namely *Kammaj ti* (birth of Action), *Vipakaj ti* (birth of effects) and *kilesaj ti* (birth of defilements).

² *D.N.* xxii Sutta P.327

part of universal god and union or Attachment with it is the final salvation. In this way, there are several views about Attachment and Detachment in various religions.

It is known that Buddhism has a definite view regarding Attachment and Detachment. Therefore, an attempt is made here to study and reveal Buddhist view on Attachment and Detachment.

1.2 Statement of the Problem

Attachment, clinging and grasping, are the closest English equivalents to the *P li* term *Up d na*. Attachment arises dependent on craving and is attached to *Sams ra* because of craving. That was why the Buddha emphasized the eradication of craving for emancipation. Dependent on attachment arises becoming, and dependent on becoming arises birth. Dependent on birth arises ageing, death, sorrow, lamentation, pain, grief and despair. Thus there is the arising of this whole mass of suffering. This teaching of Dependent Origination is the central Teaching of Buddhism. It is the everlasting phenomenon. Nothing isolatedly exists in this Universe according to the Buddha.

Attachment to *Sams ra* is what underlies all existence. Detachment leads to *Nibb na*. But sometimes it is taken as opposite to attachment. Practitioners should clearly understand the two terms attachment and detachment as they are very important and essential for Buddhists in the Buddhist context. It will really enable them to understand the philosophical teaching of Buddhism. All beings are born in these three Worlds (*kāma*, *Rupa* and *Arupa*) because of attachment or *Up d na*. The one who is detached from the three planes is called Lokuttara or Supramundane. The Lokuttara or Supramundane One is physically here within society, but mentally he is incomprehensible.

The Buddha expounded this teaching of casual conditioning in the *Mah Nid na Sutta* of the *D gha Nik ya*. It is a deep and complex doctrine. By not understanding, and not penetrating this doctrine beings have become entangled in this world and in their life.

1.3 Objective of the Study

Human beings only understood simply about these two words- *Up d na* and *Anup d na* but as they assert before that these two words have deep meaning. After understanding these two aspects of *Up d na* (attachment) and *Anup d na* (detachment), one can realize the real nature of the being and its emancipation. The objectives of this study are:

- a) To give the meaning of *Up d na* and *Anup d na* as revealed from Buddhist literature.
- b) To show interrelations between *ta h* (craving) and *Upādāna*.
- c) To study about *Up d na* and *Anup d na* and how they links with the *Sams ra*.

1.4 Literature Review

Elizabeth J. Harris in his book “*Detachment and Compassion in Early Buddhism*” had mentioned about detachment. Further he has mentioned Detachment as a *Vivek* and also he says *Vivek* and *vir ga* are the two *P li* words which have been translated as "detachment". The two terms however, are not synonymous. The primary meaning of *vivek* is separation, aloofness, or seclusion. Often physical withdrawal is implied. The later commentarial tradition, however, identifies three forms of *vivek* : *k ya-vivek* (physical withdrawal), *citta-vivek* (mental withdrawal), and *upadhi-vivek* (withdrawal from the roots of suffering). And he also describes it through early Buddhism but here it has been discussed in context of both Attachment and detachment and its types according to the suttas. Not only its type has been discussed but also how these two play important roles in attainment of emancipation. This study also describes these things according to the four noble truths and through the Law of Dependent Origination.

Peter Della Santina in his book “*Tree of Enlightenment*” had mentioned many topics of Buddhism including its pre-historical background of Buddhism. In one chapter he mentioned about attachment along with aversion, ignorance as the causes of suffering. Attachment, aversion, and ignorance are the causes of suffering. But if we want to

restrict our examination to the most essential components, we must focus on ignorance, because it is due to ignorance that attachment and aversion arise. He discussed on these akusala or defilements and did not mention so much through Dependent Origination. So here in this thesis an attempt is made to show these akusala or defilements are inter-related to each other. And how they should be eradicated to achieve salvation or *nibbana* has been discussed in the book. But this thesis requires *Upadana* and *Anupadana* and how they link with the *Samsara* according to the early Buddhism has been the main subject.

Peter Morrell in his “*The Path of Non attachment*” has mentioned briefly about non-attachment. In his book he put forth the view that Attachment is the origin, the root of suffering; hence it is the cause of suffering. It is said that as long as one is in cyclic existence, one is in the grip of some form of suffering. Non-attachment views desire as faulty, thereby deliberately restraining desire when you have attachment to, for instance, material things, it is best to desist from that activity. It is taught that one should have few desires and have satisfaction - detachment - with respect to material things. The sense of an object as being attractive, unattractive, or neutral, causes feelings of pleasure, pain, or neutrality to arise. Due to such feelings, attachment develops, this being the attachment of not wanting to separate from pleasure and the attachment of wanting to separate from suffering. The mental factor of desire accompanies the perception of an attractive object. He had focused in non attachment or *Anupadana* which helped to understand both *Upadana* and *Anupadana*.

Bhikkhu Nanamoli the translator in his translated book named “*The path of Purification*” mentioned about attachment or clinging through Independent Origination. He also has mentioned about four types of Clinging which let the mundane to come again and again to this *samsara*. As he mentioned the causes (attachments) which let the mundane to come again and again as well as the way to cessation of its causes (detachments) have been understood and this had eased discussion in the thesis.

Another Sinhalese writer Gunasena Mahatantiri in his book named “*Theravadi Buddha dharmaya Mulika Egyanvim*” described briefly about *Upadana* from Theravadin tradition and he elaborated it according to the Four Noble Truths and Dependent Origination. He has mentioned *Upadana* as grasping, grasping as a snake grasps a frog.

In his book named “Life isn't just Suffering” the author Bhikkhu Thanissaro explained that Suffering or the problem is not with body and feeling in and of themselves. The suffering lies in clinging to them. He further says that because of clinging physical pain becomes mental pain. It's because of clinging that aging, illness, and death cause mental distress. The paradox here is that, in clinging to things, we don't trap them or get them under our control. Instead, we trap ourselves. So we simply have to look for the clinging and eliminate its causes.

Ñānoli bhikkhu (trans) and Khantipalo bhikkhu (ed) in their book named *Kukkuravati Sutta*: The discourse on imitating a dog in austerity, have mentioned only one type of *Upādāna* out of four, viz *Silabbata Upādāna*. But in it other three types of *Upādāna* and *Anupādāna* are not mentioned.

Sinhalese Ven Bhikkhu Chandavimala Nayaka thero in his book named “*Paticcasamuppāda vivarana*” mentioned about the dependent origination and about *Upādāna*. His details on Upadana helps me in understanding *Upādāna* as *Upādāna* and *Anupādāna* through early Buddhist text is being my subject for thesis writing. Attachment and Revulsion are taken as extremes to be eradicated to gain emancipation.

1.5 Importance of the Study

The Buddha has shown two aspects of life. Those two are the nature of the cycle of birth or *Samsāra*, and the way to get rid of it; that is *Nibbāna*. Beings are born and die again and again. Throughout the stretch of life they are attached to things in the World. Detachment is to be experienced within this realm of life. Therefore it is not one's birth and death that are significant but those two are two events of one's life.

- a) This study helps one to understand these things and get freedom from all suffering.
- b) This study describes briefly about these two aspects- Attachment (*Upādāna*) and detachment (*Anupādāna*).

- c) This study will help to those who are interested to study about *Up d na* and *Anup d na*.

1.6 Limitation of Study

This *Up d na* and *Anup d na* topic is very vast which take long time period to finish it but here the present study is based on the available major Buddhist literature. It does not include any experiential account or approach.

1.7 Research Methodology

In this study, both primary and secondary data have been used. These are described below.

) Primary Data:

The primary data were collected using *P li Canon (Tipitaka)* based on *P li sutta* (discourses).

) Secondary Data:

The required secondary data and information have been collected from various publications such as books, journals, articles, published and unpublished dissertations, newspapers etc.

CHAPTER II

ATTACHEMENT (*UP D NA*) AND (DETACHMENT(*ANUP D NA*) IN RELIGIONS – PHILOSOPHICAL PERSPECTIVES

It has been already mentioned in earlier chapter that various religions have their own views regarding these two terms: Attachment and Detachment. So, here firstly views on them as revealed from Vedic and Upanishadic literature- the two literary sources of Pre-Buddhistic time are discussed.

Veda is fundamentally a record of experience of intuition and revelation which describe the knowledge contained in the Pre-Vedic tradition. The concepts of *Br hman*, *tman*, *M y*, *Karma*, and *Punarjanman* are explicitly discussed in the Vedic and Upanishadic literature, focusing on the existence of man and the Universe³.

The conception of *Br hman* is similar to *tman*, or Universal soul. *tman*, *Jivatman* and *Paramatman* are three dimensions of the *Br hman*. According to the teaching of the *Bhagavad -Git*, for the soul (*tman*), there is neither birth nor death at any time. It has not come into being, does not come into being, and will not come into being. It is unborn, eternal, everlasting and primeval. It is not slain when the body is slain⁴.

Br hman is the foremost concept in the history of Indian Philosophy. He is the cause of the world.⁵ In the *Bhagavad-Git* itself it is said that the whole Cosmic order is under Him (*Br hman*). Under his will it is automatically manifest again and again, and under his will it is annihilated at the end.⁶

³ Oldenberg(Tr), *Vedic Hymns vol.46.1.96.2*, Delhi: Motilal Banarsidass, 1988

⁴ *Bhagavad-Git* Ch.ii.20

⁵ Veda 1.1.11.; see also Mu.Upa. 11.2.5.

⁶ "Prakrtim Svamavastabhya-Visrujami punah punah
Bhutagramamimam Krutsnamavasam- Prakruter vasat"⁶ Bhag.ch.9.8.

But beings are born again and again (*punah punarjayamana*) anew and anew (*Navonavo jayamanah*). As described in the *Veda*, *Manu* was the first man⁷ father of the race and its guide in all matters, sacrificial and others. He is called *Vivasvan* or *Vaivasvata*, son of *Vaivasvata* (The god). *Manusya* denotes mankind, the human race. *Loka* denotes 'World' in the *Rgveda* and in later records it is stated as "three worlds", and '*ayam lokah*' (this world) is constantly opposed to '*asau lokah*' (yonder world) which is the heaven. *Loka* itself sometimes means the heaven while in other passages several different kinds of worlds. But from the Buddhist point of view, world means not merely this manifesting material phenomena but also this fathom long body of human beings with Consciousness too. The Buddha explained the World, the arising of the world, its cessation, and the path leading to its cessation within this body itself.

In the history of Religion in India the *Veda* had been considered as a vast knowledge of literature, which prevailed in the pre-Buddhist era. Chronologically, Buddhism emerged in the 6th century BC in India. That is towards the end of the Upanishads. During this period, in China had Lao Tze and Confucius, in Greece Parmenides and Empedocles, in Iran Zarathustra and in India Buddha and Maha Vira, as Luminous stars in the firmament of human thought.

Almost all those philosophers have speculated making man the nucleus of their Teachings. In accordance with Satapatha Br hman, there are three births to man (*trir havai puruso jayate*). Of them the first one is what he gets from his parents, the second through sacrificial ceremonies and the 3rd after death.⁸

Buddhism and the Upanishad both are in agreement with that beings are attached to the world and can be detached from the World by the eradication of desires or defilements. In Upanishadic teaching it is stated that man is attached to the World with his seven hostile kinsmen. In other words with the seven organs of sense, which are classified namely, as the two eyes, the two ears, two nostrils and the mouth in sequence. They are said to be hostile because they delude the perception of man.⁹

⁷ Macdonell A. A. and Keith A.B, *Vedic Index of Names and Subjects*, Delhi: Motilal Banarsidass, 1967, P.29

⁸ *Etan nu eva matus ca adhi pitus ca agre jayate asha yam yajnah upanamati sa yad yajate tad dviyam jayate. Asha yatha mriyate yatrainam agnav abhyadadhati sa yat tatassam bhavati tat triyam jayate.*(xi.2.1.1.)

⁹ Radhakrishnan, *The Principal Upanisads*, London: Allen & Unwin, 1953

This same teaching is elaborated in Buddhism, but in a slightly different expression. In Buddhism it has been focused on consciousness (*Viññana*). It is explained in many Suttas that mere possession of these physical organs (eyes, ears, nose and mouth) are not attachment. Attachment takes place only after the perception of the object. There are Universal mental factors found in each and every thought unit. The process is as follows. Contact (*phassa*) feeling (*vedanā*) noting (*saññā*) volition (*cetanā*) singleness of object (*ekaggatā*) attention (*manasikāra*) and Psychic life (*jīvitindriya*). They are found in every one of the eighty-nine consciousness.¹⁰

At the time of cognizance through consciousness, it becomes eye-consciousness, ear-consciousness, nose-consciousness, tongue consciousness, body-consciousness and mind-consciousness respectively. Of these six bases of consciousness the former five are physical sense-organs while the last one is mental. If one can keep sufficient mindfulness and Wisdom at the time of contact (when the sense bases and the objects are coordinated by consciousness)¹¹ one can easily distinguish both what is attachment and revulsion.

When one is attached to things or persons one intends to grasp them as one's own, creating the conception of 'I' 'my' or 'mine'. That is how the concept of 'I' emerges within oneself and one illusively grasps it because one cannot understand what is right and what is wrong. For the better understanding of attachment, one can refer to a passage from the Dialogues of the Buddha (*D gha Nik āya*). In *AggaññaSutta* of the *D gha Nik āya* it says:

"One being of greedy disposition tasted the savoury earth with his finger; and afterwards craving entered into him. And other beings, following his example, tasted the savoury earth with their fingers. Tasting thus, they became suffused with the savour, and craving entered into them. Then these beings began to feast on the savoury earth, breaking off lumps of it with their hands. And from the doing thereof the self-luminance of those beings faded away.¹² This quotation manifests that

¹⁰ Jayasuriya W.F., *The Psychology and Philosophy of Buddhism*, Second Reprint edition, Kuala Lumpur: Buddhist Missionary Society, 1976, P.68.

¹¹ *A.N. iii.P.104*. "contact is one end, the arising of contact is the second end. Cessation of contact is in the middle. Craving is the seamstress. Craving weaves a person into being born in various states of becoming by understanding this a monk is freed from sorrow".

¹² (*atha kho annatāro satte lola jātika ambho kimeva idam bhavissatīti? Rasa pathavim angulīya sayi. Tassa rasa pathavim angulīya sayato acchadesi tanhā cassa okkama. Annatārepi kho, Vasettha satta*

because of ignorance, beings plunged into craving and attachment (*Up d na*). The Buddha said attachment comes to pass dependent on craving (*ta h paccaya up d nan*).

As aforementioned, if one is able to have adequate mindfulness and wisdom at the time of contact one can get detached (*Anup d na*) from both attachment and revulsion (*abhijjha domanassa*). Detachment in the Buddhist context is *Vivek* or *Nibb na*. The whole teaching of the Buddha has been focused on this philosophical aspect of detachment which is defined as *Nibb na*, that could be realized in this lifetime itself, even within seven days, if it is practiced. So our prime intention in this study based on the early Discourses is to examine this profound teaching of Detachment. With this background to the proceeding pages one can survey the Philosophical approach to attachment (*Up d na*) and detachment (*Anup d na*). Attachment, clinging and grasping, are the closest English equivalents, to the *P li* term *Up d na*. Attachment arises dependent on craving¹³ and they are attached to *Sams ra* because of craving. That was why the Buddha emphasized the eradication of craving for emancipation, and why *Nibb na* was defined as ‘*Ta hakkhaya*’¹⁴ (cessation of craving).

Dependent on attachment arises becoming, and dependent on becoming arises birth. Dependent on birth arises ageing, death, sorrow, lamentation, pain, grief and despair. Thus there is the arising of this whole mass of suffering. This teaching of dependent Origination is the central Teaching of Buddhism. It is the ever lasting phenomenon. Nothing isolatedly exists in this Universe according to the Buddha.

sattassa ditthanugatin apajjhamana rasa pathavim anguliya sayatam acchadesi tanha ca tesam okkami. Atha kho te, Vesettha satta rasam pathavim hatthehi aluppa karakam upakkaminsu paribhunjatum. Yatho kho te Vasettha satta rasam pathavim hatthehi aluppakarakam upakkaminsu paribhunjatum atha kho tesam Vasettha sattanam sayampabha antaradhayi).D.N. iii. xxvii. Sutta P.82

¹³ *S.N.ii.i. 1-2. Avijja paccaya sankh ra 2-3. Sankh ra paccaya viññanam 3-4. Viññana paccaya namarupam 4-5 Namarupa paccaya sal yatanam 5-6. Sal yatana paccaya phasso 6-7. Phassa paccaya vedan 7-8. Vedan paccaya tanh 8-9. Tanh paccaya Up d nam 9-10. Up d na paccaya bhavo 10-11 Bhava paccaya j ti 11-12 J ti paccaya jaramaranam soka parideva dukkha domanassa up y sa sambhavanti*

¹⁴ *Dh . 354 vr. Tanhakkhaya sabbadukkham jinati* (He who has destroyed craving overcomes all sorrow)

According to the *Alagadd pama Sutta* of the *Majjhima Nikaya*,¹⁵ it is obvious that the Buddhas are born in the world to teach two things, namely:

-) The nature of suffering (*dukkham ceva paññapemi*).
-) The Path leading to the cessation of suffering (*dukkhassa ca nirodham*).

This is, in other words, the teaching of the Four Noble Truths which are the central concepts of the Dhamma realized by the *Tathagata*. The Buddha, in the *Mah Parinibbana Sutta* of the *D gha Nikaya*, announced that it is because of the ignorance of the Four Noble Truths that one have had to continue so long, wandering on this weary path of *Samsara*¹⁶. When examining them further, he/she can find that these Four Noble Truths are inter-related and inseparable and yet can be distinguished from one another.¹⁷

They are:-

-) Suffering (*dukkham*)
-) The arising of Suffering (*dukkha samudayam*)
-) The cessation of suffering (*Dukkha Nirodham*)
-) The path leading to the cessation of suffering. (*Dukkha nirodhagamini patipadam*)

These four Noble Truths are indeed useful and essential for the life of purity, leading to disgust, dispassion, cessation, tranquillity, detachment, full understanding enlightenment and *Nibbana*. In the *Mah Hatthipadopama Sutta* of the *Majjhima Nikaya* it is stated that the footprints of all creatures that can walk on earth can be contained in an elephant's footprint, which is of pre-eminent size. Thus all wholesome activities (*kusala Dhamma*) are included within the four Noble Truths.¹⁸ Therefore can understand that the prescribed two phenomena, attachment and detachment are also included in the four Noble Truths. Let examine them now.

¹⁵ *M.N.22.Sutta*

¹⁶ *D.N. ii.xvi. Catunnam bhikkhave ariya sacccanam ananubodha appativeda evamidam dighamddhanam sandhavitam samsaritam mahan ceva tunhakam ca.*

¹⁷ *S.N. v. Yo bhikkhave dukkham passati dukkha samudayam pi so passati dukkha nirodhampi dukkha nirodhagamini patipadam pi passati.*

¹⁸ *M.N. 28 Sutta - Seyyathapi avuso yani kanici jangamananam padajatani sabbani tani hatthipade samodhanam gacchanti, hatthipadam tesam aggam akkhayati, yadidam mahantatthena, evameva kho avuso ye keci kusaladhamma sabbete catusu ariya saccesu sangaham gaccanti.*

When one philosophically and analytically scrutinizes the above cited formulation of the four Noble truths, he/she can clearly comprehend that the first two lead to attachment while the latter two lead to detachment. They are:-

-) *Dukkha*
-) *Samudaya* -Attachment to *Sams ra*
-) *Nirodha*
-) *Magga* -Detachment from *Sams ra*

Attachment to *Sams ra* is what underlies all existence. Detachment leads to *Nibb na*. But they do not want to assert a dualistic position. They have merely attempted here to bring to light that the two terms attachment and detachment are very important and essential for Buddhists, in the Buddhist context. It will really enable them to understand the philosophical teaching of Buddhism.

Buddhists are in perfect agreement with the view expressed that beings are born to the world and circulate in *sams ra* with constant birth and death, because of persisting ignorance (*avijja*) and craving (*ta h*). *Avijja* means not knowing the Four Noble Truths (*catusu ariya saccesu annananti*).¹⁹

The world, according to the teachings of the Buddha, is not only the world which even people like you and me perceive, but the worlds beyond our perception too, such as the *Rupaloka* (pertaining to subtle material bodies in heavenly planes) and the *Arupaloka* (planes of those even without material bodies - only the mind existing in these planes.) So the Buddha talked about these three planes (*K ma, Rupa, Arupa*) and taught about them. That is why He was called "*Tiloguru*"(Teacher of the three worlds).

All beings are born in these three Worlds²⁰ because of attachment or *Up d na*. The one who is detached from the three planes is called *Lokuttara* or Supramundane. *The Lokuttara* or Supramundane One is physically here within society, but mentally he is incomprehensible.

¹⁹ *Petakopadesa* P.150 BJTP, & also see 'Avijja' by Rhys Davids (PTS)

²⁰ *K maloka* (sensual world), *rupaloka* (sphere of form) and *arupaloka* (sphere of formless)

CHAPTER III VIEW ON ATTACHMENT IN BUDDHISM

3.1 The Concept of Attachment (*Up d na*) in earlier Buddhism

Attachment is grasping, or taking up some thing as "I", "my", or "mine". With this background one intend to consider three terms inter-related with *up d na*, they are *K ma*, *R ga* and *Lobha*.

3.1.1 *K machanda* and attachment

"*K ma*", the word, could be translated into English as desire or pleasure, which means to desirably take something up as his or her own. As mundane people, they prefer to possess more and more things because of their endless desire that they have. Even the world we live in is called *k maloka* (sensual world). By *k ma* here is meant the eleven different kinds of sentient existence, namely, the four states of misery, the human realm, and the six celestial realms. They all cling to this existence, in the sensuous sphere. The Buddha said in the *Potaliya Sutta* of the *Majjhima Nik ya* that the pleasures of the senses are perilous and of much pain, (*bahudukkha bahupayasa adinavo ettha bhiyyo*).²¹

In the same *Sutta*, pleasures have been compared to a skeleton (*atthikankal pamak ma*), to a lump of flesh (*mansa pesupama k ma*), to a grass torch made of straw (*tinukk pamak ma*), to a pit of glowing embers (*angarakas pamak ma*), to a dream (*supinak pamak ma*), to what is borrowed (*yacitak pamak ma*), and to the fruits of a tree (*rukka phal pamak ma*).²² Sensepleasures are normally of little satisfaction and of much pain. In the *Alagadd pama Sutta* of the *Majjhima Nik ya* the Buddha compared sensual pleasures; to a skeleton, a lump of meat, a torch of dried grass, a pit of glowing embers, a dream, something borrowed, the fruits of a tree, a slaughter house, an

²¹ (i) *M.N. ii. 54. Sutta* (ii) *M.N. I. 22 Sutta*

²² *M.N. ii.54.25.*

impaling stake, and a snake's head.²³ There are ten comparisons which the pleasures of the senses are through and through of little satisfaction and cause much tribulation. Now one must examine the relationship between *r ga* and attachment.

3.1.2 *R ga* and attachment

In the canonical teaching the word *r ga* can be found in various contexts. Mostly *r ga* or lust is described in association with aversion (*dosa*) and ignorance (*moha*) as the three fundamental unwholesome qualities. As they are integrated with attachment; lust is invariably described in many *Suttas* as attachment. The destruction of lust or attachment leads one to become a Stream-enterer (*Sotapanna*). By eradicating aversion and ignorance one becomes a once- returner (*Sakad g mi*). Thereafter one becomes a non- returner (*An g mi*). Thereafter *Arahantship* follows by the complete eradication of all the defilements i.e. the attainment of *Nibb na*. *Nibb na* is synonymous to *r gakkhaya*, *dosakkhaya*, and *mohakkhaya* (detachment from lust, aversion and ignorance). Human beings have lust and desire, so that they crave and strive to hoard more and more things.

Those are natural behaviour but being wise one can give it up. The giving up of lust or *r ga* is one of the steps towards attaining the goal of emancipation.²⁴ Without removing lust, one cannot reach the goal because it is a sort of fetter (*r ga bandhana*). It is only the wise who strives to get rid of those fetters. They advance along the path like fire which burns all fetters small and large alike.²⁵

The one who has intuitive knowledge of the other beings (*para citta vijanana*) knows intuitively a mind that is full of lust or attachment. He knows intuitively a mind that is free of lust.²⁶ In the *Sukha vagga* of the *Dhammapada* it says that there is no fire like lust.²⁷ Though there are various types of pleasures in the world in actual facts they are not pleasures (*k ma*). It is only if a man conceptually grasps them that they become

²³ *Ibid*, 54 *Sutta* (*Jivakasutta*), 73 *Sutta* (*Maha Vaccagotta Sutta*), 68 *Sutta* (*Nalakapana Sutta*) *Op.cit.* f.n. 1 (ii) .5. *Sutta* (*AnanganaSutta*), 6 *Sutta* (*Akankheyya Sutta*), 34 *Sutta* (*Cula Gopalaka Sutta*), 35 *Sutta* (*Cula saccaka Sutta*), 43 (*Mah Vedalla sutta*)

²⁴ *S.N.* v. 8. & *Su.N.* 1086 / *Udana* 85

²⁵ *Dh.* 31 *Vr* (*Sanyojanam anum Thulam daham aggi va gacchati*)

²⁶ *M.N.1.* 12. *Sutta* (*Maha Sihan da Sutta*)

²⁷ *Dh.* 202 & 251 *Vrs* (*Natthi ragasamo aggi*)

pleasures.²⁸ Therefore attachment to both animate or inanimate things should cease for one to be perfect. Those who have no attachment of any kind, are non -attached to or detached from the world, are called *Arahants*.

3.1.3 *Lobha* and attachment

As greed (*lobha*) is one of the 3 unwholesome roots and a synonym for lust, it has a relationship with attachment. The word 'lust' is perhaps not the best English equivalent for "raga" which is sometimes used for "*lobha*". The equivalent would change with connotation. Raga used as *lobha* could mean in English "greed" and "wanting". In the *Anguttara Nik ya*, the Book of the threes, according to Ven. Nyanaponika's Translation, "lust" is said to be "less reprehensible"²⁹. Obviously it is not the sense of carnal longing but a general sense of "wanting" as in *lobha*. Thus at this point it can be said that *Up d na* also can have other connotations than attachment. They are "being attached" or "adhere to something", "clinging to something" or "not letting go", and embracing into, and not being able to do without as conveyed in the word "grasping".

In this connection would like to quote from Ajahn Sumedho, the abbot of the Amaravati, Hertfordshire, England.

"The senses and the sensual world are realm of birth and death. Take sight for instance: it's dependent on so many factors-whether it's day or night, whether or not the eyes are healthy, and so on. Yet one become very attached to the colours, shapes and forms that one perceive with the eyes, and hear she identify with them. Then there are the ears and sound: when they hear pleasant sounds they seek to hold onto them, and when they hear unpleasant sounds one try to turn away. With smells: they seek the pleasure of fragrances and pleasant odours, and try to get away from unpleasant ones. Also with flavor, they seek delicious tastes and try to avoid bad ones. And with touch: just how much of our lives is spent trying to escape from physical discomfort and pain, and seeking the delight of physical sensation? Finally there is

²⁸ A.N. iii.63 *Nibbedikapariyaya Sutta (Sankapparago Purisassakamo - Natekamayani cittrani loke)*

²⁹ Nyanaponika Thera, *Anguttara Nik ya*, kandy: Buddhist Publication Society, 1981, P.49.

thought, the discriminative consciousness. It can give us a lot of pleasure or a lot of misery.”³⁰

In *Abhidhamma* there are twelve different types of immoral consciousness. Of them the first eight are based on attachment or *lobha*.³¹ The three characteristics of demerit, namely, *lobha* (attachment or greed), *dosa* (anger), and *moha* (bewilderment) are similarly obstacles to *Nibbana*. So only the wise understands them as hindrances and strives to detach themselves from them.

Greed prevents people from performing meritorious deeds, such as giving, because the main characteristic of greed is attachment (*upadana*). It compels us to grasp more and more. When one grasps more and more, unaware of it ourselves, they are attached to the world. It is because of ignorance of the fact of impermanence. They go after mirages and deceptions, and get caught up in illusions of attachment with perverted Views (*vipallasa*).

In this modern society people are badly attached to worldly things such as electrical appliances and tinsel ornaments. Their individualism leads them to acquisitiveness. But in the midst of this senseless, materially drowned world, they have no consolation. So it is evident that man cannot be content through acquisitiveness. Buddhism teaches us to be simple and have few desires by not being greedily attached to things whatsoever, animate or inanimate. Eradication of greed, attachment, is the only way to be contented or satisfied.

3.2 Difference between *Tanha* and *Upadana*

Tanha (craving) is the 8th link in the formulation of the Dependant Origination (*Paticca samuppada*) which is the doctrine of the conditionality of all physical and psychological phenomena. Dependant on feeling arises craving (*vedana paccaya tanha*). According to the early Buddhism, *tanha* is craving. It is the chief root of suffering and of ever continuing cycle of rebirths. Certainly it is a multifaceted term.

³⁰ Ajahn Sumedho, *Now is the Knowing*, England: Amaravati Publications, 1989, P.31

³¹ Narada Maha Thera, *A Manual of Abhidhamma*, Kandy: Buddhist Publication Society, 1968, P.22

Up d na as mention in a three-dimensional term represent attachment, clinging and grasping. These three terms denote three phases of *Up d na*. Dependant on *ta h* arises *up d na* (*ta h paccaya up d nam*).

Referring to the term, *ta h* means crave, or have strong desire for a certain thing which provides pleasant feeling (*piyarupe sarajjati*). When one is touched by a pleasant feeling, if one delights in it, welcomes it, and remains holding to it, then underlying tendency to lust lies within one.³²

So when one is touched by a pleasant feeling if one is attached to it, clung to it, then strives to grasp it as this is mine (*eso mama*) this I am (*esohamasmi*) and this is my self (*esomeatta*)-arising of Ego concept-That is *up d na*. If one sees things as they actually are with proper wisdom one becomes disenchanted with them and makes dispassionate towards them. Then he sees this is not mine (*netam mama*), this is not I am (*nesohamasmi*), this is not my self (*nesome atta*). According to the *Mah hatthipadopama Sutta* of the *Majjhima Nik ya*³³ this so called man, five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering (*chando alayo anumayo ajjhosanam, so dukkha samudayo*). Once the Buddha said in short the five aggregates affected by clinging are suffering (*sankhittena Pañc p d nakkhandha dukkha*). If one does not grasp things as one's own and eradicate "I" concept (*up d na*) completely one can achieve the Enlightenment (*Anup d na*).

3.3 Connection between attachment and being (*bhava*)

Paticcasamupp da is a basic teaching of Buddhism. The doctrine itself is deep and profound. "Dependent origination", "Dependent arising", "Casual conditioning", "Casual genesis", "Conditioned co-production", "Casual dependencies", are some English equivalents. The Buddha expounded this teaching of casual conditioning in the *Mah Nidana Sutta* of the *D gha Nik ya*. It is a deep and complex doctrine. By not understanding, and not penetrating this doctrine beings have become entangled

³² *M.N. 148 Sutta*

³³ *Ibid, 28 Sutta*

like in a knotted ball of thread and have become like munja grass and rushes, unable to pass beyond the woeful states of existence, and *Samsara*, the cycle of existence.³⁴

"When this is, that comes to be,
with the arising of this ,that arises,
when this is not, that does not come to be,
with the cessation of this that ceases."

It is the principle of causal conditioning. This conditionality goes on forever whether Buddhas are born or not in the world.³⁵ The explanation of this unique doctrine of dependent origination is found in the kindred saying, where a clear illustration and verification in multifarious aspects too are offered.

According to the *Upanisa Sutta* of the *Samyutta Nikaya*, all activities are in causal relation to the sixfold sense spheres and name and form (*name rupa paccaya salayatanam*). Again to grasping with craving (*ta h paccaya up d nam*). So two links of dependent origination are of the utmost significance for being (*bhava*). "Being" or "becoming" means not only being a human being but any kind of being (animate things). There is no being without consciousness (*viññana*). Therefore in accordance with Buddhism one's consciousness plays the Vital role in the process of *samsara* or cycle of existence. That is why the Buddha always taught Dhamma with the centralization of consciousness. He taught that mind is forerunner (*mano pubbangam dhamm*). Everything in man is mind made, whether its good or evil. Beings are born to this world because of their being greedily attached (*up d na*) a mental condition. Buddhism, in many Discourses, teaches the advantages of being detached from animate or inanimate things, for instance, the *Metta Sutta* or *Karaniya Metta Sutta* of minor anthologies clearly requires that one should not be greedily attached to families (*Kulesu ananugiddo*).

³⁴ *ma hevam Ananda avaca, ma hevam Ananda avaca gambhiroccayam Ananda paticcasamuppado gambhiravabhaso ca: etassa Ananda dammassa ananubodha appattivedha evamayam paja tantakulakajata gulagundikajata munjababbaja bhuta apayam duggatim vinipatam samsaram nativattati D.N. 15 Sutta*

³⁵ *Upp dava Tathagatanam anupp dava Tathagatanam thitava sa dhatu dhamma thitata dhamma niyamata idappaccayata.*

When one is greedily attached to families one is always placed in an extreme position of difficulty and as a result one cannot maintain one's mental indifference, or equanimity. Equanimity (*upekkha*) is the main teaching of Buddhism. Attachment, either personal or impersonal, paves the way to ignorance (*avijjā*) which prevents one from understanding what is good and evil, what is merit and what is demerit, what is right and what is wrong. Therefore one should be wise enough to be detached from the world as far as possible and of equanimity. But here I should emphatically say that revulsion is the other extreme. So attachment as well as revulsion should be understood very clearly and categorically. Understanding detachment paves the way to the realization of *Nibbāna* through *upekkha* or equanimity.

“Becoming” in the *Kāma* world (sense sphere), “becoming” in the *Rūpa* world (sphere of form) and “becoming” in the *Arūpa* world (sphere of formless) are the three worlds of “becoming”.³⁶ Again it is stated that what birth is. It is the birth of different kinds of beings in the various realms of sentient existence, their being born, their origination, their being conceived, their coming into existence, the manifestation of their aggregates of being, the acquisition of the sense bases. This is birth.³⁷ Through these lines can understand that birth means the appearance of *skhandha* or the fivefold aggregates of existence.

As Buddha mentioned in *Majjhima Nikāya* in *Mahā Nidāna Sutta*³⁸ by not understanding and by not penetrating four noble truths all human beings are attaching to this worldly pleasure and due to this attachment they become subject to their next birth. So as followers of Buddha we should practice non attachment. There are many such stories from the time of Buddha. Being attached with the worldly pleasure they had suffered in their life as well as in their next life. Even in the present time we have seen such incidents which show due to attachment toward something they have to be suffered in present life as well as in their next life. The main objective of this thesis is to give knowledge about *Upādāna* and how it links to the existence of human life (*samsāra*) which gives us happy and unhappy existence. Buddhism says that due to attachment in animate and inanimate things one has to come again and again to this

³⁶ *Tayo me bhikkhave bhava kamabhavo, rupabhavo, arupabhavo ayam vuccati bhikkhave bhavo S.N.ii.2.2.*

³⁷ *ya tesam tesam sattanam tamhi tamhi sattanikaye jati sanjati okkanti abhinibbanti khandhanam patubhavo ayatananam patilabho ayam vuccati bhikkhav jati.M.N.141 Sutta*

³⁸ *M.N Maha Nidana Sutta*

sams ra. There are many such incidents happened at the time of Buddha which shows that due to their attachment toward worldly things they suffered in this life and to the next life.

According to the *Majjhima Nik ya* in one *sutta* named *Subha Sutta*³⁹ it mentions that there was a Brahmin named Todeyya who was the father of Subha Manawaka, the resident of Savasti and rich merchant in that city. As mentioned in the *sutta* he has 80 crore wealth. Even though having such huge amount he was greedy man. He has one son but due to his greediness he had not given anything except accumulating wealth. One day Todeyya brahmana died. Before he died he hid all his wealth in backward of his house and gave nothing to his son. His son Subha, one of the Buddha disciples wished to give alms to the Buddha. When Buddha visited Subha's house a dog continuously barked to the Buddha. That time Buddha said to that dog "Todeyya before also you did not like me coming near to your and blamed me but this time also being a dog you do not like me coming to your house". When Subha heard Buddha calling that dog with the name of his father, he got angry and asked what was the reason for saying that?

At that time Buddha said to Subha to release that dog, bath him and give food and slowly ask your father where you have kept all wealth. Show me. After completing task instructed by the Buddha dog ran backward of the house and started digging. Where ever dog dug there they found wealth which was hidden by his father, Todeyya. Here due to the attachment toward his wealth he decided to take rebirth and had born in animal world.

In *Kullupama Sutta* of *Majjhima Nik ya*⁴⁰ Buddha has compared the *Dhamma* to the boat. Boat helps us to cross the river, in the same way the *Dhamma* helps to cross this *sams ra* which is full of suffering. Even we should not grasp or attach with the *Dhamma*. If we do so then there may raise confusion among religions. For example there are two friends but they are from different religions. To each other they say their religions better than to other. Because of this there may occur religious debate between these two friend. They will not talk to each others. Because they had grasp or

³⁹ *M.N Subha Sutta*

⁴⁰ *Ibid, kullupama Sutta*

attach strongly to the religion it is one type of *Up d na* among other four which is called *Diithi Up d na*.

One who has knowledge about attachment can get rid of such problems. So Buddha teaches us not to grasp anything strongly which may later give a lot of suffering. In present time as I got an experience while I was sitting for meditation in Navuyana, Matale in Sri Lanka. That is a meditation forest where a lot of local people and foreigners are engaged in meditation courses. In that forest there is a monk (who had become a monk at the old age) highly developed in meditation. Due to his meditation he attained *Jh na* (Spiritual Power) and also he had given the instruction to other meditators as a *Kammatt h n charya*. After many years he remembers that when he was living a layman life he had borrowed 80 rupees from his friend. Every day he remembers that 80 rupees and get disturbed in his meditation. Due to that his *Jh na* slowly spoiled and he stopped giving instruction to others and his *dhamma* friends started blaming him. So at last he feels guilty and he killed himself hanging from the tree. So here that monk grasp strongly at the *Sila* which he could not let it go and at last he died. So Buddha mentioned in many *suttas* that we should not grasp or attach to anything as this attachment and revulsion also are on kind of extremes which should be fully eradicated to attain *Nibb na*.

3.4 Pañcakkhandha and Pañcup d nakkhandha (five groups and five groups of grasping)

The Buddha never taught that the five groups are suffering (*pañcakkhandhadukkha*). But five grasping groups are suffering (*Pañc p d nakkhandha dukkha*). Those five are namely:

-) *Rupup d nakkhandha* - Grasping group of corporeality
-) *Vedanup d nakkhandha* - Grasping group of feeling
-) *Sannup d nakkhandha* - Grasping group of perception
-) *Sankharup d nakkhandha* - Grasping group of mental formation
-) *Viññanup d nakkhandha* - Grasping group of consciousness

These are the five aspects through which the Buddha has summed up all the physical and mental phenomena of existence, and which appears to the ignorant man as his Ego or personality. When philosophically and psychologically analyze these five aspects, one can understand that the feeling or “*vedan* ” is the affective dimension. Perception and consciousness or “*sañña*” and “*viññana*” are the cognitive dimension and mental formation is the conative dimension.

<i>Vedan</i>	affective dimension
<i>Sañña</i>	
<i>Viññana</i>	cognitive dimension
<i>Samkhara</i>	

As earlier stated, having five *khandhas* or groups is neither harmful nor causing suffering. Suffering arises because of attachment (*up d na*). A “being” means the one which is attached to the five aggregates of existence (*asatto, visatto, laggita manaso*). In the *Abhidhamma* both mind and matter which constitute this complex machinery of man are microscopically analyzed. As it is the special dhamma, the finest flower of Buddhist thought is that, it avoids both pluralism and monism through the teaching of analysis and synthesis. These five groups of existence are analyzed into 81 factors. In the world there are only these 81 irreducible factors of dhamma in existence. There is no permanent entity apart from these 81 factors. These irreducible factors are in the form of “soul” but they are interdependent. Therefore it is understood that there is no soul (*atta*). The Teaching of *Abhidhamma* is, of utmost importance because it helps us to understand the concept of soullessness in Buddhism. For the realization of *Nibb na* one should intuitively penetrate the five grasping groups and should realize the three main characteristics of existence, namely impermanence (*anicca*), unsatisfactoriness (*dukkha*), and soullessness (*anatta*).

All beings are born and subject to die. There is death because of birth. Death is unavoidable to "beings" born to this world. For the cessation of death, birth should cease. The Buddha comprehended the *dhamma* of the cessation of birth. He realized that the way of cessation of birth is the only way to detachment (*anup d na*). The Buddhas are born in society, live in Society, but they are detached from worldly

things. The simile of the lotus is the best example given in the Canonical Teaching. The adjective used to show the main characteristic of the Buddha is “unattached” (*anupalitta*). His Teaching for the 45 years of his ministry is out and out not to be attached but to be detached from the whole world which does not mean physically detached and isolated. One should live in Society and move in Society but be mentally detached, from all sorts of defilement (*kilesa*).

3.5 The kinds of attachment (*Up d na*)

There are four kinds of clinging or attachment (*up d na*) in Buddhist Scriptures. Those four are classified according to the degree of craving.

They are:

-) Sensuous clinging (*k mup d na*).
-) Clinging to Views (*ditthup d na*).
-) Clinging to mere rules and rituals (*silabbatup d na*).
-) Clinging to the personality belief (*attavadup d na*)⁴¹.

When considering the above four as described in the canonical texts, it is clear that each one describes a type of bondage of man. The Teaching of the Buddha is not to be bound to the sensuous, form or formless world, but to be released from all kinds of bondage of man. According to the ‘compendium of Philosophy’ by *Shew Zan Aung*, the term “*Up d na*” is “firmly” grasping. In the same work *Zan Aung* shows the interpretation given in the Commentary. It says that the term is explained to mean that which is tenaciously or firmly grasped as a snake does a frog (*bhusam adiyanti amuncitva ganhantiti upadanani*)⁴². Human beings are born to this sensuous sphere and from birth to death we strive to acquire more and more things. It is only a wise man who understands the danger of grasping or attachment and strives to get rid of suffering (*dukkha*). This is the clear path for the cessation of suffering.

Of the four clings the first one is clinging to sensuous things. The world, that live in itself is called "*k maloka*". All have lust for material and immaterial things, which is considered as sense-desire by way of basic sense desire for all the worldly

⁴¹ Nyanatiloka Thera, *Buddhist Dictionary, kandy*: Buddhist Publication Society, 1952, P 215 & *S.N.ii.2.2.* & *A.N. ii.10*.

⁴² Shew Zan Aung, *Compendium of Philosophy*, United States: BiblioLife, 2009

conditions. The individual or the personality perceives things not as they really are, but through his persistent and unquenched lust or sense-desire.

When one perceives something, one strives to firmly grasp it because of one's desire for possessing it as one's own. That is the starting point of the different forms of suffering. The person attached to sense pleasures is likened to a "wet, sappy stick" place in water. As such a stick can not be used to light a fire, so the one addicted to sense pleasure cannot attain the 'incomparable self-awakening' (*anuttaraya sambodhaya*). In the same manner attachment to sense pleasures destroys the mind's ability to think clearly and objectively. Therefore one should give up one's boundless desire, for the sake of the realization of *Nibbana*.

In this context one should must have clear understanding that the existence of Sense-bases, and Sense-data are not *upadana* (attachment). It is only when one grasps something through one's consciousness by responding to sense bases and sense data, that feeling, craving, and attachment arise respectively.

Buddhism teaches us the way to purify our consciousness. If one's consciousness is pure, as pure as a lotus; such consciousness is no doubt detached from all types of sensuous pleasure in the world. (*Kamesu anupalitto*). So having mere six sense-bases and six-data do not push one into the cycle of rebirth, and the mundane world. It is attachment toward it that push into cycle of rebirth.

3.5.1 *Kama Upadana* (sensuous clinging)

Kama upadana or sensuous clinging is explained together with ditthup dana, silabbatup dana and attavadup dana, in the path of purity (*Visuddhimagga*), written by Ven. *Buddhaghosha* and in the *Abhidhamma chandrika*, it is explained vividly and categorically in detail.⁴³

⁴³ Bhikkhu Ñānoli (tr), *The Path of Purity*, Kandy: Buddhist Publication Society, Fourth edition, 2010

Grasping of Sensuous things is, *K mup d na*. While living in this world, sentient beings have tendency to grasp things as if they are permanent. But Buddhism teaches us that, every thing is impermanent(*anicca*).

Attachment to sense pleasure (*K mup d na*) means the sense object (*Vatthu K ma*) as well as the desires in it (*Kilesa K ma*). Therefore, these are the subjective and the objective aspects of attachment.⁴⁴ Attachment, greed, lust, desire and covetousness are some synonyms for *K ma*. Once the Buddha said, from lust springs grief and fear and for those who are wholly free from lust, there is no grief and fear.⁴⁵

In modern society, some psychologists, and sociologists have recognized that there are two major causes for conflict in society. As they analyze them, the two are, namely, fear and necessity. Both are predominantly lust embodied. For the resolution of a conflict one should comprehend these two major causes.

What our modern educationists say is also partly correct but we can definitely say that their definition is an incomplete one because they see the result and label it as "necessity" but the cause is hidden. The cause for the necessity is "lust" or "attachment to possession as one's own". So now it is manifest that every conflict arises because of one's fear and lust.

People want more and more things to embrace as their own. They can never be satisfied with what they earn from dawn to dusk. As they are discontented, always they are suffering from various kinds of mental and physical ailments. The personality which could be mentally classified into mind and matter proves that there is no permanent entity within oneself. And there is also nothing to be attached to in this body either mentally or physically.

Apart from the five aggregates there is no irreducible substance, which sometimes could think as leading to a soul. In Buddhism the soul theory is completely denied and the whole world is reduced into three main characteristics. Those are:-

-) Impermanence (*anicca*)
-) Unsatisfactoriness (*dukkha*)

⁴⁴ Jayasuriya W.F., *The Psychology and Philosophy of Buddhism*, Dehiwela: Buddhist Cultural Center, 1976

⁴⁵ Dhammapada 215 Vr

) Soullessness (*anatta*)

People grasp things as their own because of their ignorance and craving. These two principal causes are the pivots, on which the wheel of the birth cycle turns. Attachment and revulsion are two extremes, being an extremist one can not be happy in this life and the life after death. Buddhism invariably emphasises the need to be detached from both extremes.

Being detached (*Upekkha*), one can be tolerant and understand what is right and what is wrong, what is good and what is bad, and what is wholesome and what is unwholesome and even all the things in the world as they really are.

The Buddha said, those who can immediately understand reality, can see the bliss of *Nibb na* as *Nibb na*. (*nibb nam nibb nato abhijanati*). The one who attains full Enlightenment is no more in the habit of practicing either attachment or revulsion. He is certainly detached from all kinds of sensuous pleasures in the world. He know that it is the consciousness which is co-ordinated and integrated yet not the sense bases or sense data, corresponding with or reacting to each other. The mind experiences their range and sustenance (*mano nesam gocara visayam paccanubhoti*) which means that the mind gauges their nature.

At this juncture one should note that one should not be detached from the whole of activities in society for the realization of the *Dhamma*. Buddhism teaches us to move in society while comprehending the *Dhamma* in society itself. In spite of the belief of some people, the world is not a bad place to live in. Both good and bad are in society. Therefore one should not be either optimistic or pessimistic regarding this matter. The Buddha advises us to give up all sorts of “isms”, and “views” and even the *Dhamma*, for the attainment of *Nibb na*. In the *Alagaddupama Sutta* of the *Majjhima Nik ya* the Buddha said, “*Kullupamam bhikkhave dhammam desissami nittharanatthaya no gahanatthaya*”.

In conclusion it state that when one is steeped in attachment or revulsion one is bound to the world, and when one is gradually detached from the two extremes of attachment and revulsion one can very soon attain the bliss of *Nibb na*.

3.5.2 *Ditthi Up d na*

Ditthi up d na means speculative Views. It is stated in the Text “*Dhamma Sangani*” as follows:

"There is no such thing as alms, or sacrifice or offerings; there is neither fruit of good or of evil deeds. There is no such things as this world, or the next; there is no such things as mother or father; or beings springing into birth without them; there are in the world no recluses or brahmins who have reached the highest point who have attained the height, who having understood and realized by themselves along both this world and the next; make known the same".

These heretical views are ten in number as stated in many discourses. The *Dhamma Sangani* itself explains that all kinds of views lead to opinions (*ditthigatam*), to a wilderness (*Ditthigahanam*), to a puppet show (*Ditthivisukam*), to scuffling (*ditthi vipphanditam*), to fetters (*ditthisamyojanam*) and the grip (*gaha*), and tenacity of it (*patiggaho*) and the inclination towards it (*abhiniveso*), being infected by it (*paramaso*). This by-path (*kummagga*) is a wrong path (*micchapatho*) and an institution of wrong views (*micchattamtitthayatanam*).

According to *the Brahmajula Sutta* of the *D gha Nik ya*, in the 6th century B.C in India there were 62 wrong views. All the 62 can be philosophically grouped into two. They are annihilationism and eternalism - (*Ucchedavada* and *Sassatavada*). Buddhism denies these views and encourages the attainment of *sammaditthi* or right views. *Samm ditthi* is the first step of the Eightfold Path (*atthangikomaggo*).

Wrong view always provides an unwholesome and unpleasant atmosphere. But right view is the opposite. The Buddha preached Dhamma for 45 years for the purpose of establishing right view as a basis for life. When one read the canon come across, in many Suttas such as *Up li Sutta* of the *Majjhima Nik ya* sermons telling us that man's first effort is to guide himself along the correct path, letting himself or herself realize what is right and what is wrong.

With the arising of wrong views, the unwholesome things not yet arisen arise, and the unwholesome things already arisen are brought to growth and fullness. As its repercussion the wholesome thoughts not yet arisen are hindered in their arising, and the wholesome thoughts already arisen disappear, and at the dissolution of the body, it passes in to a way of suffering.⁴⁶

People or beings are wandering in *Sams ra* with a strong personality-belief (*sakkayaditthi*). It is the first of the ten fetters (*Samyojana*) through which beings are bound to the world. On the other hand Ego-illusion (*attha-ditthi*), eternity belief (*sassata-ditthi*) and annihilation belief (*uccheda-ditthi*) are also considered wrong views. The Buddha, the Perfect One, is completely free from any theory or view (*ditthi*). He has seen what is reality, and also what is corporeality, and how it appears and disappears. He has seen what is feeling and how it appears and disappears. He has seen what is perception and how it appears and disappears. He has seen what are mental formations, and how they appear and disappear. He has seen what is consciousness and how it appears and disappears. He has no inclination to the vain-glory of "I" and "mine". Casting out all imagination he has won complete deliverance; through the extinction of defilements or the proclivity thereto (*anusaya*).

In the *Atthaka Vagga* of the *Sutta Nipata*, a prominent place has been given to the rejection of speculative views. The so-called wrong views are called "fixed destiny" (*niyatamicchaditthi*). They are said to be the grave offense, resulting in ten unwholesome courses of action (*dasa kamm patha*).

When one further examine clinging or attachment to views (*ditthup d na*) he/she can understand that it is a very dangerous thing and could be a turning point in one's religious and social life. Attachment to wrong view is as harmful as intoxicants. During the time of the Buddha there were a multitude of religious views. Against such a background Buddhism arose as the moon in the sky of Indian society where a galaxy of stars also twinkled around the moon.

The Buddha never wanted to establish another view or ditthi; adding one more to the famous 62 views, elaborated in the *Brahmaj la Sutta* of the *D gha Nik ya*. The Buddha always strove to establish what is called truth; which is ever present in society

⁴⁶ A.N. i. 23 Sutta

but unfortunately concealed by the dust of ignorance and craving. Some senior contemporaries of the Buddha such as Ajitha Kesakambala asserted that any belief in good action and its reward is a delusion. He never believed what is called good and bad (ethics)."At death man would become disintegrated into the elements" he said.

But the Buddha in his sublime teaching, perpetually awakened the people from the deep slumber of wrong views. He advised people to see things as they really are. He never wished man to cling to any view. He neither appreciated clinging to right views nor to wrong views.

He investigated thought and he also taught the way to eradication of all sorts of views. The great philosopher Nagarjuna who introduced "Madhyamaka philosophy" said; in his famous work "*Mula Madhyamaka karika*" that he in compassion, pays his obeisance to the Buddha as he preached Dhamma for the diminution of all sorts of views⁴⁷.

The Buddha taught us to be vigilant in the present and strive to understand the Dhamma by analyzing and investigating carefully. At this stage one should be very careful because analysis leads to pluralism and synthesis leads to monism. If it is so then one would have unwittingly gone to an extreme and have embraced another view. The Buddha rejected this wholly.

In the society there are two views, they are right view and wrong view. Right view leads to the proper path while the latter to a wrong road. According to the contemporaries of the Buddha, such as Ajitha Kesakambala there are ten views. He pointed them out in his teaching as follows:

-) *Natthi dinnam* - There is no giving
-) *Natthi Yittham* - There is no offering
-) *Natthi hutam* - There is no liberality
-) *Natthi sukata dukkhatanam Kammanam phalam vipako* - There is no fruit or result of good and bad actions
-) *Natthi ayamloko* - There is no present World
-) *Natthi paroloka* - There is no world beyond

⁴⁷ (*Sarva drustiprahanaya - yah saddharmamadesayah anukampamupadaya - tam namasshyami Gautamam*) *Mula Madhyamaka Karika chapter 24. 30 Vr*

-) *Natthi mata* - There is no mother
-) *Natthi Pita* - There is no father
-) *Natthi satta opapatika*-There are no spontaneous beings
-) *Natthi loke samana brahmana*- In the world there are no recluses and Brahmins.⁴⁸

But the Buddha opposed them and clearly pointed out their contradiction. Ajitha's explanation was a negative one while the Buddha's was a positive one. The Buddha himself said that the right views explained by him led to the right path which is the Noble Eight-fold Path. (*Ariyo atthangikomaggo*). The right view is the first link of the Eight-fold Path. In this context, according to the Saccavibhanga Sutta of the *Samyutta Nikaya*, right view means penetratively understanding the Four Noble Truths.⁴⁹ Right view is to be cultivated and developed, which ends in the extinction of lust, hatred and illusion⁵⁰ and the realization of the Dhamma.

Once the Buddha stated that those ten wrong views (*miccha ditthi*) are even more serious offenses than the five heinous sins leading to immediate punishment. (*pancanantariya kamma*) namely, matricide, patricide, the murder of an Arahant, shedding blood of a Buddha, and creation of a schism among the brother-hood (*Sangha*).

People behave in society according to their views. When they are full of wrong views we should not expect a righteous way of life from them. They can do anything for the destruction of society. On the other hand when they hold right views they never expect anything wrong, or any evil activities from them. Thereby right views are very significant for the betterment of society.

⁴⁸ *D.N. Samaññaphala Sutta*

⁴⁹ *dukkhe nanam dukkha samudaye nanam dukkhanirodhe nanam dukkha nirodha gamini patipadaya nanam ayam uccati bhikkhave sammaditthi* S.N. xLv.1.8. & M.N. 141 Sutta

⁵⁰ *bhavita bahulikata ragavinaya pariyosana hoti, dosa vinayapariyosana hoti, mohavinayapariyosana hoti* S.N. xLv 1.4.

3.5.3 *Silabbata Up d na*

Attachment or clinging to mere rules and rituals is popularly a practice in many religions. In Buddhist scriptures it is called *Silabbatup d na*. The Dhammasangani, or the book of enumeration of phenomena in *Abhidhamma*, explains it in *P li* as follows;

The theory held by recluses and Brahmins, outside our doctrine, that holiness is got by rules of moral conduct, that holiness is got by rites; that holiness is got by rules of moral conduct and rites, this kind of view, this walking in mere view, this jungle of views, this wilderness of views, this disorder of view, scuffling of view, fetters of views, the grip and tenacity of them, the inclination towards them, the being infected by them. This by-path, wrong road, wrongness, this sectarianism this inverted grasp, this is called the clinging to rules and rituals.⁵¹

This definition appears to be fairly clear from the statements in many Suttas too. For seeing reality, the Buddha rejected mere rules and rituals and he practiced a way of life reflecting wisely and restrainedly. According to the teaching of the Buddha, he never approved or assented to the taking of any extreme. In his first sermon itself the Buddha categorically denied the two extremes which lead to sensual indulgence and self-mortification. If one examine the history of philosophy, one can understand that the finest flower of truth bloomed in between the two extremes. i.e. the middle way. This dialectical teaching could be realized by studying the philosophical teaching of the Buddha, Plato and Marx, in detail.

The Buddha introduced the middle path avoiding the two extremes. Talking extreme positions means one gets biased. Mere *Ditthi* or Views always lead us to the wrong path. Mere grasping of Views is a very unsafe step in one's life. One of the seven stages of purification (*visuddhi*) is purification by knowledge of what is path and not path (*magg magga ñanadassana visuddhi*). This knowledge of purification helps one

⁵¹ *Tattha Katamam Silabbatupadanam, itobahidda samana brahma nanam silena suddhivatena suddhisilabbatena suddhitiya everupa ditthi ditthigatam ditthigahanam ditthikantaro ditthi vipphanditam ditthi samyojanam gaho, patiggaho abhiniveso paramaso kummaggo micchapatha micchattam titthayatanam vipariyesagaho idam vuccati silabbatupadanam"*

to understand the right path and also one should not forget here that the 3rd knowledge of purification is also the purification of views (*ditthivisuddhi*).

Silabbatup d na or clinging to mere rules and rituals is the 3rd factor of the 10 fetters (*dasasamyojana*). The people who blindly follow a religion may practice rules and rituals in order to fulfill their secular life. But they do not know what is right and what is wrong in the real sense.

History reveals to us that in every early society there have been some sort of rules and rituals for the purpose of propitiating the deities. Even in pre-Buddhist Sri Lanka there had been many cults.⁵² In India this type of rule and ritual was practiced from the Vedic period to the end of the Upanishad. Most people of the day practiced various kinds of severe austerities such as goat-duty (*aj -vrta*) and ox-duty (*go-vrta*). The Buddha never advocated that type of severe austerities for the realization of Nibbana at all. And he never wanted to enact more and more rules for monks. Whatsoever rules were promulgated by the Buddha reflect a gradual development of monastic rules.

3.5.4 *Attavada Up d na*

Let us now come to clinging to personality belief (*attavadup d na*). Atta means self, ego or personality in Buddhism. But it is a mere conventional expression. This term *atta* is of course a controversial term in religions. Some religions of the world firmly believe that there is a permanent entity within us and it transmigrates from birth to birth. That everlasting substance is called “*atta*” in *P li*, and “ *tman*” in Sanskrit.

In Vedic philosophy this doctrine of *tman* is highly emphasized and it avers that there are three types of *tman* namely,

-) Jivatman - Micro cosmic soul
-) Paramatman - Macro cosmic soul
-) Visvatman - Cosmic soul

⁵² Walpola Rahula Thera, *History of Buddhism in Ceylon*, Dehiwela: Buddhist Cultural Center, 1956
Adhikaram E.W., *Early History of Buddhism in Ceylon*, Dehiwela: Buddhist Cultural Center, 1933

For the attainment of Salvation, one should comprehend these three types of souls. According to this teaching, Salvation is nothing but unification of atman with Brahma or the Creator God.

But in Buddhism the Buddha categorically described the doctrine of soul as being a noxious concept which prevents the realization of *Nibbana*. On one occasion Ven. Sati suggested that there was a permanent soul which transmigrates from birth to birth. But the Buddha rejected it and clearly said that there is no soul or any substance unchanging. In the Saccaka Sutta of the *Majjhima Nikaya*⁵³ the Buddha replying to Saccaka said the five grasping groups are subjected to change; and therefore there is no soul within the five aggregates of existence. Finally Saccaka had to admit it. Later on he became a devout devotee of the Buddha.

This concept of *atta* or soul is basically rejected even within the three characteristics of existence in Buddhism which are:- impermanence, unsatisfactoriness and non-soul. Attachment to ego-belief is one of the four perversion (*attasanna*). In the *Dhammasangani*, attachment to the personality belief is, described as follows "When in this world the ignorant average man who perceives not the Noble ones and who comprehends not them, nor is trained according to the doctrine of noble men, regards

-) The self as bodily shape or
-) as having bodily shape or regards
-) bodily shape as being in the self; or
-) the self as being in bodily shape or regards
-) the self as feeling or
-) as having feeling or regards
-) feeling as being in the self or
-) the self as being in feeling; or regards
-) the self as perception,
-) as having perception or regards
-) perception as being in the self or
-) the self as being in perception or regards
-) the self as synergies or

⁵³ *M.N. 35 Sutta*

-) as having synergies or regards
-) synergies as being in the self or
-) the self as being in synergies or regards
-) the self as consciousness or
-) as having consciousness or regards
-) consciousness as being in the self or
-) the self as being in consciousness.

Then this kind of opinion ,this walking in opinion, this jungle of opinion, wilderness of opinion, disorder of opinion ,scuffling of opinion, this fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by-path, wrong road, wrongness, this sectarianism, this inverted group, this is called the theory of the self.

Those twenty kinds of ego-views with regards to the groups of existence are called the clinging to the personality belief (*sakkayaditthi*). One cannot be a stream-enter or as long as he is in possession of the personality belief. Thereby understand that attavada is another attachment which is in other words a hindrance to the realization of *Nibbana*. When considering those 4 kinds of clinging further, one can understand how rigorous and vigorous is the sense of perversion. According to the commentary, attachment or upadana is “firmly grasping”.

Human beings are born to this world and grasp the world as if it is their own. Seeing through eye, he/she haste to grasp things as if they are their own. Hearing through the ear , he/she haste to grasp sounds, likewise by smelling, tasting and touching they haste to grasp things as they are real and their own. Through all these, either practicing attachment or revulsion. When one like some sort of thing they want to possess it and they strive to attach to it or grasp it. On the contrary, if they don't like they strive to reject it. There they practise revulsion. These two are extremes.

In many Suttas the Buddha has clearly pointed out that both extremes should be avoided by the wise. The best example is given in the Maha Satipatthana Sutta of the

D gha Nik ya.⁵⁴ The Buddha said "This is the only way Bhikkhus, for the purification of beings (*ekayano ayam bhikkhave maggo sattanam visuddhiya*).

In this Sutta, emphasizing the four contemplation, namely, contemplation on the body, feeling, consciousness and *Dhamma*, the Buddha instructed one to contemplate the body in the body, feeling in the feeling, consciousness in consciousness and mental objects (*Dhamma*) in mental objects. That is in ardent, clearly comprehending and mindful, having overcome in this world, covetousness and grief (*atapisampajano satima vineyyaloke abhijhadomanassam*).

Here, in this context the term *abhijhadomanassa* is very important because *abhijja* is covetousness or attachment, its counter part is *domanassa* or revulsion. So the Buddha's advice here is to overcome both, attachment and revulsion. That is the path prescribed by the Buddhas for emancipation. It is the only way. When one is neither attached nor repulsed one can experience equanimity which is a universal characteristic. That is the complete cessation of defilements. Buddhism teaches that life, as a grasping process of phenomena (*dhamma*) which are also causally related and interdependent. *Dhamma* has to be realized, experienced and comprehended by oneself. For this realization we have to turn inward and begin by understanding things as they really are.

The Buddha advised us to be mindful in our daily activities for the realization of *Nibb na*. If one contemplate the four fold contemplation which lead to the seven factors of enlightenment we can realize *Nibb na* avoiding both attachment and revulsion.

Attavadup d na is, in other words *sakkayaditthi*. It is the 1st of the 10 fetters (*sanyojana*). The Buddha rejected a permanent entity within ourselves and proved the theory of soullessness. At the very outset he preached on soullessness in the *Anattalakkhana Sutta* of the *Samyutta Nik ya*⁵⁵ for the five disciples. Even in the discourse of the snake simile (*Alagadd pama Sutta*)⁵⁶ he explained the same doctrine of soullessness.

⁵⁴ *D.N. 22 Sutta*

⁵⁵ S.N. xxii.59 & Vinaya 1.13.14

⁵⁶ M.N. 22. Sutta . See also Nyanaponika, *Anatta and Nibb na*, Kandy: Buddhist Publication Society, 1959 and Malalasekara, *The Truth of Anatta*, Kandy: Buddhist Publication Society, 1966

3.6 The concept of Upadana in Later Buddhism

After *Mah paribb na* of the Buddha there emerged several schools mainly due to friction of ideas. Separation and consolidation of the *Sangha* continued and as a result by 4th century a clear separate current, *Mah y na* evolved and from *Mah y na* *Vajray na* branched out an influential pantheon in due course of time. Now *Ther v da* represents earlier Buddhism where as *Mah y na* as later Buddhism. As the *Ther v da* holds the concept of attachment and detachment, in the same way *Mah y na* tradition also accepts the concept of attachment and detachment. They also believe that one must eradicate all defilments (including attachment) to achieve *Nibb na*. Various theories were synthesized to eliminate attachment and understand detachment. Among them were two very important philosophies- *Madhyamik* and *Vijñānav da* which became the very basis of *Mah y na*.

Eminent Buddhist philosopher of *Mah y na* pantheon N g rjuna was an outstanding figure of *Madhyamak* School, who lived in the first and second century C.E. For the *Mah y na* and Tibetan traditions, N g rjuna has been considered as the second Buddha (anu-buddha)⁵⁷, occupying a second position in the line of patriarchs in almost all schools of later Buddhism. N g rjuna wrote a text *M lamadhyamak rik* (The Fundamental Verses on the Middle Way), from which a school called 'Madhyamak' emerged. In the great text *M lamadhyamak rik*, Venerable N g rjuna precisely advocated that one should be free from believing in existence (*skt. astit*, *p li: atthita*) and non-existence (*skt. n stit*, *p li: natthita*), for everything is dependently originating (*prat tyasamutp da*) and empty of self-nature (*svabh va*). His doctrine of *nyat* (emptiness) rejects the two extremes, existence and non-existence of things, and follows the middle way (*madhyam -pratip da*).

The word *nyat* can be seen in the earlier Buddhism too. According to the *Mah suññata Sutta* from the *Majjhima Nik ya*, the Buddha advocated to the monk for going to the forest (*araññagato*), going to the root of a tree (*rukka-m lagato*) and going to an empty place (*suññag ra-gato*), sitting cross-legged, holding the body straight, setting mindfulness in front of him, and mindfully breathing out. Herein, the Buddha used the word *nyat* as an object of mindfulness meditation and a type of awareness release for monks.

⁵⁷ Kalupahana, David J., *M lamadhyamakak rik of N g rjuna: The Philosophy of the Middle Way*, Delhi: Motilal Benarsidass Publishers Private Limited, 1999, P. 3

Once the Buddha replied, to Ananda's question saying that “*suññam ida atteva v attaniyena v*”, which means “insofar as it (the world) is empty of a self or of anything pertaining to a self, thus it is said, nanda, that the world is empty”. By contrast, N g rjuna states *nyata* as the remover of all types of view (*di hi*). Nevertheless, the word *nyat* has been interpreted and used for various purposes by the Buddha himself. According to the great text *M lamadhyamak rik*, Venerable N g rjuna mostly used the word *nyat* as the skillful means (*up ya kau alya*) and as one's self-nature (*svabh va*).

Typically the Buddha rejected the concept of soul (*tman*). With reference to the *P li* discourse, the Buddha precisely states that ‘*sabbe sa khara anatt*’, which means ‘all conditioned things are non-self’. Moreover, according to the *Brahmaj la Sutta of D gha Nik ya*, the concept of universal self (*P li: atta, skt. tman*) is the foremost central philosophical problematic doctrine among sixty two views (*P li: di hi, skt. d i*). The Buddha clearly refuted such kind of dogmatic doctrine and his statement on the concept of self or non-self explicitly appeared in the *Anattalakkha a Sutta of Sa yutta Nik ya*⁵⁸ as follows:

(The body, monks, is not self, feeling is not self, perception is not self, mental process is not self. Any feelings, any mental process, any consciousness whatsoever past, future or present, internal or external, blatant or subtle, common or sublime, far or near, every consciousness is to be seen as it actually is with right discernment as this is not myself or this is not what I am).

Regarding the great text *M lamadhyamak rik*, Venerable N g rjuna says *Madhyamak* is not nihilism, but a clarification of dependent origination, and precisely claims that the doctrine of dependent origination is emptiness. As mentioned above *nyat* is the skilful means that disentangle oneself from defilement and unsatisfactoriness. The realization of *nyat* leads one to no attachment and clinging. It is the skilful means toward enlightenment and also the fruit of enlightenment.

⁵⁸ “*Tath gato bhikkhave, araha samm sambuddho sa kh r na nibbid vir g nirodh anup d vimutto, viññ assa nibbid vir g nirodh anup d vimutto 'samm sambuddh 'ti vuccati, bhikkh pi bhikkhave, paññ vimutto viññ assa nibbid vir g nirodh anup d vimutto 'paññ vimutto'ti vuccati*”

Another philosophy of *Mahāyāna*, 'the mind only theory or *Yogācāra* or *Vijñānavāda* also advocates that to attain Nirvāṇa is understanding "*Parinirvāṇa Svabhāva*" which sees no dichotomy among the dharmas as bad or good, subject or object, long or short and so forth. So, there should not be attachment and detachment in reality. Only *Parinirvāṇa Svabhāva* is considered real while all others are just of imagined nature wrongly understood by the mind of dependent nature. Thus Yogācārin talk about three nature: imagined nature (*Parikalpita Svabhāva*), Dependent nature (*Paratantra Svabhāva*) and the real nature (*Parinirvāṇa Svabhāva*). According to them, it is only due to our obstinate mind which is mostly dependent upon karma we have a tendency to believe in dichotomous existence including attachment and detachment.

CHAPTER IV VIEW ON DETACHMENT IN BUDDHISM

4.1 The Concept of Detachment(*Anup d na*)

The word detachment simply means non-attachment. The Buddha categorically denied both attachment and revulsion. Those who do not attach, cling or grasp to anything in the world are called detached. They are none other than the Arahants.

Detachment is synonymous with non-attachment. The word is now in the Oxford English Dictionary, denoting unconcern or uninvolvedness with material things. In regard to the Teaching of the Buddha, the term detachment denotes a deep and profound meaning, which includes absence of both material things and mental defilements even such as proclivities (*anusaya*).

The terms “detachment”, “non-attachment”, and also “unattachment” occur in our canonical discourses. They always refer to detachment from defilements. The Pali equivalence to detachment is *anup d na*. While surveying the Buddhist scriptures reveal some inter-related expressions given in the same contexts. One such the term ‘*Vivek*’ is significant. Only those who are detached from all sorts of defilements have absolute *Vivek* or detachment. “*Vivek*” the term generally would mean leisure in English.

But in Buddhist texts the word genuinely has been used in the sense of detachment.⁵⁹ The classic example is given in the *Dhammapada*. “Indeed, the path that leads to worldly gain is one and the path that leads to *Nibb na* is another. Fully comprehending this, the *bhikkhu*, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of *Nibb na*”.⁶⁰

⁵⁹ Elizabeth J.Harris. *Detachment and Compassion in Early Buddhism*, kandy: Buddhist Publication Society, 1997

⁶⁰ “*Aññ hi labhupanisa - aññ nibb na gamini
evametam abhiññ ya - bhikkhu Buddhassa s vako
sakkaram n bhinaædeyya -vivekamanubruhaye*” *Dhammapada* 75 verse

The above example, to understand it both ways; of which one is the quest for worldly gain and the other is the way to *Nibbana*; instructs us to be aloof from the path of worldly gain and strive to practice detachment which leads to *Nibbana*. In this verse, the word "vivek" had been used in the sense of detachment.

According to the *Mah Niddesa* there are three kinds of *Vivek* or detachment:

1. Bodily detachment (*kaya vivek*)
2. Mental detachment (*citta vivek*)
3. Detachment from the substrata of existence (*upadhi vivek*)⁶¹

The *Tuvataka Sutta* of *Niddesa* explains the three detachments as follows:-

The first one (*kayavivek*) is abiding in solitude free from alluring sensuous objects. Having gone forth one may practice detachment being isolated in his each and every constant activity of life abiding on a heap of hay, in the open space, in the forest, cemetery, or on top of a hill or else under a tree. That is how he who practices bodily detachment dwell⁶². In many *Suttas* of the Buddhist scriptures one can see that there are many followers of the Buddha as well as the followers of his contemporaries who have spent most of their time in isolated places such as forest, hills, and the cemeteries.

It was then a well accepted fact that the best place for the development of one's mind is the forest. That was why people went to the forest to search for the truth. But one should understand that truth does not prevail only in the jungle. It is to be found in society, in the midst of people too. But it is true that when one meditate in the jungle, there will be natural environment and easy to concentrate on particular object within own selves.

Citta or mind, as the Buddha stated in his Teaching, precedes all mental states. The plants, man and the other beings in the world are in motion. Not only living beings but the earth as a unit, the Sun, the Moon and all the Stars are constantly keeping to their

⁶¹ *Mah Niddesa, Tuvataka Sutta P.341*

⁶² *Katamo Kayaviveko? Idha bhikkhave vivittam senasanam bhajati arannam rukkhamulam pabbatam kandaram giriguham susanam vana pattham abbokasam palalapunjam kayana ca vivitto viharati. So ekogacchati eko tithati eko nisidati, eko seyyam kappati, eko gamam pindaya pavisati eko patikkamati, eko raho nisidati, eko cankamam adhitthati, eko carati viharati iriyati vattati paleti yapeti; ayam kayaviveko. SN IV. 14*

respective motions. Mind is the only organ that can discern motions. Each and every motion is discernible to the mind and the sense organs merely, assist the mind to discern them.⁶³

According to the teachings of the Buddha heart is the seat of mind.⁶⁴ But mind is not merely confined to one's heart. It is spread throughout one's body, as the life faculty. Mind is a continuous process of consciousness together with the sense bases of the respective object forms. It is a part of perception of any kind. For example, mere existence of the physical-eye and the object, does not pave the way for perception of the object. It is only through the projection of consciousness that one can see a thing or a being as a result of impingement of the three (eye, object, and consciousness).

Buddhism teaches how to develop one's mind in order to attain full state of wisdom. Having realized the true nature of mind, the Buddha awakened his disciples too, to realize their own minds, specially by practicing contemplation of consciousness (*citt nupassan*). It is one of the four foundations of mindfulness. The other three are contemplation of body (*k y nupassan*) contemplation of feeling (*vedan nupassan*) and contemplation of mind objects (*Dhamm nupassan*).

When one is fully alert one can live in society by practicing these four foundation of mindfulness. Addressing the monks, the Buddha expounded in the *Satipatthana Sutta*, as follows: “This is the only way, *bhikkhus*, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of *Nibb na* namely, the four contemplation of mindfulness” .

For the culmination of intuitive wisdom one should have a turning inward of the mind. When one continues mindful inhaling and exhaling for a considerable time uninterruptedly one can develop the state of one pointedness or *sam dhi*. Having dwelt upon this serene concentration, one can then aware of the two extremes of

⁶³ Ranasinghe C.P. *The Buddha's explanation of the ,Universe*, Colombo: Lanka Baudha Mandalaya Fund, 1957, P. 88

⁶⁴ Dhammapada Vr.37

attachment and revulsion and even one could realize detachment, grasping neither extremes but being in the middle. That is what is called *citta vivek* .⁶⁵

Next comes *up di vivek* . In this context first of all one should remember that the term *up di* denotes five grasping groups. Whatever the things in the world of animate or inanimate that come to attachment are sort of bondages and hindrances for the realization of *Nibb na*. Every one intends to clear up such bondages and enter the realm of *Nibb na*. But it is not a realm or a place. It is a certain state which dawns within ourselves, in this life time itself. When one is completely released from those bondages of attachment of *upadi* one can experience what is called detachment or *vivek* . That is what is called, *upadi Vivek* in this context, i.e. neither attachment nor revulsion.⁶⁶

4.2 *Lobha Dosa Moha and Alobha Adosa Amoha*

The compendium of philosophy states that there are six roots or causes (*hetu*) for the arising of a particular consciousness. Those six are greed, hatred, delusion, generosity, loving kindness and wisdom respectively.

According to the Abhidharmic classification of *citta*, there are 18 classes of consciousness. They are called *Ahetuka*, because they are devoid of the above 6 causes, and the remaining 17 classes of consciousness are called *Sahetuka* because

⁶⁵ *Katamo cittaviveko?*

Pathamam jhanam samapannassa nivaranehi cittamvivittam hoti. Dutiyaṃ jhanam samapannassa vitakka vicarehi cittam vivittam hoti. Tatiyaṃ jhanam samapannassa pitiya cittam vivittam hoti. Catuttham jhanam samapannassa sukhadukkhehi cittam vivittam hoti. Akasanancayatana samapannassa rupanaya patigha sannaya nanattasannayacittam vivittam hoti. Vinnanancayatanaṃ samapannassa akasanancayatanaṃ sannaya cittam vivittam hoti. Akincannayatanaṃ samapannassa vinnanancayatanaṃ cittam vivittam hoti. Nevasannasannayatanaṃ samapannassa akincannayatanaṃ sannaya cittam vivittam hoti. Sotapannassa sakkayaditthiya vicikicchaya silabbataparamasa ditthanusaya vivittam hoti. Sakadagamissa olarika kamaragasamyojana patighasamyojana olarika kamaraganusaya patighanusaya tadekatthehi ca kilesehi cittam vivittam hoti. Anagamissa anusahagata kamaraga samyojana patighanusaya tadekatthehi ca kilesehi cittam vivittam hoti. Arahato ruparaga aruparaga mana undhacca avijaya mananusaya bhavaraganusaya avijjanusaya tadekatthehi ca kilesehi bahiddha ca sabbanimittehi cittam vivittam hoti ayam cittaviveko. SN IV.14

⁶⁶ *Katamo upadi viveko ?*

Upadhi vuccanti kilesa ca khandha ca abhisamkhara ca upadhiviveko vuccati amatam nibbanam; yo so sabba samkharasamato sabbupadhi patinissaggo tanhakkhaya virago nirodho nibbanam. Ayam upadhi viveko (pp 341-342). SN IV.14

they are based on the aforesaid six causes or roots. In this context, one should not forget that the above 18 classes of consciousness are also not devoid of efficient causes (*Nibbattaka hetu*).

Greed, hatred and delusion are the root causes of all sorts of unwholesome activities. Therefore they are known as *Akusalamula*, in *Abhidhamma*. The remaining three, greedlessness (generosity), hatelessness (loving kindness), and non-delusion (wisdom) are known as *kusalamula* because they are the root causes of wholesome activities. Therefore each of the six are very important for the realization of the *Dhamma*. These six roots are described very well in the *Sutta*, *Vinaya*, as well as in the *Abhidhamma*. In keeping with the discourses one can say that one should eradicate all these unwholesome roots for the realization of *Nibbana*, as these are the bases for *Anupada*.

When people think of problems, which have arisen individually, and socially in many forms of *dukkha*, one can understand that all those problems are based on the above six fold roots. It is because of the structures of selfishness that they are attached to the world. As long as they have attachment (*upadana*) they cannot get rid of *dukkha* or suffering. When analyzing own personal *dukkha* using the principle of dependent origination (*paticcasamuppada*) that it is linked with our own self-centeredness or selfishness. Similarly when one examine social problems one can find that they are rooted in social selfishness. This selfishness is because of attachment. One does not concern oneself about others' happiness or well being but always about oneself's, one's family or one's group only. Such selfishness comes from craving (*taha*) and attachment (*Upadana*). Attachment in any form is to be avoided in order to realize what is truth (*Nibbana*).

4.2.1 Lobha (greed)

This is the first one of the three unwholesome roots (*akusalamula*), *Raga* (lust) and *taha* (craving) being synonyms. In this present system of life, greed sprouts up day by day in an unprecedented manner because of the lack of mindfulness, and wisdom. People more and more hoard wealth and property for the future. But unfortunately

they cannot get the maximum use of them as they die unexpectedly. On the other hand, being greedy means being selfish. When one is selfish, the individuals or the society can never expect a benefit or charity from him. Selfish or greedy people are very anti-social and could be compared to a lake in the thick forest from which people cannot obtain water for their daily needs.

Greed makes many problems of a personal-kind as well as of a social-kind even more intractable. Consequently, one can see that amassing of wealth is spreading in the world while poverty is increasing rapidly. Today most of the people are in a rat race to earn more and more money by any means. They are competing with each other. As a consequence of that human values and norms are not respected in society. As aforesaid, greediness is unwholesome. People commit more and more unwholesome deeds (*akusala kamma*) and therefore they deviate away from the path of *Nibbana*. That is how greed keeps people away from *Nibbana*.

4.2.2 Dosa (hatred)

This is the second unwholesome factor. It also keeps people away from the path of *Nibbana*. Once the Buddha said "hatred is never appeased by hatred", to appease hatred one should practice non hatred or *metta*. People develop hate when they cannot get something they want or want to attach to, but they are not aware that hatred is an extreme. Aversion is a synonym for hatred.

When people do not like someone or something then they become angry but it is not the Dhammic way of life. One should understand the real situation of the things in the world. There is nothing to grasp or repulse in the world if people are wise enough to see things as they really are. *Dosa* or anger is also a powerful defilement, which is to be completely eradicated by the wise for the realization of *Nibbana*. To the word anger; aversion, ill-will and wrath, are synonymous. When one is angry one wish to strike, harm, destroy or kill. But one should be very careful to understand that all these things are destructive and unwholesome and always get involved in unwholesome actions (*akusala kamma*) because of our delusion .

4.2.3 *Moha* (delusion)

The best known synonym for *Moha* is *avijja* (ignorance). Beings are born again and again in *Samsara* and suffer again and again (as human being or other beings), because of their ignorance. As long as they have ignorance they cannot realize the state of *Anupadana*.

The Buddha preached the *Dhamma* for the cessation of ignorance. The direct opposite of ignorance is wisdom. Buddhism is based on wisdom. Once the Buddha said that his Dhamma is not for fools but for the wise.⁶⁷

When one is led by delusion or ignorance one cannot see things as they are. He sees things as permanent and belonging to self. But it is not a reality in the world. The wise can understand that there is nothing permanent in the world. Deluded people are always away from the Eight fold Path while the wise follow the path properly. It is because of delusion or ignorance of the Dhamma that people become averse or attached. Therefore attachment, aversion, and delusion are unwholesome and always pollute our mind. The teaching of the Buddha is to erase those three roots. He advised us to cultivate mindfulness in order to purify our mind. Purification of mind is needed for our daily activities and for the realization of *Anupadana*. For this purpose the Buddha prescribed the development of fourfold contemplation and the three roots of wholesome actions namely *alobha* (greedlessness), *adosa* (hatelessness), and *amoha* (non-delusion).

The cultivation of these three, non-greed instead of greed (*alobha*), non-hate instead of hatred (*adosa*) and true understanding instead of delusion (*amoha*), brings about *Anupadana*. When one practices *alobha* he develops generosity, when one practices *adosa* he promotes loving kindness and when one practices *amoha* he develops wisdom. The aim of the Buddha's teaching is to develop ultimate wisdom. The one

⁶⁷ *pañña vantassayam dhammo nayam dhammo duppañassa*

who developed wisdom in this manner is called “*bhuripaṇṇ*”⁶⁸ (*Arahant*), This is *Anup d na* achieved.

Now, one can easily comprehend the way to not get attached to something or someone. When one is meditative and mindful enough one would be able to mark how consciousness is functioning. Everyone have five senses and mind or consciousness. Mind is always ready to receive any message from each one. As one perceive something through the senses our consciousness decides to respond to it either negatively or positively. If the response is negative one does not like to take it as his/her own, and refuses it instead. That is revulsion. On the other hand if the response is positive one like it and strive to grasp it as his/her own. That is attachment.

Both these lead to tendencies which make one unhappy and disgusted. As long as people are under the influence of ignorance (*moha*) they are liable to attachment and revulsion. But if one can practice critical awareness at every moment, he/she can understand it and make it better. That is why self-awareness is so important in the teaching of the Buddha. For one's daily life one should meditate even for a few minutes and should keep up constant awareness as far as possible. The wise who practice *Dhamma* in daily life very silently is well aware of his/her thoughts and spends a very simple but noble life in the world, in the midst of all the formidable phenomena as decay and death.

As aforesaid both attachment and revulsion are not endowed with the *Dhamma*, because the *Dhamma* represents the middle way or middle path. It is impartial and suitable to all living beings. Avoiding the two extremes one must wisely understand *Anup d na* or detachment as detachment. If anybody takes detachment as an extreme that would be another heretical view; and will be an incurable disease. However the term detachment is a synonym for non-attachment. But it can be stated that some would like to take the term detachment as the direct opposite of attachment.

According to Buddhist scriptures this term has been used to denote a certain state of mind, which characterize calmness, serenity, and equanimity. Therefore one should be keen to understand it clearly according to the context. Detachment is not only being

⁶⁸ *S.N. vii.2.2. & Su.N. 348*

detached from attachment but also being detached from aversion or revulsion. Non-attachment on the other hand does not bring out the meaning of being at rest seclusion (*viveka*).⁶⁹

Here the word *vivicca* (*Vivek*) means detached.⁷⁰ *Viviccava kamehi* refers to bodily detachment. *Vivicca akusalehi* refers to detachment from karmically unwholesome things, which are mental detachment. And the word "*vivekajam*" to the absence of the five hindrances. Namely; sensuous desire (*k macchanda*), ill-will (*Vyap da*), sloth and Torpor (*thinamiddha*), restlessness and scruples (*uddhacchakukkuccha*) and Skeptical doubt (*vicikicch*). As the word 'detachment is very subtle in meaning, it should be understood by being indifference. It is achieved not by one's emotions but by knowledge or wisdom.

The word itself describes a sort of state of mind, which is neither attached to anything nor repulsed by anything. Calmness, coolness, and serenity of mind are apparent in this state. In other words, that is the state of *Nibb na*, which is ineffable. These characteristics are beyond words, extra-verbal. Language is not sufficient to express such supreme qualities within ourselves. People believe that verbal knowledge cannot describe the final meaning of *Anup d na*. There are many instances in the canon to prove that some monks and lay people have realized *Nibb na* by seeing or perceiving even a slight thing such as a falling leaf, drying up of water, etc. That experience is inexpressible. The Buddha himself said that he uses language without getting involved, only for the purpose of general conventions.⁷¹

⁶⁹ Nyanatiloka, *Buddhist Dictionary*, Singapore: Buddhist Meditation Centre, 1987

⁷⁰ *viviceva kamehi vivicca akusalehi dhammehi savitakkam savicaram vivikajam pitisukham pathamajjhanam upasappajjha viharati D.N. 2 Sutta (Samannaphala Sutta)*

⁷¹ *D.N. i. P.202*

CHAPTER V

ATTACHMENT AND REVULSION

In the above Chapters, attachment and detachment both were clearly and explicitly described to make a clear distinction between the two. With that exposition in mind now is turn to understand the difference between attachment and Revulsion. When discussing attachment, it concerns with one extreme. The direct opposite of this extreme of attachment is revulsion. But some scholars prefer to use detachment as the direct opposite of attachment.

The Buddha has taught his Doctrine to be aloof from both attachment and revulsion. That is why these two are considered as extremes. Anyone who wants to eradicate defilements should avoid these two extremes with proper understanding i.e. realization. Philosophically detachment is not biased or an extreme. The meaning given in the Oxford dictionary itself is as follows:

“Not joint to another, free from bias or emotion”. This given meaning is very correct in our view. It is the teaching of the Buddha. As aforesaid detachment is “*Anup d na*” in *P li*. It is possible that those who do not attach themselves to anything in the world may go to the other extreme namely dejection. In *P li* “*domanassa*” may be rendered “dejection” which can be condition of revulsion. In the Discourse on Loving kindness (*karaniyametta Sutta*),⁷² *domanassa* is described as ill will (*patigha sañña*). So both satisfaction and dissatisfaction are extremes. Therefore the Buddha proclaimed, in the first sermon that these two extremes ought not to be practised by one who has gone forth from home to homelessness.

Revulsion, resentment or ill will (*patigha*) is one of the proclivities (*anusaya*). Generally it does not provide good results in the ethical sense. Attachment and revulsion both should be fully comprehended by the one who strives to live a righteous life here, and to be an Enlightened one (Arahant), in the ultimate sense.

⁷² *Khp 8.,Sn.25*

In our daily life, without knowledge people sometimes fall into one extreme, that may be either attachment or revulsion. As a result, they strive to grasp or repulse things in the world. Before his enlightenment the Buddha himself question what the satisfaction was? And what the misery was of eye? What was the way of escape from the eye? Likewise from the ear...nose...tongue...body. and so on. According to the Enlightenment Sutta of the *Samyutta Nik ya*, he said. “Now so long, brethren, as I did not thoroughly understand, as they really are, the satisfaction of this six fold external sphere of sense as such, the misery of it as such, the way of escape from it as such, so long brethren, was I doubtful whether I was enlightened with that supreme enlightenment, unsurpassed in the world with its devas its Maras, its Brahmas, among the host of recluses and brahmins and of devas and men”.⁷³

As mentioned in *Madhupindika Sutta* of the *Majjhima Nik ya* “Dependent on the eye and forms, eye-consciousness arises. The meeting of the three -eye, form, and arising of consciousness- 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 cognizably through the eye.”⁷⁴

It is essential to discuss the sensory impingement for a better understanding of attachment and revulsion or repelling a thing with dislike and emotion. To make this point clear he/she can consider the Buddhist teaching on meditation.

In the teaching of the Buddha, every thing is to be realized by oneself through meditation, because Buddhism is more psychological and epistemological, in comparison with other Religions. The important point to note for this discussion is mindfulness. According to the teaching of the Dependent origination when one is mindful and wise enough one can change the process of suffering. That is by being mindful and wise at the point of contact (*phassa*), that is between the sensory impingement on the eye and eye consciousness.

⁷³ *S.N.iv.13 Sutta P.4*

⁷⁴ *M.N. 18 Sutta. P.203*

“If one have adequate mindfulness and wisdom, one can bring sufficient mindfulness and wisdom into the process just at that moment of contact. Now in this case of a man who has adequate mindfulness and wisdom just at the time of contact, he can use that mindfulness and wisdom to govern the contact. Then it will be wise contact, Such wise contact will not give birth to blind feeling, but to wise feeling, As the cause is wise contact it gives birth to wise feeling. Wise feeling cannot give birth to blind want, but give rise to wise want with wisdom. Then wise contact or awakened contact gives birth to wise feeling, whether the feeling is pleasant, or unpleasant. This is feeling with wisdom through mindfulness. Such a feeling cannot give rise to blind want or desire but will only give birth to wise want, which cannot be called desire. Then we have wise want. The wise want cannot give birth to attachment. Thus there is no attachment to an illusive concept of ‘I’, ‘my’, or ‘mine’” explains Ven. Buddhadasa⁷⁵.

Whatsoever is of the nature of arising that is of the nature of ceasing. The Buddha once visited a certain monk, who was sick, afflicted, stricken with a sore disease. The monk saw the Buddha coming. And seeing in, he stirred himself in his bed. Then the Buddha on coming to him said “Enough brother, stir not on your bed. There are seats made ready, I will sit there. After being seated the Buddha inquired what the ailment of the monk”. Well brother I hope you are hearing up, I hope you are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?”

“No Lord, the monk replied. I am not bearing up. I am not enduring. Strong pains come upon me. They do not abate. There is no sign of their abating, but only of their increasing”.

On hearing this the Buddha asked whether the monk had doubt or remorse. The monk said that there is not even a doubt or slight remorse. But the Buddha realized that the monk must have had some sort of doubt, or revulsion. The monk revealing himself said then “Lord I do not understand the meaning of the purity of life in the Norms taught by the Buddha”. So the Buddha stated “well, brother, if you do not understand the meaning of the purity of life in the Norms taught by me, in what sense do you understand it”? “Final emancipation without grasping (*Anup da parinibb na*) Lord I

⁷⁵ Bhikkhu Buddhadasa, *A.B.C. of Buddhism*, Bangkok: Buddhadasa Foundation, 1998, P.9

take to be the meaning of the Norms taught by the Buddha” he said. So the Buddha stated “Well said, brother well said. Well, indeed, do you understand the meaning of the Norms taught by me. Indeed it means final emancipation without grasping. Now what do you think brother.

Buddha Is the eye permanent or impermanent?

Monk Impermanent Lord

Buddha Is the ear, nose, tongue, body, mind, permanent or impermanent?

Monk Impermanent Lord

Buddha And what is impermanent, is that weal or woe?

Monk Woe Lord

Buddha And what is impermanent, woeful, by nature of changeable, is it proper to regard that as “This is mine, I am this. This is myself”?

Monk No Lord.

Buddha If he sees thus, the well taught Aryan disciple is dismayed by the eye, the ear, the nose, the tongue and the rest. So that he realizes “For life in these conditions there is no hereafter.”

Thus spoke the Buddha and the monk was released from the asavas without grasping.⁷⁶ This story of the monk proves that as long as one has the concept of ‘I’ or ‘my’ or ‘mine’ one cannot detach oneself from Cankers and no sooner he realizes the three characteristics of existence, he is able to detach himself from all sort of attachment .

Getting away from attachment and becoming completely indifferent to things is a Noble task, which can be practised by a Noble man. Everyone cannot see things as transient, unsatisfactory and devoid of self. Most people like to grasp everything that manifests itself in their presence. It is only wise men who try to detach themselves from things which are impermanent. The fool, just like a creeper that strangles the tree on which it grows, exceedingly depraved harms himself as only an enemy might.⁷⁷

Attachment, as it seems is one dangerous extreme while revulsion is the other. Revulsion, on the other hand is frightful and horrifying. It leads to aversion.

⁷⁶ *S.N. iv.75 Sutta P.25*

⁷⁷ *Dh. 162 Vr.*

Conditioned by ignorance aversion arises. So if one is mindful and wise he/she can see things properly and with that understanding one can abandon one's desire. That is the highest benefit that one can gain by being mindful in the present moment.

Detachment by understanding is taught by the Buddha in his many discourses. In the Discourse on abandoning in the *Samyutta Nikaya*, the Buddha explained the abandoning of all. "The eye, brethren, must be abandoned, object must be abandoned, eye consciousness...eye contact must be abandoned. That weal or woe neutral state experienced which arises owing to that also must be abandoned. The tongue must be abandoned, savours, tongue-consciousness, tongue-contact must be abandoned. That weal or woe or neutral state experienced, which arises owing to tongue-contact, that also must be abandoned, by fully knowing and comprehending it."⁷⁸ The Buddha said.

Further pronouncing the exhausting of all attachment, the Buddha has elaborated, in the Chapter on ignorance in the *Samyutta Nikaya*, that dependent on the eye and object arises eye-consciousness. The union of these three is contact. Dependent on contact is feeling. The well thought Aryan disciple is repelled by the eye, by objects, by eye-consciousness, by eye-contact, and by feeling. Being repelled by them he lusts not for them. Not lusting he is set free. By freedom he realizes, attachment has been comprehended by me". Dependent on ear...nose...tongue.. body.. mind...That is the teaching for the comprehension and exhausting attachment, for uprooting all conceits.⁷⁹ You must abandon desire for what is impermanent that is the advice of the Buddha.⁸⁰

The Exalted One never taught the Dhamma either for attachment to anything or for revulsion from anything. His Noble task is to lead the way to realize the present situation of a being or a thing. It is because of the power of ignorance that attachment or revulsion arise in our mind. As an evil consequence of, that man becomes self-centred and expects either to grasp things as his own or to hate them.

Buddhist psychology reveals that both these are unwholesome (*akusala*). Unwholesome roots are always self-centred while wholesome roots are selfless. Attachment arises from greed, and revulsion from hatred. To be detached, one must

⁷⁸ *S.N. iv.24-25 Suttas*

⁷⁹ *Op.cit. f.n. 1 (iv) 60-62 Suttas*

⁸⁰ *Op.cit. f.n. 1 (iv) 76 Radha Sutta*

convert the two unwholesome roots into wholesome roots which are namely greedlessness (*alobha*) and hatelessness (*adoha*). Then there is no desire to be attached to anything or repelled by anything. At this level of mind one takes things with Equanimity (*upekkha*). Now needs are easier to work with because they are less self-centred and devoid of greed or hatred. It is however now clear, that the two extremes are unwholesome and do not help the purification of mind or detachment.

The one who is detached from all attachment is also to be detached from revulsion. If one does not realize revulsion as revulsion he may get confused and take a wrong path which leads to illusion (*m ya*). That is completely outside from the bliss of detachment (*anup d na*). Therefore both extremes should be fully comprehended by oneself for the final end of all suffering. As long as we grasp or dislike things that impinge on us through our six senses they are subjected to rebirth. The Buddha once said. “The all brethren is subject to rebirth: What all? The eye brethren is subject to rebirth, objects brethren are subject to rebirth, ear - sound, nose - smells, tongue – tastes, body – tangibles, mind - mental states brethren are subject to rebirth. So seeing the well-taught Aryan disciple is repelled by eye- object ear- sound etc. and so that he realizes. There is no hereafter.”⁸¹

So long as there is the process of rebirth, there are subject to suffering. That is what the Buddha realized even before his enlightenment. He says “before I was enlightened there came this thought: alas ! this world has fallen upon trouble. There is getting born and growing old and dying and falling and being reborn. And yet, from this suffering an escape is not known, even from decay and death. Oh when shall an escape from this suffering, he revealed?”⁸²

Then he asks what now being present, does decay and death come to be? To him came comprehension and insight that decay and death is conditioned by birth. So he realized the way to cease birth. “Let there be no birth, then there is no decay and death”. Was the dhamma he discovered first, in the form of Dependent Origination. For the detachment from all one must be mindful through one keeps contact with the world, at the point where impingement takes place. Being mindful itself is meditation. If one can be mindful all the time he/she corresponds with the internal and external

⁸¹ *S.N. iv.33.Sutta*

⁸² *S.N. ii. 10 Sutta*

world: it is this mindfulness that leads to *Nibbāna*. Mindfulness paves the way to fourfold contemplation and seven factors of enlightenment.

In the teaching of the Buddha, methodology of complete detachment is stressed in many Suttas in detail. The term “*Viveka*” has been used to describe the state of detachment.⁸³ But various Oriental and Occidental Scholars agree that there is no proper English equivalent to give the real meaning of *viveka* that stands for being separated from all attachment and revulsion in the world. According to the *Mahā Satipatthana Sutta* of the *Dīgha Nikāya*⁸⁴ the Buddha has explained the four ways of practising mindfulness and *contemplation* for detachment.

5.1 Four fold Contemplation for the Purpose of Detachment

This is the application of mindfulness in four ways. It was taught by the Buddha as the “only way” for the realization of *Nibbāna* or purification of beings. He declared this truth in a township of the Kurus called *Kammassadhama* while he was there with the order of monks. Explaining the importance of mindfulness, he pointed out that there are four foundations of mindfulness. They are:

1. Contemplating the body, in the body so as to control covetousness (attachment) and dejection (revulsion) in the World. (*Kāyānupassanā*)
2. Contemplating feeling in feelings so as to control covetousness (attachment) and dejection (revulsion), in the world. (*Vedanānupassanā*)
3. Contemplating the mind in the mind so as to control covetousness (attachment) and dejection (revulsion), in the World. (*Cittānupassanā*)
4. Contemplating the mental objects in the mental objects so as to control covetousness (attachment) and dejection (revulsion), in the world. (*Dhammānupassanā*)

⁸³ D.N. I.2. Sutta P.84

⁸⁴ D.N. xxii.Sutta & M.N. 10 Sutta

The main purpose of these fourfold contemplation is investigation of the five aggregates of existence. Of the four, contemplation of body has been prescribed for the comprehension of the attachment to Form (*rupak ya and vayok ya*). The contemplation of feelings for the comprehension of the attachment to feelings (*vedan*), the contemplation of mind for the comprehension of the attachment to consciousness (*viññ na*) and the contemplation of mental objects for the comprehension of the attachment to perception and volitional formations, (*saññ saækhara*) respectively.

The thirty seven (37) requisites of Enlightenment (*Bodhipakkhiya dhamma*) comprise the entire Doctrine of the Buddha and all these dhamma pertaining to Enlightenment could be realized through contemplating on breathing. In the *Satipatthana Sutta* there are 21 methods of meditation for the realization of the five grasping groups. Of the twenty one methods 14 are prescribed for contemplation on body. One for feelings, one to mind and the last five sections for contemplation of mental objects. The contemplation of breathing is the first practice of contemplation on body. By practising contemplation on breathing one has to be mindful on in-breathing in and out -breathing. We breathe air. There are six kinds of air in our body. namely:

1. *Uddhangamavayodhatu* (bodily air discharging upwards)
2. *Adhogamavayodhatu* (Air discharging downwards)
3. *Kucchisavayodhatu* (Air in the stomach)
4. *Kotthasavayodhatu* (Air in the intestines)
5. *Angamamganusarivayodhatu* (Air supporting the movement of the limbs)
6. *Assasa passasa vayodhatu* (Breath of inhalation and exhalation)

The advice is, to be mindful to contemplate the last one i.e. breathing-in and breathing-out. In the process of mindfulness of breathing there are sixteen stages to be practised in order to reach purification overcoming both attachment and revulsion. It is explained extensively and elaborately in the *An p n sati Sutta* of the *Majjhima Nik ya*.⁸⁵ The Buddha addressing the order of monks said "Mindfulness of in-breathing and out-breathing monks, when developed and made much of, is of great advantage. Mindfulness of in-breathing and out-breathing monks when developed and made much of, brings to fulfilment the four applications of mindfulness (*cattaro*

⁸⁵ *M.N. 118 Sutta*

satipatthana), the four applications of mindfulness when developed and made much of, bring to fulfilment the seven links in awakening (*satta bojjhaæg*), the seven links in awakening, when developed and made much of, bring to fulfilment freedom through knowledge and deliverance (*vijjavimutti*)".

For the practising of the above sixteen stages one has to find a suitable place first. That is by going to the base of a tree or to an empty place. Having gone to a such a place, one should sit down cross-legged holding one's back erect, arousing mindfulness in front of him (under the tip of the nose). Mindfully he breathes in and mindfully he breathes out. Thus he develops his mindfulness of breathing.

5.2 The 16 Stages of Mindfulness of Breathing

1. When breathing in a long breath he comprehends "I breathe in long" or when breathes out a long breath he comprehends "I breathe out long breath"
2. When breathing in a short (breath) he comprehends " I breath in short" or when breathing out a short breath he comprehends "I breathe out short."
3. He trains himself, thinking "I will breathe in experiencing the whole body". He trains himself, thinking "I will breathe out experiencing the whole body".
4. He trains himself thinking "I will breathe in tranquillising the activity of body" and he trains himself thinking "I will breathe out tranquillising the activity of body."
5. He trains himself, thinking "I will breathe in experiencing rapture" and he trains himself thinking "I will breathe out experiencing rapture."
6. He trains himself thinking "I will breathe in experiencing joy" and he trains himself thinking "I will breathe out experiencing joy."
7. He trains himself thinking "I will breath in experiencing the activity of thought" and he trains himself thinking "I will breath out experiencing the activity of thought."
8. He trains himself thinking "I will breath-in tranquillising the activity of thought" and he trains himself thinking "I will breath-out tranquillising the activity of thought."

9. He trains himself thinking “I will breath-in experiencing mind” and he trains himself thinking “I will breath-out experiencing mind.”
10. He trains himself thinking “I will breath-in rejoicing in mind” and he trains himself thinking “I will breath-out rejoicing in mind.”
11. He trains himself thinking “I will breath in concentrating mind” and he trains himself “I will breath-out concentrating mind.”
12. He trains himself thinking “I will breath-in liberating the mind” and he trains himself thinking “I will breath-out. liberating the mind”
13. He trains himself thinking “I will breath-in beholding impermanence” and he trains himself thinking “I will breath-out beholding impermanence.”
14. He trains himself thinking “I will breath-in beholding detachment” and he trains himself thinking “I will breath-out beholding detachment.”
15. He trains himself thinking “I will breath-in beholding cessation” and he trains himself thinking “I will breath - out beholding cessation”.
16. He trains himself thinking “I will breath-in beholding relinquishment” and he trains himself thinking “I will breath-out beholding relinquishment.”

Those are the sixteen stages of breathing which should be developed and cultivated so that it is of great fruit and great benefit by oneself for the purification of defilements.

Let now examine how and when the four applications of mindfulness have been developed, and made much of they bring to fulfilment the seven links in awakening. At the time, when a monk is faring along contemplating the body in the body, ardent, clearly conscious of it, mindful of it, so as to control the covetousness and dejection in the world, at that time unmuddled mindfulness is aroused in him. At that time the link in awakening that is mindfulness is stirred up in him. That is how he develops the first link in awakening, that is mindfulness (*satisambojjhaægo*). He then mindfully examines, inquiries into, and brings things forward for investigation by means of wisdom. At that time the link in awakening that is investigation into things is stirred up in him and he develops the second link in awakening. That is investigation into things (*dhammavicayasambojjhango*).

While he is examining by means of wisdom, unsluggish energy is stirred up in him. At that time the link in awakening that is energy (*viriyasambojjhango*) comes to fulfilment. When he is making effort to purify his mind so intentionally an unsullied

rapture arises in him, and at the time the link in awakening that is rapture is fulfilled (*pitisambojjhango*). Right now both body and mind is rapturous and tranquillised, so that thought is tranquillised; there the link in awakening that is tranquillity comes to fulfilment of development in him. That is “*passaddhisambojjhango*.” The one’s thought as well as body is at ease and concentrated. At that time he develops the link in awakening of concentration (*samadhisambojjhango*). He looks on with proper care at the thought concentrated thus. At the time the link in awakening that is equanimity is stirred up in him, that is *Upekkhasambojjhanga*. Thus the four applications of mindfulness, when developed bring about to fulfilment of the seven links in awakening.

This is, how when they are developed and made much of the seven links, bring to fulfilment freedom through knowledge that is enunciated in the *An pan sati Sutta* as follows:

"Herein monks, a monk develops the link in awakening that is mindfulness and is dependent on aloofness, dependent on detachment, dependent on cessation, ending in abandoning, he develops the link in awakening that is investigation into things, the link in awakening that is energy, the link in awakening that is rapture, the link in awakening that is tranquillity, the link in awakening that is concentration, the link in awakening that is equanimity and is dependent on aloofness dependent on detachment, dependent on cessation, ending in abandoning. Monk, when the seven links in awakening are developed thus, are made much of thus, they bring to fulfilment freedom through knowledge."⁸⁶

5.3 Seven Stages of Purification

Referring to purification, there are seven stages, known as the seven stages of purification (*satta visuddhi*). Those seven in order are:

1. Purification of Virtue (*silavisuddhi*)
2. Purification of Mind (*Citta visuddhi*)
3. Purification of View (*Ditthi Visuddhi*)

⁸⁶ *M.N.. 118 Sutta P.129*

4. Purification by overcoming doubt (*Kankhavitarana visuddhi*)
5. Purification by knowledge and Vision of the Way (*Magg maggañānadassana Visuddhi*)
6. Purification by knowledge and Vision(*Patipad ñānadassana Visuddhi*)
7. Purification by knowledge and Vision (*Ñānadassana Visuddhi*)

According to this prescription, the real and Ultimate goal does not consist in Purification of Morality, or of Mind, or of View, or of overcoming doubt etc. but in the total deliverance and extinction.

In the *Rathavinīta Sutta* of the *Majjhima Nikāya*⁸⁷ these seven stages, are classified very well through the unfolding of the parable of the chariot, by Venerable Punna Manthani's Son. Once he met venerable Sariputta and this is how their conversation took place on purification without attachment.

Sariputta: Your reverence, is the Brahma-faring lived under our Lord?

Punna: Yes your reverence.

Sariputta: Your reverence, is the Brahma-faring lived under the Lord for purity of moral habit?

Punna: Not for this, your reverence.

Sariputta: Then your reverence, is not the Brahma-faring lived under the Lord for purity of mind?

Punna: Not for this, your reverence.

Sariputta: Then your reverence, is the Brahma-faring lived under the lord for purity of View?

Punna : Not for this, your reverence.

Sariputta: Then your reverence, is not the Brahma-faring lived under the Lord for purity through crossing over Doubt?

⁸⁷ *M.N. 24 Sutta P. 187*

- Punna : Not for this, your reverence.
- Sariputta : Then your reverence, is the Brahma-faring lived under the Lord for purity of knowledge and insight into the Way and what is not the way?
- Punna: Not for this, your reverence.
- Sariputta: Then your reverence, is not the Brahma-faring lived under the Lord for purity of knowledge and insight into the course or way
- Punna: Not for this, your reverence.
- Sariputta : Then your reverence, is the Brahma-faring lived under the Lord for purity arising from knowledge and insight ?
- Punna : Not for this, your reverence.
- Sariputta : So, what is the reason, then your reverence that the Brahma-faring is lived under the Lord?
- Punna : The Brahma-faring under the Lord, your reverence, is lived for utter “*Nibb na* without attachment” (*anupadaparinibba nattham kho avuso bhagavati Brahmacariyam Vussati*).

From the conversation between Ven.Sariputta and Ven. Punna Manthani's son, one can understand the importance of living as a monk and also the aim of the monk. As Ven. Punna points it out Brahma-faring is lived under the Lord for utter “*Nibb na* without attachment.” That is the final goal that which do all Buddhists expect. When this answer was given Ven.Sariputta again inquired whether purity or moral habit is utter “*Nibb na*” without attachment? "It is not this, your reverence" was the reply given by Ven. Punna. Thus the conversation again continued as follows:

- Sariputta : Then your reverence, is not purity of mind utter “*Nibb na*” without attachment ?
- Punna : It is not this, your reverence.

Sariputta : Then your reverence, is purity of View utter *Nibb na* without attachment?

Punna : It is not this, your reverence.

Sariputta : Then your reverence, is not purity through crossing over doubt utter *Nibb na* without attachment?

Punna : It is not this, your reverence.

Sariputta : Then your reverence, is purity of knowledge and insight into the way and what is not the way utter *Nibb na* without attachment?

Punna : It is not, you reverence.

Sariputta : Then your reverence, in not purity of knowledge and insight into the course utter *Nibb na* without attachment?

Punna : It is not, this, your reverence.

Sariputta : Then your reverence, is purity arising from knowledge and insight utter “*Nibb na*” without attachment.

Punna : It is not this, your reverence.

Sariputta : But your reverence, what is utter *Nibb na* without attachment except these states?

Punna : It is not this, your reverence.

Sariputta : But your reverence, the meaning of what has been said should have been shown as it was spoken.

Punna : If your reverence the Lord had laid down that purity of moral habit, of mind, of view, through crossing over doubt, of knowledge and insight into the way and what is not the way... of knowledge and insight into the course... that purity arising from knowledge and insight was utter “*Nibb na*” without attachment is the same as that with attachment, and your reverence, if there were utter “*Nibb na*” without attachment apart from these states, the average person would be attained to

utter *Nibbana* for the average person, your reverence, is apart from these states".⁸⁸ Saying so Ven.Punna laid down the parable of chariots in view of explaining the seven stages of purification.

When one talk of purification, in the development of insight meditation, there are sixteen kinds of knowledge to be obtained in sequence: They are:-

1. Knowledge of Delimitation of mind-and-matter (*N marupa paricchedan ñana*).
2. Knowledge of Discerning cause and Condition (*Paccaya pariggah ñana*).
3. Knowledge by Comprehension (*sammamsan ñana*).
4. Knowledge of Contemplation of Arising and passing Away (*Udayabbayannupassan ñana*).
5. Knowledge of Contemplation of Dissolution (*Bhanganupassan ñana*).
6. Knowledge of Contemplation of Appearance as terror (*Bhayatu patth nañana*).
7. Knowledge of Contemplation as Danger (*Adinavanupassan ñana*).
8. Knowledge of Contemplation of disenchantment (*Nibbidanu passan ñana*).
9. Knowledge of Desire for Deliverance (*Muncatu kammyatañana*).
10. Knowledge of Contemplation of Reflection (*Patisankhanupassan ñana*).
11. Knowledge of Equanimity about Formations (*Sankharupekkhañana*).
12. Knowledge in Conformity with Truth-conformity knowledge (*Saccanulomikañana*).
13. Knowledge of Change-of -lineage (*Gotrabhuñana*).
14. Knowledge of Path (*Magg ñana*).
15. Knowledge of fruit (*Phal ñana*).
16. Knowledge of Reviewing (*Paccavekkhan ñana*)⁸⁹.

Of these sixteen, nine are called nine stages of Knowledge (*Navamahavi passananana*). They are:

1. Knowledge of Contemplation of arising and passing away (*Udayabbayanupassan ñana*).
2. Knowledge of Contemplation of Dissolution (*Bhanganupassan ñana*).

⁸⁸ *M.N. 24 Sutta P 190-191*

⁸⁹ Matara Nanarama Maha Thera, *The Seven stages of Purification and the insight Knowledges*, Kandy: Buddhist Publication Society, Second Edition, 1983

3. Knowledge of Appearance as Terror (*Bhayatupatthanañāna*).
4. Knowledge of Contemplation of Danger (*Adinavanu passanañāna*).
5. Knowledge of Contemplation of Disenchantment (*Nibbidanu passanañāna*).
6. Knowledge of Desire for Deliverance (*Muncitukammyatañāna*).
7. Knowledge of Contemplation of Reflection (*Patisankhanu passanañāna*).
8. Knowledge of Equanimity about formations (*Sankharupekkhañāna*).
9. Knowledge in Conformity with Truth or Conformity Knowledge (*Anulomañāna*).

For the attainment of the Supramundane path Meditator has to go through all this preceding work of practice. The aim of his endeavour is complete realization of *Nibbāna*. There are Four Supramundane Paths which must be passed through to reach full Purification and emancipation. they are:-

1. The Path of stream entry (*Sotapanna*).
2. The Path of Once returner (*Sakudagami*).
3. The path of Non-returner (*Anāgami*).
4. The Path of Arahantship (*Arahat*).

These four have to be attained in sequence. Attainment of all the four can occur in a single life time, or it can be spread out over several lifetimes, but once the first path is reached the meditator is assured of never falling away and is bound to reach the final path and fruit in at most seven lives.

The Buddha very clearly explaining the significance of the four Applications of mindfulness ensured in *Mahā Satipatthāna Sutta* "Bhikkhus! Who so shall thus practise these four Applications of Mindfulness for seven years, in him one to two kinds, of fruition (*Anāgami* or *Arahant*) may be looked for: either of two in this present life the knowledge, or if there be yet residuum for rebirth, the state of him who returns no more. Or not to speak of seven years, bhikkhus, whoso shall thus practise these four for six years, for five only, for four only, for three only, for two only, for one year only, in him one of two kinds of fruition may be looked for: either in this present life. The knowledge to, if there be yet residuum for rebirth the state of him who returns no more. Or not to speak of one year, bhikkhus, whoso shall thus practise these four for six months or for five months, for four only, or for three or two,

or one months only, or half a month only, in him one of two kinds of fruition may be looked for: either in this life the knowledge or if there be yet residuum, for rebirth, the state of him who returns no more. Or not to speak of half a month, bhikkhus, whose shall practise these Four for seven days, in him one of two kinds of fruition may be looked for: either in this present life the knowledge, or if there be yet residuum for rebirth, the state of him who returns no more".⁹⁰

So this great and entrusted admonition of the Buddha surely encourages us to keep in line to practise the Fourfold mindfulness for the realization of *Nibb na*. In this teaching, the Buddha has abridged the gap between *Sams ra* and *Nibb na* for the well understanding of the people in keeping with the real meaning of his Doctrine that which was taught to get immediate result within this lifetime itself. If anyone do not let the germs of defilement into his mind he can experience the bliss of *Nibb na* all the time.

⁹⁰ *D.N. xxii Sutta P.346*

CHAPTER VI

CONCLUSION

The researcher was inspired to write on attachment (*Up d na*) and detachment (*Anup d na*) by the knowledge and experience gained throughout many years in the field of Buddhist studies.

The Buddha has revealed two aspects of life. Those two are the nature of the cycle of birth or *Sams ra*, and the way to get rid of it, that is *Nibb na*. Beings are born and die again and again. Throughout the stretch of life they are attached to things in the World. Detachment is to be experienced within this realm of life. Therefore it is not one's birth and death that are significant but those two are important events of one's life.

The Buddha taught many things about attachment and revulsion in many discourses. Attachment and revulsion are the main factors of life to be realised by oneself. In a broad sense, these two could be considered as the fundamental teachings of the Buddha. In his first sermon itself, attachment was explained as craving (*Ta h*).

Attachment (*Up d na*) is a general inclination of man. The emancipation in Buddhism is detachment from craving. This is to be eradicated in this very life as a human being; by being detached from both attachment and revulsion.

In the *Mah Satipatth na Sutta* of the *D gha Nik ya* these two terms (attachment and revulsion) are dealt with "abhijjh " and "domanassa" (*atapi Sampajano satima vineyya loke abhijjha domanassam*). Those two are to be avoided by the wise who mindfully and strenuously meditate to eradicate defilements. When the extremes are avoided detachment takes place. That avoidance itself is detachment (*Nibb na*).

Both *Up d na* and *Anup d na* have been described in the *P li* canon in an explicit manner. If one wishes to practice Buddhism one should know what is attachment and what the other extreme revulsion is. Then can be realized detachment (*Nibb na*) too.

The Buddha by his own wisdom realized attachment and detachment as two paths which lead to *Sams ra* and *Nibb na*. That is revealed through his central Teaching of the Four Noble Truths.

Suffering or Unsatisfactoriness of life is the result of attachment. i.e. *Up d na*. It takes place because of craving (*Ta h*). Craving is the root cause of suffering. In other words that is the arising of suffering. Those two (suffering and the arising of suffering) explain *Sams ra (Up d na)* while the cessation of suffering and the path leading to the cessation of suffering explain detachment (*Anup d na*).

One should realise the nature of attachment which manifests the existence of the “being” and the “World”. This realization itself is detachment. *D na* or generosity is one way to experience detachment in our daily life. *D na* means giving away. That is the harbinger of detachment (*Nibb na*).

In general, beings are born to the world and are attached to things. That is a continuous process. According to the *Ariyapariyes na Sutta* of the *Majjhima Nik ya* the Buddha explained attachment as an unariyan quest (*anariya pariyes na*) and having understood the peril, seeking the uttermost security from bonds as the ariyan quest (*Ariya Pariyes na*); that is detachment (*Nibb na*). People in society prefer to go with the current by attaching to transpires in society just like the stream that flows in one way. But Buddhism leads one against the stream (*patisotag mi*). The Buddha said:

-) This that through many toils I have won enough!
-) Why should I make it known?
-) By folk with lust and hate consumed.
-) This Dhamma with not be understood.

Leading on against the stream, deep, subtle, difficult to see, delicate, unseen, it will be by passions slaves cloaked in the murk of ignorance.⁹¹

Most people are passion’s slaves (*r garatta*), therefore it is difficult for them to follow the teaching of detachment. That can be followed only by the wise. The prime aim of the Buddha was to lead the people to detachment. It too is absolutely difficult. For this purpose the Buddha used various ways and means. The Buddha never wanted to teach what is detachment or *Nibb na*. It is inexpressible. “*Na-up d na*” is a term

⁹¹ *Kicchena me adhigatam-Halandani pakasitum*
Ragadosa Paretehi-Nayam dhammo Susambudho
Patisotagamim nipunam-Gambhiram duddasam anum
Ragaratta na dakkhinti-Tamokkhandhena avatati” M.N. 26 Sutta

used in the canon to detachment. There are three kinds of detachment according to the *Mah Niddesa*.

Those three are :-

1. Bodily detachment (*k ya vivek*)
2. Mental detachment (*citta vivek*) and
3. Detachment from the substrata of existence (*up di vivek*) subsequently.

The term *vivek* has been used in the *P li* Canon to denote detachment. But the term detachment is not sufficient to explain the real meaning derived from the term “*Vivek* ” in *P li*. *Up di vivek* or detachment from the substrata of existence is very much important in this context. It traces the characteristics of *Nibb na*. The three terms *k ya Vivek* , *Citta Vivek* and *Upadhi Vivek* represent *S la* (morality) *Sam dhi* (concentration) and *Paññ* (wisdom) too. Eradication of greed hatred and delusion is *Nibb na*. I explained these three unwholesome roots and their opposites for the better understanding of the root causes of defilements. Eradication of defilement means eradication of those causes of merit and demerit.

Detachment is the highest mental state in one’s mind. When one is not attached to anything, one may be repelled by things in the world. I pointed out that being mindful one can conquer this World as well as the World after death. According to the teaching of the Buddha the final emancipation or *Nibb na* itself is to be realized by being mindful. While practicing mindfulness one can develop one’s wisdom. Wisdom and compassion are the two most important factors in Buddhism. Buddhism whether *Therav da* or *Mah y na* is based on these two. According to *Therav da* Buddhism, wisdom is to be developed by oneself to attain enlightenment. In this moment too, we emphatically say that mindfulness is very important to everyone in daily life. When one is practicing *Dhamma* one is able to delight in heedfulness and view heedlessness with fear. Certainly he/she will not fall. He/she is close to *Nibb na*. He/she who is mindful does not cling to anything of the past, present and future.

Not only in the earlier Buddhism talk about these two terms: Attachment and Detachment but also in later Buddhism, described about these two. Whatever schools they belong, these both schools teach us to eradicate attachment and encourage us to develop detachment.

In conclusion I can summarize the factors of the *Dhamma* which I wanted to express in this thesis under the following topics.

1. *Up d na* and *Anup d na* could be explained through the Buddhist context to illustrate the nature of *Sams ra* and *Nibb na*.
2. Attachment is a three dimensional term (adhering, grasping and clinging) and attachment and revulsion both should be comprehended for the attainment of Detachment (*Nibb na*).
3. Mindfulness is the most important factor in practicing the teaching of the Buddha to attain detachment (*Nibb na*).

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