

Sri Lanka International Journal of Buddhist Studies (SIJBS)

Volume V (2019), ISSN- 20128878

**Implications for a Philosophy of Life
in the *Sabbāsa-sutta***

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In our everyday life we always encounter *āsavas* (cankers) which cause us a lot of *dukkha* (suffering). The Buddha taught: “*Spiritual deliverance is attained by the elimination of the cankers*”. So, we should know clearly what the cankers are, and what we should do to overcome them. These matters are explained very profoundly in the *Sabbāsava-sutta* in *Majjhima-nikāya* II as noted by many scholars. Buddhism is a path that conduces to benefits in the practical life. Only when we understand the nature of cankers, we can overcome them through the proper methods as the Buddha taught in the *Sabbāsava-sutta*. According to the way of practicing the Buddha’s teachings, the main goal is to destroy cankers so that we can not only improve our noble characters to live happily in this world, but also ensure the continuous spiritual evolution of ourselves in the future.

It is absolutely necessary for us to understand that the path to spiritual deliverance is a strenuous one. That is particularly true for those who discipline themselves cautiously, intent solely upon *Nibbāna*, so that their cankers will be overcome. The philosophy of the *Sabbāsava-sutta* is very valuable for us to cultivate every day and its application is entirely effective. According to the *Sabbāsava-sutta* the Buddha taught the monks the means by which all cankers could be abandoned:

“*Bhikkhus*¹, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and see. Who knows and sees what? Wise attention and unwise attention. When one attends unwisely, unarisen taints arise and arisen taints increase. When one attends wisely, unarisen taints do not arise and arisen taints are abandoned.”²

1. A brief introduction to the “*Sabbāsava-sutta*”

The Buddha teaches the methods of restraining the mind from all desires, through knowing and seeing, not without knowing and seeing. When attending unwisely non-arisen desires arise, and arisen desires grow. When attending wisely non-arisen desires do not arise, and arisen desires fade. The Buddha teaches the *Bhikkhus* seven methods for restraining and abandoning the desires, the fundamental defilements that maintain bondage to the round of birth and death. Seven methods of eliminating all cankers are:

1. The cankers to be abandoned by reflecting wisely,
2. The cankers to be abandoned by restraint,
3. The cankers to be abandoned by indulging,
4. The cankers to be abandoned by enduring,
5. The cankers to be abandoned by avoiding,
6. The cankers to be abandoned by dispelling,

7. The cankers to be abandoned by development.

2. An Explanation of the Buddhist Concept of *Āsava* (Cankers)

Āsava is a Pali term (Sanskrit: *Āśrava*) which is used in Buddhist scripture, philosophy, and psychology. The glossary of the Companion Encyclopedia of Asian Philosophy defines *āsava* as: inflow, influx, influence; mental bias or canker, cankers that keep one bound to the world of *Samsāra*; used particularly in Jainism and Buddhism.³ *Āsavas* signify defilements considered in their role of sustaining the forward movement of the process of birth and death. The commentaries derive the word from the root “su” meaning “to flow”. Scholars differ as to whether the flow implied by the prefix “ā” is inward or outward; thus, some have rendered it as “influxes” or “influences”, others as “outflows” or “effluents”, which according to the *Mahāsaccaka-sutta* (*Majjhima-nikāya* XXXVI) indicates the term’s real significance independently of etymology when it describes the *āsavas* as:

“The taints that defile⁴, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death.”⁵

Thus, other translators, by passing the literal meaning, have rendered it as “cankers”, “corruptions” or “taints”. The Manual of Buddhist Terms and Doctrines says that the *āsavas* are cankers, taints and intoxicants or biases. Through the path of Stream-Entry, the canker of views is destroyed; through the path of Non-Returning, the canker of sense-desire; through the path of Arahantship, the cankers of existence and ignorance. The *Sabbāsava-sutta* shows how to overcome the cankers, namely, through insight, sense-control, avoidance, wise use of the necessities of life, etc. *Khīṇāsava*, ‘one whose cankers are destroyed’, or ‘one who is canker-free’, is a name for the Arahant or Holy One. The state of Arahantship is frequently called ‘*āsavakkhaya*’ - ‘the destruction of the cankers’. The *Suttas* concluding with the attainment of Arahantship by the listeners often end with the words:

“The hearts of the Bhikkhus⁶ were freed from the cankers through clinging no more.”⁷

The Ottawa - Glossary of Buddhist Terms says that *āsava* is a canker that obstructs progress toward enlightenment. The *Abhidhamma* lists four *āsavas*: sensual desire, desire for continued becoming, dogmatic view and ignorance. The *Suttas* usually list only three *āsavas*, omitting explicit mention of the canker of dogmatic view.

3. Classification of *Āsavas* (the Cankers)

3.1. *Kāmāsava* (The Canker of Sensual Desire)

Kāmāsava is that sensual desire, the lust for *indriyāsatta-paritosana* (sensuous gratification), the delight in sensuality, the *taṇhā* for *kāmarati* (sense-pleasures), the carnal love, the fever of passion, the infatuation with *indriyāsatta-abhirati* (sensuous enjoyment), the holding on to objects of the senses through the six sense-doors (i.e. the delectable sight, sound, smell, taste, touch, and idea), the drive for the satisfaction of *taṇhā*. All these constitute the first category of canker. This is called *Kāmāsava* (The canker of sensual desire) which can be divided into two groups:

1. The desire to enjoy the delightful - *indriyāsatta-paritosanā*,
2. Pleasurable things found in the sentient sphere of existence and the objects that induce delight - *indriyāsatta-abhirati*.

They are the desire for *cakkhupatha* (the range of vision), the desire for *sadda* (sound), the desire for *gandha* (smell), the desire for *rasa* (taste) and the desire for *phassa* (tangibles). Human beings intoxicated with the *abhirati* of these sense objects, lose all sense of proportion and behave like lunatics, and chase after these sense objects to enjoy them. Corresponding to the *Kāmūpapatti-sutta of Itivuttaka 95*, the Buddha taught the monks the following three ways of obtaining the objects of sensual desire:

1. There are those objects of sensual desire already existent;
2. There is the way of those who delight in creating them;
3. There is the way of those who gain control over objects created by others.

“Those who enjoy what exists⁸,
 Those devas exercising control,
 Those who delight in creating,
 And others who enjoy sense-objects
 Being in this state or another
 They cannot pass beyond Saṃsāra.
 Understanding this danger
 In objects of sensual enjoyment,
 Let the wise person abandon all sense pleasures,
 Those both heavenly and human
 By severing the flow of craving,
 The flow so difficult to overcome
 Of greed for pleasing, enticing forms,
 They attain to final Nibbāna
 And overcome all suffering.
 The noble seers, masters of knowledge,
 Wise ones with perfect understanding,
 By directly knowing the end of birth
 Come no more to renewal of being.”⁹

3.2. *Bhavāsava* (The Canker of Continued Becoming)

That desire for continued becoming, the lust for, the delight in, the *taṇhā* and the love for, the fever of, the infatuation with, and the holding on to existence, in the various planes of existence. This is called the canker of continued becoming.

The canker of continued becoming is the tendency to cleave to, hold on, or get stuck to the objects, but then the object this time is to continue to exist. The nature of the canker of continued becoming is the *atikkammajīvana-balakkāra* (survival-compulsion)¹⁰. Corresponding to *Cūḷasuññata-sutta* (*Majjhima-nikāya* CXXI), the Buddha taught:

“He understands thus¹¹: ‘This signless concentration of mind is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation’. When he knows and sees thus, his mind is liberated from the taint of becoming. When it is liberated there comes the knowledge: it is liberated.”¹²

3.3. *Diṭṭhāsava* (The Canker of Dogmatic View)

Those who are affected by “*Diṭṭhāsava*” as a result think that the world is eternal, or that it is not eternal; that the world is finite, or that it is infinite; that the soul is the body, or that soul is different from the body; that the *Tathāgata* (Perfect One) exists after his death, or that the *Tathāgata* does not exist after his death, or that the *Tathāgata*, both exists and does not exist after his death, or that the *Tathāgata* neither exists nor does not exist after his death. This is a kind of dogmatic view, a holding of a wrong religious creed, a thicket of perverse understanding, a wilderness of wrong belief, a twisted faith-pattern, a wrangling over wrong ideology, a fetter of perverted view, a dogmatic grip, a tenacious wrong persuasion, a fanatical fixation, a wrong adherence to a dogma, a blind alley, a misleading path, a falsehood, a bigoted belief, a distorted grasp of actuality. The *Mahātaṇhāsankhaya-sutta* (*Majjhima-nikāya* XXXVIII: The Greater Discourse on the Destruction of Craving) talks about a monk named Sāti, the fisherman’s son with his wrong *diṭṭhi* (views) on the Buddha’s teachings. He thinks:

“As I understand the Dhamma taught by the Blessed One¹³, it is this same consciousness that runs and wanders through the round of rebirths, not another.”¹⁴

K. R. Norman states: “This would appear to be a recollection by Sāti of some such statements as those found in the Bṛhadāraṇyaka-upaniṣad that *viññāṇa* continues: *‘Idaṃ mahad bhūtaṃ anantaṃ apāraṃ viññāṇaghana eva’*, (This great being, endless, unlimited, consisting of nothing but intelligence); *‘Sa viññāṇo bhavati, sa viññāṇanaṃ evānvaṅkrāmati’*, (He becomes one with intelligence what had intelligence departs with him); *‘Sa vā eṣa mahān aja ātmā yo ’yaṃ viññāṇamayāḥ prāṇesu’*, (Verily, he is the great unborn Self who is this (person) consisting of knowledge amongst the senses).”¹⁵

3.4. *Avijjāsava* (The Canker of Ignorance)

What is the canker of ignorance? The non-comprehension of the truth of *dukkha*, the non-comprehension of the truth of the cause of *dukkha*, the non-comprehension of the truth of the cessation of *dukkha*, the non-comprehension of the truth of the path leading to the cessation of *dukkha*, the non-comprehension of the past lives, the non-comprehension of the future lives, the non-comprehension of the both the past and the future lives. i.e., as related to present life, the non-comprehension of the *Paṭiccasamuppāda*, this kind of non-comprehension, this non-seeing, this non-understanding, this non-awakening, this non-enlightenment, this non-penetration, this non-grasping, this dimwittedness, this absence of wisdom, this lack of insight, this delusion, this stupidity, this obtuseness, this ignorance, this flood of ignorance, this bond ignorance, this predisposition of ignorance, this barrier of ignorance, this obstruction of ignorance, this root of evil. This is called “*Avijjāsava*” which is synonymous with the *taṇhā* mind in *arūpa-dhātu* (formless-elements) where the *Paṭiccasamuppāda* and the Four Noble Truths are never present. This is a kind of canker which is very subtle. The Buddhist monks, who nearly attain enlightenment, but have not eliminated the *avijjā*, still fall into *Samsāra*.

4. Analyzing the Term “*Yoniso Manasikāra*” (Wise Attention)

First, we analyze the term “*yoniso*”. It originates from “*yonī*”, which symbolizes a “*womb*”, a “*matrix*”, or a “*place of origin*”. Hence, *yoniso* is able to communicate the sense of doing something *thoroughly* or *penetratively*, in the sense of going *down to its origins*. The sense of doing something in a penetrative manner may be seen in a simile which signifies how examining a lump of foam in a manner that is *yoniso* leads to the realization that this lump of foam is empty of any substance. In the background of this simile, *yoniso* communicates the opinion of penetrating through the outer surface of phenomena, in this case the surface of a lump of foam and realizing the true essence of what is found below this surface. The *sukhumanānatta* or *thiratta*, in the sense of doing something intensively seems to be prominent in an expression of somebody who is stirred by the prospect of disease or death and thereon thoroughly endeavours, “*samviggo yoniso padahati*”, in order to progress on the path to deliverance. In the *Itivuttaka* 30: *Tapanīya-sutta* of *Khuddaka-nikāya* indicates that to be stirred and to thoroughly endeavour are two conditions that are a source of abundant happiness here and now, and that lead to the destruction of the influxes. Here someone has not done what is good, not done what is wholesome, not done what is beneficial, but has done unwholesome, callous, wrongful deeds. He is remorseful on thinking, “*I have not done wholesome*” and is remorseful on thinking, “*I have done unwholesome*”:

“Here someone has not done what is good¹⁶, not done what is wholesome, not done what is beneficial, but has done evil, callous, wrongful deeds. He is remorseful on thinking, ‘I have not done good,’ and is remorseful on thinking, ‘I have done evil’.”¹⁷

Sometimes, *yoniso* can also communicate the sense of “attention”, “proper” or “appropriate”. This meaning underlies a passage where a king finds out that the Buddhist monks make good use of robe material given to them, as once their robes

becomes worn, they use the cloth as mattress coverings, foot-wipers etc., and the shreds left over after such usage are kneaded with mud and used for construction work. This convinces the king that the monks make use of the cloth they receive in a “proper” manner, which according to the *Pañcasatikakkhandhaka* states: “*Sabbevime samaṇā sakyaputtiyā yoniso upanenti, na kulavaṃ gamenti*”.¹⁸ The *sukhumanānatta* of *yoniso* is also related to a passage in the *Bhūmija-sutta*, according to which it is not beneficial to live the holy life in an *ayoniso* manner.

An essential function of *yoniso manasikāra*, in line with its nature as a form of attention that goes to the very origin of things¹⁹, is to do research into the conditioned nature of phenomena.

The practical implications of *yosino manasikāra* and its relevance to *Paṭiccasamuppāda* are explained clearly in several sermons such as *Dutiyaariyasāvaka-sutta* (*Samyutta-nikāya* XII. 50); *Ariyasāvaka-sutta* (*Samyutta-nikāya* XII.49); *Natumha-sutta* (*Samyutta-nikāya* XII.37); *Tatiyabodhi-sutta* (*Udāna* I.3); etc, which clarify that such wise and penetrative attention focuses on the specific conditionality of phenomena. According to the *Nidāna-samyutta* XII 62: *Dutiyaassutavā-sutta* of *Samyutta-nikāya*, the Buddha taught the monks:

“Therein, bhikkhus²⁰, the instructed noble disciple attends closely and carefully to dependent origination itself thus: ‘When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.’”²¹

Yoniso manasikāra is necessary preparation for bringing about effectively the benefits of meditation. Without *yoniso manasikāra*, the practitioner will cling on to *vipallāsas*²² (perversions) preventing the development of *pañña*.

“When one attends unwisely²³, unarisen taints arise and arisen taints increase. When one attends wisely, unarisen taints do not arise and arisen taints are abandoned.”²⁴

Yoniso manasikāra is understood as the attention to truth, reality, the noble truths or the attention of *pañña* because this attention makes *kusala* mind arise.

5. Seven Methods Proposed in the *Sabbāsava-sutta* for the Elimination of All *Āsavas* (Cankers)

5.1. *Dassanā Pahātabbā* (Elimination through Seeing Clearly)

The first method is the elimination through seeing clearly (*dassanā*) which refers to the cultivation of *vipassanāñāṇa* (ability of attaining insight), into the basic facts or realities of *anicca* (impermanence), *dukkha* (suffering) and *anattā* (no-self) which show the characteristic of all things. In practical application *dassanā* means the practice of wisdom-meditation and besides cultivating the three characteristics of all things as mentioned. When *pañña* (wisdom) into the characteristics (*anicca*, *dukkha* and *anattā*) becomes a direct experience, as different from an intellectual one, our mind is freed from the distortions and impurities, and the *pañña* into the Four Noble Truths flash to light the current of the consciousness. This is such a great experience that it shakes one’s very being and makes all *āsavas* that were deep-rooted weaken.

After having developed all the stages of *vipassanā* (insight), the practitioner finally attains to the summit of spiritual experience and at the same time succeeds in breaking the *saṃyojanas*²⁵ (fetters) which tie human beings to *Samsāra*. It is then that the *āsavas* are destroyed forever. The most important stage of overcoming is known as Arahant hood characteristically described as the stage of *khiṇāsava* (one who is canker-free). This is the highest state of spiritual excellence and the purpose of all spiritual effort. Only *khiṇāsava* can be a true refuge for all human beings in the world. Since, he alone, having transcended the saṃsāric bondages, can help others to do similarly. Only he who knows can teach, not the one who does not know.

Here, '*Dassanā pahātabbā*' (elimination through seeing clearly) is very important. The main point of the Buddha is to teach his disciples to practice developing *paññā* (wisdom) which leads to the realization of the true dhamma. When we have wisdom, we will have *sammā diṭṭhi* (right view). In cognitive thinking, beyond misleading view of the ordinary person, not letting the current of desire in mind, always observes our life like bubbles, shadows, illusion. All *dhammas* are impermanent. So, the Buddha's emphasis was on the attainment of *sammā diṭṭhi* which helps people to see the true nature of things leading to the elimination of all delusion, attachment, anger and the eradication of all *āsavas*.

5.2. *Samvarā Pahātabbā* (Elimination through Restraint)

The second method is to abandon cankers through the practice of restraint. The Buddha advised the monks to restrain the six sense-organs: eyes, ears, nose, tongue, body and mind (*Sadhāyatana*). By restraint of the senses the Buddha did not mean not letting objects to come into contact with the senses, for instance restraint of eyes does not bear the meaning of not letting dust go into either eyes or of prohibiting the monks from looking at *rūpa* (form); their ears should not hear, their nose should not smell, their tongue taste, their body should not touch, their mind should not cognize all things. The Buddha's view of sense restraint is expressed clearly in the *Sekhasutta*, as follows:

“On seeing a form with the eye, a noble disciple does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... on cognizing a mind-object with the mind, a noble disciple does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.”^{26 27}

Restraint in *Sabbāsava-sutta* is a reference to restraining the six sense-organs because they are the six gateways for entry of all the cankers into the mind.

5.3. Paṭisevanā Pahātabbā (Elimination through Proper Use of Requisites)

The third method is adopting the practice of the proper use of material requisites. The Buddha taught his disciples how to use *catupaccaya* (four requisites: food, clothing, medicine and lodgings) in the right way. Such use could be conducive to a healthy life. According to the teachings of the Buddha, human suffering could be a result of the lack of the basic needs of life. It is necessary to avoid such suffering in order to develop higher spiritual states of mind. Material requisites can lead to suffering when one goes beyond the actual need for satisfactory living and develops a craving for them. The Buddha, therefore, recommends contentment regarding these requisites.

The third method refers to the *catupaccaya* which are to be used with “*yoniso manasikāra*” considering why they are essential needs and how they are to be used in the best possible way. The practitioner is required to be cautious in the use of the essential material requisites of life. To be cautious, the practitioner should stop and think, before and during using any requisites of life and do so with proper attention.

5.4. Adhivāsanā Pahātabbā (Elimination through Endurance)

The fourth method is to endure with firm determination difficulties and afflictions caused by external circumstances. In general, endurance may be treated harshly by others thinking it to be a weakness. The practitioner can set oneself right, but not always and everywhere. So as to face a hostile and disagreeable environment imperturbably, it is essential that the practitioner must learn to be forbearing, forgiving and patient. The people who lack courage can never make the best use of life to overcome *āsavas*. Thus, the Buddha spoke highly of endurance as one of the most exalted virtues and a *pāramī*²⁸ (perfection) which must be completed necessarily if the practitioner wants to attain *Nibbāna*.

5.5. Parivajjanā Pahātabba (Elimination through Avoidance)

According to the Buddha’s analysis, the fifth way of preventing the arising of *āsava* is adoption of the practice of avoidance. According to this method there are some situations that one need not face by consciously avoiding them. Pathways that pose danger such as the possibility of having pits and holes into which one could fall dangerous road ways inhabited by fierce wild beasts and cruel persons could be consciously avoided. The Buddha advised the Buddhist monks to avoid the dangers that may occur to them and even the normal people. These kinds of danger cannot be overcome by methods such as chanting *suttas*, reciting the Buddha’s name, or having endurance. We must apply the method of avoiding. For example, when we meet a madman, we cannot use arguments to analyze a wrong or right thing to teach them. In this case, the best way is to avoid. When we see a fierce dog, a war area, etc, the most effective method is that we should stay away from danger. We cannot use arguments or any other method to avoid it.

5.6. *Vinodanā Pahātabbā* (Elimination through Dispelling)

Elimination through dispelling is to make our mind put away, release or get rid of unwholesome states. If there is greed arising in the mind one should abandon it immediately.

The Buddha advised the monks to remove the roots of all unwholesome conduct, *lobha, dosa, moha* because they are the root causes of a psychological nature that a human being encounters. They are not physical in nature. To remove them, we must apply the mind itself by lighting the lamp of wisdom. It is a method to remove the inner causes which give rise to *āsavas*, and when they are removed, human beings can be free from the resulting suffering. In connection with this way of abandoning taints the Buddha says:

“While taints²⁹, vexation, and fever might arise in one who does not remove these thoughts, there are no taints, vexation, or fever in one who removes them.”³⁰

5.7. *Bhāvanā Pahātabbā* (Elimination through Development)

The seventh method is one of abandoning through development or cultivation of the mind. The Buddha advised the monks to practice the *Satta Sambojjhaṅgā* (The Seven Limbs of Enlightenment). Practising the Seven Limbs of Enlightenment, the monks train their mind to be weary of the world and abandon it with the six external bases because they have seen that their reality is *Paṭiccasamuppāda* and *anicca*. With this realization, they are not attracted by them. The following factors bringing about enlightenment are to be cultivated:

1. ***Sati* (Mindfulness)**: mindfulness of bodily and mental states keeping one’s alertness regarding what goes on within and outside oneself in the spheres of mentality and materiality.
2. ***Dhammavicaya* (Investigation of dhammas)**: discrimination of the true and the false. It is wisdom through selection. One must choose the proper method to practice. In the Buddha’s time, there were many philosophical systems, many religions advocating different ways and practices, each religion itself believing that their own teachings were true, and others false. In this case, a person who wants to achieve the ultimate goal of enlightenment, must have a clever mind to distinguish between wholesome and unwholesome, and choose the best way for him to practice. Investigation of all objects of mind, with mindfulness well established is important.
3. ***Viriya* (Energy)**: Putting forth effort to maintain the wholesome states and to get rid of unwholesome states.
4. ***Pīti* (Joy)**: Cultivate a sense of spiritual joy which is conducive to attaining bodily and mental calm and tranquility.

5. ***Passaddhi* (Tranquility of body and mind)**: riddance of all passions and ignorance and grossness or weight of body or mind, so that one becomes physically and mentally relaxed, free and at ease.
6. ***Samādhi* (Concentration)**: power to keep the mind steady, concentrated and one-pointed.
7. ***Upekkhā* (Equanimity)**: Attaining a balanced state of mind prevents it from bias and partiality and attraction towards what is pleasant and aversion towards what is unpleasant. It is defined as the mind in equilibrium, i.e. transcending all discriminations based on attachment and aversion.

6. Relevance of the *Sabbāsava-sutta* to the Daily Life of Both Monks and Laypeople in dealing with *Āsavas* (cankers)

In the daily life of both Buddhist monks and laypeople many simple and complicated situations have to be faced leading to the arising of *āsavas*. It is difficult for monks and laypeople to put into practice the Buddha's teachings if they do not know how to eliminate the *āsavas*. In this section an attempt will be made to give some indications regarding how it could be done. P. D. Premasiri states:

“*Āsava*(s) together with latent tendencies (*anusaya*), fetters (*saṃyojana*) and hindrances (*nīvaraṇa*) constitute the unwholesome cognitive and emotive aspect of mind.”³¹

The unwholesome cognitive and emotive aspect of mind which, exists in the mind of human beings who are not enlightened, flows out to the external world through the six sense-organs of the body. Hence, it makes human beings lose their sense of judgment and fall into *Samsāra* (the cycle of repeated birth and death). To get rid of the cycle of repeated birth and death, we must get onto the raft of dhammas such as “reflecting on the loathsomeness of the body, food etc. contemplating on impermanence and death; following the Noble Eightfold Path; cultivating Five Faculties (*Indriya*); practicing Four Establishments of Mindfulness (*Cattāro Satipaṭṭhāna*)”; and cultivating the Four Noble Truths” and eliminate all *āsavas*. In the *Sabbāsava-sutta*, the Buddha taught us the seven methods to eradicate the *āsavas* which are systematically enumerated.

In our everyday life, when we constantly encounter *āsava*, we should apply the appropriate methods to eliminate those *āsava*. The elimination of *āsava* is often used in the sense of eradicating by way of substitution or replacement. That is, eradicating something by bringing in another thing. Here the principle of substitution by a positive alternative, namely substituting or replacing anger by love is meant. In the *Sabbāsava-sutta*, five of the seven methods, that is, except the first and the seventh, use this term “*pahāna*” (overcoming) in the sense of substitution by a positive alternative, for example, substituting the mind-defiling negative factors by positive alternatives or opposite virtuous conduct (*sadācāra*). At whatever time *dosa* (hatred) begins the process of ruining someone's life by expressing itself in the form of acts of killing or violence, at that time, one needs to exercise the restraints contained in the moral rule of *pāṇātipātā veramaṇī*

(abstaining from the killing of living beings). In this case through the substitution of inoffensiveness and non-violence, he gives up violence and *dosa*. It is comparable to reprocessing a sluggish economy, where there is the policy of “*import-substitution*” to conserve foreign exchange and make the country’s finances grow by stopping avoidable drainage in other areas. In the same way, due to substituting a negative, unwholesome factor with a positive, wholesome one, one can conserve spiritual energy, attain growth in the power and stop the wastage of precious potential of our mind. It is just as, a sympathetic doctor (*anukampaka-vejja*) will use his skills better than a cold, and unsympathetic doctor to heal a suffering mind. A humane engineer (*dāruṇika-yantasappī*) will enhance output invariably by bringing about wares, interpersonal relationships between labor and management. An honest civil servant (*mahājanika-sevaka*) will bring better welfare and justice in society than one who is corrupt. A helpful policeman (*upakārī-rājapurisa*) is more effective a protector of the commons people than an oppressor. A contented shopkeeper (*santuṭṭha-āpaṇika*) creates a balanced economy and enables everybody to obtain what they need. A humble politician serves his country and public far more purposefully and efficiently than a crafty person, yet he may be successful in holding on to power, etc. Elimination of the *āsavas* creates a very marvelous emancipation of mind (*cetovimutti*). In this sense it is the equivalent of *vimokkha* a state of liberation which occurs at various levels such as the conditionless (or signless) liberation (*animitta*); the desireless liberation (*apanihita*); the emptiness (or void) liberation (*suññatā*). They are also called the triple gateway to liberation (*vimokkha-mukha*), as they are three different approaches to the paths of holiness.

When one attains the supramundane purification known as the stage of an *Ariya* (Noble one), one has realized one of the eight stages of holiness consisting of the four supramundane Paths (*magga*) and the four supermundane fruitions (*phala*) of these paths, described as follows:

1. The path of Stream-winning (*Sotāpatti-magga*).
2. The fruition of Stream-winning (*Sotāpatti-phala*).
3. The path of Once-return (*Sakadāgāmi-magga*).
4. The fruition of Once-return (*Sakadāgāmi-phala*).
5. The path of Non-return (*Anāgāmi-magga*).
6. The fruition of Non-return (*Anāgāmi-phala*).
7. The path of Holiness (*Arahatta-magga*).
8. The fruition of Holiness (*Arahatta-phala*).

The seven methods of eliminating the *āsava* are taught by the Buddha for those who are keen to know and see, not for one who does not care to know and see (*Jānato passato āsavānaṃ khayamaṃ vadāmi, no ajānato no apassato*). This teaching shows that if we are not aware of our present condition it is not possible for us to overcome *āsava*. It is not just ordinary awareness, but awareness with *yoniso manasikāra* that is necessary. In the *Sallekha-sutta* (*Majjhima-nikāya* VIII), The Buddha taught:

“This speculative view, Bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views.”³²

Ordinary human beings wander about in *Samsāra* and experience all kinds of *dukkha* because of being fettered by the fetter of views. The only way to eliminate such a fetter as this is by attending wisely to the Four Noble Truths. When applying the elimination through seeing clearly, one needs to understand *samuccheda-pahāna* - overcoming by destruction of fetters. The *Sabbāsava-sutta* mentions only the first three *samyojanas* such as personality-belief (*sakkāya-diṭṭhi*), sceptical doubt (*vicikicchā*) and clinging to mere rules and ritual (*sīlabbata-parāmāsa*), which are destroyed by the supramundane path of the stream-entry (*sotāpattimagga*). Since seeing is the indispensable condition (*āvassaka-sabhāva*) at every level of the process of elimination of the *āsava*, replacement and restraining effects can also be easy to accomplish through it, in the same way as a long-distance runner (*dhāvaka*) can easily cover short distances. The *Paṭisambhidā*³³ (analytical knowledge) mentions some methods of eliminating the *āsavas* which are the same as replacement and restraining by the application of seeing. For example, it is said that through the application of seeing as a *ñāna-samvara* (virtue of restraint), we eliminate possible transgressions relating to *pañca-sīla* (five rules) such as killing, stealing, sexual misconduct and lying, or *lobha* (greed), *dosa* (hate), *moha* (delusion) and wrong view. Through seeing, we can eliminate the propensity to lust and acquisitiveness; or through goodwill, loving-kindness (*mettā*) and compassion (*karuṇā*), we can eliminate resentment and cruelty; or by arousing the perception of light (*āloka-saññā*³⁴) and a sense of exigency for practice, we can eliminate inertia and laziness of our mind ; or through mindfulness and meditative absorption (*samāpatti*), we can eliminate distraction and fragmentation of our mind; or by right view (*sammā diṭṭhi*), we can eliminate doubt (*vicikicchā*). These are methods of replacement and restraining established by seeing.

The *Sabbāsava-sutta* is very clear and forthright in explaining the contents of “seeing” in the form of the Four Noble Truths. “*This is suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering, so he wisely attends*”. The seeing of the Four Noble Truths is the meditative experience of insight, leading to self-transformation. No matter how the meditative experience is cultivated, even as a purely intellectual training the outcome should be the same. If we were to train and familiarize our mind, a time would certainly come when this seeing of the Four Noble Truths would be grasped and conceptualized clearly, and our mind would not be influenced by the delusions that mistake the unreal to be real, and imagine life to be stable and happy. This is a wonderful accomplishment in a world characterized by the absence of this seeing.

7. Conclusion

In the *Tipiṭaka* (The Three Divisions of Buddhist Canon), we have been able to see the Buddha’s profound and practical teachings. All the teachings in the *Tipiṭaka* concentrate on the four main issues: explaining suffering clearly, showing the origin of suffering, the cessation of suffering and the way leading to the cessation of

suffering. That is “*Ariya-sacca*” (the Four Noble Truths). We can say that “*Sabbāsava-sutta*” belongs to “*Magga-sacca*”. The fourth truth of the *Aṭṭhaṅgika-magga* (the Eightfold Path) indicates the means by which suffering is overcome.

Although the Buddha teaches seven methods, all lead to the same end. The endless vast sea that originates through thousands of canals and rivers, have one homogeneous taste – salty taste. The Buddha’s teachings consisting of more than eighty-four thousand *dhammas* they all lead to the taste of liberation. He taught:

“‘This is suffering³⁵’; ‘This is the origin of suffering’; ‘This is the cessation of suffering’; ‘This is the way leading to the cessation of suffering’.”³⁶

The Buddha taught us the Four Noble Truths because this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. In order to attain insight into these truths, we must apply the seven methods of eliminating the *āsavas* mentioned in the *Sabbāsava-sutta*. The first method - *Dassanā pahātabbā* (Elimination through seeing clearly) symbolizes *Sotāpatti-magga* (the fruit of entering the Stream). The last method - *Bhāvanā pahātabbā* (Elimination through development) symbolizes the seven remaining *lokuttara- nāṇas* (supramundane insights). The five methods in-between symbolize a preparatory process of cleansing and strengthening of *viññāna* (consciousness). But how are the enlightenment-factors developed? Basically each enlightenment-factor is a *cetasika* (mental factor). Out of the seven Enlightenment Factors, three i.e., *virīya*, *pīti* and *samādhi* are common to all states of consciousness (*aññasamāna*). The remaining four, i.e., *sati*, *dhammavicaya*, *passaddhi*, *upekkhā*, pertain only to *kusala* (wholesome) states of consciousness. The development of these *cetasikas*, which co-exist with *viññāna*, should be understood only in the sense of repetitive action or arising. In other words, these *cetasikas* should be repeatedly aroused by proper spiritual practice.

Once the *āsavas* are made ineffective by not being fed, their power is attenuated, so much so that with the cultivation of *Vipassanā*, these greatly weakened mental effluents – the *āsavas* and fetters get destroyed with the arising of the *lokuttara Magga*. So, clearly there are two very practical goals which are aimed at by the practice. One is to prevent the arising of *āsava* and the other the attainment of *āsava*-free state by removing those that are already there. The *āsavas* look like fires in the mind. We need to stamp out this fire. If we do not extinguish promptly, it is going to grow into a very strong conflagration and swallow everything that falls on its raging path: becoming destructive and consuming. The *visuddhi* (purification) or *upakkilesa* (impurity) of a person, depends on the mind. It is the truth. In the *Mahāparinibbāna-sutta* (*Dīgha-nikāya XVI*), the Buddha taught Venerable Ānanda as follows:

“Thus, Ānanda³⁷, a monk lives with himself as an island, himself as a refuge, with no other refuge, with the Teaching as an island, the Teaching as a refuge, with no other refuge. For whoever, Ānanda, whether at present or after my passing, lives with himself as an island, himself as a

refuge, with no other refuge, with the Teaching as an island, the Teaching as a refuge, with no other refuge, those monks of mine, Ānanda, will go from darkness to the highest—whoever likes the training.”³⁸

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End Notes

- ¹ *The Middle Length Discourses of the Buddha*, Part one: The Root Fifty Discourses, 1. The Division of the Discourse on the Root, 2 *Sabbāsava Sutta* (All Taints), A Translation of the Majjhima Nikaya, Translated from the Pāli, Original Translation by Bhikkhu Ñāṇamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 91.
- ² “*Jānato ahaṃ bhikkhave passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca bhikkhave jānato kiñca passato āsavānaṃ khayaṃ vadāmi. Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ. Ayoniso bhikkhave manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaddhanti. Yoniso ca kho bhikkhave manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.*”
[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN II *Sabbāsava Sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (12th December 2013, 07:00 AM)].
- ³ Source: <http://en.wikipedia.org/wiki/Asava>, (10th December 2013, 09:05 AM).
- ⁴ *The Middle Length Discourses of the Buddha*, Part One: The Root Fifty Discourses, 4 The Great Division of Pairs, 36 *Mahāsaccaka-sutta* (The Greater Discourse to Saccaka), A translation of the Majjhima-nikāya, Translated by Ñāṇamoli and Bhikkhu Bodhi, (Wisdom Publications, 199 Elm Street Somerville Massachusetts 02144, 2005), p. 152.
- ⁵ “*Ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā appahīnā*”.
[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN XXXVI *Mahāsaccaka sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (12th December 2013, 10:25 AM).
- ⁶ *The Connected Discourses of the Buddha*, Part II: The Book of Causation, 15 Anamatagga-saṃyutta, 13. *Tiṃsamatta-sutta* (Thirty Bhikkhus), A translation of the Saṃyutta-nikāya, A New Translation of the Saṃyutta Nikāya, Translated from the Pāli by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 658.
- ⁷ “*Bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣūti*”.
[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). SN XV Anamatagga-saṃyutta, 13. *Tiṃsamatta-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (12th December 2013, 14: 05 PM).
- ⁸ *The Collection of Short Discourses of the Buddha*, *Itivuttaka*, *Tikanipāta Pañcama Vagga*, 95. *Kāmūpapatti-sutta* (Sensual Desire), A translation of the Khuddaka-nikāya, Translated from the Pāli by Bhikkhu Bodhi. [Source: <http://www.accesstoinsight.org>, (14th December 2013, 13: 15 PM)].
- ⁹ “*Paccupaṭṭhitakāmā ca,
ye devā vasavattino;
Nimmānaratino devā,
ye caññe kāmabhogino;
Itthabhāvaññathābhāvaṃ,
saṃsāraṃ nātivattare.
Etamādīnavaṃ ñatvā,
kāmabhogesu paṇḍito;*”

*Sabbe pariccaje kāme,
ye dibbā ye ca mānūsā.
Piyarūpasātagadhitam,
chetvā sotam duraccayam;
Asesam parinibbanti,
asesam dukkhamaccagum.
Ariyaddasā vedaguno,
sammadaññāya paṇḍitā;
Jātikkhayamabhiññāya,
nāgacchanti punabbhavan ti.”*

[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). KN *Itivuttaka, Tikanipāta, Pañcama-vagga, 95 Kāmūpapatti-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (14th December 2013, 13: 15 PM)].

¹⁰ It is said that while the canker of sensual desire arise in the eight *lobha-mūlika-cittas* (greed-rooted-consciousness), the canker of continued becoming arises only in the four *dīṭṭhi-vippayutta-cittas* (unaccompanied by perverse views) which also belong to *lobha-mūlika-cittas*. This implies that these four *dīṭṭhi-vippayutta-cittas* have the māna (conceit) as the fundamental driving force, so the atikkammajīvana-balakkāra mainly is a struggle of the self to *atikkammajīvana*. In other words, māna is the driving force underlying the canker of continued becoming. (Source: A.P. Buddhadatta Mahathera, Concise Pali-English and English-Pali Dictionary).

¹¹ *The Middle Length Discourses of the Buddha*, Part Three: The Final Fifty Discourses, 3 The Division on Voidness, 121 *Cūlasuññata-sutta* (The Shorter Discourse on Voidness), A translation of the Majjhima-nikāya, Translated from the Pāli, Original Translation by Bhikkhu Ñāṇamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 468.

¹² “*So evam pajānāti: ‘ayampi kho animitto cetosamādhi abhisankhato abhisāñcetayito’. ‘Yaṃ kho pana kiñci abhisankhataṃ abhisāñcetayitaṃ tadaniccaṃ nirodhadhamman’ti pajānāti. Tassa evam jānato evam passato bhavāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyā’ti pajānāti’.*”

[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN CXXI *Cūlasuññata-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (10th January 2014, 10:20 AM).

¹³ *The Middle Length Discourses of the Buddha*, Part One: The Root fifty Discourses, 4 The Great Division of Pairs 38. *Mahātaṇhāsāṅkhaya-sutta* (The Greater Discourse on the Destruction of Craving), A translation of the Majjhima-nikāya, Translated from the Pāli, Original Translation by Bhikkhu Ñāṇamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 155.

¹⁴ “*Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsaratī anaññan ti’.*”

[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN XXXVIII *Mahātaṇhāsāṅkhaya-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (11th January 2014, 06:15 AM).

¹⁵ K R Norman, “*Aspects of Early Buddhism.*” 1990:24, p. 39. (11th January 2014, 19:20 PM).

- ¹⁶ *The Collection of Short Discourses of the Buddha*, Itivuttaka, Dukanipāta Paṭhama Vagga, 30. *Tapanīya-sutta* (Remorse), A translation of the Khuddaka-nikāya, Translated from the Pāli by Bhikkhu Bodhi, [Source: <http://www.accesstoinsight.org>, (20th May 2014, 08:35 AM)].
- ¹⁷ “*Idha ekacco akatakalyāṇo hoti, akatakusalo, aka-tabhūrut-tāṇo, katapāpo, kataluddo, katakibbisso. So ‘akataṃ me kalyāṇan’ tīpi tappati, ‘kataṃ me pāpan’ tīpi tappati*”. [Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). KN Itivuttaka, Dukanipāta Paṭhama Vagga, 30. *Tapanīya-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (20th May 2014, 13:20 PM)].
- ¹⁸ Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). Pi Tv Kd 21. *Pañcasatikakkhandhaka* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (12th January 2016, 09:20 AM).
- ¹⁹ The idea of attending to something in a penetrative manner, down to its very origins, can also be seen in a literal manner when Mahāmoggallāna directs *yoniso manasikāra* to his own body in order to find out what is afflicting his bowels (M. I, 332).
- ²⁰ *The Connected Discourses of the Buddha*, Part II: The Book of Causation, 12 *Nidāna-saṃyutta*, *Mahā-vagga*, 62. *Dutiyaassutavā-sutta* (Uninstructed), A translation of the Saṃyutta Nikāya, Translated from the Pāli by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 596.
- ²¹ “*Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādamyeva sādhukaṃ yoniso manasi karoti: ‘iti imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati’*”. [Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). SN XII *Nidāna Saṃyutta*, *Mahā Vagga*, 62. *Dutiyaassutavā-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (3rd October 2014, 11:25 AM)].
- ²² There are 4 perversions which may be either of perception (*saññā-vipallāsa*), of consciousness (*citta v.*) or of views (*diṭṭhi-v.*). And which are these four? To regard what is impermanent (*anicca*) as permanent; what is painful (*dukkha*) as pleasant (or happiness-yielding); what is without a self (*anattā*) as a self; what is impure (*ugly: asubha*) as pure or beautiful (A. IV, 49). (Source: Buddhist Dictionary, Manual of Buddhist Terms and Doctrines, by NYANATILOKA MAHATHERA).
- ²³ *The Middle Length Discourses of the Buddha*, Part one: The Root fifty Discourses, 1. The Division of the Discourse on the root, 2 *Sabbāsava-ssutta* (All Taints), A Translation of the Majjhima-nikaya, Translated from the Pāli, Original Translation by Bhikkhu Ñāṇamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 91.
- ²⁴ “*Ayoniso manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaddhanti; yoniso ca kho manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti*”. [Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN II *Sabbāsava-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (24th June 2015, 10:45 AM)].
- ²⁵ There are 10 fetters tying beings to the wheel of existence, namely: (1) personality-belief (*sakkāya-diṭṭhi*, q.v.), (2) sceptical doubt (*vicikicchā* q.v.), (3) clinging to mere rules and ritual (*sīlabbata-parāmāsa*; s. *upādāna*), (4) sensuous craving (*kāma-rāga*, 4.v.), (5) ill-will (*byāpāda*), (6) craving for fine-material existence (*rūpa-rāga*), (7) craving for

- immaterial existence (*arūpa-rāga*), (8) conceit (*māna*, q.v.), (9) restlessness (*uddhacca*, q.v.), (10) ignorance (*avijjā*, q.v.). (Source: Buddhist Dictionary, Manual of Buddhist Terms and Doctrines, by NYANATILOKA MAHATHERA).
- ²⁶ *The Middle Length Discourses of the Buddha*, Part Two: The Middle Fifty Discourses, 1 The Division on Householders, 53. *Sekha-sutta* (The Disciple in Higher Training), A translation of the Majjhima-nikāya, Translated from the Pāli, Original Translation by Bhikkhu Ñānamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 210.
- ²⁷ “*Ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā ... pe ... ghānena gandhaṃ ghāyitvā ... pe ... jivhāya rasaṃ sāyitvā ... pe ... kāyena phoṭṭhabbaṃ phusitvā ... pe ... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati*”.
- [Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN LIII *Sekha sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (1st February 2015, 11:10 AM)].
- ²⁸ One of ten virtuous qualities mentioned in Pāli sources that are said to lead to Buddhahood. The ten qualities occur frequently in the Jātakas, and are also found in the Buddhavaṃsa and Cariyā-piṭaka. The list of ten pāramīs is: (1) generosity (*dāna*); (2) morality (*sīla*); (3) renunciation (*nekhamma*); (4) insight (*paññā*); (5) energy (*virīya*); (6) patience (*khanti*); (7) truthfulness (*sacca*); (8) resolution (*adhiṭṭhāna*); (9) loving-kindness (*metta*); (10) equanimity (*upekkhā*). (Source: A Dictionary of Buddhism, Oxford University Press, 2003, 2004).
- ²⁹ *The Middle Length Discourses of the Buddha*, Part one: The Root fifty Discourses, 1. The Division of the Discourse on the root, 2 *Sabbāsava-sutta* (All Taints), A Translation of the *Majjhima-nikaya*, Translated from the Pāli, Original Translation by Bhikkhu Ñānamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 35.
- ³⁰ “*Yañhissa, bhikkhave, avinodayato uppajjeyyūṃ āsavā vighātapariḷhā, vinodayato evaṃsa te āsavā vighātapariḷhā na honti.*”
- [Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). MN II *Sabbāsava-sutta* (in Pāli). Retrieved 14 Jul 2007 from “Mettanet – Lanka” at <http://www.metta.lk/tipitaka>, (12th December 2013, 07:00 AM)].
- ³¹ Premasiri, P.D. *Mind in 'Encyclopaedia of Buddhism*, p. 06, (14th April 2015, 01:05 AM).
- ³² *The Middle Length Discourses of the Buddha*, Part one: The Root fifty Discourses, 1. The Division of the Discourse on the root, 8. *Sallekha-sutta* (Effacement), A translation of the Majjhima-nikāya, Translated from the Pāli, Original Translation by Bhikkhu Ñānamoli, Translation edited and revised by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 50.
- ³³ 'analytical knowledge' or 'discrimination', is of 4 kinds: analytical knowledge of the true meaning (*attha-paṭisambhidā*), of the law (*dhamma-paṭisambhidā*), of language (*nirutti-*

paṭisambhidā), of ready wit (paṭibhāna-paṭisambhidā). (Source: Buddhist Dictionary, Manual of Buddhist Terms and Doctrines, by NYANATILOKA MAHATHERA).

- ³⁴ The recurring canonical passage reads: "Here the monk contemplates the perception of light. He fixes his-mind to the perception of the day; as at day-time so at night, and as at night, so in the day. In this way, with a mind clear and unclouded, he develops a stage of mind that is full of brightness." It is one of the methods of overcoming drowsiness, recommended by the Buddha to Mahā Moggallāna (A. VII, 58). According to D. 33, it is conducive to the development of 'knowledge and vision' (s. *visuddhi*), and it is said to be helpful to the attainment of the 'divine eye' (s. *abhiññā*). (Source: Buddhist Dictionary, Manual of Buddhist Terms and Doctrines, by NYANATILOKA MAHATHERA).
- ³⁵ *The Connected Discourses of the Buddha*, Part V: The Great Book, 56 *Sacca Saṃyutta*, *Siṃsapāvana-vagga*, 31. *Sīsapāvana-sutta* (The Siṃsapa Grove), A translation of the *Saṃyutta-nikāya*, Translated from the Pāli by Bhikkhu Bodhi, (Wisdom Publications Boston, Third Edition, 2005), p. 1857-1858.
- ³⁶ "Idaṃ dukkhan'ti, bhikkhave, mayā akkhātaṃ, 'ayaṃ dukkhasamudayo'ti mayā akkhātaṃ, 'ayaṃ dukkhanirodho'ti mayā akkhātaṃ, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti mayā akkhātaṃ."
[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). SN LVI *Sacca-saṃyutta*, *Siṃsapāvana-vagga*, 31. *Sīsapāvana sutta* (in Pāli). Retrieved 14 Jul 2007 from "Mettanet – Lanka" at <http://www.metta.lk/tipitaka>, (24th January 2015, 10:00 AM).
- ³⁷ *The Long Discourses of the Buddha*, Division Two: The Great Division, 16. *Mahāparinibbāna-sutta* (The Discourse about the Great Emancipation). A Translation of the *Digha-nikāya*, Translated from the Pāli by Maurice Walshe, (Wisdom Publications Boston, Third Edition, 2005), p. 232.
- ³⁸ "Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo. Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā ti".
[Source: Sri Lanka Buddha Jayanti Tipitaka Series (SLTP) (n.d.-c). DN XVI *Mahāparinibbāna-sutta* (in Pāli). Retrieved 14 Jul 2007 from "Mettanet – Lanka" at <http://www.metta.lk/tipitaka>, (1st March 2014, 09:00 AM).