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Edward Fitzpatrick Crangle

The Origin
and Development
of Early Indian
Contemplative Practices

HARRASSOWITZ VERLAG

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This work is dedicated to Sylvia

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PREFACE

This book arises from my abiding, compelling interest in consciousness or awareness. I have found the subject to be the most elusive of research topics. In exploring the limits of what might present a reasonable grip on the overall problem and thus help satisfy this interest, I turned to the study of early Indian contemplative practices as a means of perhaps gaining some experiential insight and intellectual understanding of consciousness. Given the nature and extent of the topic, the results of my efforts are necessarily limited. In spite of its defects, however, I hope that this work will help illuminate a small, yet important corner of Indian religious life, and also stimulate further interest and research in consciousness studies.

On the whole, this book embodies my dissertation bearing the same title. The thesis was accepted by the University of Queensland for the award of Doctor of Philosophy in the School of Studies in Religion. I am indebted to many scholars who gave invaluable aid during the research and preparation of the manuscript. Of those in India, I wish to thank in particular Prof. K.P. Jog, Deccan College Post-graduate and Research Institute, Poona; Dr. Shiv Kumar, University of Poona; and Dr. Neela A. Velkar, University of Bombay. In Australia, I thank in particular Dr. Philip C. Almond, The University of Queensland; Dr. Peter G. Fenner, Deakin University; and Dr. Greg Bailey, La Trobe University. All offered instrumental advice that resulted in significant improvements to the book. I am particularly indebted to my supervisor, Dr. Rod S. Bucknell, for his compassion, calm encouragement, and expert critique.

It was his unfailing and evident interest in both my work and progress that ensured the completion of the task and set an example I hope to emulate. I also wish to express my appreciation for the concern and assistance of the late Professor A.L. Basham who helped launch this project. Certainly, none of these people are responsible for any remaining errors or deficiencies.

In writing this preface, I think especially of my mother May, father John, and sister Janet who gave their wholehearted, unqualified support to the project, as did Alison and Les Lohmann, my parents-in-law. I am saddened that my mother did not live to see the book completed and published.

In connection with this publication, I thank Dr. Michael Lattke, The University of Queensland, for his foresight and direction; and the Editor of this Harrassowitz series Prof. Dr. Hans-Joachim Klimkeit, Universität Bonn, for undertaking publication of the book.

My research was aided, in part, by an Australian Commonwealth Postgraduate Research Award. The main financial burden, however, was carried by my wife, Sylvia. I am forever grateful for her love and support.

ABBREVIATIONS

A.	<i>Anguttara Nikâya</i>
Ait.	<i>Aitareya Upanisad</i>
AitAr	<i>Aitareya Aranyaka</i>
AitBr	<i>Aitareya Brâhmana</i>
AV	<i>Atharva Veda</i>
Brh.	<i>Brhadâranyaka Upanisad</i>
Chând.	<i>Chândogya Upanisad</i>
D.	<i>Dîgha Nikâya</i>
Kaus.	<i>Kausîtakî Upanisad</i>
KausBr	<i>Kausîtakî Brâhmana</i>
M.	<i>Majjhima Nikâya</i>
Mund.	<i>Mundaka Upanisad</i>
RV	<i>Rg Veda</i>
S.	<i>Samyutta Nikâya</i>
Svet.	<i>Svetâsvatara Upanisad</i>
Tait.	<i>Taittirîya Upanisad</i>
TS	<i>Taittirîya Samhitâ</i>
Vism	<i>Visuddhimagga</i>

In the transcription of Sanskrit and Pâli, retroflex consonants, the capital â, and the capital ṛ are printed in Italics.

CHAPTER 1

INTRODUCTION

The Problem

Early Indian contemplative practices have rightly been the subject of much scholarly research and debate. The Vedic technique of realising of a vision (*dhî*) through word and the sacrifice; Upanisadic worship-meditation (*upâsanâ*); and Buddhist techniques of mindfulness (*satipatthâna*), of concentration (*dhyâna*), and the cultivation of insight practice (*vipassanâ*) -- these varied techniques of mental development, here covered by the broad term "contemplative practices," occupy a prominent place in the Indian religious traditions and therefore deserve close scholarly attention.

One aspect of early Indian contemplative practices that holds particular interest is the problem of their origin and development.¹ Unfortunately, this problem has not received the attention it deserves; and the few books and articles that do address the problem present some sharply conflicting opinions.² Such opinions - or theories - can be categorised into two main types: (1) those which argue for a Vedic (and thus Aryan) origin, from which contemplative practices have developed in a linear fashion through the *Upanisads* to the Buddhist *Tipitaka*; and (2) those which propose some form of synthesis of indigenous (i.e. non-Aryan) practices with Aryan methods. The synthesis theory is the more prevalent in Western scholarly works, while the

¹ See, for example, Dasgupta, S.N. *Hindu Mysticism*, N.Y.: Frederick Ungar, 1927; Feuerstein, Georg. *The Essence of Yoga*, London: Rider, 1974; and Goleman, Daniel. *The Varieties of Meditative Experience*, U.S.: Rider & Co., 1978.

² The following discusses these opposing opinions found in the works of authors such as A.B. Keith, J.N. Farquhar, and H. Zimmer etc.

linear argument is the preferred one among Hindu scholars. To date, this conflict of opinions remains unresolved. The debate continues.

This work is a contribution to the debate. It is an attempt to provide a body of evidence which may contribute to an eventual resolution of the question of the origin of early Indian contemplative practices.

The linear theory was adopted by early western researchers particularly in the days before the Indus Valley finds. For example, Monier-Williams stated that the Buddhist meditational ideal corresponds to meditational practices depicted in the *Rg Veda*.³

A. Berriedale Keith, writing in 1923, supported this view arguing further that *yoga* was

... a development and rationalization of asceticism, *Tapas*, which is acclaimed in the *Veda* as all powerful, and it stands clearly in close relation with the metaphysics of both the *Upanisads* and the early *Sāṃkhya*.

Keith understood early Buddhism to have inherited the practices perfected by *Brāhmaṇic* ascetics.⁴

Hauer saw the forerunners of *yoga* as being *Kṣatriya* (and thus Aryan) contemplatives whose practices strongly influenced and combined with *yoga*-

³ M. Monier-Williams, *Buddhism in Its Connection with Brāhmaṇism and Hinduism*, 2nd edition, (Varanasi: Chowkhamba S.S.O., 1964, based on the Duff lectures delivered by the author at Edinburgh, 1888; 1st publ. 1889), p. 32.

⁴ A. Berriedale Keith, *Buddhist Philosophy in India and Ceylon*, (Oxford: Clarendon Press, 1923), p. 143. See also K.S. Joshi, "On the Meaning of *Yoga*," *Philosophy East and West*, 15/1 (1965), 53-64, 55.

like practices of the sacrificial priests. This, according to Hauer, resulted in the *Upanisads*.⁵

Heesterman's view on the debate⁶ calls for a Brāhmanical source of the typical yogic or contemplative practice of world-renunciation.⁷ As he sees it, the mutual dependence of groups led to independence from rivals and to

⁵ J.W. Hauer, *Die Anfänge der Yogapraxis im alten Indien*, (Berlin: W. Kohlhammer, 1922), p. 157; p. 189; pp. 199-200. He states:

From the primitive concentration of the consecration, in which the mind was directed in hot passion or wild rage at the loved or hated object, through concentration on the deity plus its being during the sacrifice which led to states of rapture, there developed gradually a mystical-philosophical trance/union with the ground of all things [i.e. *Brahman*], which led the mortal out of the bewilderment of the world of multiplicity back into the world of the deity, from which he had once arisen.

Ibid., p. 167. Horsch, while saying little of contemplative practices and their source, talks about the *sramanas* (wanderers, recluses) coming from *Kṣatriya* stock. P. Horsch, *Die Vedische Gāthā und Sloka Literatur*, (Berne: Francke, 1966), p. 401.

⁶ Heesterman, J.C. "Brahmin, Ritual and Renouncer," *Wiener Zeitschrift fuer die Kunde Sued- und Ostasiens und Archiv fuer indische Philosophie*, 8 (1964), 1-31.

⁷ That is to say, renouncing the human condition. As a concept, renunciation is usually associated with a pessimistic world-view and the recognition of the need for salvation via the pursuit of a path of world-negation and abandonment of desire. Heterodox groups such as Jainism and Buddhism hold such a view. According to Feuerstein,

Where the world is viewed merely as a seat of disaster and sorrow, there is ultimately no other choice than to step out of it. This implies that man has to renounce and abandon everything that the universe harbours in its infinite circumference. Renunciation is the only road to salvation.

Georg Feuerstein, *The Essence of Yoga*, (London: Rider, 1974), p. 52. Terms which denote a turning away from worldly objects and values include "*vairāgya*" (aversion, freedom from worldly desires, etc.) and its Pāli synonym "*virāga*" (passionlessness, absence of desire, etc.: a term widely used in Buddhism). As Feuerstein sees it, *vairāgya* is a post-Vedic term which, in practice, means the same as thirstlessness (*virṣna*), abandoning (*tyāga*), and renunciation (*saṃnyāsa*). *Ibid.*, p. 35.

Mahāvīra, the founder of Jainism, renounced all possessions to practise meditation and asceticism because of his profound disinclination for worldly life. His adoption of such practices is referred to as "The Great Renunciation". Padmanabh S. Jaini, *The Jaina Path of Purification*, (Delhi: Motilal Banarsidass, 1979), pp. 12-15. In addition to trance states (*dhyāna*), Jain austerities include the renunciation of all egoistic thoughts (*vyutsarga*) as well as the renunciation of passions which effectively block a mendicant from the total renunciation of evil actions, i.e. actions that could harm himself and others. *Ibid.*, p. 120 & p. 251.

The Buddha's early abandonment of a luxurious home-life to become a contemplative with no longing for sensual desires is similarly referred to as "The Great Renunciation". Edward J. Thomas, *The Life of the Buddha as Legend and History*, (London: Routledge & Kegan Paul, 1975, 1st publ. 1927), pp. 51-60. In addition to his early life and public career, legends about the Buddha are also arranged around his Renunciation and Enlightenment. *Ibid.*, p. 227.

individualisation of the Brâhmanic ritual. This, in turn, brought about interiorisation of the ritual followed by world-renunciation as Brâhmanical praxis.⁸ That is to say, the true *Brahmin* was the renouncer or individualised sacrificer.

Indian researchers have generally also favoured the linear theory. For example, both Barua and Radhakrishnan present detailed arguments favouring the *Upanisads* as the source of *yoga*.⁹ Barua sees the *Mândûkya Upanisad's* conception of four planes of consciousness as having afforded a basis for the four modes of meditation found in the Buddhist, Jaina, and Patañjala systems.¹⁰

Such scholars attempt to interpret the origin and development of early Indian contemplative practices as a sequential growth from an Aryan genesis. They do not acknowledge the possibility of a non-Aryan component. This alternative possibility has, however, been favoured by a number of scholars, particularly in more recent times, thus challenging not only the scholarly lin-

⁸ Heesterman argues that

It is often thought that the institution of renunciation emerged as a protest against brahminical orthodoxy or that it originated in non-brahminical circles or even non-aryan circles. ... there is full scope for recognizing the influence of extraneous beliefs and practices, for instance the various forms of asceticism. But the important point is that these influences do not seem to have made a decisive irruption causing a break in the development of religious thought. They seem rather to have fitted themselves into the orthogenetic, internal development of Vedic thought. Or one might say that these extraneous beliefs and practices were not in principle dissimilar from those that obtained among the adherents of the pre-classical ritual.

Heesterman, *op. cit.*, p. 11.

⁹ B. Barua, *A History of Pre-Buddhistic Philosophy*, (Delhi: Motilal Banarsidass, 1970; 1st publ. 1921), p. 185. S. Radhakrishnan, *Indian Philosophy*, vol. 2, (N.Y: Macmillan, 1929), p. 260. See also Kovoov T. Behanan, *Yoga: a Scientific Evaluation*, (London: Secher & Warburg, 1938), pp. 26-27; Chituta Devi, *Upanisads for All*, (New Delhi: S. Chand, 1973), p. xiv; S.C. Chakravarti, *The Philosophy of the Upanishads*, (Delhi: Nag Publ., 1979), pp. 62-63.

¹⁰ *ibid.*, pp. 183-184.

ear interpretation but also traditional Hindu assumptions about the *Vedas* as the source of all spiritual knowledge.

One early form of this alternative argument was that advocated by J.N. Farquhar.¹¹ He maintained that yogic practices sprang ultimately from popular magic and self-hypnosis applied to win supernatural powers. He saw the austerities associated with such activity as the application of religious discipline to the body and mind by the *Vânaprasthas* (forest-dwellers). The term "yoga" came to be used to cover all of these methods of physical and mental control. From the discipline of the *vânaprasthas* and under the influence of Upanisadic philosophy there emerged the *parivrâjakas* (wanderers), *bhiksus* (mendicants), and *samyâsis* (renunciates). Farquhar attributed Jaina practices to the same source. His argument raises the possibility of a third theory: popular magic may have been practised not only by the indigenous population of pre-Aryan India but also by the *Aryans*, yielding the possibility of a popular Aryan but nonetheless non-Vedic origin of *yoga*.

The most notable opponent to the linear argument is Heinrich Zimmer. In his *Philosophies of India*, published in 1951, he points out that the chief feature of Upanisadic mysticism is a search for the realisation of the ultimate identity of the universal soul within the individual by a life involving the practice of *yoga*. Zimmer contends that the term "yoga" acquires its specific meaning in the context of three major concepts, all of which are found in the thought of the early Jainas. These are the concepts of: (1) souls, (2) rebirth, and (3) release from rebirth.¹² Neither the *Rg Veda*, nor the later *Vedas*, give any indication of the doctrine of transmigration of souls or rebirth which

¹¹ J.N. Farquhar, *An Outline of Religious Literature in India*, (Delhi: Motilal Banarsidass, 1967; 1st publ. 1920), pp. 52-74.

¹² H. Zimmer, *Philosophies of India*, (N.Y.: Routledge & Kegan Paul, 1951), pp. 59-60.

is firmly established by the time of early Buddhism.¹³ As well, the *Rg Veda* offers no themes of salvation or of desire to end repeated death and rebirth; nor does it even contain evidence of belief in a cycle of death and rebirth.

Such themes characteristically associated with specific *yoga* practices are, Zimmer states, without Vedic antecedents. They appear unexpectedly in the *Upanisads*, which suggests that they represent a tradition indigenous to India, i.e. that they were non-Vedic and non-Aryan.¹⁴ Buddhism and Jainism, which give prominence to contemplative practices and do not accept Vedic authority, represent, Zimmer contends, the thought and practices of pre-Vedic India.¹⁵ *Sāṃkhya-Yoga*¹⁶ and *Vedānta* also incorporate non-Vedic contemplative practices, though they accept Vedic authority. Zimmer therefore argues for a synthesis of Aryan and non-Aryan systems¹⁷ in the post-Vedic period. The non-Aryan or Dravidian¹⁸ component is most purely retained in

¹³ Horsch considers that the idea of rebirth need not be attributed to non-Aryan sources: it could have been evolved by the *Ksatriyas* out of Vedic tradition. He notes further, however, that it probably did come from pre-Aryans -- especially in the north-east (Magadha, Banares, etc.). The *Ksatriyas*, he states, were more in contact with the pre-Aryans than were the *Brahmins*. Horsch, op. cit., pp. 446-447 & p. 475.

¹⁴ Zimmer, op. cit., pp. 59-60. See also: V.P. Varma, *Early Buddhism and Its Origins*, (New Delhi: Munshiram Manoharlal, 1973), pp. 279-280.

¹⁵ *ibid.*, p. 217.

¹⁶ In contradistinction to the linear/synthesis debate, Oldenberg argues that resemblances between Buddhism and *Yoga* indicate *reciprocal* borrowing, rather than unidirectional borrowing. As he sees it, however, it is Buddhism, in the main, that has borrowed from *Yoga* -- *Sāṃkhya* and *Yoga* being the source of much Buddhist doctrine and praxis. Buddhism, though, was not merely an offshoot of *yoga*. The Buddhist contribution, according to Oldenberg is: 1) emphasis on causality; 2) reading of "being" into "becoming" - especially resolving the soul into processes. H. Oldenberg, *Die Lehre der Upanishaden und die Anfänge des Buddhismus*, (Göttingen: Vandenhoeck & Ruprecht, 1923), p. 279 & pp. 285-286.

¹⁷ See Appendix 1 for a brief appraisal of the identity of ethnographic groups in early India.

¹⁸ See Appendix 1.

Jainism.¹⁹ Indus Valley archaeological evidence also suggests an indigenous *yoga* tradition.²⁰

Zimmer's views have won some strong support, particularly among Western scholars. For example, Ninian Smart, in his *Doctrine and Argument in Indian Philosophy*, supports Zimmer's hypothesis, arguing that, although yogic concepts were discussed by Upanisadic authors, yogic practices were atypical of early Brâhmanism:

... yogic practices, later to be formulated in classical Yoga ... were developed in a tradition if anything hostile, like Jainism and Buddhism, to theism.²¹

Belvalkar and Ranade also argue for an early non-Aryan influence. They maintain that unusual non-Aryan practices and modes of worship transformed early Vedic ritual into an act of sympathetic magic which then evolved into the contemplative practices called *yoga*. They contend that

... the sudden impulse towards the contemplative life of a recluse which comes upon us towards the end of the Upanisadic period ... could not have been invested with the glory and glamour that we see it being done in the absence of that fusion of cultures and philosophies that probably took place in the course of the Aryan advance along the Ganges.²²

The arguments for a non-Aryan origin of early Indian contemplative practices and ideas are pervasive, particularly Zimmer's. Yet the linear argument continues to find support. The conflict of opinions remains, demonstrating that the problem is far from being resolved.

¹⁹ Zimmer op. cit., p. 219.

²⁰ See Appendix 1.

²¹ Ninian Smart, *Doctrine and Argument in Indian Philosophy*, (London: George Allen & Unwin, 1964), pp. 27-32 & p. 76.

²² S.K. Belvalkar & R.D. Ranade, *History of Indian Philosophy*, (New Delhi: Oriental Books, 1974; 1st publ. 1927), p. 81 & pp. 393-409. See also: S.K. Ramachandra Rao, *Development of Psychological Thought in India*, (Mysore: Kavalaya, 1962), p. 33.

The Project

The present study attempts to contribute to this debate by examining certain of the most relevant textual evidence from an historical perspective. Although metaphysical notions are important in articulating the goal of Indian meditative practices, they are not a major concern in this study. Attention here is restricted mainly to how Indian contemplative practices are depicted in three major groups of texts: the *Rg Veda*, the thirteen principal *Upanisads*, and the *Pāli Sutta Pitaka*.

Broadly, the task is to examine the pertinent portions of those texts in order to determine the degree to which they support either the linear theory or the synthesis theory. In particular, attention is directed to details regarding contemplative *praxis* as depicted in the texts. It is this that provides the organising structure of the study, within which the data may reveal relevant relationships, lines of development, and possible sources of influence.

The choice of the *Rg Veda*, the principal *Upanisads*, and the *Pāli Suttas* as the texts to be studied calls for some justification. According to Max Müller, whose relative chronology of the texts is adopted in this study, the Vedic period may be divided into four periods: 1) the Chandas period, to which belong the primitive Vedic hymns, 1200-1000 B.C.; 2) the Mantra period, including the later sections of the *Rg Veda*, 1000-800 B.C.; 3) the *Brāhmanas* (to which are appended the *Aranyakas*), 800-600 B.C.; and 4) the period of the *Sūtra* literature, 600-200 B.C.²³ The *Brāhmanas* contain

²³ Berriedale A. Keith, "The Age of the Rig Veda," in E.J. Rapson (ed.), *The Cambridge History of India*, vol. 1, (Cambridge: Cambridge Uni. Press, 1922, pp. 77-113), p. 112, quoting Max Müller, *Rigveda Samhitā*, vol. IV, pp. vii, sq. Gonda is not entirely happy with Müller's relative chronology of the texts. He feels that

As far as the *Rgveda* is concerned this computation is not unreasonable, but, ... the ideas of chronological succession of 'literary genres' and of corresponding forms of religious interest can no longer be maintained. ... Where we would like to base our historical research on reliable facts [re dating] the only information given to a student of Indian literature often consists of a mythologized biography or some vague, general and contradictory statements. This is not only due to the fact that most literary works

... only the most rudimentary elements of the characteristic features of all Indian literature after Buddhism, the belief in metempsychosis, pessimism, and the search for deliverance.²⁴

The *Aranyakas* and the *Upanisads* bridge the gap between the *Brâhmanas* and the later fully established doctrine of transmigration coupled with enquiry into the nature of *Brahman* -- to the detriment of the Vedic sacrifices etc. Scholarship fixes the death of the Buddha, and therefore the origin of the *Pâli Suttas*, at approximately 480 B.C. The older *Upanisads*, on the whole, are dated earlier than 550 B.C.;²⁵ the later ones extend some centuries into the Buddhist era, some, especially the *Maitrî*, showing strong Buddhist influence.

The *Brâhmanas* and *Aranyakas* represent a shift in emphasis away from polytheism and the power of ritual towards a recognition of the potency of mind and contemplation. This new interest is represented in an intermingling of scattered post-Vedic material which, according to Macdonell, may be predated by the oldest Upanisadic material.²⁶

By way of example, Macdonell discusses the *Gopatha Brâhmana*:

are little historically conditioned but also, and in many cases primarily, to the well-known tendency of pre-literate and traditional societies to subordinate the individual to the group; to the static, and theoretically unchangeable nature of the traditional Indian society -- to a comparatively weak sense of individuality.

J. Gonda, *Vedic Literature (Samhitâs and Brâhmanas)*, (Wiesbaden: Harrassowitz, 1975), p. 3 & p. 22.

²⁴ *ibid.*

²⁵ *ibid.*, p. 112; See also A. Berriedale Keith, "The Later Samhitâs and Brâhmanas, etc.," in E.J. Rapson (ed.), *The Cambridge History of India*, vol. 1, (Cambridge: Cambridge Uni. Press, 1922, pp. 145-149), p. 147; Arthur A. Macdonell, *A History of Sanskrit Literature*, (Delhi: Motilal Banarsidass, 2nd Indian Edition, 1971, 1st publ. N.Y.: D. Appleton & Co., 1900), p. 9; and J.N. Farquhar, *An Outline of Religious Literature in India*, (Delhi: Motilal Banarsidass, 1967; 1st publ. 1920), p. 17.

²⁶ See Macdonell, *A History of Sanskrit Literature*, op. cit., pp. 183-184. See also Maurice Winternitz, *History of Indian Literature*, vol. 1, translated from the original German by S. Ketkar and revised by the author (Delhi: Motilal Banarsidass, 1981, 1st publ. *Geschichte der indischen Literatur*, Leipzig: C.F. Amelang, 1909), p. 209.

This Brâhmana consists of two books, the first containing five chapters, the second six. Both parts are very late The matter of the former half, while not corresponding or following the order of the sacrifice in any ritual text, is to a considerable extent original, the rest being borrowed from Books XI and XII of the *Satapatha Brâhmana*, besides a few portions from the *Aitareya*. ... The mention of the god Siva points to its belonging to the post-Vedic rather than to the Brâhmana period. Its presupposing the *Atharva-veda* in twenty books, and containing grammatical matters of a very advanced type, are other signs of lateness. The latter half bears more the stamp of a regular Brâhmana, being a fairly connected account of the ritual in the sacrificial order of the *Vaitâna Srauta Sûtra*; but it is for the most part a compilation. The ordinary historical relation of the Brâhmana and Sûtra is here reversed, the second book of the *Gopatha Brâhmana* being based on the *Vaitâna Sûtra*, which stands to it practically in the relation of a *Samhitâ*. About two thirds of its matter have already been shown to have been taken from older texts. ... A few passages are derived from the *Satapatha*, and even from the *Pañcavimsa Brâhmana*.²⁷

Farquhar, in his remarks on the constant addition of fresh *Brâhmana* material to the old, states:

It is impossible to set down this mess of material in strict chronological order, because each Brâhmana is a collection of pieces of different age and origin.²⁸

In light of the above observations, it cannot be overemphasised that the problems of disentangling such components would be enormous and the returns would be relatively slight. Therefore, although the *Brâhmanas* and *Aranyakas* contain material that would be useful and relevant in the present context, these two classes of text attract meagre reference and are for the most part excluded from the study on mainly practical grounds. Consequently, as regards orthodox literature, attention is focused on the *Rg Veda*, which according to the linear theory is the ultimate source of later accounts of contemplative practice, and the *Upanisads* which contain an abundance of explicit references to such practices, and which can be located within a relatively clear chronology. Occasional reference is also made to the *Yajur Veda* and the *Atharva Veda*. The reasons for including the *Pâli Suttas* are self-evi-

²⁷ *ibid.*

²⁸ Farquhar, J.N. *An Outline of Religious Literature in India*, (Delhi: Motilal Banarsidass, 1967, 1st publ. Oxford University Press, 1920), p. 28.

dent: it is in the *suttas* that Indian contemplative practice is described most fully, explicitly, and coherently. The reasons for excluding the Jaina and Yoga texts are again largely practical. Although the systematic Yoga treatises as they exist today were written down long after the rise of Buddhism, some brief reference is made to the practices systematised in Patañjali's *Yoga-sûtras* by way of comparison. The same applies to Jaina sources for similar reasons.

Jainism has much in common with Buddhism, while presenting a marked divergence in essential points, i.e. it lays far more stress on asceticism while holding an elaborate belief in the soul etc. The Jains claim their works predate early Buddhism. Although Jainism is older than Buddhism, Jaina contemplative practices are excluded from this present study mainly because their early texts are no longer extant. Only brief descriptions survive in later literature. Also, Jaina works containing instructions in meditation and concentration, like the systematic *Yoga* treatises, post-date the rise of Buddhism.²⁹ On the whole, important references to Jaina contemplative practices are located mainly in the mediaeval period. Consequently, they occur too late for inclusion in this study. Though tantalising similarities between the Buddhist and Jaina contemplative practices can be found, the above facts place investigation into such techniques beyond the scope of this work.

Methodology

The source texts were examined in the original Sanskrit or Pâli, and in English translation. For the *Rg Veda*, the source text used was Sontakke's

²⁹ Tatia notes that "The works of Kundakunda ... contain elaborate instructions in self-meditation and concentration of mind. The works of Haribhadra [ob. 529 A.D.] record a number of doctrines of *yoga* and their comparative evaluation. The *Jñânârnavâ* of Subhacandra [11th century A.D.] and the *Yogasâstra* of Hemacandra are valuable works on *yoga*. Nathmal Tatia, *Studies in Jaina Philosophy*, (Varanasi: P.V. Research Institute, 1951), p. 267.

edition.³⁰ Ralph T. Griffith's *The Hymns of the Rgveda* was adopted as the standard English translation.³¹ J. Gonda's exhaustive study, *The Vision of the Vedic Poets*, was found valuable as a secondary source aiding in the examination of the early Vedic contemplative practices.³² Here, Gonda makes the term "dhi" (religious thought, devotion, prayer) and its derivatives the exclusive subject of an entire work.

For the thirteen principal *Upanisads*, S. Radhakrishnan's *The Principal Upanisads*, was employed for the original texts and for a reliable English translation with valuable notes.³³ Hume's *The Thirteen Principal Upanishads* was also referred to for a variant translation.³⁴ Neela Velkar's unpublished work, *Upâsanâ in the Upanisads*, proved to be an exceptional secondary source assisting in the study of Upanisadic contemplative practices.³⁵ Finally, for the *Pâli Suttas*, the Pâli Text Society's publications furnished both the original texts and reliable English translations. Of the numerous instructive

³⁰ Sontakke, N.S. *et al.* (eds) *Rgveda Samhitâ with the Commentary of Sâyânâcârya*, 5 vols, Poona: N.S. Sontakke and T.N. Dharmadhikari, Secretaries, Vaidika Samsodhana Mandala, 1951-1983.

³¹ Griffith, Ralph T.H. (tr) *The Hymns of the Rgveda*, rev. ed., Delhi: Motilal Banarsidass, 1973, 1st publ. Benares: E.J. Lazarus, 1889. Geldner's more recent translation: Geldner, K. *Der Rig Veda*, 4 vols, Cambridge, Mass.: Harvard University Press, 1951-1957, was not used mainly for two reasons: 1) to avoid the difficulties that would undoubtedly arise from double translation; 2) Griffith's translation, on the whole, was found to be entirely satisfactory.

³² Gonda, J. *The Vision of the Vedic Poets*, The Hague: Mouton, 1963.

³³ Radhakrishnan, S. *The Principal Upanisads*, London: George Allen & Unwin, 1974.

³⁴ Hume, R.B. *The Principal Upanishads*, 2nd ed. Oxford: Oxford U.P., 1983; 1st publ. 1921. Other translations of these texts are consulted also.

³⁵ Velkar, Neela A. *Upâsanâ in the Upanisads*, PhD Thesis, University of Bombay, June, 1969.

secondary sources in the Buddhist area, Vajirañāna's *Buddhist Meditation in Theory and Practice* was found particularly useful.³⁶

The research technique consists principally in (1) identifying, in the source texts, significant terms that appear to refer to contemplative practices, and (2) examining the usage of these terms in context. This second process involves analysing the distributions, frequencies, and juxtapositions of specific terms in order to clarify their signification, and to expose probable influences among traditions; for example, between the later *Upanisads* and the Buddhist *suttas*. This method avoids the assumptions implicit in the more traditional method of relying on classical commentaries. Thus reference to the recorded views of *Sankara* regarding the *Upanisads* and those of *Buddhaghosa* regarding the *suttas* is avoided in favour of examining the source texts directly. The identification and interpretation of terms referring to contemplative practices, terms such as *dh̥h̥*, *yoga*, etc., clearly presents certain problems. As J. Gonda notes, such terms

... retain a definite - though often not easily definable - "central meaning" or semantic nucleus which they often have in "non-technical" or otherwise different contexts [but may] denote what would appear to us to be complex ideas from different points of view ... In attempting to gain an insight into the meaning and function of "concepts" such as *dh̥h̥* ... it would be wise to realize, first, that there was in those ancient times no hard and fast line between "religion" and "poetics", between a "prophet" and "poet"³⁷

This is a general problem requiring that various additional procedures be adopted in order to clarify the significance of the various terms and concepts. One obvious procedure is to make use of any definitions of terms provided in the texts themselves. Another is to obtain direct guidance from the immediate context, as for example when the *Upanisads* speak of the practice of *dh̥h̥ranā* in the context of describing the ability to hold the mind on a se-

³⁶ Vajirañāna Paravahera Mahathera, *Buddhist Meditation in Theory and Practice*, Colombo: Gunasena, 1962.

³⁷ J. Gonda, *The Vision of the Vedic Poets*, op. cit., p. 14.

lected physical or mental object. Much use is made, particularly with the Buddhist material, of Eimer's technique of comparing parallel lists of stages with the aim of recognising semantic equivalence or near-equivalence.³⁸ However, flexibility of method is clearly called for, and clear cut answers are not to be expected. As Gonda says,

... historians in attempting to discover the "original" use of a term of social, economic or religious import - have often failed to realize the considerable semantic difficulties with which they are confronted. Study of the meaning and change of meaning of terms [requires, among other skills,] ... an insight into semantic possibilities and intricacies and a readiness systematically to investigate the 'semantic fields' to which the terms belong and the cultural systems to which they are related.³⁹

The tracing of terms in their textual environment was done with the assistance of relevant indices and concordances. For the *Rg Veda* three texts were of particular value: Sontakke and Kashikar's *Indices to the Rg Veda*⁴⁰; Vishva Bandhu's *A Grammatical Word-Index to Rgveda*⁴¹; and Macdonell and Keith's *Vedic Index of Names and Subjects*.⁴² For the *Upanisads*, assistance was had from G.A. Jacob's *A Concordance to the Principal Upanishads and Bhagavadgîtâ*.⁴³ And for the Buddhist *suttas*, terms were traced via the

³⁸ See Eimer, Helmut. *Skizzen des Erlösungsweges in buddhistischen Begriffsreihen*, Bonn: Religionswissenschaftliches Seminar, 1976.

³⁹ J. Gonda, *The Vision of the Vedic Poets*, op. cit., p. 9.

⁴⁰ Sontakke, N.S. & Kashikar, C.G. *Rgveda-Samhitâ Indices*, vol. 5, Poona: N.S. Sontakke, Secretary, Vaidika Samsodhana Mandala, 1951.

⁴¹ Bandhu, Vishva. *A Grammatical Word-Index to Rgveda*, Hoshiapur Vedic Research Institute Press, 1963.

⁴² Macdonell, Arthur A. & Keith, A.B. *Vedic Index of Names and Subjects*, 2 vols, Delhi: Motilal Banarsidass, 1982; 1st publ. London, 1912.

⁴³ Jacob, Colonel G. A. *A Concordance to the Principal Upanishads and Bhagavadgîtâ*, Delhi: Motilal Banarsidass, 1985; 1st publ. 1963.

*Pali Tipitakam Concordance*⁴⁴ and appropriate indices accompanying individual volumes in the Pali Text Society edition.

The identifying, tracing, and interpreting of key terms presents different problems in the different texts. For example, the *Pāli Suttas* are far more explicit regarding meditative practices than are the orthodox sources. But this can present a different kind of problem: in the *Sutta Pitaka*, significant terms such as *jhāna* and *samādhi* occur too frequently for all individual occurrences to be considered. Such difficulties were overcome to some extent with computer assistance. In the case of Buddhist contemplative practices, significant terms, along with data on their location within the *suttas* and their specific textual environment, were recorded on microcomputer. This database was subsequently sorted and searched for the terms in question.⁴⁵

Structure of the Work

Broadly, the Vedic and Upanisadic traditions are covered in Chapters 2 and 3 while the Buddhist is dealt with in Chapter 4. Chapter 5 is the Conclusion. In Chapter 2, the contemplative dimension of the hymns of the *Rg Veda* is analysed. This is done in order to determine if, and to what degree, there exist likely Vedic antecedents for meditative practices found in the principal *Upanisads* and the *Pāli Suttas*. First a brief survey is made of the various types of spiritual practitioners mentioned in the *Rg Veda*: the *rsi*, the *muni*, etc. Then the terminology of contemplative practice is examined. Words recognised as derivatives of the roots "yuj" and "dhi" -- e.g. *yoga* and *dhyāna* -- are identified and examined in context to assess possible relationships between the practices they denote and later Upanisadic and Buddhist

⁴⁴ Hare, E.M. (arranged & edited) *Pali Tipitakam Concordance: Being A Concordance in Pali to the Three Baskets of Buddhist Scriptures in the Indian Order of Letters*, listed by F. C. Woodward et al., London: Luzac, 1952-1973.

⁴⁵ See Appendix 2 for further details regarding the assembly of the database, methodological literature employed, etc.

practices. In addition, the Vedic term *brahman* is similarly examined, it being a possible precursor to emergent notions of potency of mind and contemplation depicted in later literature. Attention is drawn to the early Vedic application of the mind, by various methods, to bring about various desired results.

Keeping in mind the possible corruption and uncertain authenticity of passages, brief attention is given to the practices in the *Brâhmanas* and *Aranyakas* in order to trace any signs of a transition from early Vedic practices to Upanisadic techniques. These texts were examined in translation and pertinent portions studied in the original Sanskrit in order to identify passages that suggest a shift from belief in polytheism and the power of ritual towards a recognition of the effectiveness of mind and contemplation. First, attention is drawn to the mental performance of the sacrifice in close association with the external rite as a possible precursor to practices aimed at gaining self-control over one's destiny. Thereafter, this ability is noted as developing to the full interiorisation of the material sacrifice by the technique of worship/meditation (*upâsanâ*) to gain the same outcome.

As Zimmer's theory points out, Upanisadic contemplation involves concepts that are without Vedic antecedents and which are characteristically associated with specific *yoga* practices. The unexpected appearance of these themes in the *Upanisads* suggests that they represent a tradition indigenous to India. Zimmer's theory thus calls for some form of synthesis of indigenous (i.e. non-Aryan) practices with Aryan methods. The data derived from this examination of Vedic texts is seen as revealing an early distinction between two meditative approaches which mingle later. It is seen as undermining theories arguing for a purely Vedic/Aryan origin for Indian contemplative practices.

In Chapter 3, the principal *Upanisads* are similarly examined. The technique of contextual analysis is applied to some of the more important terms identifiable as relating to contemplative praxis: *upâsanâ*, *yoga*, *dhyanâ*, *samâdhi*, *dhâranâ*, and *ekâgratâ*. The possibility of cross-fertilisation of ideas with early Buddhism and other heterodox systems is considered. The moving focal point of the search for *Brahman* in the *Upanisads* is traced as it switches progressively from extroversion to introversion, that is to say, from the external, concrete world to the internal world of the mind. Another major focus of this chapter is the practices of *upâsanâ* and *yoga*, which together encompass most aspects of *Upanisadic* contemplation. The ultimate synthesis of *upâsanâ* and *yoga* techniques in later *Upanisads* is examined.⁴⁶ The *Maitrî Upanisad* is subjected to particular study and shown to have developed this synthesis to a high degree. This is seen as suggesting that the fundamental techniques of *yoga* were appropriated by the *Upanisads* from heterodox sources. On the basis of terminology, Buddhism is identified as the most probable source. Evidence examined in Chapters 2 and 3 is thus seen as pointing to a synthesis of Vedic contemplative methods with indigenous (i.e. non-Aryan) yogic techniques rather than to a purely linear development from a Vedic origin.

The main subject of Chapter 4 is the rôle of *samatha*, *jhâna*, *samâdhi*, *vipassanâ*, *paññâ*, etc. in Buddhist *yoga*. This chapter appraises the extent of possible influences on Buddhist practices from Brâhmanic sources and from other sources such as Jainism and Yoga.

⁴⁶ On the basis of internal evidence, Macdonell divides the *Upanisads* into four classes: 1) in chronological order, the oldest group consists of the *Bṛhadâraṇyaka*, *Chândogya*, *Taittirîya*, *Aitareya*, *Kausîtaki* and the *Kena* which forms a transition to a decidedly later class; 2) the *Kâthaka*, *Isa*, *Svetâsvatara*, *Mundaka*, and *Mahânârâyana*; 3) there follows the *Prasna*, *Maitrîyâniya*, and *Mândûkya* which use a much less archaic type of prose than that of the first class; and finally 4) consisting of the later *Atharvan Upanisads*. Arthur A. Macdonell, *A History of Sanskrit Literature*, op. cit., p. 191.

Chapter 4 aims mainly to gauge the extent to which *vipassanâ*, *paññâ* etc. were practices and concepts independently developed in Buddhism. In doing so, it also determines to what extent these practices may be a carry-over from orthodox sources.

The concluding chapter 5 summarises the evidence and offers a discussion regarding the origin and the development of meditative practices in India noting possible influences, cross-fertilisations, etc. In addition, the conclusion recounts the basic elements of these meditative activities and their intrinsic relation to the early Indian religious world-views. It is concluded that the origin and development of early Indian contemplative practices was neither a linear development nor a single synthesis, but, rather, a zigzag progression wherein Aryan/Brâhmanical contemplative practices both influenced and were influenced by indigenous yogic disciplines.

CHAPTER 2

EARLY VEDIC CONTEMPLATIVE PRACTICES

Introduction

This chapter analyses mainly the contemplative dimension of the earliest important religious documents of India: the hymns of the *Rg Veda*, in order to determine whether, and to what degree there exists an Aryan basis for meditative practices found in the principal *Upanisads* and in the *Pāli Suttas*. Brief attention is given to the *Atharva Veda* and to the practices mentioned in the *Brāhmanas* and *Aranyakas*.

The Texts

Texts documenting early Vedic religious beliefs and contemplative practices are gathered in four collections (*samhitā*). Two collections comprise original hymns while the remainder consist largely of poems stemming from the first two. The *Rg Veda Samhitā* and the *Atharva Veda Samhitā* represent the original collections of hymns. They are the most important of the four *Vedas*. The *Rg Veda* hymns offer praises and prayers to various deities for different favours such as long life and material blessings. The *Atharva Veda* deals exclusively with spells, witchcraft, and incantations. They are of great antiquity. Scholars differ regarding the actual date of composition of this literature. The generally accepted beginning of the Vedic age with its corresponding literary stratum is about 2,000 B.C. to 1,500 B.C.¹ Some,

¹ See Macdonell, *A History of Sanskrit Literature*, op. cit., pp. 9-10.

however, place its inception far earlier. The *Rg Veda* is indisputably the oldest of the *Samhitās* while the *Atharva Veda* (judged on the basis of its language and contents) came into existence considerably later than the *Rg Veda*.²

The *Rg Veda* is the main *samhitā* examined here because of its great antiquity and religious significance. The hymns of the *Rg Veda* are grouped in ten books (*mandalas*). Each of the books from number two to number seven is supposed to be the work of a different seer (*rsi*) and his descendants. Books one, eight, and ten consist of groups of hymns by different authors rather than by a single family of seers. The ninth *mandala* is a collection of hymns to the god *Soma*. On the basis of internal evidence, Macdonell sees *mandalas* II to VII as forming the core of the *Rg Veda* to which the remaining *mandalas* were successively added: *mandalas* I and VIII being definitely adjoined to a previously existing collection. This combination results in the formation of book nine. The composition of book ten betrays the prior existence of the first nine books.³

Speaking generally, Macdonell understands that:

The language of the *Atharva* is, from a grammatical point of view, decidedly later than that of the *Rgveda*, but earlier than that of the *Brāhmanas*.⁴

Of the twenty books comprising the *Atharva Veda*, the first thirteen (shown both by its arrangements and its subject-matter) represent the original text.⁵ The style of writing of some books, however, suggests a later period. As Macdonell understands it: "The whole of book XV and nearly the whole

² *ibid.*, pp. 24-25.

³ *ibid.*, pp. 35-36.

⁴ *ibid.*, p. 164.

⁵ *ibid.*, p. 157.

of XVI ... are composed in prose of the type found in the *Brâhmanas*."⁶ Though inconclusive, the above suggests the recording of practices in a period immediately prior to (if not contemporaneous with) the composition of the *Brâhmanas*.

The remaining collections are "the book of chants", i.e. the *Sâma Veda Samhitâ*, and a book of prayers named the *Yajur Veda Samhitâ*. Both books are compiled exclusively for ritual use in the sacrifice (*yajña*). These four collections together are named "*veda*" signifying primarily "knowledge". The term, in a derivative sense, also means "sacred book".

The combination of sacred verse and rite evolves within sacerdotal tradition to theological, prose works named *Brâhmanas* explaining the mutual relation between the sacred text and the sacrifices to those familiar already with the rite. The *Brâhmanas* of the *Rg Veda* (the *Aitareya* and the *Kausîtakî*) note mainly the duties of the priest named *hotr* (reciter or invoker). He selects, from the hymns, the verses applicable to the rite. The *Brâhmanas* peculiar to the remaining *Vedas* serve similar functions. Fundamentally, they deal with the same objects while having the same characteristic features.

The later portions of the *Brâhmanas* form philosophical discussions named "*Aranyakas*" (forest books or treatises). These appended chapters are written mainly in *Brâhmana* language and style. The contents, however, differ in beginning with material extremely like the *Brâhmanas* then shifting to mystic allegory (i.e. the *Aranyakas*) and to philosophic speculation (*upanisad*). The final part of these become philosophical texts called "*Upanisads*". The oldest *Upanisads* are evidently partly embedded in the *Aranyakas* and partly appended to them. The whole is sometimes entitled

⁶ *ibid.*

Upanisad.⁷ The *Aranyakas* and the *Upanisads* represent integral parts of the *Brâhmanas*. Thus, the *Samhitâs*, *Brâhmanas*, *Aranyakas*, and oldest *Upanisads* represent four successive stages of Vedic literature ranging from the beginning of the Vedic age (*circa* 2,000 B.C. to 1,500 B.C.) to *circa* 800-500 B.C.

The *Aryans*, representing the centre of culture creating these poems, migrated to reside in the territory of the Indus river valley. These migrants, while calling themselves "*âryas*" (kinsmen), named the indigenous people non-*Aryans* (*anârya*). The *Aryans* differed mainly from the aborigines in religion, in that the aborigines had the phallus as their deity (*sisnadevâh*), i.e. they worshipped the phallus.⁸

Vedic Religious Practice

On the whole, early Vedic religious practice involves the performance of prescribed rituals and sacrificial ceremonies by a refined sacerdotal class.⁹ Sacrifice thus forms the centre of the Aryan cult providing the opportunity to recite the prayers. With the chanting of prayers, the worshipper offers oblations to a god. He expects the god to grant him desired blessings in return. That is to say, the sacrificer seeks the gratification of the gods so as to obtain favours from them. The ceremony engenders a degree of awe and wonder. The worshippers see visions of the gods. Power is experienced.

Rg Vedic sacrifices divide into two types: 1) the simplest type offering milk or grain etc. into the fire (representing the mouth of the gods) using particular hymns and verses of the Rg *Veda* as invocations of divine blessing

⁷ See Farquhar, op. cit., p. 28.

⁸ RV 7.21.5.

⁹ For a general account of Vedic religion, see Panikkar, Raimundo. *The Vedic Experience: Mantramajârî*, Pondicherry: All India Books, 1983; 1st publ. 1977.

at birth, marriage, and death etc., and 2) sacrifices performed particularly regarding the *Soma* cult involving Indra. These were extensive and expensive affairs requiring a host of officiating priests performing many elaborate rites on behalf of the sacrificer. The sacrifice, at this stage, represents the means of influencing the gods for the benefit of the sacrificer. The first sacrifice that was performed by the great Primal Being (*purusa*) created the universe. The *Hymn of Creation* known as the *Purusa-sūkta* of the *Rg Veda*¹⁰ describes this sacrifice in detail.

Nearly five hundred hymns of the *Rg Veda* are addressed to just two deities, Indra and Agni. Almost exclusively, the gods therein appear as beneficent beings granting long life and prosperity. One notable exception is the god Rudra. He attracts few hymns. These express mainly fear of his malevolence. The poets describe him as fierce and destructive like a wild beast.

On the whole, the *Rg Vedic* worshipper of the gods depends on their compliance. Prayers and sacrifices are believed to win their benevolence or forgiveness. To a certain degree, the gods depend on the sacred hymns and ceremonial ritual for their might. The abilities of the *Rg Vedic* seer (*rsi*) generate the appropriate conditions for overall success of the relationship with the divinity. Thus lie the rudimentary pretensions of the belief that ordained priests possess sacramental and sacrificial powers. Such belief grows gradually during the Vedic age.

The *Brāhmanas* and *Aranyakas* represent a shift in belief in polytheism and the power of ritual towards a recognition of the potency of mind and contemplation. Much of the ancient and purely Vedic content of these texts intermingles with non-Vedic material which may be predated by the oldest

¹⁰ RV 10.90.

Upanisadic material. Non-Vedic material can be recognised sometimes by its advanced grammatical construction¹¹ or possible reference to non-Vedic terms.¹² Positive identification of the genuine Vedic content is difficult if not impossible. Hence, these texts are of little or no use in this historical work and attract brief reference only.

Early Vedic Contemplatives

Vedic literature records an abundance of information on a wide variety of topics ranging from astronomy to witchcraft while commenting on the social, political, and religious life of the Vedic *Aryans*. Problems in identifying early Vedic contemplatives in the midst of this enormous volume of data were overcome mainly by the consultation of a comprehensive index on Vedic literature.¹³ This furnishes complete information on all the historical material (as represented by names and subjects) that can be extracted from these early documents.

Evaluation of practices recorded in the relevant index of names and subjects identified contemplatives depicted in the *Rg Veda*. These were found to comprise two main types: the *rsi* and the *muni*. Minor contemplatives recognised by Macdonell and Keith as belonging also to the *Rg Veda* included the *yati* and the *brahmacârin*. The terms relating to the *Rg Vedic* contemplatives were traced in the *Rg Veda* via the relevant indices. This

¹¹ For example, one half of the *Gopatha Brâhmana* contains advanced grammatical constructions and other signs of lateness while referring also to the god Siva. Such suggests that this section belongs to the post-Vedic period. The other half of the text, however, displays the style of a regular *Brâhmana*. Therefore, the *Brâhmana* is a compilation. Macdonell, *A History of Sanskrit Literature*, op. cit., p. 184.

¹² Macdonell notes the words *sramana* and *pratibuddha* etc. occurring in the *Satapatha Brâhmana*. He finds it interesting to inquire into what relation this *Brâhmana* stands to the beginnings of Buddhism. Here, the terms are not used in the technical sense given to them in Buddhism. Though these locutions may be pre-Buddhist, they could also represent a late inclusion. Ibid., p. 182.

¹³ Macdonell & Keith, *Vedic Index of Names and Subjects*, op. cit.

permitted the examination of such contemplatives and their practices in context. The frequency of occurrence of terms relating to particular contemplatives such as "rsi" suggested their relative importance to the composers of the *Rg Veda*: i.e. greater frequency of occurrence of the term indicated greater significance. Other terms such as *muni*, though only occasionally mentioned in the *Rg Veda*, are included in the evaluation of practices because of their importance to ascetic and contemplative techniques and their possible influence in the development of early Indian contemplative practices.

The *rsi*'s area of expertise involved a remarkable application of the mind by invoking the gods via his "visioning" (*dhī*). The *muni* appears to have been an ecstatic ascetic practising some form of yogic technique. The practice of the *yati* embraces an early form of asceticism while the *brahmacārin* involves religious studentship.

The Rsis (Seers)

Essentially, the title *rsi* concerns the faculty of 'seeing' "... the secrets of the divine powers and the hidden connections between and behind the phenomena."¹⁴ *Rsis* of the *Rg Veda*, in a sense "see" the hymns in sudden flashes of intuition. Thus, the term "*rsi*", in this context, means "a wise composer of hymns": i.e. a poet gifted with insight, a seer. In principle, the word indicates identity of mental and other qualities attributed to the gods. The title *rsi*, applied to humans, indicates those with the ability to contact divine power or the transcendent, i.e. the unseen. As Gonda points out, it is applied to one who

¹⁴.Gonda, *The Vision of the Vedic Poets*, op. cit., p. 83.

... knows causes or origins¹⁵ ... hidden connections¹⁶ ... or the character of the ritual¹⁷ ... to those who "knowing" (*cikitusah*), understand the relation between guilt and requital¹⁸ ... to one characterized by *dhñh*¹⁹²⁰

As such, *rsis* were believed to possess, or be able to access, special, supersensible knowledge. They may achieve mental contact with the transcendent whilst having "... certain abilities in 'the sacred and social sphere' derived from these (including the composition of "hymns")"²¹

The *rsi* composed the Vedic hymns by rendering his vision into beautiful language. The seer's use of the mind, i.e. the application of his inner vision, to achieve his particular goal represents an extraordinary ability whereby his skill was regarded as heaven-sent.²² Consequently, he is called the most exalted of the *Brāhmanas*.

Brahman of Gods, the Leader of poets,
Rsi of sages, Bull of savage creatures,
Falcon amid the vultures, Axe of forests²³

RV 9.96.6

The *Rg Veda* depicts his expertise as a spontaneous or intuitive skill rather than to developed mastery.²⁴ The *Rg Veda* mentions specially the

¹⁵ This ability suggest the powers of the *tathāgata* outlined in the Buddhist *Pāli Suttas*. *Rg Vedic* references to this skill are: 1.164.6; 18; 10. 114.2.

¹⁶ RV 10.129.4.

¹⁷ RV 1.164.5.

¹⁸ RV 7.86.3.

¹⁹ RV 1.95.8.

²⁰ op. cit., p. 48.

²¹ *ibid.*, p. 50.

²² RV 1.37.4; 7.36.1, 9; 8.32.27, 57.6.

²³ Griffiths, op. cit., p. 515. As this is the standard English translation used throughout, further citations of this text will be in a simplified form: e.g. Gr 515.

²⁴ See RV 9.10.6.

Seven Seers regarding them as the founders of the original Brâhmanical communities.²⁵ Revelation, the hymn, and the power of *tapas* are associated in the following Rg Vedic hymn with Indra and Varuna:

What ye in times of old, Indra and Varuna, gave Rsis - revelation²⁶,
thought, and power of song,

And places which the wise made, weaving sacrifice, - these through my
spirit's fervid glow²⁷ have I beheld.²⁸

RV 8: *Vâlakhilya* 11.6

Sacred knowledge equates with the flash of intuition: a spontaneous realisation of a greater reality via the open doors of the mind of the seer. The following verse of the Rg *Veda* alludes to this ability:

The singing-men of ancient time open the doors of sacred songs, - Men, for
the mighty to accept.²⁹

RV 9.10.6

According to J. Gonda:

Verb forms for 'seeing' are ... in the Veda not infrequently used in a ... general and rather vague sense of 'perceiving' 'To see' here means 'to have an insight into problems which are beyond human understanding'.³⁰

The composition of the hymn arises from extraordinary insight generated by the rsi's innate power to invoke a vision. Power, in the Rg *Veda*, is

²⁵ RV 4.42.8; 10.109.4; 130.7

²⁶ *Srutam*: that which was heard, i.e. sacred knowledge.

²⁷ *Tapasâ*.

²⁸ Gr 471.

²⁹ Gr 475.

³⁰ Gonda, *The Vision of the Vedic Poets*, op. cit., p. 27.

implicit to the term *brahman*. Some Rg Vedic verses depict the *rsis* as possessing or wielding *brahman*.³¹

The Munis (Ecstatics)

Early Vedic practices involve, by and large, a worldly attitude whereby the worshipper seeks to appease the gods by performing various ritual sacrificial ceremonies. The Rg *Veda*, however, mentions some opposed to Aryan ritual. For example, RV 2.12.5 notes unbelievers of Indra and his abode. Another reference talks of pious worshippers in battle with the riteless.³² Book 7.104.24 shows worshippers of Indra calling upon the god to slay their harassers (both male and female) who fight and destroy their rituals. Some opponents of the ritual may have been Aryan. The above establishes a religious context of antagonism to the accepted practices depicted in the Rg *Veda*. Outstanding in this regard were the *munis* or silent ascetics (sometimes referred to as *kesins*³³). Although the *Muni-sūkta* is an isolated composition at odds with the worship of gods and the performance of the sacrifices depicted elsewhere throughout the Rg *Veda*, it is noteworthy for suggesting explicitly alternative practices to the ritual sacrifice. The Rg *Veā* offers the earliest literary evidence for the existence of the *munis*.³⁴ They differ entirely from worshippers performing the sacrifice to the gods. A hymn to the Maruts states:

Your flame is shining brightly, your minds are irritable: your bold troop's blustering is like an ecstatic (or inspired) person (*muni*).

RV 7.56.8

³¹ See RV 7.28.2; 7.70.5; 8.3.4; 10.89.16.

³² RV 1.33.5.

³³ *Kesinah*: i.e. wearers of fine or long loose hair.

³⁴ RV 10.136.2,4,5.

Another *Rg* Vedic reference depicts Indra as the friend of the *munis*:

Strong pillar thou, Lord of the home! armour of Soma-offerers : The drop of Soma breaketh all the strongholds down, and Indra is the [*munis*] Friend (*indro mûnînâṁ sakhâ*, the friend of the *munis*, sages, saintly men or ascetics).³⁵

RV 8.17.14

The most important reference to the *munis* occurs in the *Muni-sûkta*, a late hymn in Book 10. This provides a curiously isolated description of the *munis*. This passage and other factors (such as reference to the *brahmacârin*) dealt with below indicate a new emerging religious situation and thus attest to the lateness of this hymn.

³⁵ Gr 407.

1. He with the long loose locks supports Agni, and moisture (*visyam*),³⁶ heaven, and earth :
He is all sky to look upon : he with long hair is called this light.
2. The Munis, girdled with the wind,³⁷ wear garments soiled of yellow hue.
They, following the wind's swift course go where the gods have gone before.³⁸
3. Transported with our Munihood³⁹ we have pressed on into the winds:
You therefore, mortal men, behold our natural bodies and no more.
4. The Muni, made associate in the holy working of every God,
Looking upon all varied forms flies through the region of the air.
5. The Steed of Vāta, Vāyu's friend, the Muni, by the Gods impelled,
In both the oceans hath his home, in eastern and in western sea.
6. Treading the path of sylvan beasts, Gandharvas, and Apsarases,
He with long locks,⁴⁰ who knows the wish,⁴¹ is a sweet most delightful friend.
7. Vāyu hath churned for him : for him he poundeth things most hard to bend,
When he with long loose locks hath drunk, with Rudra, water⁴² from the cup.⁴³

RV 10.136

This depiction suggests the demonstration of skills (akin to yogic techniques) separate from those involved in the worship of gods and the practice of sacrifices as applies to the *rsi*. The hymn begins by indicating the

³⁶ Elsewhere, "*visyam*" is rendered "poison-fluid": see H.D. Griswold, *The Religion of the Rigveda*, (Delhi: Motilal Banarsidass, 1971, 1st publ. c. 1920), p. 338.

³⁷ *Munayo vātarasandā*; meaning, possibly "naked". The *Taittiriya Aranyaka* (2.7) uses the term "*vātarasandā*" as an adjective describing a type of sages who were "*sramanas*" and "*ūrdhvamanthins*".

³⁸ *Yad devāso aviksatah*. That is to say: "attained the status of gods".

³⁹ That is, with the power of Munihood (*mauneyena*) they enjoy the highest pleasure or ecstasy (*unmadita*).

⁴⁰ *Kesin*.

⁴¹ That is, knows every thought: *ketasya vidvan*.

⁴² The term here is "*visa*", interpreted normally as "poison". Griswold, op. cit., p. 339 interprets the line as "When he, the hairy one, has drunk With Rudra from the poison-cup."

⁴³ Griffith, op. cit., pp. 636-637.

long hair of the *muni*. Verse two notes that the *muni*'s garments have a soiled yellow appearance. The *muni* flies through the air, is the steed of the wind (*Vâta*), and is impelled by the gods. He dwells in the eastern and western oceans. The *muni* also traverses the path of Apsarases, the Gandharvas and the beasts of the wild forests. Finally, he drinks with Rudra from the magic cup which is poison to mortals.⁴⁴ Rg Vedic references to the *munis* suggest a yogic context altogether alien to mainstream Vedic methods.⁴⁵

The Yatis (Ascetics)

The Rg *Veda*, in two passages, describes the *yatis* as men of an ancient clan of ascetics connected with the *Bhrgus*⁴⁶ (priests and devotees of the fire cult). Thus they appear, through this association, to be on agreeable terms with the gods.⁴⁷ For example:

⁴⁴ In the RV, the god Rudra demonstrates little of the magnitude given to him in later Vedic literature. For references, see A. Berriedale Keith, *The Religion and Philosophy of the Veda and Upanishads*, vol. 1 of 2 vols, (Cambridge, Ma.: Harvard University Press, 1925), p. 142 ff. He is mentioned casually in about seventy-five references, and shares one with Soma. As well, he is the subject of just three hymns. He stands apart from the other Rg Vedic gods by his malevolence. Rudra reaches his peak in the *Brâhmanas* where other gods fear his ability to kill them. In the later *Sûtras*, snakes are his servants.

⁴⁵ For a survey of the various interpretations of the *Kesin* hymn, which generally conclude that the *kesin* was an orgiastic drug-addict, see Werner, Karel. "The Longhaired Sage of RV 10,136: A Shaman, a Mystic or a Yogi," in his *The Yogi and the Mystic*, London: Curzon Press, 1989, pp. 33-53. Werner's analysis, however, concludes on p. 45 that the hymn

... gives evidence of the existence of another ancient type of spiritual tradition which expressed itself in what we can call, using a term which appeared later, the Yogic way of life. This consisted in renouncing worldly life, abstaining from the current forms of religious worship and practising a meditative approach to the transcendent.

⁴⁶ The *Sâma Veda* (2.304) mentions the *yatis* in association with the *Bhrgus* who were generally regarded as a group of ancient priests and ancestors devoted to the fire cult. See Macdonell & Keith, *Vedic Index of Names and Subjects*, vol. 2, op. cit., pp. 185 & 108.

⁴⁷ *ibid.*, p. 109.

I crave of thee the hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhṛgu and the Yatis and Praskarva when the prize
was staked.⁴⁸

RV 8.3.9

In another Rg Vedic reference, the *yatis* seem mythical, being like gods credited with mysterious powers:

When, O ye Gods, like Yatis, ye caused all existing things to grow.⁴⁹

RV 10.72.7

The *Samhitâs* of the *Yajur Veda*, however, depict Indra, in a disagreeable frame, giving the race of *yatis* to the hyaenas (*sâlâvrka*). The exact significance of this reference is unclear.⁵⁰ The *Taittirîya Samhitâ*, in a section regarding the exposition of the *soma* sacrifice, states:

In that he sprinkles the high altar, verily thus does the sacrificer repel his foes to the quarters. Indra gave the Yatis to the *Sâlâvrkas*; them they ate on the right of the high altar. ... He should think of whomever he hates; verily he brings affliction upon him.⁵¹

TS 6.2.7.5

Little more of substance can be said about the *yatis* - they being a somewhat obscure group of ascetics.

The Brahmacârin

Another early contemplative is the *brahmacârin* (religious student). *Brahmacarya* denotes the condition of life of a religious student

⁴⁸ Gr 392. See also RV 8.5.18.

⁴⁹ *Yad devâ yatayo yathâ bhuvanânyapinvata*. Gr 585.

⁵⁰ Macdonell & Keith, *Vedic Index of Names and Subjects*, vol. 2, op. cit., p. 185.

⁵¹ A. Berriedale Keith, *The Veda of the Black Yajus School Entitled Taittirîya Samhita*, vol. 2 of 2 vols, (Delhi: Motilal Banarsidass, 1967; 1st publ. 1914), p. 509. See also *Taittirîya Samhitâ* 2.4.9.2.

(*brahmacârin*). The tenth *Mandala* of the *Rg Veda* first records the technical sense of the term. It states:

The Brahmacârî goes engaged in duty: he is a member of the Gods' own body (*sa devânâm bhavatyekamangam*).

Through him Brhaspati obtained his consort, as the Gods gained the ladle brought by Soma.⁵²

RV 10.109.5

The *Brahmacarya-sûkta* of the *Atharva Veda*⁵³ praises the power of continence (*brahmacarya*), i.e. the strength and vitality derived from the exercise of self-restraint from sexual activity. It asserts that with the aid of *brahmacarya* and *tapas* the gods were able to conquer death. Living a life of rigorous discipline, the religious student clothed himself with heat, stood with fervour (*tapas*), and acquired power.

Prior born of the *brahman*, the Vedic student (*brahmacârin*), clothing himself with heat, stood up with fervour (*tapaso 'dhitisthat*); from him [was] born the *brâhmana*, the chief *brahman*, and all the gods, together with immortality.⁵⁴

By Vedic-studentship (*brahmacarya*), by fervour, the gods smote away death⁵⁵

AV 11.5.5, 19

⁵² *ibid.*, p. 620. The *Rg Vedic* hymn of Lopâmudrâ and her aged husband Agastya refers also to the powers acquired by continence. (RV 1.179) According to Keith: "... the hymn of Lopâmudrâ and Agastya ... appears, despite its obscurity, to express the two kindred ideas of the magic potency engendered by continence on the one hand, and on the other of the cosmic importance of the rite of generation, both doctrines of the later system." (See *Hathayogapradîpikâ* 1.61 ff.; 3.83 ff.) Keith, *The Religion and Philosophy of the Veda and Upanishads*, vol 2, op. cit., p. 401.

⁵³ AV 11.5. Further Atharva Vedic citations will adopt an abbreviated form: e.g. AV 11.5.

⁵⁴ William Dwight Whitney, *Atharva-Veda-Samhitâ*, vol. 2 of 2 vols, (Delhi: Motilal Banarsidass, 1984; 1st publ. 1905). p. 637.

⁵⁵ *ibid.*, p. 639.

Indeed, many features of the *brahmacârin* locate the religious student within the context of contemplative practices associated with the Rg Vedic *muni* and the god Rudra: for example,

... the Gandharvas went after him ... he fills the gods with fervour (*tapas*).⁵⁶

AV 11.5.1

The *Atharva Veda* depicts the *brahmacârin* as having a great penis and as the pourer of seed:

Roaring on, thundering, the ruddy white-goer has introduced in the earth a great virile member (*brhaccheṇa*); the Vedic student pours upon the surface (*sānu*), on the earth⁵⁷

AV 11.5.12

Other descriptions of the *brahmacârin* in this hymn run counter to the notion of the hymn extolling the Vedic student: i.e. he has a long beard.⁵⁸ Indeed, the various claims made above, with regard to the *brahmacârin*, appear incompatible with the notion of normal Vedic studentship. On the basis of these indications (and others), R.N. Dandekar feels that the *Brahmacâri-sûkta* represents "the glorification of a specific religious cult called the *brahmacârin*-cult ... very closely related to the Rudra-worship."⁵⁹

The above indication that yogic disciplines were practiced initially as a separate method from those documented in the early Vedic hymns is supported by Karel Werner:

⁵⁶ Whitney, *Atharva-Veda-Samhitâ*, vol. 2 op. cit., p. 636.

⁵⁷ *ibid.*, p. 638. See also S.R. Goyal, *A Religious History of Ancient India*, Vol. 1, (Meerut: Kusumanjali Prakashan, 1984), p. 100.

⁵⁸ AV 11.5.6.

⁵⁹ R.N. Dandekar, *Vedic Mythological Tracts*, (Delhi: Ajanta Publications, 1979), pp. 208-209.

There is ... no evidence in the Vedic hymns or in the *Upanisads* that Yoga actually was a by-product of religious practice which only later developed into a separate method. It is therefore perfectly justifiable to try to reverse the usual assumption and to propose that Yoga is likely to have been a very old discipline which did not owe its origin to the religious development, but even may itself have exercised some influence on the development of ancient Indian religious views and practices.⁶⁰

It is difficult to identify and delineate contemplatives of the *yogin* type as opposed to the *rsi*. The *Rg Veda* scarcely notes the *muni* whereas the *rsis* and their practices abound. The *Muni-sūkta* describing the *munis* is perhaps the work of an outsider or observer not quite congenial to the *rsis*. Their designation as *munayo* (connoting ecstatic and ascetic practices) suggests contemplation rather than worship of gods as their main absorption.⁶¹ The naked (*vâtarasana*) *munis* were possibly early *yogins* whose practices were not quite understood by the *rsis*. Their techniques may have awakened interest and thus started exercising some influence on the Vedic ritual.⁶² It is, however, impossible to state with any certainty the actual course of events. The profile of the *rsis* in the *Rg Veda* differs from the description of the other contemplatives by its lack of austerities and self-denial etc. Such yogic practices must therefore be found beyond the Vedic/Aryan context.

The following section considers *yoga* (and the related term *tapas*, mystical heat) in the *Rg Veda* following examination of the main early Vedic contemplative abilities or powers.

⁶⁰ Karel Werner, "Religious Practice and Yoga in the Times of the Vedas, Upanisads and Early Buddhism," in *Annals of the Bhandarkar Oriental Research Institute*, 1975, pp. 179-180.

⁶¹ *ibid.*, pp. 181-182.

⁶² *ibid.*, p. 183.

Early Vedic Contemplative Powers

Early Vedic contemplative powers depicted in the *Rg Veda* mainly concern devotional prayer/visionary thought (*dhî*) involving the powerful force *brahman*.

Brahman

The *Rg Veda* mentions a mysterious factor called *brahman*. The term occurs on some twenty-six occasions.⁶³ Some contexts depict *brahman* as the magical power in the holy utterance (*mantra*). Other circumstances give it a wider connotation implying a supernatural life force. Regarding power in the *mantra*, Franklin Edgerton notes:

Any holy, mystic utterance is *brahman*. This is the regular, if not the exclusive, meaning which the word has in the *Rig Veda*. But from the point of view of those times, this definition implies far more than it would suggest to our minds. The spoken word had a mysterious, supernatural power; it contained within itself the essence of the thing denoted. To 'know' the name of anything was to control the thing. The *word* means wisdom, knowledge; and knowledge, as we have seen, was (magic) power. So *brahman*, the 'holy word', soon came to mean the mystic power inherent in the holy word ... mystically speaking, ... the word and the thing were one; he who knew the word, knew and controlled the thing. Therefore, he who knew the *brahman* knew and controlled the whole universe.⁶⁴

The Vedic term *brahman*, here meaning the power implicit in the word uttered in the Vedic ritual, is examined here in context. The *rsi*, by accessing *brahman* when uttering the holy hymn (i.e. the power manifested as sacred word and formula), demonstrates his peculiar ability to generate spiritual insight in order to fully understand the transcendent speech. This ability reflects a meditative skill characteristic of this early orthodox contemplative. In the *rsi*'s utterance of the holy hymn, words become manifestations of the

⁶³ RV 6.16.36; 7.28.1; 7.29.2; 8.35.16; 8.90.3 etc.

⁶⁴ Franklin Edgerton, *The Beginnings of Indian Philosophy*, (Cambridge: Harvard University Press, 1965), pp. 23-24.

underlying cosmic power named *brahman*. Hymns are utilised to invoke the gods. For example, the *rsi* summons Indra:

I call with hymns (*gîrbhîh*) as 'twere a cow to milk, the Friend who merits praise,
The Brahman who accepts the prayer (*brahmânâṃ brahmavâhasam*).⁶⁵

RV 6.45.7

In a sense, the inspired thoughts of the *rsi* become materialised via his powerful ability. Somehow the imaginative mind of the *rsi* creates the concrete reality. In another hymn to Indra, the seer exercises this power to generate boons:

May plentiful libations of the people, and singing *Rsis'* holy prayers (*brahmâni*) rejoice thee.

Hearing with love this invocation, come unto us, pass by all those who praise thee.

O Indra, thus may we be made partakers of thy new favours that shall bring us profit⁶⁶

RV 10.89.16-17

The seer's ability to apply *brahman* for his ends is the mystic visualisation (*dhih*) of speech: the envisaging of the mystic form of *vâc* (speech) is considered not only eternal or imperishable but also imperceptible and mysterious to the ordinary person. Thus the seer applies *brahman* in visualisation in order to manifest *brahman* in articulation of the holy hymn. Only those with sufficient spiritual insight understand the transcendent speech pervaded with *brahman*. *Jñânam* or "knowledge of higher truths" is the subject of the following hymn:

⁶⁵ Gr 310.

⁶⁶ Gr 602. See also RV 7.28.2; 70.5.

With sacrifice the trace of Vāk⁶⁷ they followed, and found her harbouring within the Rsis.⁶⁸

They brought her, dealt her forth in many places : seven singers make her tones resound in concert.

One man hath ne'er seen Vāk, and yet he seeth : one man hath hearing but hath never heard her.

But to another hath she shown her beauty as a fond well-dressed woman to her husband.⁶⁹

RV 10.71.3-4

The *rsi* alone "sees" and "hears" the mystic visualisation (*dhîh*) of the holy utterance. In an official capacity, the *rsi* acts by entering into contact with divinity:

Rsi, invite the Marut⁷⁰ band with offerings, as a maid her friend ... Thinking of these now let him come, as with the escort of the Gods⁷¹

RV 5.52.13 & 15

As such, the *rsi* possesses insight with regard to the greatness of the gods.⁷² He extols and addresses them.⁷³ Indeed, the abilities of the *rsi* are such that he may call on their help and benevolence⁷⁴:

⁶⁷ Here, *vāk* is the voice of the hymn regarded as the means of communication between the *rsis* and the gods.

⁶⁸ Translator's footnote states: "... they discovered, in the course of sacrifice, that the inspired *Rsis* alone understood Speech as required for religious purposes." Gr 584.

⁶⁹ *ibid.*, p. 584.

⁷⁰ The "flashing or shining ones", the storm-gods who act as Indra's companions. Sometimes the Maruts represent the gods or deities in general.

⁷¹ Gr 265.

⁷² RV 10.54.3.

⁷³ RV 8.26.10 & 8.23.4.

⁷⁴ Gonda, *The Vision of the Vedic Poets*, op. cit., p. 40.

Mighty One, whom the *Rsis* of old time invoked for their protection and their help, O *Usas*, graciously answer our songs of praise with bounty and with brilliant light.⁷⁵

RV 1.32.14

In a hymn to the *Asvins*, the *rsis* call for the empowerment of their thought:

Give spirit to our prayer (*brahma*) and animate our thoughts (*dhiyo*)⁷⁶

RV 8.35.16

Thus, religious insight, application of *brahman*, and communication with divinity represent powerful abilities exemplified by (and distilled in) the *rsi*'s mystic visualisation (*dhīh*): that is to say, devotional prayer or visionary thought.

Dhī: Devotional Prayer/Visionary Thought

Great skill in hymns allows the *rsi* to take hold of the mystic visualisation or holy thought (*dhīh*).⁷⁷ RV 5.81.1 reads:

The priests of him the lofty Priest [Savitar] well-skilled in hymns harness their spirit, yea, harness (*yuñjate*) their holy thoughts (*dhiyo*).⁷⁸

RV 5.81.1

Gonda raises a question of interpretation concerning the phrase "*yuñjate dhiyah*". He wonders whether it refers to the initial stage of receiving visions or inspirations or if it refers to the elaboration of the poet. He invites the possibility of the involvement of yogic skills in generation of visionary inspiration. He asks:

⁷⁵ Gr 32.

⁷⁶ Gr 424.

⁷⁷ Gonda, *The Vision of the Vedic Poets*, op. cit., p. 115.

⁷⁸ Gr 279.

Is the subject, the inspired sages, said to put their "mind" and *dhiyah* to the sacrificial performances like horses to a chariot? ... or do they in turn, direct and concentrate their thoughts (upon the source of inspiration) ...?⁷⁹

An understanding of the visionary experience of the *rsi* requires further that the term *dhî* be further defined and investigated. The frequency of occurrence of the term in the *Rg Veda* is extensive.

"*Dhî*", as it occurs in the *Rg Veda*, is rendered in English generally as "religious thought, devotion, prayer".⁸⁰ J. Gonda feels that such simple translation is impossible.⁸¹ Consequently, Gonda makes the term "*dhi*" and its derivatives the sole subject of an entire study exhausting all such investigation. For this reason, his results, insofar as they relate to early Vedic contemplative practices, comprise mainly this section.

Being made up of *mantras* (i.e. hymns, prayers, or sacred speech as an instrument of thought),⁸² the *Veda* equals both knowledge and word.⁸³ Vedic seers (*rsi*) come about by actually attaining the vision of *mantras* rather than through heredity or office as mere priests. Such vision or revelation comprises both a form of thought plus speech. It is thus both intuitive

⁷⁹ Gonda, *The Vision of the Vedic Poets*, loc. cit.

⁸⁰ Sir M. Monier-Williams, *A Sanskrit-English Dictionary*, (Delhi: Motilal Banarsidass, 1981; 1st publ. 1899), p. 516.

⁸¹ Gonda, *The Vision of the Vedic Poets*, op. cit., pp. 7-9.

⁸² See the portion of the *Veda* containing the texts called *Rc* (sacred verse sung in praise of a deity as opposed to sacrificial words or formularies etc.).

⁸³ Franklin Edgerton remarks that

... the *Rg Vedic* hymn 10.125 is a self-laudation of *Vâc*, literally 'speech', to be rendered 'Holy Utterance', since it ... is a personification of Vedic hymnal composition. Especially in the first two verses, [*Vâc*] supports or inspires the chief gods of the pantheon ... In another hymn to *Vâc*, *RV.10.71*, the interest is less cosmic; rather, strictly ritualistic, centring on the priestly sodality and their search for the inspiration of Holy Utterance. Later Hindu tradition makes 'knowledge' (*jñāna*) the theme of this hymn

Edgerton, op. cit., p. 19.

and expressive. The meaning of the term *dhi* suggests this. Vedic tradition gives the vision of the seers (*rsis*) ultimate rank.

The gods participate in the operation of the word for their creativity: i.e. the process whereby the word gives rise to anything represents the gods' zone of productivity. The seers become creative through vision and word. Their ability thus corresponds with that of the gods. Nearness of the individual to the divine renders him a *rsi*.⁸⁴ The word thus acts as the sacred vehicle or medium by which both the *rsi* and the gods actualise specific mental images.

Divine power lies within the word. The speaker thus represents such power. In the context of contemplative practices, the term "*dhîh*" denotes a power concept as well as an empirical phenomenon. The *rsi* generates *vâc* (speech or holy utterance) by means of his intentional thought. The term "*dhîh*" expresses a mental image or idea to be realised. Gonda explains the visionary process in this way:

A particular emotion, an idea without a definite form presses for expression in the poet's mind or "heart". Under the influence of the emotional urge to give form to his inner experience the poet attempts to express it by a suitable, rhythmical arrangement of words. How the conscious mind helps to transform the intuitive images into a piece of literary art is difficult to ascertain.⁸⁵

The mental "eyesight" enables the seer to visualise the sphere of the gods, as is suggested in the following verse:

As there ye, Mitra, Varuna, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,

So in the seats wherein ye dwell have we beheld the Golden One,

⁸⁴ G.C. Pande, *Spiritual Vision and Symbolic Forms in Ancient India*, (India: Books and Books, 1984), pp. 22-23.

⁸⁵ *ibid.*, pp. 60-61.

Not with our thoughts (*dhîbhis*) or spirit, but with these our eyes, yea, with the eyes that Soma gives.⁸⁶

RV 1.139.2

Such supranormal "vision" or sight looking into the divine world is ascribed to "*dhîyah*". Gonda remarks here,

The Sanskrit noun *dhîh* is like *vision* closely associated with a verb expressing the idea of "seeing". By "vision" is ... to be understood the exceptional and supranormal faculty, proper to "seers", of "seeing", in the mind, things, causes, connections as they really are, the faculty of acquiring a sudden knowledge of the truth of the functions and influence of the divine powers, of man's relation to them etc. etc. It is this "vision" which they attempt to give shape, to put into words, to develop into intelligible speech, to "translate" into stanzas and "hymns" of liturgical value.⁸⁷

The following verses demonstrate the application of another verb (from the root *pas*), used in a general sense, "for seeing" to the awareness of the divine:

Look ye (*pasyata*) on *Vishnu's* works, whereby the Friend of Indra, closely allied, Hath let his holy ways be seen.

The princes evermore behold (*pasyanti*) that loftiest place where *Vishnu* is,
Laid as it were an eye in heaven.⁸⁸

RV 1.22.19-20

For the *rsi*, mere "revelation" of a "vision" does not satisfy requisites for such extraordinary sight. This requires *dhîh* to be acquired, cultivated and developed. Thereafter, the experience needs suitable articulation in order to exert influence on the gods⁸⁹ for the well-being of both sacrificer and the po-

⁸⁶ Gr 95.

⁸⁷ Gonda, *The Vision of the Vedic Poets*, op. cit., pp. 68-69.

⁸⁸ Gr 13.

⁸⁹ See RV 3.27.6. This verse says: "The priests with ladles lifted up, worshipping here with holy thought, Have brought this Agni to our aid." *ibid.*, p. 173.

ets. The vision becomes embodied in the *rsi*'s words. Thus, the term "*dhîh*" suggests "prayer" as another aspect of the complex of meaning.

The response and subsequent advancement of the *rsi*'s *dhîh* by the gods corresponds, in effect, to answering his prayers. The *dhîh* acts as a hymn, prayer, or poem with an unmistakable power and particular function. Essentially, *dhîh* represents the materialised vision, the hymns, prayers and recitations, accompanying the ritual acts. The realisation of *dhîh* by the *rsi* resembles an instinct designed to protect the interests of the seer. According to Gonda, such instinct can be attributed to intuitive knowledge. Thus, he translates *dhîh* by "instinct" or "intuition".⁹⁰ By obtaining the *dhîh* or divine vision (elaborated so as to be a recitation), the *rsi* accomplishes his task both religiously and socially.

The *Rg Veda* applies a number of adjectives qualifying *dhîh*. These indicate the exceptional, cogent qualities of *dhîh*. One poet addresses Indra with *dhîh* described as "most prominent or excellent" (*paramâ*).⁹¹ Another poet talks of "the bright or pure colour" (*sukram varnam*) of *dhîh* enhanced by Indra for the poet.⁹² Among these terms, the most significant adjectives qualifying *dhîh* concern its effectiveness and power to assist.⁹³ For example, — the word "*pârya*", meaning "effective" or "decisive", is used in this instance:

⁹⁰ Gonda, *The Vision of the Vedic Poets*, op. cit., p. 71.

⁹¹ RV 6.38.3.

⁹² RV 3.34.5.

⁹³ According to some sources, two powers lie behind every thought:

... the power to convey meaning known in the Vedas as *vāk*, and the power of will known in the Vedas as *kratu*. Both these powers have their source in *dhî* ... the intuitive faculty located in the heart. [fn. 'Varuna has implanted *kratu* in the heart.' RV 5.85.2] When *dhî* is awakened, thoughts acquire great power and luminosity and reveal subtle or hidden truths. The Vedic seers knew this and so everywhere in the *veda* we find prayers for the awakening of *dhî* (like the celebrated *Gayatrî*) ...

"Meditation and Sacrifice-III," *Prabuddha Bhārata*, (88 (1983), 282-287), 286.

Men call on Indra in the armed encounter that he may make the hymns (*dhiyas*) they sing decisive.⁹⁴

RV 7.27.1

Thus, *dhîh* assists the *rsi* knowing how to receive, develop, and articulate it. Indeed, the *dhîh* belongs to worship or sacrifice (*yajñiṣā*) while itself being worthy of worship, i.e. holy (*yajatā*).⁹⁵ *Dhîh* is divine:

Singing their praise with God-like thought (*devyā dhiyā*) let us invoke each God for grace, Each God to bring you help, each God to strengthen you.⁹⁶

RV 8.27.13

Dhîh, though, generates its own power.

Power and dhîh

Power resides in the liturgical word. As Gonda has it:

One of the chief characteristics of oral recitation is, indeed, its power to confirm or consolidate the potencies which it describes and with which man finds himself confronted.⁹⁷

In its mechanism, poetical language appeals to the intuitive mind rather than to discursive thought. Well-formulated and rhythmically pronounced words, when spoken by the inspired seer, convey power. Vision and creative inspiration become transformed into powerful words conducive to the welfare of the world. Worshippers revere the Rg Vedic texts, revealed by vision, as the expression of truth and ultimate reality. They recite the words "... as a rite to give immediacy to their inherent power."⁹⁸ Divine power re-

⁹⁴ "Indram naro nemadhitā havante yat pāryā yunajate dhiyas tāh." Gr 347.

⁹⁵ RV 10.101.9.

⁹⁶ "Devam devam huvema vâjasâtaye grnanto devyā dhiyā": Gr 419. Also see Gr 648: "Bring forth the God with song divine" RV 10.176.2.

⁹⁷ Gonda, *The Vision of the Vedic Poets*, op. cit., p. 125.

⁹⁸ *ibid.*, p. 64.

sides in inspired poetry. Therein it supports and maintains existence. The inherent power in *dhîh* renders the rite perfect. The inspired ritual poem equals a creative exercise of such power.⁹⁹ Consequently, it represents an indispensable factor in a successful performance of the ritual. Sometimes the officiants employ the sacred words alone. The *rsis* aim, also, to strengthen the divine powers for the benefit of the reciters and their patrons by praising and worshipping the holy powers. *Dhîh* and worship (which is often verbal) therefore make up alternative approaches to divinity.¹⁰⁰ As such, *dhîh*, as the seer's holy word gained from ideas of superhuman origin, aims to achieve certain effects.

The instrumentality of dhîh

In liturgical form, the general function of *dhîh* is to bring the gods to the sacrificial ceremony:

May our songs (*dhiyo*) bring you hither to our solemn rites¹⁰¹

RV 1.135.5

Dhîh, in this way, achieves definite effects such as gaining an object or favourable conditions.¹⁰² For example, the instrumentality of *dhîh* and its association with profit is indicated in this way:

⁹⁹ RV 8.4.20 indicates a clear manifestation of the power assigned to *dhîh*:
... by his morning songs (*dhîbhîh*) Kânda, the powerful [Rsi], hath ... gained - The herds of sixty thousand pure and spotless kine ...
Gr 394.

¹⁰⁰ Gonda, *The Vision of the Vedic Poets*, op. cit., pp. 139-140.

¹⁰¹ Gr 93. *Dhîh* is related intimately with the sacrifice. See RV 3.3.6:
Agni, together with the Gods and Manu's folk, by thought (*dhîh*: i.e. the vision) in varied form, Goes, car-borne with those who crown each rite (i.e., make the sacrifice effective)
ibid., p. 162.

¹⁰² See RV 5.45.11: "... Through this our hymn (*dhîh*) may we have Gods to guard us : through this our hymn (*dhîh*) pass safe beyond affliction." Ibid., p. 261.

The mortal man whom, Rbhus, ye and Indra favour with your help, Must be successful, by his thoughts (*dhībhir*) at sacrifice and with the steed.¹⁰³

RV 4.37.6

Further, *dhīh* engenders protection by the gods.¹⁰⁴ In bringing about such conditions and effects, the visionary thought/devotional prayer, i.e. *dhīh*, denotes a "... 'vision' in the sense of 'faculty of evoking by the power of inspiration or imagination specific mental pictures and realizing these so as to create concrete objects.'¹⁰⁵ That is to say, the power of evocation represents the capacity or means to bring about a desired reality in a sense similar to yogic skills in their capacity to potently shape and thus transform the mind for whatever motive.

Yoga in the Rg Veda

The word "yoga" is regarded as derived from the root *yuj* meaning "to yoke or to harness to", "to join or fasten", "to unite or bring together", or "to turn [the mind] to".¹⁰⁶ The term is used, in the *Rg Veda*, in various senses, i.e. (1) accomplishing the unaccomplished, (2) relation or combination,¹⁰⁷ and (3) yoking or harnessing. Throughout the *Rg Veda*, yoking or harnessing generally refers to the securing of horses etc. For example, the sacrificers call on Indra to harness his steeds.

¹⁰³ *ibid.*, p. 145. Translator's footnote indicates that "With his steed" refers to "... the warrior who will be victorious in battle with his war chariot." Material goods may be acquired also via *dhīh*. See 7.93.3-4.

¹⁰⁴ "Through this our hymn (*dhīh*) may we have Gods to guard us : through this our hymn (*dhīh*) pass safe beyond affliction." *Ibid.*, p. 261. RV 5.45.11.

¹⁰⁵ Gonda, *The Vision of the Vedic Poets*, op. cit., p. 101.

¹⁰⁶ Monier-Williams, op. cit., p. 853.

¹⁰⁷ *Yoge yoge*: RV 1.30.7; AV 20.26.1; *Sama Veda* 1.163.2, 93; *Vājasaneyi Samhitā* 11.14; *Taittirīya Samhitā* 4.1.2, 1.

Graciously listen to our songs, Maghavan, be not negligent.

As thou has made us full of joy and lettest us solicit thee, now Indra, yoke (yojā) thy two Bay Steeds.¹⁰⁸

RV 1.82.1

Similar verses note *yoga* (i.e. yoking) in the same context as *brahman* (power). In another hymn to Indra, *brahman* is associated with yoking Indra's horses and, subsequently, with the success of the sacrifice.

Harness (yuksvā) thy pair of strong bay steeds, long-maned, whose bodies fill the girths,

And, Indra, Soma-drinker, come to listen to our songs of praise.

Come hither, answer thou the song, sing in approval, cry aloud. Good Indra, make our prayer (*brahma*) succeed, and prosper this our sacrifice.¹⁰⁹

RV 1.10.3, 4

In the following two examples, *brahman* appears explicitly as the means for yoking Indra's steeds. Further, the sacrificer wields the power to yoke.

With holy prayer (*brahmanā*) I yoke (*yunajmi*) thy long-haired pair of Bays: come hitherward; thy holdest them in both thy hands.¹¹⁰

RV 1.82.6

Those who are yoked by prayer I harness (*brahmana te brahmeyujā yunajmi*), fleet friendly Bays who take their joys together. ...¹¹¹

RV 3.35.4

In a late hymn of the *Rg Veda*, the sacrificer utilises *namas* (reverential salutation) to yoke, and thus control, power.

¹⁰⁸ Gr 52. The reference to yoking is repeated throughout this hymn.

¹⁰⁹ Gr 6.

¹¹⁰ Gr 52.

¹¹¹ Gr 180.

I yoke (*yujē*) with prayer (*namobhir*) your ancient inspiration (*brahma*):
may the laud rise as on the prince's pathway.

All sons of Immortality shall hear it, all the possessors of celestial natures.¹¹²

RV 10.13.1

In addition to the numerous references associating *yoga* with the harnessing of horses, the *Rg Veda* sometimes refers to the yoking of *manas* (mind).

"Yoking", "directing" etc. of *manas* (mind)

The hymns of the *Rg Veda* display on the whole an optimistic world-view giving few references to death and the future life. The funerary hymns of the last book offer most information regarding Aryan views on the next life. At death, mind or spirit (*manas*) is said to separate from the body. This happens not only after death but also during unconsciousness.¹¹³ In the Vedic view, mind (*manas*) appears capable of alteration and movement, though in a more rudimentary, material understanding than in the classical *yoga* sense where *manas* may be controlled, shaped, and directed towards a specific target or goal. In the *Rg Veda*, the potency of mind, as utilised by classical *yoga*, goes unrecognised. Nevertheless, the *rsi* appreciates the management of mind.

According to Oguibenine, *yuj* (to yoke or to harness to)¹¹⁴ has as one of its references, the act of the Vedic poet (an officiant at the sacrifice) of

¹¹² Gr 537. Also at AV 18.3.39; *Vājasaneyi Samhitā* 11.5; *Taittirīya Samhitā* 4.1.1.2.

¹¹³ For example, the following hymn is a speech to recall the fleeing *manas* of a dying man:

Thy spirit (*manas*), that went far away to Yama ... We cause to come to thee again that thou mayst live and sojourn here.

RV 10.58.1

Gr 572.

¹¹⁴ Oguibenine, Boris. "Les correspondants de Védique *Yuj* et *Yoga* dans le vocabulaire et les thèmes poétiques Indo-Européens," *Bulletin de la Société de Linguistique de Paris*, 79 (1984), 131-153.

setting up correlations and identifications between phenomena of various realms, especially between the microcosmic ritual and the macrocosmic mythical world, between human and divine realms. The poet sets out the nature of the correlations or links, or equations.¹¹⁵

Setting up these links is likened to pointing out a path, e.g. a way to the deity. This is effected by the poet's words, thoughts, and the whole sacrifice. For example, the thoughts and words are "yoked" to the task and they effect the yoking of the object, e.g. the deity. Thus we find compound words like *brahmayuj*, *vacoyuj*, *manoyuj*, and also *vacasâ yuj*, *manasâ yuj*.¹¹⁶

By attributing this linking to speech and mind, their linking rôle is thrown into relief and the explicative value of the link is highlighted. Thus *yuj* refers to the action of bringing into correlation objects which have characteristics in common, or which acquire them through the linking.¹¹⁷

Regarding the Vedic attitude of mind as akin to a material substance, R.N. Dandekar notes that the Sanskrit term "*manas*" did not designate originally what we today call "mind". On the original view, *manas* denoted a comprehensive all-penetrating magic force similar to the *mana* of the primitives. As he understands it:

... *Manas* was, therefore, regarded as being as much 'material' in nature as *mana*. This original notion about *manas*, as a form of 'matter', has been preserved, to a considerable extent, in the Vedic literature, even after *manas* came to denote human mind.¹¹⁸

¹¹⁵ *ibid.*, p. 132.

¹¹⁶ *ibid.*, p. 133.

¹¹⁷ *ibid.*, p. 134.

¹¹⁸ R.N. Dandekar, "Somatism of Vedic Psychology," in his *Exercises in Indology*, (Delhi: Ajanta Publ., 1981, pp. 246-252), 247-248.

Vedic descriptions of the several activities of *manas* attest to the fact that *manas* denotes originally a type of "material substance" capable of alterations normally associated with "matter". For example, *manas* is understood to be able to move in space: it is always said to be shifting from one location to another. Any function of *manas* necessitates a degree of movement on its part.

The *Rg Veda* suggests a similar feature of *manas* when the poet speaks of "moving" the *manas* of the god Indra:

Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures.¹¹⁹

RV 7.27.5

Additionally, references depict the "placing" of *manas*: "In thee, O Food, is set the spirit of great gods."¹²⁰; "The mind of Rudra, fresh and strong, moves conscious in the ancient ways, With reference whereto the wise have ordered this."¹²¹ The idea of the "material" nature of *manas* intensifies with the suggestion of the "grasping" by *manas*:

They ask of him : not all learn by their questioning what he, the Sage, hath grasped, as 'twere, with his own mind.¹²²

RV 1.145.2

¹¹⁹ "nū indra rāye varivas kīdhi na ā te mano vavṛtyāma maghāya", Gr 348.

¹²⁰ "tve pito mahānām devānām mano hitam", RV 1.187.6. Ibid., p. 126.

¹²¹ "mano yatrā vi tad dadhuh", RV 8.13.20. Ibid., p. 404.

¹²² "svene 'va dhīro manasā yad agrābhit", ibid., p. 99.

Further, *manas* is described as being "controlled", "bound down", "driven from afar", etc.¹²³ The Vedic poets speak additionally of the "tension" of *manas*. It could be "loosened" or "yoked" like a horse:

To gain thy mercy, Varuna, with hymns we bind thy heart, as binds the charioteer his tethered horse.¹²⁴

RV 1.25.3

Other Vedic sources note the vigorous agitation or shaking of *manas*:

As the wind here shakes the grass off the earth, so do I shake thy mind.¹²⁵

AV 2.30.1

In addition, the *Rg Veda* refers to the "controlling" or "disciplining" of it:

Indra himself hath said, The mind of woman brooks not discipline, Her intellect hath little weight.¹²⁶

RV 8.33.17

The following *Rg Vedic* references illustrate also the "yoking" or "directing" of *manas*. A hymn to Savitar associates the sacrificer's powerful skill with hymns generating an ability to yoke their holy thought (*dhi*) and their mind (*manas*).

The priests of him the lofty Priest well skilled in hymns harness (*yuñjate*) their spirit (*mana*), yea, harness (*yuñjate*) their holy thoughts (*dhiyo*).

¹²³ R.N. Dandekar, "Somatism of Vedic Psychology", op. cit., pp. 249-250. RV 8.11.7.

¹²⁴ "vi mr̥līkāya te mano rathir asvām na sanditam / gībhīr varuna śīmahi", Gr 15.

¹²⁵ "evā mathnāmi te manah". Whitney, *Atharva-Veda-Samhitā*, vol. 1, op. cit., p. 72.

¹²⁶ Gr 423.

He only knowing works, assigns their priestly tasks. Yea, lofty is the praise of Savitar the God.¹²⁷

RV 5.81.1

In the following instance, the term *yuj* is applied in the sense of "to turn the mind to".

The princes who, O Usas, as thou comest near, direct their thoughts (*yujjate mano*) to liberal gifts.¹²⁸

RV 1.48.4

Other verses utilise the word "*prayukti*" (impulse). *Prayukti* derives from the prefix "*pra*" ("before", "forward", or "in front") combined with the root *yuj*. Here, the term suggests harnessing or controlling the mind for instrumental reasons. For example, the following verse applies the locative plural form of *prayukti* in the phrase "*manaso na prayuktisu*" to suggest "through stirrings of the mind". *Prayukti* is rendered also as "with swift exertion of the spirit".

With sacrifices and with milk they deck you first, ye Righteous Ones, as if through stirrings of the mind (*manaso na prayuktisu*). To you they bring their hymns with their collected thought, while ye with earnest soul come to us gloriously.¹²⁹

RV 1.151.8

The next verse utilises *prayukti* in a similar fashion.

As 'twere with swift exertion of the spirit (*achâ manaso na prayuktî*), let the priest speed to the celestial Waters¹³⁰

RV 10.30.1

¹²⁷ Gr 279. Also at *Vâjasaneyi Samhitâ* 5.14.11; 4.37.2; *Taittirîya Samhitâ* 1.2.13.1; 4.1.1.1; *Taittirîya Aranyaka* 4.2.1.

¹²⁸ "*yujjate mano dânya*", *ibid.*, p. 31.

¹²⁹ "*manaso na prayuktisu*", *ibid.*, p. 102.

¹³⁰ "*apo acchâ manaso na prayuktih*", *ibid.*, p. 551.

Dandekar indicates such descriptions "... may not be explained away as mere imaginative or poetical representations of the activities of *manas*. They clearly betray the original 'somatic' nature of *manas*. *Manas* must have been regarded as a kind of 'material substance', and its activities were, therefore, necessarily described as mechanical and dynamic modifications of that 'substance'."¹³¹ Such suggests that, in the early Vedic age, mind was malleable to some degree. The Vedic seers and ascetics worked with it in their peculiar ways to fulfil their particular material goals. It is impossible, however, to infer a substantial influence on the development of *yoga* techniques *per se* from these scant early Vedic references to "yoking" etc. of *manas*. The above indicates, rather, the early Vedic aspiration and limited ability to direct and apply the mind for particular material ends. Here, such desire recognises later the appropriateness and efficiency of yogic skills in their ability to powerfully shape and thus modify the mind for whatever purpose.

Conscious or even calculated effort made in order to bring about a particular end generates a state of mind and experience accompanied by a sense of "arousal" or "inflaming".

Tapas

The term "*tapas*" means literally "heat" or "ardour". It is directly related to religious austerity, bodily mortification etc. The *Rg Veda* at times records the word *tapas* and its derivations.¹³² Via the powers of *tapas*, the ascetic realises clairvoyance. The following verse implies this:

What ye in time of old, Indra and Varuna, gave *Rsis* -- revelation, thought,
and power of song,

¹³¹ R.N. Dandekar, "Somatism of Vedic Psychology," *op. cit.*, p. 250.

¹³² For example, see RV 8.59.6; 10.83.3; 136.2; 154.2,4,5; 167.1 etc.

And places which the wise made, weaving sacrifice, - these through my spirit's fervid glow (*tapasā*) have I beheld.¹³³

RV 8. Vāṭakhilya 11.6

Tapas generates also enormous power:

Invincible through Fervour (*tapas*), those whom Fervour hath advanced to heaven, Who showed great Fervour in their lives, - even to those let him depart.¹³⁴

RV 10.154.2

The generative power of *tapas* is linked directly with creation:

From Fervour (*tapaso*) kindled to its height Eternal Law and Truth were born : Thence was the Night produced, and thence the billowy flood of sea arose.¹³⁵

RV 10.190.1

The *Nāsadīya-sūkta*, the greatest hymn of origins of the universe in the Rg *Veda*, says:

Then was not non-existent nor existent : there was no realm of air, no sky beyond it ... All that existed then was void and formless : by the great power of Warmth (*tapas*) was born that unit.¹³⁶

RV 10.129.1-3

¹³³ Gr 471.

¹³⁴ Gr 643.

¹³⁵ Gr 651. Note, the *Kausītaki Brāhmaṇa* of the RV (6.1) depicts *tapas* as instrumental (via its creative power) for the incarnation of the gods:

Prajāpati, being desirous of propagation, underwent penance; from him when heated were born five, Agni, Vayu, Aditya, Candramas, and Usas as a fifth. He said to them, 'Do ye also practice fervour.'

Kausītaki Brāhmaṇa 6.1

A. Berriedale Keith, *Rigveda Brahmanas: the Aitareya and Kausītaki Brāhmaṇas of the Rig Veda*, (Delhi: Motilal Banarsidass, 1971; 1st publ. 1920), p. 377. Brāhmaṇic speculation sees Prajāpati also as coming about via *tapas*. For "... in the beginning (*agre*) non-being (*asar*) became mind (*manas*) and heated itself (*atapyata*), giving birth to smoke, light, fire, and finally to Prajāpati." Mircea Eliade, *Yoga: Immortality and Freedom*, Willard R. Trask (tr), (N.Y.: Pantheon Books, 1958) p. 106, quoting from *Taittirīya Brāhmaṇa* 2.9.1-10.

¹³⁶ Gr 633. Griffith remarks in a footnote: "Warmth : Prof. Wilson, following Sāyana, translates *tapasah* by 'austerity,' meaning the contemplation of things that were to be created."

Tapas was such that the god Indra utilised it to exploit heaven:

... O Indra ... Bestow upon us wealth with many hero sons : thou, having
glowed with Fervour (*tapas*), wonnest heavenly light.¹³⁷

RV 10.167.1

Thus, early Vedic contemplatives used the word *tapas* to denote a conscious or intentional effort applied so as to bring about a particular objective. Such effort produces a state of mind and experience accompanied by a sense of inflamed arousal. This intense stimulation, they believed, gives rise to creative powers by which contemplatives may realise clairvoyance etc. As such, it represents a powerful utility employed not only by the early contemplatives but also by the gods to achieve their peculiar goals, worldly or otherwise. *Tapas* relates directly to asceticism.

Practices in the *Brâhmanas* and *Aranyakas*

Max Müller wrote of the *Brâhmanas*:

However interesting the *Brâhmanas* may be for the researcher in the field of Indian Literature, they are of little interest for the general educated public. Their chief content is prattle and - what is worse - theological prattle. Nobody who does not know the role that the *Brâhmanas* play in the history of the Indian mind could read more than ten pages without closing the book.¹³⁸

Theological prattle they may be. Nevertheless, the *Brâhmanas* serve a limited purpose here by indicating, along with the *Aranyakas*, the emerging transition in early Vedic religious practices. The term *Brâhmana* means chiefly the expression or explanation of a learned priest regarding sacred knowledge or doctrine especially for use in the sacrifices. The term indicates a collection of extensive prose texts containing such discussions from the

¹³⁷ *ibid.*, p. 646. This notion is greatly extended in the *Brâhmanas* where the gods utilise *tapas* to win their rank. See *Taittirîya Brâhmana* 3.12.3 etc.

¹³⁸ Winternitz, *History of Indian Literature*, vol. 1 op. cit., p. 174, quoting Max Müller, *Essays*, (Leipzig, 1868), p. 105.

priests.¹³⁹ The later portions of the *Brāhmanas* form the *Aranyakas* or "Forest Treatises". Being of a special philosophical character, they are meant to be studied in the solitude of the forest. The chief contents of the *Aranyakas* concern sacrificial symbolism, philosophy, and sacrificial mysticism. The *Aranyakas* constitute a transition to the *Upanisads*, which "... are either embedded in them or more usually form their concluding portion."¹⁴⁰

The *Brāhmanas* and *Aranyakas* denote a change from belief in polytheism and the power of ritual in the direction of a recognition of the effectiveness of mind and contemplation. For example, the *Kausītaki Brāhmaṇa* of the *Rg Veda* enjoins reverence or faith (*sraddhā*) as an offering, involving the mind, in the absence of earthly oblations:

Now the imperishableness of what has once been offered is faith (*sraddhā*);
he who sacrifices with faith, his sacrifice perishes not.¹⁴¹

KausBr 7.4

This is known as the "*Sraddhā-homa*" or "offering of reverence". As well, it is termed "*Bhāvanā-homa*" because of the predominance of the mental aspect of the offering.¹⁴²

¹³⁹ The contents of the *Brāhmanas* may be classified under three categories: (1) practical sacrificial directions (*vidhi*), (2) explanatory remarks (*arthā-vāda*), and (3) philosophical speculations (*upanisads*). In addition, they contain tales and legends, cosmogonic myths, and epic poetry in praise of heroes.

¹⁴⁰ Macdonell, *A History of Sanskrit Literature*, op. cit., p. 173.

¹⁴¹ Keith, *Rigveda Brahmanas: the Aitareya and Kausītaki Brāhmanas of the Rig Veda*, op. cit., p. 385.

¹⁴² An offering produced by imagination or meditation. Jogiraj Basu, *India of the Age of the Brāhmanas*, (Calcutta: Sanskrit Pustak Bhandar, 1969), pp. 186-187. *Kausītaki Brāhmaṇa 7.4*.

The *Aitareya Brâhmana* of the *Rg Veda* cites a similar instance of a mental performance derived from the *Agnihotra* sacrifice. The *Agnihotra* is a compulsory, twice-daily sacrifice to be performed by orthodox Brahmins using cow's milk. Should milk be unavailable through some accident or other, the oblation is offered with reverence alone. For example, if the milk should be spilt, the *Brâhmana* states:

... then he should summon another (cow) and milk her and offer with, but there must be an offering, even if only in faith (*sraddhâ*). That is the expiation in this case. All becomes for him suited for the strew, all is secured, who knowing thus offers the *Agnihotra*.¹⁴³

AitBr 5.5.27

Elsewhere, the *Aitareya Brâhmana* goes further still with the mental sacrifice. Performance of the *Agnihotra* requires the joint participation of the sacrificer and his wife. On such an occasion, the rules always call for the presence of his wife because their hands are tied together when sacrificing.¹⁴⁴ A widower, to continue his sacrificial vocation, is enjoined to perform the sacrifice mentally by proffering faith or trust (*sraddhâ*).

How does one without a wife perform the *Agnihotra*? 'The wife is faith (*sraddhâ*), the sacrificer truth (*sarya*); faith and truth are the highest pair; by faith and truth as a pair he conquers the world of heaven' he should reply.¹⁴⁵

AitBr 7.2.10

There is perhaps some difficulty with this quotation. On the one hand, A. Berriedale Keith, believes this passage dealing with mishaps of one sort or another to an *Agnihotrin* is corrupt. He points to Sâyana, the great Vedic

¹⁴³ Keith, *Rigveda Brahmanas: the Aitareya and Kausîtakî Brâhmanas of the Rig Veda*, op. cit., p. 252.

¹⁴⁴ Martin Haug, (ed. & tr) *The Aitareya Brahmanam of the Rigveda*, (Allahabad: Sudhindra Nath Vasu, M.B., at the Panini Office, 1922, The Sacred Books of the Hindus, extra vol. 4., reprinted N.Y.: AMS Press, 1974), fn. p. 312.

¹⁴⁵ Keith, *Rigveda Brahmanas: the Aitareya and Kausîtakî Brâhmanas of the Rig Veda*, op. cit., p. 297.

scholar of the latter half of the fourteenth century, whose commentary admits these passages were absent from particular places in the texts. Furthermore, previous commentators did not explain them.¹⁴⁶ If Keith's reckoning is to be followed, this places some uncertainty on the authenticity of similar passages of the *Brāhmanas* and *Aranyakas* being truly ancient and purely Vedic in content. Martin Huag, on the other hand, doubts whether this paragraph is an interpolation of later times. As he understands it: "The piece may (to judge from its uncouth language) even be older than the bulk of the Aitareya."¹⁴⁷ Be that as it may, the practice of the *Agnihotra* using faith as offering, while being understood as *Bhāvanâ-homa* due to the predominance of the mental aspect of the offering, is known also as *Mānasa Agnihotra*: i.e. an *Agnihotra* performed in the mind.¹⁴⁸ Thus the sacrifice becomes distanced from the external ceremonies and oblations of the *Agnihotra*. The performance appears to be wholly internalised.

Later Vedic and non-Vedic records containing descriptions of the sacrifices (plus discussions regarding their worth) indicate that the sacrifice could fulfil every wish if performed perfectly according to the dictates of the sacrificial manuals: i.e. the *Brāhmanas*. That is to say, the value of Vedic prayers, in the sacrificial stage of development, depends on their being uttered in accordance with particular canons of interpretation. Thus, the indi-

¹⁴⁶ *ibid.*, pp. 30-31.

¹⁴⁷ Haug, *op. cit.*, fn. p. 311.

¹⁴⁸ Basu, *op. cit.*, p. 188. Biardeau and Malamoud note the importance of the *Aranyakas* in evidencing the interiorization of the sacrifice. They develop the "mental sacrifice", *mānasa-yajña*. Madeleine Biardeau, & Charles Malamoud, *Sacrifice dans l'Inde Ancienne*, (Paris: Presses Universitaires de France, 1976), pp. 65-66. See also p. 67 where Biardeau and Malamoud also refer to the *prāṇagnihotra* (oblation into the fire of the breath) mentioned in the *Kausītaki Upanisad* 2.5. This theme is particularly developed in the *Taittirīya Upanisad* and the *Mahānārāyaṇa Upanisad* which describe *ātma-yajña*.

vidual gains self-control over his destiny. Performance of the mental sacrifice in close association with the external rite represents both an initial recognition of the efficacy of mind and contemplation to acquire further self-control, and a movement towards the utilisation of *yoga* techniques via complete internalisation of the sacrifice. That is to say, meditation eventually substitutes for the complete external sacrifice.

Upâsanâ

In the *Aranyakas*, the form of mastery develops further to a stage where the individual seeks to internalise fully the material sacrifice in order to obtain the same outcome. The external sacrifice, with applied visualisation involving a degree of attention, becomes a form of worship/meditation (*upâsanâ*) eventually taking various forms.¹⁴⁹ In the embryonic stage of development of *upâsanâ*, the worshippers still regard the sacrifice as most important. By itself it is sufficient to bring about the desired benefits. The *upâsanâ* practised along with it is, at this early stage, considered supplementary. Worship/meditation helps gain some additional merit. Its omission does not affect the sacrifices. Later in the *Aranyakas*, meditations of this type separate from the external rituals. They become symbolic representations of the external sacrifice. That is to say, the complete external rite shifts to the mind. The discussion of the mental *Agnihotra* of the *Aitareya Brâhmana* above concludes, in the *Sânkhya-yana Aranyaka*, with the "spiritual and internal *Agnihotra*" (*âdhyâtmikam-ântaram Agnihotram*).¹⁵⁰

S.N. Dasgupta calls this type of sacrifice a "substitution-meditation":
i.e.

¹⁴⁹ See also the editorials of the following articles for an outline of the process from *yajña* to *upâsanâ*: "Worship as a Spiritual Discipline-II," *Prabuddha Bhârata*, 85 (June, 1980), 242-250, and "Meditation and Sacrifice," *Prabuddha Bhârata*, 88 (1983), 282-287.

¹⁵⁰ *Sânkhya-yana Aranyaka* 10.1. Basu, op. cit., p. 188.

... these attempts to intellectualise sacrifices took the form of replacing by meditation the actual sacrifices, and this substitution was believed to produce results which were equally beneficial ... It should not be supposed that the sacrificial forms were entirely supplanted by these new forms of substitution-meditations.¹⁵¹

The sacrifice could now be performed by a practice of holding continually in mind the deity or process. This new method of worship, however, does not entail prolonged contemplation or logical thought: it is merely an interiorisation of the sacrifice. The following passage from the *Aitareya Aranyaka* depicts the internalisation of deity whereby aspects of the sacrificer/meditator represent its various microcosmic features.

Speech (*vāk*) is fire (*agni*), eye is the sun (*āditya*), mind (*manas*) is the moon (*candras*) and the directions are ears; this conjunction (aspect) of the predestined is microcosmic (aspect). These deities are his manifestations only ...¹⁵²

AitAr 2.1.5

In the depiction of the internalisation of deity, mind (*manas*) here represents the various materials such as stall and sacrificial potsherd in the sacrificial process.¹⁵³ Another passage similarly depicts the internalised sacrifice. In this instance, the gradual manifestation of the activities of speech, ears, sight and mind (i.e. of their presiding deities) is a sacrifice. That is to say, the performance of a sacrifice depends upon the action of the sense organs etc. stimulated by the internalised presiding deities.¹⁵⁴

The purusa is made up of five elements; what is hot is fire, the organs are ether; the blood, phlegm and semen are water; the body is earth: the vital air is air. The air is also five-fold Prāna, Apāna, Vyāna, Udāna and Samāna. The gods of sight, ear, mind and speech have entered the Prāna

¹⁵¹ S.N. Dasgupta, *Hindu Mysticism*, (N.Y.: Frederick Ungar, 1927), p. 19.

¹⁵² R.B.S.C. Yidyarnava & M.L. Sandal, (trs) *Aitareya Upanisat*, (Allahabad: Major B.D. Basu, at the Panini Office, 1925, The Sacred Books of the Hindus, vol. 30, part 1, reprinted N.Y.: AMS Press, 1974), p. 24.

¹⁵³ *ibid.*, p. 25.

¹⁵⁴ *ibid.*, p. 72.

and Apâna. On the departure of the prâna they also depart. It is a sacrifice of the speech and chitta [thinking, imagining, or reflecting] in a gradual order. The sacrifice is of five kinds, viz: Agni Hotra, New and Full moon sacrifices, Châturmâsya, Animal sacrifice and Soma sacrifice. The soma is the perfect amongst the sacrifices¹⁵⁵

AitAr 2.3.3

The internalised sacrifice is performed on a single preferred anatomical region of the sacrificier/meditator where the internalised deity permeates the body of the sacrificier/meditator. At the commencement of creation, for example, *Brahma* enters man through the tips of his toes and proceeds higher up to the thigh, stomach, heart and head before branching out into sight, hearing, mind, speech and vital air. In the following passage, the internalised sacrifice represents worship/meditation (*upâsanâ*) on *Brahma* in either the stomach or the heart.

Those who are farsighted thinkers worship (*upâste*) *Brahma* in the stomach and the thinkers of the *Aruni* clan worship him in the heart. It is certainly *Brahma* (everywhere).¹⁵⁶

AitAr 2.1.4

A later part of the *Aitareya Aranyaka* demonstrates further the movement away from the outward ceremonial towards internal worship/meditation by asking the question:

"Who is the Atman (self) whom we worship (*upâsmahe*)?"¹⁵⁷

AitAr 2.6.1

The development of substitution-meditation or *upâsanâ* (wherein appears a shift from external sacrifice to internal worship/meditation to realise

¹⁵⁵ *ibid.*, p. 71.

¹⁵⁶ *ibid.*, p. 18.

¹⁵⁷ *ibid.*, p. 121. Note, this passage forming part of the second *Aranyaka* is generally classified as part of the *Aitareya Upanisad*. See Radhakrishnan, Hume, Mitra, etc.

one's objective) represents an important stage in late Vedic contemplative practices.

Conclusion

The *Rg Vedic rsi* (seer) represents the main practitioner of contemplative skills depicted in the early Vedic texts. The "vision" or supersensible knowledge of the *rsi* -- "seen" in sudden flashes of intuition -- becomes rendered into holy utterance to invoke the gods for a particular end. The *rsi* generates holy utterance by means of his intentional thought which embodies a mental image or idea to be realised. Visionary thought equates with the ability to evoke specific mental images (which become realised in order to create concrete objects) via the power of inspiration or imagination. This germinal practice, whereby a vision becomes actualised, prefigures the practice known as worship/meditation (*upâsanâ*) in the *Brâhmanas* and *Aranyakas*. In these texts, the individual seeks (via imagination) to internalise fully the material sacrifice. The complete external rite of the sacrifice becomes a substitution/meditation by shifting to the mind. As such, this practice represents an embryonic stage in the growth of *upâsanâ* which, as will be shown in the next chapter, becomes fully developed in the *Upanisads*.

In addition to the *Rg Vedic seer*, the *Rg Veda* and *Atharva Veda* also depict other contemplatives: the *munis* (ecstatics), *brahmacârins* (religious students), and *yatis* (ascetics). They show contemplatives involved in the demonstration of skills and powers seemingly akin to those obtained by yogic techniques and different from those involved in the worship of gods and the performance of sacrifice by the *rsi*.

The evidence suggests that such ascetics etc. represent the forerunners of later yogic contemplatives whose practices may have imparted some sway on the Vedic ritual of the *rsis* as well as influencing the techniques of

yogic contemplatives found in the *Upanisads* and the *Pāli Suttas*. The profile of the *rsi* in the *Rg Veda* differs from the description of the other contemplatives by its lack of austerities and self-denial etc.

To conclude, Vedic derivatives of the Sanskrit root "*dhī*",¹⁵⁸ indicate the medium by which both the *rsi* and the gods actualise specific mental images. That is to say, the power of evocation represents the capacity or means to bring about a desired reality.¹⁵⁹ The method of the *rsi*, in his use of *dhī*, thus provides the basis for the development of orthodox contemplative praxis. Examination of Vedic derivatives of the Sanskrit root "*yu*", from which the important word *yoga* is derived, reveals only the rudiments of classical *yoga* with its customary pessimism. The term *brahman*, as denoting the power implicit in the Vedic ritual, suggests a possible precursor to emergent notions of potency of mind and contemplation depicted in later literature. The *Muni-sūkta* of the *Rg Veda* is noteworthy for suggesting explicitly the forerunner of the later yogic contemplatives: i.e. the *samnyāsins* and the *bhiksus*. The *Muni-sūkta's* reference to the yellow garments of the *muni* prefigures perhaps the later monastic dress of the Buddhist *yogins*. The power of the *muni* to travel consciously and deliberately through different regions and paths suggests the later notion that the *yogin* develops supernormal powers which generate the ability of unhindered movement. This idea features both in the *Pāli Suttas* where the Buddha maintains the ability to move in celestial and atmospheric regions as well as in the *Yoga-Sūtras* of Patañjali. The gen-

¹⁵⁸ The practice of tracing the development of terms derived from root verb-forms in the Sanskrit language is a linguistic convenience utilised by etymologists. The tradition is continued here also for expedience whilst bearing in mind that such connections between terms have no probable basis in reality.

¹⁵⁹ This is a significant point when considered in the context of the following chapter where the later Vedic worship/meditation (*upāsana*) internalises both concrete and abstract symbols or "images" so as to engender desired results. In a sense, the early Upanisadic sages forgo the social and material benefits derived from the early Vedic utilisation of internal states to utilise perhaps a similar creative process, using internal "images" or "visions" so to speak, to realise a specific ontological condition: i.e. union with *Brahman*.

eral picture of early Vedic contemplative practices suggests an influence on Vedic contemplatives by pre-Aryan *yogins* of aboriginal origin. At the period of the early *Vedas*, Indian contemplative practices indicate an emerging synthesis of indigenous (i.e. non-Aryan) yogic practices with Aryan practices.

CHAPTER 3

CONTEMPLATIVE PRACTICES IN THE *UPANISADS*

Introduction

According to Macdonell, "... the earliest of [the *Upanisads*] can hardly be dated later than 600 B.C. since some important doctrines first met with in them are presupposed by Buddhism."¹ On the basis of internal evidence, Macdonell divides the *Upanisads* into four classes consisting of, (1) the oldest group, the *Brhadâranyaka*, *Chândogya*, *Taittirîya*, *Aitareya*, *Kausîtaki* (c. 8th BC) and the *Kena* which forms a transition to a decidedly later class; (2) the *Katha*, *Isa*, *Svetâsvatara*, *Mundaka*, and *Mahânârâyana* (c. 4th B.C.); (3) the *Prasna* and *Maitrî* which use a much less archaic type of prose than that of the first class (c. 1st A.D.) ; and finally (4) the late *Atharvan Upanisads*.² According to Macdonell, the *Katha* and *Svetâsvatara* are considered to be older than the *Maitrî* which, it seems, borrows from them. On the one hand, the *Svetâsvatara*, in its present form, is later than the *Katha Upanisad*

... since it contains several passages which must be referred to that work, besides many stanzas borrowed from it with or without variation. Its lateness is further indicated by the developed theory of *Yoga* which it contains besides the more or less definite form in which it exhibits various Vedânta doctrines either unknown to or only foreshadowed in the earlier *Upanisads*.³

¹ Macdonell, *A History of Sanskrit Literature*, op. cit., p. 191.

² *ibid.*

³ *ibid.*, p. 197.

On the other hand, relevant parts of the *Katha* are thought to be scarcely earlier than the fourth century B.C. Indeed, the sixth chapter may be a later addition.⁴ Thus the *Katha* and *Svetâsvatara* are located after the rise of Buddhism.

Macdonell declares that the language and style of the *Maitrî* (also known as the *Maitri*, *Maitreya*, *Maitrâyana*, *Maitrâyani*, and *Maitrâyanyâ Upanisad*) render it unmistakably post-Buddhistic. He states:

The various Upanisads of the Black *Yajurveda* all bear the stamp of lateness. The *Maitrâyana* ... consists of seven chapters, the seventh and the concluding chapters of the sixth forming a supplement. The fact that it retains the orthographical and euphonic peculiarities of the *Maitrâyana* school, gives this Upanisad an archaic appearance. But its many quotations from other Upanisads, the occurrence of several late words, the developed Sâmkhya doctrine presupposed by it, distinct reference to anti-Vedic heretical schools, all combine to render the late character of this work undoubted. It is, in fact, a summing up of the old Upanisadic doctrines with an admixture of ideas derived from the Sâmkhya system and from Buddhism Though pessimism is not unknown in the old Upanisads, it is much more pronounced here, doubtless in consequence of Sâmkhya and Buddhist influence.⁵

Van Buitenen's critical essay entitled *The Maitrâyanyâ Upanisad* points to the existence of different versions of this work. He calls the most generally known text the "Vulgate of the *Maitrâyanyâ*", and states that its first five chapters appear to present a uniform character while the sixth and seventh chapters seem "... to be full of inconsistencies and desultory portions, which have been described as appendices, accretions, and, in part, interpolations."⁶ He names another version (which cannot be explained as a derivative

⁴ Vishwanath P. Varma, "The Origins of Yoga," *Journal of the Ganganath Jha Research Institute*, (17/1-2 (1961), 42-58), 51-52, citing E.H. Johnston, *Early Samkhya*.

⁵ Macdonell, op. cit., pp. 194-195.

⁶ J.A.B. van Buitenen, *The Maitrâyanyâ Upanisad*, ('s-Gravenhage: Mouton, 1962), p. 13.

from the Vulgate) the "Southern *Maitrâyanî*".⁷ Omissions represent the major differences between the two versions.⁸

Van Buitenen's analysis of the various components of the present text leads him to conclude that the Southern *Maitrâyanî*

... existed as a separate text, which is separately preserved as the Southern version of [the Vulgate], and that this separate text ... at one point was incorporated in another text to form the composite Vulgate.⁹

That is to say, the Southern *Maitrâyanî* was deliberately or accidentally combined with an ancient prose *Upanisad*, which he sees as the original *Maitrâyanîya* to become the later *Maitrî/Maitrâyanîya Upanisad*.¹⁰ According to his reconstruction, the original *Maitrâyanîya Upanisad*¹¹, i.e. the Vulgate minus the Southern *Maitrâyanî* and some late appendices,

... is not a late archaizing scribble that somehow got attached to another text. It is archaic; it represents a stage which is prior to [passages of] the TaitUp ... It very evidently connects with the very first section of the Vulgate; and in between these connected, upanishadic and archaic sections intervenes a large text, of obviously more recent date ... and, on external evidence, demonstrably secondary.¹²

Van Buitenen also suggests that an editor may have been responsible for some additional passages and alterations, designed to impose a spurious unity on the combined texts of the original *Maitrâyanîya Upanisad* and the

⁷ *ibid.*, p. 14. Further, van Buitenen decides that there were two manuscript traditions of the Southern *Maitrâyanî*. See p. 22.

⁸ According to van Buitenen, the major deviation is that the Southern *Maitrâyanî* omits 1.1; 4.1; 4.4-6 of the Vulgate version. *Ibid.*, p. 15.

⁹ *ibid.*, p. 17.

¹⁰ *ibid.*, p. 21 ; p. 23; & pp. 27-28. Van Buitenen identifies chapters 1.2-5.2 of the Vulgate as the insertion from the southern tradition. See pp. 27-28.

¹¹ On the basis of internal evidence, van Buitenen decides that the original text was an *Upanisad* of the *Maitrâyanîya* branch of the Black Yajurveda. *Ibid.*, p. 21.

¹² *ibid.*, p. 33.

Southern *Maitrāyaṇī*.¹³ Finally, he regards the additional sections (i.e. 6.18-21) containing miscellaneous discussions and yogic practices as a late appendix.¹⁴

Eliade regards the *Maitrī* as "... the point of departure for the whole group of middle-period *Upanisads* ..." and places its composition between the second century B.C. and the second century A.D., that is to say, around the period of the *Bhagavad Gītā*.¹⁵ He points out correctly that *yoga* technique and ideology are presented in the *Maitrī* in a more detailed manner than in the earlier *Upanisads*. Chapter six, which is unusually longer than the other chapters, contains most of the fundamental components of yogic practices. Furthermore, he judges this chapter to be a later composition. By way of evidence, Eliade notes that all of the verses of this chapter begin with the formula: "For it is said elsewhere" He cites this as proof of the dependence of the *Maitrī* on earlier yogic texts.¹⁶ This may not be strictly so. That is to say, the *Maitrī* may have been dependent on earlier yogic practices which were not necessarily recorded in textual form, but, nevertheless, "said elsewhere". For example, it was proper practice for the early Buddhists and Jains to hand on their contemplative practices in an oral tradition.

Winternitz¹⁷ and Deussen¹⁸ support Macdonell's chronology. Deussen feels that

¹³ *ibid.*, p. 84.

¹⁴ *ibid.*, p. 85.

¹⁵ Eliade, *op. cit.*, pp. 124-125.

¹⁶ *ibid.*, pp. 124-127.

¹⁷ Winternitz, *History of Indian Literature*, vol. 1, *op. cit.*, pp. 218-220.

¹⁸ Paul Deussen, *The Philosophy of the Upanishads*, A.S. Geden (tr), (N.Y.: Dover Publ., 1966; 1 st publ. 1906), p. 271.

No satisfactory chronology of the Upanishads can be framed, since each of the principal Upanishads contains earlier and later texts side by side with one another. On the whole and generally, however, the classification and order here accepted may be expected to correspond also to the historical succession.¹⁹

With Deussen's observation in mind (and for the sake of convenience), this work accepts the Macdonell/Winternitz/Deussen chronological order of the principal *Upanishads*. Thirteen principal *Upanishads* are considered here. They represent groups one to three above and are numbered I to XIII.

This chapter analyses the principal *Upanishads* using a method similar to that utilised in chapter 2 so as to clarify the nature of Upanishadic meditational practices. That is to say, the technique of contextual analysis is applied to some of the more important terms relating to contemplative praxis in order to assess the relationships of these practices. As well, the technique of contextual analysis will be applied to determine any increasing development of Upanishadic methods derived from early Vedic practices, i.e. in the shift from extroversion to introversion. As a consequence of this examination, this chapter aims to determine if, and to what degree, there exists (in the pre-Buddhist texts) an *Upanishadic*, and thus Aryan, foundation for meditative practices which may have made their way into the *Pāli Suttas*. Further, it aims to appraise the possibility of cross-fertilisation of ideas and practices from early Buddhism and other heterodox systems to the post-Buddhist *Upanishads*.

Consultation of Jacob's concordance to the principal *Upanishads*²⁰ for references to contemplative practices indicates which texts contain references to a particular term. Subsequent examination of those terms in their textual

¹⁹ *ibid.*, p. 398.

²⁰ Colonel G.A. Jacob, *A Concordance to the Principal Upanishads and Bhagavadgītā*, Delhi: Motilal Banarsidass, 1985; 1st publ. 1963.

environment exposes the major contexts in which those terms are used. The words *upâsanâ* (worship/meditation), *dhyâna* (profound meditation), and *yoga* (to control, to contemplate) and their derivatives are the most frequent. Of these terms, *upâsanâ* with its derivatives excels in number and historical extent. Other Upanisadic terms that were researched, e.g. *moksa* (salvation, deliverance) and *mukti* (salvation, deliverance) are difficult to evaluate because occurrences are minimal -- though this may itself prove significant. As a result, *upâsanâ*, *dhyâna*, and *yoga* (along with their derivatives) are the chief words examined here in context, so as to make clear the nature of Upanisadic contemplative practices, as well as to assess their possible relationship to Buddhist practices.

As an aid to contextual analysis, the following table sets out the frequency, distribution, and historical range of important terms relating to contemplative practices in the principal *Upanisads*. Here, the *Upanisads* are numbered I to XIII according to Macdonell's chronology. Numbers I to V represent the pre-Buddhist texts. Number VI, the *Kena*, is probably contemporaneous with early Buddhism. Numbers VII to XIII denote post-Buddhist texts. Hereafter, the words "early" and "earlier" will refer to pre-Buddhist *Upanisads* while the terms "late" and "later" will indicate post-Buddhist texts. The chart is divided into three major related categories listed under "Practice". The categories indicate (1) the number of occurrences of the terms derived from *upa + âs* (e.g. *upâsanâ*), (2) terms stemming from *dhyai* (e.g. *dhyâna*), and (3) terms derived from *yuj* (e.g. *yoga*).

Frequency and distribution of terms in the principal *Upanisads*

		Practice		
		UPA + āS	DHYAI	YUJ
I	<i>Brhadāranyaka</i>	63	3	2
II	<i>Chândogya</i>	115	12	2
III	<i>Taittiriya</i>	8		2
IV	<i>Aitareya</i>	1	2	
V	<i>Kausîtaki</i>	58	9	1
VI	<i>Kena</i>	6		2
VII	<i>Katha</i>	1	2	4
VIII	<i>Isā</i>	1		
IX	<i>Svetāsvatara</i>	1	4	16
X	<i>Mundaka</i>	2	2	1
XI	<i>Mahānārāyana</i>	2	3	2
XII	<i>Prasna</i>	1	3	1
XIII	<i>Maitrî</i>	11	20	19

The term *upâsanâ* with its derivatives, by pervading the principal *Upanisads*, represents the primary contemplative technique. Most references to *upâsanâ* occur in the oldest *Upanisads*, i.e. the *Brhadāranyaka*, *Chândogya*, and *Kausîtaki*. *Upâsanâ*, and terms derived from it such as *upâste* and *upâsîta*, are mentioned sixty-three times in the *Brhadāranyaka*²¹,

²¹ Brh. 1.4.7. *upâste*; *upâsîta*; 8. *upâsîta*; *upâste*; 10. *upâste*; 1.4.11. *upâste*; 15. *upâsîta* ... *upâste*; 1.5.2. *upâste*; 13. ... *upâste*; *upâste*; 2.1.2. *upâste*; *upâste*; *upâste*; 3. *upâste*; *upâste*; *upâste*; 2.1.4. *upâste*; *upâste*; *upâste*; 5. *upâste*; 2.1.5. *upâste*; *upâste*; 6. *upâste*; *upâste*; *upâste*; 2.1.7. *upâste*; *upâste*; *upâste*; 8. *upâste*; *upâste*; *upâste*; 9. *upâste*; *upâste*; *upâste*; 10. *upâste*; *upâste*; 2.1.10. *upâste* (12); 11. *upâste*; *upâste*; *upâste*; 2.1.12. *upâste*; *upâste*; 13. *upâste*; *upâste*; *upâsta*; 4.1.2. *upâsîta*; *upâste* (3-7); *upâsîta*; 4. *upâsîta*; 5. *upâsîta*; 6. *upâsîta*; 4.1.7. *upâsîta*; 4.4.10. *upâsate* (Isā. 9); 16. *upâsate*; 5.5.1. *upâsate*; 5.8.1. *upâsîta*; 6.2.15. *upâsate*; 6.4.2. *upâste* ... *upâsîta*.

one hundred and fifteen times in the *Chândogya*²², and fifty-eight times in the *Kausîtaki*²³. The number of references to *upâsanâ* diminishes abruptly thereafter until the *Maitrî* where *upâsanâ* occurs eleven times²⁴. The virtual restriction of *upâsanâ* to the oldest group of *Upanisads*, especially the *Brhadâraṇyaka* and *Chândogya*, suggests that *upâsanâ* was the predominant practice of that period. For whatever reason, the practice of *upâsanâ*, it would seem, was later largely abandoned.

Upâsanâ

The term *upâsanâ* (from "upa + âs") means literally the act of sitting or being near an object at hand. It is also associated with adoration, worship, and devoted veneration. The word *upâsanâ* is translated variously as "worship" and "meditation". For example, Hume renders *Brhadâraṇyaka* 1.4.7 as:

²² Chând. 2.1.1. *upâsanam*; 1.1.1. *upâsita*; 7. *upâste*; 1.2.2. *upâsâ*; (similarly in 3, 4, 5, 6, 7.); 1.2.10. *upâsâm*; (similarly in 11,12.); 14. *upâste*; 1.3.1. *upâsita*; 2. *upâsita*; 3. *upâsita* 5; 6. *upâsita*; 7. *upâste*; 8. *upâsita*; 1.4.1. *upâsita*; 1.5.3. *upâsita*; 1.9.2. *upâste*; 4. *upâste*; 2.1.4. *upâste*; 2.2.1. *upâsita* 3.1; 4.1; 5.1; 6.1; 2.2.3. *upâste* 3.2; 4.2; 5.2; 6.2; 2.7.1. *upâsita*; 2.7.2. *upâste*; 2.8.1. *upâsita* 9.1; 10.1; 2.8.3. *upâste* 9.8; 10.6; 2.21.4. *upâsita*; 3.13.1. *upâsita*; 3.13.2. *upâsita*; 3.13.3. *upâsita*; 3.13.4. *upâsita*; 3.13.5. *upâsita*; 3.13.8. *upâsita*; 3.14.1. *upâsita*; 3.18.1. *upâsita*; 3.19.4. *upâste*; 4.2.2. *upâsse*; 4.3.7. *upâsmahe*; 4.5.3. *upâste*; 4.6.4. *upâste*; 4.7.4. *upâste*; 4.8.4. *upâste*; 4.11.2. *upâste* 4.12.2.; 4.13.2.; 5.10.1. *upâsate*; 3. *upâsate*; 5.12.1. *upâsse*; 5.13.1; 5.14.1; 5.15.1; 5.16.1; 5.17.1. *upâsse* (similarly 5 times more); 5.12.2. *upâste* 5.13.2; 5.14.2; 5.16.2; 5.17.2; 5.18.1 *upâste*; 5.24.5. *upâsate*; 7.1.4. *upâsava*; 7.1.5. *upâste* (*bis*). 7.2.1. *upâsava*; 7.3.1. *upâsava* (similarly down to section 14); 2. *upâste* (and similarly in each section down to 14th); 8.12.6. *upâsate*.

²³ Kaus. 2.7. *upâsanâni*; 2.6. *upâsita* (similarly 5 times more); 3.2. *upâsava* ... *upâste*; 3.3. *upâsîreti*; 4.3. *upâsa* (similarly 16 times more); 4.3. *upâse* (also 16 times); 4.3. *upâste* (also 16 times).

²⁴ *Maitrî* 4.4. *upâste*; 6.2. *upâsîto*; 4. *upâsîta*; 6. *upâsîta* ... *upâsîto*; *upâsita*; 12. *upâsita*; 14. *upâsita*; 16. *upâsita*; 23. *upâsita*; 37. *upâsita* 7.11.

Whoever worships (*upâste*) one or another of these - he knows not; ... one should worship (*upâsîta*) with the thought that he is just one's self (*âtman*), for therein all these become one. ...²⁵

Brh 1.4.7

Radhakrishnan treats the same verse as follows:

He who meditates (*upâste*) on one or another of them (aspects) is incomplete ... The self is to be meditated (*upâsîta*) upon for in it all these become one. ...²⁶

Brh 1.4.7

The reason for such variant (and seemingly disparate) translations of *upâsanâ* lies with the relationship between worship and meditation. This will become apparent as the work progresses.

The Nature of Upâsanâ

The objects of *upâsanâ* are mainly verbal symbols and abstract ideas. For example, the *Brhadâraṇyaka*, the earliest of the principal *Upanisads*, urges the practitioner to worship one's self (*âtman*).

When breathing he becomes breath (*prâna*) by name; when speaking, voice ... when thinking, the mind; these are merely the names of his acts. Whoever worships (*upâste*) one or another of these -- he knows not; for he is incomplete with one or another of these. One should worship (*evopâsîta*) with the thought that he is just one's self (*âtman*), for therein all these become one.²⁷

Brh 1.4.1,5,7

In utilising verbal symbols as objects of *upâsanâ*, the *Chândogya* extols the Chant (*Sâman*) in various forms including the *Udgîtha*.

²⁵ Hume, op. cit., pp. 82-83.

²⁶ Radhakrishnan, op. cit., p. 166.

²⁷ Hume, op. cit., p. 83.

Om! Assuredly, the reverence (*upâsita*) of the Sâman entire is good. ...

In the worlds one should reverence (*upâsita*) a fivefold Sâman (Chant). ...

The worlds, both in their ascending order and in their reverse order, serve him who, knowing thus, reverences (*upâste*) a fivefold Sâman in the worlds.²⁸

Chând 2.1-2.8

The following verse, also from the *Chândogya*, identifies the *Udgîtha* with the syllable *Om*.

Om! One should reverence (*upâsita*) the *Udgîtha* (Loud Chant) as this syllable, for one sings the loud chant [beginning] with '*Om*'.²⁹

Chând 1.1.1

As the objects of *upâsanâ* are mainly verbal symbols and abstract ideas, the process is mental as well as physical. Indeed, should an object of veneration (*upâsya*) be a material object which is a great distance apart from the worshipper, the separation is covered by a mental process. Briefly, *upâsanâ* means an act of coming near an object due to devotion to that object.³⁰ In the Upanisadic context, critical examination of terms formed from "*upa* + *âs*" indicates that *upâsanâ* is, on the whole, a contemplative process wherein the object of worship is an object of concentration. Upanisadic worship/meditation,³¹ in addition to being mainly a contemplative process, is emblematic and analytical.³² The worshipper's analysis takes the form of attempts to acquire knowledge of the etymological and mythological signifi-

²⁸ And similarly in a rainstorm, in all waters, in the seasons, in animals, and in the vital breaths, *prâna*. Hume, op. cit., pp. 190-193.

²⁹ *ibid.*, p. 177.

³⁰ Velkar, op. cit., p. 8. See Tait. 3.10 where the worshipper appropriates the object of worship.

³¹ The use of the dual translation here is to reflect variant translations of *upâsanâ* noted above.

³² Velkar, op. cit., p. 13.

cance of the object of worship while aiming to understand its essential character through constant effort and experimentation.³³ Various tangible objects, in addition to abstract images located internally, are the focus of constant meditation as the means to realise *Brahman*. *Brahman* may be contemplated in some form (*pratīka*), either concrete or abstract, which aids the worshipper in the development of concentration. In their translations of the following passage from the *Kausītaki*, Hume renders the term "*upāsītā*" as "reverence"³⁴, whereas Radhakrishnan prefers "meditate":

The *uktha* (recitation) is *Brahman*, ... let him meditate [*upāsītā*] on it as the *Rg* (hymn of praise) unto such a one, indeed, all beings offer praise for his greatness. Let him meditate (*upāsītā*) on it as the *Yajus* (sacrificial formula) ... Let him meditate (*upāsītā*) on it as the *Sāman* ... Let him meditate (*upāsītā*) on it as beauty. Let him meditate (*upāsītā*) on it as glory. Let him meditate (*upāsītā*) on it as splendour. ...³⁵

Kaus 2.6

In the worshipper's aim for a progressive knowing of the nature of *Brahman*, the search may begin in practice (according to the worshipper's predilection) at one extreme, with phenomenal and physiological forces. At the other extreme, it may be to psychological concepts such as *satya* (truth, righteousness), *vijñāna* (intelligence, discernment), and *ānanda* (bliss).³⁶ That is to say, the focus for the realisation of *Brahman*, in the *Upanisads*, may shift (according to the meditator's ability) from the external, tangible reality to the internal world of the mind. The transition is a progressive one from extroversion to introversion.

³³ *ibid.*, p. 517.

³⁴ Hume, *op. cit.*, p. 311.

³⁵ Radhakrishnan, *op. cit.*, p. 765.

³⁶ Velkar, *op. cit.*, p. 27. For *satya*, see Brh. 2.1.20; 4.1.4; 5.5.1; 5.14.4; Chând. 7.16; 8.3.4-5; Tait. 2.4; 2.6; Kaus. 1.6; *Maitrī* 6.6; for *vijñāna*, see Chând. 7.7.1-2; Ait. 5.1-4; *Maitrī* 6.13; for *ānanda*, see Tait. 2.8-9.

The symbols of *Brahman* taken up for *upâsanâ* meditation by worshippers fall into three broad categories: (a) Vedic deities, (b) perceptible symbols, and (c) imperceptible objects. These types of symbols will now be examined.

(a) *Vedic deities as manifestations of Brahman*

In the various identifications of the *udgîtha* and of its syllables, the *Chândogya* urges worship of one of the syllables as *âditya*, the sun.

ud is heaven; *gî* is atmosphere; *tha* is earth.
ud is the sun (*âditya*); *gî* is wind; *tha* is fire. ...
 Speech yields milk -- that is, the milk of speech itself -- for him, he becomes rich in food, and eater of food, who knows and reverences (*upâsta*) these syllables of the *Udgîtha* thus: *ud, gî, tha*³⁷.

Chând 1.3.7

The deities worshipped/contemplated include the solar deities, e.g. *Sûrya*, *Savitṛ*, and *Aditya*, as well as other Vedic gods such as *Agni*, *Indra*, *Rudra-Sîva* etc. The solar deities are invoked and worshipped by the continuous uttering (*japa*) of syllables such as "Om". Recitation of *Sâman* chants and the "*Sâvitṛ*" (*Gâyatrî*³⁸) verse from the *Rgveda* are utilised also for the same purpose. With the exception of the Vedic gods *Agni*, *Soma* and *Aditya* who, in some places in the *Upanisads*, are worshipped with regular external ceremonies, such devoted veneration is mental and symbolical.³⁹ The

³⁷ Hume, op. cit., p. 181. Other examples where *Savitṛ* etc. are noted include: *Maitṛî* 6.7-9; 6.21-33; 6.34; *Aditya* at Chând. 2.21.1; 2.24.11; Brh. 6.5.3; Tait. 1.6; Svet. 4.2; *Maitṛî* 4.5; 6.35; *Sûrya*, *Rudra*, and *Indra* etc. as symbols of universal life at: *Prasna* 2.15-13; daily adoration of the sun at: *Kaus.* 2.7; the sun as unsullied purity at: *Katha* 5.11; and examples of invocations at: Chând. 1.12.5; 2.1 etc.

³⁸ *Rg Veda* 3.62.10. Known as "*Sâvitṛ*" from being addressed to *Savitṛ*, the sun as generator: "*Tat savitur varenyam bhargo devasya dhîmahî dhiyo yo nah pracodayât*, May we attain that excellent glory of Savitar the God: so may he stimulate our prayers." Gr 198.

³⁹ Velkar, op. cit, pp. 16-19.

Svetâsvatara, after noting the invocation of Savitr for inspiration and self-control⁴⁰, refers to the one immanent god:

... It is the greatness of God in the world
By which this Brahma-wheel is caused to revolve.

The beginning, the efficient cause of combinations,
He is to be seen as beyond the three times (*kala*), without parts (*a-kala*) too!

Worship (*upâsya*) Him as the manifold, the origin of all being,
The adorable God who abides in one's own thoughts, the primeval.⁴¹

Svet 6.1,5

(b) Perceptible forms as contemplative symbols

Symbols of *Brahman* are often assigned a perceptible form such as the elements in order to aid the worshipper in his efforts at concentration. The *Kausîtaki* indicates a progressive determination (and subsequent worship) of *Brahman* in various cosmic phenomena and in the self. The following passage relates to phenomena.

⁴⁰ Svet. 2.1-7.

⁴¹ Velkar, op. cit., pp. 408-409.

Let me declare Brahma to you.

... Him who is this person in the sun -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes pre-eminent,
the head of all beings.

... Him who is this person in the moon -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes the soul of
food.

... Him who is this person in the lightning -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes the soul of
truth.

... Him who is this person in thunder -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes the soul of
sound.

... Him who is this person in wind -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes indeed tri-
umphant, unconquerable, a conqueror of adversaries.

... Him who is this person in space -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes filled with off-
spring, cattle, splendor, the luster of sanctity, and the heavenly world; he
reaches the full term of life.

... Him who is this person in fire -- him indeed I reverence (*upâsa*).

...

He then who reverences (*upâste*) him thus, becomes verily a van-
quisher amid others.

... Him who is this person in water -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes the soul of
brilliance.⁴²

Kaus 4.1-10

Thereafter, the *Kausîtaki* refers to the progressive determination and
subsequent worship of *Brahman* in the self.

⁴² Hume, op. cit., pp. 329-331.

Now with reference to the self. --

... Him who is this person in the mirror -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus -- a very counterpart of him is born in his offspring, not an unlikeness.

... Him who is this person in the shadow -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, obtains from his double; he becomes possessed of his double.

... Him who is this person in the echo -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, passes not into unconsciousness before the time.

... Him who is this person in the sound -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, deceases not before the time.

... The person here who, asleep, moves about in a dream -- him indeed I reverence (*upâsa*). ...

He then who reverences (*upâste*) him thus, everything here is subdued to his supremacy.

... Him who is this person in the body -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes procreated with offspring, ... the heavenly world; he reaches the full term of life.

... Him who is this person in the right eye -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes the soul of all these [i.e. the soul of speech, of fire, and of light].

... Him who is this person in the left eye -- him indeed I reverence
(*upâsa*). ...

He then who reverences (*upâste*) him thus, becomes the soul of all these [i.e. the soul of truth, of lightning, and of brightness].⁴³

Kaus 4.11-18

(c) *The imperceptible forms of contemplative symbols*

As objects of concentration, the sense-organs, *prâna* (breath), and *manas* (mind) are considered to be the most excellent. In the earlier *Upanisads*, *prâna* was superior to *manas*. It, being immortal, is considered to be an apt symbol and the empirical representative of *Brahman*. The following

⁴³ *ibid.*, pp. 331-333.

passage from the *Kausîtaki* expresses this sentiment in the identity of *prâna* with life and immortality.

... I am the breathing spirit (*prâna*), the intelligential self (*prajñâtman*). As such, reverence (*upâsya*) me as life, as immortality. Life is the breathing spirit. the breathing spirit, verily, is life. The breathing spirit, indeed, is immortality. ... for indeed, with the breathing spirit in this world one obtains immortality; with intelligence, true conception.

So he who reverences (*upâste*) me as life, as immortality, reaches the full term of life in this world; he obtains immortality, indestructibility in the heavenly world.⁴⁴

Kaus 3.2

The later *Upanisads*, however, tend to promote *manas* to a position above *prâna*.⁴⁵ *Manas*, also, is described as an excellent instrument for the direct realisation of *Brahman*. In the *Upanisads*, the mind is frequently equated with the arrow which hits the mark or target, i.e. *Brahman*.⁴⁶ The *Mundaka* indicates this in the following:

Taking as a bow the great weapon of the *Upanisad*,
One should put upon it an arrow sharpened by meditation (*upâsânisitam*).
Stretching it with a thought directed to the essence of That,
Penetrate that Imperishable as the mark (*lakṣya*), my friend.

The mystic syllable *Om* (*pranava*) is the bow.
The arrow is the soul (*âtman*).
Brahma is the mark (*lakṣya*).
By the undistracted man is It to be penetrated.
One should come to be in It, as the arrow [in the mark].⁴⁷

Mund 2.2.3-4

In the worshipper's gradual progression toward the goal, the focus shifts towards a more abstract and less perceptible symbol of *Brahman*: the

⁴⁴ *ibid.*, p. 321.

⁴⁵ Noble Ross Reat. *The Origins of Buddhist Psychology*, (PhD Thesis, University of Lancaster, 1980), pp. 288-294. For example, see *Brh.* 5.6; *Chând.* 3.14.2-3; *Tait.* 1.6; *Maitrî* 2.6; 2.2.8.

⁴⁶ Velkar, *op. cit.*, p. 24. For example, see *Maitrî* 6.24

⁴⁷ Hume, *op. cit.*, p. 372.

individualised self (*âtman*). Mental states such as waking, dreaming, and dreamless sleep are utilised for the progressive realisation of the nature of the individualised self as "*Anna-Prâna-Manas-Vijñâna-Ananda*" (food-breath-mind-knowledge-bliss). The nature of *Brahman* is investigated in a similar fashion.⁴⁸

The uttering of verbal symbols, e.g. *Om* and *udgîta* (a singing, a song), represents the "*vâcakas*" (explicit terms or "sound-forms") of *Brahman*. They too are invested with great power by the worshippers. For example, the *Upanisads*, when praising the properties of *Om*, identify the syllable with *Brahman*⁴⁹ and the *udgîtha* (loud chant)⁵⁰. *Brahman* is understood as omnipotent⁵¹, omnipresent⁵², and omniscient⁵³. As such, *Om* is the bringer of immortality and the fulfiller of desires⁵⁴.

⁴⁸ Brh. 4.3.9-32. See also Chând. 8.7.4; 10.1; 11.1 on waking, dreaming, and dreamless sleep as well as gradual instruction concerning the real self. *Taittirîya* 2.1-5 summarises the course of evolution from the primal *Atman* through the elements to the human person. After doing so, the text encourages the progressive realisation of the nature of the individualised self as "*Anna-Prâna-Manas-Vijñâna-Ananda*" (food-breath-mind-knowledge-bliss). *Taittirîya* 3.1-6 continues in a similar fashion by urging the progressive realisation of the nature of *Brahman* as "*Anna-Prâna-Manas-Vijñâna-Ananda*" (food-breath-mind-knowledge-bliss) via austerity (*tapas*).

⁴⁹ Tait. 1.8; *Katha* 2.16; *Prasna* 5.2; *Maitrî* 6.22; 6.23.

⁵⁰ See also *Maitrî* 6.4 where it is also identified with the *udgîtha*, and 6.3-4 for an explanation of the syllable *Om*.

⁵¹ Svet. 1.9.

⁵² *Mund.* 1.1.6.

⁵³ *Mund.* 1.1.9; 2.2.7.

⁵⁴ Chând. 1.1.6-8; *Maitrî* 6.4. See also Chând. 2.23.3 where *Om* is the "world-all"; Tait. 1-8.

... This sound [*Om*] ... is immortal, fearless. By taking refuge in it the gods become immortal, fearless.

He who pronounces the syllable, knowing it thus, takes refuge in that syllable, in the immortal, fearless sound. Since the gods became immortal by taking refuge in it, therefore he becomes immortal.⁵⁵

Chând 1.4.4-5

That syllable, truly, indeed is Brahma!
That syllable indeed is the supreme!
Knowing that syllable, truly, indeed,
Whatever one desires is his!

That is the best support.
That is the supreme support.
Knowing that support,
One becomes happy in the Brahma-world.⁵⁶

Katha 2.16-17

With constant repetition, these contemplative forms are thought by practitioners to enable the transcendence of the grosser realms of existence. Their value in this regard is found in meditation utilising *yoga* techniques. Specific references in this regard occur in the later *Upanisads* such as the *Svetâsvatara*, *Mundaka*, *Prasna*, and *Maitrî* to be discussed below.

Vidyâs and legends regarding upâsanâ

The importance of *upâsanâ* is emphasised in the *Upanisads* by the relating of *vidyâs*⁵⁷ involving stories or legends in association with *upâsanâ*. The term *vidyâ* is used here in a specialised sense: rather than signifying mere knowledge, it denotes instructions regarding the nature of meditative symbols. As such, *vidyâs* promote different kinds of meditation which conduce to the realisation of knowledge. Most *vidyâs* and legends occur in the *Bṛhadâraṇyaka*, *Chândogya*, *Taittirîya*, and *Kausîtaki Upanisads*.

⁵⁵ Hume, op. cit., p. 182.

⁵⁶ *ibid.*, p. 349.

⁵⁷ See K.N. Aiyar, *The Thirty-two Vidyâ-s*, Madras: Adyar Library and Research Centre, 1975; 1st publ. 1916. See also Horsch op. cit.

The *Bṛhadâraṇyaka* instructs the worshipper in his quest for knowledge by indicating the limitations of the sacrifice.

'When the Father produced by intellect and austerity seven kinds of food' -- truly by intellect and austerity the Father did produce them. 'One of his [foods] was common to all.' That of his which is common to all is the food that is eaten here. He who worships (*upâste*) that, is not turned from evil, for it is mixed [i.e. common, not selected]. 'Of two he let the gods partake.' They are the *huta* (fire-sacrifice) and the *prahuta* (offering). For this reason one sacrifices and offers to the gods.
...⁵⁸

Brh 1.5.2

In addition to pointing out the limitations of the Vedic sacrifice, *vidyâs* and legends superimpose sacrificial imagery on different aspects of existence. For example, the initial verses of the first chapter of the *Bṛhadâraṇyaka* see the world as a sacrificial horse.⁵⁹ In answer to the questions: "Who is our *Atman* (Soul)? What is Brahman?"⁶⁰, the *Vaisvânara Vidyâ*⁶¹, of the *Chândogya* states:

... Verily, indeed, you here eat food, knowing this Universal *Atman* (Soul) as if something separate. He, however, who reverences (*upâste*) this Universal *Atman* (Soul) that is the measure of the span -- thus, [yet] is to be measured by thinking of oneself -- he eats food in all worlds, in all beings, in all selves.

The brightly shining [heaven] is indeed the head of that Universal *Atman* (Soul). The manifold [sun] is his eye. ... The sacrificial area is indeed his breast. The sacrificial grass is his hair. The *Gârhapatya* is his heart. *Anvâharyapacana* fire is his mind. The *Ahavanîya* fire is his mouth.⁶²

Chând 5.18.1-2

⁵⁸ *ibid.*, pp. 86-87. See also *Mund.* 1.2.7.

⁵⁹ *Brh.* 1.1.1-2. See also *Chând.* 3.16 where a person's entire life symbolically represents a *Soma* sacrifice, as well as *Chând.* 4.176.

⁶⁰ Hume, *op. cit.*, p. 234.

⁶¹ *Chând.* 5.11-18.

⁶² Hume, *op. cit.*, pp. 237-238.

Furthermore, the *vidyās* express promises of reward⁶³ as well as attempting to offer descriptions of *Brahman*.⁶⁴ *Vidyās* are understood by some scholars as paradigms of *Brahman*. That is to say, Upanisadic teachers developed and imparted (to worshippers) concept models of *Brahman* as meditation techniques.⁶⁵ For example, instead of the devotee taking up the ordinary physical form of the sun for worship as *Brahman*, the *Brhadâranyaka* further invests the sun with auspicious, abstract qualities of *Brahman*, i.e. unformed and immortal.

There are assuredly, two forms of Brahman: the formed and the formless, the mortal and the immortal, the stationary and the moving, the actual and the yon.

This is the formed [Brahma] -- whatever is different from the wind and the atmosphere. This is mortal; this is stationary; this is actual. The essence of this formed, mortal, stationary, actual [Brahma] is yonder [sun] which gives forth heat, for that is the essence of the actual.

Now the formless [Brahma] is the wind and the atmosphere. This is immortal, this is moving, this is the yon. The essence of this unformed, immortal, moving, yonder [Brahma] is the Person in that sun-disk, for he is the essence of the yon. ...⁶⁶

Brh 2.3.1-3

The *Chândogya*, for the continuing instruction of the devotee, adds to this meditational symbol of *Brahman* by providing the person within the sun with the image of a golden beard and golden hair.

⁶³ See the *Dahara Vidyâ*, Chând. 8.1-6, and the *Satyakâma Vidyâ*, Chând. 4.5.3; 4.6.4; 4.7.4; 4.8.4; 4.11.1; 4.12.2; 4.13.2.

⁶⁴ For *Brahman* with forms such as pleasure and space, see the *Upakosala Vidyâ* (Chând. 5.5). For other conceptions of *Brahman*, see Brh. 2.1; 3.8; 3.9.10-17; 4.1; Tait. 1.8; Svet. 4.19.

⁶⁵ "Types of Meditation-I," *Prabuddha Bharata*, (86 (1981), 202-207), p. 207.

⁶⁶ Hume, op. cit., p. 97.

... Now, that golden Person who is seen within the sun has a golden beard and golden hair. He is exceedingly brilliant, all even to the fingernail tips.⁶⁷

Chând 1.6.6

A meditational symbol is connected to a certain framework of meaning, i.e. a spiritual formula which is devised to guide the mind through the symbol to *Brahman*. *Upâsanâ* can involve meditation on these formulas.⁶⁸ Of the many, varied *vidyâs* in the *Upanisads*, each meditator chooses one that appeals most to his taste and temperament.

For worshippers capable of dealing with abstract symbols of *Brahman*, the *vidyâs* sometimes attempt to draw an identity between the soul, *âtman*, and *Brahman*. The Sandilya *Vidyâ* notes:

Verily, this whole world is Brahma. Tranquil (*sânta*), let one worship (*upâsita*) It as that from which he came forth, as that into which he will be dissolved, as that in which he breathes. ...⁶⁹

Chând 3.14.1

Qualifications of the worshipper

Impeccable qualifications are called for if the worshipper is to attain realisation of *Brahman* through his meditation. For example, the *vidyâs* indicate that every worshipper should be humble, modest, and possess firmness of mind whereby he can realise perfect control over his sense-organs and instruments of action; his mind should be detached from the passions and tranquil; he should be reverent and give undivided devotion to the object of med-

⁶⁷ *ibid.*, p. 183.

⁶⁸ Velkar, *op. cit.*, pp. 205-206.

⁶⁹ Hume, *op. cit.*, p. 209. See also the *Uddâlaka-Aruni Vidyâ* (Chând. 3.7); the *Madhu Vidyâ* (Chând. 2.5.19); the *Vaisvânara Vidyâ* (Chând. 5.11.1 to 5.18.2); Chând. 3.14 & 8.14 where the individual soul is identical with the infinite *Brahma*; as well as *Isa* 16 & *Ait.* 2.2.4,6 where *Brahman*, the Person in the sun, is identified with the self.

itation. The *Mundaka* indicates such indispensable conditions for the realisation of *Brahman* as follows:

This Soul (*Atman*) is not to be obtained by one destitute of fortitude,
Nor through heedlessness, nor through a false notion of austerity (*tapas*).
But he who strives by these means, provided he knows --
Into his *Brahma*-abode this Soul (*Atman*) enters.

Attaining Him, the seers who are satisfied with knowledge,
Who are perfected souls (*ktâtman*), from passion free (*vîtarâga*), tranquil -
.....

They who have ascertained the meaning of the Vedânta-knowledge,
Ascetics (*yati*) with natures purified through the application of renunciation
--

They in the *Brahma*-worlds at the end of time
Are all liberated beyond death.

They who do the rites, who are learned in the Vedas, who are intent on
Brahma,
They who, possessing faith, make oblation of themselves
To them indeed one may declare this knowledge of *Brahma*⁷⁰

Mund 3.2.4-10

Whereas the goals of the worshipper and *yogi* differ, the process of meditation itself is similar insofar as a single object of concentration is maintained. Indeed, the process of *upâsanâ* is intermixed with *yoga* techniques.

The position of worship (*upâsanâ*) is little recognised or acknowledged by scholars of early Indian contemplative practices. Documentation on *upâsanâ* is scant. Neela Velkar's unpublished work, *Upâsanâ in the Upanisads*⁷¹, represents the limits of scholarly research on this topic to date. Consequently, this chapter draws on Velkar's research.

⁷⁰ Hume, op. cit., pp. 324-329.

⁷¹ I am indebted to both Professor K.P. Jog of the Deccan Institute, Poona, for indicating to me the significance of *upâsanâ* in early Indian contemplative practices and to Dr. Shiv Kumar, Reader in Sanskrit at the Centre of Advanced Study of Sanskrit, University of Poona, for informing me of the existence of Dr. Neela Velkar's research on this topic. I am also indebted to Dr. Velkar who kindly gave me a copy of her unpublished PhD thesis, *Upâsanâ in the Upanisads*.

Velkar's research is a comprehensive study of the nature and development of *upâsanâ* in the thirteen principal *Upanisads*. The bulk of Velkar's work concerns the character of *upâsanâ*, classification of the various forms of *upâsanâ*, instructions and legends etc. depicted in the principal *Upanisads*. Classification of the types of worship encompasses more than half of the work. Velkar's findings are summarised as follows:

Upâsanâ in the *Upanisads* is meditative, emblematic, and analytical in character. That is to say, repeated introspection (wherein the worshipper attempts to approach the object of his worship) qualifies it as meditative; it is emblematic due to the utilisation of symbolic forms of *Brahman* in the worship; and, finally, intellectual attempts to acquire thorough and correct knowledge of the symbols of *Brahman* by resorting to their significance etc. cause *upâsanâ* to be qualified as analytical.⁷²

Velkar concludes that *upâsanâ* evolves out of the concept of sacrifice in the pre-*Upanisadic* period where the worshipper invokes and seeks communion with the deity by means of external offerings. At the time of the principal *Upanisads*, external forms of the sacrifice (consisting of ritual ceremonies) lose favour:⁷³ sacrifice becomes symbolical. That is to say, the ceremonial worship of the earlier period shifts to meditative worship. Instructions and legends work partly to undermine the effectiveness of the earlier sacrifice while promoting symbolic meditations etc. *Upâsanâ*, as a predominantly mental process, becomes the preferred religious practice. Velkar sees the development of worship in the *Upanisads* as a transition from an emotional mysticism of the Vedic period to cognitive mysticism.

⁷² For example, worshippers attempt to analyse concepts such as *âtman* and *Brahman* in order to help realise their unity.

⁷³ No doubt the external sacrifice continued to be performed. However, the few who composed the *Upanisads* probably abandoned the practice.

Further, *upâsanâ* in the *Upanisads* involves the essential principles of later schools who develop *yajña* (sacrifice), *yoga* (abstract meditation, mental abstraction), and *bhakti* (worship, devotion). *Upâsanâ*, in its movement from the external form of sacrifice, eventually becomes a symbolic sacrifice involving mental one-pointedness in association with self-dedication and surrender.

According to Velkar, the principles of the late *Yoga* school are found in the shift from extroversion to introversion, where worship comes to involve both concrete and abstract objects comprising verbal symbols and ideas, i.e. aids in concentration involving both perceptible and imperceptible symbols of *Brahman*. The uttering of sound-forms also indicates the germs of the subsequent developed *Bhakti* cult. Later *Upanisads* such as the *Katha*, *Svetâsvatara*, and *Maitrî* contain the germs of *Bhakti*.

Velkar finds that *upâsanâ*, in its utilisation of concentration and other specific techniques, thus blends with *yoga* to render *upâsanâ* more effective. Instruction in the combined techniques is either metaphorical or direct. In the earliest *Upanisads*, i.e. the *Brhadâranyaka* and *Chândogya*, *upâsanâ* is performed occasionally to secure material benefits such as long life and material prosperity. *Upâsanâ* in later *Upanisads* such as the *Maitrî* aims at attaining a mental perception, if not the complete intuitive realisation, of *Brahman*. *Yoga* techniques become overtly recognised as the efficacious means to enhance *upâsanâ* and thereby realise union with *Brahman* in trance (*samâdhî*). Simply, Velkar's findings are that "... *Upâsanâ* in the *Upanisads* coordinates in itself the essential principles of *Yajña*, *Yoga* and *Bhakti*, which are developed into separate and independent systems in the later period. ... The *Upanisads* have ... interpreted from different angles the then popular and elaborate

sacrificial system of the Brāhmanas and thus paved the way for the Bhakti and the Yoga schools of the later period."⁷⁴

Velkar's examination does not discuss the origins of *yoga* or consider the possibility that *yoga* methods may originate outside the orthodox stream. In her work she assumes the application, in the earliest *Upanisads*, of specific *yoga* techniques such as *dhyāna* etc. within the process of worship. Though the early *Upanisads* suggest some influence of *yoga*, examination of the texts indicates that the inclusion of specific *yoga* techniques into the overall process of *upāsanā* is not as obvious or recognised, at this stage, as Velkar would believe. She gives limited emphasis to the chronology of the *Upanisads* and thus fails to consider any possible significance of the sudden appearance of explicit, detailed references to *yoga* techniques in the later *Upanisads*.

In Velkar's scheme, early Upanisadic suggestions of, or allusions to, *yoga* techniques provide a direct link to specific techniques lauded in later *Upanisads* and these techniques in turn develop into the separate and independent system of *Yoga*. Her work demonstrates the implicit assumption of an orthodox Brāhmanical source of *yoga* thus making her study an indirect advocate for the linear theory noted above.

This evaluation in no way undermines Velkar's important study of *Upāsanā in the Upanisads*. Rather, it draws attention to the above problem in historical studies that discuss the development of early Indian contemplative practices. The present chapter attempts to address this question by considering contemplative practices in the *Upanisads* in light of the larger historical problem.

⁷⁴ Velkar, op. cit., p. 620.

Yoga

The influence of *yoga* trends, indicated by the occurrences of terms derived from "*dhyai*" (to think of, meditate on) and "*yuj*" (yoked, harnessed) is observed in the oldest *Upanisads* noted above (i.e. the *Brhadâraṇyaka*, the *Chândogya*, and the *Kausîtaki*) as well as the *Taittirîya* and the *Aitareya*, though no direct relationship to any school of *yoga* of the time is apparent.

In comparison with the other early *Upanisads*, the *Chândogya* provides a substantial number of occurrences of terms derived from "*dhyai*", i.e. twelve, followed by nine instances in the *Kausîtaki*. At one section, the *Chândogya* refers to "*dhyâna*" (meditation) though the authors or redactors seem unfamiliar with the concept.⁷⁵

... The earth meditates (*dhyâyati*), as it were. The atmosphere meditates, as it were. The heaven meditates, as it were. Water meditates, as it were. Mountains meditate, as it were. Gods and men meditate, as it were.
...⁷⁶

Chând 7.6.1

Of the principal *Upanisads*, the *Katha*, the *Svetâsvatara*, and the *Maitrî*, especially in the sixth chapter, best attempt to describe the contemplative process. The greatest number of terms derived from "*dhyai*" and "*yuj*" occur in the late *Svetâsvatara* and in the *Maitrî* where, for example, locutions such as "*dhyâna*" (meditation) are found twenty times. Moreover, words such as "*yoga*" are mentioned sixteen times in the *Svetâsvatara* and nineteen times in the *Maitrî* as opposed to two times in the *Brhadâraṇyaka* and *Chândogya*. The present work now proceeds to analytically examine these terms in their original contexts.

⁷⁵ Karel Werner, *Yoga and Indian Philosophy*, (Delhi: Motilal Banarsidass, 1977), pp. 109-110.

⁷⁶ Hume, op. cit., p. 254.

Terms Derived from "Dhyai"

Introversion and deep contemplation are suggested at a number of places in the *Upanisads* by terms drawn from "*dhyai*" (to contemplate, meditate on), e.g. "*abhi + dhyai*", and "*nidi + dhyai*". For example, in the employment of derivatives of *dhyai*, the earlier *Brhadâranyaka* uses the term "*dhyâyatîva*" ("to think") when relating to the various conditions of the soul.

Which is the soul (*âtman*)?

The person here who among the senses is made of knowledge, who is the light in the heart. He, remaining the same, goes along both worlds, appearing to think (*dhyâyatîva*), appearing to move about, for upon becoming asleep he transcends this world and the forms of death.⁷⁷

Brh 4.3.7

The *Chândogya* states that meditation (*dhyâna*) is greater than intelligence or thought (*citta*). The passage, however, qualifies this statement by rendering *dhyâna* inferior to understanding (*viññâna*).

Meditation (*dhyânam*) is indeed greater than intelligence (*cittât*). The earth is meditating as it were (*dhyâyatîva*). The intermediate space ... The heaven ... Waters ... Mountains ... The gods and human beings are meditating as it were. ...

Understanding (*viññâna*) is indeed greater than meditation (*dhyânam*). Through understanding one verily knows *Rg Veda*, *Yajur-Veda*, *Sâma-Veda*, and *Atharva-Veda* the fourth one. History and mythology which form the fifth Veda, grammar, the rites for the manes, mathematics ... this world and the other, are all known through understanding alone. ...⁷⁸

Chând 7.6.1; 7.7.1

⁷⁷ *ibid.*, p. 134.

⁷⁸ Swami Gambhîrânanda, *Chândogya Upanisad*, (Calcutta: Advaita Ashrama, 1983), pp. 525-527.

The *Kausîtakî* mainly uses the term "*dhyâna*" in the context of "thought" in relationship to consciousness.⁷⁹ Referring to the supremacy of consciousness in all aspects of existence, the *Kausîtaki* states:

... With intelligence having mounted on the mind (*manas*), with the mind one obtains all thoughts (*dhyâna*).⁸⁰

Kaus 3.6

The *Mundaka* infers the process of contemplation by offering the metaphor of the spokes in the chariot-wheel when calling on the worshipper to meditate on the self as *Om*. This directive indicates the contemplative course of the worshipper whereby the senses and mind are withdrawn from external wanderings and attention is focused at one's centre.

Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate (*dhyâyatha*) on *aum* as the self. May you be successful in crossing over to the farther shore of darkness.⁸¹

Mund 2.2.6

Also, verse 3.1.8 utilises a derivative of *dhyai* when it states that *Brahman* can be realised when there is calmness and engagement in meditation (*dhyâyamânah*).

He is not grasped by the eye nor even by speech nor by other sense-organs, nor by austerity nor by work, but when one's (intellectual) nature is purified by the light of knowledge then alone he, by meditation (*dhyâyamânah*), sees Him who is without parts.⁸²

Mund 3.1.8

⁷⁹ See, for example, Kaus. 2.13 *manasâ dhyâyati* (2.14); 3.2 *manasâ dhyânam ... mano dhyâyati*; 3.3 *manah sarvaih dhyânaih sahâpyeti* (4.20) ... *na dhyâyati*; 3.4 *mana evâsmîn sarvâni dhyânâny abhivisṛjyante manasâ sarvâni dhyânâny âpnoti*.

⁸⁰ Hume, p. 325.

⁸¹ *ibid.*, p. 684.

⁸² *ibid.*, p 688. See also Velkar, *op. cit.*, p. 160.

The contemplative course, using the terms *dhyāna* and *abhidhyāna*, is described in greater detail in the *Svetâsvatara*:

Those who follow after meditation (*dhyāna*) and abstraction (*yoga*)
Saw the self-power (*âtmasakti*) of God (*deva*) hidden in his own qualities.

...

... By meditation (*abhidhyāna*) upon Him, by union with Him, and by entering into His being
More and more there is finally cessation from every illusion.

By knowing God (*Deva*) there is a falling off of all fetters;
With distresses destroyed, there is cessation of birth and death.
By meditating (*abhidhyāna*) upon Him there is a third stage at the dissolution of the body⁸³

Svet 1.3,10,11

Verses 1.3 and 1.10 state that meditation leads the worshipper to a direct realisation of *Brahman*. Verse 1.11 acknowledges a difference between knowledge (*jñāna*) and profound meditation (*dhyāna*). Knowledge takes one to a thorough understanding of the real nature of the self whilst meditation brings about perfect union with *Brahman*.⁸⁴

Linguistic forms drawn from "*nidi + dhyai*", too, are used to indicate an intense, focus of consciousness concentrated on the individual self (*âtman*) and culminating in absorption. In this instance, the *Brhadâraṇyaka* uses the word "*nididhyâsitavya*" (to be thought about or attended to).⁸⁵

... Lo, verily, it is the Soul (*Atman*) that should be seen, that should be hearkened to, that should be thought on (*mantavya*), that should be pondered on (*nididhyâsitavya*) Lo, verily, with the seeing of, with the hearkening to, with the thinking of (*matyâ*), and with the understanding (*vijñānena*) of the Soul, this world-all is known.⁸⁶

Brh 2.4.5

⁸³ *ibid.*, pp. 394-396.

⁸⁴ Velkar, *op. cit.*, pp. 162-163; Svet. 1.3,10,11.

⁸⁵ *ibid.*, p. 168. See Brh. 2.4.5 and 4.5.6.

⁸⁶ Hume, *op. cit.*, p. 100.

Such objective meditation aims to locate the source of consciousness by attempting to follow the "sense of I" back to its origin.⁸⁷ The idea of profound, continuous meditation is also evoked by forms derived from "*abhi + dhyai*". The prefix "*abhi*" suggests the sense of "to, towards, into, or upon" meditation (*dhyai*). The object of contemplation is, in this instance, the sacred syllable "*Om*": the three morae of which represent the three states of the individualised self.

Meditation on "Om"

The *Svetâsvatara* at 1.13, 14, 15 describes the process of meditation on the syllable *Om*. Here, the key term for meditation is *dhyâna*. It is compared to the friction of a drill or the churning of cream etc. as the means to an end.

... verily, both [the universal and individual Brahma] are [to be found] in the body by the use of *Om*.

By making one's own body the lower friction-stick
And the syllable *Om* the upper friction-stick,
By practicing the friction of meditation (*dhyâna*),
One may see God (*deva*) who is hidden as it were.⁸⁸

Svet 1.13, 14, 15

The *Prasna*, in a similar fashion, employs the form "*abhidhyâyita*" (meditate) while spurring the worshipper to meditate on "*Om*" until death.

⁸⁷ "Types of Meditation-I," op. cit., pp. 203-205. The *nididhyâsana* of the *Upanisads* is practiced to shift the attention of the worshipper from the external world and fix it internally on the conscious self until unity and peace ensues.

⁸⁸ Hume, op. cit., p. 396.

Then Saibya Satyakâma asked him [i.e. Pipalâda] 'Verily, sir, if one among men here should meditate (*abhidhyâyîta*) on the syllable *Om* until the end of his life, which world, verily, does he win thereby?

If he meditates (*abhidhyâyîta*) on one element [namely *a*], having been instructed by that alone he quickly comes into the earth [after death]. The Rig verses lead him to the world of men. There, united with austerity, chastity, and faith, he experiences greatness.

Again, he who meditates (*abhidhyâyîta*) on the highest Person (*purusa*) with the three elements of the syllable *Om* [namely *a+u+m*] is united with brilliance in the sun.⁸⁹

Prasna 5.1, 3, 5

References utilising forms derived mostly from *abhi* + *dhyai* occur mainly in the *Maitrî*. They include the notions of the creative power of meditation and meditation on the different manifestations of *Brahman* as the effective means (*sâdhanas*) to realise *Brahman*.

Meditation (dhyâna) on the gods

The verbal forms "*abhidhyâyanti*" and "*abhidhyâyet*" are employed at *Maitrî* 4.5-6 to encourage the worshipper to contemplate popular Vedic deities such as Brahmâ, Rudra, and Viṣṇu as forms or symbols of *Brahman*. These must be eventually discarded. As such, they are the effective means (*sâdhanas*) to the realisation of *Brahman*.

Verses 4.5-6 of the *Maitrî* indicate that the worship/meditation of various gods is allowable, though its rewards are temporary. By representing different concepts of *Brahman*, the deities are supports for worship and contemplation whereby the worshipper achieves deeper levels of awareness which culminate in direct realisation of *Brahman*. The verses state:

Then they said: "... Agni (Fire), Vâyu (Wind), and Aditya (Sun); ... Brahmâ, Rudra, and Viṣṇu--some meditate (*abhidhyâyanti*) upon one, some upon another. Tell us which one is the best?"

Then he said to them:-

⁸⁹ *ibid.*, pp. 387-388.

"These are, assuredly, the foremost forms of the supreme, the immortal, the bodiless Brahma

Verily, these, which are its foremost forms, one should meditate (*abhidhyāyer*) upon, and praise, but then deny. For with these one moves higher and higher in the worlds. But in the universal dissolution he attains the unity of [with] the Person--yea, of the Person!" ⁹⁰

Maitrī 4.5,6

Verse 6.3 enjoins the worshipper to meditate on the Sun (*āditya*) by continuous utterance of "Om". However, verse 6.9 states:

... he who knows that this has both these (breath and the sun) as his self, meditates (*abhidhyāyati*) only on his self, sacrifices only to his self; such meditation (*dhyāna*), the mind absorbed in such practice, is praised by the wise ... having made the sacrifice to the self, he should meditate (*abhidhyāyer*) on the self with the two (formulas) "As breath and fire." "Thou art all." ⁹¹

Maitrī 6.9

Verse 6.22 employs the dual future passive participle form "*abhidhyeye*" (to be meditated) by way of instruction in meditation on two aspects of *Brahman*: the sound-form and the non-sound form. By utilising the syllable "Om", the worshipper is guided through deepening levels of meditative awareness thus moving from the concrete to the most sublime:

... There are, verily, two *Brahmans* to be meditated (*abhidhyeye*) upon, sound and non-sound. By sound alone is the non-sound revealed. Now here the sound is *aum*. Moving upward by it one comes to ascend in the non-sound. So (one says) this is the way, this is immortality, this is complete union (*sāyujyatva*) and also tranquility (*nirvrtatva*). And now as the spider moves upward by the thread, obtains free space, thus assuredly, indeed the meditator moving upward by the syllable *aum* obtains independence. ⁹²

Maitrī 6.22

The above references to contemplative practices using terms derived from "*dhyai*" and "*abhi + dhyai*" impart the sense of an unbroken focus of

⁹⁰ *ibid.*, p. 422.

⁹¹ Radhakrishnan, *op. cit.*, pp. 822-823. Also Velkar, *op. cit.*, pp. 165-167.

⁹² *ibid.*, p. 833. Also Velkar, *op. cit.*, p. 167.

consciousness on an object as the representative of *Brahman*. To this qualified extent "*dhyâna*" and "*abhidhyâna*" are similar or analogous in character and function to *upâsanâ*.⁹³

Should features of this meditative process, which aims at union with *Brahman*, be viewed as differences discerned on a continuum (as opposed to discrete states) then *upâsanâ* and *dhyâna* could simply represent degrees of intensity in concentration on the meditative symbol. That is to say, *upâsanâ*, i.e. adoration, worship, or devoted veneration of a symbol of *Brahman*, when applied, intensified, and sustained to an efficient degree, induces *dhyâna* and so leads to unification with the chosen symbol. Consciousness of the symbol is held, in both instances, in a continuous focus. *Dhyâna* thus becomes a part of the process of *upâsanâ*.

The combination of dhyâna with upa + âs

In the *Chândogya* 7.6.1,2 *dhyâna* is combined with a form derived from "*upa + âs*". This section of the *Chândogya* describes a hierarchy of contemplative symbols and the rewards obtained from revering/meditating (*upâste*) on the same. The sage gives a stage by stage description of the path to realisation of *Brahman*, beginning with "names" and ending with "hope". The passage refers initially to revering/meditating (*upâste*). It ends, however, with the advice to revere or meditate (*upâssveti*) on meditation (*dhyâna*).

⁹³ Velkar, op. cit., p. 167.

Verily, a Name is the Rig-Veda, the Yajur-Veda, the Sâma-Veda, the Atharva-Veda as the fourth, Legend and Ancient Lore as the fifth, the Veda of the Vedas [i.e. Grammar], ... Mathematics, ... Logic, This is mere Name. Revere (*upâssveti*) Name.

He who reverences (*upâste*) Name as Brahma -- as far as Name goes, so far he has unlimited freedom, he who reverences Name as Brahma.

Speech (*vâc*), assuredly, is more than Name. Speech, verily makes known the Rig-Veda Reverence (*upâssva*) Speech.

He who reverences (*upâste*) Speech as Brahma -- as far as Speech goes, so far he has unlimited freedom, he who reverences speech as Brahma [and similarly for mind, will, and intelligence]. ...

Meditation (*dhyâna*), assuredly, is more than Thought (*citta*). ... Therefore whoever among men here attain greatness -- they have, as it were, a part of the reward of meditation. ... Reverence Meditation (*dhyânam upâssveti*).

He who reverences Meditation as Brahma (*dhyânam brahmety upâste*) ... he has unlimited freedom, he who reverences Meditation as Brahma.⁹⁴

Chând 7.1.4-7.6.2

The phrase "*dhyânam upâssveti*" is translated variously. The sense, however, of a continuous focus on the symbol of *Brahman* is maintained in each translation.⁹⁵ Swâmî Gambhîrânanda renders it "meditate on meditation". Hume has "reverence Meditation".⁹⁶ Another translator suggests "meditate upon contemplation".⁹⁷ Hume's rendering, while literal, is perhaps the most accurate insofar as it clearly differentiates *upâssva* and *dhyâna* and yet maintains their association in the process of *upâsanâ*.

The forms derived from "*upa + âs*" and from "*dhyai*" indicate that the worshipper must initially withdraw the mind from outward activities and focus it on a chosen object or symbol of *Brahman*. For the process to be

⁹⁴ Hume, op. cit., pp. 251-254.

⁹⁵ Gambhîrânanda, op. cit., ppp. 510-526.

⁹⁶ Hume, op. cit., p. 254.

⁹⁷ Tridandi Sri Bhakti Prâjnan Yati, *Twelve Essential Upanisads*, 3 vols, (Madras: Sree Gaudiya Math, 1982), p. 936, vol. 2.

successful, the mind must then be dedicated to the exclusive and continuous contemplation of the symbol.

Terms Derived from "Yuj"

Generally, the term "yuj" means "to unite", "to yoke", or "to harness". References to terms derived from *yuj*, in the earlier *Upanisads*, tend to be used in a physical sense such as attaching something to a body. For example, the *Bṛhadāraṇyaka* uses a derivative of *yuj* when referring to the yoking of steeds.

He [the Soul, *Atman*] became corresponding in form to every form.
This is to be looked upon as a form of him.
Indra by his magic powers goes about in many forms;
Yoked (*yukta*) are his ten-hundred steeds.⁹⁸

Brh 2.5.18

The *Chândogya* employs the term *yukta* in a similar meaning when referring to the spirit being yoked in the body.

... As a draft-animal is yoked (*yukta*) in a wagon, even so this spirit
is yoked (*yukta*) in this body.⁹⁹

Chând 8.12.3

The transitional *Kena*, when enquiring as to the real agent in the individual, similarly asks:

By whom impelled soars forth the mind projected?
By whom enjoined (*yukta*) goes forth the earliest breathing?
By whom impelled this speech do people utter?
The eye, the ear -- what god, them enjoineth (*yunakti*)?¹⁰⁰

Kena 1.1

⁹⁸ Hume, op. cit., p. 105. See also Brh. 5.13.2 where it refers to all beings united (*yujyante*) in life.

⁹⁹ *ibid.*, p. 272.

¹⁰⁰ *ibid.*, p. 335. For variations of this sense, see also Tait. 1.11.4; Kaus. 2.6.; Svet. 1.9; 4.15; 5.10; *Prasna* 3.10; *Maitrî* 6.21; 6.25

The later *Upanisads*, beginning with the *Katha*, apply derivatives of *yuj* in a sense different to the earlier texts. That is to say, the application of such derivatives shifts here from a physical connotation to include a psychological nuance by referring to control of the mind in worship (*upâsanâ*). In the context of *upâsanâ*, "*yuj*" suggests "... the sense of application or devotion of the mind to the object of *Upâsanâ*."¹⁰¹ Verses 3.4 to 6 of the *Katha* state:

The senses (*indriya*), they say, are the horses;
The objects of sense, what they range over.
The self combined (*yuktam*) with senses and mind
Wise men call the 'enjoyer'.

He who has not understanding (*avijñâna*),
Whose mind is not constantly held firm (*ayuktena*)--
His senses are uncontrolled,
Like the vicious horses of a chariot-driver.

He, however, who has understanding,
Whose mind is constantly held firm (*yuktena*)--
His senses are under control,
Like the good horses of a chariot-driver.¹⁰²

Katha 3.4-6

The forms derived from "*yuj*" here imply the idea of complete control over both physical and psychical aspects of the individual. That is to say, such features are "harnessed" or "devoted" to the realisation of *Brahman* with subsequent freedom from rebirth (*samsâra*). Following from this, the forms derived from "*yuj*" allude to *yoga* and associate this with the symbolism of the chariot pulled by horses. Verses 3.4 to 6 of the *Katha* imply that

... just as the person in a chariot is led astray (because) the charioteer is unable to control the wicked horses similarly self remains in ignorance as the intellect (charioteer) is unable to control the unrestrained and uncontrolled senses.¹⁰³

Katha 3.4-6

¹⁰¹ Velkar, op. cit., p. 174.

¹⁰² Hume, op. cit., pp. 351-352.

¹⁰³ Velkar, op. cit., p. 175.

In a similar fashion, other forms derived from "yu" which are depicted in the Second *Adhyāya* (chapter) of the *Svetâsvatara* suggest, to the worshipper, the notion of complete control over all aspects of the mind and its functions via yogic practices. This section, initially, offers an invocation to the god of inspiration, i.e. Savitr, for inspiration and self-control.¹⁰⁴ It states:

Savitr (the Inspirer), first controlling (*yuñjāna*) mind
And thought for truth,
Discerned the light of Agni (Fire)
And brought it out of the earth.

With mind controlled (*yuktena*) we are
In the inspiration of the god Savitr,
For heaven and strength.

With mind having controlled (*yuktvāya*) the powers
That unto bright heaven through thought do go,
May Savitr inspire them,
That they may make a mighty light!

The sages of the great wise sage
Control (*yuñjate*) their mind, and control (*yuñjate*) their thoughts. ...

I join (*yuje*) your ancient prayer with adorations!
My verses go forth like suns upon their course. ...¹⁰⁵

Svet 2.1-5

In this instance, the worship/meditation as adoration/invocation gathers potency as it takes up yogic practices to achieve, eventually, a vision or realisation of *Brahman*. Various conditions for the safe and successful practice of such yogic techniques (and the subsequent composure of mind) are described in verse 2.10 of the *Svetâsvatara*. Here, the emphasis is on comfort and freedom from distractions as aids to concentration.

In a clean spot, free from pebbles, fire, and gravel,
By the sound of water and other propinquities
Favourable to thought, not offensive to the eye,

¹⁰⁴ *ibid.*, pp. 175-176; Svet. 2.1-13.

¹⁰⁵ Hume, *op. cit.*, p. 397.

In a hidden retreat protected from the wind, one should practice Yoga (*prayojayet*).¹⁰⁶

Svet 2.10

Thereafter, the *Svetâsvatara* refers to the manifestation of different forms during the practice of *yoga*. These suggest various stages of mental modification as the worshipper progresses towards the realisation of *Brahman*.¹⁰⁷ Finally, the worshipper comes to realise *Brahman* and attains release from the problems of existence. Whereupon, he proffers a salutation:

The God ... who has entered into the whole world ... to that God be adoration! -- yea, be adoration!¹⁰⁸

Svet 2.16

Thus veneration is intensified and extended by the employment of *yoga* techniques. That is to say, the process of *upâsanâ* applies the mind to the exclusive devotion of the object of worship with such intensity that full cognisance of the divine object ensues.

Referring to liberation from death and from all distinctions of individuality in union with *Brahman*, the *Mundaka* uses the form "*yuktâtmanas*" derived from "*yu*". On the one hand, Hume indicates the relationship of this expression to worship by rendering it as "devout souls".

... Attaining Him who is the universally omnipresent, those wise, Devout souls (*yuktâtmanas*) into the All itself do enter.¹⁰⁹

Mund 3.2.5

¹⁰⁶ *ibid.*, p. 397

¹⁰⁷ Svet. 2.11.

¹⁰⁸ Hume, *op. cit.*, p. 399.

¹⁰⁹ *ibid.*, p. 376.

On the other hand, Radhakrishnan, in his translation of the same passage, renders "*yuktâtmanas*" as "concentrated minds".

... having attained the omnipresent (self) on all sides, those wise, with concentrated minds (*yuktâtmanas*), enter into the All itself.¹¹⁰

Mund 3.2.5

Radhakrishnan's translation of *yuktâtmanas*, in distinction to Hume's rendering, indicates perhaps the developed nature of worship in the later *Upanisads*. A more accurate understanding of the locution, however, probably encompasses both devotion and concentration.

On the Term "Yoga"

The word *yoga* means "yoking" or "uniting" and, as Feuerstein understands it, "... is derived from the root \sqrt{yuj} , a derivative of \sqrt{yu} with the bivalent meaning of 'yoking, harnessing, binding' and 'separating'."¹¹¹ In the Vedas, the noun "*yoga*" was used to designate a union or connection between various objects. For example, in the *Rg Veda* "... where a vedic seer asks as to who knew the *yoga* (i.e. connection) between the words of a verse."¹¹² In the *Atharva Veda*, the term "*yoga*" suggests a team of harnessed bullocks.¹¹³ K.S. Joshi believes that, in the Vedic period, the union of bullocks or horses was, perhaps, the most common example of union. These beasts were held together by a frame or yoke. This, Joshi believes, seems to have influenced the meaning of the original term "*yoga*" in that the meaning shifts from the notion of "union" and comes to denote the "tool of union", i.e. the yoke.¹¹⁴

¹¹⁰ Radhakrishnan, op. cit., p. 690.

¹¹¹ Georg Feuerstein, *The Essence of Yoga*, (London: Rider, 1974), p. 69.

¹¹² K.S. Joshi, "On the Meaning of Yoga," op. cit., p. 53, referring to *Rg Veda* X.cxiv.95.

¹¹³ *ibid.*, p. 54, referring to *Atharva Veda* VI.xci.

¹¹⁴ *ibid.*

This usage of the term foreshadows the method by which union with *Brahman* is achieved, i.e. in the sense that a controlled horse helps ensure a comfortable journey, so too do controlled senses determine a comfortable life. In this sense, "yoga" becomes, perhaps, "... the method by which the senses and, by implication, the mind can be controlled."¹¹⁵ Such a technical understanding of the word 'yoga' "... presupposes the existence of a well-arranged program or system of practices capable of steadying the mind and thus bringing it under control."¹¹⁶

Consequently, *yoga*, in its Upanisadic form, means at least two things : "to control" and "to contemplate". Joshi refers to one further meaning of the word. Rather than a system or method, it refers to the final state of the worshipper: i.e. the endpoint of the method wherein the mind is in its highest state of steadiness.¹¹⁷ Joshi, for linguistic convenience, calls rightly for a restriction in the use of the term "yoga" to the method alone.¹¹⁸

Definition of Yoga in the Upanisads

Yoga, as it is depicted in the *Upanisads*, appears to be a constant application of the powers of the mind and body along recommended methods such as regulation of the breath (*prânâyâma*). These practices aim to control and perfect both the physiological and the psychological processes and functions.

The *Katha*¹¹⁹ describes yogic practice as the contemplation on the self (*adhyâtma yoga*). The second chapter, in particular, of the *Svetâsvatara*

¹¹⁵ *ibid.*

¹¹⁶ *ibid.*, p. 55.

¹¹⁷ *ibid.*, referring to *Katha* 6.11.

¹¹⁸ *ibid.*, pp. 55-56.

¹¹⁹ *Katha* 2.12.

demonstrates this idea of *yoga*. Though not discussing them in detail, these late *Upanisads* seriously commend and identify *yoga* methods. For example, the sixth chapter of the *Katha*, in explaining the method of *adhyâtma yoga* as suppression of the lower activity, states:

When cease the five
[Sense-] knowledges, together with the mind (*manas*),
And the intellect (*buddhi*) stirs not--
That they say is the highest course.¹²⁰

This they consider as Yoga¹²¹--
The firm holding back of the senses (*sthîrâm indriya-dhâranâm*).
Then one becomes undistracted (*apramatta*).
Yoga, truly, is the origin and the end.¹²²

Katha 6.10-11

While Hume translates "*sthîrâm indriya-dhâranâm*" as "the firm holding back of the senses", Radhakrishnan renders it as "the steady control of the senses".¹²³ Closer analysis of the Sanskrit phrase, however, reveals greater detail regarding the *yoga* method involved, i.e. fixed concentration associated with breath control. For example, while *sthîra* means "fixed, steady, unwavering", and *indriya* refers to the "senses", the term *dhâranâ* (interpreted above as "firm holding back" or "steady control") means literally "collection or concentration of the mind (joined with the retention of the breath)".¹²⁴ The above phrase describing the *yoga* method might thus be more accurately (though less eloquently) translated as "the unwavering breath/concentration-control of the senses".

¹²⁰ Also quoted in *Maitrî* 6.30.

¹²¹ Hume, in a footnote, states: "Literally 'yoking'; both a 'yoking', i.e. subduing, of the senses; and also a 'yoking', i.e. a 'joining' or 'union', with the Supreme Spirit." op. cit., p. 360.

¹²² *ibid.*, pp. 359-360. See also chapter two of the *Svet.* and chapter six of the *Maitrî*.

¹²³ Radhakrishnan, op. cit., p. 645.

¹²⁴ M. Monier-Williams, *A Sanskrit-English Dictionary*, (Delhi: Motilal Banarsidass, 1981; 1st publ. 1899), p. 515.

Furthermore, *yoga* is explained by way of the analogy of the "chariot and the horses", where the chariot represents the body, the chariot driver the intellect, the reins the mind, and the horses the senses which are to be firmly controlled.¹²⁵ In addition to control over the sense-organs, *yoga* is understood as the process of joining: the perfect unity of the breath, the mind, and the senses. In the *Maitrī*, *yoga* is defined thus:

... He who has his senses indrawn as in sleep, who has his thoughts perfectly pure as in dream, who while in the cavern of the senses, is not under their control, perceives him who is called *Pranava*, the leader, of the form of light, the sleepless, free from old age, the deathless, the sorrowless, he himself becomes called *Pranava* and becomes a leader, of the form of light, sleepless, free from old age, deathless and sorrowless Because in this manner he joins the breath, the syllable *aum* and all this world in its manifoldness or perhaps they are joined, therefore this (process of meditation) is called *Yoga* (joining). The oneness of the breath, the mind and likewise of the senses and the abandonment of all conditions of existence, this is designated as *Yoga*.¹²⁶

Maitrī 6.25

Upanisadic *yoga* is, therefore, the efficient method to approach and realise *Brahman* in absorption. In order to do so one must secure concentration of the mind and thus control of the five sense-organs.

Control of the sense-organs

Control of the sense-organs may be achieved by rendering them objects of worship. In this way, the sense-organs are considered as vehicles (*sādhana*s) which enable the worshipper to penetrate the nature of *Brahman*. They are symbolised as the doorkeepers of the heavenly world where resides the ultimate.¹²⁷ Continuous uttering of words such as *Om* (sometimes referred

¹²⁵ *Katha* 3.3-6. See also Velkar, op. cit., pp. 586-587.

¹²⁶ "... ekatvam prāṇamanasor indriyānām tathaiva ca sarva-bhāva-parityāgo yoga ity abhidhīyate." Radhakrishnan, op. cit., p. 835.

¹²⁷ See Chānd. 3.13.1-8; 14.2.4; *Prasna* 4.8-9.

to as *Pranava*), plus sacred chants (*mantra*) serves also to secure a degree of concentration of mind. Continuous enunciation of the "sound-forms" of *Brahman* yokes the flighty mind of the worshipper to the symbol or object of worship. The mind is gradually caused to withdraw from worldly objects, activities, and distracting mental activity. The field of thought becomes narrowed and diminished by being fixed increasingly to the single emblem until the mind attains one-pointedness, *ekâgratâ*.¹²⁸ Concentration of such intensity is noted only once in the principal *Upanisads*. The late *Maitrî*, in referring to *yoga* and the cessation of thought, states:

... Assuredly, this is the heat of Brahma, the supreme, the immortal, the bodiless -- even the warmth of the body.

For that [heat] this [body] is the melted butter (ghee).

Now, although it [i.e. the heat] is manifest, verily it is hidden in the ether [of the heart]. Therefore by intense concentration (*ekâgrenaiyam*) they so disperse the space in the heart that the light, as it were, of that [heat] appears.

Thereupon one passes speedily into the same condition [of light], as a lump of iron that is hidden in the earth passes speedily into the condition of earthiness. As fire, or iron-workers, and the like do not overcome a lump of iron that is in the condition of clay, so thought together with its support vanishes away. ...

The ether store-house of the heart
Is bliss, is the supreme abode!
This is ourself, our Yoga too;
And this, the heat of fire and sun. ...

If a man practises Yoga for six months,
And is constantly free [from the senses],
The infinite, supreme, mysterious
Yoga is perfectly produced.¹²⁹

Maitrî 6.27-28

Tapas

The attainment of control of the sense-organs which renders the mind calm and develops concentration involves purification of the mind via *tapas*,

¹²⁸ Velkar, op. cit., p. 9. See *Maitrî* 6.22-30.

¹²⁹ Hume, op. cit., pp. 440-441.

(religious austerity), *brahmacarya* (continence and charity), *sraddhâ* (faith, trust), *satya* (truth, righteousness), etc.¹³⁰

In addition to physical hardships, observance, etc., *tapas* involves, here, the hardship resulting from the persistent and repeated application of the mind to the devotional symbol of *Brahman* to the exclusion of all else. The *Svetâsvatara* associates profound meditation (*dhyâna*) with *tapas* in expounding the highest mystic doctrine.

... By practicing the friction of meditation (*dhyâna*),
One may see the God who is hidden, as it were.

As oil in sesame seeds, as butter in cream,
... so is the Soul (*Atman*) apprehended in one's soul,
If one looks for Him with true austerity (*tapas*).

The soul (*Atman*), which pervades all things
As butter is contained in cream,
Which is rooted in self-knowledge and austerity (*tapas*) --
This is Brahma, the highest mystic doctrine!
This is Brahma, the highest mystic doctrine!¹³¹

Svet 1.14-16

This meditational adversity intensifies and hones the mental abilities of the worshipper to the degree where the capacity for concentration is increased and thus aids in the attainment of deepening levels of meditative awareness. As such, *tapas* forms an important aspect of worship/meditation. Through *upâsanâ*, the worshipper aims at the realisation of *Brahman*. He seeks "... close proximity with *Brahman* (*samîpatâ*), mental perception of *Brahman* (*saksâtâkâra*), attainment of the same characteristics (*Sarîpatâ*), of

¹³⁰ Velkar, op. cit., pp. 11-12. See Tait. 3.1-6; Svet. 1.13-16; *Maitrî* 1.12; Mund. 2.1.7-10; 3.1.5-10; *Prasna* 1.2-15.

¹³¹ Hume, op. cit., pp. 396-397.

the same world, (Salokatâ), and complete absorption into *Brahman* (Sâyujyatâ or Tâdâtmyaprâpti)."¹³²

Process of upâsanâ and yoga techniques: a synthesis

In the *Upanisads*, the process of *upâsanâ* takes up such *yoga* techniques. The efficacy of *yoga* practices to control and master the sense-organs, including the mind, is recognised. The ability of the worshipper to concentrate on the symbol of *Brahman* is increased by these techniques to the degree where there is consciousness of nothing but *Brahman*. The *Maitrî* explicitly identifies *yoga* techniques and utilises *yoga* for this purpose.¹³³

The techniques are noted in the *Maitrî* in greater detail than references noted in the *Katha* above and alluded to in the *Svetâsvatara*.¹³⁴ In order to control the sense-organs, worshippers are instructed to practise *pratyâhâra* (self-withdrawal). *Prânâyâma* (breath-control) is advised to develop the ability of concentration. On occasion, the ability to concentrate intensely is said to bring the worshipper to *dhyâna* (profound meditation) and eventually to *samâdhi*.¹³⁵

In the principal *Upanisads*, *samâdhi* is the most abstract and final stage in a process of devotional meditation resulting in *union* (or absorption) of the individual soul with *Brahman*. This differs from the *samâdhi* of the later *Yoga* of Patañjali, where the final state is understood as the *separation* and *isolation* of the individual Self. There is, however, similarity in their meditative process in that each moves from a concrete object of meditation to

¹³² Velkar, op. cit., p. 29.

¹³³ See *Maitrî* 6.18. The sixfold *Yoga* depicted in the *Maitrî* is discussed in greater detail below.

¹³⁴ See *Svet.* 2.8-13.

¹³⁵ For example, see *Maitrî* 6.18, 27, 34.

an abstract form; with the worshipper it is, for example, from a nature symbol to a psychological symbol of *Brahman*. The principal *Upanisads* employ many forms such as *cint* (think) to convey the sense of continuous contemplation. For example, The *Maitrî* utilises the forms "*cintayati*" (meditates) and "*cintayâ*" (by meditation) in association with knowledge (*vidyâ*) of *Brahman* and austerity (*tapas*). In this instance, knowledge, austerity and meditation (when employed together) constitute worship (*upâsanâ*) and the means of union with *Brahman*.

"*Brahman* is," said one who knew the knowledge (*vidyâ*) of *Brahman*. "This is the door to *Brahman*," said one who had freed himself from evil by (the practice of) austerity (*tapas*). "*Aum* is the (manifest) greatness of *Brahman*," said one who, completely absorbed (*suyukta*), always meditates (*cintayati*) (on it). Therefore, by knowledge (*vidyâ*), by austerity (*tapas*), by meditation (*cintayâ*) is *Brahman* apprehended. ... He obtains happiness, undecaying, unmeasured, free from sickness, he who knows this and worships *Brahman* (*brahmopâste*) with this triad (knowledge, austerity and meditation).¹³⁶

Maitrî 4.4

The process of *upâsanâ* incorporating *yoga* techniques is most developed in the *Maitrî*. Indeed, the sixth chapter of the *Maitrî*, of all the principal *Upanisads*, most thoroughly demonstrates the worshipper's adoption and application of *yoga* to realise the essential unity of *âtman* and *Brahman*. A six-fold *yoga* (joining breath, mind, senses and *Om*) is prescribed for the attainment of a fourth (*caturtha*, *turya*, *turîya*) state of consciousness, immediate awareness of *Brahman*.

At the sixth chapter of the *Maitrî*, *upâsanâ* on the sun (represented by chanting the syllable "*Om*") brings about absorption or union with the supreme *Brahman*. Verse three states the method of worship:

¹³⁶ Radhakrishnan, op. cit., p. 811.

... One should meditate (*dhyāyata*) on the Sun as *aum* and get united (*yuñjīta*) to it.¹³⁷

Maitrī 6.3

The form "*yuñjīta*" suggests the harnessing of the mind and devoting it to sustained and exclusive contemplation of the sun until unity ensues. Whereas verse three uses the term "*dhyāyata*" (meditate) to refer to the contemplative process, verse four applies the form *upāsīta* (worship) in the same (or similar) context. The two terms appear to be synonymous. Such equivalence of worshipper and meditator is observed elsewhere in the *Maitrī*.

Different Stages in the Process of Yoga

Examination of the forms derived from "*yuñj*" reveals that worshippers are frequently urged to apply yogic techniques whereby the mind can be fixed exclusively on the symbol of *Brahman* until oneness ensues. Furthermore, it confirms that *upāsana* involves the practice of specific techniques such as "the sixfold yoga" as the method for realising pure unity. The sixfold yoga is noted in chapter six, verse eighteen of the *Maitrī*.

This is the rule for achieving this (oneness), control of the breath (*prāṇāyāma*), withdrawal of the senses (*pratyāhāra*), meditation (*dhyāna*), concentration (*dhāraṇā*), contemplative enquiry (*tarka*) and absorption (*samādhi*), (this is) said to be the sixfold yoga. When by this (yoga) he beholds the gold-coloured maker, ... the Brahma-source, then the sage, shaking off good and evil, makes everything into oneness in the supreme indestructible.¹³⁸

Maitrī 6.18

In this section, posture (*āsana*), finds no mention -- though the *Svetāsvatara* refers to the mode of sitting by prescribing a holding erect of the three upper parts of the body: i.e. the chest, neck, and head.

¹³⁷ *ibid.*, p. 817. Also Velkar, *op. cit.*, pp. 176-177.

¹³⁸ *ibid.*, p. 830.

Holding his body steady with the three [upper parts, i.e. head, chest and neck] erect,
And causing the senses with the mind to enter the heart,
A wise man with the Brahma-boat should cross over
All the fear bringing streams.¹³⁹

Svet 2.8

Prânâyâma: introversion and breath control

Several *Upanisads* instruct the worshipper to discipline his respiration (*prânâyâma*) in order to render introversion more effective. *Prânâyâma* is alluded to in the *Svetâsvatara*:

Having repressed his breathings here in the body, and having his movements checked,
One should breathe through his nostrils with diminished breath.
Like the chariot yoked (*yuktam*) with vicious horses,
His mind the wise man should restrain undistractedly.¹⁴⁰

Svet 2.9

Prânâyâma is also mentioned in the *Katha* at chapter five, verse three. When referring to the real soul of the individual (which is the object of *upâsanâ*) it is described thus: "Upwards the outbreath (*prâna*) he leadeth. The in-breath (*apâna*) inwards he casts."¹⁴¹

The *Maitrî* equates the suppression of breath in *yoga* with the sacrifice by which *Brahman* becomes visible. One verse associates *prânâyâma* with the *Om* mantra, *Brahman*, and the absence of respiration:

... Verily even as the huntsman draws in the dwellers in the waters with his net and offers them (as a sacrifice) in the fire of his stomach, thus, assuredly does one draw in these breaths by means of the syllable *aum* and sacrifice them in the fire that is free from ill. Hence it is like a heated vessel. Now as ghee in a heated vessel lights up by contact with (lighted) grass or wood, thus assuredly does he who is called non-breath (*aprânâkhyah*)

¹³⁹ Hume, op. cit., p. 398.

¹⁴⁰ *ibid.*, p. 398.

¹⁴¹ *ibid.*, p. 356.

light up by contact with the breaths. Now that which lights up is a form of *Brahman*¹⁴²

Maitrī 6.26

Verse 21 enjoins *prāṇāyāma* in order to reach the state of selflessness and thus obtain the realisation of absolute unity with *Brahman*, understood, here, as *kevalatva*: the state of standing by itself or alone, i.e. "aloneness". The term is derived from *kevala* meaning "alone".

... joined (*yukta*) by the breath, the syllable *Aum* and by the mind, let him proceed upwards. By causing the tip of the tongue to turn back on the palate, by binding together (*sam-yojya*¹⁴³) the senses, let greatness perceive greatness. Thence he goes to selflessness." On account of selflessness, he is not (ceases to be) an experiencer of pleasure and pain. He obtains aloneness (*kevalatva*). For thus has it been said: "Having first fixed the breath that has been restrained, having crossed the limit, let him join the limitless in (the crown of) the head."¹⁴⁴

Maitrī 6.21

Thereafter, *yoga* is defined simply and acknowledged explicitly as the means to release: i.e. self-control combined with concentration precipitates the conjunction of the mind, the senses, and the breath. As a result, the realisation of unity with *Brahman* ensues. Indeed, as Deussen understands it, "... the regulated breath takes the place of the sacrifice and seems thenceforward to have been adopted into the Yoga as a symbolic act."¹⁴⁵

¹⁴² Radhakrishnan, op. cit., p. 836.

¹⁴³ Radhakrishnan renders this "*asam-yojya*", "absence of union or connection". (ibid., p. 832.) This is clearly a mistake indicated by his English translation and the *devanāgarī* script. See V.P. Limaye & R.D. Vadekar, *Eighteen Principal Upanisads*, (Poona: Vaidika Samsodhana Mandala, 1958), p. 343.

¹⁴⁴ ibid.

¹⁴⁵ Velkar, op. cit., p. 592, citing Paul Deussen, *The Philosophy of the Upanishads*, A.S. Geden (tr), (N.Y.: Dover Publ., 1966; 1 st publ. 1906), p. 385.

Also, several *upâsanâs* such as *Prânopâsana*, *Dvârapopâsana*, *Atmopâsana*, etc., imply the practice of *prânâyâma*.¹⁴⁶

Pratyâhâra: withdrawal of the senses from external objects

Suppression of the sense-organs or withdrawal of the senses from external objects (*pratyâhâra*) is noted in most *upâsanâs* in the *Upanisads*. Throughout these practises the worshippers are admonished repeatedly to apply the means of self-withdrawal in order to discipline and thus to control both body and mind.¹⁴⁷ For example, the *Chândogya* instructs the worshipper to concentrate all the senses upon the *âtman* (self, soul).¹⁴⁸ Advocating self-withdrawal, the *Katha*, says:

An intelligent man should suppress (*yacchet*) his speech and his mind.
The latter he should suppress in the Understanding-Self.
The understanding he should suppress in the Great Self.
That he should suppress in the Tranquil Self (*sânta âtman*).¹⁴⁹

Katha 3.13

The *Svetâsvatara*, at chapter two, verse eight, enjoins the worshipper to cause the senses and mind to enter the heart. The *Maitrî* advises the withdrawal from sense-objects into an absence of all thought, a state akin to profound sleep.¹⁵⁰

Dhyâna: profound meditation

Symbols help the worshipper move towards mental one-pointedness or concentration (*ekâgratâ*). Concentration reflects the intensity of devotion. The worshipper holds the symbol in his mind and concentrates upon it to the

¹⁴⁶ *ibid.*, p. 592.

¹⁴⁷ *ibid.*, pp. 592-593.

¹⁴⁸ *Chând.* 8.15.

¹⁴⁹ Hume, *op. cit.*, pp. 352-253.

¹⁵⁰ *Maitrî* 6.19, 25.

degree that, eventually, all other thoughts are excluded and one-pointedness (*ekâgratâ*) ensues. That is to say, subjective consciousness and the symbol or object of consciousness unite. Subsequently, any notion of individuality vanishes. For example, the following passage from the *Maitrî* refers to the worship and concentration on both concrete and abstract symbols of *Brahman* leading to *samâdhi* and thus union with *Brahman*.

... Whoever reverences (*upâsîta*) Time as Brahma, from him time withdraws afar. ...

There are, assuredly, two forms of Brahma: Time and the Timeless. That which is prior to the sun is the Timeless (*a-kâla* ...) ... Time ... is the Brahma-abode, and is *Atman*. ...

He who is in the fire, and he who is here in the heart, and he who is yonder in the sun -- he is one.

To the unity of the One goes he who knows this.

The precept for effecting [this] unity is this: ... meditation (*dhyâna*), concentration, ... absorption (*samâdhi*), [etc.]

That which is non-thought, [yet] which stands in the midst of thought,

The unthinkable supreme mystery!--

Thereon let one concentrate (*nidhâyeta*) his thought (*cittam*)¹⁵¹

Maitrî 6.15-22

Complete devotion involving intense concentration is thus given to the symbol of worship; all other preoccupations, both mental and physical, are discarded. Such concentration moves consciousness beyond the objective form of the emblem while raising the emblem to the status of *Brahman*. Realisation of *Brahman* is the goal and concentration on the chosen symbol is the means to reach that goal.¹⁵² The type of symbol used depends on the propensity of the worshipper; e.g. the worshipper may be disposed to a perceptible or concrete symbol such as is found in nature, or to a more abstract symbol such as the sacred syllable "Om".

Repeated and sustained fixation of the mind to an object or symbol results eventually in an even, sustained focus of concentrated attention (*dhyâna*) devoted to the object. Consequently, the *yogin*/worshipper is able to

¹⁵¹ Hume, op. cit., pp. 434-435.

¹⁵² Velkar, op. cit., pp. 8-10.

arrest the flux of ordinary mental activity. As the meditation intensifies mental activity gradually ceases.¹⁵³

Several locations in the principal *Upanisads* recommend meditation (*dhyâna*) on different symbols of *Brahman* as the most effective method of attaining liberation: i.e. union with *Brahman*. As noted above, utterance (*japa*) of particular sacred words such as "Om" is recommended as a means of attaining *dhyâna*.¹⁵⁴ These words are thus understood as *vâcaka* or expressions which signify *Brahman*. As such, they are seen, at the time of the *Upanisads* and later, as an effective means to profound meditation (*dhyâna*) and liberation.¹⁵⁵

Of all the sacred syllables utilised in the contemplative practices of the *Upanisads*, *Om* is the most exalted. It is described in the *Katha* as the essence of the *Vedas* where knowledge of *Om* is knowledge of *Brahman*.¹⁵⁶

The practice of *dhyâna* and its association with the sacred syllable *Om*, as outlined above, is within a religious context. Karel Werner, however, points out that *dhyâna per se* is not a religious concept,

¹⁵³ *Yoga-sûtras* 2.11.

¹⁵⁴ Velkar, op. cit., p. 594.

¹⁵⁵ *ibid.*, p. 594.

¹⁵⁶ *Katha* 2.15-17.

... has nothing to do with a mythological line of thought and could not be arrived at through philosophical speculation. It is a definite Yoga technique which can be known only where individual practice has been cultivated for a considerable time by advanced Yogîs and groups of pupils and where attempts have been made to formulate the resulting experiences for instructional purposes.¹⁵⁷

By way of argument, he states that, for example, the *dhyâna* section of the *Chândogya*¹⁵⁸ quoted above suggests

... a distant echo of such a formulation inserted into a wider context of Upanisadic tracts without full understanding of its significance.¹⁵⁹

This section on *dhyâna*, Werner feels, is placed into a context which implies that

... the redaction of the *Upanisad* was done by people unaware of the meaning of the section and the concept of *dhyâna*, for they refer to scriptural knowledge as higher than *dhyâna*.¹⁶⁰

On the basis of this, Werner feels that the concept of *dhyâna* is an introduction into the *Upanisads* from elsewhere, that it took the seers of the later *Upanisads* to fully appreciate the notion. Be that as it may, continuous practice of *dhyâna* in the context of its association with the sacred syllable *Om* leads the meditator to *samâdhi*, i.e. trance, understood by Velkar as stasis or conjunction with *Brahman*.

Dhâranâ: concentration of the mind

The principal *Upanisads* offer no clear definition of the word "*dhâranâ*" (the act of holding, bearing or maintaining; collection or concentration of the mind). Other than one early reference in the *Taittirîya* where the

¹⁵⁷ Karel Werner, "Religious Practice and Yoga in the Time of the Vedas, Upanisads and Early Buddhism," op. cit., p. 187.

¹⁵⁸ Chând. 7.6.1.

¹⁵⁹ Werner, "Religious Practice and Yoga in the Time of the Vedas, Upanisads and Early Buddhism," loc. cit.

¹⁶⁰ *ibid.*

term concerns possession¹⁶¹, *dhâranâ* occurs only twice in the *Maitrî* where, in isolation, it seems to imply unspecified concentration of mind. When *dhâranâ* is qualified, it refers to another term. For example, verse 6.20 of the *Maitrî* uses the word to identify contemplative enquiry (*tarka*) as "higher concentration".

... One may have a higher concentration (*dhâranâ*) than this [withdrawal from sense-objects]. By pressing the tip of his tongue against the palate, by restraining voice, mind, and breath, one sees Brahma through contemplation (*tarkena*). ...¹⁶²

Maitrî 6.20

In the light of the above passage and later usage,¹⁶³ *dhâranâ* in itself (as a category of the sixfold-path), thus appears to be general concentration of mind. The much later *Yoga Tattva Upanisad* defines *dhâranâ* as follows:

Whatever the yogin sees with his eyes, hears with his ears, conceives of, scents with his nose, etc., in regard to all such, and of every other movement too, his thoughts should be on the âtman only, i.e., he should instill the âtma-bhâva in both the action and the results thereof.¹⁶⁴

Yoga Tattva 3

Accordingly, *dhâranâ* appears to be the ability of the mind to concentrate on the object of meditation. As such, it aims to hold the mind in a motionless state by fixing it to a selected mental or physical object by repeated effort. *Dhâranâ* thus differs from one-pointedness (*ekâgratâ*) in that its practice involves the *development* of concentration, but does not include

¹⁶¹ Tait. 1.4.1.

¹⁶² Hume, op. cit., p. 436.

¹⁶³ Referring to *Yoga-sûtra* II.29, Woods translates *dhâranâ* as "fixed attention". James Haughton Woods, *The Yoga System of Patañjali*, (Delhi: Motilal Banarsidass, 1983; 1st publ. Harvard University Press, 1914), p. 177. Subrahmanian renders the term "keen attention and interest" when referring to the *Ksurikopanisad*. S. Subrahmanian, *Encyclopaedia of the Upanisads*, (New Delhi: Sterling Publishers Private Limited, 1985), p. 404.

¹⁶⁴ N.S. Subrahmanian, *Encyclopaedia of the Upanisads*, (New Delhi: Sterling Publishers Private Limited, 1985), pp. 427-428.

the full realisation of one-pointedness of mind. That is to say, *dhâranâ* corresponds to a stabilising of the mind qualified by keen attention and interest in the object of contemplation or worship. In this way, *dhâranâ* represents a degree of concentration on the object of meditation coexistent with an awareness of the activity, or non-activity, of the senses including mind. As such, *dhâranâ* is similar to Buddhist mindfulness (*satî*). *Dhâranâ* generates "... a continued equanimity of the senses, the mind and intellect ..." ¹⁶⁵ Patañjali speaks of *dhâranâ* as "holding the mind onto some particular object" (*desabhandas cittasya dhâranâ*.) ¹⁶⁶ When concentration on the object of meditation is extended in both time and intensity it becomes profound meditation or *dhyâna*.

Tarka: contemplative enquiry

In the *Upanisads*, contemplative enquiry or reflection (*tarka*) is a rare term. ¹⁶⁷ The *Maitrî*'s inclusion of *tarka* (contemplative enquiry), which is not mentioned in the listing of stages in the later systematisation of *yoga*, thus serves here to distinguish Upanisadic *yoga* from Patañjali's *Yoga*.

Radhakrishnan equates *tarka* (contemplative enquiry) with *savikalpaka-samâdhi*. ¹⁶⁸ The term "*savikalpaka*" translates as "possessing variety" or "differentiated". As such, *savikalpaka-samâdhi* appears to be a trance state wherein awareness recognises and admits distinctions. *Savikalpaka-samâdhi* thus represents a subject-object oriented state characterised by deliberation and reflection. According to Radhakrishnan,

¹⁶⁵ Velkar. op. cit., p. 593, referring to *Maitrî* 6.20.

¹⁶⁶ Swami Vivekananda, *Raja Yoga*, (Calcutta: Advaita Ashrama, 16th impression, 1976), p. 218. *Yoga-sûtras* 3.1.

¹⁶⁷ Occurs at *Katha* 2.9; *Maitrî* 6.18,20; 7.8; *Amṛta* 6; 16.

¹⁶⁸ Radhakrishnan, op. cit., pp. 830-831.

tarka/savikalpaka-samâdhi could also mean "... an enquiry whether the mind has become transformed or not into the object of meditation or an investigation into the hindrances of concentration caused by the inferior powers acquired by meditation."¹⁶⁹ Such enquiry would necessitate the maintenance of distinctions and the opportunity to differentiate in order to form some conclusion as to the quality or status of the trance.

Samâdhi: *absorption*

Samâdhi is attained when the worshipper, whilst meditating on a symbol of *Brahman*, loses awareness of his separate existence.¹⁷⁰ As a result, individuality (i.e. subject-object consciousness) is absorbed into the all-pervading, unitary existence of *Brahman*. The *Mairî* notes the ineffability of such union and points to its direct perception by the meditative hermit.

... Now, where knowledge is of a dual nature¹⁷¹, there, indeed, one hears, sees, smells, tastes, and also touches; the soul knows everything. Where knowledge is not of a dual nature, being devoid of action, cause, or effect, unspeakable, incomparable, indescribable -- what is that? It is impossible to say!

... Having bidden peace to all creatures, and having gone to the forest, then having put aside objects of sense, from out of one's own body one should perceive Him,
Who has all forms, the golden one, all-knowing,
The final goal, the only light, heat-giving.

With the mind's stains washed away by concentration (*samâdhi*),
What may his joy be who has entered Atman --
Impossible to picture then in language!
Oneself must grasp it with the inner organ.

In water, water; fire in fire;
In air, air one could not discern.

¹⁶⁹ *ibid.*, pp. 830-831.

¹⁷⁰ *Mairî* 6.18-20; 34.

¹⁷¹ Implying a subject which knows and an object which is known.

So he whose mind has entered in --
Released is he from everything.¹⁷²

Maitrī 6.7-8; 34

Deussen feels that "Meditation [*dhyāna*] becomes absorption [*samādhi*] when subject and object, the soul and God, are so completely blended into one that the consciousness of the separate subject altogether disappears, and there succeeds that which in Maitr. 6. 20-21 is described as *nirātmakatvam* (selflessness)."¹⁷³

In Patañjali's later system of *yoga* such a merger with the object of meditation is the highest result attainable by yogic techniques.

The Physiological/Anatomical Details of Yoga

Some of the physiological effects generated by meditation are described by the *Upanisads*. The *Svetāsvatara*, in referring to the first results from *yoga* techniques notes that:

When the fivefold¹⁷⁴ quality of Yoga has been produced,
Arising from earth, water, fire, air, and space,
No sickness, no old age, no death has he
Who has obtained a body made out of the fire of Yoga (*yogāgni*).

Lightness, healthiness, steadiness,
Clearness of countenance and pleasantness of voice,
Sweetness of odor, and scanty excretions-
These they say, are the first stage in the progress of Yoga (*yoga-pravṛttim*).¹⁷⁵

Svet 2.12-13

¹⁷² Hume, op. cit., pp. 428-429; 448.

¹⁷³ Deussen, op. cit., pp. 392. Quoted also in Velkar, op. cit., p. 595.

¹⁷⁴ Swāmī Tyāgīssānanda suggests that this section refers to "... the Yoga practice, mentioned also in Patañjali's *Yoga-sūtra*, I.35, of steadying the mind through fixing attention on one of the five senses of smell, taste, color, touch and sound. This is done by concentrating on the tip of the nose, the tip of the tongue, the forepart of the palate, the middle of the tongue and the root of the tongue, respectively." *Svetāsvatara Upanisad*, (Madras: Sri Ramakrishna Math, 1979), p. 53.

¹⁷⁵ Hume., op. cit., p. 398.

The second stage in the six-fold *yoga* practice, which consists in securing freedom from sorrow, is referred to in verse fourteen of the same chapter. Freedom from sorrow is physiological insofar as it equals freedom from sickness, old age, and death; the third stage, freedom from all fetters, is also physiological for the same reason. Verse fifteen notes the third stage. The worshipper,

... A practiser of Yoga, beholds here the nature of *Brahma* (and thus) is released from all fetters!"¹⁷⁶

Svet 2.15

In an elaborate description, wherein the passage from the heart (through the sun) to immortality is depicted, the *Chândogya* reserves one *sloka* for anatomical factors that are yogic. Hume calls attention to these factors named "*nâdî*", "channels of the body". He says:

These vessels are stated to be minute as a hair divided a thousand-fold; ... they conduct the *prâna*, or life energy; ... and so on. It is evident that, in using the term *nâdî*, the writers of the Upanishads had in mind those same vessels that are so elaborately described, in later Hindu writings on Yoga and related subjects, as channels of variously specialized vital energy in the subtle 'etheric' vehicle that coexists as a human organism.¹⁷⁷

We are told in the *Chândogya*:

There are a hundred and one channels (*nâdyah*) of the heart.
One of these passes up to the crown of the head.
Going up by it, one goes to immortality.
The others are for departing in various directions.¹⁷⁸

Chând 8.6.6

¹⁷⁶ *ibid.*, p. 399, see also Velkar, *op. cit.*, p. 596.

¹⁷⁷ *ibid.*, p. 519.

¹⁷⁸ *ibid.*, p. 267. This stanza, as Hume points out in a footnote, recurs at *Kâtha* 6.16. Eliade feels that this reference is of great importance by revealing "... the existence of a system of mystical physiology concerning which later texts, especially the yogic Upanisads and the later literature of tantricism, will give increasingly abundant details." Eliade, *op. cit.*, p. 120.

Similar representations of the physiological factors are noted elsewhere. The *Maitrî*, in particular, notes a channel named the *Susumnâ*.¹⁷⁹ Such conduits are given slightly different descriptions. They are white, blue, yellow, green, and red in the *Brhadâraṇyaka*¹⁸⁰, reddish-brown, white, blue, yellow, and red in the *Chândogya*¹⁸¹, and reddish-brown, white, black, yellow, and red in the *Kausîtaki*.¹⁸²

The yogin as worshipper and meditator

Regarding the true ascetic as one who renounces the objects of sense, Radhakrishnan translates the following passage:

Even as there is no one to touch sensual women who have entered into an empty house, so he who does not touch objects of sense that enter into him is a renouncer (*samnyâsin*), a contemplator (*yogin*), a performer of the self-sacrifice.¹⁸³

Maitrî 6.10

Whereas Radhakrishnan, in the above passage, renders the term *yogin* as "contemplator", Hume (in his translation of the same passage) renders the word *yogin* as "a devotee".¹⁸⁴ As reverence or devoted veneration represents the major practice depicted throughout the principal *Upanisads*, the word "worshipper", rather than "*yogin*", best describes the performer in the principal *Upanisads*. Nevertheless, to the degree that the worshipper takes up and applies yogic techniques, he *is* a *yogin*. Consequently, Hume's rendition of *yogin* as "a devotee" is not at odds with Radhakrishnan's "contemplator". In

¹⁷⁹ Hume, in a footnote observes that *susumnâ* is "So described, but not so designated, in Chând. 8.6.6 and Katha 6.16. Hinted at also in Tait. 1.6 and Prasna 3.7." *ibid.*, p. 437.

¹⁸⁰ Brh. 4.3.20.

¹⁸¹ Chând. 8.6.1.

¹⁸² Kaus. 4.19.

¹⁸³ Radhakrishnan, *op. cit.*, p. 825.

¹⁸⁴ Hume, *op. cit.*, p. 432.

the context of the *Maitrî*, a *yogin* is, in fact, both worshipper and contemplator. Thus worship and *yoga* are combined into a single process. Verse four continues by noting the association of worship (*upâsanâ*), the syllable *Om*, and *Brahman*.

... This *Brahman* has the name of the "lone fig tree" and of it that is the radiance which is called the Sun and the radiance too of the syllable *aum*. Therefore, one should continuously worship (*upâsita*) it with the syllable *aum*. For thus it is said, "This syllable, indeed, is holy, this syllable is supreme. By knowing that syllable, indeed, whatever one desires (becomes) his."¹⁸⁵

Maitrî 6.4

In a similar fashion, the *Maitrî* uses the *Gâyatrî Mantra* (*Rg Veda* 3. 62. 10) as a means, also, to worship *Brahman* in the form of the sun. In this instance, meditation (*cintayâ*) is the term used for worship (*upâsanâ*).

That desirable (splendour) of *Sâvitṛî*, yonder Sun, verily, is *Sâvitṛî*. He, verily, is to be sought thus, by one desirous of self, so say the expounders of *Brahma*-knowledge. May we meditate on the splendour of the God. *Sâvitṛî*, verily, is God. Therefore I meditate (*cintayâmi*) as that which is called his splendour May he inspire (illuminate) our thoughts. Thoughts, verily, are meditations.¹⁸⁶

Maitrî 6.7

In this way the *yogin*, as meditator and worshipper, aims to fully know *Brahman* as pure unity.

Turya: the fourth state of consciousness

In the meditative process, chapter six, verse nineteen of the *Maitrî* notes that awareness abandons the objects of sense and attains the fourth state of consciousness (*caturtha*, *turîya*, or *turya*)¹⁸⁷ which is void of all thought.

¹⁸⁵ Radhakrishnan, op. cit., p. 818.

¹⁸⁶ *ibid.*, p. 820.

¹⁸⁷ The term "*caturtha*" is used at *Mândūkya* 7 for "the fourth, or superconscious, state". As Hume points out, it is "... the usual and regular form of the ordinal numeral adjective" of which variant forms appear as *turîya* in the *Brh.* (5. 14. 3, 4, 6, 7), and as *turya* in the *Maitrî* (6. 19; 7. 11. 7), op. cit., fn. p. 392.

Restraint of breath and of mind, as well as concentration, are the suggested practices to reach this condition.

... Verily, when a knower has restrained his mind from the external, when his breath has put to rest objects of sense, let him remain void of conceptions ... let the breathing spirit merge (*dhārayet*) his breathing spirit in what is called the fourth condition (*turya*). ... That which is non-thought, which stands in the midst of thought, the unthinkable, the hidden, the highest, let a man merge (*nidhāyeta*) his thought there. Then will this living being be without support (attachment).¹⁸⁸

Maitrī 6.19

Radhakrishnan goes a little far, perhaps, in translating "*dhārayet*" as "merge" (though, no doubt, "a merger" or "a merging" is the *result* of such action). "*Dhārayet*", from "*dhr*" "to hold", implies here the sense of "holding", "placing" or "maintaining". Hume more accurately renders it as "restrain".¹⁸⁹ Note that the word *dhāranā* (denoting the yogic practice which aims for the collection or concentration of mind) is also derived from *dhr*. Union or the realisation of *Brahman* (i.e. the "merger") is the possible result of holding or concentrating the mind.

Radhakrishnan also translates "*nidhāyeta*" as "merge". This is derived from "*dhā*" and includes the prefix "*ni*". Together they mean "to put". When "*ni*" + "*dhā*" are employed along with "*manas*" (mind), as they are in the present context, it means "to fix or direct the thoughts upon or towards". Hume construes the word as "concentrate".¹⁹⁰ As noted above, merger or union is a possible consequence from this concentration.

¹⁸⁸ Radhakrishnan, op. cit., p. 831.

¹⁸⁹ Hume, op. cit., p. 436.

¹⁹⁰ *ibid*.

Chapter six continues in the same vein referring to the restraint or cessation of voice, mind, and breath leading to the liberated vision of *Brahman*.

... by restraining voice, mind and breath (*vân-manah-prâna-nirodhanâd*), he sees *Brahman* through contemplative thought. When, by the suppression of the mind (*manah-ksayât*), he sees through self he sees the shining self, ... then ... he becomes selfless (*nir-âtmâ*). Because of his being selfless he is to be thought of as immeasurable, without origin. This is the mark of liberation (*moksa*), the highest mystery.¹⁹¹

Maitrî 6.20

Hume similarly translates the compound *manah-ksayât* as "by the suppressing of the mind".¹⁹² This, no doubt, is in keeping within the general context of restraint or control over both physiological and psychological processes. Note, however, that the term "*ksaya*" literally means "destruction" or "loss".¹⁹³

The restraint/destruction of mind

Thus, a more literal translation of "*manah-ksayât*" suggests not only holding back the mind from action but also actual destruction of the mind. Radhakrishnan's commentary names the state referred to in this passage as "*unmanîbhâva*" ("being absent in mind").¹⁹⁴ The word "*unmanîbhâva*", however, only finds specific reference in the *Brahma Upanisad*.¹⁹⁵ Such a literal translation of "*manah-ksayât*", in the present instance, implies a possible adoption of ideas and yogic practices which are peculiar to Buddhism by the

¹⁹¹ Radhakrishnan, op. cit., pp. 831-832. This passage recurs at *Maitrî* 6.34.

¹⁹² Hume, op. cit., p. 436.

¹⁹³ Similarly, the term "*nirodha*", which is used at the same location in the compound "*vân-manah-prâna-nirodhanâd*", could be translated as "destruction".

¹⁹⁴ Radhakrishnan, op. cit., p. 832.

¹⁹⁵ The *Brahma Upanisad* is located within the *Samnyâsa Upanisads*. Farquhar notes that these treatises are posterior to the *Maitrî*. The *Brahma*, however, is composite. Consequently, Farquhar places the earliest portions of the *Brahma* as early as the *Maitrî*. Farquhar, op. cit., pp. 94-95.

seers of the *Maitrî*. In the following verses, *yoga* is indicated again as the means to fully reveal and to penetrate the light of *Brahman* which is hidden in the body. One-pointedness of consciousness brings about a quiet mind which is free from thought and other hindrances. Thereupon *Brahman* is fully known.

... Verily, this is the heart of *Brahman*¹⁹⁶, ... the immortal, ... even the warmth of the body Then by intense concentration (*ekāgrena*) they disperse the space within the heart that the light, as it were of that (heat) appears. Then one passes speedily into the same condition (of light) ... , so does thought disappear together with its support. And thus it is said, "The ... space in the heart, the blissful, the supreme abode, is our self, our Yoga"¹⁹⁷

Maitrî 6.27

The task of self-purification, (and thus the removal of hindrances), in conjunction with the sacred syllable *Om* is said next to produce the perfected worshipper or *yogin* who overcomes transmigrating existence. Greater emphasis is placed here on moral restraints and disciplines of the body and psyche. The first part of this verse outlines the yogic task, method, and goal while describing the major source of spiritual pollution.

... Having passed beyond the elements, the senses and the objects of sense and then ...(having undertaken) the life of a mendicant (*pravrajyāyam*), and ... having struck down, with the arrow which consists of freedom from self-conceit (*anabhimāna*), the first guardian of the door to Brahman, (who has) bewilderment ..., greed and envy ..., sloth, sleep and impurity ..., self-love, who seizes ... anger, ... lust, who slays beings ... with ... desires; having slain him, having crossed over with the raft of the syllable *aum* to the other side of the space in the heart, in the inner space which gradually becomes manifest one should enter the hall of Brahman¹⁹⁸

Maitrî 6.28

¹⁹⁶ ? *sic*. Hume translates "*brahmano vā vaitad*" as "the heat of Brahman". (See Hume, op. cit., p. 440).

¹⁹⁷ Radhakrishnan, op. cit., p. 837.

¹⁹⁸ *ibid.*, p. 838.

The remainder of the verse refers to the egoless, perfected state, transmigrating existence, and release from it by means of *yoga*. The final sentence alludes to the preeminence of the homeless life of the religious mendicant and *yogin*:

Henceforth being pure, clean, void (of being), tranquil, breathless, selfless, (*sānto'prāno, nirātma*) endless, undecaying, steadfast, eternal, unborn, independent, he abides in his own greatness. Thereafter, having seen (the self) which abides in his own greatness, he looks down on the wheel of births and deaths (*samsāra*) as on a revolving wheel (of a chariot). For thus it has been said: "If a man practises *yoga* for six months and is constantly freed (from the world) then the infinite supreme, mysterious *Yoga* is accomplished. But if a man, though well-enlightened, is afflicted with passion (*rajas*) and darkness (*tamas*), if he is attached to son, wife and family, for such a one, no, never at all."¹⁹⁹

Maitrī 6.28

In short, liberation (*moksa*) into *Brahman* is achieved by relinquishing desire, mental activity, and self-consciousness while meditating on *Brahman* (*sad-dhyâyī*).²⁰⁰ It is described as

When the five forms (of sense) of knowledge along with the mind stand still (*tisthante*) and the intellect stirs not, that ... is the highest state.²⁰¹

Maitrī 6.30

Radhakrishnan renders *tisthante* as "stand still". Hume translates it as "cease".²⁰² Both renditions aim to describe the same emancipated condition of the worshipper. Indeed, liberation is sought via the control of thoughts to such an extent that they cease. Continuing, the *Maitrī* notes the powerful generative ability of the mind in its imaginative or thinking capacity.

¹⁹⁹ *ibid.*, p. 838.

²⁰⁰ *ibid.*, pp. 839-840. *Maitrī* 6.29-30.

²⁰¹ *ibid.*, p. 841. "... *yadā pañcāyatisthante jñānāni manasā saha, buddhis ca na vicestate tām āhuh paramām gatim*" This paragraph occurs also at *Katha* 6.10.

²⁰² Hume, *op. cit.*, p. 443.

One's own thought (*cittam*), indeed, is *samsāra*; let a man cleanse it by effort. What a man thinks (*cittas*), that he becomes (*tan-mayo bhavati*), this is the eternal mystery.²⁰³

Maitrī 6.34

Certainly, the observation that "What a man thinks, that he becomes (*yac cittas tan-mayo bhavati*)" accounts for the liberated state of the worshipper. The word "*cittas*", rendered here by Radhakrishnan as "thinks", also means "fixes the mind upon". Further, Radhakrishnan gives a somewhat incomplete translation of the terms "*tan-mayo bhavati*" as "that he becomes". "*Tan-mayo bhavati*" would be represented best, perhaps, by "he becomes identical with that" or "that he becomes absorbed in". The phrase now comes to be: "What a man fixes the mind upon, that he becomes identical with." This translation more clearly indicates the sense of concentration on, and subsequent yogic union with, the object of meditation. Thus the object of meditation, a perceptible or an imperceptible symbol of *Brahman*, determines the quality and nature of liberation. Liberation is sought via the control of thoughts to such an extent that they cease. Thereafter, the Upanisadic belief system, it appears, decides the character of release. In verse 6.34, thoughts are known as *samsāra* (transmigratory existence). Mind, being the realm of thought, is both the means of bondage and the means to liberation. Sloth, distraction, agitation, and desire, especially, are hindrances to be removed if thought is to stop, i.e. to become extinct. Concentration, applied to the appropriate object, is the method to bring thought to a halt. Realisation of *Brahman* is the result. To reach that state, it is understood that cessation of mental activity equates with extinction:

²⁰³ Radhakrishnan, op. cit., p. 845. Hume, op. cit., fn. p. 447 points out that the same profound notion occurs in the Buddhist scripture: *Dhammapada* 1.1,2. It is noted also in the Brh. 4.4.5.

... Even as fire without fuel becomes extinct (*upasâmyate*) in its own place, even so thought, by the cessation of activity (*vrtti-ksayâc*) becomes extinct (*upasâmyate*) in its own source.

Even in a mind which seeks the truth and has quieted down (*upasânta*) in its own place, there arise false ideas due to past acts when deluded by the objects of sense. ... For by the serenity (*prasâda*) of one's thought, one destroys all actions (*karman*), good or bad.²⁰⁴

Maitrî 6.34

Freedom may be gained by fixing thought on the selected object of concentration to the total exclusion of all other possible thoughts:

If the thought of a man is so fixed (*bandhanât*) on *Brahman* as it is on the things of this world, who will not then be free from bondage?²⁰⁵

Maitrî 6.34

Impurity of mind is associated with desire and agitation. Perfection is associated with absolute stillness.

The mind, it is said, is of two kinds, pure and impure, impure from contact with desire and pure when freed from desire.

By freeing the mind from sloth and distraction and making it motionless (*suniscala*), he becomes delivered from his mind (reaches mindlessness, *amanîbhâvam*), then that is the supreme state.²⁰⁶

Maitrî 6.34

Finally, concentration is acknowledged as the means to self-purification. The *Maitrî* notes also the ineffability of the perfected state:

The happiness of a mind whose stains are washed away by concentration (*samâdhi*) and who has entered the self, it cannot be here described by words. It can be grasped by the inner organ (only).²⁰⁷

Maitrî 6.34

²⁰⁴ *ibid.*, p. 845.

²⁰⁵ *ibid.*

²⁰⁶ *ibid.*

²⁰⁷ *ibid.*

In the final analysis, the *Maitrî* takes a firm stance separating the worshipper from the unorthodox contemplative -- in spite of obvious parallels in the basic mechanics of contemplative practices and the probability that the fundamental techniques of *yoga* derive from heterodox sources. The final chapter of the *Maitrî* appears to contradict an earlier chapter's praise of the religious mendicant (*pravrajyâjyam*) noted above.²⁰⁸ In a polemic against heretics in general (and, it appears, Buddhism in particular), chapter seven, verse eight states:

Now then, the hindrances to knowledge This is indeed the source of the net of delusion, the association of one who is worthy of heaven with those who are not worthy of heaven, that is it.

Now there are some who ... are beggars in town, who perform sacrifices for the unworthy And others there are who (are) travelling mendicants (*pravrajita*)²⁰⁹

Maitrî 7.8

An analysis of the term *pravrajyâjyam*, rendered above as "religious mendicant", reveals a compound composed of *pravrajyâ*, meaning "religious mendicant", and *âjyam* which is translated as "melted or clarified butter ... used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered".²¹⁰ Together, the words suggest an orthodox *yogin*: an important distinction from the *pravrajita* who is denigrated above. The term is translated by Radhakrishnan as "travelling mendicants". This is correct as far as it goes. While it indicates one who has left home to become a religious beggar, the term could also refer to a person who has renounced the home life to become a monk -- as occurred with the early Jains and others. Thus *pravrajita* comes to suggest the heterodox *yogin* who, of course, would not be "the master or institutor of a sacrifice". It seems also

²⁰⁸ *Maitrî* 6.28

²⁰⁹ Radhakrishnan, op. cit., p. 855.

²¹⁰ Monier-Williams, op. cit., p. 133

that the Buddhists, as heterodox *yogins* who formed and taught a doctrine that denies the soul, are accused of false teachings:

And others there are who love to distract the believers in the Veda with false arguments, comparisons and paralogisms, with these one should not associate.

The world bewildered by doctrines that deny the self (*âtman*), by false comparisons and proofs does not discern the difference between wisdom and knowledge.²¹¹

Maitrî 7.8

The worshipper must realise that the chosen symbol provides a permanent mainstay for meditation on *Brahman*, that the symbol invokes the bright *Brahman* into all-pervasion and so: "Therefore, one should reverence (*upâsîtâ*) [with the symbol] that unlimited bright power."²¹²

The above suggests an incorporation of the techniques of *yoga* into the process of *upâsanâ*. The synthesis is observed, in particular, in later *Upanisads* such as the *Katha*, *Svetâsvatara*, and *Maitrî* dating from approximately the fourth century B.C. to the second century A.D.

Scrutiny of those Upanisadic passages which refer to techniques of *yoga* suggests a synthesis of *yoga* with worship, *upâsanâ*. *Yoga* appears to be utilised as a means to render worship powerful and successful. That is to say, it is expedient. The *Svetâsvatara* notes *upâsanâ* as a preliminary to knowledge or realisation of *Brahman*. Further, the *Svetâsvatara* suggests the protraction of *upâsanâ* wherein *Brahman* is apprehended by the use of *yoga*.

He [*Brahman*] is the beginning, the source of the causes which unite (the soul with the body). He is to be seen as beyond the three kinds of time (past, present and future), and as without parts after having wor-

²¹¹ *ibid.*

²¹² *Maitrî* 7.11. Hume, op. cit., p. 457.

shipped (*upāsya*) first (*pūrvam*) that adorable God who has many forms, the origin of all being, who abides in one's own thoughts.²¹³

Svet 6.5

Fog, smoke, sun, wind, fireflies, lightning, crystal moon, these are the preliminary forms which produce the manifestation of *Brahma* in Yoga (*brahmany abhivyaktikarāṇi yoge*).²¹⁴

Svet 2.11

He [*Brahman*] is the eternal among the eternals, the intelligent among the intelligences, the one among many, who grants desires. that cause which is to be apprehended (*adhigamya*) by discrimination (of *sāmkhya*) and discipline (*yoga*)--by knowing (*jñātvā*) God, one is freed from all fetters.²¹⁵

Svet. 6.13

The late *Maitrī* more clearly indicates the utilisation of *yoga* techniques within the context of worship, *upāsana*. Further, verses 6.3 and 4 of the *Maitrī* suggest that the use of *yoga* techniques in this context is worship.

There are, assuredly, two forms of *Brahma*: the formed and the formless. Now, that which is the formed is unreal; that which is the formless is real, is *Brahma*, is light.

That light is the same as the sun.

Verily, that came to have *Om* as its soul (*âtman*). ... One should absorb himself, meditating that the sun is *Om* (*âditya aum ity evam dhyâyata âtmanam yuñjîte*).

... This *Brahma* has the name of 'the Lone Fig-tree.' Belonging to It is the splendor which is yon sun, and the splendor of the syllable *Om*. Therefore one should worship (*upāsita*) it with *Om* continually. He is the only enlightener of a man.²¹⁶

Maitrī 6.3,4

²¹³ Radhakrishnan, op. cit., p. 744.

²¹⁴ *ibid.*, p. 721.

²¹⁵ *ibid.*, p. 747.

²¹⁶ Hume, op. cit., pp. 425-426. See also *Maitrī* 4.4 where *Brahman* is worshipped (*upāsana*) with meditation (*cintayā*). In addition, check *Maitrī* 6.8,9.

According to Velkar, insofar as *upâsanâ* "... requires the exclusive devotion of the mind to the object of worship it is the same as Yoga. Yoga is thus mingled with *Upâsanâ* in the *Upanisads*."²¹⁷

Conclusion

Some of the more important terms relating to contemplative techniques in the principal *Upanisads* are: *upâsanâ*, *yoga*, *dhyâna*, *samâdhi*, *dhâranâ*, and *ekâgratâ*. Two terms, *upâsanâ* and *yoga* encompass the primary aspects of *Upanisadic* contemplation such as 1) perceptible and imperceptible contemplative symbols, 2) control of the sense organs, and 3) the different stages in the meditative process, concluding in the synthesis of *upâsanâ* and *yoga*. The *yoga* method represents the systematic utilisation, via various techniques, of forms of concentration leading to sense-withdrawal and the full realisation of one-pointedness of mind on a chosen object. The coalescence of *upâsanâ* and *yoga* involves exclusive concentration upon an object of worship to the degree that absorption into *Brahman* (and thus liberation) through the nominated object eventuates. The practice of *upâsanâ* embracing *yoga* techniques is expanded to a high degree in the *Maitrî*. The process of *upâsanâ* takes up *yoga* techniques to deepen and strengthen the contemplation in order to attain the realisation of *Brahman*. As noted above, earlier *Upanisads* occasionally advocate *yoga*. It appears, however, that the *yoga* method as such was not widely recognised, fully endorsed, or extensively employed before the *Maitrî*. The *yoga* depicted in the *Maitrî* resembles practices recorded in the early Buddhist canonical literature and later in the *Yoga-sûtras* of Patañjali. Obvious parallels exist in the basic mechanics of their contemplative practices. The above suggests, on the evidence examined, that the fundamental techniques of *yoga* were appropriated by the *Upanisads* from heterodox sources. Buddhism is the main probable source. Of the two

²¹⁷ Velkar, op. cit., p. 178.

major terms embodying most aspects of *Upanisadic* contemplation, *yoga* has been extensively studied, while *upâsanâ*, has been generally neglected.

The term *upâsanâ*, in the *Upanisads*, denotes an act of "coming near" an object by way of devotion. Here, various tangible objects, in addition to abstract images fixed internally, are the focus of constant meditation as the means to realise *Brahman*.

The object of meditation may shift from the external, tangible reality to the internal world of the mind. The transition seems to be a progressive one from extroversion to introversion. These contemplative objects help the worshipper to move towards mental one-pointedness or concentration (*ekâgratâ*), (and so to the control of the five sense-organs). Concentration equals the intensity of devotion. The efficacy of *yoga* practices to control and master the sense-organs, including the mind, is emphasised.

Upanisadic passages which refer to techniques of *yoga* provide evidence of an amalgamation of *yoga* with *upâsanâ*. *Yoga* is employed as a means to render *upâsanâ* powerful and successful. *Upâsanâ* then applies the mind to exclusive devotion on the object of worship, with such intensity that full knowledge of the divine object occurs. Yogic practices, understood here as a process of unification, are taught to be essential for realising the higher knowledge of *Brahman*, i.e. emancipation.

That is to say, adoration, worship, or devoted veneration of a symbol of *Brahman*, when applied, intensified, and sustained to an efficient degree, induces *dhyâna* (profound meditation) and eventually *samâdhi*. The worshipper, while meditating on a symbol of *Brahman*, loses awareness of his separate existence and realises union with *Brahman*.

In the principal *Upanisads*, *samâdhi* is the most abstract and final stage in a process of devotional meditation resulting in absorption of the individual soul in *Brahman*. *Dhyâna* consequently becomes a part of the process of *upâsanâ*. The practitioner is both worshipper and meditator.

This practice of *upâsanâ* incorporating *yoga* techniques is developed in the *Maitrî*. The sixth chapter of this *Upanisad* best (or most thoroughly) demonstrates the worshipper's adoption and application of *yoga* to realise the essential unity of *âtman* and *Brahman*. The method for realising such pure unity is presented there as the "sixfold *yoga*".

Yogic techniques are thus made an essential part of Upanisadic tradition. They resemble, to a large extent, practices depicted in the early Buddhist canonical literature and those of Patañjali's *Yoga-sûtras*.

In addition to the yogic practices of the *Maitrî*, a correspondence can be drawn between the emancipated condition described above and the *nibbâna* of early Buddhism. Both the *Maitrî* and early Buddhism agree about the potent generative ability of the mind in its imaginative or thinking capacity. In the final analysis, however, the *Maitrî*, by directing a powerful polemic against heretics²¹⁸, takes a firm stance separating the worshipper from the unorthodox contemplative in spite of obvious parallels in the basic mechanics of contemplative practices and the probability that the fundamental techniques of *yoga* have been appropriated from heterodox sources.

The evidence examined above suggests that the *Maitrî*, recognised as the latest of the principal *Upanisads*, adopted both ideas and yogic practices which are peculiar to Buddhism to attain union with *Brahman*. This conclusion undermines the theory of a purely linear development (1) from a Vedic

²¹⁸ See *Maitrî* 7.8. By the time of the *Maitrî*, heterodoxy clearly existed, e.g. Jainism and Buddhism.

(and thus Aryan) origin, (2) through the *Upanisads* to (3) the Buddhist *Tipitaka*. On the one hand, pre-Buddhist *Upanisads*, while suggesting some influence of *yoga*, neither obviously nor clearly include specific yogic techniques into the overall process of *upâsanâ*. On the other hand, the sudden appearance of explicit, detailed references to *yoga* in the post-Buddhist *Upanisads* tends to support the theory of a synthesis of indigenous, yogic practices with the Aryan methods and ideas. However, the early Buddhist sources, in addition to specific *yoga* techniques alien to the early Vedic orthodoxy, depict also contemplative practices reminiscent of the early Vedic methods in their basic mechanism. This implies a cross-fertilisation of techniques from Vedic sources. Consequently, early Indian contemplative practices come to involve the bilateral appropriation, utilisation, and individual synthesis of meditative skills by both orthodox and heterodox traditions.

Contemplative practices in the *Upanisads*, we have seen, comprise essentially a synthesis of two practices wherein yogic techniques are incorporated into the process of *upâsanâ* (veneration); i.e. *yoga* is appropriated to intensify and extend *upâsanâ*. Profound meditation (*dhyâna*), being expedient, is utilised to render *upâsanâ* powerful and successful. Here, yogic concentration equals the means to self-purification while being the intensity of devotion. Perceptible and imperceptible symbols of *Brahman* are adopted as objects of veneration (and thus concentration) resulting in one-pointedness.

The term *yoga*, in its Upanisadic form, means to control and to contemplate. It also refers to the meditator's final state: a direct realisation of *Brahman* understood as oneness or union with *Brahman*. In this process, knowledge (*jñâna*) of the significance of the object of worship/meditation is acquired. The practice of *yoga* leading to knowledge of *Brahman* assumes two main roads to the realisation of *Brahman*.

The *Upanisads* admit a difference between knowledge and profound meditation (*dhyâna*). Knowledge takes one to a thorough understanding of the real nature of the self as being identical with *Brahman* whilst *dhyâna* brings about the direct realisation of *Brahman*, i.e. perfect union.

CHAPTER 4

CONTEMPLATIVE PRACTICES IN THE *PALI SUTTAS*

Introduction

The *Pâli Suttas* represent the earliest statements on Buddhist contemplative practices. For this reason, the present division of this study examines mainly the contemplative practices as portrayed in the *suttas*. Whilst the *sutta* material is outstanding, for its clarity and detail, it is, nonetheless, subject to interpretation in light of the material in earlier chapters of the present work.

The teaching activity of the Buddha begins with his first sermon to the five ascetics in the Deer Park at Benares.¹ The Four Noble Truths (*cattâri ariyasaccâni*), which the Buddha expounded on this occasion, represent a summing up of his entire teaching. The Four Noble Truths are:

The Four Noble Truths (*cattâri ariyasaccâni*)

- 1) *Dukkha* generally translated as "suffering".²
- 2) *Samudaya* the origin of suffering.
- 3) *Nirodha* the cessation of suffering.
- 4) *Magga* the path leading to the cessation of suffering.

¹ Called "*Dhammacakkappavattana Sutta*" (*Sutta* of the setting-in-motion of the wheel of the doctrine). See S.V.420-430.

² Other translations of the term "*dukkha*" include: "pain", i.e. painful feeling of the body or mind; sorrow; unsatisfactoriness. While such interpretations may be popular, Stcherbatsky believes that, in theory, something else is meant. In his understanding,

The idea underlying [*dukkha*] is that the elements [of existence] are perpetually in a state of commotion, and the ultimate goal of the world process consists in their gradual appeasement and final extinction.

Stcherbatsky, Theodore. *The Central Conception of Buddhism and the Meaning of the Word "Dharma"*, (Delhi: Motilal Banarsidass, 1979, 1st publ. London: Royal Asiatic Society, 1923), p. 48. Consequently, Stcherbatsky translates the word "*dukkha*) as "unrest". Ibid., p. 53 & p. 74.

This chapter concerns the fourth Noble Truth: the path leading to the cessation of suffering. In this regard, the sermon at Benares contains the advice that a person entering a religious life must avoid two extremes: (1) the way of the world involving devotion to the sense-pleasures, and (2) that of useless, painful self-torment. By avoiding these two extremes, one gains "...knowledge of that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge, enlightenment, Nibbāna."³ The means to avoid these extremes, and thus realise *Nibbāna*, lies with a middle way involving contemplative practices. Throughout the *suttas*, the course of meditative practice is described on numerous occasions in different lists of stages such as the "Noble Eightfold Path" (*Ariya Atthangika Magga*), the "Threefold Training" (*Tividha Sikkhā*) etc., involving both *samatha* (tranquility) and *vipassanā* (insight). The greater part of the evidence indicates that *samatha* is covered by *yoga* practices while little detail is offered regarding *vipassanā*. This chapter, therefore, is particularly concerned with *vipassanā* and so compares the various lists outlining meditative techniques as a means of determining the nature of early Buddhist contemplative practices.

Meditation, as a means of mental purification, is an essential feature of Buddhism in addition to other early Indian religions. The *suttas* note the existence of alternative schools which practice meditation. The *Ariya-pariyesana Sutta*⁴ states that the Buddha's two former teachers, the ascetics, Alara Kālāma and Uddaka, son of Rāma, practised refined forms of meditation.

³ S.V.421. C.A.F. Rhys Davids, *The Book of Kindred Sayings*, vol. 5, (London: Pali Text Society, 1930), p. 357. Hereafter, references to *The Book of Kindred Sayings* will be in the format: "*Kindred Sayings*, v 5, p. 357." See Bibliography for details regarding the translators.

⁴ M.I.160-175.

In addition to the practice of mindfulness (*sati*), the stages which they attained correspond respectively to the third and fourth stages of *arūpa* (formless) *jhāna* in the Buddhist system. The Buddha practised the *jhānas* under these two ascetics before his enlightenment. He rejected these *jhānas* because of their limited objective. In noting the limitations of the ascetics' practices, the Buddha indicates an extension of their meditation to include disregard, dispassion, stopping of unwholesome states, super-knowledge, awakening, and *nibbāna*.

This *dhamma* does not conduce to disregard (*virāga*) nor to stopping (*nirodha*) [unwholesome states arising] nor to tranquility (*upasama*) nor to superknowledge (*abhiññā*) nor to awakening (*sambodhi*) nor to *nibbāna*, but only as far as So I, monks, not getting enough from this *dhamma*, disregarded and turned away from this *dhamma*.⁵

M.I.166

The Buddha extended the meditative method beyond the absorption of *jhāna* by developing insight (*vipassanā*) practices whereby the meditator gains full, direct realisation of impermanence (*anicca*), suffering (*dukkha*), and impersonality (*anattā*⁶). The resulting wisdom (*paññā*) precipitates the

⁵ *Middle Length Sayings*, v 1, p. 210.

⁶ The *anattā* doctrine states that no abiding self, soul, or real ego-entity can be found within or without the psycho-physical phenomena of existence. Being clearly and openly taught only by the Buddha, this doctrine is thus entirely peculiar and central to Buddhism. The notion of *anattā* not only represents a process of psychological analysis which articulates the true description, but also acts as a soteriological strategy when used as the object of insight (*paññā*). The Buddhist doctrine of impersonality lies in total opposition to the *Upanisadic* belief-system wherein the Self or soul (*ātman*) is the abiding agent behind the senses, consciousness, etc. Buddhist doctrine analyses the individual into impersonal constituents presented as lists or systematic categories. The doctrine implies that there is no central self which animates the personal constituents. In his work on this subject, Collins states that

... the denial of self in whatever can be experienced or conceptualised - that is, in the psycho-physical being who is exhaustively described by the lists of impersonal elements - serves to direct the attribution of value away from that sphere. Instead of supplying a verbalised notion of what is the sphere of ultimate value, Buddhism simply leaves a direction arrow, while resolutely refusing to predicate anything of the destination, to discuss its relationship with the phenomenal person, or indeed say anything more about it. ... The new criterion for value-judgements and religious behaviour generally was to be *nirvāna*, which was 'empty' of self and all conceptual content."

attainment of extinction (*nirodha-samāpatti*). In general, the texts equate *vipassanā* with *paññā* (wisdom, insight) in the triad *sīla*, *saṃādhi*, and *paññā* without offering further explanation.

Among the many stereotyped lists of stages in the *suttas* outlining the graduated path from *samsāra* to liberation, the most commonly recognised arrangement is the Noble Eightfold Path (*ariya atthangika magga*).

Noble Eightfold Path (*Ariya-atthangika-magga*)⁷

1) <i>sammā ditthi</i>	right view or understanding
2) <i>sammā sankappa</i>	right thought or aspiration
3) <i>sammā vācā</i>	right speech
4) <i>sammā kammanta</i>	right action
5) <i>sammā ājīva</i>	right mode of livelihood
6) <i>sammā vāyāma</i>	right effort
7) <i>sammā sati</i>	right mindfulness
8) <i>sammā samādhi</i>	right concentration

The Threefold Training (Tividha Sikkhā)

The *suttas* further arrange this graduated sequence of stages into a scheme known as "the threefold training" (*tisso* or *tividha sikkhā*)⁸ or

Steven Collins, *Selfless Persons*, (Cambridge: Cambridge University Press, 1982), p. 84 & p. 113.

⁷ S.V.420.

⁸ See S.III.83. These three groups encompass the more specific formulations of the practice, e.g. the Noble Eightfold Path, the Seven Purifications etc. Other references to the three trainings (*sikkhā*) include D.I.181; S.II.50; 131; A.I.238.

"threefold division (*dhammakkhanda*). The three are: morality or virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).⁹ For example,

Three are the bodies of doctrine (*khandha*) ... which the Exalted One was wont to praise; to which he used to incite the folk, in which he established them, and made them firm. And what are the three? The so noble body of the doctrine regarding right conduct (*sīlakkhandha*), the so noble body of the doctrine regarding self-concentration (*samādhikkhandha*), the so noble body of the doctrine regarding intelligence (*paññākkhandha*).¹⁰

D.I.206

... such and such is upright conduct (*sīla*); such and such is earnest contemplation (*samādhi*); such and such is intelligence (*paññā*). Great becomes the fruit, great the advantage of earnest contemplation, when it is set round with upright conduct. Great becomes the fruit, great the advantage of intellect, when it is set round with earnest contemplation. The mind set round with intelligence is set quite free from the Intoxications (*āsavas*), that is to say, from the Intoxication of Sensuality, from the Intoxication of becoming, from the Intoxication of Delusion, from the Intoxication of Ignorance.¹¹

D.II.81

⁹ The association of *sīla*, *samādhi*, and *paññā* is noted frequently in the *Suttas*. See, for example, M.I.145-146:

Who ... among the monks living in their native district is ... one who is himself endowed with moral habit (*sīla*) and as one who talks to the monks on the attainment (*sampadā*) of moral habit; both as one who is himself endowed with concentration (*samādhi*) and as one who talks to monks on the attainment of concentration; both as one who is himself endowed with intuitive wisdom (*paññā*) and as one who talks to monks on the attainment of intuitive wisdom; both as one who is himself endowed with freedom (*vimutti*)

I.B. Horner, (tr) *The Collection of Middle Length Sayings*, vol. 1 of 3 vols, (London: Pali Text Society, 1954, 1957, 1959), pp. 187-188. Hereafter, references to *The Collection of Middle Length Sayings* will be in the format "*Middle Length Sayings*, v 1, pp. 187-188." See Bibliography for details regarding the translators.

¹⁰ T.W. Rhys Davids, (tr) *Dialogues of the Buddha*, vol. 1, (London: Pali Text Society, 1899), p. 268. Hereafter, references to *Dialogues of the Buddha* will be in the format: "*Dialogues*, v 1, p. 268". See Bibliography for details regarding the translators.

¹¹ *Dialogues*, v 2, pp. 85-86.

How the stages *sīla*, *samādhi*, and *paññā* correspond to the Noble Eightfold Path (*atthangika magga*) is explained by the nun Dhammadinnā in the *Cūla-vedalla sutta*¹² as follows:

Dhammakkhandaas Noble Eightfold Path

1) <i>sīla</i>	3) right speech (<i>sammā vācā</i>) 4) right action (<i>sammā kammanta</i>) 5) right livelihood (<i>sammā āviṇja</i>)
2) <i>samādhi</i>	6) right effort (<i>sammā vāyāma</i>) 7) right mindfulness (<i>sammā sati</i>) 8) right concentration (<i>sammā samādhi</i>)
3) <i>paññā</i>	1) right view (<i>sammā ditthi</i>) 2) right thought (<i>sammā sankappa</i>)

Thus liberating wisdom arises via the practice of contemplation supported by morality (*sīla*). Consequently, all hindrances such as defilements etc. are eliminated. *Nibbāna*, the final goal of Buddhism, then ensues. The Pāli word "*nibbāna*" (Sanskrit "*nirvāna*") here means final and absolute release from all future rebirth, old age, disease and death, and from all suffering and misery via the "... absolute extinction of that life-affirming will manifested as Greed, Hate and Delusion, and convulsively clinging to existence"¹³

Other early Indian religions using meditation as a means of mental purification include, in particular, Jainism. The Buddha, in a discussion with the Jain Saccaka, mentions a method of physical and mental drill practised by

¹² See M.I.301.

¹³ Nyānatiloka, *Buddhist Dictionary*, (Colombo: Buddhist Publication Society, 1980; 1st publ. 1952), p. 128.

earlier ascetics. He then describes his discovery of the meditative method (utilising yogic techniques) whereby he achieved liberation.¹⁴

Yoga, in the Upanisadic sense, refers to yoking or merging the mind with Brahman. Early Buddhism never uses the word in this sense. The term is employed especially by the *Sāṅkhya* system where the practice known as *Yoga* is notably developed.¹⁵ *Sāṅkhya* is undoubtedly earlier than Buddhist sources.¹⁶ Indeed, early Buddhism may have borrowed elements of this system.¹⁷ Resemblances exist in aspects of their contemplative practices though the overall picture of the early Buddhist contemplative practices suggests a large degree of originality as demonstrated by their development of insight (*vipassanā*) practices culminating in liberating wisdom (*paññā*).

This chapter aims mainly to gauge the extent to which *vipassanā*, *paññā* etc. are an independent Buddhist development. In doing so, it determines also to what extent these practices are a carry-over from orthodox sources. Significant terms relating to Buddhist contemplative practices (such as *vipassanā* and *paññā*) were first identified and examined within the texts. Then, all the terms along with descriptions regarding their specific textual environment and their location within the *suttas* were recorded to form a computer database. Thereafter, the database was sorted and searched for specific terms in question.

¹⁴ M.I.237-251.

¹⁵ Although the systematic *Yoga* treatises as they exist today were written down after the rise of Buddhism, some brief reference is made in this work to the practices systematised in Patañjali's *Yoga-sūtras* by way of comparison. The same applies to Jaina sources.

¹⁶ Regarding the antiquity of *Sāṅkhya*, see Gerald. J. Larson, *Classical Sāṅkhya*, Delhi: Motilal Banarsidass, 2nd rev. ed. 1979, 1st ed. Delhi, 1969), pp. 16-17.

¹⁷ Macdonell, *A History of Sanskrit Literature*, op. cit., p. 335.

Examination of the data suggests that Buddhist meditative practices (arising from the need to transform and thus purify consciousness) develop into two complex systems. One system comprises yogic techniques whilst the other aims for knowledge. In a manner similar to practices depicted in the *Upanisads*, these contemplative streams coalesce on a sound foundation of morality (*sīla*) to form a new course, in order to gain full knowledge (*paññā*) and thus release from *samsāra*.

Two Meditative Methods

The *suttas* identify two meditative practices: *samatha* (tranquility) and *vipassanā* (insight).¹⁸ These two practices, as depicted in the *Suttas*, come together as the main substance of this chapter. The Buddhist texts are, to a great extent, self-explanatory: courses of practice involving aspects of both *samatha* and *vipassanā* are pointed out by the texts and amplified for development.

The *suttas*, however, present the methods of meditation as recommendations suiting the specific nature of individual contemplatives or as detailed explanation of the system of mental development in general. The *Jhānavagga*¹⁹ itemises the greatest number of the various subjects for contemplation commended by the Buddha in the *Nikāyas*. The four applications of mindfulness (*satipatthāna*), the ten *kasinas* or devices, and the *jhānas* form part of a list of one hundred and one meditative subjects ranging from the most concrete external object to the most sublime concept. These methods occur both individually and collectively depending on the occasion, on the suggested purpose, and on the mental disposition of the aspirants. The

¹⁸ See A.I.61; M.I.117.

¹⁹ A.I.34-40.

*Mahārâhulovâda Sutta*²⁰ depicts the Buddha recommending several contemplative subjects to his son Râhula. These include: the analysis of the four elements, compassion, impurity, and transitoriness etc. Sâriputta, Râhula's teacher, suggested he practise mindfulness of in- and out-breathing (*ânâpânasati*).

The Buddha's answer in response to Ananda's question²¹ regarding the means to enlightenment discloses that the liberating factor, be it concentration or insight, is the ascendance of one in a group of emancipating factors. The ascendance of a single factor such as insight or concentration in a group of emancipating determinants makes possible the occasion for the various subjects and methods of meditation depicted in the *Pāli Suttas* to be arranged into two interrelated and interdependent methods. The *suttas*, however, suggest a degree of varying achievements (determined by the ability of the meditator, *jhâyin*²²) in meditative technique as opposed to alternative approaches to emancipation.

Thus Buddhism, as depicted in the *Pāli Sutta Pitaka*, attains its goal, *nibbâna*, in a fashion similar to the Upanisadic method noted above. That is to say, two meditative systems couple or combine to gain full knowledge (*paññâ*) and thus release. In short, the religion of the Buddha is one of self-enlightenment via self-mastery.²³

²⁰ M.II.420-426.

²¹ M.II.435-437.

²² The term "*jhâyin*" is used to differentiate the Buddhist meditator from other contemplatives.

²³ Considering the controversy surrounding Buddhist notions of the self, Collins points out that the Buddhist doctrine of no-self or impersonality (*anattâ*) in the Buddhist texts immediately concerns only a small number of Buddhist intellectuals. He states that ... a study of the canonical texts shows clearly that the denial of self, the refusal to allow any 'ultimate' validity to personal terms which are taken to refer to anything real and permanent is insisted on only in a certain kind of conceptually sophisticated theoretical context. The linguistic items trans-

The Religion of Self-Mastery

In the *Udumbarikā Sihanāda Suttanta* (On Asceticism), self-mastery (*dama-thāya*), calm (*samathāya*), salvation (*taranāya*), peace (*parinibbāna*), and liberation (*nibbāna*) are enumerated not only as qualities of the Buddha but also as attributes of his religious instruction.

Enlightened is the Exalted One; he teaches the religion of Enlightenment. Self-mastered²⁴ is the Exalted One; he teaches the religion of Self-mastery (*damathāya*). Calm is the Exalted One; he teaches the religion of Calm (*samathāya*). Saved is the Enlightened One, he teaches the religion of Salvation (*taranāya*)²⁵ At peace is the Exalted One; he teaches the religion of Peace.²⁶ (*Parinibbāna*).²⁷

D.III.54-55

To obtain the experience of *nibbāna* or release (and thus the other attributes of the Buddha), the *suttas* recommend meditation as the means:

Give not yourselves to wastage in your lives,
Nor be familiar with delights of sense.
He who doth strenuously meditate (*jhāyanto*),
His shall it be to win the bliss supreme.²⁸S.I.25

lated lexically as 'self' [are] used quite naturally and freely in a number of contexts, without any suggestion that their being so used might conflict with the doctrine of *anattā*. It is only where matters of systematic and psychological analysis are openly referred to or presupposed on the surface level of discourse that there is imposed the rigid taboo on speaking of a 'self'

Collins, op. cit., p. 71. That is to say, 'self', as a reflexive pronoun, is used frequently in simple narrative contexts where the intention is simply to denote the phenomenal person. Buddhism, in this way, refers to 'self-mastery'. See also Perez-Ramon, Joaquin. *Self and Non-Self in Early Buddhism*, The Hague: Mouton, 1980.

²⁴ Lit., tamed.

²⁵ Translator's footnote states: "Lit., crossed over, and crossing over, a figure applied always to the Four Floods (sensuality, renewed existence, speculative opinion, ignorance) which overwhelm mankind in everlasting living."

²⁶ Translator's footnote, based on the Commentary, states: "... the driving away for mankind of all the Corruptions (*kilesas*). For the Ten corruptions, see *Bud. Psych. Ethics*, pp. 327 ff."

²⁷ *Dialogues*, v 3, pp. 48-50.

²⁸ *Kindred Sayings*, v 1, p. 36.

Buddhist meditation, as set forth in the *suttas* as the way to salvation and self-mastery, is based primarily upon the Buddha's personal experience and the method by which he gained enlightenment. Meditation is essential and thus pre-eminent in Buddhist practice.

The longest list representing the Buddha's course of practice to liberation that is depicted in the *Sutta Pitaka* occurs in nine different *suttas* found in the *Sīlakkhandhavagga* of the *Dīgha Nikāya*. This representation, like many similar portrayals, is imbedded in lengthy, wordy statements involving much repetition. In order to clarify the text, the statement of the path is condensed and simplified²⁹ as follows:

List I

A)	<i>dhmma/saddhā/pabbajjā</i> : A layman hears a Buddha teach the doctrine, acquires faith or confidence in it, and makes the decision to go forth as a <i>bhikkhu</i> .
B)	<i>sīla</i> : He adopts the precepts for <i>bhikkhus</i> (listed in great detail).
C)	<i>indriyasamvara</i> : He practices guarding of the six sense-doors.
D)	<i>sati</i> : He practises mindfulness and self-possession (actually described as mindfulness of the body, <i>kāyānussati</i>).
E)	<i>santutthi</i> : He attains a state of contentment with his meagre robes and almsfood.
F)	<i>nīvaranappahāna/jhāna</i> 1: He chooses an isolated spot in which to meditate, purifies his mind of the five <i>nīvaranas</i> (hindrances), ³⁰ and attains the first <i>rūpa jhāna</i> .
G)	<i>jhāna</i> 2: He attains the second <i>jhāna</i> .
H)	<i>jhāna</i> 3: He attains the third <i>jhāna</i> .

²⁹ The *Pāli* terms such as *dhmma/saddhā/pabbajja* which precede the brief explanations are used as expedient mnemonics to substitute for the original, lengthy descriptions.

³⁰ The five *nīvarana* are: (1) sensuous desire (*kāmacchanda*); (2) ill-will (*vyāpāda*); (3) sloth and torpor (*thīna-middha*); (4) restlessness and worry (*uddhacca-kukkucca*); (5) sceptical doubt (*vicikicchā*).

I) <i>jhāna</i> 4: He attains the fourth <i>jhāna</i> .
J) <i>ñānadassana</i> : He develops knowledge and insight into the nature of the body (<i>kāya</i>) and into the distinction between it and the mind (<i>viññāna</i>).
K) <i>manomaya kāya</i> : He practises calling up a mind-made body
L) <i>iddhis</i> : He develops certain supernormal powers such as the ability to walk on water.
M) <i>dibbasota</i> : He develops the "divine ear", the ability to hear distant sounds.
N) <i>cetopariyañāna</i> : He acquires the "knowledge that penetrates others' minds".
O) <i>pubbenivāsānussatiñāna</i> : He recollects his many former existences in <i>samsāra</i> .
P) <i>sattānam cutūpapātañāna</i> : He observes the death and rebirth of beings according to their <i>kammās</i> . ³¹
Q) <i>āsavānam khayañāna</i> ³² : He acquires the knowledge of the destruction of the cankers, perceives the four noble truths, and knows that he has now done what was to be done.

Of all the various representations of the Buddha's course of practice to liberation that are portrayed in the *suttas*, the *Cūlahatthipadopamasutta* depicts perhaps the best statement of the path insofar as it suggests a more precise portrayal of meditation path by excluding stages that may be optional,

³¹ Sanskrit: *karma*, "action, i.e. wholesome and unwholesome volitions causing rebirth".

³² Pāli "*āsava*", literally "influxes", signifies the four cankers of sense-desire or sensuality, of desiring eternal existence or becoming, of wrong views or delusion, and of ignorance. D.II.81 ff. relates:

Now ... the Exalted One ... held that comprehensive religious talk with the brethren, saying:--'Such and such is upright conduct (*sīla*) ... earnest contemplation (*samādhi*) ... intelligence (*paññā*). Great becomes the fruit, great the advantage of earnest contemplation, when it is set round with upright conduct. Great becomes the fruit, great the advantage of intellect when it is set round with earnest contemplation. The mind set round with intelligence is set quite free from the Intoxications (cankers, *āsavas*), that is to say, from the Intoxication of Sensuality, from the Intoxication of Becoming, from the Intoxication of Delusion, from the Intoxication of Ignorance.

Dialogues, v 2, pp. 84-86. As the translator states in a footnote, this paragraph is constantly repeated and is spoken of as if it were a well-known summary.

rather than essential, steps on the meditation path.³³ This representation, like that above, is also imbedded in lengthy, wordy statements involving much repetition. As a consequence, the *Cūlahatthipadopamasutta* text is similarly condensed and simplified so as to clarify the statement of the path.

List II

1) <i>dhamma/saddhā/pabbajjā</i> , hearing the Buddhist teaching, acquiring confidence in it, and deciding to become a <i>bhikkhu</i> in order to put it into practice.
2) <i>sīla</i> , adopting the prescribed constraints on bodily conduct.
3) <i>indriyasamvara</i> , guarding the six sense-doors.
4) <i>sati</i> , practising mindfulness.
5) <i>nīvaranappahāna/jhāna</i> 1, <i>jhānas</i> 2-4, practising concentration to eliminate negative mental states and attaining one-pointedness.
6) <i>pubbenivāsānussatiñāna</i> , recollecting one's former existences in <i>samsāra</i> .
7) <i>sattānam cutūpapātañāna</i> , observing the death and rebirth of beings according to their <i>kammas</i> .
8) <i>āsavānam khayañāna</i> , destroying the cankers and thus attaining liberation.

The first five of the above eight stages receive adequate explanation in the *suttas* and commentaries. It is generally accepted by both Buddhists and scholars that the contemplative course ends at stage five with mastery of the *jhānas*, i.e. right concentration (*sammā samādhi*), the final stage of Noble Eightfold Path. However, the extension of the path beyond the *jhānas* to include the "three knowledges" indicates a more complete portrayal of meditation path than that depicted in the Noble Eightfold Path. The *te-vijjās*, however, receive inadequate explanation in the texts.

³³ M.I.179-185. As well, see M.I.344-348 and II.38.5.

Unlike List I, List II lacks the separate stage *santutthi* (contentment with meagre robes and almsfood) though it does contain a description of *santutthi* under the *sīla* stage. As well, List II does not contain items J to N of List I. Stages J to N represent the first five stages of the insight (*paññā*) group and yet these stages appear to be either unnecessary training for the development of insight or side-tracks on the Buddhist meditative course. That is to say, the often repeated description of the stages leading to enlightenment lacks these five items. List II, by circumventing the digressions, depicts the direct path to enlightenment. Even so, it is very difficult to assess the degree that stages J to N are actually unnecessary developments in the Buddhist meditative path. For example, M.I.166 above indicates that the practices of the Buddha's teachers lack super-knowledge (*abhiññā*). The supernormal-knowledges (*abhiññās*) include magical powers (*iddhis*), divine ear (*dibbasota*) etc. The *abhiññā* which the *sutta* refers to is probably the last, i.e. the knowledge of the destruction of the cankers (*āsavānaṃ khayañāna*) -- stage Q of List I, though it is not specifically named.

The most commonly recognised arrangement outlining the graduated path from *samsāra* to release in the *suttas*, it was noted, is the Noble Eightfold Path (*ariya atthangika magga*), beginning with right understanding (*sammā-ditthi*) and concluding with right concentration (*sammā-samādhi*). In her explanation regarding the correspondances between the Noble Eightfold Path and the three *dharmakkhandhas*, the nun Dhammadinnā equated the path-steps *sammā-ditthi* and *sammā-sankappa* with the stage *paññā*. On the one hand, Tilmann Vetter supports Dhammadinnā's equation by concluding that

Persons who practised [*paññā*] preceded by dhyāna tried to refer to the noble eightfold path for this practise. Sometimes it was interpreted as containing *paññā*. *Paññā* can, however, only be inserted into the first two members of the eightfold path. Because for these persons the path to salvation culminates in [*paññā*] and not in right samādhi, they must conclude, as

did the nun Dhammadinnā ..., that the eightfold path is no path which one has to traverse from one stage to the next, but only a list of important means.³⁴

On the other hand, Helmut Eimer, in his work *Sketches of the Path of Redemption in Series of Buddhist Concepts*³⁵, states that right view (*sammā-ditthi*) and right aspiration (*sammā-sankappa*) cannot be assigned to the area of insight (*paññā*). Even though *sammā-ditthi* covers the knowledge (*ñāna*) about the true nature of existence, i.e. the Four Noble Truths etc., such knowledge is not the result of meditative effort as is *paññā*.³⁶ Indeed, Eimer calls for a differentiation between *ditthi* and *paññā* where *ditthi* represents the preliminary understanding while *paññā* is the complete understanding.³⁷

A comparison between the Noble Eightfold Path and the detailed portrayal of the path to release as depicted in the conclusions of many *suttas* reveals that *sammā-ditthi* and *sammā-sankappa* form the beginning of the path to release. Observance of the rules of morality (*sīla*) belongs to a later part of the path. Consequently, the first two segments of the Noble Eightfold Path, according to Eimer, have no equivalent counterpart in the threefold division of *sīla*, *samādhi*, and *paññā*. *Sammā-ditthi* and *sammā-sankappa* (as the Buddhist metaphysic) represent the primary steps which must be grasped intellectually before proceeding to training in morality etc.³⁸

With *sammā-ditthi* and *sammā-sankappa* properly assigned to the primary steps which must be grasped intellectually before proceeding to training in right speech (*sammā vācā*), right effort (*sammā kammanta*) etc.,

³⁴ T.E. Vetter, *The Ideas and Meditative Practices of Early Buddhism*, (Leiden: Brill, 1988), pp. xxxvi-xxxvii.

³⁵ Eimer, *Skizzen des Erlösungsweges in buddhistischen Begriffsreihen*, op. cit.

³⁶ *ibid*, p. 36.

³⁷ *ibid*, p. 33.

³⁸ *ibid*, p. 37.

the Noble Eightfold Path thus lacks stages corresponding to insight (*paññā*). The last segment of the path, *sammā-samādhi*, corresponds to the second section of the threefold division. Consequently, the Noble Eightfold Path and the division into *sīla*, *samādhi*, and *paññā* cover different areas of the path to release.³⁹

Several *suttas* extend the triad *sīla*, *samādhi*, and *paññā* to include a fourth stage, liberation (*vimutti*):

It is through not understanding and grasping four truths⁴⁰, O brethren, that we have had to run so long, to wander so long in this weary path of transmigration -- both you and I.

And what are these four? The noble conduct of life (*sīla*), the noble earnestness in meditation (*samādhi*), the noble kind of wisdom (*paññā*), and the noble salvation of freedom (*vimutti*).⁴¹

D.II.122-123

The four concepts *sīla*, *samādhi*, *paññā*, and *vimutti* are found also in the enumeration of the *cattaro dhamma-kkhandha* (four bodies of doctrine) in the *Sangīti-sutta* of the *Dīgha Nikāya*.⁴² The meditator, by recognising and realising release during his lifetime, includes liberation (*vimutti*) in the context of training in insight (*adhipaññā*).

Two Trainings in Insight: Metaphysic and Realisation

Eimer identifies two *sutta* explanations for training in insight (*adhipaññā*) within the three higher trainings (*tisso sikkhā*). These explanations support the above thesis that *sammā-ditthi* and *sammā-sankappa* represent the primary steps which must be grasped intellectually before initiating

³⁹ *ibid.*

⁴⁰ In a footnote, the translator states: "Or conditions (*dhammā*). They must, of course, be carefully distinguished from the better known Four Noble Truths"

⁴¹ *Dialogues*, v 2, p. 131.

⁴² D.III. 229, Eimer, p. 39.

training in morality etc. The first explanation calls for a monk to recognise the nature of reality according to the Four Noble Truths, i.e. in accordance with the Buddhist metaphysic.⁴³ In the second explanation, the *jhāyin* recognises and realises release during his lifetime.⁴⁴ Whereas the first textual reference enables the *tisso sikkhā* to include the same route as the triad *sīla*, *samādhi*, and *paññā*, the second extends the path by including liberation (*vimutti*) in the context of training in insight (*adhipaññā*). That is to say, the *jhāyin* (in addition to his intellectual recognition of the nature of existence) here experiences release as the *result* of insight (*paññā*).⁴⁵ The first *sutta* explanation for training in insight (*adhipaññā*), i.e. recognition of the nature of reality in accordance with the Buddhist metaphysic, is in keeping with the Noble Eightfold Path and the practice of a learner (*sekha*). The second explanation, where the *jhāyin* recognises and realises release during his lifetime, extends the path of practice by two factors to represent the course of a perfected one (*arahant*).

Learner vs. Perfected One: the Eightfold Path vs the Tenfold Path

Both the *Mahācattārīsakasutta*⁴⁶ and the *Jana-vasabha suttanta*⁴⁷ list ten path factors (*maggangas*). Commencing with right view (*sammā-ditthi*), each factor provides the support for the next. The *Mahācattārīsakasutta*,

⁴³ A.I.235-236.

⁴⁴ *ibid.*

⁴⁵ Eimer, *op. cit.*, p. 41.

⁴⁶ M.III.76.

⁴⁷ D.II.217.

having listed the *maggangas*, differentiates the number of path components appropriate to a learner (*sekha*) and to a perfected one (*arahant*).⁴⁸

As to this monks, right view (*sammā-ditthi*) comes first. And how, monks, does right view come first? Right purpose (*sammā-sankappa*) ... proceeds from right view; right speech (*sammā-vācā*) proceeds from right purpose; right action (*sammā-kammanta*) proceeds from right speech; right mode of livelihood (*sammā-ājīva*) proceeds from right action; right endeavour (*sammā-vāyāma*) proceeds from right mode of livelihood; right mindfulness (*sammā-sati*) proceeds from right endeavour; right concentration (*sammā-samādhi*) proceeds from right mindfulness; right knowledge (*sammā-ñāna*) proceeds from right concentration; right freedom (*sammā-vimutti*) proceeds from right knowledge. In this way, monks, the learner's course is possessed of eight components, the perfected one's of ten components.⁴⁹

M.III.75-76

The learner's course of practice, according to this account, concludes at the *jhānas*, i.e. right concentration (*sammā samādhi*), while the course of the *arahant* continues from the *jhānas* to include right insight (*sammā ñāna*) leading directly to release (*sammā vimutti*).⁵⁰

The so-called "ten qualities of an adept" (*daśa asekkiyā*⁵¹ *dhamma*) also provide these two additional stages to the *atthangika magga* to complete the path up to liberation (*vimutti*): right knowledge or insight (*sammā ñāna*) and right release (*sammā vimutti*). ॐ

Monks, there are these ten qualities of an adept (*asekha*).

What ten?

In this matter, ... a monk is possessed of the right view (*sammā-ditthi*) of an adept, of an adept's right thinking (*sammā-sankappa*), speech

⁴⁸ The *Anguttara Nikāya* implicitly assigns higher status to the ten path factors (*maggangas*) by discussing them much more frequently. For example, the Tens list the ten *maggangas* at least fifty-four times [A.V.213-310] while in the Eights the eightfold path is listed only twice [A.V.189, 346].

⁴⁹ *Middle Length Sayings*, v 3, p. 119.

⁵⁰ Eimer, op. cit., p. 25.

⁵¹ The term "*asekha*" means literally a "not-learner": one who no longer needs to train himself, by having reached perfection in higher moral training, higher mind training, and higher wisdom training.

(*sammā vācā*), action (*sammā kammanta*), living (*sammā ājīva*), effort (*sammā vāyāma*), mindfulness (*sammā-sati*), concentration (*sammā samādhi*), of an adept's right knowledge (*sammā ñāna*) and release (*sammā vimutti*). Thus far a monk is an adept.⁵²

A.V.222

Sammā ñāna and *sammā vimutti* thus represent *paññā* and *vimutti*, i.e. the last two stages following *samādhi* in the fourfold arrangement. The Learner's path and the perfected ones's path with its "ten qualities of an adept" are set out as follows:

Learner's Path

Perfected One's Path

1) <i>sammā-ditthi</i>	1) <i>sammā-ditthi</i>
2) <i>sammā-sankappa</i>	2) <i>sammā-sankappa</i>
3) <i>sammā vācā</i>	3) <i>sammā vācā</i>
4) <i>sammā kammanta</i>	4) <i>sammā kammanta</i>
5) <i>sammā ājīva</i>	5) <i>sammā ājīva</i>
6) <i>sammā vāyāma</i>	6) <i>sammā vāyāma</i>
7) <i>sammā-sati</i>	7) <i>sammā-sati</i>
8) <i>sammā samādhi</i>	8) <i>sammā samādhi</i>
	9) <i>sammā ñāna</i>
	10) <i>sammā vimutti</i>

The *Saccavibhanga-sutta*, in its explanation of the individual stages of the *atthangika magga*, defines right view (*sammā-ditthi*) as knowledge (*ñāna*) of the Four Noble Truths.

And what, your reverences, is the ariyan truth of the course leading to the stopping of anguish (*dukkhanirodha*)? It is the ariyan Eightfold way (*ariya atthangika magga*) itself, that is to say: right view (*sammā-ditthi*), right aspiration (*sammā-sankappa*), right speech (*sammā vācā*), right action (*sammā kammanta*), right mode of livelihood (*sammā ājīva*), right endeavour (*sammā vāyāma*), right mindfulness (*sammā-sati*), right concentration (*sammā samādhi*).

And what, your reverences, is right view (*sammā-ditthi*)? Whatever ... is knowledge (*ñāna*) of anguish, knowledge of the arising of anguish,

⁵² F.L. Woodward, *The Book of Gradual Sayings*, vol. 5, (London: Pali Text Society, 1936), p. 154. Hereafter, references to *The Book of Gradual Sayings* will be in the format: "*Gradual Sayings*, v 5, p. 154." See Bibliography for details regarding the translators.

knowledge of the stopping of anguish, knowledge of the course leading to the stopping of anguish -- this, your reverences, is called right view.⁵³

M.III.251

With knowledge (*ñāna*) referring to *sammā-ditthi* and to the stage following *sammā-samādhi*, *ñāna* thus stands both at the beginning and at the last stage before release.⁵⁴

Bucknell also supports the view that the Buddhist course of practice to release (as expressed in the categories of the Noble Eightfold Path) represents an incomplete summary of the path to the cessation of suffering.⁵⁵ His comparative analysis of the listing of stages in the Buddhist path to liberation argues convincingly that the *atthangika magga* deserves less status than that generally given it by both practising Buddhists and scholars. Bucknell's study demonstrates that the Noble Eightfold Path represents merely one of many differently worded statements of the Buddha's course of practice to release. His work, in the examination of five alternate lists, notes the omission, by the eightfold path, of right insight (*sammā ñāna*) and right release (*sammā vimutti*) in a series of stages both sequential and cumulative:

... the order of listing [of stages] represents the sequence in which factors are developed in practice [i.e. sequential] ... also ... factors already established are maintained as new, more advanced factors are developed, at least as far as right concentration [i.e. cumulative].⁵⁶

⁵³ *Middle Length Sayings*, v 3, p. 298. Eimer, p. 22.

⁵⁴ Eimer, op. cit., p. 25.

⁵⁵ Bucknell, Rod S. "The Buddhist Path to Liberation: An Analysis of the Listing of Stages," *Journal of the International Association of Buddhist Studies*, 7/2 (1984), 7-40. I am indebted to Dr. Bucknell for providing me with his earlier and much larger manuscript which formed the basis for his subsequent publication noted here. The earlier text is an exhaustive examination of fifty-one lists in the Buddhist canon outlining the path to enlightenment. Please refer to these texts for detailed analysis of the contemplative implications of each stage of the path.

⁵⁶ *ibid*, pp. 9-10.

The two further stages, *sammā ñāna* and *sammā vimutti*, in conjunction with the other factors of the *atthangika magga*, constitute a superior "tenfold path".⁵⁷ In accounts of the meditative course and in the tenfold path, right insight is preceded by the *jhānas* and followed by liberation. Dhammadinnā, by placing *sammā-ditthi* within the *paññā* category, belies the sequence of listing wherein right insight (*sammā ñāna*) precedes right liberation (*sammā vimutti*), i.e. the tenfold path. Further, Dhammadinnā's explanation also fails to mention the extension of the three *dhammakkhanda*s to four. In the context of the differentiation between *ditthi* and *paññā* as well as the extension of the path to include *sammā ñāna* and *sammā vimutti*, the following arrangement provides for a more convincing explanation.

Tenfold Path***Dhammakkhandas*⁵⁸**

1. <i>sammā-ditthi</i>	=	Primary steps: internalising
2. <i>sammā-sankappa</i>	=	the Buddhist metaphysic
3. <i>sammā vācā</i>		
4. <i>sammā kammanta</i>	=	1. <i>sīla</i>
5. <i>sammā ājīva</i>		
6. <i>sammā vāyāma</i>		
7. <i>sammā sati</i>	=	2. <i>samādhi</i>
8. <i>sammā samādhi</i>		
9. <i>sammā ñāna</i>	=	3. <i>paññā</i>
10. <i>sammā vimutti</i>	=	4. <i>vimutti</i>

In the different lists of stages in the path to liberation, the term "*sīla*" varies in its semantic range. In the relationship between the *dhammakkhanda*s and the tenfold path presented above, *sīla* could include

⁵⁷ *ibid.* p. 8. Bucknell notes that the *suttas* refer to the list of ten stages by various names such as "the noble path", "the ten qualities of an adept", "the ten states conducing to the ending of the cankers (*āsavas*)", etc. See A.V.244, 222, 237.

⁵⁸ See Eimer, *op. cit.*, fn. p. 37.

the first two path factors, i.e. *sammā-ditthi* and *sammā-sankappa*, along with the three factors *sammā vâcâ*, *sammā kammanta*, and *sammā âjîva*.

For example, a comparison between List I above (p. 149) and the tenfold path indicates that they represent a single course of practice expressed in different words. The *Kassapa-Sihanâda Sutta* groups the items of List I into the following three broad categories: A-B = *sīlakkhandha*, C-I = *samâdhikkhandha*, and J-Q = *paññâkkhandha*.⁵⁹ Item A of the *sīla* category has three elements: (i) hearing a *buddha* teach, (ii) acquiring faith or confidence in his doctrine, and (iii) deciding to go forth as a *bhikkhu*. Of these, (i) and (ii), and to some extent (iii) also, imply the acquiring of a basic knowledge about Buddhist doctrine (*dhamma*), about the goal of the Buddhist way of practice, and about that way of practice. Now the first stage of the tenfold path, *sammā ditthi*, is defined as an understanding, clouded however by *âsavas*, of the Four Noble Truths. It follows that components (i) and (ii) of item A are functionally equivalent to the first path-factor, *sammā ditthi*.

The second path-factor, *sammā sankappa*, right resolve or aspiration, is defined as aspiration towards renunciation, non-hatred, and non-harming. Aspiration towards renunciation is the essence of the decision to go forth as a *bhikkhu*, whence component (iii) of item A is equivalent at least to part of the second path-factor. It follows that item A of List I is broadly equivalent to the first and second path-factors together. Item B of List I is the adopting of the numerous precepts (*sīla*). As such, item B corresponds to the third, fourth, and fifth path-factors, i.e. right speech, right action, and right livelihood.

With items A-B of List I corresponding to the broad category *sīlakkhandha* as well as being equivalent to the path factors 1 to 5 of the ten-

⁵⁹ D.I.171-174.

fold path, it follows that *sīla* must now include *sammā ditthi* and *sammā sankappa*. As a consequence of this modification, the correspondences between the tenfold path and the *dhammakkhanda*s is as follows:

Tenfold Path	<i>Dhammakkhanda</i> s
1. <i>sammā-ditthi</i>	= 1. <i>sīla</i>
2. <i>sammā-sankappa</i>	
3. <i>sammā vācā</i>	
4. <i>sammā kammanta</i>	
5. <i>sammā ājīva</i>	
6. <i>sammā vāyāma</i>	= 2. <i>samādhi</i>
7. <i>sammā sati</i>	
8. <i>sammā samādhi</i>	
9. <i>sammā ñāna</i>	= 3. <i>paññā</i>
10. <i>sammā vimutti</i>	= 4. <i>vimutti</i>

As noted above, the *suttas* indicate that the eightfold path components are appropriate to a learner (*sekha*) while the tenfold path components are appropriate to a perfected one (*arahant*). This suggests that the eightfold path represents a limited version of the tenfold path culminating in right release (*sammā vimutti*). Both eightfold and tenfold paths presuppose the correct method to perfect release -- other methods thus being incorrect by leading to an imperfect, limited state misunderstood as salvation. The Buddhist paths to release (by their specific metaphysic, systematisation of exacting instructions, and singular goal) stand out in references to early Indian contemplative practices. As such, the eightfold and tenfold paths appear to be strictly Buddhist in origin.

The Five Powers

Referring to the path, the *suttas* repeatedly mention "the five powers" (*bala*)⁶⁰ or "the five controlling faculties" (*indriya*). The *Indriya-Samyuttam*⁶¹ explains them as follows:

The Five Powers (*Bala*)

1) <i>saddhā</i>	=	faith in Buddha, Dhamma, Sangha, and the ariyan <i>śīlas</i>
2) <i>virīya</i>	=	the four <i>padhānas</i> (exertions) ⁶²
3) <i>sati</i>	=	the four <i>satipatthānas</i>
4) <i>samādhi</i>	=	the four <i>rūpa jhānas</i>
5) <i>paññā</i>	=	insight into the Four Noble Truths

When compared with List I, *saddhā* is a segment of item A: *dhamma/saddhā/pabbajjā*. *Virīya* covers item C: *indriyasamvara*, the first of the four *padhānas*. *Sati* corresponds with item D: *sati*. *Samādhi* takes in items F-I, the four *jhānas*. By representing insight into the Four Noble Truths, *paññā*, covers item Q, the last of the "three knowledges" (i.e. *āsavaṇam khayaṇāna*) wherein the cankers (*āsava*) are destroyed and the *jhāyin* gains insight into the Four Noble Truths etc. Perfection of the third "knowledge"

⁶⁰ Oldenberg observes that the *Yoga-sūtras* name, as prerequisites to *dhyāna*, possession of *saddhā*, *virāya*, *smṛti*, *samādhi*, *prajñā* (= Buddhist 5 powers) [no source given]. He notes further that the Buddha's teachers Alāra and Uddaka possessed these five, and had mastered the *jhānas* of nothingness and neither-perception-nor-non-perception respectively. Hence, *jhāna* was well known to pre-Buddhist *Yoga*. Oldenberg, op. cit., p. 280. See also p. 281 where Oldenberg, in speaking of *jhāna*, states that both Buddhism and *Yoga* speak of *citta* as the "organ" that is responsible. As he sees it, the earlier source is probably *Yoga* (rather than Buddhism). Also, the Buddhist texts speak of *samanas* who claimed *nirvāna* could be attained through mastery of the *jhānas* -- i.e. *jhāna* was pre-Buddhist.

⁶¹ S.V.195.

⁶² The four exertions form the sixth stage of the path, i.e. right effort (*sammā vāyāma*). They are 1) the effort to avoid (*samvara padhāna*) unwholesome states, 2) to overcome (*pahāna padhāna*) unwholesome states, 3) to develop (*bhāvanā padhāna*) wholesome states, and to maintain (*anurakkhāna padhāna*) wholesome states.

suggests the realisation of the two previous "knowledges".⁶³ That being so, *paññā* equals *te-vijjā*, the "three knowledges".⁶⁴ The five powers (*bala*) also broadly equal the items of List II. For example:

List I	List II	The Five Powers
A	1) <i>dhamma/saddhā/pabbajjā</i>	1) <i>saddhā</i>
B	2) <i>sīla</i>	
C	3) <i>indriyasamvara</i>	2) <i>virīya</i>
D	4) <i>sati</i>	3) <i>sati</i>
F-I	5) <i>jhānas</i>	4) <i>samādhī</i>
O-Q	6-8) <i>te-vijjās</i>	5) <i>paññā</i>

While it appears that the five powers (*bala*) lack the category "*sīla*", item one (*saddhā*) notes *sīla* in its definition. The exclusion of this indispen-

⁶³ Bronkhorst argues that the third knowledge, consisting in the destruction of the cankers, is the only knowledge having an obvious connection with liberation; further, that the first two knowledges give the impression of being later additions to the text. He finds support for his argument in the Chinese *Madhyamāgama* (T26, vol. 1, p. 589c14-23) of the *Sarvāstivādin*s where only the knowledge regarding the destruction of the cankers precedes final liberation. According to Bronkhorst, the first two knowledges may have been added to the text in order to emphasise the belief in rebirth determined by one's earlier actions. See Johannes Bronkhorst, *The Two Traditions of Meditation in Ancient India*, (Stuttgart: Franz Steiner, 1986), pp. 114-115. Vetter also supports the thesis that the first two knowledges are later additions by pointing out that, in the canonical reports of the Buddha's enlightenment where the meditative path employs the *jhānas* plus realisation of a higher knowledge,

... the first two kinds of higher knowledge have the verb in the present tense, while the rest of the report, including the kind of knowledge of the four noble truths, has the verb in the aorist. Consequently, we can consider the first kinds of knowledge as later additions.

Vetter, op. cit., p. xxiv, referring to L. Schmithausen, "On Some Aspects of Description or Theories of 'Liberating Insight' and 'Enlightenment'", *Studien zum Jainismus und Buddhismus, Gedenkschrift für Ludwig Alsdorf*, Klaus Bruhn & Albrecht Wezler (eds), Weisbaden: Franz Steiner, 1981, pp. 199-250. In a footnote, Vetter undermines his own argument by noting that, "... according to most manuscripts, the present tense is also found in the description of the four stages of dhyāna, which precedes the description of the three kinds of knowledge." (Referring to F. Enomoto, "The Development of the Tisso-Vijjā Thought in the Early Buddhist Scriptures," *Bukkyo Kenkyu XII*, 1982, 63-81.) As a consequence, the argument that the first two knowledges are later additions is inconclusive.

⁶⁴ See Eimer, op. cit., pp. 31 & 35.

sible group from within the list suggests that the intention may have been to record only the mental stages involved.

The seven factors of enlightenment (bojjhangas)

In addition to "the five powers" (*bala*), the *suttas* frequently mention a set of "seven factors of enlightenment" (*bojjhangas*). They are set out below:

The Seven Factors of Enlightenment (*Bojjhangas*)

1) <i>sati</i>	mindfulness
2) <i>dharmavicaya</i>	investigation of Law (<i>dhamma</i>)
3) <i>virīya</i>	energy
4) <i>pīti</i>	rapture
5) <i>passaddhi</i>	tranquility
6) <i>samādhi</i>	concentration
7) <i>upekkha</i>	equanimity

The second of the *bojjhangas*, *dharmavicaya* (investigation of *dhamma*), appears wrongly positioned in the order. Due to *dharmavicaya*'s broad equivalence with *dhamma/saddhā/pabbajjā*, it seems appropriate to place it first in the list. Likewise, *sati* appears erroneously placed in the sequence. That is to say, elsewhere *sati* always comes after *virīya*. With the above in mind, the 'correct' sequence for the first three items would therefore be: *dharmavicaya*, *virīya*, *sati*. Thereafter, *pīti*, *passaddhi*, and *samādhi* follow in the correct order. By considering the accounts of the *jhānas* in the *suttas*, it is proper that item seven, equanimity (*upekkha*), should follow *samādhi*; as one-pointedness (*ekaggatā*), *samādhi* is always present in the second, third, and fourth *jhānas*. *Ekaggatā* is sometimes said to be present

also in the first *jhāna*.⁶⁵ *Upekkha*, however, is found in the third and fourth *jhānas*.

List I List II The 5 Powers The 7 Bojjhangas

A	1) <i>dhamma</i> /...	1) <i>saddhā</i>	2) <i>dhammavicaya</i>
B	2) <i>sīla</i>		
C	3) <i>indriya</i> ...	2) <i>virīya</i>	3) <i>virīya</i>
D	4) <i>sati</i>	3) <i>sati</i>	1) <i>sati</i>
			4) <i>pīti</i>
			5) <i>passaddhi</i>
F-I	5) <i>jhānas</i>	4) <i>samādhi</i>	6) <i>samādhi</i>
			7) <i>upekkhā</i>
O-Q	6-8) <i>te-vijjā</i>	5) <i>paññā</i>	

Sīla

The first two stages of the Noble Path, right understanding (*sammā-ditthi*) and right thought or aspiration (*sammā-sankappa*), form the initial stage in the meditative path: the internalising of the Buddhist metaphysic. As such, *sammā-ditthi* and *sammā-sankappa* act as the initial development of knowledge leading to the gaining of *paññā* (full knowledge or intuitive wisdom) won by moral purity and concentration. As noted above, *sammā-ditthi* and *sammā-sankappa* alone do not represent *paññā*: indeed, it was demonstrated that the first two path factors, i.e. *sammā-ditthi* and *sammā-sankappa*, must now be included along with the three factors *sammā vācā*, *sammā kammanta*, and *sammā ājīva* in the *sīla* division. *Sammā-ditthi* is initiated from an intellectual understanding of the original condition of existence and developed by contemplating the Buddhist metaphysic. That is to say, the es-

⁶⁵ See M.I.294 in addition to the *Abhidhamma*.

sential nature of phenomena becomes known by contemplating all the constituents of material and mental existence as impermanent (*anicca*), suffering or ill (*dukkha*) and not-self or impersonal (*anattā*). *Sammā-sankappa* is thought free from sensuous desire, ill-will, and cruelty. Buddhist meditation aims for the direct intuitive perception of these notions. When attained, such intuition is known as *paññā* (wisdom).⁶⁶ Full maturity of *paññā* engenders the realisation of the various stages of purification culminating in the attainment of complete liberation from all fetters.

The Buddhist Metaphysic

In the development of *sammā-ditthi* and *sammā-sankappa*, the Buddhist metaphysic is taken up and internalised as an act of social conditioning whereby one world-view is replaced by another. According to Griffiths, Buddhist contemplative practices involve

... repeated meditations upon standard items of Buddhist doctrine -- the four truths, the 12-fold chain of dependent origination and so forth -- until these are completely internalized by practitioners and their cognitive and perceptual systems operate only in terms of them. Such ... meditations are designed, then, to remove standard cognitive and perceptual habit-patterns and to replace them with new ones. Furthermore, these techniques are designed to teach the practitioner something new about the way things are, to inculcate in his consciousness a whole series of knowledges that such-and-such is the case.⁶⁷

⁶⁶ See A.V.37.

⁶⁷ Paul J. Griffiths, "The Attainment of Cessation in the Theravāda Tradition," in his *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*, (La Salle, Ill.: Open Court, 1986, pp. 1-42), 13. Bronkhorst provides some support for the view that the Buddhist metaphysic is taken up initially and internalised. Referring to the Four Noble Truths, Bronkhorst states:

Recognition of the Four Noble Truths culminates in knowledge of the path leading to the cessation of suffering. This is useful knowledge for someone who is about to enter upon this path, but it is long overdue for someone at the end of the road. Knowledge of the path must and does precede a person commencing upon it. This also applies to the Buddha himself [referring to M.I.246-247; S.V.438 etc.].

Bronkhorst, op. cit., p. 89.

In the synthesis of Buddhist doctrine and meditation, the means shapes the result. According to Alan L. Miller, the monastic environment which articulates and maintains the doctrine etc.

... is designed (1) to be a physical and institutional embodiment of the Path to enlightenment itself, and (2) to function as a conditioning agent which, when internalised in meditation, continues to play a significant role in the shaping of the Buddhist enlightenment experience.⁶⁸

In the context of the *sangha* or community of Buddhist monks, the aspiring *jhāyin* consciously seeks to replace one conditioned view of existence with another without necessarily understanding the dynamics of how this is brought about.⁶⁹ The Buddhist metaphysic, in association with the contemplative environment, represents a form of milieu control. In this context, the ideational content of the tradition becomes an important and necessary part of the contemplative practices. Commencing with a study of the basic doctrines regarding the Four Noble Truths and the path to release etc., the monk systematically attempts, by the cultivation of virtue, self-discipline etc., to remove certain unwholesome attitudes and to implant others in order to confirm the truth of the metaphysic via his inner experience.⁷⁰

In Buddhism, self-discipline and restraint are expedient. Asceticism, however, is an unskilled state, i.e. when happiness is thought to be achieved through pain. In the *Cūḷadukkhakkhandhasutta*⁷¹, the Buddha refers to the meditation of several Jains (*nigantḥa*) whom he met. They stood erect refusing a seat. Their pain was "acute, painful, sharp, severe". Evil deeds, they be-

⁶⁸ Alan L. Miller, "The Buddhist Monastery as a Total Institution," *Ohio Journal of Religious Studies*, (7 (1979), 15-29), 17. Here, Miller uses the term "conditioning" "... in the sense appropriate to the sociology of knowledge rather than that of behaviourism."

⁶⁹ *ibid.*, p. 16.

⁷⁰ *ibid.*, p. 27.

⁷¹ M.I.92-95.

lieve, are worn away by severe austerity. Not doing evil deeds in the future is from control of the mind and the body in this moment. By burning up (*tapasā*, incandescence) and ending former deeds, and by the avoidance of new deeds, there is "no flowing" (*anavassavo*) in the future. This, as the Jains see it, results in the destruction of all feeling and all ill. They admit to the Buddha their ignorance regarding the getting rid of unskilled states of mind and the method of generating skilled states here and now. As they see it, however, happiness is achieved through pain, not through happiness: if the contrary were true then one such as King Bimbisāra of Magadha would be happier than the venerable Gotama. The Buddha establishes his skill with the transformation of states by disclosing his ability to stay experiencing happiness for seven days and nights without moving his body and without speaking. The king, the Jains agree, is unable to do so. This being the case, the Buddha dwells more in happiness than King Bimbisāra. The Buddha notes:

Even so did I ... see the peril in unskilled states of mind, the vanity, the defilement, and the advantage, allied to cleansing, in renouncing them for skilled states of mind.⁷²

M.I.115

Thereafter, the thought of renunciation arises in him. He realises that:

This thought of renunciation has arisen in me, and it conduces neither to self-hurt nor does it conduce to the hurt of others nor does it conduce to the hurt of both, it is for growth in intuitive wisdom, it is not associated with distress, it is conducive to nibbāna.⁷³

M.I.116

In the disciplined efforts of the meditator, the means begin to shape the result insofar as the nature of concentration is qualified by prior training in morality (*sīla*). That is to say, "... concentration is not just any type of

⁷² *Middle Length Sayings*, v 1, p. 150.

⁷³ *ibid.*

meditation practice, but precisely the concentration-born-of-*sīla*."⁷⁴ With the subsequent development of insight (*paññā*) aided by *sīla* and this concentration, the attempts toward self-transformation result in

... the total assimilation of the new order such that one spontaneously -- that is without conscious direction of the will ... acts in accordance with that order.⁷⁵

This situation constitutes enlightenment.⁷⁶

In the context of the threefold training (*tividha sikkhā*), moral purity (*sīla visuddhi*) forms the necessary basis of concentration or meditation (as a means of mental purification). Determined by the Buddhist metaphysic, morality (*sīla*) is the primary and necessary support for right concentration (*sammā samādhi*). It eliminates impure thoughts, words, and actions and is, therefore, a necessary condition for right speech (*sammā vācā*), right action (*sammā kammanta*), and right livelihood (*sammā āvīja*).

The various precepts and numerous *pātimokkha* rules, i.e. the prohibitions and observances of monastic life, support the aspiration for control of the physical and mental activities essential for the maintenance of moral purity. The five precepts (*pañcasīla*)⁷⁷ (pursued regularly by the Buddhist lay-

⁷⁴ Alan L. Miller, "The Buddhist Monastery as a Total Institution," op. cit., p. 27.

⁷⁵ *ibid.*, p. 28.

⁷⁶ J.M. Davidson's work supports the notion that doctrine shapes the enlightenment experience. However, he notes that, since the enlightenment experience

... is 'acognitive at its core,' it is misguided to suggest that it can be determined by cognitive variables though ... they do determine the way people talk about these experiences. This criticism would not affect the point that the initiation of the [enlightenment] experience (or other altered states) may be determined by pre-existing cognitive variables.

J.M. Davidson, "The Psychology of Meditation and Mystical States of Consciousness" in Deane H. Shapiro Jr. & Roger N. Walsh (eds), *Meditation: Classic and Contemporary Perspectives*, (Hawthorne, N.Y.: Aldine Pub. Co., 1984, pp. 376-395), 393.

⁷⁷ These moral rules are: (1) refraining from killing any sentient being, (2) from stealing, (3) from illicit sexual relations, (4) from lying, (5) from taking intoxicants.

devotee, *upāsaka*) reflect a minimal standard of proper behaviour. Holy days and occasions of voluntary self-discipline call for the more exacting eight precepts (*atthanga-sīla*)⁷⁸. The ten precepts (*dasa-sīla*)⁷⁹ of novices leading to the full set of rules obligatory for a fully ordained monk complete a virtuous endeavour characterised by meticulousness. The Buddha advocates morality and the discipline thus:

... 'Come you, monk, be moral (*sīla*),⁸⁰ live controlled by the control of the Obligations (*pātimokkha*), possessed of (right) behaviour and pasture (*ācāragocarasampanna*), seeing danger in the slightest faults; undertaking them, train yourself in the rules of the training.'⁸¹

M.III.134

The disciplinary rules of the monks provide an institutional structure whereby pleasures of the senses can be controlled for the pursuit of moral excellence in existence. To this end, *pātimokkha* rules call for purity of livelihood which avoids wrong means such as deceit etc. for fulfilling acceptable wants. Mendicancy is especially suitable. Physical health is important, also, for overcoming unwholesome conditions. Physical fitness is aided by chastity and training in moderate eating etc. In the *Sanghīti suttanta*, ten bad and ten good ways of action are listed:

⁷⁸ In addition to the above five rules, these precepts include: (6) abstaining from eating after midday, (7) from dancing, singing, theatrical performances, and from the wearing of perfumes, cosmetics etc., (8) from luxurious beds.

⁷⁹ Here, the seventh precept of the *atthanga-sīla* is expanded into precepts seven and eight of the *dasa-sīla*; the eighth precept becomes the ninth; the tenth rule calls for abstaining from receiving gold and silver.

⁸⁰ See also M.I.354-355.

⁸¹ *Middle Length Sayings*, v 3, p. 180.

Ten bad channels of action, to wit, taking life, theft, in chastity, lying, abuse, slander, idle talk, covetousness, malevolence, wrong views. Ten good channels of action, to wit, abstention from all the foregoing.⁸²

D.III.269

Thus far, the gradual training in moral right action embodies adherence to the rules of monastic discipline. In addition, the performance of a harmless livelihood, by not inducing suffering in others, provides a means of sustenance in harmony with the *jhāyin's* pursuit. A proper mental attitude, furthermore, determines use of the four requisites of robes, almsfood, lodgings, and medicine. The meditator, in this way, cultivates morality as a means of purifying the mind and, as a result, cleanses the subsequent actions issuing from volition. Together, the above provide a suitable foundation for the development of contemplative practices involving restraint of the senses etc. *Sīla*, when firmly established, acts as a foundation for the next phase in the gradual training: *samādhi* (concentration).

Samādhi

Concentration (*samādhi*), the second component of the threefold training (*tivīdha sikkhā*), constitutes the three path factors: right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*), understood as diligent awareness or attentiveness with regard to activities etc. of the body and mind), and right concentration (*sammā-samādhi*). In the Buddha's soteriological prescription, both right effort and right mindfulness support right concentration.

Sammā Vāyāma: Right Effort

Right effort (*sammā vāyāma*) makes up the struggle (1) to abandon evil and unwholesome states of mind or things already manifested, (2) to prevent the arising of evil and unwholesome states or things not yet mani-

⁸² *Dialogues*, v 3, pp. 247.

fested, (3) to arouse wholesome states or things not yet manifested, and (4) to maintain and develop wholesome states or things already manifested.⁸³ *Sammā vāyāma* restrains the activities of the undisciplined mind in anticipation of the development of more refined states. To this end, cardinal virtues or faculties such as faith, energy, mindfulness, *samādhi*, wisdom etc. are developed and established as antidotes to unwholesome states and conditions antagonistic to concentration.⁸⁴

In the pursuit of *samādhi*, practice in restraint of the senses (*indriyesu guttadvāra*) deflects the initial arising of unwholesome states or situations and thus promotes wholesome, virtuous conditions.

... then the Tathāgata disciplines him further, saying: 'Come you, monk, be guarded as to the doors of the sense-organs (*indriya*). Having seen a material shape with the eye be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of sight uncontrolled, covetousness and dejection, evil unskilled states of mind, might flow in. So fare along for its control, guard the organ of sight, achieve control over the organ of sight. Having heard a sound with the ear ... Having smelt a smell with the nose ... Having savoured a taste with the tongue ... Having felt a touch with the body ... Having cognised a mental state with the mind, be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskilled states of mind, might flow in. So fare along for its control, guard the organ of mind, achieve control over the organ of mind.'⁸⁵

M.III.134

Control over the sense-organs (*indriya*) equals bringing them to proper development (*bhāvanā*) wherein their influence can be eliminated: evenmindedness and equanimity result. That is to say, the senses submit eventually to "... the unhampered mind well liberated from reaction to sense

⁸³ M.III.294-297.

⁸⁴ M.II.479. See also S.V.199.

⁸⁵ *Middle Length Sayings*, v 3, p.180.

impingement."⁸⁶ Moderate eating enhances such sense restraint. It thus promotes further command of the mind. The *jhāyin* takes food simply for body maintenance. The old habit of desiring food for decadent reasons is banished by careful reflection. New feelings for self-indulgence in eating are not permitted to arise.

And when ... the ariyan disciple is guarded as to the doors of the sense-organs (*indriya*), then the Tathāgata disciplines him further, saying: 'Come you, monk, be moderate in eating (*bhojane mattaññu*). You should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, with the thought: Thus I am crushing out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'⁸⁷

M.III.134

Following moderation in eating for the generation of wholesome states, the Buddha encourages his disciple to purify the mind further by thwarting unwholesome states with wakefulness or sleep reduction.

When ... the ariyan disciple is moderate in eating, then the Tathāgata disciplines him further, saying: 'Come you, monk, abide intent on vigilance (*jāgarayam anuyutto*) during the day, while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the first watch of the night while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night you should lie down on your right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night when you have risen and are pacing up and down or sitting down, you should cleanse the mind of obstructive mental states.'⁸⁸

M.III.135

⁸⁶ *ibid.*, pp. xxx-xxxi referring to M.I.397-398.

⁸⁷ *ibid.*, p. 180. See also M.III.2.

⁸⁸ *ibid.*, pp. 180-181. See also M.III.3.

Essentially, Buddhist contemplative practices arising from right effort are aimed at converting unskilled states of mind to skilled states of mind, i.e. states which are conducive to *nibbāna*, via conscious, judicious effort.

Skilled states of mind vs. unskilled states of mind

Unskilled states are perilous. They are to be expelled and nullified. The stopping or cessation of unskilled psychological states induces a new, superior condition in consciousness. The Buddha identifies the problem thus:

Monks, according to whatever a monk ponders and reflects on much his mind in consequence gets a bias that way.⁸⁹

M.I.115

This observation, in its simplicity, is perhaps the most astute of all statements in the *Pāli Suttas* regarding the human predicament and its rectification. The intention is, firstly, to recognise unwholesome mental conditions, then, secondly, to generate wholesome mental conditions by the concurrent setting up of mindfulness, the application of antidotes, the generation of concentration etc. The conditions are thus suitable for dispelling of ignorance and the arising of knowledge. Here, the Buddha recognises the polarity of unwholesome versus wholesome mental states and the conditions each generate. He then decides to get rid of the unwholesome states identified as thoughts of sense-pleasures, malevolence etc.:

Monks, before my awakening, while I was a *bodhisatta*, not fully awakened, this occurred to me: 'Suppose that I should fare along with a twofold thought?' So, monks, whatever is thought of sense-pleasures and whatever is thought of malevolence and whatever is thought of harming--that I made into one part; and whatever is thought of renunciation and whatever is thought of non-malevolence and whatever is thought of non-harming, that I made into the other part. While I ... was faring on thus, diligent ardent, self-resolute, thought of sense-pleasures arose, and I comprehended thus: 'This thought of sense-pleasures has arisen in me, but it conduces to self-hurt and it conduces to the hurt of others and it conduces to the hurt of both, it is destructive of intuitive wisdom, associated with dis-

⁸⁹ *Middle Length Sayings*, v 1, p. 149. (My emphasis.)

treass, not conducive to nibbāna.' But while I was reflecting, 'It conduces to the self-hurt,' it subsided; and while I was reflecting, 'It conduces to the hurt of others,' it subsided; and while I was reflecting, 'It is destructive of intuitive wisdom, it is associated with distress, it is not conducive to nibbāna,' it subsided. So I, monks, kept on getting rid of the thought of sense-pleasures as it constantly arose, I kept on driving it out, I kept on making an end of it.

While I ... was faring on thus, ... thought of malevolence arose ... thought of harming arose, and I comprehended thus: 'This thought of malevolence ... of harming has arisen in me, but it conduces to self-hurt ... not conducive to nibbāna.' But while I was reflecting, 'It conduces to the self-hurt,' ... and while I was reflecting, 'It is ... not conducive to nibbāna,' it subsided. So I, monks, kept on getting rid of the thought of harming as it constantly arose, I kept on driving it out, I kept on making an end of it.⁹⁰

M.I.114-115

Cognisance of the contraposition of unwholesome versus wholesome mental states (with the conditions each generate) leads to the resolution to get rid of the unwholesome states and thus remove the mind's adverse disposition. Such constitutes *sammā vāyāma*. The vital implications of negative bias in consciousness preclude the opportunity for salvation via renunciation etc. Existential suffering etc. results. The implications are stated thus:

Monks, if a monk ponder and reflect much on thought of sense-pleasures he ejects thought of renunciation; if he makes much of the thought of sense-pleasures, his mind inclines to the thought of sense-pleasures. Monks, if a monk ponder and reflect much on thought of malevolence ... on the thought of harming, he ejects the thought of non-harming, if he makes much of the thought of harming, his mind inclines to the thought of harming.⁹¹

M.I.115

The condition wherein thoughts of sense-pleasures etc. are pandered to and sustained, to the exclusion of the idea of renunciation, is likened to an unruly mob of cows; the cowherd, recognising the situation as involving death, imprisonment, or degradation, strikes the cows with a stick, restrains, and tethers them.

⁹⁰ *ibid.*

⁹¹ *ibid.*

Sammā vāyāma ensures a steady, one-pointed mind free from disturbances. In these conditions, wholesome thoughts such as non-harming etc. lead to the growth of intuitive wisdom, i.e. *paññā*.

... Monks, if a monk ponder and reflect much on thought of renunciation he ejects thought of sense-pleasures; if he makes much of the thought of renunciation, his mind inclines to the thought of renunciation. Monks, if a monk ponder and reflect much on the thought of non-malevolence ... of non-harming, he ejects thought of harming ... his mind inclines to the thought of non-harming.⁹²

M.I.116

Thus the conversion from thoughts of sense-pleasures and malevolence to thoughts of renunciation and non-harming is the transmutation of consciousness from an unhealthy predicament to the ultimate healthy state.

Contemplative practices which aid the wholesome change of consciousness include the development of the four higher sentiments: i.e. loving-kindness (*mettā*), compassion (*karuṇā*), altruistic or sympathetic joy (*muditā*), and equanimity (*upekkhā*).⁹³

The divine abodes (brahma-vihāras)

Cultivation of these four sublime or divine abodes (*brahma-vihāra*)⁹⁴ constitutes the moral basis and necessary preparation for the overall training of the religious candidate. The stereotype *sutta* account on the development of the four higher sentiments depicts the *jhāyin* filling his mind with *mettā*, pervading the four directions plus above and below. He then identifies with everything while pervading the whole world with a mind full of *mettā*.⁹⁵ Such

⁹² *ibid.*

⁹³ Oldenberg considers that these practices antedate Buddhism. Oldenberg, *op. cit.*, p. 227.

⁹⁴ According to Oldenberg, the term *brahma-vihāra* for *mettā*, etc. suggests Brahmanic origin -- perhaps yogic in origin. *Ibid.*, p. 281.

⁹⁵ See, for example, A.V.344-345 and the *Tevijja-sutta*, D.I.250-251.

meditation counters hate and ill-will. This meditation, along with the habitual mental attitude of the *jhāyin* to the external world, has special significance for the practitioner of jhānic states. The meditator with developed *mettā* practices non-harmfulness both to himself and to others. The *Upāli Sutta*⁹⁶ states that *jhāyins* who have attained *jhāna* and psychic powers (but have yet to develop *mettā*) can annihilate others and perhaps themselves through their anger. This indicates directly the ability of concentration to empower both wholesome and unwholesome thoughts and emotions. *Mettā* undermines and counters mental disturbance.

The *jhāyin* continues in the same fashion with *karunā*, *muditā*, and *upekkhā*. Vajirañāna raises the question here of a tenuous link of this meditation with the *Upanisads* by arguing against a direct theoretical connection with other schools. The cultivation of loving-kindness, i.e. *mettā* (Sanskrit: *maitrī*), as one essential quality of *yoga* suggests the Upanisadic connection. Chapter three above notes the possible cross-fertilisation of Buddhist meditative practices with the Upanisadic form by indicating the significance of yogic practices (appropriated and synthesised with worship) in the late *Maitrī Upanisad*. The *Maitrī* states that such worship/meditation (*upāsana*) generates the realisation of *Brahman* by holding intensely a symbol of *Brahman* in the mind to the exclusion of all else. Similarly, the *suttas* assert that meditative practice of the four *brahma-vihāras* conduces to rebirth in the *Brahma*-world or companionship with the *Brahma* gods. Vajirañāna argues against any theoretical correspondence between the *Brahma*-world with its gods and *Brahman*. He does not, however, argue against the possibility of the appropriation and modification of this and similar practices by the Upanisadic worshippers to bring about their higher reality. Vajirañāna states:

⁹⁶ M.I.378.

It is possible that the term *Brahma-vihāra* and the exercise introduced by it have direct connection with other schools ... According to the Buddhist Scriptures, ... this practice is held to have been current as an ascetic ideal long before the rise of Gotama Buddha. ... From the Buddhist point of view *Brahmās* means the higher beings born in the *Rūpa*-world by virtue of meditation. The path to that world, as set forth in this Sutta, is purely Buddhistic ... the *Haliddavasana Sutta* shows that the practice [i.e. *mettā*] can be traced in other schools; but it explains that the Buddhist practice, though not opposed to others in outlook, yet differs greatly in method and results.

In the Buddhist system the *Brahma-vihāras* lead to *Nirvāna* as the ultimate goal; but if they are not developed to that height, the immediate result is the attainment of the *Brahma*-world. So we read in reference to *Mettā*, "If he should realise no higher condition (Arhatship), he is re-born in the *Brahma*-world."⁹⁷

Cultivation of these and similar contemplations aims generally to replace unwholesome states of mind with wholesome states by the selection of suitable subjects of meditation. Thereafter, the four applications of mindfulness (*catu-satipatthāna*),⁹⁸ via their attention to the characteristics of existence, specifically set the stage for the realisation of release.

Sammā Sati: Right Mindfulness

In order to aid the development of a steady, one-pointed mind and the growth of intuitive wisdom, the *suttas* describe a simple, efficient means of extending intellectual understanding, i.e. the practice of being mindful (*sati*)⁹⁹ and self-possessed (*sampajāna*).

... Let a brother, O mendicants, be mindful and self-possessed (*satisampajāna*); this is our instruction to you.¹⁰⁰

D.II.94

⁹⁷ Citing A.V.342. *Vajirañāna*, op. cit., pp. 263-270.

⁹⁸ The two *Satipatthāna Suttas*: D.II.290-315, and M.I.55-63 give a thorough discussion of *satipatthāna*.

⁹⁹ While noting the close connection of *sati* with the *jhānas* as well as its independent description in the Buddhist canon, Bronkhorst suggests that *sati* "... may have been borrowed from outside movements, because it appears to be known to Jainism." Bronkhorst, op. cit., p. 89.

¹⁰⁰ *Dialogues*, v 2, p. 101. See also D.I.70; A.II.210 etc.

The word "*sampajāna*", meaning "thoughtful, mindful, attentive, deliberate", is almost synonymous with *sati*. In the *Pāli Suttas*, the term "*sati*" (Sanskrit: *smṛti*) meaning "memory, recognition etc." is used generally in the context of "intentness of mind, wakefulness of mind, or mindfulness".¹⁰¹ In Buddhism, *sati* generates both discernment and clear understanding of the nature of existence coupled with causal conditions. Together, *sati* and *sampajāna* refer to the conscious application of bare attention qualified by self-control.

The importance of being self-possessed (*sampajāna*) and mindful (*sati*) is one of the lessons most frequently inculcated in the *Pāli Suttas*. It constitutes the subject of the *Mahā-Satipatthāna Suttanta* in the *Dīgha Nikāya*, the *Satipatthāna Suttanta* of the *Majjhima Nikāya*, and the *Satipatthāna Samyutta* of the *Samyutta Nikāya*. The doctrine also features in different sections of the *Anguttara Nikāya*. The requirements for becoming self-possessed (*sampajāna*) and gaining right mindfulness (*sammā sati*) are set out as follows:

And how does a brother become self-possessed (*sampajāna*)?

He acts, O mendicants, in full presence of mind whatever he may do, in going out or coming in, in looking forward or in looking round, in bending in his arm or in stretching it forth, in wearing his robes or in carrying his bowl, in eating or drinking, in masticating or swallowing, in obeying the calls of nature, in walking or standing or sitting, in sleeping or waking, in talking and being silent.¹⁰²

D.II.94-95

And what, bhikkhus, is right mindfulness (*sammā-sati*)?

Herein, O bhikkhus, a brother, as to the body, continues so to look upon the body (*kāya*), that he remains ardent, self-possessed and mindful (*sati*), having overcome both the hankering and the dejection common in the world. And in the same way as to feelings (*vedanā*), thoughts (*citta*)

¹⁰¹ D.I.19, III.31,49,213,270 sq.; A.I.95 etc.

¹⁰² *Dialogues*, v 2, pp. 249-250. See also M.III.135.

and ideas (*dhammā*), he so looks upon each, that he remains ardent, self-possessed and mindful (*sati*), having overcome both the hankering and the dejection common in the world. This is what is called right mindfulness (*sammā-sati*).¹⁰³

D.II.313.

Aiming for control, the *jhāyin* extends, deepens, and applies mindfulness in four ways, i.e. the four *satipathānas*.¹⁰⁴

Catu-satipathāna: the four applications of mindfulness

Sammā sati involves the application of mindfulness (*sati*) and clear awareness (*sampajañña*) to contemplating body (*kāyānupassanā*), feelings (*vedanānupassanā*), mind (*cittānupassanā*), and mind-objects (*dhammānupassanā*). The Buddha advocates mindfulness and clear awareness at all times and in every action:

Come you, monk, be possessed of mindfulness and clear consciousness (*satisampajañña*). Be one who acts with clear consciousness whether you are setting out or returning¹⁰⁵ ... looking down or looking around ... bending back or stretching out (the arm) ... carrying the outer cloak, the bowl, the robe ... munching, drinking, savouring ... obeying the calls of nature ... walking, standing, sitting, asleep, awake, talking, silent.¹⁰⁶

M.III.135

The *Satipathāna Sutta* is one of a number of discourses instructing the *jhāyin* in a means towards overcoming the hindrances (*nīvarana*) by working specifically and directly at mental purification.¹⁰⁷ The *jhāyin* must abolish the five *nīvarana* as qualities obstructing clear discernment of the truth. This method employs mindful observation of the hindrances them-

¹⁰³ *ibid.*, p. 344. See also D.II.94 and M.I.42.

¹⁰⁴ M.III.136.

¹⁰⁵ See also M.I.274-275.

¹⁰⁶ *Middle Length Sayings*, v 3, p. 181.

¹⁰⁷ D.II.290-315; M.I.55-63. See also M.III.135-136. For a detailed and authoritative examination of *satipathāna* practice, see Nyanaponika Thera. *The Heart of Buddhist Meditation*, London: Rider, 1983; 1st publ. 1962.

selves as a practice for eventually undermining their grip on the meditator. The same basic preparation seen in the gradual training applies, i.e. moral discipline, sense-restraint, mindfulness and discernment, and contentment. The method of mindfulness contemplates directly both bodily and mental phenomena to gain insight. The term "*anupassanā*" included in the compounds *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā*, and *dharmānupassanā*, equates with viewing, considering, or contemplating of *anicca*, *dukkha* and *anattā*.

The *suttas* depict the Buddha teaching numerous disciples meditative practices consistent with their individual temperaments and stages of proficiency. Consequently, the meditations become intricate. No aspect of daily life lies beyond mindfulness and clear awareness. While right effort (*sammā vāyāma*) exerts the mind, right mindfulness (*sammā sati*) serves to stabilise it. Both sustain the third path factor of training in higher mentality: right concentration (*sammā-samādhi*).

The *satipatthāna* meditation comprises many methods encompassing the contemplation of transitoriness (*aniccānupassanā*¹⁰⁸), of suffering

¹⁰⁸ Regarding the impermanence of body, feeling, perception, and consciousness, the Buddha questions Ananda thus:

If they were to ask you, Ananda, "Friend Ananda, what are the things in which is discerned uprising, in which is discerned passing away, in which is discerned otherwiseness while they last?" What would you reply to such a question?

... It is of body, friends, that uprising is discerned, that passing away is discerned, that otherwiseness while it lasts is discerned. It is feeling, of perception, of the activities, of consciousness that uprising is discerned. These are the things, friends, in which uprising and so on is discerned." Thus questioned, lord should I make answer.

Well said! Well said, Ananda! It is indeed of body, ... and of feeling, of perception, of the activities, of consciousness.

S.III.37

Kindred Sayings, v 3, pp. 34-37.

(*dukkhānupassanā*) and of non-self or soullessness (*anattānupassanā*).¹⁰⁹ Mindful observation of the flux of mental processes associated with the hindrances, along with the observed transience of phenomena, provides the means for attaining initial insight into the the marks of existence.

The meditations include contemplation on the components of the individual. These fall into different categories where they become determined as *anicca*, *dukkha*, and *anattā* consecutively. This represents "methodical insight" (*naya-vipassanā*).¹¹⁰

Initially, the practice of *satipatthāna* makes no effort generally to directly develop concentration.¹¹¹ Rather, the *jhāyin* contemplates initially the rise and fall of physical and mental phenomena from moment to moment in order to impress upon his mind the Buddhist notions regarding the nature of being. Such practice, with sufficient application, cultivates the opportunity for knowledge leading to self-purification to overcome fully the hindrances. Consequently, mindfulness of the hindrances etc. represents a particular route to the development of serenity and full insight should the contemplator be so disposed. The temperament of the *jhāyin* may dictate alternative primary emphasis on other aspects of the course of practice. The *Jana-Vasabha-Suttanta* (*Jana-Vasabha's Story*) depicts the *jhāyin* developing bare attention followed by concentration and calm before evoking knowledge and insight into the aggregates. Brahmā Sanamkumāra addresses the Thirty-Three Gods:

Now what think ye, my lord gods, Thirty-and-Three, of the completeness wherewith the Exalted One, who knows, who sees, ... hath revealed the Four Inceptions of Mindfulness (the four *satipatthānas*) for attaining to the Good. And which are the Four? Take, Sirs, a brother who abides subjectively watchful over the body, ardent self-possessed mindful,

¹⁰⁹ See M.I.8, 190; S.III.167; *Patissambhidāmagga* I.57; II.57, 63 etc.

¹¹⁰ *ibid.* See *Patissambhidāmagga* I.53.

¹¹¹ Mindfulness can develop deep concentration. See *ānāpānasati* below.

that he may discern the unhappiness arising from coveting the things of the world. So, subjectively watchful, he attains to right concentration and right calm. He, having right concentration and right calm in his physical being, evokes knowledge of and insight into all other physical forms external to himself. So, again, he abides subjectively watchful over his feelings ... over his heart, ... over his ideas, ardent self-possessed mindful, that he may discern the unhappiness arising from coveting the things of the world. So, subjectively watchful, he attains to right concentration and right calm. He, having right concentration and right calm in his feelings ... his heart ... his ideas, evokes knowledge of and insight into the ideas of others external to himself.¹¹²

D.II.216-217.

Mindfulness encompasses both bare attention and concentrated attention to the body, feelings etc. before gaining knowledge and insight. The body, being the agent of consciousness on the physical sphere, supports the mind in its operations regarding all feelings and various states.

Kâyanupassanâ: *mindfulness of body*

Mindfulness of the body promotes wholesome knowledge of impermanence, suffering, impersonality etc.

...by whomsoever mindfulness relating to body (*kâyâgatâsati*) is practised and made much of and plunged into, -- in him exist all good states whatsoever that have a part in wisdom.¹¹³

A.I.43

Monks, these six things are parts of wisdom. What six?

The idea of impermanence, the idea of the ill in impermanence, the idea of not-self in ill, the idea of renunciation, of dispassion, of ending.¹¹⁴

A.III.334

¹¹² *ibid.*, pp. 249-250. A similar reference associating concentration immediately with *satipatthâna* occurs in the *Satipatthâna Samyutta*, S.V.144-145. It enjoins:

Come ye, friends, do ye abide in body contemplating body (as transient), ardent, composed and one-pointed, (*ekodibhûta*), of tranquil mind (*vipassanacittâ*), calmed down (*samâhita*), of concentrated mind (*ekaggacitta*) for insight (*ñâna*) into body as it really is. [The same follows for feelings, mind, and mind-states.]

Note that the translator renders the term "*vipassanacittâ*" as "tranquil mind". A more accurate treatment might be "insightful mind". *Kindred Sayings*, v 5, pp. 123-124.

¹¹³ *Gradual Sayings*, v 1, p. 39.

¹¹⁴ *Gradual Sayings*, v 3, p. 235.

The development of mindfulness of the body, according to the *Kāyagatāsatisutta*, includes mindfulness of breathing (*ānāpānasati*), the disposition of the body, i.e. the four postures etc. as a means of eliminating unwholesome thoughts and aspirations as well as promoting concentration.

... a monk who is forest-gone ... sits down cross-legged, holding his back erect, arousing mindfulness (*sati*) in front of him. Mindful he breathes in, mindful he breathes out. Whether he is breathing in ... breathing out a long (breath) ... a short (breath), he comprehends, 'I am breathing in ... out a long (breath) ... a short (breath).' He trains himself thinking, 'I will breathe in ... out experiencing the whole body ... tranquillising the activity of body.' ... While he is thus diligent, ardent, self-resolute, those memories and aspirations that are worldly are got rid of; by getting rid of them the mind itself is inwardly settled, calmed, focussed, concentrated. Thus, monks, does a monk develop mindfulness of body.¹¹⁵

M.III.89

In addition to mindfulness of breathing, the development of mindfulness extends to clear awareness when walking, standing still, sitting down, lying down etc.

And again, monks, when a monk is walking he comprehends, 'I am walking'; or when he is standing still he comprehends, 'I am standing still'; or when he is sitting down he comprehends, 'I am sitting down'; or when he is lying down he comprehends, 'I am lying down.' So that however his body is disposed he comprehends that it is like that. While he is thus ... the mind itself is inwardly settled, calmed, focussed, concentrated. [And so on for setting out, returning, bending, stretching etc.]¹¹⁶

M.III.89-90

Further, the meditator reflects precisely on the parts of the body with its various impurities and its placement with regard to the elements of extension, cohesion, radiation, and motion.¹¹⁷ When the body is misunderstood it becomes both hindrance and enslavement. Attachment to the physical body represents one of the ten fetters binding beings to rebirth with its subsequent

¹¹⁵ *Middle Length Sayings*, v 3, p. 130.

¹¹⁶ *ibid.*, pp. 130-131.

¹¹⁷ M.III.89-90.

suffering. Proper analysis of the body reveals various elemental constituents such as skin, hair, nails, teeth etc. all of which are impure and loathsome. Furthermore, it reveals that the body is prone to disease and decay. This ontological quality and process becomes the object for realisation via contemplation. The Buddha says:

Of that brother, brethren, who is versed in conformity to the Norm (*anudhammo*), this is the accordant practice. He should abide in the utter disgust for body, for feeling, for perception, for the activities, for consciousness. So abiding in utter disgust for these, he fully discerns body, feeling, perception, from the activities, from consciousness.

Fully understanding these he is released from body, from feeling, from perception, from the activities, from consciousness: likewise from re-birth, from old age and decay, sorrow and grief, from woe, lamentation and despair. I declare him to be released from suffering.¹¹⁸

S.III.40-41

Mindfulness or contemplation of the body (*kāyānupassanā*), with realisation of the elemental nature of the physical body, rids consciousness of misconceptions concerning notions of individuality. This provides the formative insight for the attainment of *nibbāna*. When practised with feelings of disgust at the loathsomeness of the body, it cleanses the mind of desires.¹¹⁹ With continued training, the meditation induces jhānic states. As such it establishes the path of serenity leading to higher knowledge, psychic powers, and full insight.¹²⁰

Some of the most significant contemplations of this type are meditations on impurities or foulness in order to counteract different temperaments. For example, the *suttas* recommend meditation on a corpse.

¹¹⁸ *Kindred Sayings*, v 3, pp. 36-37. The passage continues in the same manner as the above, but treated in respect of seeing the impermanence (*aniccānupassanā*), the suffering (*dukkhānupassanā*), the lack of a self in all of these (*anattānupassanā*).

¹¹⁹ As an object of *samādhi* meditation, *kāyagatāsati* is recommended for those of a lustful disposition.

¹²⁰ *Kāyagatāsati Sutta* (M.III.88).

This cemetery contemplation (*sivathikā*), comprising both *samatha* and the early development of insight (*vipassanā*), is part of the contemplation of the body (*kāyānupassanā satipatthāna*).¹²¹ Essentially, the practice internalises and reinforces the Buddhist notions of the three marks of existence: impermanence (*anicca*), suffering (*dukkha*), and impersonality (*anattā*), -- unlike Upanisadic contemplative practices which internalise symbols of *Brahman* understood to be eternal.

The meditator perceives that the physical body represents not only a source of endless annoyance but also a fetter binding one to the misery of cyclic existence. Full realisation of the transitory nature of the body engenders the opportunity to escape this suffering. To this end, the *suttas* recommend various forms of meditating on a corpse to counteract the different types of fleshly disposition in *jhāyins*.¹²²

Vajirañāna notes that the practice of meditation on foulness seems to be exclusively Buddhist. Its occurrence in the monastic rules (*vinaya*) suggests its introduction during the very early growth of the teaching. Although the loathsomeness of the body was widely appreciated among early Indian sages, this method of meditating upon a dead body is yet to be discovered in any non-Buddhist system of India.¹²³

The *Satipatthāna Sutta* lists nine stages of decomposition of a corpse found thrown into an area to rot as opposed to being burned or buried.¹²⁴ These repulsive sights, if contemplated with the sincere desire to overcome hindrances such as lust etc., bring about joy commensurate with the degree of

¹²¹ See D.II.290-298 and M.I.119-120.

¹²² See M.I.424 and A.IV.357.

¹²³ See Vajirañāna, op. cit., p. 167.

¹²⁴ See M.I.158.

mental concentration employed. This meditation can be terrifying and dangerous. Visiting the cemetery at an unsuitable hour to generate vivid visualisation on a dead body may create the illusion of the corpse rising to pursue the *jhāyin*. The subsequent terror profoundly affects the meditator, to the degree that he is described as "running away from *jhāna*" (*jhāna-vibbhantaka*). These dreadful thoughts are counteracted by gathering courage, by establishing mindfulness, and by considering the fact that a corpse cannot rise to pursue anyone. The meditator then convinces himself that the source of the illusion is in his imagination. He thus replaces the fear with joy to gain success in contemplation. The awe-inspiring vision demonstrates powerfully the creative ability of the mind when concentrated.¹²⁵ The meditation thus removes hindrances and generates the opportunity for insight (*vipassanā*) into the decaying nature of existence while reinforcing the desire to escape birth, decay, and death.

In a manner similar to meditation on a corpse, the *Satipatthāna Sutta* recommends meditation on the four elements (*dhātuvavatthāna*)¹²⁶ as part of the contemplation of the body. Here, the meditator engages the analysis of the four elements of his body, i.e. the synthesis of the ingredients earth, water, fire, and air, to consider the absence of any individual or abiding entity therein. Repeated attention to the basic character of the body eventually banishes any notion of individuality. Food sustains the four elements comprising the physical complex. This represents a source of craving, sensual stimulation, and attachment. To counter these unwholesome mental states, the *jhāyin*

¹²⁵ See *Vajirañāna*, op. cit., p. 175.

¹²⁶ M.I.58 uses the simile of a butcher who, having slaughtered a cow, divides it into separate pieces. Similarly, the meditator contemplates his body with relation to the four elements to eliminate the idea of individuality. D.II.290-314, M.I.184-191, II.420-426, and III.237-247 explain the practice in detail. D.II.290-314 and M.I.118-122 offer a condensed form of this practice.

contemplates the loathsomeness of nutriment with its associated body functions.

The meditation involves developing the awareness that the conditions related to obtaining sustenance represent impediments to following the religious life. That is to say, the meditator must abandon frequently the contemplative practices etc. to search and beg for food. Thereafter, the nutriment requires preparation, eating, subsequent digestion, and elimination. As an object of meditation, the complete digestive process with its production of gases and waste products etc. is described as thoroughly abhorrent. Repeated practice of the contemplation of the loathsomeness of nutriment eliminates hindrances, encourages control of the senses, and engenders realisation of the transient nature of phenomena. The perception of the three marks related to the transience of existence, i.e. *anicca*, *dukkha* and *anattā*, are held in consciousness while the meditator develops further the recollection or mindfulness of death (*maranasati*).¹²⁷

To develop this recollection, the *jhāyin*, for example, reflects on the numerous possibilities for dying such as venomous bites, poisoning, murder etc. He considers immediate personal states of an unwholesome nature that would lead him to suffering should he die presently. The realisation of this stimulates energy and resolution to overcome these unwholesome conditions.

Other subjects of meditation include meditation on calmness¹²⁸ wherein the mind becomes inclined to realise that condition. Complete devotion to this practice thus brings about untroubled states, i.e. the senses become quietened. Thereafter craving ceases.

¹²⁷ See A.III.304; IV.317; 8.74.

¹²⁸ The *Jhāna-vagga* of the *Anguttara Nikāya* notes this as part of a list of meditations. See A.I.38-46.

Vedanānupassanā: mindfulness of feelings.

The contemplation of all feelings (*vedanānupassanā*) concerns the clear perception of the various agreeable, disagreeable, and indifferent feelings of both body and mind. The *Satipatthānasutta* states the method for developing mindfulness of feelings -- the judicious application of which results in detached independence:

And how, monks, does a monk fare along contemplating feelings in feelings (*vedanāsu vedanānupassanā*)? Herein, monks, while he is experiencing a pleasant feeling (*sukham vedanam*) he comprehends: 'I am experiencing a pleasant feeling'; while he is experiencing a painful feeling (*dukkham vedanam*) he comprehends, 'I am experiencing a painful feeling'; while he is experiencing a feeling that is neither painful nor pleasant (*adukkham asukham*) he comprehends: 'I am experiencing a feeling that is neither painful nor pleasant.' While he is experiencing a pleasant feeling in regard to material things ... in regard to non-material things he comprehends, 'I am experiencing a pleasant feeling in regard to non-material things'; while he is experiencing a painful feeling in regard to material things ... in regard to non-material things he comprehends, 'I am experiencing a painful feeling in regard to non-material things'; while he is experiencing a feeling that is neither painful nor pleasant in regard to material things ... in regard to non-material things he comprehends, 'I am experiencing a feeling that is neither painful nor pleasant in regard to non-material things'. This he fares along contemplating the feelings in feelings internally ... externally ... internally and externally. Or he fares along contemplating origination-things in the feelings, ... dissolution-things ... origination-dissolution-things in the feelings. Or, thinking, 'There is feeling', his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world.¹²⁹

M.I.59

By recognising how feelings come about as well as the suffering and transiency inherent in feelings, the meditator frees himself.

There are these three feelings, brethren. What three? Feeling that is pleasant, feeling that is painful, and feeling that is neither pleasant nor painful. These, brethren, are the three feelings.

Collected, 'ware, the mindful follower
Of the Awakened One well understands
Feelings, and how they come to be, and where
They cease, and what the way to feelings' end.
That brother who hath ended them, therefor
No longer hungereth. He is set free.

¹²⁹ *Middle Length Sayings*, v 1, pp. 75-76.

There are these three feelings, brethren. ...

Pleasure or pain or feeling that is neither,
The inner and the outer, all that's felt --
He knows to be Ill. He sees the world
False, perishable. He see, by contact with it,
That it is transient, and frees himself.

... when a brother, ardent (in his task),
Lets not his mind run riot, thereupon
That wise one every feeling understands.

There are these three feelings, brethren. ...

Pleasant feelings, brethren, should be regarded as Ill. Painful feelings as a barb. Neutral feelings should be regarded as impermanence.

When a brother regards pleasant feelings as Ill, painful feelings as a barb, neutral feelings as impermanence, such a one is called ... 'rightly seeing.' He has cut off craving, broken the bond, by perfect comprehension of conceit he has made an end of Ill.¹³⁰

S.IV.204-207

Nyanaponika draws attention the crucial position of feeling in the Buddhist formula of conditioned origination (*paticcasamuppāda*), which shows the conditioned arising of suffering. Feeling represents the primary reaction to any sense impression and, as such, has the potential to originate craving and further clinging with subsequent suffering.

Sense impression is said to be the principal condition of feeling (*phassa-paccayā vedanā*), while Feeling, on its part, is the potential condition of Craving, and subsequently, of more intense, Clinging (*vedanā-paccayā tanhā, tanhā-paccayā upādānam*).¹³¹

By making feeling the object of mindfulness, feeling loses its emotional weight, egocentric reference, and thus its potential to bring about craving etc.

¹³⁰ *Kindred Sayings*, v 4, pp. 136-139.

¹³¹ Nyanaponika, op. cit., pp. 68-69.

Cittānupassanā: mindfulness of consciousness

The contemplation of the state of the mind (*cittānupassanā*) similarly employs the clear perception of the consciousness in general as it appears in its various moods and states. The *Satipathānasutta* states the method as follows:

And how, monks, does a monk fare along contemplating mind in mind (*citte cittānupassā*)? Herein, monks, a monk knows intuitively the mind with attachment as a mind with attachment; he knows intuitively the mind without attachment as a mind without attachment ... the mind with hatred as a mind with hatred ... the mind without hatred as a mind without hatred ... the mind with confusion as a mind with confusion ... the mind without confusion ... the mind that is contracted¹³² ... the mind that is distracted as a mind that is distracted ... the mind that has become great as a mind that has become great ... a mind that has not become great as a mind that has not become great ... the mind with (some other mental state) superior to it ... the mind with no (other mental state) superior to it ... the mind that is composed as a mind that is composed ... the mind that is not composed as a mind that is not composed ... the mind that is freed as a mind that is freed ... the mind that is not freed as a mind that is not freed ... Thus he fares along contemplating the mind in the mind internally ... externally ... internally and externally. Or he fares along contemplating origination-things ... dissolution-things ... origination-dissolution things in the mind. Or thinking, 'there is mind,' his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world.¹³³

M.I.59-60

Examination of consciousness in this way helps rob it of notions of permanence and egocentricity while enhancing its wholesome power of discrimination. The Buddha teaches the immediate use of *cittānupassanā*.

Then again, ... as regards mind ... a brother being conscious of a mind-state with mind experiences mind-states, conceives a passion for them, and of that passion for mind-states which exists for him personally he is aware, "I have a passion for mind-states." Now in so far as he is thus aware of his personal passion for mind-states, I say the Norm is of immediate use, apart from time, bidding one come to see, leading on, to be experienced, each for himself, by the wise.¹³⁴

S.IV.42

¹³² Translator notes "The mind fallen into sloth and torpor".

¹³³ *Middle Length Sayings*, v 1, pp. 76-77.

¹³⁴ *Kindred Sayings*, v 4, p. 21.

The *Salāyatana Samyutta* states a method utilising mindful discrimination for affirming insight regarding the states of mind. In response to a question, the Buddha says:

There is indeed a method, brethren, by following which a brother ... could affirm insight (*aññam vyākareyya*) ... And what is that method?

... cognizing a mind-state with the mind, ... is that recognition to be understood by belief or inclination, by hearsay, by argument as to method, by reflection on reasons, by delight in speculation? Are not these states to be understood by seeing them with the eye of reason?

Surely, lord.

Then, brethren, that is the method by following which a brother, apart from belief ... could affirm insight.¹³⁵

S.IV.138-139

Also included in the four applications of mindfulness is mindfulness of mental-objects (*dharmānupassanā*).

¹³⁵ *ibid.*, pp. 88-89.

Dhammānupassanā¹³⁶: mindfulness of mind-objects

The contemplation of mental objects or ideas (*dhammānupassanā*) from various points of view concerns the five hindrances (*nīvarana*), i.e. sensuous desire, ill-will, sloth and torpor, restlessness and scruples, and doubt. Additionally, the same attitude of bare attention to ideas or mental objects (*dhammā*) from various points of view involves the five aggregates (*khandhas*), dispositions, the "Six Internal and External Spheres of Sense" and the fetters that arise because of them, the "Seven Factors of Enlightenment", and the Four Noble Truths. From the viewpoint of the hindrances:

... Herein, monks, a monk fares along contemplating mental objects (*dhammā*) in mental objects from the point of view of the five hindrances (*nīvarana*). And how, monks, does a monk fare along contemplating mental objects in mental objects from the point of view of the five hindrances? Herein, monks, when a subjective desire for sense-pleasures is present, a monk comprehends that he has a subjective desire for sense-pleasures; or when a subjective desire for sense-pleasures is not present he comprehends that he has no subjective desire for sense-pleasures. And in so far as there comes to be an uprising of desire for sense-pleasures that had not arisen before, he comprehends that; and in so far as there comes to be a getting rid of desire for sense-pleasures that has arisen, he comprehends that. And in so far as there comes to be no future uprising of desire for the sense-plea-

¹³⁶ There is some difficulty with the meaning of "*dhamma*". This complex term is said to be derived from "*dhr*", "to hold, support; that which forms a foundation and upholds". Buddhaghosa gives a variety of meanings. At *Dīgha Nikāya Commentary* 1.99 and *Dhammapada Commentary* 1.22 he renders the term as: (1) applied to good conduct; (2) to preaching and moral instruction; (3) to the nine-fold collection of Buddhist scriptures; and (4) to cosmic law. Buddhaghosa provides another fourfold meaning at *Dhammasaṅgani Commentary* 38: (1) doctrine as formulated; (2) condition or causal antecedent; (3) moral quality or action; and (4) "the phenomenal" as opposed to "the substantial", "the noumenal", "animistic entity". Rhys Davids and Stede interpret "*dhamma*" by a fourfold connotation: doctrine, right or righteousness, condition, phenomenon. According to Rhys Davids and Stede, in its psychological application and meaning, *dhamma* refers to "...mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own:- a presentation ... or *idea*, ... or purely mental phenomenon as distinguished from a psycho-physical phenomenon, or sensation" That is to say, a mental object or idea. See T.W. Rhys Davids & William Stede, *Pali-English Dictionary*, (New Delhi: Oriental Books Reprint Corporation, 1975; 1st publ. 1921-25), pp. 335-336. In this section, the word is translated "mind-effects" or "ideas". Thomas states that: "*Dhamma* may mean 'thing' in general, but [in the present context] it is used of the things in the mind, thoughts, or ideas. Mind is treated as one of the senses, the sixth internal sense, and dhammas are its object, just as sights and sounds are objects of other senses." Edward J. Thomas, *The History of Buddhist Thought*, (London: Routledge & Kegan Paul, 1971, 1st publ. 1933), p. 54. For a detailed examination of this complex term from a philosophical standpoint, see Stcherbatsky, op. cit.

sures that has been got rid of, he comprehends that. [The paragraph is repeated for ill-will, sloth and torpor, restlessness and scruples, and doubt.]

... It is thus that he fares along contemplating mental objects in mental objects internally, or he fares along contemplating mental objects in mental objects externally, he fares along contemplating mental objects in mental objects internally, or he fares along contemplating mental objects in mental objects internally and externally.¹³⁷

M.I.60-62

The practice of mindful attention to ideas or mental objects (from the point of view of the five hindrances) thus helps weaken the hold these hindrances possess over the mind of the *jhāyin* by creating the opportunity to generate wholesome mind objects etc. When rid of its base proclivities (i.e. the mental defilements etc.) hindering the functioning of insight, consciousness becomes self-confident, free from remorse, fearless, and cool. As such, consciousness is pliable and wholesome (*kusala*). In this way, it is suited for further transformation to more refined and sublime states. From the point of view of the five aggregates (*khandhas*), the meditator considers ideas (*dhammā*) and reflects:

... Such is material form, such is its genesis, such is its passing away; such is feeling -- perception -- the mental activities -- such is cognition, its genesis, its passing away.¹³⁸

D.II.302

The contemplation of ideas (*dhammā*) continues in this way as to dispositions as well as the "Six Internal and External Spheres of Sense", i.e. the organs and objects of sight, hearing, smell etc., and their resultant fetters. Thereafter,

... a brother, as to ideas (*dhammā*), continues to consider ideas with respect to the Seven Factors of Enlightenment. And how does he do this?

¹³⁷ *Middle Length Sayings*, v 1, pp. 77-81. See also D.II.300-301 & Bhikkhu Soma, *The Way of Mindfulness*, Kandy: Buddhist Publication Society, 1981; 1st publ. 1941.

¹³⁸ *Dialogues*, v 2, pp. 335-336.

Herein, ... a brother, if there be present to him subjectively mindfulness as a factor of enlightenment, is aware that it is present. Or if it be absent, he is subjectively aware of its absence. And how there comes an uprising of such mindfulness not hitherto uprisen -- of that, too, is he aware; and how there comes a full development of such mindfulness when it has arisen -- of that too is he aware. And so too with respect to the other subjective factors of enlightenment:- search the truth, energy, joy, serenity, rapture, equanimity [and similarly for the Four Noble Truths].¹³⁹

D.II.303-304

In addition to the *catu-satipatthāna*, the *suttas* recommend other forms of mindfulness.

The six recollections (anussati).

Isolation in lonely places, such as a forest or a cemetery provides the opportunity for the arising of fears and dangers during meditation. To maintain a safeguard and a defence against such occurrences, the *jhāyin* develops mindfulness on six recollections (*anussati*):

Six Recollections (*Anussati*)

1) the Buddha	
2) the Doctrines	<i>Dhamma</i>
3) the order of Buddhist monks	<i>Sangha</i>
4) morality	<i>sīla</i>
5) generosity	<i>cāga</i>
6) the gods	<i>devatā</i>

The *suttas* cite these as "a list of subjects to be kept in mind (*anussati-ttāni*)".¹⁴⁰ When practised, the first three recollections provide self-protection by soothing the mind when such emotions as fear and dread

¹³⁹ *ibid.*, pp. 336-337.

¹⁴⁰ D.III.250, 280; A.III.284, 312.

appear.¹⁴¹ Generally, these six recollections also bring about insight in the scheme of higher progress.¹⁴² Initially, the qualities of the Buddha, the *Dhamma*, and the *Sangha* are the main objects of faith (*saddhā*) for the religious aspirant. The six recollections reinforce these qualities by gradually rendering them more readily seen or understood. As such, the recollections represent the means of realising greater mental purity.¹⁴³ Meditation on them alone leads only to a concentrated mind.¹⁴⁴ This practice may aid the *jhāyin's* initial development of insight or *vipassanā*.

Meditation on the Buddha via visualisation (*buddhānussati*) is practised in a secluded dwelling. Here, the *jhāyin* repeatedly recollects the virtues of the Buddha by visualising the Buddha in his inner being and by feeling constantly the immediate proximity of the Buddha. Consequently, the meditator experiences exaltation of mind. This strengthens increasingly both faith and devotion while restraining those actions leading to moral corruption. That is to say, the mind restrains lust, hatred etc. by visualising the Buddha and making the image its object of attention.¹⁴⁵ This process applies also to the *Dhamma* and the *Sangha*. The generation of an internal image of the Buddha so as to create a particular state of being is reminiscent of Upanisadic meditation, where the symbol of *Brahman* is internalised and worshipped with sufficient intensity to produce some degree of realisation. In the context

¹⁴¹ *Dhajagga Sutta*, S.I.219.

¹⁴² See M.I.37.

¹⁴³ The *Sambādhokāsa Sutta* (A.III.314) describes the recollections as opportunities for the converted (*sotāpanna*) to attain absolute purity.

¹⁴⁴ M.I.37-38. Thinking:

"Possessed of unwavering confidence in ... *dhamma* am I", he acquires knowledge of the goal ... the mind is well concentrated (*cittam samādhiyati*). [same for the Order etc.]

Middle Length Sayings, v 1, p. 47.

¹⁴⁵ See A.VI.10, 25.

of the above, both contemplative approaches represent the overcoming of undesired states by holding a specific image in mind.

As an object of meditation, the term "*dhamma*" includes the notions of the actual course of training to be practised: i.e. *sīla*, *samādhi*, and *paññā*. It also incorporates that which is to be penetrated or attained. The *jhāyin* attains a degree of concentration by establishing mindfulness of the *Dhamma* by recollecting its various virtues in these forms.¹⁴⁶

Development of meditation on the *Sangha* or order of Buddhist monks occurs in solitude. Such recollection on the virtues of the *sangha* counters lust, hatred, and delusion thus permitting the arising of concentration with joyful freedom from hindrances (*nīvarana*).¹⁴⁷ Regarding the remaining recollections, i.e. meditation on morality (*sīla*), on generosity (*cāga*), and on the gods (*devatā*), the *jhāyin* further develops concentration on the object by contemplating moral purity appropriate to his station.¹⁴⁸ He continues to counter the mental obstacles of greed, hatred, and delusion via recollection of generosity. Liberality thus conduces to freedom from covetousness and meanness. This results in friendliness and cheerful progress in meditative practice.

Meditation on the *devas* requires taking the gods as examples by calling to mind their virtues of learning, wisdom etc. so as to appropriate these qualities for himself. By doing so, the *jhāyin* continues to enhance the cleansing of a mind soiled by passion, hatred, infatuation etc.¹⁴⁹ This practice resembles the Upanisadic contemplative technique whereby Vedic deities

¹⁴⁶ D.II.93; M.I.181.

¹⁴⁷ M.I.181; A.I.208.

¹⁴⁸ S.II.70.

¹⁴⁹ A.I.210; III.287.

such as Surya and Rudra-Siva etc. are worshipped/contemplated (*upâsanâ*) as manifestations of *Brahman*.

Resemblance of satipatthâna to upâsanâ

In some ways, the method of Buddhist *satipatthâna* meditation resembles the Upanisadic contemplative method of *upâsanâ*. *Upâsanâ*, in its initial aspect of worship, brings to mind the notion or symbol of *Brahman*. In worship, this phase of *upâsanâ* applies a broad form of attention to the meditative object. Intense concentration on *Brahman* has yet to be employed for realisation. Mindfulness (*sati*) likewise takes up a particular object or notion for the contemplative application of broad attention. Intense concentration, too, has yet to enter the contemplative process. Etymological examination of the *Pāli* Buddhist term "*satipatthâna*" reveals correspondence in method with *upâsanâ*. The compound "*satipatthâna*" derives from the words "*sati*" and "*upatthâna*". *Sati*, in the present context, means "attention, awareness", or "mindfulness".¹⁵⁰ *Upatthâna*, the second part of the compound, means literally "setting forth" or "putting forward". In conjunction, the terms represent "setting up of mindfulness". *Upatthâna* may be rendered as "attendance, waiting upon". Significantly, the word also translates as "worship". This is more apparent in translation of the Sanskrit term "*upasthâna*" from which the *Pāli* word "*upatthâna*" originates. *Upasthâna* means "the act of placing one's self near to, going near to in order to worship, worshipping, any object approached with respect".¹⁵¹ In this sense, the asso-

¹⁵⁰ Oral communication with the Venerable Nyanaponika Thera confirms his belief that the *Pāli* term "*sati*" derives from the Sanskrit word "*smṛti*" meaning originally "memory" or "remembrance". (See Nyanaponika, op. cit., p. 9.)

¹⁵¹ The meaning of the term "*upasthâna*" resembles that of the word "*Upanisad*" which translates generally as "to sit down near to" or "to approach". [*upa* (towards, near) + *ni* (down) + the root *sad* (to sit).] Native authorities, however, understand "*Upanisad*" to mean "setting at rest ignorance by revealing the knowledge of the supreme spirit", thus suggesting the result of *upasthâna*. See M. Monier-Williams, *A Sanskrit-English Dictionary*, (Delhi: Motilal Banarsidass, 1981; 1st publ. 1899), p. 201.

ciation of the Pāli term *sati* with *upatthāna* relates to the coalition of bare attention with worship -- or a similar mode of approach.

Summary of sammā sati

In right mindfulness, the *jhāyin* moves from an initial intellectual understanding of transience, unsatisfactoriness, and emptiness to the focus of attention on all external and internal events as they arise. Mindfulness of the body consists of exercises such as contemplation of body movements or postures (*iriyâpatha*), reflection on the parts of the body (*kâyagatâsati*), observation of in- and out-breathing (*ânâpânasati*) etc.

The meditator advances then to the arising and passing away of feelings, states of consciousness, and mental objects or ideas (*dhammā*). Bare attention, directed towards the flux of existence (while void of intellectual or emotional reactions to it), generates a depersonalised demeanour of witnessing a stream of psychic processes. In this way, bare attention is correspondingly evanescent. Physical and mental phenomena are accepted thus as disparate yet interconnected occurrences.

Satipatthāna represents the initial systematic effort to fully realise the internalised Buddhist metaphysic. That is to say, aspects of existence are taken up as subjects for mindfulness (*sati*) within the context of the Buddhist ontology. The development of *vipassanā* generates degrees of insight ranging from a fundamental intellectual understanding to a profoundly intuitive insight. In this process, the practice of *satipatthāna* is an incipient movement, from a primary intellectual grasp of the nature of existence, towards the penetrating intuitive realisation of it by judicious use of two forms of attention: mindfulness (*sati*) and concentration (*samādhi*). That is to say, with skill in developing *sati*, knowledge of the nature of existence begins to extend beyond an intellectual understanding. The meditator moves now towards the

right way for realising release. Subsequent training in contemplative skills, whereby attention is applied further and honed to keenness, provides sufficient additional control of consciousness to attain the meditative absorptions (*jhānas*) and, as a consequence, to be able to experience powers.

The process or development of insight, i.e. the *practice* of *vipassanā*, includes the involvement of *sati* in its early stage and, in its later stage, the necessary involvement of *samādhi*. Any confusion of *sati* with *vipassanā* is a consequence of the early involvement of *sati* in the process or development of insight meditation (*vipassanā*). *Vipassanā per se* is the *result* of this practice and is so named because of the close association of resulting insight with mindfulness meditations (*satipatthāna*). *Sati*, however, does not correspond with *vipassanā*. Any assumption by scholars in this regard finds no foundation in the *suttas*.

Sammā-Samādhi: Right Concentration

Tranquility (*samatha*) is a calm, clear and serene state of mind attained by strong mental concentration -- a high degree of which is indispensable for insight.¹⁵² The Buddha, when questioned about it, explained it thus:

May it be, lord, that a monk can acquire such concentration (*samādhi*) that in this body, together with its consciousness (*sa viññānake*), he has no notion of "I" or "mine", or any tendency to vain conceit: that likewise in all external objects he has no such notion or tendency: may it be that he can so abide in the attainment of release of heart (*cetovimutti*), the release by insight (*paññāvimutti*), that he has no such notion or tendency? ... By what process can it be?

¹⁵² In the *Cūlavedallasutta*, Dhammadinnā defines concentration (*samādhi*) as follows: Whatever ... is one-pointedness (*cittassa ekaggatā*) of mind, this is concentration (*samādhi*); the four arousings of mindfulness (*satipatthāna*) are the distinguishing marks of concentration; the four right efforts (*sammappadhānā*) are the requisites for concentration; whatever is the practice, the development, the increase of these very things, this is herein the development of concentration.

In this matter ... a monk has this idea: This is the calm (*samatha*), this is the excellent state, to wit,-- rest from all activities, the forsaking of all substrate (of rebirth), the destruction of all craving, passionless, making to cease, Nibbāna. That is is how a monk can acquire such concentration (*samādhi*)¹⁵³

A.I.132-133

The method for developing tranquility (*samatha*) constitutes the progressive integration of the mind by fixing it upon a single wholesome object.¹⁵⁴ Unwholesome states obstructing its arising are thus subdued. The development of *samatha* corresponds with *samādhi*, i.e. a state of unification of mind defined by the absence of mental wandering and perturbation. It is imbued further with clarity and inward serenity. The course of practice is referred to as the *samādhi* system of meditation because the development of serenity arrives at fruition in *jhāna-samādhi*.

The *jhānas*

The *jhānas* embody the most esteemed form of concentration (*samādhi*). In the context of the Noble Path they are right or perfect concentration issuing in a contentless mind, i.e. a mind free of cerebration and sense-activity. The mental unification they induce makes them instrumental in the development of full insight. Eight levels of absorption, arranged hierarchically, are cultivated: the four material *jhānas* (*rūpa jhāna*) and the four immaterial *jhāna* (*arūpa jhāna*).¹⁵⁵ The *Pāli Suttas* often commend the *jhānas* for producing the mental purification essential as a foundation for wisdom. The *jhāyin*, having abandoned the five hindrances (*nīvarana*), fur-

¹⁵³ *Gradual Sayings*, v 1, pp. 115-116.

¹⁵⁴ The *Jhānavagga* of the *Anguttara Nikāya*, (A.I.34-40), gives the fullest list found in the *Nikāyas* of the various meditative objects recommended by the Buddha.

¹⁵⁵ The *Pāli* canonical texts list variously four, five, eight, and nine *jhānas*. For the fourfold scheme see: D.I.74-77; for the fivefold scheme see: D.I.183-84, II.112; M.I.41, I.159-60; *Vibhanga* 183-84, 245; for the eightfold fold scheme see: D.III.260; for the ninefold scheme see: S.II.222. For a consideration of the relationship between the fourfold scheme and the fivefold scheme, see See Henepola Gunaratana, *The Path of Serenity and Insight*, (Delhi: Motilal Banarsidass, 1985), pp. 103-105.

ther purifies the mind by promoting, in the practice of the *jhānas*, five positive mental factors.

Positive Mental Factors¹⁵⁶

1) applied or initial thought	<i>vitakka</i>
2) sustained or discursive thought	<i>vicāra</i>
3) rapture	<i>pīti</i>
4) joy	<i>sukha</i>
5) one-pointedness or concentration	<i>ekaggatā</i>

The stereotyped formula describing the *jhānas*, repeated eighty or more times throughout the *suttas*, is as follows:

He, ... aloof from pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation (*jhāna*), which is accompanied by initial thought (*vitakka*) and discursive thought (*vicāra*), is born of aloofness and is rapturous (*pīti*) and joyful (*sukha*). ...¹⁵⁷

And again, ... a monk by allaying initial and discursive thought, his mind subjectively tranquillised and fixed on one point (*ekodibhāvam*), enters on and abides in the second meditation (*jhāna*), which ... is born of concentration (*samādhi*) and is rapturous (*pīti*) and joyful (*sukha*). ...

And again, ... a monk by the fading out of rapture, dwells with equanimity (*upekkhā*), attentive and clearly conscious, and experiences in his person that joy (*sukha*) of which the ariyans say: 'Joyful lives he who has equanimity and is mindful (*upekhako satimā sukhavihārī*),' and he enters on and abides in the third meditation (*jhāna*). ...

And again, ... a monk by getting rid of joy, by getting rid of anguish (*dukkha*), by the going down of his former pleasures and sorrows, enters

¹⁵⁶ See M.I.181-182.

¹⁵⁷ Oldenberg notes that one verse from the *Mahābhārata* (XII.195.15), which is older than the *Yoga-sūtras* says: "*vicāra, viveka, and vitarka* appear when one is deeply collected in the first *dhyāna*." According to Oldenberg, this seems like a versified abbreviation of the standard Buddhist description of first *jhāna*. Oldenberg, op. cit., pp. 279-280; also p. 310, note 210. He refers also to Hopkins, *JAOS*, XXII, 357.

and abides in the fourth meditation (*jhāna*), which has neither anguish nor joy, and is entirely purified by equanimity (*upekkhā*) and mindfulness (*sati*).¹⁵⁸

M.I.181-182

One-pointedness (*ekaggatā* = *ekodibhāva*), unlike the other *jhāna* factors, is not specifically mentioned in the stereotyped, *sutta* formula for *jhāna* 1, nor indeed for *jhānas* 3, and 4. Whereas *jhānas* 3 and 4 clearly suggest the inclusion of one-pointedness (*ekaggatā*), its presence or absence in the first *jhāna* is a disputed issue.¹⁵⁹ However, the *Mahāvedallasutta*, in an isolated occurrence, includes one-pointedness as a positive mental factor. Here, Sāriputta is questioned regarding the negative mental factors to be abandoned, i.e. the five hindrances (*nīvarana*), and those to be possessed.

And what, your reverence, is the first meditation (*jhāna*)?

As to this, your reverence, a monk, aloof from pleasures of the senses ... enters on and abides in the first meditation which is accompanied by initial thought (*vitakka*) and discursive thought (*vicāra*), is born of aloofness, and is rapturous (*pīti*) and joyful (*sukha*). This ... is the first meditation.

Of how many factors, your reverence, is the first meditation?

Your reverence, the first meditation is five-factored: if a monk has entered on the first meditation there is initial thought and discursive thought and rapture and joy and one-pointedness of mind (*cittēkaggatā*). Thus, your reverence, the first meditation is five-factored

Your reverence, in regard to the first meditation, five factors are abandoned, five are possessed: if a monk has entered on the first meditation, desire for sense-pleasure (*kāmacchanda*) is abandoned, malevolence (*vyāpāda*)... sloth and torpor (*thīna-middha*) ... restlessness and worry (*uddhacca-kukkucca*) ... are abandoned, doubt (*vicikicchā*) is abandoned, but there is initial and discursive thought (*vitakka-vicāra*), rapture (*pīti*) and joy (*sukha*) and one-pointedness (*ekaggatā*) of mind. Thus, your reverence, in regard to the first meditation, five factors are abandoned, five are possessed.¹⁶⁰

M.I.294-295

¹⁵⁸ *Middle Length Sayings*, v 1, pp. 227-228.

¹⁵⁹ See Martin Stuart-Fox, "Jhāna and Buddhist Scholasticism," *Journal of the International Association of Buddhist Studies*, 12/2 (1989), 79-110.

¹⁶⁰ *Middle Length Sayings*, v 1, pp. 354-355.

The *Anupadasutta* also includes one-pointedness (*ekaggatā*), along with the other four positive mental factors in a list of components belonging to the first *jhāna*.

The Lord spoke thus: ... And those things which belong to the first meditation: initial thought (*vitakka*) and sustained thought (*vicāra*) and rapture (*pīti*) and joy (*sukha*) and one-pointedness (*ekaggatā*) of mind, impingement, feeling, perception, will, thought, desire, determination, energy, mindfulness, equanimity, attention¹⁶¹

M.III.25

Thus, the constituents of absorption (*jhānanga*) preclude the hindrances (*nīvarana*) and focus the mind on the selected object. With expertise, the meditator attains the first *jhāna*. Thereafter the remaining *jhānas* are cultivated to the degree where equanimity (*upekhā*) arises as an additional mental factor. The following table shows the gradual elimination of cruder mental elements and the advent of *upekhā* in *jhānas* 1-4.

Jhāna Positive Mental Factors

<i>jhāna</i> 1	<i>vitakka-vicāra</i>	<i>pīti</i>	<i>sukha</i>	(<i>ekaggatā</i>)	
<i>jhāna</i> 2		<i>pīti</i>	<i>sukha</i>	<i>ekaggatā</i>	
<i>jhāna</i> 3			<i>sukha</i>	(<i>ekaggatā</i>)	<i>upekhā</i>
<i>jhāna</i> 4				(<i>ekaggatā</i>)	<i>upekhā</i>

Attainment of each *jhānic* level entails the progressive elimination of cruder mental elements. In each instance, the inherent coarseness and proximity of the lower *jhāna* is perceived as jeopardising the higher *jhāna* -- thus generating ambition for more elevated and refined mental states. Consequently, applied and sustained thought (*vitakka-vicāra*) are abandoned to attain the second *jhāna*; rapture (*pīti*), joy (*sukha*), and concentration

¹⁶¹ *Middle Length Sayings*, v 3, pp. 77-78. See also *Vibhanga* 263, *Vism* III.21 (p. 88), *Abhidhammattha Sangāha* 1.7 where one-pointedness is included in the five positive factors of the first *jhāna*.

(*ekaggatā*) remain. With the elimination of *pīti*, equanimity (*upekkhā*) arises and the third *jhāna* ensues, leaving *sukha* and *ekaggatā*. *Sukha*, too, is disposed of to reach the fourth stage. In this instance, equanimity (*upekkhā*) and *ekaggatā* are present factors.¹⁶² Thereafter, the development of the four immaterial *jhānas* (*arūpa jhāna*) purifies concentration further. The *Sangīti Suttanta* presents the four *arūpa jhānas* as follows:

Fourfold doctrines, friends, have been perfectly set forth by the Exalted One who knows, who sees, the Arahant, Buddha supreme. ... Which are these? ...

Four Jhānas of Arūpa-consciousness, to wit:--Herein, brethren, a brother, by passing beyond the consciousness of matter, by the dying out of the sensation of resistance, by paying no heed to the idea of difference, at the thought: 'Space is infinite!' attains to and abides in the conceptual sphere of space as infinite (*ākāśañāṇcāyatana*). (2) Having wholly transcended this, at the thought: 'Infinite is consciousness!' he attains to and abides in the conceptual sphere of consciousness as infinite (*viññāṇañcāyatana*). (3) Having wholly transcended this, at the thought: 'It is nothing!' he attains to and abides in the conceptual sphere of nothingness (*ākāṇñhāyatana*). (4) Having wholly transcended this, he attains to and abides in the sphere of neither consciousness nor unconsciousness (*nevasaññānāsaññāyatana*).¹⁶³

D.III.221 & 224

Strictly speaking, the four *arūpa jhānas* belong still to the fourth *jhāna* as they possess the same two constituents: equanimity (*upekkhā*) and concentration (*ekaggatā*). They differ, however, according to their object of

¹⁶² The *Abhidhamma* presents, generally, a fivefold division of the *rūpa jhānas* covering the same spectrum of contemplative practice. In this scheme, applied and sustained thought are overcome in separate stages. *Sutta* texts such as A.I.299 provide the basis for the fivefold division:

Thus indeed, monk, you must train yourself.

When, monk, this concentration (*samādhi*) is thus made-become and developed by you, then you should make become this concentration with initial and sustained application (*vitakka-vicāra*); make it become without initial application (*avittakka*) but with sustained application (*vicāra*) only; make it become without either initial or sustained application (*avittakka-avicāra*)

A.IV.299

Gradual Sayings, v 4, p. 199.

¹⁶³ *Dialogues*, v 3, pp. 214 & 216.

concentration. Gradual elimination of cruder mental elements, it was noted, typifies the *rūpa jhānas*.

The purification of concentration via the development of the four immaterial *jhānas* (*arūpa-jhāna*) is set out in the following table.

<i>Jhāna</i>	Object of Concentration	<i>Positive Factors</i>
<i>jhāna</i> 5	<i>ākāśānañcāyatana</i>	<i>upekkhā & ekaggatā</i>
<i>jhāna</i> 6	<i>viññānañcāyatana</i>	<i>upekkhā & ekaggatā</i>
<i>jhāna</i> 7	<i>ākīñcaññāyatana</i>	<i>upekkhā & ekaggatā</i>
<i>jhāna</i> 8	<i>nevasaññānāsaññāyatana</i>	<i>upekkhā & ekaggatā</i>

Passage through the *arūpa jhānas* comes about by overcoming objects of successive delicacy. They are as follows: the sphere of boundless space (*ākāśānañcāyatana*), which objectifies the infinity of space; the sphere of boundless consciousness (*viññānañcāyatana*), where infinite consciousness is taken as the object of meditation; the sphere of nothingness (*ākīñcaññāyatana*) pertaining to the non-existent feature of consciousness; and the sphere of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*). This stage represents a semi-conscious state eclipsed only by the state of complete cessation of consciousness.¹⁶⁴

¹⁶⁴ This is the ultimate skilled state mentioned frequently in the *suttas*. Most often named *saññā-vedayita-nirodha*, "the cessation of feeling and perception", it is also called *nirodha-samāpatti*, "the attainment of cessation". It is achieved via the transmutative powers peculiar to Buddhism's sustained and uninterrupted form of meditation and is distinguished by total absence of mental activity. This meditative level is higher than those known to either of the Buddha's former teachers, *Alāra* the Kālāma and *Uddaka Rāmaputta*. The unshakable freedom of mind that results is the goal of those designated the "Brahma-farers" (*Majjhima Nikāya* I. 197, 201). Vetter supports the conclusion that "the cessation of feeling and perception" is a Buddhist innovation. See Vetter, op. cit., p. 67. By proposing that "the cessation of feeling and perception" is an addition to the list of eight *jhānas*, Bronkhorst indirectly supports the conclusion that *saññā-vedayita-nirodha* is a Buddhist innovation; he states:

... the presence of feeling (*vedayita*) in the final Cessation of Ideations and Feelings must give rise to suspicion, since the whole list [of graded exercises] seems aimed at the dissolution of ideations and leaves no

The eight absorptions together comprise the "eight attainments" (*samâpatti*). Sometimes a ninth attainment, the attainment of extinction (*nirodha-samâpatti*), is added.¹⁶⁵ The quality of mind that results from the development of jhânic states provides the opportunity to realise full knowledge or wisdom (*paññâ*): i.e. the last factor of the threefold training.

Anâpânasati: mindfulness of in-and-out-breathing

In a similar sense to *satipatthâna* where the meditator takes up particular subjects for exercises in mindfulness, the *jhâyin* engages in exercises for the development of *samâdhi* meditation. One particular contemplative practice, i.e. mindfulness with regard to in-and-out-breathing (*ânâpânasati*) comprises both *samatha* and an initial degree of insight. The *Satipatthâna Sutta*¹⁶⁶ offers methods of practice which provide the foundation for insight meditation. The *suttas* describe mindfulness of in-and-out-breathing as one of the most important practices leading to the attainment of levels of jhânic concentration. The *Anâpânasati Sutta* (*Discourse on Mindfulness of Breathing*) gives methods of practice comprising both serenity and insight meditation. The Buddha endorses it as a complete method for attaining *nibbâna*. He lauds it as the "noble abode" (*âriya-vihâra*), and as the "Buddha-abode" (*tathâgata-vihâra*).¹⁶⁷

place for feelings. This suggests that the state of Cessation of Ideations and Feelings is an addition to the list.
Bronkhorst, op. cit., p. 77.

¹⁶⁵ The commentaries speak frequently of the eight attainments as constituents of concentration when it is considered as a major component of the threefold training (*tividha sikkhâ*).

¹⁶⁶ M.III.78-88, D.II.290-314.

¹⁶⁷ S.V.326.

The practice of *ânâpânasati* calms the body and mind. The *Patisambhidâ-magga*¹⁶⁸ elaborates the practice under the name of *ânâpânasati-samâdhi* meaning "concentration acquired by, or founded on mindfulness of in-and-out-breathing". The mindfulness may be established on either the in-breath or the out-breath or both. The following discourse recommends *ânâpânasati-samâdhi* as an object of *samatha* meditation. It also gives an explanation of the method of practising the meditation and its development.

Monks, this concentration on mindfulness of respiration, being cultivated and practised, tends to the peaceful, the sublime, the sweet and happy: at once it causes every evil thought to disappear and tranquillizes the mind.¹⁶⁹

M.III.82 &
S.V.311, 321, 322.

Vajirañña notes that the method of practising this contemplation, as described in this discourse, is Buddhist exclusively. The system of breath-control, i.e. *prânâyâma*, practised by the ascetics of other schools appears to be a different system entirely. The *suttas* depict the most rigorous, dangerous, and torturous form of this exercise as the "ecstasy of not breathing, (*appânika-jhâna*)."¹⁷⁰ This is related regarding the great exertion of the Buddha before his enlightenment. Through practicing this form of breath control, the Buddha realises that it only leads to physical torture. Recognising that it was not the means to enlightenment, he rejects it. Thereafter, he returns to an earlier method learned in his infancy. Through this he had attained the first *jhâna*. This method, he realises, leads to happiness plus the

¹⁶⁸ *Khuddaka Nikâya*, Book 12. *Anâpânasati-samâdhi* here receives special attention. This makes it the longest treatment of the subject in *Pāli* literature.

¹⁶⁹ Translated by Vajirañña, op. cit., p. 235.

¹⁷⁰ See *Mahâsaccaka Sutta* (M.I.243).

purification of the mind from the *âsavas*.¹⁷¹ *Anâpânasati*, in contrast to *appânika-jhâna*, embodies intrinsically peace, safety, serenity, and happiness by calming both body and mind. As such, it is conducive to the development of insight.

The four stages of *ânâpânasati* encompass the four foundations of mindfulness, i.e. body, feelings, mind, and mental objects. Having found a suitable location for meditation such as a dwelling in a forest etc., and having fulfilled the preliminary religious requirements, the *jhâyin* assumes the posture most suitable for his meditation. The discourse recommends that he sit cross-legged, keeping the upper part of the body erect with chest, neck, and head straight. Thereafter, all sensory thoughts become excluded from consciousness by the fixation of attention upon the tip of the nose and by the detached mindful observation of the rise and fall of the breath. Thus, the *jhâyin* regulates both body and mind by focusing attention upon the object.

Mindfulness of the processes of breathing develops and establishes degrees of insight and concentration. Initially, the meditator trains himself by noting the breath as it is inhaled and exhaled. He realises the divisions of breathing as the means to develop concentration and wisdom. This is followed by conscious calming of the body by the breathing process. With continued practice through increasingly subtle stages, this results in complete serenity and *samâdhi* wherein, at the fourth *jhâna*, the breath stops.¹⁷² As such, this form of *ânâpânasati* meditation develops *samatha*.

A degree of insight grows as well following further contemplation of the joy associated with *jhâna*. Confusion is removed with the realisation of the transient nature of this joy. The same applies to contemplation of feeling

¹⁷¹ Vajirañña, op. cit., pp. 235-236.

¹⁷² See S.IV. 293.

(*vedanānupassanā*). *Anāpānasati* proceeds next to contemplation of the mind (*cittānupassanā*).¹⁷³

Having attained the *jhānic* states, the meditator contemplates the impermanent, momentary nature of the mind in these stages while continuing to breathe in and out. Thus he sets the mind free. That is to say, realisation of the first *jhāna* releases the mind from the hindrances (*nīvarana*). The second *jhāna* frees the mind from reasoning and investigation (*vitakka* and *vicāra*). By way of the third *jhāna*, consciousness is released from zest (*pīti*), while the fourth *jhāna* removes happiness and pain (*sukha* and *dukkha*). By entering into and then emerging from the *jhānas*, the *jhāyin* contemplates the mind associated with them. It is thus understood and realised as transient (*anicca*) and impermanent.¹⁷⁴ Thereafter, he frees the mind from the idea of happiness by contemplating painfulness. Contemplation of non-ego then releases consciousness from the idea of self, and so on.

The final part of *ānāpānasati* involves contemplation of ideas or mind objects (*dharmānupassanā*), the fourth *satipatthāna*.¹⁷⁵ Training in *ānāpānasati* continues whilst contemplating transitoriness. The meditation involves initially the transitoriness inherent in the five aggregates comprising the individual. Breathing in and breathing out, the meditator recognises that each aggregate, i.e. the physical body, sensation, perception, the mental elements, and consciousness, is inherently impermanent.

... in body contemplating body (*kāyānupassā*) (as transient) a monk dwells ardent, self-possessed and mindful

¹⁷³ *Vajirañāna*, op. cit., pp. 251-252, referring to *Patisambhidāmagga* I.187. See also S.V.295 and A.IV.299-300.

¹⁷⁴ For example, see M.III.108.

¹⁷⁵ S.V.295.

Now ... I declare that this in-breathing and out-breathing is a certain body (*kāy' aññataran*).

... Aware of the mental factors (*cittasankhāra*) I shall breathe in: aware of the mental factors I shall breathe out. ... at such time, in feelings contemplating feelings (*vedānāsu vedānūpassī*), he dwells ardent, self-possessed and mindful

Now ... I declare that this in-breathing and out-breathing, this close attention to it, is a certain feeling.

... Aware of mind (*citta*) I shall breathe in: aware of mind I shall breathe out. ... in mind contemplating mind (*citte cittānupassī*) (as transient), a monk dwells ardent, self-possessed and mindful¹⁷⁶

S.V.323-324

Following the recognition that each aggregate is inherently impermanent, the meditator continues his in-breathing and out-breathing out while directly contemplating impermanence. This follows with training in clear perception of freedom from passion and of cessation involving the elimination of the cankers (*āsavas*) at various stages of meditative practice as well as the final cessation of *nibbāna*.¹⁷⁷ Finally, training in *ānāpānasati* continues with the discernment of renunciation.

Contemplating impermanence (*aniccānupassī*) I shall breathe in: Contemplating impermanence I shall breathe out. Contemplating dispassion (*virāgānupassī*) I shall breathe in: Contemplating dispassion I shall breathe out. Contemplating cessation (*nirodhānupassī*) I shall breathe in: Contemplating cessation I shall breathe out. Contemplating renunciation (*patinissaggānupassī*) I shall breathe in: contemplating renunciation I shall breathe out, at such time, in mind-states contemplating mind-states (*dhammesu dhammānupassī*), a monk dwells ardent, self-possessed and mindful

Abandoning whatever dejection arises from coveting, seeing it with the eye of insight (*paññā*), he is completely disinterested.

Wherefore I say, ... at such a time that monk dwells in mind-states contemplating mind-states (*dhammesu dhammānupassī*), ardent, self-possessed and mindful

... just so, ... by dwelling in body contemplating body (*kāye kāyānupassī*) ... in feelings contemplating feelings (*vedānāsu vedānūpassī*) ... in mind contemplating mind (*citte cittānupassī*) ... in mind-

¹⁷⁶ *Kindred Sayings*, v 5, pp. 287-288.

¹⁷⁷ See S.V.326; 327; 333; 341.

states contemplating mind states (*dhammesu dhammānupassī*), evil unprofitable conditions are made less.¹⁷⁸

S.V.324-325

In the course of its gradual development, insight generates the renunciation of mental impurities that bring about the combination of the aggregates. With the realisation of the inherent limitation of conditioned reality, insight points the mind towards release (*nibbāna*). The *suttas* thus depict the development of *ānāpānasati-samādhi* associated with any one of the four *satipatthānas*. Alone, this meditation provides all the requirements for release. The Buddha, in the following passage, enjoins Rāhula to develop mindfulness of in-breathing and out-breathing as the means to tranquilise the body, after which the mind will become concentrated and free.

As to this, Rāhula, a monk who is forest gone or gone to the root of a tree or gone to an empty place, sits down cross-legged, holding his back erect, arousing mindfulness in front of him. Mindful he breathes in, mindful he breathes out. ... He trains himself thinking: 'I shall breathe in tranquilising the activity of the body'; he trains himself thinking, 'I shall breathe out tranquilising the activity of the body.'

He trains himself thinking 'I shall breathe in experiencing rapture'; he trains himself thinking, 'I shall breathe out experiencing rapture.' He trains himself thinking 'I shall breathe in ... out experiencing happiness ... I shall breathe in ... out experiencing the activity of thought ... rejoicing in thought ... concentrating thought ... freeing thought.' He trains himself thinking 'I shall breathe in ... out beholding impermanence ... beholding dispassion ... beholding stopping ... beholding casting away.'

Mindfulness of in-breathing and out-breathing if developed thus, Rāhula, if made much of thus, is of great fruit, of great advantage. When, Rāhula, mindfulness of in-breathing and out-breathing has been developed thus, has been made much of thus, then those which are the last in-breaths and out-breaths are also stopped only when they are known, not when they are unknown.¹⁷⁹

M.I.425

Training in *ānāpānasati*, according to the Buddha's instructions, enables the *jhāyin* to gain control over consciousness and the body. Developing

¹⁷⁸ *Kindred Sayings*, v 5, p. 325. See also M.III.82-85.

¹⁷⁹ *Middle Length Sayings*, v 2, pp. 96-97.

concentration of the mind and penetrating impermanence, the meditator realises renunciation and cessation. The *Satipatthāna Samyutta* associates mindfulness of breathing with the abandonment of the desire to do as a means to attain release. It states:

As he dwells in body contemplating body (as transient), ardent, ... that desire to do, that is in body, is abandoned. By the abandoning of desire to do, the Deathless is realized. So with feelings ... mind ... mind-states ... that desire to do, that is in mind-states, is abandoned. By the abandoning of desire to do, the Deathless is realized.¹⁸⁰

S.V.181-182.

The *Anāpānasati Sutta* offers a sectional presentation of the *Satipatthāna Sutta*. In doing so, it depicts the Buddha discoursing on the ability of the four *satipatthānas* to bring the seven factors of enlightenment (or links in awakening, *bojjhanga*) involving concentration and equanimity etc. to completion through knowledge:

Monks, the four applications of mindfulness, when developed thus, made much of thus, bring to fulfilment the seven links of awakening (*bojjhanga*).

And how, monks, when the seven links of awakening are developed, how when they are made much of, do they bring to fulfilment freedom through knowledge? Herein, monks, a monk develops the link in awakening that is mindfulness (*satisambojjhanga*) and is dependent on aloofness, dependent on detachment, dependent on cessation, ending in abandoning;¹⁸¹ he develops the link in awakening that is investigation into things (*dhammavicayasambojjhanga*) ... the link in awakening that is energy (*virajasambojjhanga*) ... that is rapture (*pītisambojjhanga*) ... tranquillity (*passaddhisambojjhanga*) ... the link in awakening that is concentration (*samādhisambojjhanga*) ... that is equanimity (*upekkhāsambojjhanga*) and is dependent on aloofness, dependent on detachment, dependent on cessation, ending in abandoning. Monks, when the seven links in awakening are developed thus, are made much of thus, they bring to fulfilment freedom through knowledge.¹⁸²

M.III.87-88

¹⁸⁰ *Kindred Sayings*, v 5, p. 159.

¹⁸¹ Translator's footnote states this is both abandonment of the defilements and the mind's leap into *nibbāna*.

¹⁸² *Middle Length Sayings*, v 3, pp. 127-129.

Diligent application of the four foundations of mindfulness thus provides the basis for full development of necessary factors such as *samādhi* and abandoning etc. to gain full knowledge and release.

Paññā

Abhiññā: Supernormal Knowledges

Perfection in concentration gives access to five 'higher powers' or supernormal knowledges (*abhiññās*).¹⁸³ The *Brahmajāla Sutta*¹⁸⁴ depicts such concentration (*ceto-samādhi*) with its ability to produce supernormal powers. The *sutta* also distinguishes between imperfect concentration and perfect concentration. A meditator, when undergoing mental concentration and the onset of various powers, draws, from his experiences, false conclusions leading to illusory beliefs if he expects existence (i.e. the self and the world) to be eternal or be liable to annihilation. Perfect *samādhi*, according to the *Sāmaññaphala Sutta*,¹⁸⁵ realises fully the true nature of the self and the world as momentary flux.¹⁸⁶ The five 'higher powers' or supernormal knowledges are as follows:

The Five Supernormal Knowledges (*Abhiññās*)

1) <i>iddhi vidhā</i>	magical powers
2) <i>dibba sota</i>	divine ear
3) <i>ceto-pariya-ñāna</i>	penetration of the mind of others

¹⁸³ For a study on this topic, see Lindquist, Sigurd. *Siddhi und Abhiññā. Eine Studie über die klassischen Wunder des Yogas*, Uppsala: Lundquistska Bokhandeln, 1935.

¹⁸⁴ D.I.13.

¹⁸⁵ D.I.73-84.

¹⁸⁶ Note, also, that concentration is practiced by other religious systems as demonstrated in the previous chapter. The practice of *samādhi*, as depicted in the *Pāli Suttas*, however, is mainly developed within the context of the Noble Eightfold Path in order to eliminate the ten fetters (*samyojana*) that shackle one to existence.

- 4) *dibba-cakkhu* divine eye
 5) *pubbenivāsanussati* remembrance of former existences

The higher powers (*abhiññās*) represent knowledge of (1) magical powers (*iddhi vidhā*) such as walking on water without sinking; (2) divine ear (*dibba sota*) where one hears both divine and human sounds, nearby and distant; (3) penetration of the mind of others (*ceto-pariya-ñāna*); (4) divine eye (*dibba-cakkhu*) which sees the passing away and rebirth of beings, and (5) remembrance of former existences (*pubbenivāsanussati*). There is a sixth *abhiññā*, knowledge of the extinction of all cankers (*āsavakkhaya*), attainable through complete insight.¹⁸⁷

The *jhāyin* initiates the development of wisdom by purified moral discipline and concentration. Wisdom has the specific characteristic of piercing the true nature of phenomena. It understands the particular and general features of things through direct, unmediated realisation. The Buddha states that the meditator with concentrated mind knows and sees things as they are. Consequently, the proximate cause of wisdom is concentration developed through jhānic techniques.¹⁸⁸

Right concentration (*sammā samādhi*) existing, the knowing and seeing (things) as they really are (*yathābhūtañānadassana*) of him who is complete in right concentration is fully based. Knowing and seeing things as they really are existing, the revulsion-and-fading of interest (*nibbidāvirāga*) of him who is complete in knowing and seeing things as they really are is fully based. Revulsion-and-fading of interest existing, the release by knowing and seeing (*vimuttiñānadassana*) of him who is complete in revulsion-and-fading of interest is fully based.¹⁸⁹

A.V.4-5

¹⁸⁷ See D.III.281; M.I.22-23, 34-35, II.18-22; A.III.99 etc. for stereotype text referring to the *abhiññās*.

¹⁸⁸ *Anguttara Nikāya* V.3.

¹⁸⁹ *Gradual Sayings*, v 5, pp. 4-5.

In the development of *samatha*, the attainment of *jhāna* accomplishes two functions: (1) it produces a foundation of mental purity and inner collectedness required initially for developing insight-contemplation; and (2) it serves as a meditative object to be examined with unhindered (i.e. concentrated) insight in order to discern *fully* the three marks of impermanence, suffering and selflessness.¹⁹⁰ The first function of *jhāna* is thus concerned with the development of tranquility (*samatha*). The second function of *jhāna* is directly concerned with the development of insight (*paññā*). *Jhāna* fulfills the first function by overcoming the five hindrances, corruptions of the mind and obstacles to wisdom, which prevent the *jhāyin* from seeing phenomena as they are. The arising of wisdom requires great concentration. This, in turn, requires freedom from hindrances. The attainment of *jhāna* brings this about. After emerging from full absorption, the serene, unhindered mind is susceptible to penetrating insight.

...when the mind is free of these five debasements (*upakkilesa*, i.e. the five hindrances, *nīvarana*), it is pliable and workable and bright, nor is it brittle, but is rightly composed (*sammā samādhi*) for the destruction of the cankers (*āsavaṇam khayāya*); and one can bend the mind (*abhininnāmeti*) to the realization of psychic knowledge (*abhiññā*) of whatever condition is realizable by psychic knowledge (*abhiññā*), and become an eyewitness in every case, whatever the range may be. ...

Should one wish: Having destroyed the cankers (*āsavaṇam khayāya*), I would enter and abide in the emancipation of mind (*cetovimutti*), in the emancipation of insight (*paññāvimutti*), which is free of the cankers, having realised that state by my own knowledge (*abhiññā*) even in this very life -- one becomes an eye-witness in every case, whatever the range may be.¹⁹¹

A.III.16-19

Right or perfect concentration (*sammā samādhi*) as defined in the *Pāli Suttas*, i.e. as the *jhānas*, is taken up and augmented with insight practices (*vipassanā*) for the successful completion of the contemplative process.

¹⁹⁰ M.I.349-353. See also III.104-109.

¹⁹¹ *Gradual Sayings*, v 3, pp. 12-14. See also Gunaratana, op. cit., p. 7.

In this way, perfect concentration becomes the proximate cause of the thorough development of insight.

Full knowledge or intuitive wisdom (*paññā*), as it relates to the Noble Path, is the penetrative understanding (by immediate meditative experience) of the Buddhist metaphysic concerning the Four Noble Truths, the notions of cause and effect, transience etc. as encapsulated in right understanding (*samā-ditthi*) and right aspiration (*sammā-sankappa*).

Your reverence, one is called 'Intuitively wise (*paññavā*) ...' Now what are the respects in which one is called 'intuitively wise,' ...?"

... if it is said 'He comprehends (*pañānāti*) ...,' he is therefore called 'Intuitively wise.' And what does he comprehend? He comprehends 'This is anguish ... This is the arising of anguish ... This is the stopping of anguish ... This is the course leading to the stopping of anguish.' ...

What is knowable, your reverence, by purified mental consciousness (*parisuddhena manoviññānena*) isolated from the five sense-organs?¹⁹²

... thinking, 'Ether is unending,' the plane of infinite ether is knowable by pure mental consciousness isolated from the five sense-organs, thinking, 'Consciousness is unending,' the plane of infinite consciousness is knowable; thinking, 'There is not anything,' the plane of no-thing is knowable.

By what means does one comprehend a knowable mental object (*dhamma*), your reverence?

... by means of the eye of intuitive wisdom (*paññā*).

But what is intuitive wisdom for, your reverence?

... intuitive wisdom is for super-knowledge (*abhiññatthā*), for apprehending (*pariññatthā*), for getting rid of.

But how many conditions are there, your reverence, for bringing right understanding (*sammā-ditthi*) into existence?

There are two conditions, your reverence, for bringing right understanding (*sammā-ditthi*) into existence: the utterance of another (person) (*parato ghoso*) and wise attention (*yoniso manasikāro*).¹⁹³

M.I.293-294

The above passage translates "*yoniso manasikāra*" as "wise attention". Elsewhere, the *suttas* describe the practice of *yoniso manasikāra* as

¹⁹² Translator notes: "That is, in the fourth *jhāna*."

¹⁹³ *Middle Length Sayings*, v 1, pp. 351-353.

"from attention to the cause."¹⁹⁴ *Yoniso* is the ablative form of the noun *yonī* meaning "womb, origin, place of birth" etc. Thus *yoniso* literally means "down to its origin or foundation"; that is to say, "thoroughly".¹⁹⁵ *Manasikāra* literally means "attention, pondering, or fixed thought". Hence, *yoniso manasikāra* together, when given a more literal translation, suggest a sense of "pondering on something thoroughly to realise its foundation or origin". In the early Buddhist teachings, this expression is used to draw a direct relationship from the mind to the external world of chaos, flux, danger, and multiplicity.¹⁹⁶

In Buddhism, the observation of transience becomes internalised as the concepts concerning the three marks of existence, (i.e. (1) *anicca*, impermanence, (2) *dukkha*, suffering, and (3) *anattā*, "non-self" or soullessness) and fully realised when attended with jhānic intensity. Such realisation provides the foundation of enlightenment. The Buddha states:

So long as the brethren shall exercise themselves in the realization of the ideas of the impermanency (*anicca-saññā*) of all phenomena, bodily or mental, the absence [in them of any abiding principle] of any "soul" (*anatta-saññā*), of corruption ... of Nirvana (*nirodha-saññā*) -- so long may the brethren be expected not to decline, but to prosper.¹⁹⁷

D.II.79

In the preliminary stage of meditative practice, the *jhāyin* gains firstly a thorough logical and systematic understanding of these characteristics of life. This intellectual understanding represents the formative stage leading to

¹⁹⁴ See, for example, D.II.31.

¹⁹⁵ Rhys Davids & Stede, *Pali-English Dictionary*, op. cit., p. 560.

¹⁹⁶ See Edward F. Crangle, *The Sutta Basis for Momentary Consciousness*, (Unpublished Honours Thesis, University of Queensland, 1983), pp. 61-63.

¹⁹⁷ *Dialogues*, v 2, p. 84.

the development of insight where the three marks of existence become subjects for contemplation involving concentration.

The *Sāmaññaphala Sutta*¹⁹⁸ explains a scheme of contemplative training involving reflection upon the body with the desire to acquire full knowledge. This reflection leads to some understanding of the body's delicate, impermanent nature; furthermore, that consciousness, being linked to and sustained by the body, is likewise ephemeral. Subsequent reflection develops knowledge and insight (*ñānadassana*, later entitled *vipassanā*) whereby realisation of the nature of the body engenders a degree of indifference.

... the Bhikshu, by the putting away alike of ease and of pain, by the passing away alike of any elation, any dejection, he had previously felt, enters and abides in the Fourth (*jhāna*), a state of pure self-possession and equanimity, without pain and without ease.

... just so ... does the Bhikshu sit there so suffusing even his body with that sense of purification, of translucence, of heart, that there is no spot in his whole frame not suffused therewith. ...

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to that insight that comes from knowledge (*ñānadassana*). He grasps the fact: "This body of mine has form, it is built up of the four elements, ... it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence (*anicca*), it is subject to erosion, abrasion, dissolution, and disintegration; and therein is this consciousness (*viññāna*) of mine, too, bound up, on that does it depend."¹⁹⁹

D.I.75-76

Conditioning in right understanding (*samma-ditthi*) along with preparation in right aspiration (*sammā-sankappa*) combine on a secure moral basis and are intensified with the necessary aid of jhānic purity, and concentration.

¹⁹⁸ D.I.47-85.

¹⁹⁹ *Dialogues*, v 1, pp. 86-87.

Thus insight into existence as it really is (*ñānadassana/vipassanā*²⁰⁰), with gradual and efficient training, deepens by degrees from an intellectual comprehension to full intuitive knowledge (*paññā*). Insight (*vipassanā*) becomes wisdom (*paññā*) on the solid foundation of morality assisted by the power of *samādhi*.

There are, monks, these five ... hindrances (*nīvarana*), which over-spread the heart (*cetaso ajjhārūha*), which weaken insight (*paññā*). ...

Monks, that a monk, being rid of these five ... hindrances (*nīvarana*), ... which weaken insight (*paññā*), ... shall realize the excellence of knowledge and insight (*ñānadassana*) proper to Ariyans, which goes beyond man's conditions -- that surely shall be.²⁰¹

A.III.63-64

Monks, a monk who has given up five factors (*pañcangavippahīna*, i.e. has abandoned the five hindrances *nīvarana*) and is complete in five factors (*pañcangasamannāgata*) is called in this dhamma-discipline "All-proficient"²⁰², one who has lived the life, the best of men." ...

Herein a monk is complete in the sum total of a master's virtues (*sīlakkhandha*), of a master's concentration (*samādhikkhandha*), in the sum total of a master's insight (*paññākkhandha*), release (*vimuttiikkhandha*), the release by knowing and seeing (*vimuttiñānadassanakkhandha*).²⁰³

A.V.16

Monks, in the moral (*sīlasampanna*) and virtuous (*upānīsasampanna*), right concentration (*sammā samādhi*) perforce thrives; when there is right concentration, true knowledge and insight (*yathābhūtañānadassana*) perforce thrive in one who has right concentration (*sammā samādhi*)²⁰⁴

A.III.20

Monks, these two conditions have part in knowledge (*bodhi-bhāgiya*). What two?

²⁰⁰ i.e. knowing and seeing things as they really are: the insight that the body is impermanent and that the mind is bound up with it.

²⁰¹ *Gradual Sayings*, v 3, pp. 51-52.

²⁰² *Kevalī*. The translator notes: " ... 'One lovely in virtue, nature and insight' (an all-rounder) is so called. ... The word is also used for nibbāna"

²⁰³ *Gradual Sayings*, v 5, p. 12.

²⁰⁴ *Gradual Sayings*, v 3, p. 14.

Calm and introspection (*samatho ca vipassanā ca*). ...
 Monks, if introspection (*vipassanā*) be cultivated, what profit does
 it attain? Insight (*paññā*) is cultivated.²⁰⁵

A.I.61

The *jhāyin*, in this way, penetrates perfectly the knowledge of the Four Noble Truths regarding the universality of suffering or unsatisfactoriness, its origin, its cessation, and the way leading to the end of suffering. Wisdom consists also of the establishment of thoughts of renunciation of sense-desire, harmlessness, and non-injury.

The peak of meditative endeavour eventuates thus as the result of a causal association between training in morality, in concentration, and in wisdom. Good conduct leads, by stages, to release. The Buddha indicates this point in answer to Ananda's questions. His response demonstrates a causal transition via moral habits and concentration to knowledge and vision in accordance with reality. These lead, finally, to revulsion, to fading of interest, and to release.

Pray, sir, what is the object, what is the profit of good conduct?
 Why, Ananda, freedom from remorse (*avippatisāro*) is the object ...
 is the profit of good conduct.
 ... what is the object ... of freedom from remorse?
 Joy (*pāmujja*), Ananda
 ... what is the object ... of joy?
 Rapture (*pīti*), Ananda
 ... what is the object ... of rapture?
 Calm (*passaddhi*), Ananda
 ... what is the object ... of calm?
 Happiness (*sukha*), Ananda
 ... what is the object ... of happiness?
 Concentration (*samādhi*), Ananda
 ... what is the object ... of concentration?
 Knowing and seeing things as they really are
 (*yathābhūtañānadassana*), Ananda
 What is the object, sir, ... of knowing and seeing things as they really are?
 Revulsion and fading of interest (*nibbidāvirāga*), Ananda
 ... what is the object ... of revulsion and fading of interest?

²⁰⁵ *Gradual Sayings*, v 1, p. 55.

Release by knowing and seeing (*vimuttiñānadassana*) is the object and profit of these.²⁰⁶

A.V.1-2

The doctrine regarding *paññā*, noted at D.I.208, involves:

1. The *Nāna-dassana*--the insight which sees that the body is impermanent, and that mind (*Viññāna*) is bound up with it, has no existence independent of it.
2. The power of calling up mental images.
3. The perception of the Four Truths as to sorrow and the Eightfold Path; the rooting out of one's mind of the Intoxicants (the *Asavas*); and the final assurance, consequent thereon, of Emancipation gained.²⁰⁷

This passage offers in effect a complete course of meditative development ending in deliverance, i.e. moral purity and concentration win *paññā* (full knowledge or intuitive wisdom). In the following passage Ananda explains what is meant by *paññā*.

And what, Ananda, is this so noble body of doctrine regarding the intellect (*paññā*) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?²⁰⁸

Ananda replies:

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to that insight that comes from knowledge. He grasps the fact: "This body of mind has form, it is built up of the four elements, it

²⁰⁶ *Gradual Sayings*, v 5, pp. 1-3. The following from p. 3 sums up the causal transition succinctly:

So you see, Ananda, good conduct has freedom from remorse as object and profit; freedom from remorse has joy; joy has rapture; rapture has calm; calm has happiness; happiness has concentration; concentration has seeing things as they really are; seeing things as they really are has revulsion and fading of interest; revulsion and fading of interest have release by knowing and seeing as their object and profit. So you see, Ananda, good conduct leads gradually up to the summit.

A.V.2

²⁰⁷ *Dialogues*, v 1, pp. 269-270. This answer is also verses 83, 85, and 97 of the *Sāmañña-phala Sutta: Dialogues* v 1, pp. 86-93, D.I.76-83.

²⁰⁸ *Dialogues* v 1, p. 270.

springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution, and disintegration; and therein is this consciousness (*viññāna*) of mine, too, bound up, on that does it depend.

With his heart thus serene, ... and imperturbable, he applies and bends down his mind to the calling up of a mental image. He calls up from this body another body, having form, made of mind, having all (his own body's) limbs and parts, not deprived of any organ.

With his heart thus serene, ... he directs and bends down his mind to the knowledge of the destruction of the Deadly Floods (*āsava*s). He knows as it really is: "This is pain." He knows as it really is: "This is the origin of pain." He knows as it really is: "This is the cessation of pain." He knows as it really is: "This is the Path that leads to the cessation of pain." He knows as they really are: "These are the Deadly Floods." He knows as it really is: "This is the origin of the Deadly Floods." He knows as it really is: "This is the cessation of the Deadly Floods." He knows as it really is: "This is the Path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is set free from the Deadly Taint of Lusts (*kamāsava*), is set free from the Deadly Taint of Becomings (*bhavāsava*), is set free from the Deadly Taint of Ignorance (*avijjāsava*). In him, thus set free, there arises the knowledge of his emancipation, and he knows: "Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond!"

This, young Brahman, is that so noble body of doctrine regarding the intellect (*paññā*), of which that Exalted One was wont to speak in praise; to which he used to incite the folk, in which he established them, and made them firm.²⁰⁹

D.I.208

In the *Mahāvedallasutta*, Sāriputta differentiates between intuitive wisdom (*paññā*) and poverty in intuitive wisdom. Full knowledge or intuitive wisdom (*paññā*), it was noted, involved the penetrative understanding of the Buddhist metaphysic concerning the Four Noble Truths etc. Regarding poverty in intuitive wisdom, Sāriputta says:

Your reverence, one is called: 'Poor in intuitive wisdom (*paññā*)' Now what are the respects in which one is called 'Poor in intuitive wisdom,' your reverence?

Your reverence, if it is said "He does not comprehend ..." This is anguish (*dukkha*) ... This is the arising of anguish ... This is the stopping of

²⁰⁹ *ibid.*, p. 270.

anguish ... This is the course leading to the stopping of anguish" ... therefore he is called 'poor in intuitive wisdom'.²¹⁰

M.I.292

This passage goes on to associate, and thus equate, *paññā* with discriminative consciousness (*viññāna*) due to its ability to differentiate pleasure and pain and to differentiate neither pleasure nor pain. Their perceived difference is that intuitive wisdom is to be developed whilst discriminative consciousness is for comprehending (*pariññeyyam*). Feeling (*vedanā*) and perception (*saññā*) are then associated with discriminative consciousness:

... whatever one feels (*vedeti*), that one perceives (*sañjānāti*); whatever one perceives that one discriminates; therefore these states are associated, not dissociated, and it is not possible to lay down a difference between these states²¹¹

M.I.293

Sammā ñāna: right insight

In the following passage, the Buddha describes his own enlightenment experience. In doing so, he reviews the transmutation of consciousness from an unhealthy state to the ultimate healthy state. In this summary, he alludes to the concurrence of both meditative systems recorded in the *Pāli Suttas*, i.e. *samatha* (tranquility) and *vipassanā* (insight). The passage depicts the movement from the fourth stage of *jhāna* to realisation of the three knowledges (*te-vijjā*). Thereafter, the Buddha gains full intuitive understanding of the Four Noble Truths along with the realisation that he is liberated,

... remembering there is something to be done, did I think: those are mental states.²¹²

²¹⁰ *Middle Length Sayings*, v 1, pp. 350.

²¹¹ *ibid.*, p. 352.

²¹² *Majjhima Nikāya Commentary* II.84 identifies these as *samatha* and *vipassanā*.

Monks, unsluggish energy was stirred up in me, unmuddled mindfulness was set up, the body was tranquil, impassible, the mind composed, one-pointed (*ekaggam*). Then I, ... aloof from pleasures of the senses, aloof from unskilled states of mind, entered on and abided in the first meditation (*jhāna*) ... with the mind subjectively tranquillised and fixed on one point (*ekodibhāvam*), I entered and abided in the second meditation ... the third meditation ... I entered into and abided in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

Thus with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, fixed, immovable, I directed my mind to the knowledge and recollection of former habitations (*pubbenivāsānussati-ñāna*): I remembered a variety of former habitations, thus: one birth, two births, three ... four ... five ... ten ... a hundred ... a thousand ... a hundred thousand births

Then with the mind composed, quite purified ... I directed my mind to the knowledge of the passing hence and the arising of beings (*sattānam cutūpapāta-ñāna*). ... I comprehend that beings are mean, excellent, comely, ugly

Then with the mind composed ... fixed, immovable, I directed my mind to the knowledge of the destruction of the cankers (*āsavakkhaya-ñāna*). I understood as it really is: This is anguish, this is the arising of anguish, this is the stopping of anguish, this is the course leading to the stopping of anguish. I understood as it really is: These are the cankers (*āsavas*), this is the arising of the cankers, this is the stopping of the cankers, this is the course leading to the stopping of the cankers. Knowing this thus, seeing thus, my mind was freed from the canker of the sense-pleasures, and my mind was freed from the canker of becoming, and my mind was freed from the canker of ignorance. In freedom the knowledge came to be: I am freed; and I comprehended: destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such. This, monks, was the third knowledge attained by me in the last watch of the night; ignorance was dispelled, knowledge arose, darkness was dispelled, light arose, even as I abided diligent, ardent, self-resolute.²¹³

M.I.117

The three knowledges (*te-vijjā*) are set out as follows:

The Three Knowledges (*Te-vijjā*)

- 1) *pubbenivāsānussati-ñāna*: knowledge and recollection of former existences in *samsāra*
- 2) *sattānam cutūpapāta-ñāna*: knowledge of the death and rebirth of beings
- 3) *āsavakkhaya-ñāna*: knowledge of the destruction of the cankers (*āsavas*)

²¹³ *Middle Length Sayings*, v 1, p. 151. See also M.II.348.

Thus, according to the *suttas*, the series of stages that a *jhāyin* must pass through to attain enlightenment is as follows: having developed wholesome moral habit, control of the sense organs, and mindfulness, the meditator practises the *jhānas*. Thereafter, he directs his mind to the successive realisation of the "three knowledges" (*te-vijjā*), as a result of which

... the mind is freed from the canker of becoming and the mind is freed from the canker of ignorance. In freedom the knowledge comes to be that he is freed, and he comprehends: 'Destroyed is birth, ... done what is to be done, there is no more of being such and such.'²¹⁴

M.I.183-184

In the passage above, release is attained following perfection of the "three knowledges" preceded by the *jhānas*.²¹⁵ This series of stages corresponds well with those depicted in the tenfold path noted above. In the tenfold path, *sammā ñāna* is similarly preceded by the *jhānas* (*sammā-samādhi*) and followed by liberation (*sammā vimutti*). Since, in addition, the names of the "three knowledges" all end in the term "*ñāna*", it may be inferred that the "three knowledges" are identical with *sammā ñāna*. With the "three knowledges" corresponding with right insight (*sammā ñāna*), the last three stages of the tenfold path are set out thus:

²¹⁴ *ibid.*, p. 229. See also M.I.22-23.

²¹⁵ This account (and other textual evidence) signifies that both the first and second "knowledges" are essential for perfection of the third *vijjā* (knowledge of the destruction of the cankers, *āsavaṇam khayañāna*) which brings about release. Indeed, such knowledge may even constitute liberation (*vimutti*). Should this be so, *vimutti* is included under right insight (*sammā ñāna*) and *paññā*.

8. <i>sammā-samādhi</i>	= the <i>jhānas</i>
9. <i>sammā ñāna</i>	= 1. <i>pubbenivāsānussatiñāna</i> 2. <i>sattānam cutūpapātāñāna</i> 3. <i>āsavānam khayañāna</i>
10. <i>sammā vimutti</i>	= liberation ²¹⁶

The *Nidāna-samyutta*²¹⁷ provides further clarification of the nature of *sammā ñāna*. Susīma the Wanderer asks the Buddha for clarification regarding the claim by some monks that they are freed by insight (*paññā vimutti*) yet experience neither the supernormal powers (*abhiññās*) preceding the destruction of the cankers (*āsava*)²¹⁸ nor the immaterial *jhānas*. The Buddha gives Susīma an extended lesson on right insight (*sammā ñāna*) commencing with a succinct statement on cause and effect as well as release.

First, Susīma, [comes] knowledge of the law of cause [and effect] (*dhammattithi-ñāna*),²¹⁹ afterwards [comes] knowledge about Nibbāna (*nibbāne ñānanti*).²²⁰

S.II.124

In order that Susīma may fully know the reality of cause and effect as well as *nibbāna*, the Buddha employs a catechism for pointing out (1) the impermanence (*anicca*), (2) the pain (*dukkha*), and (3) the impersonality of

²¹⁶ Bucknell, "The Buddhist Path to Liberation," op. cit., p. 33.

²¹⁷ S.II.120-127.

²¹⁸ That is to say, 1) magical powers (*iddhi vidhā*), 2) divine ear (*dibbasota*), 3) penetration of the minds of others (*cetopariya ñāna*), 4) divine eye (*dibba cakkhu* or (*cutūpapātāñāna*), and 5) remembrance of former existences (*pubbenivāsānussatiñāna*). The sixth supernormal knowledge (which is not mentioned directly in this passage) is knowledge of the destruction of the cankers (*āsavānam khayañāna*). Items four to six appear frequently as the "three knowledges" (*te-vijjā*).

²¹⁹ The term concerns both knowledge of having a footing in the *Dhamma* as well as knowledge of causes and effects, i.e. an understanding of the Buddhist metaphysic. See also S.II.24-26.

²²⁰ *Kindred Sayings*, v 2, p. 88.

body, feelings, perception, activities, and consciousness (*anattā*) in the past, present, and future. The well-taught disciple is to regard existence in this way, i.e. according to the Buddhist metaphysic, so as to generate the necessary conditions for attaining freedom. The path to right insight (*sammā ñāṇa*) thus commences with the intellectual understanding of cause and effect.

... Now what think you, Susīma? Is the body permanent or impermanent?

Impermanent, lord.

But that which is impermanent, is it painful or pleasant?

Painful, lord.

But that which is impermanent, painful, changeable by nature, do we well to contemplate it as:-- this is mine, I am it, it is my spirit?

Not so, lord.

And is not the same true of feeling, of perception, of activities, of consciousness?

It is, lord.

Wherefore, Susīma, whatsoever body, past, future or present, internal or external, coarse or fine, mean or lofty, far or near --- of all body to say it is not mine, I am not it, it is not my spirit:-- so is this to be regarded by right insight (*sammā ñāṇa*) as it really is. And so too are feeling, perception, activities, consciousness to be regarded.

S.II.124-125

Having generally established his metaphysic in dialogue with Susīma, the Buddha continues his catechism in order to determine the extent of Susīma's knowledge, i.e. his degree of realisation of the metaphysic. The Buddha's interrogation explores Susīma's grasp of conditioned origination (*patīccasamuppāda*) by asking if he recognises or realises each aspect of existence in this way.

Old age and dying are conditioned by birth: Susīma, seest²²¹ thou this?

Even so, lord.

Birth is conditioned by becoming:-- Susīma, seest thou this?

Even so, lord.

Becoming is conditioned by grasping:-- Susīma, seest thou this?

Even so, lord.

Grasping is conditioned by craving ... craving by feeling ... feeling by contact ... contact by sense ... sense by name-and-shape ... name-and-shape by consciousness ... consciousness by activities ... activities by ignorance:-- Susīma, seest thou this?

Even so, lord.

When birth ceases, old age-and-death ceases:-- Susīma, seest thou this?

Even so, lord.

When grasping ceases becoming ceases; when craving ceases, grasping ceases; when feeling ceases, craving ceases; when contact ceases, feeling ceases; when sense ceases, contact ceases; when name-and-shape ceases, sense ceases; when consciousness ceases, name-and-shape ceases; when activities cease, consciousness ceases; when ignorance ceases, activities cease:-- Susīma, seest thou this?

Even so, lord.²²²

S.II.125-126

The extent of Susīma's knowledge thus far has been detailed and affirmative. However, the Buddha's continued questioning reveals that, even though Susīma may intellectually know and see existence as profoundly conditioned etc., his "knowledge" does not extend to include any of the super-normal knowledges, i.e. the *abhiññās* which include the "three knowledges" (*te-vijjā*).²²³

Then surely thou, Susīma, thus knowing, thus seeing, dost enjoy divers mystic powers (*iddhi-vidhā*):-- being one thou canst become many, being many thou canst become one; thou goest here visible there invisible without let or hindrance through wall, through rampart, through hill as if through air; thou divest into earth and up again as if in water; thou walkest on water without cleaving it as if on earth; thou travellest seated cross-legged through air as if thou wert a bird on the wing; thou canst handle and stroke with the hand this moon and sun, mighty and powerful though they be, yea, even to Brahmaworld canst thou dispose of thyself in the body?

Not so, lord.

²²¹ *Passati*, realise, know, recognise.

²²² *Kindred Sayings*, v 2, pp. 89-90.

²²³ Posited by Bucknell to correspond with right knowledge (*sammā ñāṇa*).

Then surely, Susīma, thus knowing thus seeing, thou canst hear, with pure deva-hearing (*dibba-sota*) passing that of men, sounds divine and human, be they remote or near?

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou canst understand with thy mind the mind of other beings (*parassa cetopariya ñāna*), other persons, so that thou knowest the character of their thought?²²⁴

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou canst remember divers former lives (*pubbenivāsānussatiñāna*), even one birth or many,²²⁵ in circumstance and detail?

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, with pure deva-vision (*dibba cakkhu* or *cutūpapātañāna*) passing that of men thou canst behold beings as they go according to their deeds, deceasing, re-arising?

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou attaining by volition canst dwell in those stages of deliverance where the Rūpa-world is transcended and the Immaterial [world is reached]?

Not so, lord.²²⁶

S.II. 126-127

Thus Susīma displays the disparity between his intellectual knowledge and direct understanding; he has learnt the knowledge about release, *nibbāna*, as well as the causal law yet he lacks supernormal knowledges (*abhiññās*) and freedom from doubt regarding the perfect knowledge of gnosis (*aññā*).²²⁷ Consequently, the Buddha admonishes him for his error.

Verily, Susīma, transgression hath caused thee, so foolish, so stupid, so wrong art thou, to transgress, who didst gain admission as a thief of the Norm into this Norm and Discipline so well set forth.²²⁸

S.II.127

Susīma's transgression indicates that more is required than intellectual knowledge of the nature of existence to attain release. Even though the attainment of the material *jhānas* is implied, the passage suggests further that,

²²⁴ A condensation of the formula on S.II.121.

²²⁵ A condensation of the formula on S.II.121.

²²⁶ *Kindred Sayings*, v 2, pp. 90-91.

²²⁷ *ibid.*, fn. p. 91.

²²⁸ *ibid.*, p. 91.

samatha alone does not bring liberation. It is right insight (*sammā ñāna*), which necessarily includes *direct experience* of the Buddhist metaphysic, that brings liberation. Such is indicated by Susīma's demonstration that he has some understanding of conditioned origination etc. but he lacks the *experience* of the *abhiññās*; the higher knowledges (or perhaps part thereof) are to be intuitively realised to gain right insight (*sammā ñāna*).

The early stage of catechism indicates the intellectual aspect of the Buddhist metaphysic while the latter portion, by Susīma's non-attainment of the higher knowledges (*abhiññās*) etc., points to the direct realisation of the metaphysic. Thus, the intellectual understanding of cause and effect has its intuitive counterpart in the *abhiññās* which include the "three knowledges" (*te-vijjā*).

The above passage from the *Nidāna-samyutta* is largely in accord with the series of stages that a *jhāyin* must pass through to attain enlightenment, i.e. release comes about when the meditator directs his mind to the successive realisation of the "three knowledges" (*te-vijjā*) following development of moral habit, control of the sense organs, mindfulness, and the *jhānas*. To a large degree, this *sutta* also upholds the inference by Bucknell that the realisation of the "three knowledges" is identical with right insight (*sammā ñāna*).²²⁹ *Sammā ñāna* results with the perfection of experiencing existence according to the intellectual knowledge of cause and effect. The phrase "... so this is to be regarded by right insight as it really is"²³⁰ equals the internalisation and full realisation of the Buddhist metaphysic. The *sutta* states that such

²²⁹ Bucknell, Rod S. "The Buddhist Path to Liberation," op. cit., p. 33.

²³⁰ *ibid.*, p. 89.

regard brings about repulsion which leads to freedom wherein the meditator knows that "birth is perished".²³¹

So beholding, *Susīma*, the well taught Ariyan disciple feels repulsion at body, feeling, perception, activities, consciousness. Feeling repulsion he is not attracted by them. Unattracted he is set free. Knowledge comes to him freed as to being freed,²³² and he knows that birth is perished, that the divine life is lived, done is what was to be done; there is nothing further of these conditions.²³³

S.II.125

The sentence "Knowledge comes to him freed as to being freed, and he knows that birth is perished" corresponds with the "third knowledge" (*āsavānam khayañña*) wherein the *jhāyin* brings about the destruction of the cankers (*āsavas*) and attains a profound realisation of (as opposed to mere knowledge about) the Four Noble Truths. Further, the meditator perceives that he is now liberated from rebirth: "... birth is perished"

Profound comprehension of existence and the subsequent freedom from birth, i.e. "... done is what was to be done; there is nothing further of these conditions"²³⁴, is freedom from the sense-pleasures or lust (*cetovimutti*) and freedom from ignorance (*paññāvimutti*), i.e. the destruction of the cankers (*āsavas*).

The doctrine of rebirth forms an essential part of the Buddhist metaphysic. Release from the continuous cycle of death and rebirth conditioned by both wholesome and unwholesome volitions (*kamma*) is the goal of all Buddhist spiritual endeavour, i.e. *nibbāna*. The Buddha's references to the cycle of rebirth, and liberation from it, constitute an explanation of his expe-

²³¹ *ibid.*, p. 89.

²³² See also S.II.94.

²³³ *Kindred Sayings*, v 2. p. 89.

²³⁴ *ibid.*, p. 89.

rience of release within the context of his metaphysic. Thus the belief system of the Buddha, by its incorporation of various contemplative techniques, determines both meditative method and its result. Those occasions when the *suttas* depict the Buddha urging the development of the "three knowledges" (*te-vijjā*) following mastery of *jhānas* also suggest, as stated above, that the eightfold path (*atthangika magga*) is incomplete as a statement of the Buddha's course of practice.²³⁵

All "three knowledges" assume the doctrine of rebirth. The third "knowledge" (whereby the *jhāyin* brings about the destruction of the cankers (*āsavas*) and release from rebirth) involves full realisation of the Buddhist metaphysic as recognised by right view (*sammā-ditthi*) and as encapsulated in the Four Noble Truths. In addition to the Four Noble Truths, the description of the third "knowledge" indicates a penetrating realisation of the notion of cause and effect, i.e. conditioned origination (*paticcasamuppāda*).

Buddhist contemplative practices, it was noted, can be divided into (1) the development of tranquility (*samatha*) and (2) the development of insight (*vipassanā*).²³⁶ *Samatha* is equated with the practice of concentration and attainment of the *jhānas*, i.e. *samādhi*.²³⁷ Whereas *samatha* is clearly detailed in the *suttas*, the practice of *vipassanā* is not. In order to determine the true character of the practice of *vipassanā*, recent research by Bucknell compares ostensibly parallel lists of stages in the Buddhist course of practice. By doing so, the stage or stages which consistently come after the *jhānas* or *samādhi* are identified. Bucknell notes that

²³⁵ Rod S. Bucknell, & Martin Stuart-Fox, "The 'Three Knowledges' of Buddhism," (*Religion*, 13, (1983), 99-112), 101 (referring to M.I.179-184, 344-348; II.38 etc. See also M.I.21-24 where the Buddha, describes his own development of the "three knowledges" on the night of his enlightenment and subsequent release).

²³⁶ See M.I.494; S.V.52; D.III.213 etc.

²³⁷ See A.IV.360.

... all passages [of the *suttas*] in which *vipassanā* is mentioned together with concentration (as *samatha*, *samādhi*, *jhāna* etc.) possess one noteworthy feature: *vipassanā* is invariably listed *after* concentration, never before it.²³⁸

Mindfulness (*sati*), when mentioned with concentration (e.g. as in the Noble Eightfold Path) is uniformly listed *before* concentration.²³⁹ In both listing and practice, the stages represent a sequential development, that is to say, mindfulness (*sati*) is meant to precede concentration (*samādhi*) and insight (*vipassanā*) to follow concentration. Thus *sati* and *vipassanā* are different, though related, practices. This being the case,

Just as different sequential positions of *sati* and *vipassanā* permit us to infer that *sati* and *vipassanā* are different, so (one would expect) identical sequential positions of *vipassanā* with other stages may permit us to infer that *vipassanā* and those other stages are identical or equivalent.²⁴⁰

In all of the lists examined, the *te-vijjā* (the "three knowledges") follow after the practice of the four *rūpa jhānas* and are positioned before the realisation of liberation (*vimutti*). *Vipassanā* holds the same sequential position as the "three knowledges". Consequently, *vipassanā* is presumed to correspond with the *te-vijjā*.²⁴¹ On the textual evidence, it thus appears that (1) the knowledge and recollection of former existences in *samsāra* (*pubbenivāsānussati-ñāna*), (2) the knowledge of the deaths and rebirth of beings according to their *kamma* (*sattānam cutūpapāta-ñāna*), and (3) the knowledge of the destruction of the cankers (*āsavakkhaya-ñāna*) are active insight practices.

²³⁸ Rod S. Bucknell, "What is Vipassanā? A Seeming Gap in the Buddha's Teaching on Meditation," (Paper presented to the 13th Annual Conference of the Australian Association for the Study of Religions at Brisbane, September 1988), p. 3.

²³⁹ *ibid.*, p. 3. See D.I.62-84, 100, 124 etc.; M.I.179-184, 344-348; II.38; D.II.120 etc.

²⁴⁰ *ibid.*, p. 4.

²⁴¹ *ibid.*

If, as Bucknell has it, right insight (*sammā ñāna*) equals the "three knowledges" (*te-vijjā*) (or their functional equivalent), and these in turn are synonymous with the practice of insight (*vipassanā*), then the perfection of that practice must correspond with the direct, intuitive realisation of conditioned origination (*paticcasamuppāda*) etc. With immediate insight, desire and ignorance are eliminated and the chain of cause and effect is broken. This being so, the successive realisation of the "three knowledges" (*te-vijjā*) represents meditative practices peculiar to Buddhism.

The *suttas* do not explicitly identify the method by which the meditator directs his mind to the successive realisation of the "three knowledges" (*te-vijjā*) and thereby attains release. The attainment of cessation (*nirodha-samāpatti*) or extinction of perception and feeling (*saññā-vedayita-nirodha*²⁴²), however, encompasses the destruction of the cankers (*āśava*)²⁴³ and thus represents the functional equivalent of the "third knowledge", i.e. *āsavakkhaya-ñāna*, knowledge of the destruction of the cankers. It follows that the method whereby cessation is attained corresponds with, or is the functional equivalent of, the successive realisation of the "three knowledges" (*te-vijjā*).

Cessation: the Synthesis of Concentration with Insight

The *suttas*, it was noted, discuss a variety of approaches to release depending on the disposition of the *jhāyin* etc. In the Buddhist meditative context, salvation implies varying degrees of skill in *jhāna* combined with wisdom, *paññā*. Three types of *jhāyin* with these qualities stand out: (1) the mind-freed (*cetovimutta*), (2) the wisdom-freed (*paññāvimutta*), and (3) the

²⁴² S.II.150.

²⁴³ See A.450-451.

freed-both-ways (*ubhatobhāgavimutta*).²⁴⁴ The problem of being bound to existence is stated thus:

These five strands of sense desire ... are called the noose by the Exalted One. What five? Forms cognized by the eye, longed for, alluring, ... bound up with passion and desire; sounds cognized by the ear ... smells by the nose ... tastes by the tongue ... contacts by the touch ... alluring ... bound up with passion and desire -- these five strands of sense desire are called the noose by the Exalted One.²⁴⁵

A.IV.449

The first solution to the problem resulting in freedom requires skill in *samatha*, i.e. in all levels of *jhāna* wherein the hindrances are removed and the cankers destroyed by wisdom: the *cetovimutta*.

... If cultivated, what profit does calm (*samatha*) attain? The mind is cultivated. What profits from a cultivated mind? All lust is abandoned. ... the ceasing of lust is the heart's release (*cetovimutti*, mind-freed)²⁴⁶

A.I.61

The meditative process to liberation by mind is as follows:

Consider, reverend sir, the monk who, aloof from sense desire, ... enters and abides in the first musing (*jhāna*)--thus far, reverend sir, and in one particular did the Exalted One declare a way from the noose.

But there, too, is a noose; and what is it there? In so far as thought applied and sustained is not ended (*vitakkavicārā aniruddhā*), that there is the noose.

Now consider, sir, the monk who ... enters and abides in the second musing ... the third ... the fourth ... in the sphere of infinite space ... of infinite consciousness ... of neither perception or non perception ... in the ending of perception and feeling (*saññāvedayitanirodha*) and sees by wisdom

²⁴⁴ A.IV.449-455. See also A.I.61.

²⁴⁵ *Gradual Sayings*, v 4, p. 296.

²⁴⁶ *Gradual Sayings*, v 1, pp. 55-56.

(*paññā*) that the cankers are completely destroyed -- thus far and with no (further) particular did the Exalted One declare a way of escape from the noose.²⁴⁷

A.IV.450-451

The mind-freed *jhāyin* escapes the noose of sense-desire by attaining the highest level of *jhāna* ending in the cessation of perception and feeling. Thereafter, *paññā* sees the destruction of the *āsavas*.

The second solution: i.e. the wisdom-freed (*paññāvimutta*), also requires skill in the meditative absorptions. In this instance, however, he fully penetrates and understands, by *paññā*, all levels of *jhāna* through to the cessation of perception and feeling. In the overall context of the passage, this section suggests that the meditator realises wisdom outside the *jhānas*.

Wisdom-freed (*paññāvimutta*), wisdom-freed, he is called, sir; and as to what has the wisdom-freed been declared by the Exalted One?

Consider, sir, the monk who, aloof from sense desire, ... enters and abides in the first musing (*jhāna*) and by wisdom understands it -- thus far, sir, in one particular has the wisdom-freed been declared by the Exalted One.²⁴⁸

A.IV.452-453

By applying wisdom from the lowest to the highest level of the absorptions, the meditator becomes *paññāvimutta* (wisdom-freed) through his remote understanding of their nature.

The final approach, the freed-both-ways (*ubhatobhāgavimutta*), indicates the full synthesis of tranquility with insight. In this instance, the *jhāyin* "... enters and abides in the first musing and to the extent of that sphere

²⁴⁷ *ibid.*, p. 296.

²⁴⁸ This process continues through all the eight *jhānas* to the cessation of perception and feeling. *Ibid.*, p. 297.

abides with body attuned to it and by wisdom understands it"²⁴⁹ Continuing to apply this method, the *jhāyin* also enters the remaining levels of *jhāna* through to the cessation of perception and feeling. Thus it appears that wisdom is applied from within *jhāna*.²⁵⁰

Freed-both-ways (*ubhatobhāgavimutta*), freed-both-ways, he is called, sir; and as to what has the freed-both-ways been declared by the Exalted One?

Consider, sir, the monk who, aloof from sense desire, ... enters and abides in the first musing and to the extent of that sphere abides with body attuned to it and by wisdom understands it -- thus far, sir, in one particular has the freed-both-ways been declared by the Exalted One²⁵¹

A.IV.453

Freed-both-ways (*ubhatobhāgavimutta*), as depicted in this passage (where the meditator enters all the meditative absorptions up to the cessation of perception and feeling), suggests a singular approach to freedom by the combining of serenity (*samatha*) with insight (*vipassanā*). Initial consideration of the term "*ubhatobhāgavimutta*" suggests a meditator not only skilled in one method to freedom by mind but also expert in a second approach utilising wisdom. Further consideration of the passages above, however, indicates that freed-both-ways (*ubhatobhāgavimutta*) represents, in fact, expertise

²⁴⁹ *Yathā yathā ca tad āyatanam tathā tathā nam kāyena phassitvā viharati, paññāya ca nam pajānāti*. Ibid.

²⁵⁰ Schmithausen notes what may be a similar synthesis of tranquility with insight occurring in the *Anupadasutta* (i.e. M.III.25 ff). In that *sutta*'s description of the liberation process involving the cessation of perception and feeling,

"... in each stage of meditative concentration all the mental factors occurring in that stage are 'fixed immediately upon [their appearance]' ..., [and] they are known, i.e. consciously noticed, when originating, being present, and disappearing. This entails the comprehension that these factors in fact arise after not having existed before, and that after having existed they disappear again (i.e. that experience shows or confirms their impermanence). [This] seems to express an aspect of observation that goes beyond the mere noticing of the presence of the respective factors though not posterior to it in a temporal sense."

Schmithausen, op. cit., p. 231.

²⁵¹ *ibid.*

in a complete amalgamation of both methods thus engendering an altogether unique approach to release.

Griffiths finds some difficulty with this synthesis of methods. He justly asks

... why it should be thought that the gaining of the attainment of cessation should make a favourable prelude for the exercise of intellectual analysis and the concomitant destruction of 'defilements' ... there are substantial intellectual difficulties involved in reconciling and combining into a coherent soteriological system the paradigmatically enstatic techniques involved in attaining cessation and the paradigmatically ecstatic techniques involved in intellectual analysis aimed at knowledge.²⁵²

By way of resolving the above problem, Griffiths offers a historical explanation. He suggests that

... soteriological orthodoxy arrived at the position that proper soteriological method must necessarily involve some degree of analytical/intellectual meditation upon central items of Buddhist doctrine. Put still more simply, it quickly became orthodoxy for Indian Buddhist intellectuals that salvation must involve some degree of intellectual appropriation of doctrine, and any canonical material which appeared to present a self-consistent and coherent set of soteriological practices which involved no such intellectual activity therefore needed to be amended to accord with such orthodoxy.²⁵³

Though the above historical explanation may be relevant and accurate to some degree, it suggests an *a priori* judgement that precludes the possibility, in the first instance, of a *bona fide* synthesis of two seemingly divergent methods of contemplation.

The cessation of bodily, verbal, and mental formations

The attainment of cessation (*nirodhasamâpatti*) or the cessation of perception and feeling (*saññâvedayitanirodha*) amounts to a ninth attainment in Buddhist meditation (the *rûpa* and *arûpa jhânas* being the other eight).

²⁵² Griffiths, "The Attainment of Cessation in the Theravâda Tradition," op. cit., pp. 22 & 19.

²⁵³ *ibid.*, p. 23.

Cessation of all mental activity is what distinguishes this achievement. Only those possessing the four *rūpa jhānas* as well as the four *ārūpa jhānas* realise this cessation. Worldlings, stream-enterers, and once-returners (including those possessing all eight attainments or *jhānas*) cannot achieve it. Non-returners and *arahats* lacking mastery over the eight attainments also do not attain cessation. Stream-enterers and once-returners lack the necessary qualifications. The attainment of cessation requires complete experience and application of both serenity (*samatha*) and insight (*vipassanā*).²⁵⁴

In relation to concentration and the four supramundane paths of the Noble Ones, the Buddha discusses four proper modes of being addicted to pleasure which conduce to cessation and *nibbāna*. These entail the *jhānas*, i.e. the "rapture of utter purity of mindfulness (*upekhāsatisipārisuddhi*) and equanimity", plus the four fruits of *jhāna*.

... by the passing away of the joy and the sorrow he used to feel, he enters into and abides in the fourth Jhāna, rapture of utter purity of mindfulness and equanimity, wherein neither ease is felt nor any ill. These four modes of being addicted and devoted to pleasure ... conduce absolutely to unworldliness, to passionless, to cessation, to Nibbāna. ...

It may happen ... that Wanderers teaching other doctrines than ours may declare: For those who live addicted and devoted to these four modes of pleasure, brother, how much fruit, how many advantages are to be expected? Them ye should answer thus: Four kinds of fruit, brother, four advantages are to be expected. What are the four? Firstly, the case of a brother who by the complete destruction of the three fetters becomes a Stream-winner, saved from disaster hereafter, certain to attain Enlightenment. Secondly, the case of a brother who by the complete destruction of the three fetters has so diminished passion and hate and illusion that he has become a Once-returner, and returning but once to this world will make an end of Ill. Thirdly, the case of a brother who by the complete destruction of the five last fetters, will be reborn in another world, thence never to return, there to pass away. Fourthly, the case of a brother who, by the destruction of the mental Intoxicants, has come to know and realize for himself, even in this life, emancipation of intellect (*cetovimutti*) and emancipation of insight (*paññāvimutti*), and there abides.²⁵⁵

D.III.132

²⁵⁴ *Patisambhidāmagga* I.97.

²⁵⁵ *Dialogues*, v 3, pp. 123-125.

With the destruction of fetters according to their four degrees of enlightenment experience (realised by each path) along with the stages of salvation or fruits resulting from them, the noble ones come to know the emancipation of mind/emancipation of insight (*cetovimutti/paññāvimutti*) in this life.

The realisation of cessation represents the zenith of the graduated process aimed at stopping the formation of the psycho-physical process. The nun, Dhammānā, explains three types of formations: (1) the bodily formation (*kāyasankhāra*), (2) the verbal formation (*vacīsaṅkhāra*), and (3) the mental formation (*cittasaṅkhāra* or *manosaṅkhāra*). In-and-out-breathing (*ānāpāna*) equates with a physiological process related with the bodily formation.²⁵⁶ The verbal formation equals applied and sustained thought (*vitakka-vicāra*: i.e. mental factors directing verbalisation. Perception and feeling (*saññā vedayita*), i.e. cognitive processes connected with the mind, amount to the mental formation.²⁵⁷ The correspondences between the three formations and the various processes etc. are set out as follows:

- 1) the bodily formation = in and out breathing
- 2) the verbal formation = applied and sustained thought
- 3) the mental formation = perception and feeling

For the *jhāyin* entering the attainment of cessation, the verbal formation ceases in the second *jhāna*, the bodily formation ceases in the fourth *jhāna*, and finally, the mental formation ceases with entrance into cessation.²⁵⁸ No experience occurs while the cessation of perception and feeling endures; it is a condition distinguishable from death only by a residual heat

²⁵⁶ See, for example, M.II.56.

²⁵⁷ M.III.298-302.

²⁵⁸ M.I.302. See also S.IV.217.

and vitality in the unconscious meditator's body. That is to say, the meditator who has attained *saññāvedayitanirodha*, on the one hand, loses the physical, verbal, and mental activities while retaining heat and vitality. The dead person, on the other hand, loses even heat and vitality.²⁵⁹ Regarding the nature of *saññāvedayitanirodha*, Griffiths states:

... it seems fair to draw the conclusion that vitality and heat cannot be said to be experienceable in the attainment of cessation, since, if they were, experiences would occur (which is contrary to the very definition of the condition) ... an individual in the attainment of cessation is conceived of as being without all but the most basic autonomic physical functions. Respiration has ceased completely, and it is likely ... that heartbeat, blood pressure, body temperature and metabolic levels in general have fallen to a very low level. All that remains is a certain minimal level of bodily heat coupled with a dormant, but still present, 'life-principle' -- which seems to mean little more than that the practitioner has the possibility of leaving this condition and restarting normal physical activities, just as a charcoal fire, carefully banked and covered with ash, may appear to be dead but can in reality be rekindled without too much difficulty. ... Actions are not initiated and stimuli are not responded to; the continuum of mental events which constitutes the psychological existence of the practitioner ... runs out into silence.²⁶⁰

The attainment of cessation differs from the sphere of neither-perception-nor-non-perception²⁶¹ and the attainment of fruition. These are states of consciousness made up of consciousness and mental factors (*cetasika*), i.e. the consciousness concomitants: feeling, perceptions, and formations.²⁶² Cessation, however, equals the stopping of the consciousness together with its factors. The fourth *arūpa jhāna* does not presuppose any achievements in insight or any attainment of *ariyan* calibre. Both Buddhist

²⁵⁹ M.I.296.

²⁶⁰ Griffiths, "The Attainment of Cessation in the Theravāda Tradition," op. cit., pp. 10 & 18.

²⁶¹ *Nevasaññānāsaññāyatana*.

²⁶² See Ñānamoli Thera. (tr) *The Path of Purification (Visuddhimagga)*, (Kandy: Buddhist Publication Society, 1979; 1st publ. 1956), pp. 367, 481, & 824; also *Vibhanga* 263; *Milinda-pañhā* 87; D.III.266.

and non-Buddhist meditators achieve it.²⁶³ The attainment of fruition, however, harmonises serenity (*samatha*) and insight (*vipassanā*).²⁶⁴ *Nibbāna* is its object. Each fruition opens only to those noble ones who have achieved the corresponding level of deliverance.²⁶⁵ It is entered by a preliminary course of practice in insight contemplation on the three marks of existence.²⁶⁶ The attainment of cessation, as distinct from both, takes cessation as its object.²⁶⁷ Only non-returners and *arahats* having the eight absorptions can realise it. Cessation is attained via the conjunction of serenity (*samatha*) and insight (*vipassanā*).²⁶⁸

Insight knowledge of the three marks of existence, *anicca*, *dukkha*, and *anattā*, concerns directly the concentration necessary for full realisation of the four *satipatthānas*. In the *Satipatthāna Samyutta*, the Buddha describes a foolish inexperienced monk as not concentrated in *jhāna* and, consequently, unable to fully appreciate the transience of body, feelings, mind, and mind-states or objects.

²⁶³ For example, neither-perception-nor-non-perception appears to correspond with *asamprajñāta samādhi* (also known as "*dharma-megha-samādhi*", "cloud of *dharma*") in the *astāṅgika yoga* of Patañjali. Here, the *jhāyin* "... feels that he is saturated (with virtues) and ... has a feeling of 'Enough' in respect to all knowledge and all consciousness ..." and so precipitates the subject-orientated ecstasy - *asamprajñāta samādhi*. "*Asamprajñāta samādhi* is a subject-oriented *samādhi* in that it is attained without the aid of an object, i.e. by supreme detachment or abandonment of all worldly objects. Both *nevasaññānāsaññāyatana* and *asamprajñāta samādhi* represent the limits of all karmic action. Edward F. Crangle, "A Comparison of Hindu and Buddhist Techniques of Attaining *Samādhi*," in R.A. Hutch & P.G. Fenner (eds), *Under the Shade of a Coolibah Tree*, (Lanham: University Press of America, 1984, pp. 187-199), pp. 189-194 citing Eliade, op. cit., p. 84.

²⁶⁴ Gunaratana, op. cit., pp. 190-191.

²⁶⁵ D.III.132.

²⁶⁶ Ñānamoli, op. cit., pp. 828-829. See S.III.13-15; M.III.96.

²⁶⁷ *ibid.*, p. 824. See S.V.324; *Patisambhidāmagga* I.97, II.98.

²⁶⁸ See, for example, A.IV.421-426; also, *Patisambhidāmagga* I.97.

... monks, here some foolish, inexperienced, unskillful monk abides in body contemplating body (as transient), ardent, composed, and mindful, by restraining the dejection in the world arising from coveting; but, though he abides in body contemplating body, his mind is not concentrated (*nā samādhiyati*), the corruptions²⁶⁹ of mind are not abandoned, he takes no proper note of that. So as regards feelings ... mind and mind-states ... though he abides in mind-states contemplating mind-states, yet his mind is not concentrated, the corruptions of mind are not abandoned, he takes no proper note of that matter.

... monks, here we may have some wise, experienced, skilful monk. He abides in body contemplating body (as transient), ardent, composed, and mindful, by restraining the dejection in the world arising from coveting. As he thus abides, his mind is concentrated (*samādhiyati*), the corruptions are abandoned, he takes proper note of the matter. So as regards feelings ... mind and mind-states, in contemplating mind-states his mind is concentrated, the corruptions are abandoned, he takes proper note of that matter.²⁷⁰

S.V.150-152

Whereas the foolish meditator's inability with *samādhi* excludes him from realisation of transience in the four *satipatthānas*, the wise *jhāyin* develops concentration on these. Consequently he fully understands the nature of psycho/physical formations. Indeed, the process of concentration development enables the purification of mind via the getting rid of unskilled thoughts associated with desire, and aversion etc. by attention to characteristics associated with skilled states. As a result, his mind steadies, calms, and becomes one-pointed.²⁷¹

The means to cessation according to the Buddha

The nature of cessation is discussed in the following report to the Buddha by a wandering mendicant named Potthapāda:

... long ago, Sir, on several occasions, when various teachers, Samanas and Brahmins, had met together, and were seated in the debating hall, the talk fell on trance (*abhisaññā-nirodho*: the cessation of consciousness) and the question was: "How then, Sirs, is the cessation of consciousness brought about?"

²⁶⁹ i.e. the five hindrances.

²⁷⁰ *Kindred Sayings*, v 5, pp. 129-130.

²⁷¹ M.I.119-122.

Now on that some said thus: "Ideas come to a man without a reason and without a cause, and so do they pass away." ... Thus did they explain the cessation of consciousness.

On that another said: "That, Sirs, will never be so as you say. Consciousness is a man's soul. It is the soul that comes and goes. When the soul comes into man he becomes consciousness, when the soul goes away out of a man he becomes unconsciousness." Thus did they explain the cessation of consciousness.

On that another said: "That, Sirs, will never be so as you say. But there are certain Samanas and Brahmins of great power and influence. It is they who infuse consciousness into a man, and draw it away out of him. When they infuse it into him he becomes conscious, when they draw it away he becomes unconscious." Thus did they explain the cessation of consciousness.

Then, Sir, the memory of the Exalted One arose in me, and I thought: "Would that the Exalted One ... were here, he who is so skilled in these psychical states." for the Exalted One would know how trance is brought about?²⁷²

How, ... Sir, is there cessation of consciousness?²⁷³

D.I.179-180

In the passage above, the term "*abhisaññā-nirodha*" is translated as "cessation of consciousness". The Rhys Davids & Stede *Pali-English Dictionary* states that the term "*abhisaññā*" is found "only in the compound *abhisaññā-nirodha*. The prefix *abhi* qualifies, not *saññā*, but the whole compound, which means 'trance'. *It is an expression used not by the Buddhists, but by certain wanderers.*"²⁷⁴ The context of the question thus suggests that, while the wanderers knew and believed that consciousness could be stopped, they did not know the method of bringing this about. It is in this way that the Buddhist compound "*anupubbābhisaññā-nirodha-sampajāna-samāpatti*"²⁷⁵ differs from *abhisaññā-nirodha*: it is a succinct explanation of the method.

²⁷² *Saññā-nirodhassa pakataññū.*

²⁷³ *Dialogues*, v 1, pp. 246-247.

²⁷⁴ Rhys Davids & Stede, *Pali-English Dictionary*, op. cit., p. 70. (Emphasis is mine.)

²⁷⁵ Noted at D.I.184.

Following *Porṭhapāda*'s statement about complete trance and his request for information on cessation, the Buddha replies with instruction regarding the causal nature of training in trance (*jhāna*) where ideas come and go with training. He continues discoursing on removal of the five hindrances by the induction of all the levels of *jhānic* absorption including the *arūpa* stages. He describes how, on reaching the summit of consciousness, the *jhāyin* finally gathers insight to realise a more perfect state void of consciousness.

Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of

So from the time, *Porṭhapāda*, that the Bhikkhu is thus conscious in a way brought about by himself (from the time of the First Rapture), he goes on from one stage to the next, and from that to the next until he reaches the summit of consciousness. And when he is on the summit it may occur to him: 'Twere better not to be thinking. Were I to go on thinking and fancying (*abhisamkhareyyam*), [perhaps 'perfecting' or 'planning out.'], these ideas, these states of consciousness, I have reached to, would pass away, but others, coarser ones, might arise. So I will neither think nor fancy any more." And he does not. And to him neither thinking any more, nor fancying, the ideas, the states of consciousness, he had, pass away; and no others, coarser than they, arise. So he touches cessation (*nirodham phusati*). Thus is it, *Porṭhapāda*, that the attainment of the cessation of conscious ideas takes place step by step.

Now what do you think, *Porṭhapāda*? Have you ever heard, before this, of this gradual attainment of the cessation of conscious ideas?²⁷⁶

No, sir, I have not.²⁷⁷

D.I.180-185

According to the Buddha, release from the five hindrances through all stages of *jhāna* permits the *jhāyin* to touch cessation. Thinking, planning etc. possess a transient nature which causes the *jhāyin* to fall away from the summit of consciousness. By not thinking and planning, the meditator realises

²⁷⁶ *Anupubbābhisaññā-nirodha-sampajāna-samāpatti*. The translator notes that the foregoing discussion on trance is perhaps the earliest one on the subject in Indian literature. The pre-Buddhist *Upanisads* do not mention it.

²⁷⁷ *Dialogues*, v 1, pp. 247-251.

cessation. Thus change is utilised, in a gradual way, to attain the changeless.²⁷⁸

The Buddha concludes his instruction to Potthapāda by informing him that cessation involves one summit, and yet several summits, where the cessation of one state of consciousness generates knowledge dependent on that state until the final cessation.

And does the Exalted One teach that there is one summit of consciousness, or that there are several?

In my opinion, Potthapāda, there, is one, and there are several.

But how can the Exalted teach that there both is one, and that there are also several?

As he attains to the cessation (of one idea, one state of consciousness) after another, so does he reach, one after another, to different summits up to the last. So is it ... that I put forward both one summit and several. ...

It is the idea, Potthapāda, the state of consciousness (*saññā*), that arises first, and after that knowledge. And the springing up of knowledge (*jñāna*) is dependent on the springing up of the idea, of the state of consciousness.²⁷⁹

D.I.185

The cessation of one state of consciousness generating knowledge dependent on that state until the final cessation thus demonstrates the interpenetration of concentration and insight to bring about utter release from change and rebirth. Here, as Griffiths explains,

... the problem of bondage to the cycle of rebirth and redeath is solved by (attaining) complete affective disentanglement from the universe,

²⁷⁸ Instruction concerning the causal nature of training in *jhāna* leading to a more perfect state also brings to mind the passage from the *Nidāna-samyutta* (S.II.120-127) referred to above, where the Buddha notes that first comes knowledge of the law of cause and effect (*dharmmatthitī-ñāna*) to be followed by knowledge about Nibbāna (*nibbāne nānanti*) (S.II.124).

²⁷⁹ *Dialogues*, v 1, pp. 152.

... to die without returning ... and it is with this goal that the attainment of cessation is to be paradigmatically identified.²⁸⁰

Nine cessations: the meditative object determines the result

The nun Dhammādinna, as noted above, defined concentration in relation to the activities of the body, of thought, and of mind; body relates to breath, thought concerns speech, and mind involves perception and feeling. Cessation of the three in turn, she states, involves deepening levels of jhānic intensity. Perception and feeling ceases with the transcending of the last *jhāna*. The *suttas* describe this as getting rid of the fetters so as to move from instability to stability.²⁸¹

The shift, in fact, involves nine successive cessations. That is to say, the four *rūpa jhānas*, along with the four *arūpa jhānas* plus cessation of perception and feeling, involve the successive stopping of hindrances and other factors until consciousness ceases.²⁸² In the words of Griffiths, "... these techniques combine to form a coherent and far-reaching set of enstatic practices ... designed to withdraw the practitioner from emotional attachments to and contacts with the world"²⁸³ The object of concentration, in the context of

²⁸⁰ Griffiths, "The Attainment of Cessation in the Theravāda Tradition," op. cit., p. 16.

²⁸¹ M.I.454-456.

²⁸² See D.III. 265. The *Anussati-Vagga* refers to the eight *jhānas* and the three *brahma vihāras* as "eleven doors to the deathless" though they are impermanent.

... a monk aloof from sense-desires, aloof from unprofitable states, enters upon the first musing (*jhāna*) He thus ponders: This first musing is just a higher product, it is produced by a higher thought. Then he comes to know: Now even that which is a higher product, produced by higher thought, is impermanent, of a nature to end. Fixed on that he wins destruction of the cankers (*āsavānam khayam*); and, if not that, yet by his passion for dhamma, by his delight in dhamma, by utterly making an end of the five fetters belonging to this world he is reborn spontaneously, and in that state passes utterly away, never to return (hither) from that world. (If he can master this passion he becomes arahant; if not, he is a non-returner.) [This form is repeated for the remaining *rūpa jhānas*, the *brahma vihāras*, and the *arūpa jhānas*.]

A.V.343-347

Gradual Sayings, v 5, pp. 220-223.

²⁸³ Griffiths, "The Attainment of Cessation in the Theravāda Tradition," op. cit., p. 20.

the metaphysic, determines the result of meditation. For example, this meditational theme is evident in the *Anuruddhasutta* where Anuruddha explains the emancipation of mind to the householder Pañcākanga. Here, meditation on various notions or objects brings about new states: i.e. "uprisings into new becoming".

These, householder, are four uprisings into a (new) becoming. What four? As to this ... someone, thinking (meditation) of limited light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of limited Light. As to this, householder, someone, thinking of boundless light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of boundless Light. As to this ... someone, thinking of tarnished light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of tarnished Light. As to this ... someone, thinking of pure light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of pure Light. These, householder, are four uprisings into a (new) becoming.²⁸⁴

M.III.146

The attainment of cessation, as distinct from regular jhānic practice, takes no transient object in the normal sense. Instead, the mind is turned towards the so-called Deathless. This non-object of meditation determines finally the ultimate state of release. As stated previously, only non-returners and *arahats* achieving the eight *jhānas* can realise it through the synthesis of serenity with insight.

The practice of insight (*vipassanā bhāvanā*) comprises essentially the examination of psycho/physical phenomena to discover their marks of impermanence, suffering, and selflessness.²⁸⁵ In addition to the development

²⁸⁴ *Middle Length Sayings*, v 3, pp. 191-193.

²⁸⁵ D.I.76.

of tranquility, *jhāna* directly concerns the development of insight (*paññā*),²⁸⁶ i.e. the *jhānas* serve as immediate and powerful subjects of contemplation to be scrutinised with unhindered (i.e. concentrated) insight, in order to discern *fully* their soteriological limitations, i.e. the three marks of impermanence, suffering and selflessness.

Jhāna and cessation as objects of meditation

Jhānic concentration aids in the destruction of the cankers thus providing the opportunity for insight into the marks of existence.²⁸⁷ The following *Sutta* passage depicts this using the different jhānic levels as subjects of meditation for this realisation. Thereafter, the *jhāyin* takes *nibbāna* as his meditative object and aims for the ending of perception and feeling.

Verily, monks, I say canker-destruction (*āsavānam khayam*) depends on the first musing (*jhāna*); verily, I say canker-destruction depends on the second musing ... on the third ... on the fourth ... on the sphere of infinite space ... of infinite consciousness ... of nothingness; verily, I say canker-destruction depends on the sphere of neither perception nor non perception. ...

Consider the monk who, aloof from sense-desires, ... enters and abides in the first musing: whatever occurs there of form, feeling, perception, minding (*sankhāra*) or consciousness, he sees wholly as impermanent (*anicca*) phenomena, as ill (*dukkha*), ... not the self (*anattato*). He turns his mind away from such phenomena and, having done so, brings the mind towards the deathless element with the thought: "This is the peace, this is the summit, just this: the stilling of all mind-activity (*sabbasankhārasamatha*), the renouncing of all (rebirth) basis, the destroying of craving, passionlessness, ending (*nirodha*), the cool (*nibbāna*)." And steadfast therein he wins to canker-destruction (*āsava khaya*); if not ..., just by reason of that Dhamma zest, that Dhamma sweetness he snaps the five lower fetters and is born spontaneously and, being not subject to return from that world, becomes completely cool there. ...

Verily monks, it is said: I say canker-destruction (*āsava khaya*) depends on the first musing; and it is for this reason that it is said.

²⁸⁶ *Paññā* encompasses a wide field comprising understanding, knowledge, wisdom, insight. *Vipassanā* (insight) is the specific knowledge or wisdom leading to liberation. The decisive liberating factor is thus insight-wisdom (*vipassanā-paññā*).

²⁸⁷ A.IV.421-426.

Monks, it is said: I say canker-destruction depends on the second ... third ... and fourth musing ... on the sphere of infinite space...of infinite consciousness ... of nothingness. ...

Thus, monks, as far as perception prevails there is gnosis-penetration (*aññāparivedha*: comprehension of insight). Moreover, monks, those spheres -- both the attainment of the sphere of neither perception nor non perception and the ending of perception and feeling -- are ones which, I say, ought to be properly made known by musers, skilled in the attainment, skilled in emerging therefrom, after they have attained and emerged therefrom.²⁸⁸

A.IV.421-426

When the *jhāyin* enters each level of *jhāna* then leaves *jhāna* for reflection on it to engender insight as to its impermanence etc. as dictated by the metaphysic, the residual effects of *jhāna* condition consciousness as it reflects. Such reflection is not only a clarification of the dynamics of the *jhānic* state but also an intuitive realisation from the *jhānic* state. Concentration, in these peculiar circumstances, serves to enhance the discriminatory function of consciousness while empowering the development of insight (*paññā*).

In the process of Upanisadic contemplative practices, it was noted above that the meditator takes a symbol of *Brahman* as his meditative object for realisation. In the highest level of Buddhist contemplative practices (attainable only by an adept), awareness similarly takes non-awareness or the cessation (*nirodha*) of consciousness as its object for realisation. In the attainment of cessation or extinction (*nirodha-samāpatti*), awareness and its concomitants cease altogether. That is to say, consciousness arises that takes as its object the signless, no-formation, no-becoming, *nibbāna*.²⁸⁹ Conse

²⁸⁸ *Gradual Sayings*, v 4, pp. 284-286. See also M.I.349-353 regarding the impermanence of the *jhānas* as well as of the *brahma vihāras*.

²⁸⁹ King, in an examination of the interaction of *jhāna* with *vipassanā*, sees these practices as stemming from different world-views. He notes, however, their similarity as processes. He states:

The two elements are akin internally ... one leading to a blissful union with Ultimate Reality (Brahman) even in this life, the other to a going out of/from all existence. But apart from differing goals and world-views, the two processes (*jhānic* and *vipassanic*) as processes are quite similar. ... both seek states transcending time-space oriented, sense-informed consciousness. *Jhānic* 'awareness' is for its duration locked away from ordinary

quently, the physico-mental process comes to an end. Having attained *nibbāna*, the *jhāyin* (as in the earlier stages) immediately reflects on the experience just past.²⁹⁰

The impermanence of concentration of mind in insight

The following passage from the *Cūlasuññatasutta* suggests an intermediary stage between using the different *jhānic* levels as objects of meditation and taking *nibbāna* as the final meditative object. The *sutta* notes the conjunction of concentration and insight wherein the *jhāyin* comprehends the impermanence of concentration of mind in insight (*vipassanācitta samādhi*) and realises freedom from the cankers.

awareness. And the continuing *jhānic* advance represents a progressive refinement of the subject-object nature of consciousness by the increasing subtilization of the object of awareness, until we reach neither-perception-nor-nonperception as an object base of consciousness. On the vipassanic side is the attainment ... of a direct awareness of 'unformed *nibbāna*' ... Thus, though the *jhānic* awareness, no matter how refined at its upper levels, differs from the vipassanic fruitions, both types transcend *ordinary* consciousness. ... [As he sees it, the yogic] "parent" of the *jhānic* process sought a unitive awareness with *Brahman* That was its *moksa* or release. In its Buddhist adaptation, the process was deprived of its traditional goal, but the process itself was retained. Since the Buddhist goal is *Nibbāna* -- which is the Buddhist *moksa* -- the *jhānic* process by definition must lead there also, if it is to contribute in any way to the Buddhist quest. But true to its yogic quality, as a meditational process, it logically heads toward a state in which the total cessation of ordinary consciousness is accomplished -- though with no *Brahman* realization as content.

Winston L. King, *Theravāda Meditation: the Buddhist Transformation of Yoga*, (University Park & London: The Pennsylvania State University Press, 1980), pp. 109-110..

²⁹⁰ Regarding the later attitude to the attainment of *saññāvedayitanirodha* with its associated *samatha* practices, Griffiths states

... that by the time of such systematic thinkers such as Buddhaghosa ... the attainment of cessation was not given an especially prominent place as a soteriological goal. That this is so reflects the broad consensus on the nature of enlightenment and the methods appropriate to gaining it which had emerged in the Theravāda tradition by this period: the methods of observational and intellectual analysis and the transformation of the perceptual and cognitive skills of the practitioner which goes with them had become normative and it was therefore impossible for the paradigmatically enstatic methods connected with the attainment of cessation to be anything more than marginal. The consensus is, if anything, still more marked among the orthodox intellectuals of contemporary Theravāda Buddhism.

Griffiths, "The Attainment of Cessation in the Theravāda Tradition," op. cit., p. 27.

... a monk, not attending to the perception of the plane of no-thing, not attending to the perception of neither-perception-nor-non-perception, attends to solitude grounded on the concentration of mind that is signless (*vipassanācitta samādhi*, the concentration of mind in insight). ... His mind is satisfied with, pleased with, ... freed on the concentration of mind that is signless. He comprehends thus: 'This concentration of mind that is signless is effected and thought out. But whatever is effected and thought out, that is impermanent, it is liable to stopping.' When he knows this thus, sees this thus, his mind is freed from the canker of the sense-pleasures and his mind is freed from the canker of becoming and his mind is freed from the canker of ignorance.²⁹¹

M.III.107-108

Thus having destroyed the cankers and attained insight into the impermanent nature of existence with the aid of high jhānic levels of consciousness, cessation may be realised. Essentially, concentration acts as the efficient cause of knowing and seeing life as it really is. The following passage from the *Nidāna Samyutta* indicates this.

And what is that which is the cause of liberation? Passionlessness (*virāga*) is the answer. Yea, I say that passionlessness is causally associated with liberation.

And what is that which is the cause of passionlessness? Repulsion (*nibbidā*) is the answer. ...

And what is that which is the cause of repulsion? The knowledge and vision of things [*yathābhūtañānadassana*] as they really are is the answer. ...

And what is that which is the cause of knowledge and vision of things as they really are? Concentration (*samādhi*) is the answer. Yea, I say that concentration is causally associated with the knowledge and vision of things as they really are.

And what is that which is the cause of concentration? Happiness [*sukha*] is the answer. [etc.]²⁹²

S.II.29-31

From the state of ignorance, the development of concentration engenders knowledge and vision of things as they really are. This in turn leads to repulsion, dispassion, and, finally, liberation. The *Pāli* term for "knowledge

²⁹¹ *Middle Length Sayings*, v 3, pp. 150-151.

²⁹² *Kindred Sayings*, v 2, pp. 25-26.

and vision of things as they really are" is "yathābhūtañānadassana". The *Cūlasāropamasutta*²⁹³ appears to contradict this causal association by stating that all jhānic states are higher than knowledge and vision. The *sutta* employs the term "ñānadassana" for "perfect knowledge" or "having a vision of truth", i.e. recognition of truth. Etymologically, the term is a compound of "ñāna" + "dassana". *Dassana* means, literally, "seeing" or "noticing". On the one hand, "ñāna" translates as a faculty of understanding included in *paññā* (wisdom, perfected knowledge). *Paññā* signifies the spiritual wisdom embracing the fundamental truths of morality and conviction (such as *anicca*, *dukkha*, and *anattā*). On the other hand, *ñāna* relates to common experience²⁹⁴ and thus to common knowledge or theoretical understanding. This suggests a form of wisdom capable of weakening, but unable to destroy, the cankers. This requires direct, intuitive wisdom engendered by the conjunction of insight with concentration. Consequently, the *suttas* state:

... by passing quite beyond the plane of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*), entering on the stopping of perception and feeling (*saññāvedayitanirodha*), abides in it. And having seen by intuitive wisdom (*paññā*) his cankers (*āsava*) are utterly destroyed. This too ... is a state that is higher and more excellent than knowledge and vision (*ñānadassana*).²⁹⁵

M.I.204

Insight resulting from *ñānadassana* weakens the defilements. In synthesis with *jhāna* and the subsequent realisation of cessation (*saññāvedayitanirodha*),²⁹⁶ the defilements become purified and destroyed.²⁹⁷

²⁹³ M.I.202-204.

²⁹⁴ Rhys Davids & Stede, op. cit., p. 287.

²⁹⁵ *Middle Length Sayings*, v 1, p. 252.

²⁹⁶ Referring to the statement following the description of attaining cessation, i.e. "And having seen by intuitive wisdom (*paññā*) his cankers (*āsava*) are utterly destroyed", Vetter suggests that "Probably the best interpretation of this formula is that one did not only consider the state of cessation as an end in itself, but also considered it to be a means of releasing oneself from rebirth." Vetter, op. cit., p. 70.

Sammā Vimutti: Right Liberation

In the tenfold path, the meditator begins by developing right view (*sammā-ditthi*) and right aspiration (*sammā-sankappa*). That is to say he internalises the Buddhist metaphysic. Thereafter, in the textual account of the process of enlightenment, the meditator practices the *jhānas*. With expertise in concentration, he develops in succession the "three knowledges", which lead from an intellectual understanding of cause and effect to a profound realisation of *paticcasamuppāda* etc., i.e. he practices *vipassanā*. Proper development of the "three knowledges" corresponds with the *penetrative* understanding of cause and effect. This constitutes right knowledge or insight (*sammā ñāna*).

It was noted above that the successive realisation of the "three knowledges" (*te-vijjā*) culminates in knowledge of the destruction of the cankers (*āsavakkhaya-ñāna*) with subsequent realisation of liberation. It was also noted that the attainment of cessation (*nirodha-samāpatti*) likewise encompasses the destruction of the cankers (*āsavakkhaya*). Insofar as the conjunction/synthesis of *samatha* (i.e. concentration, the *jhānas*) with *vipassanā* (insight into the Four Noble Truths, *paticcasamuppāda* etc.) brings about cessation (*nirodha-samāpatti*) and the destruction of the cankers (*āsavakkhaya*) followed by release, the fusion of *samatha* with *vipassanā* represents the functional equivalent of the "three knowledges" (*te-vijjā*).

²⁹⁷ Note the following passage, where concentration in conjunction with insight leads to realisation of the Four Noble Truths, to the destruction of the *āsavas*, and to release. Here, *paññā* appears to refer to common knowledge or theoretical understanding:

Putting away these five hindrances, when the mind's corruptions are weakened by insight (*paññā*), aloof from sensual appetites ... he enters and abides in the first musing (*jhāna*) [etc.]

A.III,93.

Gradual Sayings, v 3, pp. 75-76.

Fully matured, the amalgamation of concentration practices (*samatha*) with insight practices (*vipassanā*) makes possible the attainment of cessation (*saññāvedayitanirodha*), wherein the *jhāyin* realises *ceto-vimutti/paññā-vimutti* (liberation of mind/liberation through understanding), which in turn precipitates release from rebirth. In this fashion, both the course of contemplative practices and subsequent release of the Buddha are distinguished from those of his counterparts in other traditions. This warrants *ceto-vimutti/paññā-vimutti* being equated with "right release" (*samma vimutti*) in the absence of any detailed explanation of *sammā vimutti* in the *suttas*.

Conclusion

The *Visuddhimagga*, when considering purification of view, establishes a contrast between two types of *jhāyins*.²⁹⁸ They are distinguished by their course of contemplative development. These types of *jhāyins* are called (1) the *samathayānika*, one "who takes serenity (*samatha*) as his vehicle", and (2) the *vipassanāyānika*, one "who takes insight (*vipassanā*) as his vehicle". This unqualified distinction is not found in the *suttas*. On the basis of commentary, it is sometimes supposed that such a distinction implies the possibility of a method of practice leading directly to wisdom without the previous development of jhānic concentration.

Qualification for the development of full insight, according to the *suttas*, requires prior training. That is to say, *jhāyins* cultivate a gradual practice in mindfulness and self-possession (*satisampajañña*),²⁹⁹ shame and fear of blame or sin (*hirottappa*),³⁰⁰ sense restraint (*indriyasamvara*),³⁰¹ moral practice (*sīla*) and right concentration (*sammā samādhi*). Each of these forms

²⁹⁸ *Vism* 587-588.

²⁹⁹ See D.I.70 and A.II.210 for a description of *satisampajañña*.

³⁰⁰ See M.I.271 and A.I.50.

³⁰¹ See D.II.281; M.I.269, 346; S.I.54; A.III.360; IV.99; V.113 sq., 136, 206.

the foundation of the one following.³⁰² Right concentration (*sammā samādhi*) is defined as the four *jhānas*³⁰³: the final qualifying attainment for attempting the development of insight leading to wisdom. In terms of the threefold training (*sikkhā*), concentration must be accomplished before extending and deepening insight towards full understanding.

The various subjects and methods of meditation depicted in the *Pāli Suttas* may (if one so wishes) be classified and separated into two interrelated and interdependent systems suggesting different achievements in contemplative practice rather than alternative approaches to *nibbāna*. The first is the development of tranquility (*samatha-bhāvanā*), sometimes called development of concentration (*samādhi-bhāvanā*). The second is the development of insight (*vipassanā-bhāvanā*) or the development of wisdom (*paññā-bhāvanā*).³⁰⁴

The practice of *samatha* development creates a tranquil, concentrated consciousness, an experience of inner calm. This acts as a powerful aid in the generation of wisdom. The method forms the progressive integration of the mind by fixing it upon a single wholesome object. Unwholesome states preventing its arising are thus calmed and suppressed. The development of *samatha* brings about *samādhi*. This is a state of unification of mind devoid of mental wandering and arousal. Tranquility (*samatha*) is thus a synonym of concentration (*samādhi*), one-pointedness of mind (*cittakaggatā*), and undistractedness (*avikkhepa*).

³⁰² The interdependence of this group is noted in the *Sati-Vagga*, A.IV.336.

³⁰³ For example, see D.313.

³⁰⁴ For example, see *Vajirañāna*, op. cit., p. 341.

The course of practice is referred to occasionally as the *samādhi* system of meditation because the development of tranquility is realised in *jhāna-samādhi*. The mental unification that the *jhānas* bring about facilitates the development of full insight. Any of eight levels of absorption are cultivated. The *Suttas* often advocate the *jhānas* for generating the mental purification essential as a foundation for wisdom. The *jhānas* purify the mind by promoting wholesome factors which overcome defiling elements, the five hindrances (*nīvarana*). Attainment of each jhānic level entails the progressive elimination of mental elements that hinder progress. Utmost perfection in such concentration provides access to five "higher powers" or supernormal knowledges (*abhiññās*).

Vipassanā development, as also noted above, aims to realise a full intuitive understanding of the true nature of existence. Having gained an initial intellectual understanding of the nature of existence, the *jhāyin* begins to systematically internalise the Buddhist metaphysic, in the first instance, via the broad non-discursive observation of the changing phenomena of the psycho/physical complex, i.e. the practice of mindfulness (*sati*). At this stage of contemplative development, the degree of insight is partial and limited. It remains for this superficial understanding of the Buddhist metaphysic to be intensified and deepened via its association with the practice of *samatha*.

Sati and *samatha* development, as previously stated, are common to both Buddhist and non-Buddhist contemplative practices. For example, contemplative practices in the *Upanisads*, we have seen, comprise essentially a synthesis of two practices wherein yogic techniques are incorporated into the process of *upāsana* (veneration). That is to say, *samatha* meditation (i.e. *yoga*) is adopted to intensify and extend *upāsana*. Profound meditation (Sanskrit: *dhyāna*; Pāli: *jhāna*), being useful and appropriate to the circumstances, is taken up to render *upāsana* powerful and successful. In this in-

stance, yogic concentration equates with the intensity of devotion as well as the means to self-purification. Perceptible and imperceptible symbols of *Brahman* are adopted as objects of veneration (and thus concentration) resulting in one-pointedness. That is to say, the worshipper/meditator of the *Maitrī Upanisad* etc. takes up particular subjects for exercises in the development of mindfulness and *samādhi* meditation by adopting an external or internal symbol of *Brahman* to worship and to apply the focus of his attention with jhānic intensity. The worshipper considers the ensuing full realisation to be eternal.

The *Pañcattaya Sutta*,³⁰⁵ while explaining the bases of false conceptions, mentions the *viññāna-kasīna* (life-force or consciousness device). Here, the *sutta* notes some meditators claiming the *viññāna-kasīna* as immeasurable and permanent. However, the Buddhist position, unlike the Upanisadic claims regarding similar meditative subjects, views even this object of meditation as transient.³⁰⁶ Be that as it may, Buddhist practice, as depicted in the *Pāli Sutta Pitaka*, attains its goal, *nibbāna*, in a fashion similar to the Upanisadic method outlined here. As with the Upanisadic system of *upāsana*, the yogic techniques of one meditative system are incorporated into the second meditative system. That is to say, two seeming meditative systems, i.e. *samatha* development comprising yogic techniques, plus *vipassanā* development aiming for knowledge, couple or combine to bring full knowledge or wisdom (*paññā*) and so release. *Samatha*, in the sense of control and contemplation, is taken up by the process of *vipassanā* to amplify and extend insight. Profound meditation (*jhāna*) is utilised to render knowledge potent. Yogic concentration is the means to self-purification while increasing the degree of *paññā* by providing greater penetrative power resulting in release.

³⁰⁵ M.II.229.

³⁰⁶ See A.V.60.

Consciousness is trained to realise all aspects of existence as depicted in the *Pāli Suttas*. Continuous internalisation of the Buddhist notions of existence, developed and heightened by *satipatthāna* techniques and *jhāna* concentration, renders experience of existence identical with those notions.

Satipatthāna meditation, when compared with the narrow forms of concentrative meditation, entails a broad spectrum of attention. Narrow forms of concentrative meditation, i.e. the *jhānas* with their keen awareness, engender calm or tranquility (*samatha*). Tranquility (*samatha*) and insight (*vipassanā*) are thus identical with concentration (*samādhi*) and wisdom (*paññā*). Together they are conducive to the superior knowledge of *nibbāna* wherein all lust and ignorance are abandoned. Of the contemplative practices depicted in the *suttas*, the so-called *vipassanā* meditation (i.e. the broad focus of attention group characterised, in the initial stage, by the utilisation of forms of mindfulness, *satipatthāna*) receives scant attention. The texts, however, depict the development of *samatha* meditation (i.e. the narrow focus of attention group characterised by concentration, *samādhi*) in great detail.³⁰⁷ Rather than two distinct styles of meditation, the *suttas* suggest two aspects of a single contemplative practice. *Sammā-ditthi* and *sammā-sankappa* (as primary intellectual understanding, and thus the genesis of the process of *vipassanā*) along with *satipatthāna* exercises initially install the Buddhist metaphysic (i.e. the characteristics of existence etc.) firmly in the *jhāyin's* consciousness; *samatha* meditation purifies consciousness to enhance and empower realisation of the metaphysic at the conclusion of the process of

³⁰⁷ By way of illustration, the number of references to contemplative praxis in the computer database compiled for this chapter reveals that references to the development of "vipassanā" number slightly more than those for "samatha". Regarding details of the meditative practices, however, "paññā" of the *vipassanā* group occurs approximately twice as often as "sīla" while references to the practice of "samādhi" of the *samatha* group are double those of "paññā". Of all the terms and relevant methods investigated, "jhāna" of the *samatha* practice is most frequently employed; references to "jhāna" are three times as frequent as those to "samādhi".

vipassanā. On some occasions, the contemplative practices involve greater attention to one or the other aspect. On different occasions, the development of the practices mingles the two aspects in varying degrees. Complete knowledge or insight results from their full development and balanced synthesis. That is to say, the notions associated with the content or objects of broad-focus *vipassanā* meditation, i.e. the concepts of the three characteristics of existence: transience (*anicca*), unsatisfactoriness (*dukkha*), and emptiness (*anattā*), when combined with the narrow focus of jhānic concentration, become fully realised (i.e. actualised).

Instruction in Buddhist ontology, augmented with the contemplative practices of *samatha* development and *vipassanā* development, thus leads from an intellectual understanding of the nature of existence to the actual immediate experience of being according to the metaphysic. Buddhist metaphysical notions regarding the true nature of reality (i.e. imperceptible symbols of reality), along with the immediate personal experience of existence (i.e. perceptible signs of existence), become topics for insight and thus objects of concentration climaxing in one-pointedness and realisation. The opportunity exists now for the complete elimination of sense-desire, of desiring eternal existence, of wrong views, of ignorance etc., i.e. *nibbāna*. With freedom, the release of *nibbāna*, comes the elimination of the cankers (*āsavas*) and the ten binding fetters of existence³⁰⁸ rooted in the three tendencies to attachment, hostility, and delusion.

³⁰⁸ The first five fetters pertain to the sensuous world while the remainder pertain to the higher world. They are (1) belief in a permanent individuality (*sakkāyaditthi*), (2) doubt (*vicikicchā*), (3) belief in religious rites and ceremonies (*sīlabbatapaparāmāsa*), (4) sensuous passion (*kāmacchanda*), (5) malice (*vyāpāda*), (6) desire for existence in the world of form (*rūparāga*), (7) desire for existence in the formless world (*arūparāga*), (8) pride (*māna*), (9) distraction (*uddhacca*), and (10) delusion (*avijjā*). See A.V.17.

Paññā, in its highest development, fuses concept with reality.³⁰⁹ The Buddhist conception of reality, when taken as an object of meditation and concentrated upon with sufficient scope and intensity, *becomes* that reality in profound realisation. This process is similar, in many ways, to *Upanisadic* contemplative practices wherein the meditator takes up a concrete/abstract symbol of *Brahman*. Devoted veneration thereon is intensified via application of the acute concentration of *dhyāna* until realisation of *Brahman* ensues. In the Buddhist context also, concentrative meditation (*jhāna/samādhi*) acts as a soteriological tool. In this instance, the goal of insight (*paññā*) is the object of meditation. As such it determines the result of the application of jhānic attention. It appears that concentration is taken up by *vipassanā* meditation in much the same way as it is by *upāsana* of the *Upanisads*.

As with the *Upanisadic* contemplative tradition, the highest level of jhānic concentration here too immerses the mind totally in its object, resulting in a condition of profound psychic identification. Again like the *Upanisadic* meditative practices, wherein yogic techniques are incorporated into the process of *upāsana* (veneration), the Buddhist contemplative system integrates yogic techniques into the process of insight (*vipassanā*). *Samatha* meditation, being expedient, is taken up here to render the nascent insight (derived from the Buddhist metaphysic and *satipatthāna*) powerful and successful. Yogic concentration is the means to self-purification while increasing the intensity or depth of understanding *cum* realisation.

Of the two systems, the cultivation of insight, *in this way*, becomes the essential means to salvation. Understanding is the primary counteractant to the ignorance supporting bondage and suffering. The deepening of understanding from the shallow and wide observational quality of mindfulness

³⁰⁹ Paul Griffiths, "Concentration or Insight: The Problematic of Theravāda Buddhist Meditation Theory," *Journal of the American Academy of Religion*, (49/4 (1981), 605-624), 612.

practice (*satipatthāna*) to the magnitude of profound wisdom (*paññā*), however, requires a measure of concentration (*samādhi*) produced by *samatha* meditation. The development of *samatha*, like the development of *vipassanā*, is equally an essential component of the Buddhist meditative process. The two components of meditation unite to produce enlightenment and the end of suffering. *Samatha* development and *vipassanā* development amount to the two conditions for full understanding. As noted above, the cultivation of mind, on the one hand, generates the abandonment of lust resulting in the mind's release (*cetovimutti*). On the other hand, the cultivation of introspection (*vipassanā*) also brings about release (*paññāvimutti*) via the cessation of ignorance.³¹⁰

The *Anisamsa Vagga* notes the mechanics of release by tranquilisation of the mind and by insight. The practice brings about pure equanimity and certain knowledge.³¹¹ Pure equanimity and certain knowledge thus correspond with two apparent approaches causing the mind's release (*cetovimutti*) and release by insight (*paññāvimutti*). *Cetovimutti* (deliverance by mind) implies the full development of calm (*samatha*), i.e. proficiency in concentration (*samādhi*). *Paññāvimutti* indicates profound expertise in the refining and perfecting of introspection or insight (*vipassanā*) on the path to wisdom (*paññā*).³¹² On the whole, scholars and contemplatives of modern *Theravāda* Buddhism divorce the development of calm (*samatha*) from the methodical

³¹⁰ A.I.61.

³¹¹ A.V.32.

³¹² See A.I.61 above where the cultivation of calm (*samatha*) represents the cultivation of mind (*citta*) resulting in the abandoning of all lust (*rāga*); where also the cultivation of introspection (*vipassanā*) represents the cultivation of insight (*paññā*) resulting in the abandoning of all ignorance (*avijjā*). Thus, concentration freed from lust is *cetovimutti* while introspection freed from ignorance is *paññāvimutti*.

development of insight (*vipassanā*).³¹³ With the advent of the Burmese *satipatthāna* (mindfulness) method of meditation earlier this century, *Theravāda* Buddhism (largely but not entirely) speaks now of two contemplative methods. Of these, the systematic development of insight (*vipassanā*) solely via *satipatthāna* meditation becomes elevated to the status of paramount practice. The development of jhānic skills now endures something of a contemporary eclipse. Nonetheless, the distinction between the practice of calm (*samatha*) and the practice of insight (*vipassanā*) is not explicit in the *Pāli Suttas*. That is to say, the earliest and most authoritative of Buddhist canonical sources offering instruction in meditation indicate a single method wherein two interdependent and interactive aspects mature to a flawless soteriological harmony. Both aspects of the contemplative process reduce or decline in value to the degree that they are viewed as separate systems of meditation. Bringing both aspects (or both systems) together generates the converse, resulting in augmentation of the meditative process; i.e. the whole, here, is greater than the parts.

The powers of the Buddha extend, as a single practice, from intellectual insight to intuitive understanding by way of moral habit and concentration etc. The Buddha offers this summary:

Monks, if a monk should wish: 'By the destruction of the cankers, having realised by my own super-knowledge here and now the freedom of mind, and freedom through wisdom that are cankerless, entering thereon, may I abide therein,' he should be one who fulfils the moral habits, who is intent on mental tranquility within, who does not interrupt (his) meditation, who is endowed with vision, a cultivator of empty places.³¹⁴

M.I.35-36

³¹³ For example, see *Vajirañāna*, op. cit., p. 343 and Gunaratana, op. cit., pp. 146-150 & 199-200 etc. Both texts divide the practice into two complex systems.

³¹⁴ *Akankheyyasutta: Discourse On What One May Wish*, *Middle Length Sayings*, v 1, pp. 44-45.

Through his own efforts in generating moral purity and mental serenity, the *jhāyin* eliminates the corruptions of sense-desire etc. thus engendering wisdom and freedom of mind. The resulting wisdom (*paññā*), by precipitating the attainment of extinction (*nirodha-samāpatti*), represents the decisive liberating factor of Buddhism. Thus *vipassanā*, and not *jhāna*, is the specifically Buddhist practice.

Further, it has been noted in this chapter that early Buddhist contemplative practices resemble (in their basic mechanics) Brahmanical practices examined in earlier chapters. Both Brahmanical and early Buddhist approaches employ broad and narrow focus of attention techniques. As well, each utilises a similar synthesis of techniques in that concentration is brought to bear on internalised aspects of the metaphysic peculiar to the tradition. The Buddhist application of the wide focus type of attention, i.e. *sati*, mindfulness, resembles (in its fundamental mechanism) the pre-Buddhist *upāsana* of the early Vedic/Upanisadic stream. This suggests a cross-fertilisation of practices from the early Vedic/Upanisadic source.

CHAPTER 5

CONCLUSION

As noted in the Introduction, historical studies concerning the origin and development of early Indian contemplative practices fall into two main camps. One major school of thought argues for a Vedic origin developing linearly through the *Upanisads* to the Buddhist canonical literature; the other postulates a synthesis of Vedic/Aryan methods and ideas with indigenous yogic practices. This work has sought to contribute to an eventual resolution of this problem by examining certain of the most relevant textual evidence from a critical historical perspective.¹

The study has been restricted to the practices of the earliest significant and formative periods, as portrayed in the *Rg Veda*, the principal *Upanisads*, and the *Pāli Sutta Pitaka*. The picture that has emerged from this study can be summarised as follows.

The early Vedic contemplative, the *rsi*, is portrayed as seeking to realise a vision, or bring a vision to mind. He employs word and sacrifice in an attempt to bring his mental picture to reality. The method of the *rsi*, based on devotional prayer/visionary thought (*dhṛṣṭi*), provides the basis for the development of orthodox contemplative praxis: the practice whereby a vision becomes actualised foreshadows the later practice

¹ That is to say, this work has aimed to learn about early Indian contemplative practices by analysis of textual material regarding their origin and development. This has provided the opportunity to develop an evaluation of the relative importance of data as they relate to the central question of the thesis.

known as *upâsanâ* (worship/meditation), first referred to in the *Brâhmanas*.

In the practices of the *Brâhmanas* and *Aranyakas*, the performance of the mental sacrifice in close association with the external rite represents both an initial recognition of the efficacy of mind and contemplation to acquire further self-control, and a movement towards the utilisation of *yoga* techniques by way of complete internalisation of the sacrifice. Meditation is eventually substituted for the external sacrifice. With applied visualisation involving a degree of attention, the external sacrifice becomes a form of worship/meditation (*upâsanâ*).

These early contemplative practices are instrumental. Devotional prayer/visionary thought (*dhîh*) and substitution-meditation (*upâsanâ*) are used to bring about worldly changes such as the destruction of enemies. The mental performance of the sacrifice in close association with the external rite represents a possible precursor to practices aimed at gaining control over one's destiny. Thereafter, this ability develops to the full interiorisation of the material sacrifice by the technique of worship/meditation (*upâsanâ*) to gain the same outcome. This practice represents an embryonic stage in the growth of *upâsanâ*, which becomes fully developed in the *Upanisads*.

The *Rg Veda* discloses the early Vedic aspiration and limited ability to direct and apply the mind for particular material ends. Further, this text reveals only the rudiments of classical *yoga* with its customary pessimism. Yogic practices therefore clearly lie beyond the Vedic/Aryan context.

The *Rg Veda* depiction of the *rsi* differs from that of the other contemplatives in lacking references to austerities, self-denial, etc. The

muni (ecstatic), *brahmacârin* (religious student), and *yati* (ascetic) are involved in the demonstration of potent mind techniques similar to yogic techniques and different from those involved in the worship of gods and the performance of sacrifice by the *rsi*. The evidence suggests that these ascetics etc. represent the forerunners of later yogic contemplatives.

The data derived from this examination of Vedic texts suggest an influence on Vedic contemplatives by pre-Aryan *yogins* of aboriginal origin - possibly the *munis* (ecstatics). Further, the data reveal an early distinction between two meditative approaches which later merge. This undermines theories arguing for a purely Vedic/Aryan origin for Indian contemplative practices; as well, it reinforces the view that yogic disciplines were practiced initially as a separate method from those documented in the early Vedic hymns. In the Upanisadic period, the ceremonial worship of the earlier period shifts to meditative worship (*upâsanâ*). In the *Upanisads*, the term *upâsanâ* denotes an act of "coming near" an object by way of devotion. In *upâsanâ* practice, various tangible objects, in addition to abstract images fixed internally, become the focus of constant meditation as the means to realise *Brahman*. Thus a predominantly mental exercise comes to be the preferred religious practice.

Upâsanâ is aimed at attaining a mental perception, or even a complete intuitive realisation, of *Brahman*. Here (as was demonstrated in Chapter 3) the process of *upâsanâ* has taken up *yoga* techniques. In its Upanisadic usage, the term *yoga* means control and contemplation. It also refers to a direct realisation of *Brahman*, oneness or union with *Brahman*, the culmination of the meditator's striving. *Yoga* practices are efficacious in control and in mastering the sense-organs, including the

mind. They are blended with *upâsanâ* to render it powerful and successful. *Dhyâna* thus becomes a part of the process of *upâsanâ* in order to bring about the direct realisation or perfect union with *Brahman*. Thus the practitioner becomes both worshipper and meditator.

Earlier *Upanisads* occasionally advocate *yoga*. Before the *Maitrî*, however, specific yogic techniques as such are not obviously or clearly included in the overall process of worship (*upâsanâ*). The incorporation of the techniques of *yoga* into the process of *upâsanâ* is demonstrable, in particular, in later *Upanisads* such as the *Katha*, *Svetâsvatara*, and the post-Buddhist *Maitrî* where it is most developed. The *Maitrî* explicitly identifies *yoga* techniques and advocates the use of *yoga* to gain the intuitive realisation of *Brahman*.

The *yoga* depicted in the *Maitrî* resembles practices recorded in the early Buddhist canonical literature and later in Patañjali's *Yoga-sûtras*. Obvious correspondences exist in the basic mechanics of the contemplative practices advocated by these three schools. The evidence suggests that the ideas and fundamental techniques of *yoga* have been appropriated by the *Upanisads* from heterodox sources. Buddhism is the most probable source. This conclusion further undermines the theory of a purely linear development. The sudden appearance of explicit, detailed references to *yoga* in the post-Buddhist *Upanisads* lends support to the theory of a synthesis of indigenous, yogic practices with the Aryan methods and ideas.

The earliest *Upanisads* describe a broad focus form of attention in the worship of internalised symbols (*upâsanâ*). Similarly, the Buddhists texts describe a wide focus type of attention in mindfulness (*satipathâna*) practice. In mindfulness practice, the meditator takes up

notions from the Buddhist metaphysic for contemplation. Bare attention to certain aspects of existence reinforces these notions. Buddhist meditation is aimed at direct intuitive perception of these notions. Intense concentration (*samādhi*) via jhānic techniques generates insight (*ñāna/paññā*) or full realisation of the Buddhist ideas regarding reality. This brings about dispassion and release from conditioned existence (*nibbāna*).

In the *Upanisads*, it was noted, external and internal symbols representing *Brahman* come to be utilised as objects for devotional practice leading to the taking up of concentrative techniques with subsequent intuitive realisation of union with *Brahman* in *samādhi*. As such, these symbols (with their associated meanings) represent the Upanisadic counterpart of the Buddhist metaphysic. The Buddhist metaphysic is, in the first instance, systematised and internalised as right view (*sammā ditthi*) and right aspiration (*sammā sankappa*). Thereafter, the metaphysic is employed as the object for mindfulness exercises (*satipatthāna*).

In the later stages of Buddhist practice (as shown in Chapter 4), the conjunction/synthesis of concentration meditation (*samatha*) with insight practices (*vipassanā*) generates the conditions necessary for immediate, direct, inner realisation of the Buddhist metaphysic and thus precipitates release according to the Buddhist metaphysic and soteriology. The incorporated *samatha* practices are required to empower the understanding of the Buddhist metaphysic in a process similar to that of Upanisadic practices. However, the Buddhist metaphysic joins initially with *satipatthāna* meditations and concentration (*samatha*); on this foundation, the union develops eventually into right insight (*sammā ñāna*) and right release (*sammā vimutti*), the synthesis of *samatha* and *vipassanā*. Right insight (*sammā ñāna*), which necessarily includes intu-

itive realisation of the Buddhist metaphysic, is what brings liberation. Concentration acts as an aid to generate a direct experience of the true nature of existence and release. The cultivation of *samatha*, whilst having served mainly as a preparation for insight, works also within the practice of *vipassanā* meditation.

Vipassanā represents the Buddha's exclusive and original discovery. The practice of insight meditation (*vipassanā*), as a discrete meditation following on from (though continuing to utilise) concentration (*samatha*), distinguishes the Buddha's course of practice from those of the other meditative schools, including both early Vedic and Upanisadic practices with their particular world-views.

The Buddhist course of practice leading to release may be described as a sequential and cumulative path wherein an initial understanding of the Buddhist world-view leads, *via* training in morality and the refinement of concentration and insight practices, to the profound realisation of suffering etc. as it really is.

The *samādhi* of the early Buddhist *jhānas* and of the *Upanisads* consists of techniques involving gradual elimination of hindrances and cultivation of consciousness until the psychic flux is arrested. In the *Upanisads*, release is union with *Brahman* through this *samādhi*. In the early Buddhist texts, this experience is identified as soteriologically limited and as merely a means to insight-based liberation. The early Buddhists, like the Upanisadic sages, take up certain objects for contemplation. They too manipulate external material circumstances to affect both the internal and external environment for personal benefit. However, the contemplative objects of Buddhism, with their resultant insight (*vipassanā*) or wisdom (*paññā*), are altogether unique.

Furthermore, realisation of these objects, via intense concentration and insight, brings about a result completely different from the Upanisadic realisation. Hence, the practice and progression of *vipassanā* and *paññā* in Buddhism have clearly developed independently of orthodox contemplative practices. These practices in no way represent a carry-over from orthodox sources. Similarly, the *yoga* practices, involving jhānic techniques taken up by the later Upanisadic sages and extensively documented by the Buddhist contemplatives, appear to be heterodox practices probably of indigenous origin.

The hymns of the *Rg Veda*, along with the *Brāhmanas* and *Aranyakas*, depict little of a pessimistic attitude towards existence. In contrast, the *Upanisads* and the *Pāli Suttas* of early Buddhism express world-views characterised by pessimism along with a preoccupation with personal transformation and ultimately emancipation from this world -- liberation through the application of *yoga* techniques.

The later Vedic contemplatives deny both external and internal sacrifices. Concerned with salvation, they rely on mental techniques to achieve a goal completely different from that of the early Vedic *rsi*. The early Vedic practice of worship-meditation (*upāsana*), though utilised for an altogether different purpose from later contemplative techniques, provides (in its fundamental mechanics) a basis for the subsequent development and practice of *upāsana* depicted in the principal *Upanisads*. To the degree that the antecedent practice of *upāsana* resembles a particular contemplative technique of early Buddhism, namely mindfulness (*satipatthāna*), the earlier Vedic/Upanisadic practice of worship-meditation also provides (in its basic mechanics) a foundation for one aspect of Buddhist meditation. As the method of *upāsana* predates early Buddhism, Buddhist *satipatthāna* techniques probably owe their genesis

to the Vedic stream of contemplative practice, while also owing an indirect debt to the early non-Vedic contemplatives. The objects of *satipatthâna*, however, are peculiarly and entirely Buddhist in origin.

Upanisadic and early Buddhist contemplative practices represent similar approaches employing both wide and narrow forms of attention resulting in a synthesis of techniques. Influenced by their specific doctrines, the meditators' unique objects of awareness, such as abstract symbols of *Brahman* or metaphysical notions appear, however, to determine the contemplative path and, as a consequence, the end result. As well, they affect what can be said about the final state of the released. As depicted in the texts of these and other soteriological systems, such unique objects and their apparent function in meditation could form a valuable subject for further research.²

This study has not yielded a neat resolution of the conflict between the linear theory and the synthesis theory regarding the origin and development of early Indian contemplative practices. Rather, it has drawn attention to certain relevant considerations, hitherto neglected, which suggest that it is not simply a matter of choosing between the two competing theories. The evidence indicates that early Indian contemplative practices developed neither in a simple linear fashion nor as a result of a single synthesis. It indicates, rather, a zigzag progression wherein *Aryan*/Brâhmanical contemplative practices both influenced, and were influenced by, indigenous yogic disciplines.

² See Appendix 3.

APPENDIX 1

The Dravidian/Indo-Aryan Interface

With regard to a synthesis of Aryan and non-Aryan systems in the post-Vedic period, the picture is complicated somewhat by the difficulty in identifying the indigenous people of India. For example, the Dravidians, while being non-Vedic and non-Aryan, in fact may not be among the aboriginal races of India. MacAlpin argues that the Dravidians were not indigenous to India. On the basis of the modern distribution of Dravidian speakers and family-tree relationships, he concludes that the Dravidians, like the Aryans, came from the west at about the same time as the Aryans and moved through the Indus Valley "... during the height of the Harappan civilization and must have played some part in it."¹

Similarly, Southworth decides that Dravidian and Indo-Aryan speakers must have been in contact with each other in the Indus Valley, at the latest around the middle of the second millennium B.C.² Southworth, however, believes that the Dravidians precede the Aryans by a millennium or more in their journey from the west.³ While noting that many scholars accept the argument that the presence of retroflex consonants, etc. in Sanskrit came about through contact with the

¹ David W. McAlpin, "Linguistic Prehistory: The Dravidian Situation," in Deshpande, M.M. & Hook, P.E. (eds) *Aryan and Non-Aryan in India*, (Ann Arbor, Center for South and Southeast Asian Studies, The University of Michigan, 1979, pp. 175-189), pp. 182-187. See also Franklin Southworth, "Lexical Evidence for Early Contacts between Indo-Aryan and Dravidian," in Deshpande, M.M. & Hook, P.E. (eds), *Aryan and Non-Aryan in India*, (Ann Arbor, Center for South and Southeast Asian Studies, The University of Michigan, 1979, pp. 191-233), p. 191.

² *ibid.*, p. 263.

³ *ibid.*, p. 206.

Dravidians, Southworth raises the interesting point that both Aryans and Dravidians may have borrowed from an indigenous source, i.e. through contact with languages that existed in India when Dravidian speakers arrived there.⁴ According to Southworth, "There is clear evidence of the presence of other important ethnic groups, speaking other languages, in the area of contact, but their identity is unknown."⁵

Though the Vedic texts mainly describe the hostile aspects of the Dravidian/Indo-Aryan interface, no doubt wholesome social relationships existed as well. Basham notes that

The polarity of Aryan and Dravidian which has been made much of in recent generations seems to have meant very little in earlier times. Even in the time of Manu, Dravidians were acceptable to Aryans if they performed the necessary penances and rituals. [Indeed,] ... it was possible for almost any non-Aryan who had wealth and influence to find a Brahmin who would supervise the rituals and penances necessary to induct him into the Aryan order.⁶

The Distinctiveness Of Dravidian Culture

Dravidian culture stands out among early Indian groups. For example, Hart points out that, whereas the Indo-Aryans commonly described an unchaste woman, the ancient Dravidians never mentioned such a character. Chastity, for the Dravidians, was extremely meaningful as marriage was their most important encounter with the sacred.⁷ Indeed,

⁴ *ibid.*, p. 206, referring to Kuiper, F.B.J. "The Genesis of a Linguistic Area," *Indo-Iranian Journal*, 10, 81-102.

⁵ *ibid.*, p. 191.

⁶ A.L. Basham, "Aryan and Non-Aryan in South Asia," in Deshpande, M.M. & Hook, P.E. (eds) *Aryan and Non-Aryan in India*, (Ann Arbor, Center for South and Southeast Asian Studies, The University of Michigan, 1979, pp. 1-9), p. 5, referring to *Manu* X.21-23 & X. 43-T44.

⁷ George L. Hart, *The Poems of the Ancient Tamil*, (Berkeley: University of California Press, 1985), p. 255.

Today, an ideal of chastity not too different from the early Tamil one pervades all of India This trait ..., virtually universal today, spread from indigenous groups, chiefly from the Deccan culture of the Dravidians, and was embraced more and more by Aryan society.⁸

Further, according to Hart,

... it appears virtually certain that the practice of attributing power to woman as is found in early Tamil and Sanskrit ... was one that originated with the indigenous peoples of India, and probably with the megalithic Deccan Dravidian, which flourished in the first millennium B.C. Beginning about the third century B.C., practices associated with the sacred power attributed to woman began to make their way into Aryan India⁹

Hart also notes that great numbers of Dravidian words began to find their way into Sanskrit and Indo-Aryan during the period of the epics.¹⁰ Both the Dravidian and the Aryan world-views are reflected in their respective poetry. While the Aryan mythology about the gods who were worshipped tended to dispose Sanskrit literature to narrative storytelling, Tamil (in the absence of mythology) generated "... the subjective, anonymous, introspective lyric using mainly suggestion" As opposed to the Aryan gods who could suddenly spring into existence at ceremonies and be the subjects of stories, the Tamil deities were understood to be omnipresent, capricious or unstable concentrations of power that existed in particular things.¹¹

Harappan Civilisation

With regard to Harappan Civilisation and the stratification of the early Indo-Aryans, see Parpola's recent study which pays particular attention to the "priest-king" statue and its peculiar trefoil motif. According to Parpola, his work "...gives new evidence for the Harappan

⁸ *ibid.*, pp. 118-119.

⁹ *ibid.*, p. 117.

¹⁰ *ibid.*, citing T. Burrow, *The Sanskrit Language*, (London: Faber & Faber, 1955), pp. 380-388.

¹¹ *ibid.*, pp. 191-192.

and Dravidian origin of many conceptions and cultic practices that are central in later Indian religions, not only in Saivism and Śākta Tantrism, but in the Vedic ritual, too."¹²

¹² Asko Parpola, *The Sky-Garment: a Study of the Harappan Religion and its Relation to the Mesopotamian and Later Indian Religions*, (Helsinki: Societas Orientalis Fennica, 1985), p. 154.

APPENDIX 2

Following the location of specific terms in the primary sources, entire passages containing these terms were initially transcribed, with the aid of a word-processing programme, onto the hard disk of a personal computer. A single electronic file thus represented an individual passage. The beginning of each file listed a file name, the specific term, and the source of the term (both primary and secondary) in order to identify the data contained therein. A brief summary of the context of the passage then preceded the passage itself.¹

Eventually, the electronic files containing the collected data grew to an excessive number. Consequently, the information became difficult to manage with the limited processing abilities of both the word-processing programme and the microcomputer. It was possible to identify and locate those files containing specific terms. Thereafter, the files were examined individually. Using the word-processed format, manipulation and evaluation of the data was extremely time-consuming and tedious. These problems were overcome, to a large degree, by using a text-oriented database management system (DBMS). That is to say, a microcomputer programme specifically designed to organise textual information.

¹ For example, a section containing the word "*sati*" (mindfulness) might also refer to jhânic states or perhaps locate the term within a list of seven powers including faith, energy, wisdom. See A.III.322-325; A.IV.3.

The numerous files containing information generated by the word-processor were converted to plain text (ASCII²) format.³ These files were then imported into the DBMS and transformed into database format (i.e. as individual records containing pieces of data of variable length) to create one large file.⁴ The length of the imported ASCII file determined the size of the specific record it occupied within the large database file.

In the database format, selected records or all records in the file could be viewed. Specification of any term, part thereof, or combination of terms acts as a request to retrieve records containing text-data for examination. A retrieval word limits the selection of records: a partial match or a complete match of a requested word with a word in a record determines the selection of records for viewing. The provision of additional words in a request causes the retrieval to be more selective. Requests are performed on the entire database file.

The retrieval options can retrieve the particular term noted at the beginning of each record as well as locate the same term in a group of words anywhere in a record or in a relative position to other words. The display of information before and after the specified term creates a contextual field of information which can be browsed. Requested words are highlighted throughout the record regardless of context.

² The term ASCII refers to a character coding scheme: *American Standard Code for Information Intelligence*. It has come to imply text-oriented data.

³ A common format that can be used by any programme. It lacks the special formatting that most programmes use for their data. A pure ASCII file contains line-oriented text with each line terminated by a carriage return and an optional line feed.

⁴ The database file can contain any number of records. Its size is limited by the available space on the hard disk of the microcomputer.

For example, a request for the word "*jhāna*" causes only records containing the word "*jhāna*" to be retrieved. A request for "*samatha*" and "*vipassanā*" selects only records containing these words in either order. A further request could call for instances where these words only occur in a given order, or together, etc. In addition, it is possible to call for records not containing these words.

Furthermore, the DBMS can count either the number of records containing a specified term or the total number of occurrences of a word in the database file in order to assess the probable preoccupation of the texts with certain practices. Examination of the selected records could then reveal the main sources referring to these practices. The output of such requests may be directed to the computer monitor, to a printer, or to a unique database file for detailed examination. Thus, the database can be sorted, searched, and analysed to determine the juxtaposition, frequency, and distribution of specific terms in context. However, the relatively rapid retrieval time of information represents the main advantage of using a database management system.

Following a request, the DBMS (unlike the word-processing programme) may use all of the main memory of the microcomputer to hold as much of the database file as will fit. Doing so greatly accelerates the processing of multiple records by reducing the number of disk accesses normally made on the file.

At the time of compiling the textual data, methodological literature was almost nil. Peter Norton's *Inside the IBM PC*⁵ helped eliminate most of the mystique regarding the fundamentals of the IBM microcomputer. The principles of operating this computer were mastered with the

⁵ Norton, Peter. *Inside the IBM PC*, N.Y.: Prentice Hall Press, 1986.

aid of Van Wolverton's invaluable *Running MS DOS*.⁶ Thereafter, the intention was to create an improved model of a paper card index system on microcomputer. The basics of planning, building, and using a relational DBMS⁷ on a microcomputer were provided by Kroenke & Nilson in their *Database Processing for Microcomputers*⁸ and by Robert A. Byers in his *Everyman's Database Primer*.⁹ The principles involved were adapted later to suit a text-oriented DBMS created for commercial purposes. At that time, both popular and scholarly works made little reference to text-oriented DBMS either online or on microcomputer.¹⁰ Thus I developed and compiled the microcomputer database of terms in their context.

With the advent of improved storage technologies and lower storage costs, the number of text databases available through commercial online search and information retrieval systems as well as CD-ROM products will probably surpass databases of all other types.¹¹ It is pleasing to note the University of California's project to compile a CD-ROM computer library of the Buddhist Pāli Texts. The Dhammakāya Founda-

⁶ Wolverton, Van. *Running MS DOS*, Bellevue, Washington: Microsoft Press, 1984.

⁷ In relational systems, the information is usually small and, as a rule, arranged in the rows and columns of tables: e.g. dates, place names, code words, etc.

⁸ Kroenke, David M. & Nilson, Donald E. *Database Processing for Microcomputers*, Chicago: Science Research Associates, Inc., 1986.

⁹ Byers, Robert A. *Everyman's Database Primer*, California: Ashton-Tate, 1982.

¹⁰ The following journals, however, provided useful discussion and software analysis: *Computing and History Today*, Association of History and Computing, R.J. Morris (ed.) Department of Economic and Social History, William Robertson Building, George Square, Edinburgh, EH88 9JY Scotland; *Social Science Computer Review*, published by Duke University Press, Box 6697, College Station, Durham NC 27708 England.

¹¹ For an excellent summary of current technology, commercial offerings, and research findings regarding full text searching etc., see Tenopir, Carol. & Jung Soon Ro. *Full Text Databases*, N.Y.: Greenwood Press, 1990.

tion, in conjunction with the University of California, has recently created a database of all but eight volumes of the Pâli Text Society (PTS) edition of the Canon for mastering as a compact disk. The Foundation has since commenced adding "... a further 200 volumes to the database, comprising all of the PTS-published Tipitaka commentaries, sub-commentaries, English translations and reference works."¹² No doubt these texts will become available, eventually, in electronic form readable by the scholar using a microcomputer. Such will provide a tremendous and invaluable resource for Indology.

¹² *The Light of Peace*, Newsletter of the Dhammakâya Foundation, vol. 3, Issue 1, January 1991, 1.

APPENDIX 3

Comparison of the Buddhist techniques for attaining *samâdhi* with the Hindu *yoga* system developed much later by Patañjali shows that the final state of the released as described in the two systems is not very different. The emancipated state of Patañjali's *Yoga-sûtras* and the Buddhist *nibbâna* are both described as pure, free of defilements, uncompounded, infinite, and eternal (though *nibbâna* is not simply the result of *samâdhi* practice). In addition, both are deeply concerned with unconditioned consciousness.¹

The stages in Patañjali's system of *yoga* and the process of *yoga* presented in the *Maitrî Upanisad* show a remarkable similarity with the early Buddhist system. In the light of the above, it can be inferred that Patañjali's system owes its origin, method, and structure to the early Buddhist system.

Comparison of the later sixfold *yoga* of the *Maitrî Upanisad* and Patañjali's *astanga yoga* with the Buddhist Tenfold Path to deliverance demonstrates a correspondence in contemplative technique which mainly emphasises the development of concentration. The comparison also shows an emerging conscious inclusion of a specific metaphysic, along with a code of ethical conduct into the Vedic stream of meditative practice. In the *Maitrî, tarka* (i.e. contemplative enquiry or inference in conformity with the scriptures) represents the internalising of the metaphysic of the Upanisadic sixfold *yoga* while *yama* and *niyama* of Patañjali's *astanga yoga* correspond with the physical discipline category (*sîla*) of Buddhist practice. Whereas internalisation of the Buddhist metaphysic leads beyond jhânic union (*via* insight) to

¹ The above comparison is quoted in full in this appendix. See below: *A Comparison of Hindu and Buddhist Techniques of Attaining Samâdhi*.

cessation, the Upanisadic *tarka* inclines to the union with *Brahman* in *samâdhi* -- and no further.

The failure to include a metaphysic in the *astanga yoga* creates a false impression that the system is merely a practical method which excludes the intellect from the process of meditation. Though Patañjali does not acknowledge a debt to anyone for his work, the commentators on the *Yoga-sûtras* identify his aphorisms on *yoga* as a treatise or pamphlet on the *Sânkhya* system. Though some differences exist between *Sânkhya* and *Yoga*, both agree on notions regarding "... the evolution of the universe from primary matter, the enumeration of the twenty-five categories of existence and the attainment of release through knowledge of the Self"² Patañjali holds the view that *avidyâ* is a positive, though mistaken, form of knowledge as opposed to ignorance.³ The maintenance of these beliefs acts as an implicit metaphysic. The transformation of such knowledge begins as an intellectual exercise to be realised intuitively through *astanga yoga*. The following table demonstrates the relationship of the stages in the various paths to salvation.

² M.R. Yardi, *The Yoga of Patañjali*, (Poona: Bhandarkar Oriental Institute, 1979), pp. 7-8.

³ *ibid.*, p. 8.

Paths To Salvation

	EARLY UPS.	TENFOLD P.	SIXFOLD YOGA	ASTANGA YOGA
METAPHYSIC		<i>S. Ditti</i> <i>S. Sankappa</i>	<i>Tarka</i>	
PHYSICAL DISCIPLINE		<i>S. Vācā</i> <i>S. Kammanta</i> <i>S. Ajiva</i>	<i>Prāṇayāma</i> <i>Pratyāhāra</i>	<i>Yama</i> <i>Niyama</i> <i>āsana</i> <i>Prāṇayāma</i> <i>Pratyāhāra</i>
MENTAL DISCIPLINE	<i>Upāsanā</i>	<i>S. Vāyāma</i> <i>S. Sati</i> <i>S. Samādhi</i>	<i>Dhāranā</i> <i>Dhyāna</i> <i>Samādhi</i>	<i>Dhāranā</i> <i>Dhyāna</i> <i>Samādhi</i>
INSIGHT		<i>S. Nāna</i> <i>S. Vimutti</i>		

There follows a comparison of Hindu and Buddhist techniques of attaining *samādhi*.

*A Comparison of Hindu and Buddhist Techniques of Attaining Samādhi*⁴

*Yogas cittavrtti-nirodyah*⁵
Yoga is the cessation of mind-movement.

Thus wrote Patañjali at the beginning of his *Yoga-sūtras*, relating to his technique of attaining final emancipation (*moksa*). Both Yogic and Buddhist schools of thought share fundamental presuppositions about *yoga*. Included, among others, are: a) the equation: existence equals suffering, and b) the doctrine of the possibility of obtaining transcendental knowledge (*jñāna, prajñā*). In addition, both schools stress a form of self-discipline for obtaining release. The growing preoccupation of contemporary western studies in religion and the therapies etc., with the nature of consciousness, the essential characteristics of human suffering, and the freedom from such, leads invariably to the examination and theoretical consideration of the individual's efforts to master consciousness.

⁴ There follows the text of Crangle, "A Comparison of Hindu and Buddhist Techniques of Attaining Samādhi," op. cit., pp. 187-197.

⁵ Patañjali's *Yoga-sūtras*, I.2.

Our editors, in the Introduction, understand such expertise to encompass "... a greater capacity to deploy various forms of attention in a host of ways towards any particular objects, thoughts, and feelings which make up the whole of our sensory environments." Yogic practices, however, aim also to reduce those aspects of the consciousness flow which are viewed as hindrances to attaining the "... ideal of perceptual and cognitive freedom," i.e., the final emancipation of highest *śamādhi*. It is my intention, in this essay, to compare Hindu and Buddhist techniques of achieving *śamādhi* and thus to contribute, hopefully, a little to the clarification of some consciousness studies in Eastern traditions of philosophy, psychology, and religion.

In particular, I will examine the method relating to the *śamādhi* of Patañjali's *Yoga-sūtras* and to that of the Buddhist P. *rūpa* and *arūpa jhānas*.⁶ In these cases, technique refers to the gradual removal of hindrances, to the refinement of consciousness, until the psychic flux is arrested and the experience of complete fusion of the subject and object of meditation ensues: then, "... the true nature of the object shines forth not distracted by the mind of the perceiver"⁷

In Patañjali's system of *yoga* there are eight steps (*aṣṭāṅga*) or stages: two, namely moral restraints (*yama*) and disciplines of the body and psyche (*niyama*), are considered to be necessary preliminaries to the remainder: three are accessory to mind control by governing the disciplining of body (*āsana*), vital force (*prāṇayāma*) and senses (*pratyāhāra*) and the final three stages are the process by which the experience of unification occurs. These are concentration (*dhāraṇā*), meditation (*dhyāna*) and ecstasy (*śamādhi*), described as stasis and conjunction.⁸ These three steps are known as "*śamyama*". The eighth stage, enstasis, is the final phase of the unification process.

Dhāraṇā is "... holding the mind in a motionless state ..." by fixing it to some mental or external object by repeated effort. Eventually, an even current of thought (*dhyāna*), undisturbed by other thoughts, is directed towards the object, thus allowing the *yogin* "... to intercept the flux of ordinary activity," (*citta-vṛtti*)⁹ which gradually diminishes as the absorption deepens. The result is *śamādhi*.

When *śamādhi* is obtained with the aid of an object of concentration, this is called "*samprajñāta-śamādhi*"; the lower form of *śamādhi* which is "the accurate knowing of distinguishables".¹⁰ In *samprajñāta-śamādhi* are eight ontological levels of the contemplated object and degrees of fusion attained. Each level has its own mode of function or logic. It may be that the states are not discrete but are differences discerned on a

⁶ Sanskrit has been used throughout except in cases where the Pāli seemed appropriate. These are marked with the letter "P".

⁷ C. Isherwood, & Swami Prabhavananda, (trs) *How to Know God: the Yoga Aphorisms of Patañjali*, (N.Y.: New American Library, 1969), p. 122.

⁸ Mircea Eliade, *From Primitives to Zen*, (London: Collins, 1967. Fount. 1977), p. 500.

⁹ Georg Feuerstein, *Textbook of Yoga*, (London: Rider, 1975), p. 130.

¹⁰ Ian Kesacodi-Watson, *Śamādhi in Patañjali's Yoga-Sūtras*, (Australia: an unpublished manuscript, 1980), p. 13.

continuum. These are: (a) *vitarka*, (b) *vicāra*, (c) *ānanda* and (d) *asmitā*, each of which have two forms: "sa" forms and "nir" forms. "Sa" forms are "propertied" when the object of meditation is associated with deliberation and reflection: the mind names the object (*śabda*), gives it significance (*artha*) and "... properties by comparison with some other thing (*smṛti*) on the basis of remembered experience."¹¹ They have a sense of "I".

"Nir" forms are those without deliberation and reflection: the mind does not interfere and so there is no "I" sense.

Both types are "seeded" (*śabija*); that is, they are "... in relation with a 'substratum' (support) and produce tendencies that are like 'seeds' for the future functions of consciousness."¹²

Sa-vitarka samādhi, then, is enstasis when the mind has a gross (*sthūla*) aspect of the object of concentration as its base, while being accompanied by deliberation and reflection. It is a direct perception of the object that extends into the past and future. *Nir-vitarka samādhi* is the moment when the object is empty of name and meaning: when the mind ceases linking verbal and logical associations with it and the object is "... grasped directly ... as a concrete and irreducible datum."¹³

Sa-vicāra samādhi is the level of knowing the subtle (*sūkṣma*) or inner aspect of the object of concentration accompanied with deliberation and reflection. However, in *nir-vicāra samādhi*, when absorption deepens and supramental reflection ceases "... thought then becomes one with these infinitesimal nucleuses of energy which constitute the true foundation of the physical universe."¹⁴

At this same point of enstasis are found two other forms of contemplation; *Ānanda-samādhi*, associated with supreme joy -- unspeakable bliss. This becomes the object of concentration, and all perception, including that of the subtle aspect, is abandoned. This leads to *asmita-samādhi*: the stage at which the self becomes the sole object of reflection and "... the yogi reaches his true self and understands 'I am (*asmi*) other than my body'."¹⁵

This level of knowing is also called "*dharmamegha-samādhi*": the "cloud of *dharma*" in which the *yogin* "... feels that he is saturated (with virtues) and ... has a feeling of "Enough" in respect to all knowledge and all consciousness ..." and so precipitates the *subject* orientated enstasy -- *asamprajñāta-samādhi*.¹⁶

¹¹ *ibid.*, p. 15.

¹² Eliade, *Yoga: Immortality and Freedom*, op. cit., p. 83, quoting Vijñānabhikṣu's *Yogasāra-saṃgraha*.

¹³ *ibid.*, pp. 81-83.

¹⁴ *ibid.*, p. 83.

¹⁵ *ibid.*, p. 84, quoting Vijñānabhikṣu's *Yogasāra-saṃgraha*.

¹⁶ *ibid.*

Asamprajñāta-samādhi, procured by supreme detachment or abandonment (*para-vairāgya*) of all worldly objects, still remains seeded with subconscious impressions (*samskāras*) but these are burnt up with repeated practice¹⁷ until the *yogin* attains the *nirbija* (without seed) state of *kaivalya* -- "... the enstasis of total emptiness, without sensory content or intellectual structure ... in which the *yogin* is actually all Being."¹⁸ Emancipation!

The *samādhi* of Buddhism is considered to be similar to that of the *Yoga-sūtras*¹⁹ and the meditational techniques bear some similarity, as I hope to show. In this instance, I will examine, mainly, the different Buddhist raptures (P. *jhāna*) in relation to *samprajñāta-samādhi* and *asamprajñāta-samādhi*.

The Noble Eightfold Path of the Buddha, like Patañjali's *astanga-yoga*, is concerned also with moral, bodily, and mental discipline. The last three members of the Path are directly related to the unification process. These are: (a) "right exertion" (P. *sammā-vāyāma*), which, by controlling the emotive reactions to external activity, wards off unwholesome mental activity; (b) "right mindfulness" (P. *sammā-sati*), which is the cultivation of awareness in order to keep the mental contents under constant control and to produce relaxation of body and mind. This is done by choosing a certain body function, such as breathing, and following it with the mind; and (c) the development of "right unification" (P. *sammā-samādhi*) which comprises of eight meditative phases named P. "*jhāna*".

These phases of consciousness are progressively refined until all false ideas of life, matter and the hindrance of thought are dispersed. Like the levels of *samādhi* in the *Yoga-sūtras*, these are divided into two main types: (1) the P. *rūpa jhānas* which are attained by concentration and meditation on a mental or external form, and (2) the P. *arūpa jhānas*: the "formless attainments".

The four P. *rūpa jhānas*, the practice of mind-object contemplation, possess five psychological elements which are reduced as the concentration of mind intensifies. These are (1) investigation (*vitarka*, P. *vitakka*), (2) reasoning (*vicāra*), (3) zest (P. *pīti*), (4) happiness (P. *pīti-sukha*) and (5) one-pointedness of mind (P. *ekaggaṭṭhita*).²⁰

The first P. *jhāna* is the state of mind in which the meditation is disassociated from sense desire and the five psychological factors, previously mentioned, arise in the meditator. The object of reflection is taken up and considered at length.²¹ This seems, to me, to be similar to the "*sa*" forms of *samprajñāta-samādhi* in which the object of concentration, in its gross and subtle aspects, is considered in similar light.

¹⁷ Feuerstein, op. cit., p. 132.

¹⁸ Eliade, *Yoga: Immortality and Freedom*, op. cit., pp. 93-95.

¹⁹ *ibid.*, p. 170.

²⁰ Vajirañāna, op. cit., p. 332; Robert M. Gimello, "Mysticism and Meditation," in *Mysticism and Philosophical Analysis*, S. Katz (ed.), (London: Sheldon Press, 1978), p. 182, abstracted from *Samaññaphala* and *Potthapāda Suttas* of the *Pāli Dīgha Nikāya*.

²¹ Christmas Humphries, *Concentration and Meditation*, (London: Watkins, 1973), p. 180.

However, as concentration and bliss intensifies, the second P. *jhāna* is entered and the obstacles of applied and discursive thinking are dispensed with.²² The "nir" forms of *nir-vitarka* and *nir-vicāra samādhi* bear a resemblance to this state in the sense that the gross and subtle aspects of that meditation are experienced without reflection.

When the third P. *jhāna* is entered, zest (P. *pīti*) is dispensed with, leaving happiness (P. *pīti-sukha*) and one pointedness of mind (P. *ekaggatācitta*). In this state, "... the sense of self is still further diminished ... there supervenes a clear, unruffled, perfectly conscious bliss"²³ *Ananda samādhi* resembles this experience because of supreme joy being its object of concentration. However, the tranquil, all satisfying happiness (P. *pīti*) of the third P. *jhāna* gives way to the subtle joy of tranquil mindfulness²⁴ which probably bears a greater resemblance to the transition towards *asmita samādhi*.

The last stage of the P. *rūpa jhānas* is reached when any kind of emotion is stopped and all that remains of the five psychological factors is onepointedness of mind (P. *ekaggatācitta*); consciousness of opposites is transcended creating perfect equanimity²⁵ and consciousness passes beyond to the first of the P. *arūpa jhānas*: the formless attainments. I am reminded, here, of the renunciation of *dharma-megha-samādhi* and the entry to the subject orientated ecstasy of *asamprajñāta-samādhi* by supreme detachment and abandonment of all worldly objects.

It is at this point of the essay that I would like to draw attention, again, to seeded consciousness and consciousness without seed. When it is seeded, consciousness is affected by suppressed ideas and feeling which remain as tendencies within the mind: these tendencies lose their power to germinate in the higher realms of consciousness.²⁶

I feel that the P. *arūpa jhānas* resemble the *savijja-asamprajñāta-samādhi*, which is seeded, at least, due to the inclination to sustain this *samādhi*. The formless attainments are seeded to the degree that they owe their movement, through the levels of consciousness, to karmic momentum and that the fourth P. *arūpa jhāna* is the stage of transition to consciousness without seed. As consciousness becomes increasingly purified "... the complete removal of one (P. *arūpa*) stage constitutes the attainment of the next."²⁷

²² Edward Conze, *Buddhist Meditation*, (London: George Allen & Unwin, 1972, 1st publ. 1956), p. 117.

²³ Humphries, op. cit., p. 180, quoting Bhikkhu Silacara.

²⁴ Feuerstein, op. cit., p. 58.

²⁵ Vajirañāna, op. cit., pp. 272-279.

²⁶ Humphries, op. cit., pp. 183-184.

²⁷ Vajirañāna, op. cit., p. 332.

Hindu Techniques

Samprajñāta-Samādhi - Subject-Object Orientated "seeded"

Sa-vitarka samādhi: "with deliberation & reflection"; gross object of concentration is "propertied".

Sa-vicāra samādhi: "with deliberation & reflection"; "inner" aspect of object of concentration is "propertied".

Sa-ānanda samādhi: "with deliberation and reflection"; bliss as object of concentration is "propertied".

Sa-asmitā samādhi: "with deliberation and reflection"; self as object of concentration is "propertied".

Nir-vitarka samādhi: **not** "with deliberation and reflection"; gross object of concentration is **not** "propertied".

Nir-vicāra samādhi: **not** "with deliberation and reflection"; "inner" aspect of object of concentration is **not** "propertied".

Nir-ānanda samādhi:
bliss as object of concentration;
not "propertied".

Nir-asmita samādhi:
self as object of concentration;
not "propertied".

Dharma-megha-samādhi (the "cloud of dharma")

Asamprajñāta - Subject Orientated
"seeded"

Burning up subconscious impressions.

Kaivalya - Without seed.

Buddhist Techniques

Four P. *Rûpa Jhânas* - Subject-Object Orientated "seeded"

First P. *jhâna* - Five psychological factors present:

- 1) Investigation/application of thought (*vitarka*, P. *vitakka*);
- 2) Reasoning/discursive thought (*vicâra*);
- 3) Zest (P. *pîti*);
- 4) Happiness (P. *pîti-sukha*);
- 5) One-pointedness of mind (P. *ekaggatâcitta*).

Second P. *jhâna* - Three psychological factors present:

- 1) Zest (P. *pîti*);
- 2) Happiness (P. *pîti-sukha*);
- 3) One-pointedness (P. *ekaggatâcitta*);
Feeling of bliss intensified.

Third P. *jhâna* - Two psychological factors present:

- 1) Happiness (P. *pîti-sukha*);
- 2) One-pointedness of mind (P. *ekaggatâcitta*).

Fourth P. *jhâna* - One psychological factor present:

- 1) One-pointedness of mind (P. *ekaggatâcitta*).

Four *Arûpa Jhânas* (P.) - Subject Orientated "seeded"

1st formless attainment: P. *âkâśānañcāyatana*.

2nd formless attainment: P. *viññānañcāyatana*.

3rd formless attainment: P. *ākīñcaññāyatana*.

4th formless attainment: P. *nevasaññānāsaññāyatana*.

Nirvâna (P. *nibbâna*) - without seed.

The first formless attainment is when the meditator abandons form as his object of concentration and practices space concentration²⁸ to realise the sphere of space-infinity (P. *ākāśānañcāyatana*). Even so, he "... sees that his attainment is shadowed by the *rūpa jhāna* (and) wishes to attain the state of infinite consciousness, considering it to be even more tranquil."²⁹ By continuing this practice, he passes beyond the sphere of infinite space and enters the sphere of infinite consciousness: the second formless attainment (P. *viññānañcāyatana*).

This, also, is seen as an imperfection so "... the consciousness lets go of every concept ... and enters a sphere where no-thing at all exists, not even the perception of nothingness (P. *ākīñcaññāyatana*). Self-consciousness is eliminated and "... the knower and known are merged in unity."³⁰

Yet, the bliss of its tranquility is felt as subtle perception and this can only be neutralised by entering the sphere of neither-perception-nor-non-perception (P. *nevasaññānāsaññāyatana*). Thus, "... the limit of all karmic action is reached"³¹; the *yogin* is at the final and transitional stage to the attainment of *nirvāna* "... which is the total suspension of mind, mental properties, and the mental qualities associated with mind."³²

There is similarity between Yogic and Buddhist techniques of attaining *samādhi* but in each case the emancipation is thought to be different. While admitting that *yogins* and non-Buddhist ascetics could have access to the eight transic states (P. *jhānas*), the Buddhists denied the authenticity of any claim by non-Buddhists to the attainment of the ninth state which is the release of *nirvāna*: the destruction of consciousness and sensation which was specifically a discovery of the Buddha.³³ Whilst Buddhists (and others) would argue that *kaivalya* and *nirvāna* are completely different, the argument is perhaps not so clear. There is a striking correspondence between *kaivalya* and *nirvāna* in that both are thought of as pure, free of defilements, uncompounded, infinite, and eternal. Both are profoundly concerned with unconditioned consciousness. Furthermore, some doubt exists as to what is implied by the "destruction" of consciousness; i.e. when consciousness "stops" or "ceases" on the attainment of *nirvāna*.

It is not said to be annihilated. It no longer transmigrates.³⁴ What happens to it? Perhaps this is the essential difference between *kaivalya* and *nirvāna*: the fact that Buddhist makes no positive statement about the final state of the released. Buddhist doctrine declares: "In the dead man, not only are the three formations (verbal, bodily and thought formations) stilled but

²⁸ Upattissa, *Vimuttimagga (The Path of Freedom)*, (Colombo: Dr. Weerasuria, 1961), p. 113.

²⁹ Vajirañāna, op. cit., p. 459.

³⁰ Humphries, op. cit., p. 182.

³¹ ibid., p. 183.

³² Vajirañāna, op. cit., p. 465.

³³ Eliade, *Yoga: Immortality and Freedom*, op. cit., pp. 173-174.

³⁴ Thomas, *The History of Buddhist Thought*, op. cit., p. 132.

vitality is cut off. In a man who has entered the attainment of the dissolution of perception and sensation, although the (three) formations are stilled, vitality, heat and the faculties are not cut off. This is the difference."³⁵ It could be that this difference applies equally to the achiever of *kaivalya* and that *nirvāṇa* equates with the *nirbija* state of *kaivalya*.

In conclusion, I note that both Hindu and Buddhist *yogins*, after a period of moral and physical discipline, developed proficiency at attaining a degree of enstasy with the object of their concentration and, by the gradual removal of hindrances to consciousness, managed to intensify the degree of enstasis; eventually, object-orientated enstasis was transcended and a degree of formless attainment/subject-orientated enstasis ensued. This, however, was still liable to subtle partiality but was eventually surpassed to attain liberation and "... the knowledge of the ultimate reality of all objects, material and phenomenal."³⁶

³⁵ Upatissa, op. cit., p. 325.

³⁶ Lama Thubten Zopa, *The Wish Fulfilling Golden Sun of the Mahayana Thought Training*, (an unpublished manuscript, c. 1980), p. 121.

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