

UPĀDĀNA AND LIBERATION: INTEGRATED PATH TO
LIBERATION FROM IT AND HOW TO APPLY INTEGRATED
PATH FOR PRACTICE IN PRESENT SOCIETY

อุปาทาน แล การหลุดพ้น: เส้นทางบูรณาการของการหลุดพ้นจากอุปาทาน
และวิธีการประยุกต์ใช้ในชีวิตประจำวัน

DINH THI XUAN TRANG^๑
VEERACHART NIMANONG^๒

บทคัดย่อ

การวิจัยเรื่องนี้พยายามสำรวจ และศึกษาเรื่องของ อุปาทาน และการหลุดพ้นจากอุปาทาน: วิธีการประยุกต์ใช้ในชีวิตประจำวัน มีวัตถุประสงค์เพื่อหาหรือเกี่ยวกับเรื่องต่างๆดังต่อไปนี้ ส่วนแรกของการวิจัยเรื่องนี้จะสำรวจความตระหนักถึงปัญหาและภัยที่เกิดจากความยึดมั่นถือมั่น ซึ่งมี ๔ อย่าง ในสังคมปัจจุบัน ปัญหาของความยึดมั่นถือมั่นในปัจจุบัน ดึงดูดความสนใจคนมากขึ้นเพราะผลกระทบเชิงลบต่อสังคม มันไม่ได้เกิดขึ้นเพียงกับคนจนๆที่น้อยนิดอย่างเดียว แต่ยังเกิดกับคนรวยมีชื่อเสียงอีกด้วย ซึ่งเกิดขึ้นกับคนที่มาจากทุกชนชั้นวรรณะในสังคม พูดถึงความยึดมั่นถือมั่นแล้ว มีปัญหามากมายทางสังคมสมัยใหม่ที่มีความสัมพันธ์ เช่น ยึดติดในกามารมณ์ ยึดมั่นกับความเห็นผิด ยึดมั่นกับพิธีกรรม และความเชื่อส่วนต่างๆ งานวิจัยเรื่องนี้ไม่เพียงแต่พูดถึงถึงปัญหาต่างๆดังที่ได้กล่าวมาแล้ว แต่ยังเน้นถึงแนวคิดทั่วไปของความยึดมั่นถือมั่น การกระทำที่เป็นภัย ซึ่งตัวละครและเหยื่อเป็นคนอื่นๆเดียวกัน ส่วนที่สองเน้นถึงการพัฒนาระบบการพิจารณาอย่างไตร่ตรอง ที่รับมือกับความความยึดมั่นถือมั่น

คำสำคัญ : อุปาทาน , ความหลุดพ้น, บูรณาการ

^๑ สาขาวิชาพระพุทธศาสนา บัณฑิตวิทยาลัย มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
Buddhist Studies, Graduate School, Mahachulalongkornrajavidyalaya University,
Thailand.

^๒ ภาควิชาปรัชญาและศาสนา มหาวิทยาลัยอัสสัมชัญ Department of Religion and
Philosophy, Assumption University, Thailand.



Abstract

This study attempts to investigate the study of Upādāna and Liberation: Integrated Path to Liberation from It and How to Apply Integrated Path For Practice in Present Society. The paper aims to discuss those issues in the following sections. The first part of this research will survey awareness of problems and dangers caused by clinging in the present society in which points out the problems and dangers of the four kinds of clinging in the present society. A problem of clinging in the present society brings more attention to the people now because its negative effects to society. It has happened to not only abject poor people but also the rich and famous ones. It comes to people from all backgrounds of society. Talking of clinging, there are many modern problems in relation to clinging such as clinging to sensual pleasure, clinging to wrong view, clinging to rites and ceremonies and clinging to self-belief. The second part will focus on the developing processes of wise attention to cope with clinging in the present society.

Key words: Upādāna, Liberation, Integrated Path.

Introduction

Upādāna is described vividly and categorically in the Vedic and Upanishadic literature. These two works appeared before the Buddhism time. To maintain the historical sequence, Veda is essential a write down of experience of intuition and revelation which describes the knowledge contained in the pre-Vedic tradition. The concepts of Brahman, Atman, Maya, Karma, and

Punarjanman are clearly discussed in the Vedic and Upanishadic literature, focusing on the existence of man and the Universe.^๑ The conception of Brahman is identical with Atman, or Universal soul. Atman, Jivatman and Paramatman are three dimensions of

^๑ Oldenburg, trs., **Vedic Hymns**, vol. 46, (Delhi: Motilal Benarsidass Publishers, 1998), p. 170.



the Brahman. Buddhism and the Upanishad both agree that beings are attached to the world, and can detach from the World by the eradication of desires or defilements.^๔ However, the definition of attachment and detachment proposed by them is poles apart. In Upanishadic teaching it is stated that man is attached to the World with his seven hostile kinsmen, in other words with the seven organs of sense, which are classified namely, as the two eyes, the two ears, two nostrils, and the mouth in sequence. They are said to be hostile because they delude the perception of man.^๕

Buddhist teachings point out the four different kinds of clinging that is causing for ‘becoming’ or rebirth. They are: clinging to sensual pleasure, clinging to wrong view, clinging to wrong spiritual practices (rites and ceremonies), and clinging to concept of self. Clinging to sense pleasures is the intensified craving for sense pleasures. Clinging to wrong view is the adoption of any of the morally pernicious views such as nihilism, fatalism, etc., or any of the speculative views about eternal or non-eternal existence of the self, the

world, and etchant so forth. Clinging to rites and ceremonies is to hold the wrong view that the performance of rites and rituals, practices of austerity or ceremonial observances can lead to liberation. Clinging to a doctrine of self is the adoption of personality view (sakkāyadiṭṭhi), the identification of any of the five aggregates as a ‘self’ or the ‘accessories of a self.’ we attach to the five aggregates, the mass of suffering. When one is attached to things or persons, one tends to grasp them as one’s own, creating the conception of ‘I’ ‘my’ or ‘mine’.^๖ One illusively grasps it because one cannot understand what is right and what is wrong. This is how the concept of ‘I’ emerges. If we occupied by all these types of clinging we will not attain to happiness and peaceful life. When we know the cause, we shall be in a position to eliminate it completely by developing the Eightfold Noble Path. When it is eliminated, the mass of suffering cannot arise. On the contrary, as long as we keep developing craving and clinging towards the mass of suffering, we are in the wheel of

^๔ Ibid, p. 171.

^๕ Ibid, p. 163.

^๖ Bhikkhu Buddhadasa.

Grasping and Clinging, (Singapore: Buddhist Meditation Center press), 1989, p. 43.

rebirth and death. Therefore, craving and clinging are the main causes behind the whole process of *samsāra*.

An Awareness of problems and dangers caused by Clinging in the Present Society

There are four kinds of awareness of the problems and dangers caused by clinging in the present society, they are: (1) an awareness of the problems and dangers of sensual pleasures (*kāmupādāna*) in daily life; (2) an awareness of the problems and dangers of clinging to wrong view (*ditthupādāna*) in daily life; (3) an awareness of the problems and dangers of clinging to rites and ceremonies (*silabbatupadana*) in daily life and (4) an awareness of the problems and dangers of clinging to self-belief (*attavadupadana*) in daily life.

An Awareness of the Problems of Sensual Pleasures (*kāmupādāna*) and Its Danger in Daily Life

It is the attachment that we naturally develop for things we like and find satisfaction in: colors and shapes, sounds, odours, tastes, tactile objects, or mental images, objects past, present, or future that arise in the mind, and either correspond to

material objects in the world outside or within the body, or are just imaginings. When senses are sharp, they render the objects clearly manifest.^๗

Obviously, when the eyes see an object distinctly, when the nose smells fragrance, when the tongue find it tasteful and when the body feels a soft touch, pleasurable sensations arise; and the attachment not only to our own body but also to bodies other than our own is developed. We instinctively find pleasure, enchantment; delight in these six kinds of sense objects. They induce delight and enchantment in the mind perceiving them. We are attracted to our own good features and to those of other people as well. We are gratified with the performance of our organs of locomotion that causes bending, stretching, sitting, standing, etc. Because of this attachment to our own material or physical body, there arises in us the notion. “It is I; it is mine; this is my property”, etc. This is motivated by

^๗ Venerable Mahasi Sayadaw, **Practical Insight Meditation: Basis and Progressive Stages**, (Yangon: Religious Affairs Dept Press, 2001), p. 83.



our clinging to matter or body (rūpa) and it is known as kamupādāna. Most of the people are excessively attached to sensuality. They live delighted in, addicted to, infatuated with, fastened to, and absorbed in sensuality.

As soon as an individual is born, he comes to know the taste of these six sense objects, and clings to them; and as time passes he becomes more and more firmly attached to them. Ordinary people are incapable of withdrawing from them again, so they present a major problem. It is necessary to have a proper knowledge and understanding of these sense objects and to act appropriately with respect to them, otherwise clinging to them may lead to complete and utter dereliction. If we examine the case history of any person who has sunk into dereliction, we always find that it has come about through his clinging fast to some desirable sense object.

The second cause of kāmupādāna is those sense-objects which are agreeable and likeable, connected with sensual desire. For this Buddha said:

Bhikkhus, there are these five cords of sensual pleasures. What are the five? Forms cognizable by the eye... sounds cognizable by the nose...flavors cognizable by the ear...

odours cognizable by the nose...flavours cognizable by tongue...tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.^๕

Pleasurable sensations arise when we come into contact with sense objects. Because of these sensations, a desire to enjoy them is developed in us. Then we get attached to them. Our attachment may relate to sensations aroused within us, or sensations prompted from outside. When the male desires the female, and vice versa, this is affinity between the sexes. It is an example of strong attachment. We desire to have what is hard to obtain, and when we have what is not easily obtainable, we cannot part with it. This is attachment to sensual existence (kamabhava) but our desires do not rest there. As we cling to them, there is developed within us an attachment to corporeal existence

^๕ Ñāṇamoli and Bodhi, Bhikkhus, trans., **The Middle Length Discourses of the Buddha (A New Translation of the Majjhimanikāya)**, (Kandy: BPS press, 1995), p. 180.

(*rūpabhava*), and formless existence (*arūpabhava*).

Actually every single thing a human being does have its origin in sensuality. Whether we love, become angry, hate, feel envious, murder, or commit suicide, the ultimate cause must be some sense object. If we investigate what is it that drives human beings to work energetically, or to do anything at all for that matter, we find it is desire, desire to get things of one kind or another. People strive, study, and earn what money they can, and then go off in search of pleasure in the form of colors and shapes, sounds, odors, tastes, and tactile objects-which is what keeps them going. Taken together, all the trouble and chaos in the world has its origin in sensuality. The danger of sensuality lies in the power of sensual attachment. For this reason the Buddha reckoned clinging to sensuality as the primary form of attachment. It is a real world problem. Whether the world is to be completely destroyed, or whatever is to happen, is bound to depend on this very sensual clinging.^๙

And the important cause is the third one that is craving or lust in

sense-pleasures; as being gratified in sensual pleasures, people crave for them, and then grasp or cling to them. One who has no lust in sense-pleasures, he does not cling to them, even though his senses are sharp and he are contacting with nice sense-objects. For Insight meditation, the cause of *kāmapādāna* is unwise consideration (*ayoniso manasikāra*) as one who has unwise consideration, pleasant objects in mind will induce sense pleasures to arise and will help craving to arise. Unwise consideration prompts the mind to accept something impermanent as permanent, something miserable as happiness, something impermanent as ego, something evil as good.^{๑๐}

Kāmapādāna with its power can cause many dangers since people risk their lives for their clinging to sensual pleasures. The Buddha taught that:

What, bhikkhus, is the danger in the case of sensual pleasure? Here, bhikkhus, on account of the craft by which a clansman makes a living whether checking or

^{๑๐} Larry Rosenberg, **Breath by Breath: The Liberating Practice of Insight Meditation**, (Boston: Shambhala Press, 1994), p. 96.

^๙ Ibid, p. 193.



accounting or calculating or farming or trading or husbandry or archery or the royal service, whatever craft it may be he has to face cool and heat, he is injured by contact with gadflies, mosquitoes, wind, sun and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, as its source, as its basis, the cause being simply sensual pleasures.

If no property comes to the clansman while he works and strives and makes an effort thus, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: ‘My work is in vain, my effort is fruitless!’ Now this too is a danger in the case of sensual pleasures... the cause being simply sensual pleasures.^{๑๑} For the sake of sensual pleasures, people must work hard to get such pleasures, and then try to maintain and protect them in spite of toughness and various dangers at any time.

^{๑๑} Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, trs., **The Middle length Discourses of the Buddha**, Sutta13, op. cit., p.181.

The dangers caused by *kāmupādāna* do not happen to only those who pursue sensuality themselves but society as well. The Buddha clearly pointed out different kinds of dangers as below:

Again, with sensual pleasures as the cause, sensual pleasures as the source...kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders, mother quarrels with child, child with mother, father with child, child with father, brother with sister, friend with friend. And here in their quarrels, brawls and disputes they attack each other with fists, clods, sticks or knives, whereby they incur death or deadly suffering.

Again, with sensual pleasures as the cause, sensual pleasures as the source...people indulge in misconduct of body, speech, and mind. Having done so, on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.^{๑๒}

The Blessed One compassionately taught us to live contemplating dangers of *kāmupādāna*:

^{๑๒} Ibid, p. 201.

When one lives contemplating pleasure in things that can be clung to that can fetter or euphonize (saṃyojanīyesu), craving increases... when one lives contemplating danger in things that can be clung to, craving ceases.^{๑๓}

For deeper understanding, the dangers caused by kāmupādāna are now seen from the angle of Abhidhamma. Firstly, we mention the synonyms of kāma as well as make out the all-inclusive import psychologically, ethically and philosophically of this term, as a subjective urge for enjoying the feelings or sensations which arise due to the interactions between the senses and the sense-objects.

(i) Kāma as craving (taṇhā): that is, sense desire as a thirst for enjoyment, for possession and egocentric gratification. Because this thirst is insatiable, craving has been compared to a stream or river that flows on and on.

(ii) Kāma as canker (āsava): that is, sense desire as a mental

effluent that pollutes the world of the minds and disturbs completely its

(iii) Kāma as defilement (kilesa): just as rust, arising from iron, eats into it and destroys it, even so kāma as a mental corrosive defiles, corrupts and pollutes the mind.

(iv) Kāma as flood (ogha): just as a flood inundates and engulfs whatever lies on its way, even so, sense-desire overwhelms the mind, completely holds it under its sway and engulfed it.

(v) Kāma as bond (yoga): signifying how desire, by yoking the mind in sensuous enjoyment, keeps it perpetually in thralldom or bondage; under the influence of kāma, the mind tends to apply itself to the gratification of sensual desires.

(vi) Kāma as hindrance (nīvaraṇa): that is, sensual desire as an impediment to the progress of the mind, in the way a road block obstructs all movement or communication.

(vii) Kāma as fetter (saṃyojana): sense-desire as passion (kāma-rāga) is fetter. Passion colours (rañjeti) the mind, i.e., conditions it totally, influences it like an intoxicant, infatuates it like a bee that is drowned in honey; the mind thus thoroughly caught up and imprisoned, loses all

^{๑๓} Champhasayana, edition, Nidāna-saṃyutta, **Group of Related Discourses on Causal Factors**, Religious Affairs Department Press, (Yangon: 1997), pp. 145-6.



sense of judgment and freedom, hence the metaphor of a fetter.

(viii) *Kāma* as latent tendency (*anusaya*): that is, desire as a dormant disposition. With the lightest perturbation it gets activate, even as a man who sleeps lightly, with the lightest noise, wakes up. This latency only underlines its potency, its insidious capacity. Just as a plant, with well-established roots, even if cut off repeatedly spouts, even so, *kāmānusaya* gives rise to unwholesome thoughts whenever the mind is ‘inclined to enjoy’ a pleasurable object.

(ix) *Kāma* as root of greed (*lobha hetu*): that is, desire as the root of greed function as the root of an unwholesome consciousness and action. It is this that nourishes and holds the defilement-cycle (*kilesavatta*) which brings about the co-production of action-cycle (*kammavatta*), which in turn results in result-cycle (*vipāka-vatta*), thus perpetually rotating the wheel of recurring existence.^{๑๔}

^{๑๔} Nārada, Mahā Thera. trans.,

A Manual of Abhidhamma (Abhidhammattha Saṅgaha), (Singapore: Buddhist Meditation Center Press, 1989), p. 64.

For this perennial quality of *kāma*, as evident from the aforesaid terms, sense-desire, both as a subject and as an objective relation mutually interacting, preserves and perpetuates existence as an unending involvement. Speaking in worldly terms, clinging to sensuality is a very good thing. It conduces to family love, to diligence and energy in the search for wealth and fame, and so on. However, if looked at from the spiritual point of view, it is seen to be the underground entrance for suffering and torment. Spiritually speaking, clinging to sensuality is something to be kept under control. Moreover, if all suffering is to be eliminated, sensual attachment has to be done away with completely. Only seeing the danger of clinging to sensual pleasures people really want to escape them. Then they look for the Path to remove the cause of suffering in clinging to sensual pleasures.

An Awareness of the Problems of Clinging to Wrong View (Ditthupādana) and Its Dangers in Daily Life

There are various kinds of wrong view but all are sprung from personality-belief (*atta-ditthi*). As long as beings cannot dispel this

personality-belief, they will have to become the victims of *pāpadit̥ṭhi* (wrong views);^{๑๕} *pāpadhamma* (evil habit) and *pāpa-kamma* (unwholesome deeds) in the future existences. And in whichever future existence they may arise, they will profess all kinds of wrong views that may arise, perform all sorts of evil conduct which lead to suffering.

On account of this *attā-dit̥ṭhi*, the Great *Brahmā* who does not know whence he came from and when he will fall from that *Brahmā* plane thinks himself to be permanent, immutable, eternal, not subject to change and remain as something eternal. He thinks to himself: “I am *brahmā*, the Great *Brahmā*, the conqueror, the One who cannot be conquered by others, surely all-Seeing.” According to the “Treatise on views” (*Dit̥ṭhikatha*) of *Paṭisambhidā*, Clinging to Wrong view has eight causes lead to suffering, namely, the aggregates, ignorance, contact, perception, applied thought,

^{๑๕} Wrong view associates with only the 4 Attachment-rooted consciousnesses. But as these four consciousnesses have two roots, delusion being one—we can say wrong view associate with the delusion-rooted consciousness.

careless attention, a bad friend, and indoctrination by another. The explanation is given as follows:

The aggregates are a cause; the aggregates are a condition, in the sense of origination, for the arising of views. Ignorance... Contact... Perception... Applied thought... Careless attention... A bad friend... Indoctrination by another is a cause; indoctrination by another is a condition, in the sense of origination, for the arising of views.^{๑๖}

According to Discourse on Perversions (*Vipallāsa sutta*) and *Vipallāsakathā* of *Paṭisambhidāmagga*, there are four perversions of perception, perversions of cognizance, perversions of view: (i) [seeing] what is impermanent as permanent is a perversion of perception, a perversion of cognizance, and a perversion of

^{๑๖} Arnold C. Taylor, ed., *Paṭisambhidāmagga*, (London: Pali Text Society press, 1979), p. 138 (*Khandhā hetu khandhā paccayo dit̥ṭhiṭṭhānaṃ, avijjā hetu ...pe... phasso hetu ...pe... saññā hetu ...pe... vitakko hetu ...pe... ayoniso manasikāro hetu ...pe... pāpamitto hetu ...pe... parato ghoso hetu parato ghoso paccayo dit̥ṭhiṭṭhānaṃ upādāya samutt̥ṭhānaṭṭhena, evaṃ parato ghoso pi dit̥ṭhiṭṭhānaṃ.*)



view; (ii) [seeing] what is painful as happy... ; (iii) [seeing] what is non-self as self... ; and (iv) [seeing] what is foul as beautiful is a perversion of perception, a perversion of cognizance, and a perversion of view.^{๑๗๗} By strong self-illusion, the other three perversions are fortified, and all make beings sink in darkness of ignorance, confusion, and fear.

This is where we are fooled and stray from the truth. We are simply visitors to this body. Just like this hall here, it's not really ours. We are simply temporary tenants, like the rats, lizards and geckoes. But we don't understand this. Actually the Buddha taught that there is no abiding self within this body, but we go and grasp it as being our self, as being who we are. When the bodies change, we don't understand it. Wrong views, according to the Buddha, are the worst and the source of all those harmful actions of our body, speech and mind that trap us endlessly in the cycle of suffering known as 'samsara'. Indeed, to escape dukkha, we need to stop grasping at any view.

As *ditthupādāna* rejects future life and kamma, those who clings to *ditthupādāna* inclines either

to annihilation after death (*ucchedaditthi*) or eternity-belief (*sassataditthi*). A person who clings to annihilation will neither do meritorious deeds nor avoid evil. He will do nothing for other worldly welfare, and seek to enjoy life as much as possible by fair means or foul. As he has no moral scruples, most of his acts are unwholesome kammās that create death-bed visions and lead him to the lower worlds.

Eternity-belief (*sassataditthi*) creates the illusion of personal identity, the illusion which makes a man believe that it is his permanent self that will have to bear the consequences of his good or bad deeds in a future life. So he may devote himself to what he regards as good deeds. Some of his deeds may be bad in fact but in any case his deeds, whether good or bad, that arise from eternity-belief leads to rebirth and suffering. The worst of all is non-arising of Noble Path. As long as one is attached firmly to these wrong views, one cannot even tread on the Noble Eightfold Path, let alone attaining the Noble Path.

Thus, for those who hold these wrong views, the speculative thoughts proceed from ignorance and blindness rather than from knowledge, they

^{๑๗๗} Ibid, p. 152.

involve misinterpretations of meditative experience stemming from subjective distortions of the actual experiential data. They proclaim a part of the truth to be the whole, as in the tale of the blind men who take their limited conceptions of the elephant to represent the animal in its fullness. Therefore their speculative thoughts and meditative experiences are sources of adversities leading the holder to a large number of suffering. An Awareness of the Problems of Clinging to Rites and Ceremonies (Silabbatupadana) and Its Dangers in Daily Life

This refers to clinging to meaningless traditional practices that have been thoughtlessly handed down, practices which people choose to regard as sacred and not to be changed under any circumstances. Although religious rites, rituals and ceremonies are not favoured by intellectuals, such practices are important for developing and maintaining the devotional aspects of a religion and for creating a sense of inspiration among the masses.

For many people, cultivating devotion is the first important step towards the experience of religion. If there is no devotional and cultural aspect in Buddhism,

people who are attracted to rites and ceremonies may be drawn to some other kinds of beliefs which offer these practices, although they are steeped in superstition or blind faith.^{๑๘} One clings to these rituals more with a feeling of compulsion than by a judicious understanding of their function. The Silabbatupadana it came to mean that one is excessively attached to the outer ceremonial aspect of morality or the contagion of mere rule and ritual.

It was earlier suggested that upadana might be rendered by “entanglement” which unlike “clinging” suggests involvement in objects whether we like or dislike them. Some of the religious fetishes like hand washing mentioned by Freud are primarily the expressions of such entanglements or obsessions.^{๑๙} The Buddha exposed the vacuity of many superficial forms of self-purification practiced in his time. On the one

^{๑๘} Nyanatiloka Thera,

Fundamentals of Buddhism, Health Center Press, (Colombo: 1949), p. 67.

^{๑๙} Freud, S. (1920), trs.,

Beyond the Pleasure Principle (The Standard Edition), James Strachey Liveright Publishing Corporation, (New York: 1961), p. 103.



hand, there were those who used severe forms of penance to destroy sins, like fasting and starving. The Buddha described this ideal of self mortification as painful, unworthy and unprofitable. There were also other practices such as washing away impurity by bathing. The Buddha declared that no amount of washing can cleanse the hostile and guilty man. Some of the practices he condemned are enumerated in the following passage:

Such ways as fasting, crouching on the ground, bathing at dawn, reciting of the Three, Wearing rough hides, and matted hair and filth, Chatings and empty rites and penances, Hypocrisy and cheating and the rod, Washings, ablutions, risings of the mouth.^{๒๐}

Unless there is a basic transformation of character, a person who tries to purify himself by external ceremonies will miss the mark. As an unclean cloth when dyed will not be pure in color, so is the man who tries to wash away the evil deed in the river. The method of purification that the Buddha advocated is not external,

but internal. It implies a basic transformation of character. The person who follows this method is said to have been washed with an “inner washing”. The Buddha was of the opinion that ethical sacrifices were more worth than physical sacrifices or rituals. The intense spiritual fire that burns within one puts to the shade even a thousand fires produced by burning wood.

Thus the Buddhist attitude regarding suffering offers a striking contrast to the methods of self-mortification practiced, for example, by the Jains. The deliberate attempt to live through painful experiences and the technique of purging and burning up the effects of karma is condemned by the Buddha. He declared that some of these methods were the manifestations of clinging and craving itself. For example, the immortality penance, self-tormenting exercises performed to attain immortality were the product of the clinging for self-preservation. Certain types of penance and self-torture excited latent hatred and issued forth in the craving for annihilation. The Buddha showed that there is no short cut to end suffering; self-torture will not take a person to Nibbāna. People often confuse the desire for Nibbāna and the craving for

^{๒๐} I.B. Horner, trs., **Majjhima-Nikaya (Middle Length Sayings)**, (London: Pāli Text Society, 1967) p. 93.

self-annihilation. All violent attempts to deal with problems of suffering lack insight and are subject to the diffusion of the ego in a subtle form. The doctrine of the expiation and purge of former misdeeds upheld by the Jains is treated in the Majjhima Nikāya. The Buddha says that the Jains maintain the doctrine that

Whatever this individual experiences, whether pleasant or painful or neither painful nor pleasant, all is due to what was previously done. Thus by burning up, by making and end of ancient deeds, by the non-doing of new deeds, there is no over flowing into the future.^{๒๑}

The origin of such wrong views can be traced to the habit of heedlessly accepting through a false sense of respect. Other causes of this misbelieve are the association with bad friends who entertain false views and avoid the teachings of noble qualities such as mindfulness (sati). The lack of restraint is to be controlled in conformity with the disciplinary code, the faculties, mindfulness, wisdom and the overcoming of such false views. Indulgence in unwise consideration

and captiousness too produce such false views. To a Buddhist, this kind of belief may sound incredible, but some people's preferences are very odd and they differ in their views and inclinations.

An Awareness of the Problems of Clinging to Self-Belief (Attavadupadana) and Its Dangers in Daily Life

Clinging to Attavādupādāna comes about depending on its causes, and it results in so many unbeneficial consequences. All living creature is always attach to have the wrong idea of "me and mine." Thus, because of ignorance (moha), people are confused about the self. Again, being unaware of the ignorance, they do not pay respect to and approach noble ones or men of integrity; consequently, they cannot be instructed, well versed or well-disciplined in the Dhamma. Through illusion, they presume each of five aggregates to be the self, or the self as possessing it, or it as in the self, or the self as in it. In Mahāpunṇama-sutta mentioned that: "In what are the five aggregates affected by clinging rooted? - These five aggregates affected by clinging are rooted in desire." "It is the desire and lust in regard to the five aggregates affected by clinging that is

^{๒๑} Ibid, p. 214.



the clinging there.”^{๒๒} And how does personality view come to be? The Buddha explains:

Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regards for true men and is unskilled and undisciplined in their Dhamma, regards material form, or self as in material form. He regards feeling as in self... perception as self... formation as self... consciousness as self or self as possessed of consciousness or consciousness as in self, or self as in consciousness.^{๒๓}

According to Paṭiccasamuppāda method, clinging to self-belief has two or eight causes:

Clinging to self-belief has two i.e. ignorance (avijjā) and volitional formations (saṅkhāra) since they directly produce the five aggregates in the present life.

Furthermore, the three factors “craving (taṇhā), clinging (upādāna), and becoming (bhava)”

support arising of birth or the five aggregates in the next life. They are also included in the past causes that produce the five aggregates in this life. Now the Self-belief is said to have five causes, i.e. ignorance, volitional formations, craving, clinging, and becoming. And when the twelve factors are divided into twenty modes, these five causes are clearly stated as past causes (atīta hetu) as well.

The illustration of the four basic modes of self-belief in regard to material form is that: “One may regard material form as self, in the way the flame of burning oil-lamp is identical with the colour (of the flame). Or one may regard self as possessing material form, as a tree possesses a shadow; or one may regard material form as in self, as the scent is in the flower; or one may regard self as in material form, as a jewel is in a casket.”^{๒๔}

According to the “Treatise on views” (Ditṭhikatha) of Paṭisambhidāmagga, Self-belief has eight causes, namely: the aggregates, ignorance, contact, perception, applied thought, careless attention, a bad friend, and indoctrination by another. The explanation is given as follows:

^{๒๒} Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, trs., **The Middle length Discourses of the Buddha, Mahāpuṇṇama-sutta**, op. cit., p. 887.

^{๒๓} Op. cit.

^{๒๔} Arnold C. Taylor, ed., **Paṭisambhidāmagga**, vol i, p. 138.

The aggregates are a cause, the aggregates are a condition, in the sense of origination, for the arising of views. Ignorance... Contact... Perception... Applied thought... Careless attention... A bad friend... Indoctrination by another is a cause, indoctrination by another is a condition, in the sense of origination, for the arising of views.^{๒๕}

With Self-belief, beings have most been misled and deluded everywhere and every time. They get vicissitudes in saṃsāra without knowing the path of liberation. Since believing in self, beings have ever been besieged by a mass of suffering. Yet some wondered what was wrong with them, and whether the self really existed.

This is one reason why the Buddha taught that attachment to the self-idea is the root cause of all suffering. He says: “Things, if clung to, are suffering, or are a source of suffering.”^{๒๖} This attachment is the source and basis of life; at the same time it is the source and basis of suffering in all its forms. It was this very fact that the Buddha was referring

to when he said that life is suffering; suffering is life. This means the body and mind (five aggregates) which are clung to be suffering. Due to self-belief, beings act for their likes and dislikes regardless of whatever effects. All that they think are for happiness of their selves. They accumulate various kinds of action (kamma). They may be reborn in the lowest plane of woeful worlds or in the highest plane of Brahma worlds depending upon their bad or good deeds.

Developing Processes of Wise Attention to Cope with Clinging in the Present Society

“Yoniso^{๒๗} manasikāra” means “wise attention”. It is seeing things in the light of their true nature. In other words, seeing with proper attitude and understanding, i.e., anicca, dukkha, asubha, and anatta. There are things that are “amanasikaraṇīya” – a thing which should not be considered or inwardly attended to. Why is so? Just as rust, arising from iron, eats into it, even so, a wrong consideration, arising from the mind, ruins it, eats into it, pollutes it, corrupts it, impedes its progress and

^{๒๕} Op. cit.

^{๒๖} Op. cit.

^{๒๗} Yoni (lit. ‘womb’) means ‘source, foundation,’ etc.



edification, debilitates it and destroys all its higher potentials. That is a defiling phenomenon in the world of the mind, in the sense of a certain mental activity which runs counter to those psychological laws that maintain the good health and sound performance of the mind. Defining the wrongness of consideration, the Buddha has said: “it is a wrong consideration because, on one hand, the “un-arisen canker arises, and an arisen canker increases”.^{๒๘} Dalai Lama explains,

...when you have attachment to, for instance, material things, it is best to desist from that activity. It is taught that one should have few desires and have satisfaction - detachment - with respect to material things...or the sense of an object as being attractive, unattractive, or neutral...feelings of pleasure, pain, or neutrality arise. Due to such feelings, attachment develops, this being the attachment of not wanting to separate from pleasure and the

attachment of wanting to separate from suffering^{๒๙}

Whatever consideration brings about the clinging to sensuality, the clinging to wrong view, clinging to rites and ceremonies, clinging to the belief in a doctrine of self, it is, by its nature, wrong and unwise, in the same way as fire, by its nature, burns, consumes, and destroys. Just as industrial effluents pollute the environment - land, water, air; endangers life, so do the mental effluents that arise due to unwise attention defile and pollute the mind. To know about the kinds of clinging, which are of everyday concern to us, is to be regarded as one of the greatest boons, and one of the greatest skills. It should be borne in mind that nothing whatever is worth clinging to; that by the nature of things, nothing is worth getting or being; and that we are completely enslaved by things is simply a result of these four kinds of clinging. It rests with us to examine and become thoroughly familiar with the highly dangerous and toxic nature of things.

^{๒๘} Bhikkhu Bodhi, trs., **The Connected Discourses of the Buddha**, (USA: Wisdom Publications, 2000), Anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaddhanti, p.132.

^{๒๙} The Dalai Lama, **The Wisdom of Compassion**, (Harvard: Published by McClelland & Stewart, 2013), p. 53.

Like so many aspects of Buddhism, the view of detachment arises to some extent from the core experience of Buddha's enlightenment. Like impermanence and bliss, detachment is a basic aspect of his experience. It can be seen as a part either of the fruit or a part of the path; or indeed, both. It is an aspect of both. It is an aspect of the Buddhist path to gaining enlightenment, and it is at the same time an aspect of the behavior of a Buddha. Because things are impermanent, so it behooves one to deal with this fact. It is the way things are. Inescapably, this is how life is: nothing is permanent, everything changes and will disappear. Knowing this changes our perception of the world and the priorities we find in being here. One reaction, therefore, is to view the world somewhat skeptically, in a nonchalant and detached manner. Once, some monks asked the Buddha if it was possible for Arahats to enjoy sensual pleasures. To them the Buddha replied,

Bhikkhus! Arahats do not enjoy sensual pleasure; they do not indulge in sensual pleasures, for they do not cling to objects of sense and sensual pleasures, just as water do not cling to the lotus leaf or the mustard seed to the tip of an awl. Therefore,

the destruction of upādāna constitutes Arahatship, and Arahats is called Anupādāna, 'free from Attachment.'^{๓๐}

The harmful nature of sensual pleasure is very slowly it is not the same with a blazing fire, weapons, because of its shouldering by covering of smooth, lovely, charming, pretty things, coming in these forms they are bound to be difficult to recognize and deal with. The danger of sensuality lies in the power of sensual attachment. For this reason the Buddha reckoned clinging to sensuality as the primary form of attachment. It is a real world problem. Whether the world is to be completely destroyed, or whatever is to happen, is bound to depend on this very sensual clinging. It behooves us to examine ourselves to find out in what ways we are attached to sensuality and how firmly, and whether it is not perhaps within our power to give it up. Every day we see things we like, people we like, foods we like, and attractive things we would like to buy or share our lives with. To fill our lives with these things

^{๓๐}Bodhi, Bhikkhu, trs.,

Dhammapada (The Buddha's Path of Wisdom) verse 401, (Kandy: Buddhist Publication Society, 1996), p. 205.



we love seems natural, but in truth, it is path to pain, and not to peace. If given complete freedom, we would most certainly get rid of certain things in our lives that we dislike certain objects and certain people. We would shoot them all out of our lives, if we could, if we had the choice, because we do not like them. Spiritually speaking, attachment to sensuality is something to be kept under control. And if all suffering is to be eliminated, sensual attachment has to be done away with completely. And it is same for three remain kinds of clinging^{๑๓๑} that explained their dangers above.

Hence, we have to control these four forms of attachment by the power of wisdom. Doing this, we must to detach from clings which cause to appear of suffering. We shall be capable of working and living peacefully in the world – undefiled, tranquil, and enlightened. By the Buddha way of detachment gives us the much-needed space to contemplate what we want and what we hate so as to more fully reflect upon whether these things we love or

loathe will truly bring us the pain or pleasure we believe they contain. By reflecting in this way we can choose what to do and what not to do - it puts the brakes on to some degree. Detachment can therefore be seen as the general antidote for all excesses and indulgences. It attempts to wake us up to the actual state of things and provides us with a kind of barrier to place between ourselves and the world we engage with. Overall, Buddhists wish to choose actions that will increase happiness for all and reduce suffering for all. Actions, words and thoughts can therefore be graded into those that increase happiness and those that do not. Those that do not are either neutral or they are harmful to self or others.

Conclusion

The forms of clinging are the most important problems Buddhists or people who wish to know about Buddhism need to understand. It is even more important for those who have gone forth. The objective of living a holy life (Brahmacariya) in Buddhism is to enable the mind to give up clinging. The expression used is “the mind freed from clinging” or “Liberation of Clinging.” That is the ultimate. When the mind is free from

^{๑๓๑} Clinging to Wrong View (Ditṭhupādāna), Clinging to Rites and Ceremonies (Sīlabbatupādāna) and Clinging to Self-Belief (Attavādupādāna).

clinging, there is nothing to bind it and make it a slave of the world. There is nothing to keep it spinning on in the cycle of birth and death, so the whole process comes to a stop, or rather,

becomes world transcending, free from the world (lokuttara). Therefore, the giving up of clinging is the key to Buddhist practice.



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