The Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* as a Buddhist Model in Reducing Fear of Death Among the Theravāda Buddhist Practitioners

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The Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* as a Buddhist Model in Reducing Fear of Death Among the Theravāda Buddhist Practitioners

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I hereby declare that this dissertation has not been submitted

as an exercise for a degree at any other institution,

and that it is entirely my own work.

Signed

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Dedication

With Sincere Gratitude to my Dhamma Teacher

Venerable Pallegama Samita

Abstract

The Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* as a Buddhist Model in Reducing Fear of Death Among the Theravāda Buddhist Practitioners

By

Chanda Sara Sraman

The study explores the impact of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, as found in the *Mahāparinibbānasuttaṃ*, on reducing death anxiety among Theravāda Buddhist practitioners. While numerous studies have examined the effects of Buddhist practices such as mindfulness meditation on death anxiety, this specific teaching has not been investigated in empirical research. The central thesis of this study is that *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya can help Theravāda Buddhist practitioners reduce death anxiety, enabling them to approach death with peace when the time comes*.

To investigate this claim, a mixed-method research design was used, employing both quantitative and qualitative approaches. Nineteen self-identified healthy Theravāda Buddhist practitioners (17 males, 2 females; 10 laypersons, and 9 monastics), aged 18 to 70, were recruited through convenience sampling. Over an eight-week period, participants engaged in 34 structured sessions based on the Mirror of Dhamma framework. Quantitative data were collected using a demographic questionnaire, the

Revised Death Anxiety Scale, the Religiosity Orientation Scale, and the Rosenberg Self-Esteem Scale, with analysis conducted employing the SPSS Statistical Software (Version 29). Qualitative data were generated through 8 open-ended interview questions and analyzed using Moustakas' transcendental phenomenological method.

The results showed a significant reduction in death anxiety and a significant increase in self-esteem levels following the intervention. Although overall religiosity slightly increased, a distinction emerged between intrinsic and extrinsic religiosity: intrinsic religiosity rose modestly, whereas extrinsic religiosity declined over the study period. These findings support the study's central thesis and address the three research questions and eight hypotheses.

This research introduces a new dimension of inquiry in Buddhist studies by empirically investigating how Buddhist approaches can alleviate death anxiety. The study offers profound insights for Theravāda Buddhist practitioners seeking to cultivate inner peace and spiritual readiness earlier in facing death and loss. Moreover, the findings suggest that Buddhist teachings, when appropriately applied, can strengthen emotional resilience and spiritual clarity amidst life's inevitable suffering.

Further research is recommended using a larger and more diverse sample, employing both control and experimental groups to enhance the validity of findings. Additionally, longitudinal studies should be conducted to determine the long-term effectiveness of this Buddhist intervention in alleviating death-related fears. Finally, a condensed version of this intervention should be tested among Theravāda Buddhist

patients in hospice and elderly homes to assess its effectiveness in end-of-life care settings.

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Chapter One: Introduction

I. Introduction

Death is an inherent suffering and is classified under the Noble Truth of Suffering. It is worth looking at the Buddha's definition of death in the *Vibhaṇgasuttaṃ—Analysis of Dependent-Co-Arising*:[1] "The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings."[2]

The same definition is repeated by Sariputta on two occasions.[3] The above definitions cover the overall understanding of death as explained in Buddhism. According to the *Pheṇapiṇḍūpamasuttaṃ— the Simile of Water Bubble*, death occurs when one or more of the life supporting factors- *vitality, warmth, and consciousness* leave the body.[4]

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[1] "Vibhaṅgaṃ," in *Saṃyutta-Nikāya,* vol. 2, ed. M. Leon Feer (London: PTS, 1989), 3.

[2] Bhikkhu Sujato, trans., "Analysis," SuttaCentral, 2018, https://suttacentral.net/sn12.2/en/sujato.

[3] "Saccavibhaṇgasuttaṃ," in *Majjhima-Nikāya,* vol. 3, ed. Robert Chalmers (London: PTS, 1977), 249; "Sammādiṭṭhisuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 49.

[4] "Pheṇaṃ," in *Saṃyutta-Nikāya,* vol. 3, ed. M. Leon Feer (London: PTS, 1975), 140.

Despite acknowledging the difficulty of defining death, Feldman came up with three general perspectives: functional death, brain death, and the loss of human qualities.[5] Functional death occurs when the heart and lungs stop functioning, whereas brain death is defined as a complete absence of brain activity. The last type of death happens with the decline of essential human capacities such as thinking, reasoning, feeling, and perceiving the world.

All living beings, including unenlightened humans, experience fear of death (Verse 129).[6] As stated in the Buddha's teachings, such as the *Chachakkasuttaṃ—The Six Sextets*, suffering, including fear of death, arises from the false perception of a permanent self.[7] An intense emotional reaction to this reality can cause trauma or intense fear, commonly known in psychology as death anxiety, fear of death, or thanatophobia. Death is inevitably accompanied by grief. The fear of death and dying is a complex and existing source of human suffering, often leading to intense psychological and existential distress, particularly in the final stages of life.[8]

Even Ānanda needed a reminder from the Buddha that death is not an unusual phenomenon when he was shaken to discover that many of his former monastic and lay

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[5] Robert S. Feldman, *Development Across the Life Span*, 5th ed. (Upper Saddle River, NJ: Pearson Education, 2009), 638.

[6] *Dhammapada*, ed. O. Von Hinuber and K. R. Norman (Oxford: PTS, 1995), 37.

[7] "Chachakkasuttaṃ," in *Majjhima-Nikāya,* vol. 3, ed. Robert Chalmers (London: PTS, 1977), 284.

[8] Mackenzie Blomstrom et al., "Addressing Fear of Death and Dying: Traditional and Innovative Interventions," *Mortality* 27, no. 1 (2022), https://doi.org/10.1080/13576275.2020.1810649.

companions had passed away.[9] Similarly, while we may consciously or unconsciously acknowledge our mortality, we often fail to remain mindful that birth itself carries the certainty of death or as Wong, Reker, and Gesser stated "[t]he fear of death and death anxiety…perhaps inaccessible to awareness."[10] Consequently, when faced with our own sudden death or the loss of a loved one, we are often overwhelmed by death anxiety, struggling to cope with this existential reality.

While some individuals can manage to cope with the fear of death, for others, it can significantly impair their daily activities and relationship with others, and it can even trigger panic attacks. Shiah also noted that death anxiety is often accompanied by a range of negative emotions, including anger, greed, jealousy, anxiety, depression, hatred, pride, and fear of unhappiness.[11]

To understand death anxiety, it is essential to first look at the definition of death and anxiety separately. Tomer described anxiety as a mental state that arises when individuals recognize their inability to attain the highest potential state of human life,

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[9] "Mahā-Parinibbāna-Suttanta," in *Dīgha-Nikāya,* vol. 2, ed. T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1966), 91-94.

[10] Paul T. Wong, Gary T. Reker, and Gina Gesser, "Death Attitude Profile—Revised: Multidimensional Measure of Attitudes Toward Death," in *Death Anxiety Handbook: Research, Instrument, and Application,* ed. Robert A. Neimeyer (Washington, DC: Taylor and Francis, 1994), 122.

[11] Yung-Jong Shiah, "From Self to Nonself: The Nonself Theory," *Frontiers in Psychology* 7 (February 2016): 5, https://doi.org/10.3389/fpsyg.2016.00124.

known as "full being."[12] He further explained that death is an inconceivable event, and death anxiety stems from anticipation of one's own death and dying, underscoring its influence on daily thoughts and actions.[13]

The terms death anxiety and fear of death are often used interchangeably.[14] Another commonly used term, particularly in psychology is thanatophobia, which refers to an intense and persistent fear of one's own death. Sigmund Freud was among the pioneers to extensively explore the concept of fear of death.

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[12] Adrian Tomer, "Death Anxiety in Adult Life—Theoretical Perspectives," *Death Studies* 16, no. 6 (November 1992): 477, https://doi.org/10.1080/07481189208252594.

[13] Tomer, "Death Anxiety," 476.

[14] Patricia Furer and John R. Walker, "Death Anxiety: A Cognitive-Behavioral Approach," *Journal of Cognitive Psychotherapy* 22, no. 2 (June 2008), https://doi.org/10.1891/0889-8391.22.2.167; Karen Rowa, "The Thanatophobia (Fear of Death)," in *Phobias: The Psychology of Irrational Fear*, ed. Irena Miloseric and Randi E. McCabe (California: ABC-CLIO, LLC, 2015); Robert Langs, "Death Anxiety and the Emotion-Processing Mind," *Psychoanalytic Psychology* 21, no. 1 (2004), https://doi.org/10.1037/0736-9735.21.1.31; Herman Feifel, "Psychology and Death: Meaningful Rediscovery," *American Psychologist* 45, no. 4 (1990), https://doi.org/10.1037/0003-066x.45.4.537; James A. Thorson and Mark Perkins, "A Factor Analytic Study of a Scale Designed to Measure Death Anxiety" (paper presented at the 30th Annual Scientific Meeting of Behavioral and Social Sciences of the Gerontological Society, San Francisco, California, November 21, 1977), https://files.eric.ed.gov/fulltext/ED153127.pdf; James A. Thorson, "Afterlife Constructs, Death Anxiety, and Life Reviewing: The Importance of Religion as a Moderating Variable," *Journal of Psychology and Theology* 19, no. 3 (1991), https://doi.org/10.1177/009164719101900305; Audrey K. Miller, Brittany L. Lee, and Craig E. Henderson, "Death Anxiety in Persons with HIV/AIDS: A Systematic Review and Meta-Analysis," *Death Studies* 36, no. 7 (2012), https://doi.org/10.1080/07481187.2011.604467.

Additionally, Tomer and Eliason considered death anxiety as the fear associated with death and the potential destruction of the self or soul.[15] It encompasses a wide spectrum of attitudes toward death,[16] ranging from the fear of losing a loved one to concerns about one's own bodily decay.[17] Barrett's definition of death anxiety as "the fear of and anxiety related to the anticipation and awareness of dying, death, and nonexistence," provides further insight into this concept.[18] In this study, the researcher views death anxiety as the fear associated with one's own anticipated death and dying process, and loss of loved ones, varying in intensity from mild to overwhelming.

Tomar also identified several commonly used terms in the literature regarding death-related fear, such as fear of death, death anxiety, death concern, and death

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[15] Adrian Tomer and Grafton Eliason, "Toward a Comprehensive Model of Death Anxiety," *Death Studies* 20, no. 4 (July 1996): 345, https://doi.org/10.1080/07481189608252787.

[16] M. Mikulincher and V. Florian, "The Complex and Multifaceted Nature of the Fear of Personal Death: The Multidimensional Model of Victor Florian," in *Death Attitudes: Existential & Spiritual Issues*, ed. A. Tomer, Paul T. P. Wong, and E. Grafton (Mahwah, NJ: Laurence Erlbaum Associates Publishers, 2007); Marjolein Missler et al., "Exploring Death Anxiety Among Elderly People: A Literature Review and Empirical Investigation," *Omega-Journal of Death and Dying* 64, no. 4 (June 2012), https://doi.org/10.2190/om.64.4.e.

[17] Wong, Reker, and Gesser, "Death Attitude Profile," 121-148.

[18] Chad Barrett, "Death Anxiety," in *Encyclopedia of Behavioral Medicine*, ed. Marc D. Gellman and J. Rick Turner, Springer, 2013, https://doi.org/10.1007/978-1-4419-1005-9_1580

acceptance. [19] While these terms are often used interchangeably, Tomar emphasized that each carries its own distinct conceptual meaning.[20]

Death anxiety can be understood from multiple approaches,[21] as its complexities extend beyond the simple awareness of one's own mortality.[22] These multiple approaches include both psychological and Buddhist frameworks on death, the dying process, death anxiety, and death acceptance. For example, psychological frameworks such as the Terror Management Theory [23] and the Two-Factor Model of Death Anxiety[24] provide valuable insights into the cognitive and emotional aspects of death anxiety. From a Buddhist perspective, teachings on the Three Universal Characteristics, the Four Noble Truths, and the Dependent-Co-Arising Theory offer a profound understanding of the impermanent and interdependent nature of life and death, guiding practitioners toward a meaningful life by cultivating Right View, which in turn may reduce their death anxiety.

The literature suggests that a person's perception of death is closely linked to various types of anxiety, significantly shaping their attitude toward death. This perception is influenced by personal factors such as social support, life satisfaction, and self-

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[19] Tomer, "Death Anxiety," 476.

[20] Tomer, 476.

[21] Wong, Reker, and Gesser, "Death Attitude Profile."

[22] Mikulincher and Florian, "Complex and Multifaceted Nature."

[23] Jeff Greenberg, T. Pyszczynski, and S. Solomon, "The Causes and Consequences of a Need for Self-Esteem: A Terror Management Theory," in *Public Self and Private Self,* ed. R. F. Baumeister (New York: Springer, 1986), https://doi.org/10.1007/978-1-4613-95645_10.

[24] Tomer, "Death Anxiety," 476.

esteem.[25] A lack of social support often leads to loneliness, which is a major contributor to death anxiety.[26] Strong social support has been shown to be effective in coping with death anxiety and enhancing life fulfillment.[27]

Research also highlights a relationship between self-esteem and death anxiety. Individuals with low self-esteem and low life satisfaction tend to experience higher levels of death anxiety.[28] Conversely, those with higher self-esteem often report a greater sense of meaning in life, which helps reduce death-related fears.[29] Another critical factor is

[25] Ronald H. Aday, "Aging Prisoners' Concerns Toward Dying in Prison," *Omega-Journal of Death and Dying* 52, no. 3 (May 2006), https://doi.org/10.2190/chtd-yl7t-r1rr-lhmn; Mikulincher and Florian, "Complex and Multifaceted Nature," 39-64; Avi Besser and Beatriz Priel, "Attachment, Depression, and Fear of Death in Older Adults: The Roles of Neediness and Perceived Availability of Social Support," *Personality and Individual Differences* 44, no. 8 (June 2008), https://doi.org/10.1016/j.paid.2008.01.016.

[26] Deborah Carr, Randolph M. Nesse, and Camille B. Wortman, *Spousal Bereavement in Late Life* (New York: Springer Pub. Co., 2006); Besser and Priel, "Attachment, Depression, and Fear."

[27] Besser and Priel, "Attachment, Depression, and Death."

[28] Barry V. Fortner and Robert A. Neimeyer, "Death Anxiety in Older Adults: A Quantitative Review," *Death Studies* 23, no. 5 (June 1999), https://doi.org/10.1080/074811899200920; Robert A. Neimeyer, Joachim Wittkowski, and Richard P. Moser, "Psychological Research on Death Attitudes: An Overview and Evaluation," *Death Studies* 28, no. 4 (May 2004), https://doi.org/10.1080/07481180490432324.

[29] Fortner and Neimeyer, "Death Anxiety"; Neimeyer, Wittkowski, and Moser, "Psychological Research on Death."

perceived control over life, as patients with terminal illnesses who feel powerless are more likely to experience heightened death anxiety.[30]

A number of studies have identified several consistent factors namely, culture, religion, and age that influence death anxiety.[31] Additionally, Abdel-Khalek identified several other potential causes of death anxiety**,** including fear of pain or punishment by the God or a greater being, failure to live up to religious precepts, separation from loved ones, and the suspension of life itself.[32]

Some studies have also shown the effectiveness of religious beliefs and practices in mitigating death-related fears.[33] Moreover, research exhibited that religious individuals are more likely to believe in an afterlife[34] and tend to experience less fear of death.[35]

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[30] Gerald M Devins et al., "Helplessness and Depression in End-Stage Renal Disease," *Journal of Abnormal Psychology* 90, no. 6 (1981), https://doi.org/10.1037//0021-843x.90.6.531.

[31] Abigail Michaud, "Attitudes Toward Death: How Buddhist Teachings Help a Person Cope with Death Anxiety and Accept Death," (MA Thesis, Graduate School of Arts and Social Sciences, Lesley University, 2020), 12, 14-23, https://digitalcommons.lesley.edu/mindfulness_theses/26/.

[32] Ahmed M. Abdel-Khalek, "Why Do We Fear Death? The Construction and Validation of the Reasons for Death Fear Scale," *Death Studies* 26, no. 8 (September 2002), https://doi.org/10.1080/07481180290088365

[33] Wong, Reker, and Gesser, "Death Attitude Profile," 126.

[34] Steven A. Peterson and Arthur L. Greil, "Death Experience and Religion," *Omega-Journal of Death and Dying* 21, no. 1 (August 1990), https://doi.org/10.2190/h8lv-uxf0-7vy7-ywhh; Ronald H. Aday, "Belief in Afterlife and Death Anxiety: Correlates and Comparisons," *Omega-Journal of Death and Dying* 15, no. 1 (August 1985), https://doi.org/10.2190/gypp-vbg3-m3ay-1ml9; Bradley R. Hertel, "Inconsistency of Beliefs in the Existence of Heaven and Afterlife," *Review of Religious Research* 21, no. 2 (1980): 171, https://doi.org/10.2307/3509882; Alan L. Berman, "Belief in Afterlife, Religion, Religiosity and Life-Threatening Experiences," *Omega-*

According to Heidegger, as cited by Tomar, reflection on death leads to two opposing consequences: 1. considering death as a threat of non-existence, or 2. embracing a sense of future non-existence.[36] The first premise represents a negative response to death, where death is viewed as an ultimate loss, leading to despair and a denial of hope in life. In contrast, the second approach promotes a positive response to death, encouraging a meaningful life and finally freeing the individuals from the fear of death.[37] Given the intense impact of death-related fears, they cannot simply be ignored, making it essential to develop effective tools to mitigate this existential suffering.

These factors, along with the researcher's personal experiences, such as the loss of his younger sisters and work with dying people created a strong foundation for the researcher to introduce an effective intervention for managing death anxiety. Buddhist frameworks, such as the Three Universal Characteristics, the Four Noble Truths, and the Dependent-Co-Arising Theory have shown to be effective in reducing fear of death.[38] A key insight from this study is its emphasis on early preparation for one's own death and

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Journal of Death and Dying 5, no. 2 (July 1974), https://doi.org/10.2190/yt1e-aa0p-d0lu-rc9l; F. C. Jeffers, C. R. Nichols, and C. Eisdorfer, "Attitudes of Older Persons Toward Death: A Preliminary Study," *Journal of Gerontology* 16, no. 1 (January 1961), https://doi.org/10.1093/geronj/16.1.53.

[35] Jeffers, Nichols, and Eisdorfer, "Attitudes of Older Persons."

[36] Tomer, "Death Anxiety," 478.

[37] Tomer, 478.

[38] Yi-Fen Kuo et al., "Death Anxiety as Mediator of Relationship Between Renunciation of Desire and Mental Health as Predicted by Nonself Theory," *Scientific Reports* 12, no. 1 (June 2022), https://doi.org/10.1038/s41598-022-14527-w; Fung Kei Kei Cheng, "Buddhist Insights into Life and Death: Overcoming Death Anxiety," *Athens Journal of Social Sciences* 4, no. 1 (January 2017), https://doi.org/10.30958/ajss.4-1-4.

dying, encouraging people to reflect on mortality before it arrives. The Mirror of Dhamma encompasses the Buddha's principal teachings—such as the Dependent Co-Arising Theory, the Four Noble Truths, the Three Universal Characteristics (*Tilakkhaṇa*), the concepts of *Kamma* and rebirth, the teachings of *Sammādiṭṭhi* (Right View), introduction of *Nibbāna* as liberation from the cycle of rebirth and death, renunciation of desires or attachments, *Saddhā* (conviction) in the Triple Gem (Buddha, Dhamma, and Sangha), and adherence to noble precepts or ethics. In this study, the researcher defined death anxiety as the fear associated with the death and dying process of oneself and of loved ones.

II. Introduction to the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*

The researcher selected the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* model from the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*[39] because of its doctrinal relevance and narrative context. The model is designed to cultivate faith in the Triple Gem and to progress toward learning, practicing, and reflecting on the Dhamma.

The Buddha introduced the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* model as a self-reflection framework to help practitioners assess their own progress on the Buddha's path towards complete liberation from the cycle of death and rebirth.[40]

The background narrative behind this teaching is tied to an event when Venerable Ānanda accompanied the Buddha to the village of Nādika on their way to Kusinārā.

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[39] "Mahā-Parinibbāna-Suttanta," 2: 91-94.

[40] "Mahā-Parinibbāna-Suttanta, 91-94.

Ānanda discovered that many of his close friends—monks, nuns, and lay devotees— who lived in this village had passed away. This realization may have shocked Ānanda, who at that time had attained only the first stage of enlightenment (*stream-entry* or *sotāpanna*). As a result, he likely experienced feelings of loss. From a human perspective, this experience is neither unusual nor unexpected, as reflected in the discourses of the *Suttapiṭaka*, such as the *Nakulapitasuttaṃ—A Discourse to Nakula's Father* and the *Anāthapiṇḍikovādasuttaṃm—An Instruction to Anāthapiṇḍika*.[41]

Ānanda was curious about the fate of his deceased friends and sought the Buddha's explanation regarding their destinies. Then, the Buddha explained the spiritual attainments and destinies of those dead individuals, emphasizing that mortality is a natural part of existence. He taught the Mirror of Dhamma as a tool for practitioners to reflect on their own progress on the path to liberation and to understand their own destiny, rather than relying on others to provide this insight. The Buddha proclaimed that anyone who cultivates the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* could, if they wished, proclaim to themselves, "I have completely sealed the gate to rebirth in all kinds of lower realms, including the hellish states. I am a stream-enterer now, safe from miserable destiny, and assured and destined to enlightenment."[42] In this context, stream-entry (*sotāpanna*) is the first of four stages of enlightenment in early Buddhism, followed

[41] "Sārāṇīya-Vagga," in *Aṅguttara-Nikāya,* vol. 3, ed. E. Hardy (London: PTS, 1976), 295. This is the *Nakulapitasuttaṃ*,"Anāthapiṇḍikovādasuttaṃ," in *Majjhima-Nikāya,* vol. 3. ed. Robert Chalmers (London: PTS, 1977), 258.

[42] "Mahā-Parinibbāna-Suttanta," 2: 93.

by once-returner (*sakadāgāmi*), non-returner (*anāgāmi*), and full enlightenment (*arahant*).

In Theravāda Buddhism, the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* is considered one of the key frameworks that, when fully cultivated, can prevent rebirth in lower realms, including the animals or hellish states.[43] The key components of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, introduced in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha* are:[44] 1) Confirmed faith in the Buddha, 2) Confirmed faith in the Dhamma, 3) Confirmed faith in the Saṇgha, and 4) Possession of noble ethics. These four elements are often referenced across the *Suttapiṭaka* as the four factors of stream-entry (*catūhi ca sotāpattiyaṇgehi*), signifying the initial and irreversible step on the path to liberation.[45] In this study, the researcher uses the terms "conviction" and "confirmed faith" interchangeably.

Moreover, according to the *Dutiyamahānāmasuttaṃ* and *Tatiyamahānāmasuttaṃ* individuals endowed with these four qualities are considered as having stepped into the

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[43] "Mahā-Parinibbāna-Suttanta," 2: 91-94; "Saṅgīti-Suttanta," in *Dīgha-Nikāya*, vol. 3. ed. J. Estlin Carpenter (London: PTS, 1976), 227; "Pañcaverabhayā (1)," in *Saṃyutta-Nikāya,* vol. 2. ed. M. Leon Feer (London: PTS, 1989), 68-70. This is the *Pañcaverabhayāsuttaṃ or Pañcabhayaverasuttaṃ*; "Gahapativaggo," in *Saṃyutta-Nikāya,* vol. 2. ed. M. Leon Feer (London: PTS, 1989), 70-71. This is the *Dutiyapañcaverabhayāsuttaṃ*.

[44] "Mahā-Parinibbāna-Suttanta," 2: 91-94.

[45] "Saṅgīti-Suttanta," 3: 227; "Pañcaverabhayā (1)," 2: 68-70; "Gahapativaggo," 2: 70-71. This is the *Dutiyapañcaverabhayāsuttaṃ*.

path leading to *Nibbāna*.[46] The Dhamma, including the Mirror of Dhamma model is meant for lifelong practice. The first and foremost research participants, including the Buddha and his noble enlightened disciples experienced the transformative effects of the Mirror of Dhamma factors; for some, realization happened immediately after a brief reflection or practice, while for others, it occurred gradually through dedicated, longterm cultivation.

Several components of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, including the Dependent Co-Arising Theory, the principles of Kamma and rebirth, insight meditation (*vipassana*), the practice of letting go, teachings on *Nibbāna*, mindfulness meditation,[47] the Nonself Theory,[48] the teachings of the Threefold Universal Characteristics—*impermanence, unsatisfactoriness, and no-soul*, and the cultivation of non-attachment or renunciation of desires, have demonstrated effectiveness in addressing death-related fears.[49] However, despite its proven benefits, the Mirror of Dhamma model has not yet received scholarly attention. Therefore, this study was designed to explore the effects of the Mirror of Dhamma model in reducing fear of death among Theravāda

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[46] "Mahānāma (2)," in *Saṃyutta-Nikāya,* vol. 5, ed. M. Leon Feer (London: PTS, 1976), 371. This is the *Dutiyamahānāmasuttaṃ*; "Godha (or Mahānāma 3)," in *Saṃyutta-Nikāya,* vol. 5, ed. M. Leon Feer (London: PTS, 1976), 372. This is the *Tatiyamahānāmasuttaṃ.*

[47] Cheng, "Buddhist Insights into Life."

[48] Kuo et al., "Death Anxiety"; Shiah, "Self to Nonself," 2.

[49] Kuo et al., "Death Anxiety"; Cheng, "Buddhist Insights into Life"; Shiah, "Self to Nonself," 2.

Buddhist practitioners by engaging them in a structured eight-week intervention consisting of 34 sessions.

III. The Purpose of This Study

Although numerous studies have been conducted related to death anxiety and Buddhist practices, including mindfulness meditation,[50] no empirical research has specifically recognized the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, as included in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*, as an intervention to examine its effectiveness in reducing fear of death.[51] Therefore, the study aims to examine the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* in reducing fear of death among the Theravāda Buddhist practitioners. It seeks to provide answers to the thesis statement, *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya in the Mahāparinibbānasuttaṃ can help Theravāda Buddhist practitioners reduce death anxiety, allowing them to face death peacefully when the time comes*. Next, the study aims to address the following subordinate research questions:

1. Is there a relationship between the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* and fear of death among Theravāda Buddhist practitioners?

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[50] Krtitika Shukla and Mona Lisa Nayak, "Examining the Role of Mindfulness in Alleviating Death Anxiety," *International Journal for Multidisciplinary Research* 6, no. 4 (2024): 3, https:// https://doi.org/gt4ghd; Bhikkhu Anālayo et al., "Effects of Mindful Practices on Terror of Mortality: A Randomized Controlled Trial," *Mindfulness* 13, no. 12 (September 2022), https://doi.org/10.1007/s12671-022-01967-8; Michaud, "Attitudes Toward Death," 31-35.

[51] "Mahā-Parinibbāna-Suttanta," 2: 91-94.

2. If such a relationship exists, how does the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* help Theravāda Buddhist practitioners cope with the fear of death?

3. How does the study and practice of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* influence the way Theravāda Buddhist practitioners perceive and relate to the fear of death?

Additionally, the study aims to examine and find support for the following hypotheses, which were developed based on the thesis statement and the literature review:

Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity.

Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity.

Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity.

Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity.

Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem.

Hypothesis 6 (H6): Female participants experienced higher death anxiety.

Hypothesis 7 (H7): Female participants experienced a higher level of religiosity.

Hypothesis 8 (H8): Older participants experienced lower death anxiety.

However, this research study should not be considered an attempt to encourage death. Encouraging death for any reason is fundamentally different from accepting it as a natural part of life. According to the *Pārājikapāli—Serious Disciplinary Rules for Monastics* in the *Vinayapiṭaka*, even praising the death of a person is considered a breach of major precepts by a higher ordained monk, leading to defeat in monastic life, regardless of whether one continues to wear the monastic robes.[52] Needless to say, the consequences of encouraging others to die are even more severe.

As a way to accomplish these objectives, two key death attitudes, namely death anxiety and death acceptance should be thoroughly investigated.

IV. Introduction to Death Attitudes

This study examines two key attitudes toward death: death anxiety and death acceptance, which evolve throughout a person's life based on their personal understanding of death.[53] Given their universal significance, death attitudes remain a growing field of study, with clinical and psychological research highlighting their profound impact on both life and the dying process. The literature chapter includes a detailed analysis of these two perspectives—death acceptance and death anxiety—and their impact on individuals. Death attitudes are shaped by factors such as culture,

[52] "Pārājika, III," in *Vinaya Piṭakaṃ,* vol. 3, ed., Hermann Oldenberg (Oxford: PTS, 1993), 73.

[53] Michaud, "Attitudes Toward Death," 1.

religion, and age.[54] The Terror Management Theory (TMT) asserts that death is the ultimate existential threat.

Michaud's research highlights that death acceptance enhances overall quality of life, while death anxiety hinders a meaningful life and dying experience. She suggests that Buddhist teachings—particularly those on death, impermanence, suffering, and mindfulness-based practices—can offer crucial support for individuals struggling with death anxiety and seeking to develop greater acceptance.[55]

Death anxiety and death acceptance can sometimes coexist.[56] While some individuals experience death anxiety as they realize death is approaching, others manage to accept death in a healthy manner.[57] However, death acceptance does not imply the complete absence of fear; rather, it reflects successful coping skills and greater relief from such existential suffering.[58] Supporting this, Ray and Najman's study found a positive relationship between death anxiety and death acceptance, suggesting that

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[54] Michaud, 14-23.

[55] Michaud, 2.

[56] Michaud, "Attitudes Toward Death," 3; Paul T. P. Wong, "Meaning Management Theory and Death Acceptance," in *Existential and Spiritual Issues in Death Attitudes,* ed. Adrian Tomer, E. Grafton, and Paul. T. P. Wong (Mahwah, NJ: Lawrence Erlbaum Associates, 2008), 65-88.

[57] Vera Surall and Inga Steppacher, "How to Deal with Death: An Empirical Path Analysis of a Simplified Model of Death Anxiety," *Omega-Journal of Death and Dying* 82, no. 2 (2020), https://doi.org/10.1177/0030222818808145; Wong, "Meaning Management Theory," 65-88.

[58] John Hinton, "The Progress of Awareness and Acceptance of Dying Assessed in Cancer Patients and Their Caring Relatives," *Palliative Medicine* 13, no. 1 (January 1999), https://doi.org/10.1191/026921699672169546; Wong, "Meaning Management Theory," 65-88.

individuals can accept death while still feeling some level of anxiety.[59] Similarly, Petty et al. observed that fear of death persisted even among those who had accepted it.[60]

People's responses to death vary; some accept it with a sense of freedom, while others experience irrational fear and distress. Unhealthy reactions to death can lead to physical and mental health issues.[61] To address death anxiety, effective interventions should be developed through rigorous clinical and non-clinical research. Additionally, when designing such interventions, it is crucial to equally consider both death anxiety and death acceptance.

V. Literature Search Review

The literature search was conducted using multiple sources, including Google Scholar, ProQuest, ResearchGate, Academia, JSTOR, ScienceDirect, Springer Journals, Sage Journals, Death Studies, the American Psychological Association, Elsevier, and Sci-Hub. Additionally, Pāli discourses were examined through PTS edition texts available on Access to Insight, the Digital Pāli Reader, Sutta Central, and PTS-edited text books.

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[59] J. J. Ray and J. Najman, "Death Anxiety and Death Acceptance: A Preliminary Approach," *Omega-Journal of Death and Dying* 5, no. 4 (January 1975), https://doi.org/10.2190/mhel-88yd-uhkf-e98c.

[60] Eric Petty et al., "Development of a Scale to Measure Death Perspectives," *Omega-Journal of Death and Dying* 71, no. 2 (2015), https://doi.org/10.1177/0030222815570597.

[61] Missler et al., "Exploring Death Anxiety"; Wong, "Meaning Management Theory," 65-88.

Literature shows that various factors influence death attitudes, including culture, religion, age,[62] gender, and self-esteem. Accordingly, the literature review chapter examines the relationships of death anxiety with religiosity, age, gender, and self-esteem.

VI. Religiosity and Death Anxiety

Religiosity is defined as the process that influences and guides the behaviors of individuals who identify themselves with a particular religion.[63] In 1967, Allport and Ross introduced two types of religious orientations: intrinsic and extrinsic, while Batson later proposed a third, the quest orientation in 1976.[64]

According to Allport, individuals with an extrinsic religious orientation engage with religion primarily to achieve personal goals, such as emotional comfort, social affiliation, status, or self-justification. In this instance, religious commitment is often peripheral and adapted selectively to support non-religious needs. In contrast, those with an intrinsic religious orientation consider religion as the core purpose of their lives. Their beliefs are profoundly internalized, and other personal desires are intentionally subordinated to align with their religious values and ethical standards. These dimensions

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[62] Michaud, "Attitudes Toward Death," 14-23.

[63] Luis Jaume, Hugo Simkin, and Edgardo Etchezahar, "Religious as Quest and Its Relationship with Intrinsic and Extrinsic Orientation," *International Journal of Psychological Research* 6, no. 2 (2013), https://doi.org/10.21500/20112084.688.

[64] Gordon W. Allport and J. Michael Ross, "Personal Religious Orientation and Prejudice," *Journal of Personality and Social Psychology* 5, no. 4 (1967), https://doi.org/10.1037/h0021212; C. Daniel Batson, "Religion as Prosocial: Agent or Double Agent?," *Journal for the Scientific Study of Religion* 15, no. 1 (March 1976), https://doi.org/10.2307/1384312.

suggest that religiosity is driven by different motivations. However, the current study focused only on religiosity in general and its intrinsic and extrinsic dimensions.

Studies revealed conflicting relationship between religiosity and fear of death. While some studies have found a strong positive association between religiosity and death anxiety,[65] others have reported a strong negative relationship,[66] and several have

[65] Nienke P. Fortuin, Johannes B. Schilderman, and Eric Venbrux, "Religion and Fear of Death Among Older Dutch Adults," *Journal of Religion, Spirituality, and Aging* 31, no. 3 (2019), https://doi.org/10.1080/15528030.2018.1446068; K. S. Latha et al., "Factors Related to Life Satisfaction, Meaning of Life, Religiosity and Death Anxiety in Health Care Staff and Students: A Cross Sectional Study from India," *Online Journal of Health Allied Sciences* 12, no. 2 (April-June 2013): 1, https://www.ojhas.org/issue46/2013-2-7.pdf; Lee Ellis, Eshah A. Wahab, and Malini Ratnasingan, "Religiosity and Fear of Death: A Three-nation Comparison," *Mental Health, Religion and Culture* 16, no. 2 (2013), https://doi.org/10.1080/13674676.2011.652606; Ya-Hui Wen, "Religiosity and Death Anxiety," *The Journal of Human Resource and Adult Learning,* 6, no. 2, (December 2010): 36; Michael A. Cole, "Sex and Marital Status Differences in Death Anxiety," *Omega-Journal of Death and Dying* 9, no. 2 (October 1979): 144, https://doi.org/10.2190/uck0-22qf-9wer-f0tu.

[66] Maryam Ghazaei, Mahlegha Foroughi, and Leyly Ramezan Saatchi, "Testing the High-Risk Behavior Model among the Students Based on Religious Orientation with the Mediation of Fear of Death," *Omega-Journal of Death and Dying* 85, no. 1 (2022), https://doi.org/10.1177/0030222820941277; Fortuin, Schilderman, and Venbrux, "Religion and Fear"; Jonathan F. Bassett and Mel L. Bussard, "Examining the Complex Relation among Religion, Morality, and Death Anxiety: Religion Can Be a Source of Comfort and Concern Regarding Fears of Death," *Omega-Journal of Death and Dying* 82, no. 3 (2021), https://doi.org/10.1177/0030222818819343; Timothy P. Daaleman and Debra Dobbs, "Religiosity, Spirituality, and Death Attitudes in Chronically Ill Older Adults," *Research on Aging* 32, no. 2 (2010), https://doi.org/10.1177/0164027509351476; Monika Ardelt and Cynthia S. Koenig, "The Role of Religion for Hospice Patients and Relatively Healthy Older Adults," *Research on Aging* 28, no. 2 (March 2006), https://doi.org/10.1177/0164027505284165; Kausar Suhail and Saima Akram, "Correlates of Death Anxiety in Pakistan," *Death Studies* 26, no. 1 (January 2002), https://doi.org/10.1080/07481180210146; R. W. Duff, and L. K. Hong, "Age Density, Religiosity and Death Anxiety in Retirement Communities," *Review of Religious Research,* 37, no. 1 (September 1995), https://doi.org/10.2307/3512068; James A. Thorson and F. C. Powell, "A Revised Death Anxiety Scale," *Death Studies* 16, no. 6 (November 1992): 515,

indicated a weak or nonexistent connection.[67] Additionally, research has uncovered a complex relationship between death anxiety and the intrinsic and extrinsic dimensions of religiosity.[68]

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https://doi.org/10.1080/07481189208252595; James A. Thorson and F. C. Powell, "Life, Death, and Life After Death: Meanings of the Relationship Between Death Anxiety and Religion," *Journal of Religious Gerontology* 8, no. 1 (1991), https://doi.org/10.1300/j078v08n01_04; James A. Thorson and F. C. Powell, "Meanings of Death and Intrinsic Religiosity," *Journal of Clinical Psychology* 46, no. 4 (July 1990), https://doi.org/10.1002/1097-4679(199007)46:4<379::AID-JCLP2270460402>3.0.CO;2-A; W. A. Kraft, W. J. Litwin, and S. E. Barber, "Religious Orientation and Assertiveness: Relationship to Death Anxiety," *The Journal of Social Psychology* 127, no. 1 (1987); Virginia Richardson, Sandra Berman, and Maureen Piwowarski, "Projective Assessment of the Relationships between the Salience of Death, Religion, and Age Among Adults in America," *The Journal of General Psychology* 109, no. 2 (October 1983), https://doi.org/10.1080/00221309.1983.10736081; Leonard J. Cerny, "Christian Faith and Thanataphobia," *Journal of Psychology and Theology* 3, no. 3 (June 1975), https://doi.org/10.1177/009164717500300308; Donald I. Templer, "Death Anxiety in Religiously Very Involved Persons," *Psychological Reports* 31, no. 2 (October 1972), https://doi.org/10.2466/pr0.1972.31.2.361; David Martin and Lawrence S. Wrightsman, "The Relationship Between Religious Behavior and Concern About Death," *The Journal of Social Psychology* 65, no. 2 (April 1965), https://doi.org/10.1080/00224545.1965.9919609.

[67] Ahmed Abdel-Khalek and David Lester, "Religiosity and Death Anxiety: No Association in Kuwait," *Psychological Reports* 104, no. 3 (June 2009), https://doi.org/10.2466/pr0.104.3.770-772; Carla Ens and John B. Bond, "Death Anxiety in Adolescents: The Contributions of Bereavement and Religiosity," *Omega-Journal of Death and Dying* 55, no. 3 (October 2007), https://doi.org/10.2190/om.55.3.a; Robert Kastenbaum, *The Psychology of Death*, 3rd ed. (New York: Springer, 2006); Donald I. Templer and Elsie Dotson, "Religious Correlates of Death Anxiety," *Psychological Reports* 26, no. 3 (June 1970), https://doi.org/10.2466/pr0.1970.26.3.895.

[68] Bassett and Bussard, "Examining the Complex Relation," 467; Miller, Lee, and Henderson, "Death Anxiety"; Adam B. Cohen et al., "Intrinsic and Extrinsic Religiosity, Belief in the Afterlife, Death Anxiety, and Life Satisfaction in Young Catholics and Protestants," *Journal of Research in Personality* 39, no. 3 (June 2005): 135, https://doi.org/10.1016/j.jrp.2004.02.005; Richard Clements, "Intrinsic Religious Motivation and Attitudes toward Death among the Elderly," *Current Psychology* 17, no. 2-3 (June 1998): 245, https://doi.org/10.1007/s12144-998-1009-4.

VII. Psychological Interventions and Death Anxiety

Furer and Walker suggested a use of a Cognitive Behavioral Therapy (CBT)-based approach for managing death-related fears.[69] Research has shown that CBT-based interventions have been effective in addressing death anxiety.[70] Similarly, logotherapy has been found to help individuals cope with death anxiety,[71] while Acceptance and Commitment Therapy (ACT) has also demonstrated significant effectiveness in reducing death anxiety.[72]

VIII. Buddhist-Based Practices and Death Anxiety

Michaud noted Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) are effective in reducing death anxiety.[73] Bhikkhu Anālayo and his colleagues also discovered that both mindfulness and other contemplative practices were equally effective in alleviating fears related to one's own

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[69] Furer and Walker, "Death Anxiety."

[70] Rachel E. Menzies et al., "Overcoming Death Anxiety: A Phase I Trial of an Online CBT Program in a Clinical Sample," *Behavioural and Cognitive Psychotherapy* 51, no. 4 (July 2023), https://doi.org/10.1017/s135246582300005x.

[71] Maryam Faraji Emafti et al., "The Effect of Group Logotherapy on Spirituality and Death Anxiety of Patients with Cancer: An Open-Label Randomized Clinical Trial," *Iranian Journal of Psychiatry and Behavioral Sciences* 13, no. 3 (September 2019), https://doi.org/10.5812/ijpbs.93572.

[72] Seyed Ali Kolahdouzan et al., "The Effect of a Death Anxiety Therapeutic Package Based on Acceptance and Commitment Therapy on Death Avoidance, Mental Health and Quality of Life of Cancer Patients," *Iranian Journal of Psychiatry and Clinical Psychology* (April 2020), https://doi.org/10.32598/ijpcp.26.1.3044.2.

[73] Michaud, "Attitudes Toward Death," 31-35.

death and the death of others.[74] Interestingly, Shukla and Nayak stated that the existing therapeutic strategies, including medication failed to provide a long-lasting solution to death anxiety.[75]

Despite being rooted in Buddhist philosophy, the Mindfulness-Based Therapies have not been exclusively derived from Buddhist discourses. Instead, the model was developed in the Western psychological framework.

IX. Buddhist Practices and Death Anxiety

Kuo and colleagues found a negative relationship between the renunciation of desires and death anxiety.[76] They further proposed that, unlike Terror Management Theory, which emphasizes self-esteem as a defense against death anxiety, the Buddhist Nonself Theory offers an alternative approach by advocating for the elimination of desires.[77] This aligns with the Buddha's teachings found in numerous discourses, such as the *Chachakkasuttaṃ—The Six Sextets* and *Mahāpuṇṇamasuttaṃ—The Longer Discourse on the Full-Moon Night*, which explain that the sense of self arises from a

[74] Bhikkhu Anālayo et al., "Effects of Mindful Practices."

[75] Shukla and Nayak, "Examining the Role," 3.

[76] Kuo et al., "Death Anxiety," 7.

[77] Kuo et al., 8.

delusion about the concept of self and can be eliminated through Right View and Wisdom.[78]

Similarly, Cheng and Kuo et al. found that core Buddhist teachings—such as *Kamma* and rebirth, the Three Universal Characteristics, letting go, *Paṭiccasamuppāda*, *Vipassana* meditation, mindfulness meditation, and *Nibbāna*—effectively reduce death anxiety.[79] These teachings are all encompassed in the *Mirror of Dhamma* model.

X. Importance of Reflecting on Death

According to Feifel, reflecting on death encourages individuals to lead meaningful lives by clarifying values, priorities, and purpose.[80] Feifel's idea that "death and grief bring with them a preoccupation with a vision of life"[81] aligns with Buddhist teachings on the benefits of contemplating death, as seen in the *Devadūtasuttaṃ—The Deva Messengers* and *Samiddhisuttaṃ—About Samiddhi*.[82]

The *Devadūtasuttaṃ* suggests that constant awareness of death leads to the purification of bodily, verbal, and mental actions. Similarly, in the *Samiddhisuttaṃ*, recognition of life's uncertainty motivated Samiddhi to practice the *Dhamma* without

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[78] "Chachakkasuttaṃ," 3: 284; "Mahāpuṇṇamasuttaṃ," in *Majjhima-Nikāya,* vol. 3, ed. Robert Chalmers (PTS: London, 1977), 17-18.

[79] Cheng, "Buddhist Insights into Life."

[80] Feifel, "Psychology and Death," 542.

[81] Feifel, 542.

[82] "Devadūtasuttaṃ,"in *Majjhima-Nikāya,* vol. 3, ed. Robert Chalmers (London: PTS, 1977), 178-179, and 182; "Samiddhi," in *Saṃyutta-Nikāya,* vol. 1, ed. M. Leon Feer (London: PTS, 1991), 8-12.

delay. While scholars often highlight the immediate tangible or practical benefits of contemplating death, Buddhism emphasizes both mundane and supra-mundane aspects—helping individuals live a more meaningful life within the cycle of birth and death while seeking liberation from suffering.

XI. Introduction to Methodology

The study employed a mixed-methods approach, incorporating both qualitative and quantitative research methods. By combining these approaches, the investigator can effectively assess the impacts of the Mirror of Dhamma on death anxiety through statistical analysis while also gaining deeper insights into participants' personal experiences and perceptions through qualitative analysis. This dual approach may provide a more comprehensive and nuanced understanding of how learning and applying the Mirror of Dhamma qualities shape death anxiety among participants. To enhance the systematic nature of the study, the researcher adopted Moustakas' transcendental phenomenological research design as part of the qualitative methodology.[83]

As part of the qualitative approach, this study also employed the intertextuality method to explore the meanings and interpretations of the Mirror of Dhamma factors within other discourses of the *Suttapiṭaka*. Among the various definitions of intertextuality, the researcher adopts Leene's interpretation, which defines intertextuality

[83] Moustakas, *Phenomenological Research Methods* (Thousand Oaks, CA: Sage Publications, 1994).

as the ability of a text to establish connections with other texts.[84] This approach will be further discussed in the Methodology Chapter.

Katukurunde Ñāṇānanda Bhikkhu's exploration of the 'Dependent Co-Arising Theory—*Paṭiccasamuppāda*' aligns with the principles of intertextuality.[85] Therefore, drawing from the above definition of intertextuality and the work of Katukurunde Ñāṇānanda Bhikkhu, the investigator examines the definitions, interpretations, and allusions of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* components, especially the *paṭiccasamuppāda* doctrine as they appear in other discourses of the *Suttapiṭaka*.

In the *Mahāhatthipadopamasuttaṃ—The Great Elephant Footprint Simile*, *Dhamma* refers to the Dependent-Co-Arising Theory (*Paticcasamuppāda*) emphasizing that anyone who realizes the Dhamma also realizes *Paticcasmuppāda,* and vice versa.[86] This definition led the researcher to examine the indication, interpretation, definition, and inclusion of *Paṭiccasamuppāda* within the *Suttapiṭaka*.

Drawing primarily from *Pāli* discourses on the *Paṭiccasamuppāda* and from Katukurnde Ñāṇānanda Bhikkhu's book *The Law of Dependent Arising (Paṭicca*

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[84] Henk Leene, *Newness in Old Testament Prophecy: An Intertextual Study*, ed. B. Becking (Leiden: Brill, 2014), 4.

[85] Katukurunde Ñāṇānanda Bhikkhu, *The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release* (Sri Lanka: Kaṭukurunde Ñānananda Sadaham Senasun Bhāraya, 2016).

[86] "Mahāhatthipadopamasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 184.

Samuppāda): The Secret of Bondage and Release, the researcher designed a 34-session intervention.

The philosophy of the intertextuality method is reflected in the *Titthāyatanasuttaṃ—A Discourse on Sectarians*, where the Four Noble Truths are explained through both the direct (*anuloma*) and reverse orders (*paṭiloma*) of *paṭiccasamuppāda*.[87] Discourses like this may have influenced Mankadawala Sudassana and Katukurunde Ñāṇananda Bhikkhu to recognize *Paṭiccasamuppāda* as the fundamental principle for realizing the Four Noble Truths.[88]

XII. Sample Population

Following the Institutional Review Board (IRB) approval, the researcher employed a convenience sampling method to recruit self-identified healthy Theravāda Buddhist practitioners, both monastics and lay practitioners, aged 18 to 70. Recruitment was conducted through email, Facebook Messenger, WhatsApp, and telephone calls (Appendix A), targeting participants from Bangladesh, Cambodia, India, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand, the U.S.A., and Vietnam. These countries were chosen due to the researcher's access through temples and personal connections.

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[87] "Mahā-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 173-180. This is the *Titthāyatanasuttaṃ.*

[88] Mankadawala Sudassana Thero, "Paṭiccasamuppādaya-Parīksanaya පටිච්ච සමුප්පාදය-පරීක්ෂණය [Dpendent-Co-Arising]," Soyanna. Dhanaganna. Yedenna, April 15, 2019, YouTube video, 1:20:11, https://www.youtube.com/watch?v=PmaXIysVvMs; Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 274.

Initially, 25 participants enrolled in the two-month intervention. However, only 19 participants from Bangladesh, India, Nepal, Sri Lanka, Thailand, and the U.S.A. completed the research program. Among these 19 participants, 17 were male and 2 were female, with no female monastics. Of these, 9 were monastics, while 10 were lay practitioners.

XIII. Intervention

The 34-session intervention was designed for a period of eight weeks, from February 1st to March 19th. Sessions were conducted five days a week, with two sessions per day: one for participants in Asia (6:30 PM – 7:00 PM India Standard Time) and another for participants in the U.S. (6:00 PM – 6:30 PM Pacific Time).

Each session, except the first and last, lasted a maximum of 30 minutes, while the initial and final sessions required 60 minutes each. To accommodate participants who missed a session, video-recorded versions of the intervention were provided, allowing them to catch up at their convenience. At the end of each session, participants received the Self-Report Survey Questionnaire (Appendix E) to reflect on and evaluate the session's impact.

XIV. Data Collection Procedure and Analyses

Qualitative data were generated via eight open-ended research questionnaires (Appendix I) and analyzed using Moustakas' data analysis method.[89] Quantitative data

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[89] Moustakas, *Phenomenological Research Methods*.

were collected through the Demographic Questionnaire (Appendix D) and the Revised Death Anxiety Scale (Appendix F).[90] Additionally, the Religious Orientation Scale (ROS: Appendix G)[91] and the Rosenberg Self-Esteem Scale (RSE: Appendix H)[92] were employed as part of the quantitative data collection process to cross-check findings from the literature. The quantitative data were analyzed using SPSS Statistics Version 29, employing paired-sample t-tests, independent-sample t-tests, and one-way between-groups analysis of variance (ANOVA).

During the pre-treatment phase, participants completed the Consent Form (Appendix C), Demographic Form (Appendix D), Revised Death Anxiety Scale (RDAS: Appendix F), Religious Orientation Scale (ROS: Appendix G), and Rosenberg Self-Esteem Scale (RSE: Appendix H). At the end of each intervention session, participants completed the Self-Report Survey Questionnaire (Appendix E).

In the post-treatment phase, participants completed the same Revised Death Anxiety Scale (RDAS: Appendix F), Religious Orientation Scale (ROS: Appendix G), and Rosenberg Self-Esteem Scale (RSE: Appendix H). Additionally, they responded to eight open-ended research questions (Appendix I). Participants had two options for providing their responses: a face-to-face online interview via Zoom or submitting their answers in a Google document. With the exception of one participant, all chose the

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[90] James A. Thorson and F. C. Powell, "Revision and Factor Analysis o f a Death Anxiety Scale" (paper presented at the 37th Annual Scientific Meeting of Gerontological Society, San Antonio, Texas, November 16-20, 1984).

[91] Allport and Ross, "Personal Religious Orientation."

[92] Morris Rosenberg, *Conceiving the Self* (New York: Basic Books, 1979).

Google document format. Although Sri Lankan Buddhist practitioners were given the option to respond in their native language, they all opted to answer in English. The interviews were audio and video recorded, transcribed, and analyzed using Moustakas' qualitative analysis method.[93]

XV. Significance of the Study

The study highlights its significance in both academic research and practical applications by demonstrating how Buddhist teachings, including the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, can effectively reduce death anxiety.

The current dissertation study paves the way for future empirical research on death anxiety and the application of a Buddhist model to mitigate it. This study may highlight the importance of early preparation for a peaceful death and introduce the *Mirror of Dhamma—Dhammādāsa Dhammapariyāya* as an effective framework for addressing the fear of death. Buddhist practitioners may continue applying this model as they experience its efficacy in reducing death anxiety.

Furthermore, the findings may offer valuable insights into how Buddhist teachings can alleviate suffering related to death and dying while also promoting a more peaceful and meaningful life.

Just as there are multiple paths to achieving the same goal, the Buddha's teachings offer various approaches to attaining enlightenment, as reflected in discourses

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[93] Moustakas, *Phenomenological Research Methods*.

such as the *Sammādiṭṭhisuttaṃ—The Discourse on Right View*.[94] Moreover, in future research, it is not essential for instructors to use the exact same wording in each session. What matters most is that participants engage with the assigned texts independently and that the instructors communicate the overall concepts in each section in a comprehensive conversational manner.

An exploration of the *Suttapiṭaka* and participants' responses to interview questions revealed that the Mirror of Dhamma encompasses nine fundamental teachings central to Buddhist practice. These are:

1. The Theory of Dependent Co-Arising (*Paṭiccasamuppāda*)
2. The Four Noble Truths
3. The Three Universal Characteristics (Impermanence, Unsatisfactoriness, and Non-self)
4. The Teachings on *Kamma* and Rebirth
5. The Teachings on *Sammādiṭṭhi* (Right View)
6. The Concept of *Nibbāna* as Liberation from the Cycle of Rebirth and Death
7. Renunciation of Desires and Attachments
8. Conviction (*Saddhā*) in the Triple Gem
9. Adherence to the Noble Precepts or Ethics

These are the core Buddhist teachings for spiritual growth. The study suggests that applying these factors, individually or collectively, helps participants cope with life's challenges, including fears related to death and dying. Even those already familiar with these teachings felt better prepared to face their own future death and the death of their loved ones after re-learning this model.

The study demonstrated that the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, which encompasses these nine principal teachings of the Buddha,

[94] "Sammādiṭṭhisuttaṃ," 1: 46-55.

effectively reduces fear of death and dying among Theravāda Buddhist practitioners, promoting an early acceptance of mortality. This model may also assist hospice patients with intact sensory faculties in understanding Buddhist teachings and preparing for a peaceful transition into the next life. However, its greatest benefits may be achieved when mentally and physically healthy individuals genuinely cultivate the qualities of this model early, rather than postponing it until the final moment of life.

Furthermore, the Mirror of Dhamma intervention may act as a reminder of concepts already familiar to participants. Current study findings suggested that even this reminding alone can help reduce death anxiety among Theravāda Buddhist practitioners.

XVI. Chapter Outlines

XVI. 1. Chapter One: Introduction

The Introduction Chapter provides a foundational description of the study by addressing key aspects related to death anxiety and its psychological impact. It begins with a brief discussion on the concept of death, setting the stage for the research problem and the purpose of the study. This is followed by an introduction to death attitudes**,** where the researcher focuses specifically on two primary attitudes: death anxiety and death acceptance, acknowledging their significance in understanding people's responses to mortality.

The chapter then introduces the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, a central component of the study, which serves as a framework for examining how Buddhist teachings influence perceptions of death. This is followed by a

brief overview of the literature review, highlighting key areas of investigation. Within this section, the chapter briefly examines the relationship between religiosity and death anxiety, drawing on previous research findings. The Mirror of Dhamma model falls within the domain of religiosity, making it essential to explore its connection to death anxiety.

Subsequently, the chapter provides a brief overview of existing psychological interventions for managing death anxiety, offering insights into conventional therapeutic approaches. This is followed by a concise discussion on Buddhist-based practices for addressing death anxiety. Within the subtitle, *the Buddhist practices*, the chapter reminds readers that fundamental Buddhist teachings—such as the Dependent Co-Arising Theory, the concepts of *Kamma* and rebirth, and the Three Universal Characteristics—are effective in alleviating fears of death. Additionally, the importance of reflecting on death is discussed as a key practice in Buddhist traditions for cultivating a healthier and more accepting perspective on mortality.

The chapter also provides an outline of the study's design, including a brief description of the sample population, the intervention used, the data collection process, and the analytical methods employed.

The chapter then summarizes the significance of the study, highlighting its contributions to both academic research and practical applications in alleviating death anxiety through Buddhist teachings. It concludes with an overview of the dissertation's chapters.

XVI. 2. Chapter Two: Literature Review

This chapter is organized into two main sub-sections: A. The background and literature review relevant to the current study, and B. A textual analysis of the Mirror of the Dhamma—*Dhammādāsa Dhammapriyāya* factors.

XVI. 2. 1. The Background and Literature Review Relevant to the Current Study

Section A. of the Literature Chapter begins by examining two primary death attitudes: death anxiety and death acceptance. This section provides a clear understanding of these two concepts, exploring how individuals experience and cope with the fear of death. The chapter establishes the significance of these attitudes in shaping individuals' perception of mortality and their impact on psychological well-being.

Following this, the chapter presents non-Buddhist perspectives on death attitudes**.** The chapter then shifts to Buddhist approaches to death anxiety and death acceptance, emphasizing the role of fundamental Buddhist teachings in guiding individuals to face death with wisdom rather than fear. Core concepts such as the Three Universal Characteristics, and Dependent-Co-Arising Theory are highlighted as essential for cultivating a deeper acceptance of mortality and reducing fear of death.

Next, the chapter examines the relationship between death anxiety and various factors, including religiosity, gender, age, and self-esteem, as demonstrated in previous studies, providing a broader understanding of death anxiety and managing it. It further explores the impact of intrinsic and extrinsic religiosity on death anxiety, particularly how religious beliefs influence fear of death and vice versa.

The literature review then moves into exploring several psychological interventions for managing death anxiety, highlighting various therapeutic approaches. Within this section, Buddhist-based practices such as the Mindfulness-Based Cognitive Behavioral Therapy (MBCBT) are briefly introduced.

XVI. 2. 2. Textual Analysis of the Mirror of the Dhamma—*Dhammādāsa Dhammapriyāya* Factors

Additionally, utilizing an intertextuality method, Section B. of this chapter explores the definitions, interpretations, and allusions of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* within the *Suttapiṭaka*. This involves analyzing how the components of the Mirror of Dhamma, especially the *Paṭiccasamuppāda*—Dependent Co-Arising Theory, are reflected in various discourses of the *Suttapiṭaka*. Furthermore, the chapter presented all the concepts discussed in the intervention section, ensuring a comprehensive understanding of their doctrinal significance.

Through this comprehensive literature review, Chapter Two establishes the theoretical and empirical foundations for the study, leading to an exploration of the effects of the Mirror of Dhamma.

XVI. 3. Chapter Three: Methodology

Chapter Three provides a detailed explanation of the research design and methods employed in this study. It describes the sample selection process and the participant recruitment methods. The chapter also discusses the scales and measurement tools employed to assess death anxiety, religiosity, and self-esteem, offering insights into how

these psychological and spiritual dimensions were evaluated. Additionally, it explains the qualitative and quantitative data collection procedures, detailing how data were gathered, recorded, and organized for analysis.

The intervention procedure is then presented, explaining how the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* framework was introduced to the participants. This is followed by a discussion on the qualitative and quantitative data analysis methods, highlighting the techniques used to interpret the study's findings effectively.

In this chapter, ethical considerations are addressed, including measures taken to protect participants' personal identification information. This section also highlights the commitment to maintaining the integrity of the data.

XVI. 4. Chapter Four: Results

Chapter Four presents demographic data of the participants, providing an overview of their characteristics. The quantitative data analysis was conducted using SPSS Statistical Software (Version 29), applying paired-sample t-tests, independent-sample t-tests, and one-way between-groups analysis of variance (ANOVA) to assess statistical significance and relationships between variables.

The qualitative data were derived from eight open-ended research interview questions and self-report surveys. These data were analyzed using coding strategies and

Moustakas' phenomenological methods to identify key themes and patterns.[95] The themes derived from the qualitative analysis were then categorized according to the principal teachings of the Buddha, as encompassed in the Mirror of Dhamma framework, providing deeper insight into how these teachings relate to the participants' experiences and perceptions of death anxiety.

XVI. 5. Chapter Five: Discussion of Findings and Ministerial Reflection

Chapter Five is divided into two main sections: I. Discussion of Research Findings, and II. Ministerial Reflection.

XVI. 5. 1. Discussion of Research Findings

The research findings section is further subdivided into two major parts: quantitative findings and qualitative findings. The quantitative results derived from statistical analyses were thoroughly discussed, with particular attention given to the relationships among death anxiety, religiosity, and self-esteem.

The qualitative findings section presented forty-six codes generated through the eight open-ended interview questions and the six major themes that emerged from these codes. These themes were then analyzed in relation to the Buddha's nine principal concepts, as depicted from exploration of the Mirror of Dhamma—*Dhammādāsa Dhammapriyāya*, referencing the discourses in the *Suttapiṭaka*.

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[95] Moustakas, *Phenomenological Research Methods*.

The chapter also explores the effectiveness of Mirror of Dhamma—*Dhammādāsa Dhammapriyāya* interventions in alleviating fear of death among research participants. Additionally, it addresses the challenges encountered during the intervention and data collection process. This is followed by a review of the delimitations and limitations of the study, as well as its implications and future directions for research. Finally, this section presented the study's findings.

XVI. 5. 2. Ministerial Reflection

The second section of Chapter Five presents the researcher's personal reflections on the study. Moreover, he shares his own experiences of the deaths of his two younger sisters, as well as his observations of dying individuals and their behaviors in their final moments. Additionally, the investigator reflects on how Buddhist discourses in the *Suttapiṭaka* served as a key motivation for conducting this study.

This chapter not only contextualizes the empirical findings but also provides a personal and spiritual perspective, conveying the practical significance of the research to the audience.

Chapter Two: Literature Review

This chapter is divided into two major sub-sections: A. The background and literature review relevant to the current study, and B. A textual analysis of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* factors.

I. Section A: The Background and Literature Review Relevant to the Current Study

I. 1. Introduction

In this chapter, the researcher reviews Buddhist and non-Buddhist theories on death anxiety, along with clinical, non-clinical, and empirical studies, to provide a foundation for addressing the thesis statement, *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya in the Mahāparinibbānasuttaṃ can help Theravāda Buddhist practitioners reduce death anxiety, allowing them to face death peacefully when the time comes*. Furthermore, the chapter seeks possible answers to the following subordinate research questions associated with this thesis.

1. Is there a relationship between the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* and fear of death among Theravāda Buddhist practitioners?

2. If such a relationship exists, how does the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* help Theravāda Buddhist practitioners cope with the fear of death?

3. How does the study and practice of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* influence the way Theravāda Buddhist practitioners perceive and relate to the fear of death?

Additionally, the study aims to examine and find support for the following hypotheses, which were developed based on the thesis statement and the literature review:

Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity.

Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity.

Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity.

Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity.

Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem.

Hypothesis 6 (H6): Female participants experienced higher death anxiety.

Hypothesis 7 (H7): Female participants experienced a higher level of religiosity.

Hypothesis 8 (H8): Older participants experienced lower death anxiety.

To accomplish the above objective, this chapter addresses six key areas: 1) An introduction to death attitudes—death acceptance and death anxiety, 2) Major existing

theories that provide a comprehensive understanding of death attitudes, 3) Buddhist perspectives on death anxiety, 4) Research studies focused on death anxiety and acceptance, 5) Psychological interventions and Buddhist practices aimed at alleviating death anxiety, and 6) An examination of the Mirror of Dhamma model as a potential Buddhist approach for reducing death anxiety.

The Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* is a model found in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*.[96] The Buddha taught this model as a self-reflection framework to help practitioners recognize their own progress on the Buddha's path to ending the cycle of death and rebirth. The model is meant for a long term practice, perhaps several rebirths until reaching the final liberation from suffering.

In Theravāda Buddhism, the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* is regarded as a fundamental framework that, when fully cultivated, can safeguard practitioners from rebirth in lower realms, such as the animal or hellish states.[97] The model comprises four key elements: (1) Confirmed faith in the Buddha, (2) Confirmed faith in the Dhamma, (3) Confirmed faith in the Saṅgha, and (4) Possession of Noble Ethics or Precepts.

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[96] "Mahā-Parinibbāna-Suttanta," 2: 91-94.

[97] "Mahā-Parinibbāna-Suttanta," 2: 91-94; "Saṅgīti-Suttanta," 3: 227; "Pañcaverabhayā (1)," 2: 68-70; "Gahapativaggo," 2: 70-71. This is the *Dutiyapañcaverabhayāsuttaṃ*.

I. 1. 1. Introduction to Death Attitudes

This study explored two attitudes of death: death anxiety and death acceptance. Death attitudes are an evolving field of study that continues to expand due to their universal significance. Clinical and psychological research emphasize how these personal attitudes profoundly impact a person's life and death, and are shaped by their unique perspective on the death and dying process. This section of the literature chapter provides a comprehensive examination of death attitudes and death acceptance.

These two death attitudes are complex and shift throughout a person's life, influenced by several factors such as personal definitions of death, culture, religion, and age.[98] Michaud's research shows that death acceptance positively impacts a person's life and enhances overall quality of life, while death anxiety impedes a meaningful life and dying experience. Furthermore, Michaud suggested that Buddhist teachings, particularly those on death, impermanence, suffering, and mindfulness-based practices can provide strong support for individuals coping with the negative effects of death anxiety and seeking to cultivate a greater sense of acceptance.[99]

Death anxiety and death acceptance are two multifaceted attitudes of death that may sometimes coexist.[100] Some people may experience death anxiety when they begin to realize death is approaching them, while others are able to accept death in a healthy

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[98] Michaud, "Attitudes Toward Death," 1, 14-23.

[99] Michaud, 2.

[100] Michaud, 3; Wong, "Meaning Management Theory," 65-88.

manner.[101] However, death acceptance does not mean a total absence of fear of death,[102] but is an indication of individuals' successful coping skills and greater relief from adverse experiences in life.[103] Supporting this statement, Ray and Najman's study demonstrated a positive relationship between death anxiety and death acceptance.[104] Additionally, they suggested that people can accept death while still experiencing anxiety about it. Petty et al. also found that fear of death still remained among the people who accepted death.[105]

People's responses to death vary depending on their views on it; some may accept it healthily, experiencing a sense of freedom, while others generate extremely irrational fear, unable to attain any relief from its effects. Unhealthy responses related to death trigger a range of physical and mental disorders.[106] Therefore, the most promising interventions for coping with death anxiety should be introduced through robust clinical and non-clinical research. When designing an intervention and examining its impact on death anxiety, it is essential to give equal attention to both attitudes—death anxiety and death acceptance.

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[101] Surall and Steppacher, "How to Deal"; Wong, "Meaning Management Theory."

[102] Hinton, "Progress of Awareness."

[103] Wong, "Meaning Management Theory"; Hinton, "Progress of Awareness."

[104] Ray and Najman, "Death Anxiety."

[105] Petty et al., "Development of a Scale."

[106] Missler et al., "Exploring Death Anxiety."

I. 1. 2. Death Anxiety

First, we must gain a general understanding of death and anxiety separately. Tomer considered anxiety as a mental state experienced by individuals when they realize that they cannot attain the highest potential state in human life called "full being."[107] Additionally, Tomer described death as an inconceivable event and death anxiety is produced by one's own anticipated death and dying.[108] This definition of death anxiety corresponds to our daily life experience.[109] Death anxiety is used interchangeably with fear of death.[110] Another substitute term for fear of death is thanatophobia.[111] Thanatophobia is an intense and persistent fear of one's own death.[112] The term thanatophobia is used extensively in the field of psychology. Sigmund Freud is one of the pioneers to extensively discuss fear of death.[113]

[107] Tomer, "Death Anxiety," 477.

[108] Tomer."

[109] Tomer, 476.

[110] Furer and Walker, "Death Anxiety; Rowa, "Thanatophobia," 371-373; Langs, "Death Anxiety"; Feifel, "Psychology and Death"; Thorson and Perkins, "Factor Analytic Study"; Thorson, "Afterlife Constructs"; Miller, Lee, and Henderson, "Death Anxiety."

[111] Rowa, "Thanatophobia" 371-373; Furer and Walker, "Death Anxiety"; Cleveland Clinic, "Thanatophobia (Fear of Death),"April 20, 2022, https://my.clevelandclinic.org/health/diseases/22830-thanatophobia-fear-of-death.

[112] Rowa, "Thanatophobia," 371.

[113] Rowa, 167.

Tomer and Eliason considered death anxiety as fear related to death and the destruction of the self or soul.[114] Death anxiety includes a wide range of attitudes regarding the death that covers the fear of family member's death to an individual's own bodily decay.[115] Mikulincer and Florian identified three additional categories of death anxiety namely, intrapersonal, interpersonal, and transpersonal.[116] Intrapersonal death anxiety pertains to fear of failure to live a fulfilling life, interpersonal death anxiety involves fear of loss of loved ones, and transpersonal death anxiety concerns the fear of uncertainty after death. We can understand death anxiety through multiple approaches [117] and the complexities of death anxiety extend beyond the fear of one's mortality.[118]

Research indicates that a person's perception of death is linked to different types of anxiety, which greatly influence their views towards death. This view is mediated by their understanding of death and other personal factors including social support.[119] People with a lack of social support experienced strong loneliness.[120] Besser and Priel discovered that loneliness is a key factor contributing to death anxiety, as individuals lacking community support miss the opportunity to ease their suffering through open

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[114] Tomer and Eliason, "Toward a Comprehensive Model," 345.

[115] Missler et al., "Exploring Death Anxiety"; Mikulincher and Florian, "Complex and Multifaceted Nature."

[116] Mikulincher and Florian, "Complex and Multifaceted Nature."

[117] Wong, Reker, and Gesser, "Death Attitude Profile."

[118] Mikulincher and Florian, "Complex and Multifaceted Nature."

[119] Aday, "Aging Prisoners' Concerns"; Mikulincher and Florian, "Complex and Multifaceted Nature," 39-64; Besser and Priel, "Attachment, Depression, and Death."

[120] Carr, Nesse, and Wortman, *Spousal Bereavement*.

discussions.[121] Besser and Priel further stated that social support was effective in coping with death anxiety and enhancing a fulfilling life.[122] Other personal factors namely, life satisfaction and self-esteem also determine an individual's fears related to death.[123] Additionally, a study by Devins and others with patients in their final stage of renal disease revealed that perceived uncontrollability in life generates death anxiety.[124]

Clinical research highlights several consistent factors that influence person's death anxiety.[125] One such factor is age, an individual experiences less death anxiety when they grow older.[126] Additionally, lower levels of personal satisfaction and self-esteem increased death anxiety among research participants.[127] Conversely, people who cultivated positive self-esteem experienced a greater sense of achieving a meaningful life.[128] Furthermore, Abdel-Khalek proposed several possible determinants of death

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[121] Besser and Priel, "Attachment, Depression, and Death," 1722.

[122] Besser and Priel."

[123] Neimeyer, Wittkowski, and Moser, "Psychological Research on Death"; Fortner and Neimeyer, "Death Anxiety in Older."

[124] Devins et al., "Helplessness and Depression."

[125] Michaud, "Attitudes Toward Death," 12.

[126] Surall and Steppacher, "How to Deal"; Robert A. Neimeyer et al., "Confronting Suffering and Death at the End of Life: The Impact of Religiosity, Psychosocial Factors, and Life Regret among Hospice Patients," *Death Studies* 35, no. 9 (October 2011): 787, https://doi.org/10.1080/07481187.2011.583200; R. J. Russac et al., "Death Anxiety across the Adult Years: An Examination of Age and Gender Effects," *Death Studies* 31, no. 6 (September 2007), https://doi.org/10.1080/07481180701356936

[127] Surall and Steppacher, "How to Deal."

[128] Neimeyer, Wittkowski, and Moser, "Psychological Research on Death."

anxiety: fear of pain or punishment; inability to live up to religious precepts; departure from the loved ones; and suspension of living in this world.[129]

The Terror Management Theory (TMT) stresses that people consider death as the ultimate threat to existence. In 2000, Greenberg et al. found that when confronted with this existential threat, individuals typically employ one of two defense mechanisms: they either deny their vulnerability to death to suppress fear associated with it, or they accept death by reinforcing their cultural worldview and enhancing self-esteem.[130]

I. 1. 3. When Death Anxiety Becomes a Problem

According to Furer and Walker, the majority of individuals could effectively deal with death anxiety.[131] They further stated that although there is no single perfect way to reduce fear of death and dying, people who effectively manage fears shared some common attitudes, behaviors, and experiences. These include 1. participating in death-related events, such as visiting sick friends or attending funerals, etc., 2. engaging in open discussion with others about death and dying and its implications, 3. reflecting on how to live a meaningful life. Nevertheless, for some people, fear of death can lead to avoidance

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[129] Abdel-Khalek, "Why Do We Fear?"

[130] Jeff Greenberg et al., "Proximal and Distal Defenses in Response to Reminders of One's Mortality: Evidence of a Temporal Sequence," *Personality and Social Psychology Bulletin* 26, no. 1 (January 2000): 91-99, https://doi.org/10.1177/0146167200261009.

[131] Furer and Walker, "Death Anxiety."

of situations that remind them of illness and death, excessive worry, and a miserable life.[132]

According to Becker, individuals cope with death anxiety by generating a sense of literal (the concept of after life) and symbolic (the greater being) immortality.[133] The Terror Management Theory (TMT) held the idea that a conflict between the desire to live and the awareness of unavoidable death generates intense fear in people.[134]

I. 1. 4. Death Acceptance

Innumerable studies have investigated the complexity of death anxiety and various ways individuals pepare to accept it. Connelly considered death acceptance as the "...underlying meaning implied in all deliberate attempts by individuals to facilitate or cooperate with the dying process."[135] Wong et al. defined death acceptance as "…being psychologically prepared for the final exit."[136] Klug and Sinha described death acceptance as "the deliberate, intellectual acknowledgement of the prospect of one's own death and the positive emotional assimilation of the consequences."[137] This definition led

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[132] Furer and Walker, 169.

[133] Ernest Becker, *The Denial of Death* (New York: Free Press, 1973).

[134] Rowa, "Thanatophobia."

[135] Robert Connelly, "Living with Death: The Meaning of Acceptance," *Journal of Humanistic Psychology* 43, no. 1 (January 2003): 43, https://doi.org/10.1177/0022167802238813.

[136] Wong, Reker, and Gesser, "Death Attitude Profile," 124.

[137] Leo Klug and A. Sinha, "Death Acceptance: A Two-Component Formulation and Scale," *Omega-Journal of Death and Dying* 18, no. 3 (May 1988): 230, https://doi.org/10.2190/5rlk-w2r0-x241-0jbc.

to formulation of two dimensions of death acceptance namely, awareness of one's own death and reaction to mortality salience.[138]

Death acceptance involved multidimensional attitudes.[139] Wong and others introduced three components of death acceptance: neutral death acceptance, approach death acceptance and death escape acceptance.[140]

Neutral death acceptance is the view that death is part of our life—to live means to live with death and dying.[141] Individuals in this state do not either fear or welcome death, rather they are making an effort to live a fulfilling life, acknowledging death as an integral part of life.[142]

Approach death acceptance involves considering death as a path to a happy afterlife.[143] This strategy is influenced by religious belief and practices that promise a better afterlife to their followers upon living up to the religious standards. In 1994, Wong and others explored studies that indicated religious people had more tendency to accept

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[138] Wong, Reker, and Gesser, "Death Attitude Profile," 124.

[139] Michaud, "Attitudes Toward Death," 5; Gina Gesser, Paul T. Wong, and Gary T. Reker, "Death Attitudes across the Life-Span: The Development and Validation of the Death Attitude Profile (DAP)," *Omega-Journal of Death and Dying* 18, no. 2 (March 1988), https://doi.org/10.2190/0dqb-7q1e-2ber-h6yc.

[140] Wong, Reker, and Gesser, "Death Attitude Profile," 125.

[141] Wong, Reker, and Gesser, 125.

[142] Wong, Reker, and Gesser, 126.

[143] Wong, Reker, and Gesser, 26.

afterlife and experienced less fear of death.[144] Daaleman and Dobbs conducted a study with 257 elderly individuals aged 65 and older suffering from chronic illnesses and found that higher religiosity was associated with greater levels of approach death acceptance.[145]

Death escape acceptance is the strategy that comes into play when an individual experiences unbearable pain and suffering and considers death as the only escape from those sufferings.[146] There are conditions in life much stronger than fear of death.[147] Individuals develop this condition when they see no ways out of their suffering and pain. Regarding this type of death acceptance strategy, Wong et al. said, "…in escape acceptance the positive attitude toward death is based not on the inherent "goodness" of death, but on the "badness" of living."[148]

Tomer and Eliason found that people who accept death as a part of life experienced less fear of nonexistence.[149] Moreover, studies related to neutral death acceptance indicated a negative relationship between death acceptance and death

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[144] Wong, Reker, and Gesser, 126.

[145] Daaleman and Dobbs, "Religiosity, Spirituality, and Death."

[146] Wong, Reker, and Gesser, "Death Attitude Profile" 126.

[147] Glenn M. Vernon, "Death Control," *Omega-Journal of Death and Dying* 3, no. 2 (July 1972): 131-38, https://doi.org/10.2190/0e1w-kd0u-qbka-kd0g.

[148] Wong, Reker, and Gesser, "Death Attitude Profile," 127.

[149] Adrian Tomer and Grafton Eliason, "Attitudes about Life and Death: Toward a Comprehensive Model of Death Anxiety," in *Death Attitudes and the Older Adult: Theories, Concepts, and Applications*, ed. Adrian Tomer (Philadelphia, PA: Brunner-Routledge, 2000).

anxiety.[150] These studies also showed that people who had a greater sense of living a meaningful life indicated less fear related to non-being.[151] Other research noted that people who lived a life of higher satisfaction exhibited a stronger tendency towards death acceptance.[152] Nevertheless, Surall and Steppacher stated that death anxiety remained among the individuals even when they led a satisfactory life, accepting death.[153] Their research finding highlights that humans have the potential to live a happy life while experiencing mortality salience.[154] Michaud,[155] aligned with Ray and Najman on the idea that death acceptance and death anxiety were not two opposite attitudes writes, "A person can experience death anxiety regardless of their acceptance toward it or display a lower fear of mortality while still not accepting it. The presence of one attitude does not always equate to the absence of the other."[156]

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[150] Tomer and Eliason, "Attitudes About Life"; Wong, Reker, and Gesser, "Death Attitude Profile."

[151] Tomer and Eliason, "Attitudes About Life"; Wong, Reker, and Gesser, "Death Attitude Profile."

[152] Surall and Steppacher, "How to Deal"; Gesser, Wong, and Reker, "Death Attitudes"; Gail A. Flint, William F. Gayton, and Kenneth L. Ozmon, "Relationship between Life Satisfaction and Acceptance of Death by Elderly Persons," *Psychological Reports* 53, no. 1 (August 1983), https://doi.org/10.2466/pr0.1983.53.1.290.

[153] Surall and Steppacher, "How to Deal."

[154] Surall and Steppacher.

[155] Michaud, "Attitudes Toward Death," 7.

[156] Ray and Najman, "Death Anxiety."

Clinical studies on death acceptance showed that terminally ill patients experience lower fear of death compared to healthy individuals.[157] They further discovered that the fear of death did not increase as they were reaching death.[158] The study's additional findings revealed that lower levels of death anxiety did not necessarily imply a complete acceptance of death.[159] Additional studies found that people who accepted their death and the death of a family member exhibited a higher level of death acceptance when they were nearing death.[160] Patients who accepted their death experienced less depressive symptoms and an increased quality of death.[161]

Ray et al. indicated that death acceptance improved quality of death among the research participants.[162] Aligned with the current study's argument that early preparation for death benefits Buddhist practitioners in coping with fear of death, Michaud[163] suggested that prior acceptance of death would increase life satisfaction and increase quality of death, "The closer a person is to death, the more difficult it becomes to avoid

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[157] Wendy G. Lichtenthal et al., "Do Rates of Mental Disorders and Existential Distress among Advanced Stage Cancer Patients Increase as Death Approaches?," *Psycho-Oncology* 18, no. 1 (January 2009), https://doi.org/10.1002/pon.1371.

[158] Lichtenthal et al., "Rates of Mental Disorders"

[159] Lichtenthal et al.

[160] Harvey Max Chochinov et al., "Prognostic Awareness and the Terminally Ill," *Psychosomatics* 41, no. 6 (November 2000), https://doi.org/10.1176/appi.psy.41.6.500; Hinton, "Awareness in Patients."

[161] Hinton, "Progress of Awareness."

[162] Alaka Ray et al., "Peaceful Awareness in Patients with Advanced Cancer," *Journal of Palliative Medicine* 9, no. 6 (December 2006), https://doi.org/10.1089/jpm.2006.9.1359.

[163] Michaud, "Attitudes Toward Death," 8.

thoughts of mortality, but with a greater sense of death acceptance a person can make the most of the end of life." Wong's Meaning-Management Theory (MMT) argues that individuals accept death by assigning meanings to death attitudes.[164] Thus, making or reframing attitudes related to death leads people towards death acceptance. In line with this MMT, Wong[165] said that people were more likely to accept death when they found meanings and purpose in life. Surall and Steppacher also found that people who generated a greater sense of meaning in life experienced a lower level of death anxiety and a higher tendency towards death acceptance.[166]

The MMT urges people to live a meaningful satisfactory life while facing adverse events including death by neither denying it nor trying to control it.[167] According to Wong, we can transform death into a motivating factor towards life satisfaction, "We can never escape from the reality of death, but we can always use our capacity for meaning and narrative construction to transform death anxiety into a source of inspiration for authentic living."[168] The MMT provides people with insights to accept death and live a satisfactory life by creating meanings related to death.

According to Heidegger, as mentioned in Tomar, reflection on death has two major opposite consequences: 1. considering death as a threat of non-existence, and 2.

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[164] Wong, "Meaning Management Theory."

[165] Wong.

[166] Surall and Steppacher, "How to Deal."

[167] Wong, "Meaning Management Theory," 65-88.

[168] Wong, 83.

instilling a sense of future non-existence.[169] The first premise is a negative response to death, denying any hope in life. The second premise, a sense of future non-existence is a positive response to death that encourages individuals towards meaningful life and finally realization of freedom from fear of death. Now, we are briefly looking at the major theories that explain death acceptance and death anxiety.

I. 2. Non-Buddhist Approach to Death Anxiety and Death Acceptance

I. 2. 1. Two-Factor Model of Death Anxiety

According to the Two-factor Model of death anxiety as stated by Tomer, two major factors determine the intensity of death anxiety: 1) psychological health conditions, and 2) reflection on one's specific experiences related to death.[170]

The first factor implies that individuals who are susceptible to general anxiety and depression are more likely to experience higher death anxiety.[171] Similarly, specific life experiences related to death, such as the loss of loved ones and exposure to cultural beliefs about death and dying contribute to fear of death.[172]

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[169] Tomer, "Death Anxiety," 478.

[170] Tomer, 487.

[171] Monika Srivastava and Anindita Ghosh, "Societal Impact of Death Anxiety and Mental Health among Nurses in India," *Societal Impacts* 4 (December 2024): 2, https://doi.org/10.1016/j.socimp.2024.100095.

[172] Srivastava and Ghosh, "Societal Impacts of Death," 2.

I. 2. 2. The Theory of Illusion of Self Control

According to Tomar, the Theory of Illusion of Self Control suggested that most people develop and maintain a positive illusion against death, especially when they are in the final stage of illness or dying.[173] Although they may realize that death is inevitable and taking place in the present moment they would still consider it as an event belonging to the future. However, Buddha's teachings remind us that as we contemplate death that it can happen any time.[174]

I. 2. 3. Self-Concept Discrepancy Theory

Self-concept Discrepancy Theory argues that discrepancies between the actual self and ideal self generate negative experiences such as disappointment, dissatisfaction, and sadness.[175] Tomar suggested that feelings of failure (due to not achieving what one wished) and feelings of anxiety and fear (due to failing to fulfill duties and responsibilities as expected by the individual towards him or herself and society) determine death anxiety.[176] Tomer wrote that that individuals who have a sense of living

[173] Tomer, "Death Anxiety," 488-490.

[174] "Sārāṇīya-Vagga," in *Aṅguttara-Nikāya,* vol. 3, ed. E. Hardy (London: PTS, 1967), 303-306. This is the *Paṭhamamaraṇasatisuttaṃ*; "Sārāṇīya-Vagga," in *Aṅguttara-Nikāya,* vol. 3, ed. E. Hardy (London: PTS, 1967), 306-308. This is the *Dutiyamamaraṇasatisuttaṃ.*

[175] E. Tory Higgins, "Self-Discrepancy: A Theory Relating Self and Affect," *Psychological Review* 94, no. 3 (1987): 319, https://doi.org/10.1037//0033-295x.94.3.319.

[176] Tomer, "Death Anxiety," 491.

their life meaningfully will successfully cope with death, while people who saw their entire life spent meaninglessly will experience higher death anxiety.[177]

I. 2. 4. The Terror Management Theory (TMT)

Terror Management Theory suggests that the fear of mortality drives individuals to embrace worldviews that provide a sense of meaning and personal value in their lives.[178] According to Greenberg, Pyszczynski, and Solomon, cultural systems create buffers against a sense of vulnerability and mortality.[179] Religion is a part of a cultural system which promises immortality for those who conform to its rules and standards. Individuals who live up to the cultural rules and standards develop a sense of self-esteem that helps to cope with death anxiety. According to TMT, as explained by Shiah, self-esteem is a sense of personal worth derived from believing in the validity of one's cultural worldview and perceiving oneself as adhering to the standards established by that worldview.[180] The theory considers self-esteem as the most employed strategy in reducing death anxiety.[181]

Further, the TMT argues that self-esteem helps individuals to cope with adversities in life including death anxiety. Self-esteem arises from recognizing validity in the worldview of one's culture and from living a life according to its introduced

[177] Tomer, 492.

[178] Greenberg, Pyszczynski, and Solomon, "Causes and Consequences."

[179] Greenberg, Pyszczynski, and Solomon, 97-98.

[180] Shiah, "From Self to Nonself," 5.

[181] Shiah, 5.

standards. For example, once Buddhist practitioners recognize the value of the five precepts and begin to obey them, their self-esteem or self-confidence may be reinforced, which may serve as a protective factor against death anxiety. The TMT theory suggests that self-esteem is a buffer zone against fear of death. Supporting this idea, Tomer presented the literature that indicated a negative relationship between self-esteem and death anxiety.[182]

TMT recognizes that people are making utmost efforts to avoid death anxiety.[183] People do everything to boost self-esteem to cope with fear of death.[184] Since the death threat always exists people need ceaseless activities to maintain and strengthen self-esteem to defend themselves against death anxiety.[185]

I. 3. Buddhist Approach to Death Anxiety and Death Acceptance

Buddhism emphasizes that death is a fundamental part of existence, as expressed in the concept of impermanence (*anicca*). This perspective encourages individuals to cultivate an awareness of the impermanent nature of life, which can help reduce death anxiety. For instance, Kuo and colleagues highlighted how applying the Nonself Theory

[182] Tomer, "Death Anxiety," 488.

[183] Shiah, "From Self to Nonself," 5.

[184] Shiah, 5; Brian L. Burke, Andy Martens, and Erik H. Faucher, "Two Decades of Terror Management Theory: A Meta-Analysis of Mortality Salience Research," *Personality and Social Psychology Review* 14, no. 2 (2010), https://doi.org/10.1177/1088868309352321.

[185] Shiah, "From Self to Nonself," 5.

can alleviate anxiety related to death.[186] Similarly, Azisi suggested that approaching death with better preparation and virtuous deeds can lead individuals towards a more peaceful acceptance of death.[187] This viewpoint aligns with the discovery of Kongsuwan, Chaipetch, and Matchim who noted that Thai Buddhist families consider death a natural part of life, promoting acceptance and reducing fears during end-of-life care.[188] Overall, the Buddha's fundamental teachings, including the concepts of *Kamma* and rebirth, the Three Universal Characteristics (impermanence, unsatisfactoriness, and non-self), the practice of letting go, the theory of Dependent-Co-Arising (*Paṭiccasamuppāda*), *Vipassana* or Insight Meditation, Mindfulness Meditation, and the teachings of *Nibbāna* have been shown to help individuals reduce death anxiety.[189]

I. 3. 1. Self in Buddhism and Western Psychology

Shiah described two types of self: self and non-self.[190] According to Shiah, self is a mental construct directed by a hedonic principle in fulfilling desires.[191] The self is egoistic by nature which is marked by qualities such as biased self-interest, self-

[186] Kuo et al., "Death Anxiety."

[187] Ali Mursyid Azisi, "Konsep Kematian Dalam Perspektif Agama Buddha Theravada," *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 1 (2021), https://doi.org/10.24042/ajsla.v16i1.8018.

[188] Waraporn Kongsuwan, Orapan Chaipetch, and Yaowarat Matchim, "Thai Buddhist Families' Perspective of a Peaceful Death in ICUs," *Nursing in Critical Care* 17, no. 3 (February 2012), https://doi.org/10.1111/j.1478-5153.2012.00495.x.

[189] Kuo et al., "Death Anxiety."

[190] Shiah, "From Self to Nonself," 2.

[191] Shiah, 1.

centeredness and egocentrism.[192] Egoistic individuals prioritize more importance to themselves.

For Shiah, maintaining the strength of self is the main purpose of Western psychology.[193] The TMT highlights the importance of strengthening the self, considering it as crucial in coping with life adversities including death anxiety. This implies that a continuous process of boosting self is required. Self always pursues sensual pleasures to maintain happiness by enjoying it. In reality, it is never a satisfactory state because all the happiness arisen out of transient sensory objects is subject to constant change.[194] This change always urges individuals to seek new sensory pleasures and experiences. Consequently, an individual experiences frustration due to having the same experiences longer (because a pleasure does not bring the same happiness all the time) and not possessing what they desire.

According to the Buddha's teachings the concept of self is delusional, every conditioned thing including the sense of self is impermanent, and there is no inherent essence that can be considered as self. For Buddhism, as stated by Giles, worldlings hold personal identity as true due to lack of Right View (*sammādiṭṭhi*) or wisdom (*paññā*).[195]

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[192] Michaël Dambrun and Matthieu Ricard, "Self-Centeredness and Selflessness: A Theory of Self-Based Psychological Functioning and Its Consequences for Happiness," *Review of General Psychology* 15, no. 2 (June 2011), https://doi.org/10.1037/a0023059.

[193] Shiah, "From Self to Nonself," 1.

[194] Shiah, 5.

[195] James Giles, "The No-Self Theory: Hume, Buddhism, and Personal Identity," *Philosophy East and West* 43, no. 2 (April 1993): 175, https://doi.org/10.2307/1399612.

Whatever we hold as self does not really exist.[196] Clinging to the concept of self due to delusion (moha) or not having Right View generates suffering.[197]

The Dalai Lama described non-self as a realization of the self or void of essence in the sense of self.[198] The realization of non-self brings true and durable happiness.[199] A state of non-self is inclined to renounce wordly things that increase more egoism and desires. The renunciation of worldly things begins with protecting one or more of the five precepts,[200] which serve as the basis for the next two trainings namely, concentration and wisdom. These threefold trainings are included in the *Cūlavedallasuttaṃ—The Shorter Elaboration* and *Saṇgītisuttaṃ—The Discourse for Reciting Together*.[201]

The Buddha's teachings on the self differ from Western psychology, in that Buddhism emphasizes the cultivation of non-self, aiming at reducing and ultimately eliminating the misperception of and attachment to self.[202] Additionally, Shiah stated that when the state of perfect non-self is achieved, no further action is required. This aligns with statements found in *Pāli* discourses, such as the *Vatthūpamasuttaṃ—The Simile of*

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[196] Dalai Lama, *The Many Ways to Nirvana* (London: Mobius, 2004); Dalai Lama, *The Path to Enlightenment*, ed. and trans. Glenn H. Mullin (Ithaca, NY: Snow Lion, 1994).

[197] Dalai Lama, *Path to Enlightenment*.

[198] Dalai Lama, *Many Ways to Nirvana*.

[199] Dalai Lama, *Many Ways to Nirvana*; Dalai Lama, *Path to Enlightenment*.

[200] Shiah, "From Self to Nonself," 5 and 6.

[201] "Cūḷavedallasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 300-301; "Saṅgīti-Suttanta," 3: 219.

[202] Shiah, "From Self to Nonself," 1, 8.

Cloth, which describes a noble disciple attaining full enlightenment, *Khīṇā jāti. Vusitaṃ brahmacariyaṃ. Kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsi. Aññataro kho panāyasmā bhāradvājo arahataṃ ahosīti*— "He understood: Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place. And Venerable Bhāradvāja became one of the perfected."[203]

I. 3. 2. Buddhist Nonself Theory (NT)

The Nonself Theory (NT) proposed by Shiah in 2016, grounded in the Buddhist teachings of the Three Universal Characteristics namely, impermanence (*anicca*), unsatisfactoriness (*dukkha*), and not-self (*anatta*, synonymous with non-self), focuses on reducing and finally eliminating the desire for sensual pleasures by dispelling the delusion of self.[204] However, we should never confuse the Buddhist teachings on non-self with the non-soul theory proposed by adherents of the annihilationist view (*ucchedavāda*). The individuals who hold annihilationist or materialistic views reject the theory of *kamma* and rebirth, concluding that this is the first and last life, everything related to our life ends with destruction of the physical body.

The universal law of impermanence applies to both physical objects and psychological phenomena. All the conditioned phenomena are transient. The impermanent nature such as aging and decaying of physical objects including our body is

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[203] "Vatthūpamasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 40; Bhkkhu Sujato, trans., "The Simile of the Cloth," SuttaCentral, 2008, https://suttacentral.net/mn7/en/sujato?lang=en&layout=plain&reference=none&notes=asterisk&highlight=false&script=latin.

[204] Shiah, "From Self to Nonself," 1, 8.

not hard to observe. However, it is hard to recognize the impermanent nature in psychological phenomena such as thoughts, feelings, perception,[205] and consciousness. This idea aligns with the teachings included in the *Assutavatosuttaṃm—The Spiritually Unlearned,* in which the Buddha explains that there is no permanent essence in the notion of a soul, as all phenomena are impermanent.[206] However, if one were to mistakenly identify body or the mind as the self, it would be more reasonable to consider the body as such rather than the mind, since the body appears to remain relatively stable for a period of time.[207]

Nothing remains the same for the two consecutive moments. This constant changing nature gives rise to suffering, "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees this as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by non-clinging."[208] The same description goes with the other four of the five-aggregates namely, feelings, perception, preparation,

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[205] Edo Shonin, William Van Gordon, and Mark D. Griffiths, "The Emerging Role of Buddhism in Clinical Psychology: Toward Effective Integration," *Psychology of Religion and Spirituality* 6, no. 2 (May 2014), https://doi.org/10.1037/a0035859; Dalai Lama, *Path to Enlightenment*.

[206] "Assutavato," *Saṃyutta-Nikāya,* vol. 2, ed. M. Leon Feer (Oxford: PTS, 1989), 94-95.

[207] Assutavato," 2: 95.

[208] "Aniccatā (1)," *in Saṃyutta-Nikāya,* vol. 3, ed. M. Leon Feer (London: PTS, 1975), 44-45. This is the *Aniccasuttaṃ*; Bhikkhu Bodhi, trans., "Impermanent (1)," SuttaCentral, accessed January 1, 2025, https://suttacentral.net/sn22.45/en/bodhi?lang=en&reference=none&highlight=false.

and consciousness. According to the discourses such as *Chachakkasuttaṃ—The Six Sextets*, the concept of self is created due to inability to recognize the true nature of the concept of self.[209] Craving arises due to holding an illusionary self as a permanent entity and this generates suffering because the perceived self is impermanent and empty of essence.[210]

The Nonself Theory agues that cultivation of threefold trainings (*tisikkhā*): 1. Giving up desires (*sīla*—obeying five Buddhist precepts), 2. Cultivating mind (*samādhi*), and 3. Perfecting in wisdom (*paññā*) dispels delusion regarding self.[211] This theory, aligning with the Buddha's teachings, such as the *Chachakkasuttaṃ—The Six Sextets*, asserts that suffering, including death anxiety originates from the illusory notion of self. This implies that realization of the true nature of sense of self eliminates suffering.

Shiah noted four major components of wisdom presented in the literature namely, impermanence, suffering, the doctrine of dependent co-arising, and emptiness.[212] In the current study, the researcher explored and elaborated on the term Dhamma referencing the statement included in the *Mahāhatthipadopamasuttaṃ—The Great Elephant Footprint Simile*, "*yo paṭiccasamuppādaṃ passati. So dhammaṃ passati. Yo dhammaṃ*

[209] "Chachakkasuttaṃ," 3: 284.

[210] Shiah, "From Self to Nonself"; Dalai Lama, *Path to Enlightenment*.

[211] Shiah, "From Self to Nonself."

[212] Shiah, 8.

passati. So paṭiccasamuppādaṃ passati— anyone who realizes the *paticcasmuppāda* is considered one who realizes the Dhamma and vice versa."[213]

Nonself Theory (NT) helps to understand human beings and the meanings of life, and finally transform self to non-self. The NT provides a clear approach to death anxiety and its elimination.[214] Supporting the Buddha's teachings, NT suggests that death anxiety stems from a delusional attachment to the concept of self. The approach to eliminate fear of death is cultivating non-self through Right View or Wisdom. This Right View brings about the realization of the absence of a true self, which subsequently eliminates desires. As craving is the source of suffering, with its destruction there is no room for suffering.

Death attitudes are influenced by a number of factors including culture, religion, and age.[215] Therefore, the following section examined the literature related to connection of death anxiety with religiosity, age, gender, and self-esteem.

I. 4. Death Anxiety and Religiosity

Religion is one of the factors that determine an individual's levels of death-related fears.[216] The works of Allport and Ross, Jaume, Simkin, and Etchezahar defined religiosity as the process which controls and guides the behaviors of individuals who

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[213] "Mahāhatthipadopamasuttaṃ," 1: 184.

[214] Shiah, "From Self to Nonself," 1.

[215] Michaud, "Attitudes Toward Death," 14-23.

[216] Michaud.

identify themselves with a certain religion.[217] Allport and Ross introduced two types of religious orientations, namely intrinsic and extrinsic.[218] Later, Batson proposed a third type called the quest orientation.[219] This infers that one of these three dimensions of religiosity more or less motivates individuals to be religious. However, in the current study, the researcher explored only the first two dimensions of religiosity.

In 2013, Ellis and Wahab highlighted differing theories on the relationship between religiosity and fear of death and varying conclusions in the literature depending on the definition of religiosity.[220] Buffering Theory and Terror Management Theory predict an inverse relationship between religiosity and fear of death, while Curvilinearity Theory proposes that individuals with moderate levels of religiosity experience the highest fear of death.[221] In contrast, Death Apprehension Theory suggests a positive association between fear of death and specific religious beliefs, particularly those involving a vengeful God.[222]

Research findings on the relationship between religiosity and fear of death provided conflicting results. Some studies have identified a strong connection between

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[217] Jaume, Simkin, and Etchezahar, "Religious as Quest."

[218] Allport and Ross, "Personal Religious Orientation."

[219] Batson, "Religion as Prosocial."

[220] Lee Ellis and Eshah A. Wahab, "Religiosity and Fear of Death: A Theory-Oriented Review of the Empirical Literature," *Review of Religious Research* 55, no. 1 (March 2013), https://doi.org/10.1007/s13644-012-0064-3.

[221] Ellis and Wahab, "Religiosity and Fear."

[222] Ellis and Wahab.

religiosity and death anxiety, while others have revealed a weak or nonexistent relationship. Leming suggested that religiosity may play a dual role, afflicting those who are comfortable and comforting those who are afflicted.[223] Additionally, several studies have discovered a complex relationship between death anxiety and the intrinsic and extrinsic dimensions of religiosity.[224]

Several studies have found that people with higher level of religiosity experienced significantly lower level of various types of death anxiety.[225] These findings suggest that religious beliefs and practices offer meaning, purpose, and reassurance in facing mortality, helping to alleviate fears related to death.[226]

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[223] Michael R. Leming, "Religion and Death: A Test of Homans' Thesis," *Omega-Journal of Death and Dying* 10, no. 4 (June 1980), https://doi.org/10.2190/ppdf-dt3r-4j9n-quv2.

[224] Bassett and Bussard, "Examining the Complex Relation"; Miller, Lee, and Henderson, "Death Anxiety"; Cohen et al., "Intrinsic and Extrinsic Religiosity," 135; Clements, "Intrinsic Religious Motivation."

[225] Ghazaei, Foroughi, and Saatchi, "Testing the High-Risk Bhevaior"; Fortuin, Schilderman, and Venbrux, "Religion and Fear"; Ardelt and Koenig, "Role of Religion"; Suhail and Akram, "Correlates of Death Anxiety"; Duff and Hong, "Age Density, Religiosity"; Thorson and Powell, "Meanings of Death"; Kraft, Litwin, and Barber, "Religious Orientation and Assertiveness"; Richardson, Berman, and Piwowarski, "Projective Assessment"; Cerny, "Christian Faith and Thanataphobia"; Templer, "Death Anxiety"; Martin and Wrightsman, "Relationship."

[226] Chi W. Yeung, Stephanie Gilbertson-White, and Karen E. Wickersham, "'Live Your Life Cuz Everybody's Terminal': Describing Emotions and Coping Behaviors of Rural Advanced Cancer Patients," *The Journal of Rural Health* 38, no. 1 (January 2022), https://doi.org/10.1111/jrh.12576; Ghazaei, Foroughi, and Saatchi, "Testing"; Maiara Vitor Gomes et al., "'Waiting for a Miracle': Spirituality/Religiosity in Coping with Sickle Cell Disease," *Revista Brasileira de Enfermagem* 72, no. 6 (December 2019), https://doi.org/10.1590/0034-7167-2018-0635.

Thorson and Powell's study reported that individuals with the lowest levels of religiosity experienced the highest levels of death anxiety.[227] In a later study in 1992, they found that individuals with higher religiosity had significantly lower levels of death anxiety.[228] Duff and Hong also found that individuals who engaged more frequently in religious activities had lower death anxiety.[229] Park and Pyszczynski's study found that participants practicing Buddhist Mindfulness Breathing Meditation exhibited lower levels of death anxiety compared to the control group.[230] Interestingly, a study by Daaleman and Dobbs involving 257 elderly individuals aged 65 and older with chronic illnesses found that those who were more religious demonstrated higher levels of approach death acceptance.[231]

However, a number of studies also reported a weak or no relationship between religiosity and death anxiety.[232] Kastenbaum found no substantial correlation between religiosity and death anxiety and acknowledged the non-unipolar nature of the relationship, suggesting that religious belief can either increase or decrease fear of

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[227] Thorson and Powell, "Life, Death."

[228] Thorson and Powell, "Revised Death Anxiety Scale," 515.

[229] Duff and Hong, "Age Density, Religiosity."

[230] Young Chin Park and Tom Pyszczynski, "Reducing Defensive Responses to Thoughts of Death: Meditation, Mindfulness, and Buddhism," *Journal of Personality and Social Psychology* 116, no. 1 (January 2019): 101, https://doi.org/10.1037/pspp0000163.

[231] Daaleman and Dobbs, "Religiosity, Spirituality, and Death."

[232] Abdel-Khalek and Lester, "Religiosity and Death Anxiety"; Ens and Bond, "Death Anxiety in Adolescents." Kastenbaum, *Psychology of Death*; Templer and Dotson, "Death Anxiety."

[232] Kastenbaum, *Psychology of Death*

death.[233] Additionally, the varied results regarding death anxiety and religiosity may stem from the different death scales and religiosity scales used in studies. For example, Abdel-Khalek and Lester found no notable relationship between death anxiety and religiosity in a study of 162 college students (33 males and 129 females) in Kuwait.[234] In this study, death anxiety was measured using scales developed by Abdel-Khalek, Lester and Abdel-Khalek, and Donald Templer,[235] while religiosity was assessed using the Hoge Intrinsic Religious Motivation Scale.[236] Ens and Bond also found weak correlations between death anxiety and religiosity among the 226 private school students in Manitoba, between 11 and 18 years.[237]

In contrast, studies also discovered a positive relationship between death anxiety and religiosity. For instance, Cole discovered that participants with a religious preference are likely to exhibit higher levels of fears related to death than those without a religious preference.[238] Additionally, Wen found participants with higher levels of religiosity

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[233] Kastenbaum.

[234] Abdel-Khalek and Lester, "Religiosity and Death Anxiety," 771.

[235] Ahmed M. Abdel-Khalek, "The Arabic Scale of Death Anxiety (ASDA): Its Development, Validation, and Results in Three Arab Countries," *Death Studies* 28, no. 5 (June 2004), https://doi.org/10.1080/07481180490437572; David Lester and Ahmed Abdel-Khalek, "The Collett-Lester Fear of Death Scale: A Correction," *Death Studies* 27, no. 1 (January 2003), https://doi.org/10.1080/07481180302873; Donald I. Templer, "The Construction and Validation of a Death Anxiety Scale," *The Journal of General Psychology* 82, no. 2 (April 1970), https://doi.org/10.1080/00221309.1970.9920634.

[236] R. Hoge, "A Validated Intrinsic Religious Motivation Scale," *Journal for the Scientific Study of Religion* 11, no. 4 (December 1972): 369, https://doi.org/10.2307/1384677.

[237] Ens and Bond, "Death Anxiety in Adolescents."

[238] Cole, "Sex and Marital Status," 144.

scored significantly higher in death anxiety compared to those with lower levels of religiosity.[239] She was suspicious about whether a religious philosophy increases death anxiety among religious people. Therefore, she suggested further studies to determine the impact of religiosity on death anxiety. A study by Ellis, Wahab, and Ratnasingan also discovered positive correlation between religiosity and fear of death.[240] This may imply that religiosity causes death anxiety to increase. It is also possible that death anxiety contributes to an increase in religiosity. Similarly, a study conducted in India by Latha and colleagues reported positive correlation of religiosity with death anxiety.[241] Abdel-Khalek proposed several possible determinants of death anxiety: fear of pain or punishment; inability to live up to religious precepts; departure from the loved ones; and suspension of living in this world.[242]

Interestingly, Ray and Najman also found that non-religious individuals were more accepting of death compared to religious believers.[243] Moreover, Cole's research with 150 subjects also revealed that individuals with religious preferences exhibited higher levels of death anxiety compared to those without religious preferences.[244] Additionally, Fortuin, Schilderman, and Venbrux found that moderately religious

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[239] Wen, "Religiosity and Death Anxiety," 36.

[240] Ellis, Wahab, and Ratnasingan, "Religiosity and Fear."

[241] Latha et al., "Factors," 1.

[242] Abdel-Khalek, "Why Do We Fear," 669-680.

[243] Ray and Najman, "Death Anxiety and Acceptance."

[244] Cole, "Death Anxiety."

individuals experience greater fear of death compared to nonbelievers or highly religious individuals.[245]

Other studies have identified a curvilinear relationship, where both strongly religious and non-religious participants experienced lower death anxiety than those with moderate religiousity.[246] This suggests that having a strong, well-defined belief system—whether religious or non-religious—helps individuals cope with death anxiety, while an uncertain or ambiguous belief system may increase fears related to death.[247] Religions that emphasize unpleasant retribution in the next life have shown positive relationship with death anxiety, whereas those presenting the afterlife as a positive and comforting experience were negatively linked to death anxiety.[248]

Ellis and Wahab's meta-analysis indicates a slight negative correlation between religiosity and fear of death among individuals with moderate to high levels of religiosity.[249] However, when nonreligious individuals are included in the analysis, the

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[245] Fortuin, Schilderman, and Venbrux, "Religion and Fear."

[246] Fortuin, Schilderman, and Venbrux; William R. McMordie, "Religiosity and Fear of Death: Strength of Belief System," *Psychological Reports* 49, no. 3 (December 1981), https://doi.org/10.2466/pr0.1981.49.3.921; Leming, "Religion and Death."

[247] Fortuin, Schilderman, and Venbrux. "Religion and Fear"; Daaleman and Dobbs, "Religiosity, Spirituality, and Death."

[248] P. S. Fry, "Perceived Self-Efficacy Domains as Predictors of Fear of the Unknown and Fear of Dying among Older Adults," *Psychology and Aging* 18, no. 3 (2003), https://doi.org/10.1037/0882-7974.18.3.474; Sara Garrow and Jennifer A. Walker, "Existential Group Therapy and Death Anxiety," *Adultspan Journal* 3, no. 2 (September 2001), https://doi.org/10.1002/j.2161-0029.2001.tb00109.x.

[249] Ellis and Wahab, "Religiosity and Fear."

overall relationship tends to be curvilinear or even positive, depending on the specific aspect of religiosity being assessed.

I. 4. 1. Relationship of Death Anxiety with Intrinsic and Extrinsic Religiosity

A substantial number of studies reported a varied relationship of death anxiety with intrinsic and extrinsic dimensions of religiosity. Research has identified a negative correlation between intrinsic religiosity and death anxiety.[250] Individuals with intrinsic religiosity, who sincerely practice their faith, demonstrated lesser death anxiety compared to those who engaged more in extrinsic religious practices.[251] The possible reason for this evidence is that intrinsic religiosity offers more effective support to people in understanding and dealing with their concept of death.[252] Ardelt also suggested that the intrinsic religiosity, rather than the extrinsic religiosity, might be more instrumental in enhancing individuals' well-being.[253]

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[250] Victoria Ka-Ying Hui and Peter G. Coleman, "Afterlife Beliefs and Ego Integrity as Two Mediators of the Relationship between Intrinsic Religiosity and Personal Death Anxiety among Older Adult British Christians," *Research on Aging* 35, no. 2 (2013), https://doi.org/10.1177/0164027512436429; Victoria Ka-Ying Hui and Helene H. Fung, "Mortality Anxiety as a Function of Intrinsic Religiosity and Perceived Purpose in Life," *Death Studies* 33, no. 1 (2008), https://doi.org/10.1080/07481180802494099; Monika Ardelt, "Effects of Religion and Purpose in Life on Elders' Subjective Well-Being and Attitudes toward Death," *Journal of Religious Gerontology* 14, no. 4 (2003): 55-77, https://doi.org/10.1300/j078v14n04_04; Thorson and Powell, "Meanings of Death."

[251] Hui and Coleman, "Afterlife Beliefs"; Hui and Fung, "Mortality Anxiety"; Ardelt, "Effects of Religion," 55-77.

[252] Christian Nelson et al., "The Role of Spirituality in the Relationship Between Religiosity and Depression in Prostate Cancer Patients," *Annals of Behavioral Medicine* 38, no. 2 (October 2009), https://doi.org/10.1007/s12160-009-9139-y.

[253] Ardelt, "Effects of Religion."

Moreover, a study conducted by Clements reported less death anxiety among the individuals with intrinsic religious motivation compared to those who demonstrated an increase in extrinsic religious motivation.[254] Cohen and colleagues also noted a negative correlation between intrinsic religious orientation and death anxiety, while extrinsic religious orientation exhibited positive association with death anxiety.[255] Thorson and Powell, in a study of 346 participants aged 18 to 88, found that older respondents with higher levels of intrinsic religiosity exhibited significantly lower death anxiety.[256] Miller, Lee, and Henderson's meta-study suggested that intrinsic religiosity moderately helps to reduce death anxiety, while extrinsic religiosity may increase or be increased by death anxiety.[257]

Moreover, Bassett and Bussard found that participants with higher religiosity experienced less death anxiety.[258] However, their study also reported that individuals who believed in the concept of God's punishment in the afterlife and struggled to meet religious standards experienced more death anxiety.[259] This finding corresponds to lower levels of intrinsic religiosity. Supporting this idea, Ardelt, in a study of 103 older adults aged 50 and above, found that extrinsic religiosity was positively associated with death anxiety and denial of death, while intrinsic religiosity was linked to a more accepting

[254] Clements, "Intrinsic Religious Motivation," 245.

[255] Cohen et al., "Intrinsic and Extrinsic Religiosity," 315.

[256] Thorson and Powell, "Meanings of Death."

[257] Miller, Lee, and Henderson, "Death Anxiety," 640, 658.

[258] Bassett and Bussard, "Examining the Complex Relation," 467.

[259] Bassett and Bussard, 467.

approach to death.[260] Similarly, Salmanpour and Issazadegan, using a stratified random sample of 484 undergraduate students (246 girls and 238 boys), found a significant positive relationship between extrinsic religiosity and death anxiety, while intrinsic religiosity was significantly negatively correlated with death anxiety.[261] Additionally, Ghazaei, Foroughi, and Saatchi found that intrinsic religiosity was negatively associated with fear of death, while extrinsic religiosity showed a positive association with it.[262]

Interestingly, Harrawood and Ardelt did not find a significant association between extrinsic religiosity and death anxiety.[263] Ens and Bond's study also revealed that death anxiety scores did not significantly correlate with either intrinsic religiosity or extrinsic religiosity.[264] These findings help explain why some studies report negative correlations between religiosity and death anxiety, while others show a positive correlation. Moreover, studies have suggested that the relationship between religiosity and death

[260] Ardelt, "Effects of Religion."

[261] Hamzeh Salmanpour and Ali Issazadegan, "Religiosity Orientations and Personality Traits with Death Obsession," *International Journal of Psychological Studies* 4, no. 1 (March 2012), https://doi.org/10.5539/ijps.v4n1p150.

[262] Ghazaei, Foroughi, and Saatchi, "Testing."

[263] Laura K. Harrawood, "Measuring Spirituality, Religiosity, and Denial in Individuals Working in Funeral Service to Predict Death Anxiety," *Omega-Journal of Death and Dying* 60, no. 2 (March 2010), https://doi.org/10.2190/om.60.2.b; Ardelt, "Religion and Life," 55-77.

[264] Ens and Bond, "Death Anxiety in Adolescents."

anxiety may be influenced by other factors, including life meaning, optimism, and depression.[265]

Ardelt and Koenig, in their study of 103 relatively healthy older adults and 19 hospice patients aged 61 and older, concluded that a sense of purpose in life rather than a religiosity had a direct positive impact on subjective well-being and a direct negative effect on death fear.[266] However, while intrinsic religiosity indirectly enhanced well-being and significantly increased approach acceptance of death, extrinsic religiosity was associated with greater death anxiety and lower approach acceptance, particularly among hospice patients.[267]

In summary, the literature shows a complex and inconsistent relationship between death anxiety and religious orientation, influenced by how religiosity is defined and measured using different scales. Intrinsic religiosity is generally negatively associated with death anxiety, in contrast to extrinsic religiosity. Additionally, this relationship may be influenced by psychological factors such as life meaning, optimism, and depression.

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[265] Qasir Abbas et al., "Relationship of Muslim Religiosity and Death Anxiety with the Mediating Effect of Optimism and Depression Among Cancer Patients" (preprint, submitted September 2021), https://doi.org/10.21203/rs.3.rs-465671/v1; João Campos, Juliana Bredemeier, and Clarissa Trentini, "Meaning in Life as a Mediator of the Relationship between Intrinsic Religiosity and Depression Symptoms," *Trends in Psychology* 28, no. 4 (August 2020): 560-568, https://doi.org/10.1007/s43076-020-00036-0.

[266] Ardelt and Koenig, "Role of Religion."

[267] Ardelt and Koenig.

I. 5. Death Anxiety and Gender

A large number of studies identified that women participants experienced higher levels of death anxiety than men.[268] However, other studies found no significant association between gender and death anxiety.[269]

[268] Ahmed M. Abdel-Khalek, Mahboubeh Dadfar, and David Lester, "Death Depression in Egyptian Clinical and Non-clinical Groups," *Nursing Open* 8, no. 1 (January 2021), https://doi.org/10.1002/nop2.601; Rowa, "Thanatophobia"; Kerime Derya Beydag, "Factors Affecting the Death Anxiety Levels of Relatives of Cancer Patients Undergoing Treatment," *Asian Pacific Journal of Cancer Prevention* 13, no. 5 (2012), https://doi.org/10.7314/apjcp.2012.13.5.2405; Laura K. Harrawood, Lyle J. White, and John J. Benshoff, "Death Anxiety in a National Sample of United States Funeral Directors and Its Relationship with Death Exposure, Age, and Sex," *Omega-Journal of Death and Dying* 58, no. 2 (March 2009), https://doi.org/10.2190/om.58.2.c; A. V. Madnawat and P. Singh Kachhawa, "Age, Gender, and Living Circumstances: Discriminating Older Adults on Death Anxiety," *Death Studies* 31, no. 8 (2007), https://doi.org/10.1080/07481180701490743; Ens and Bond, "Death Anxiety in Adolescents"; Ahmed M. Abdel-Khalek and Yagoub Al-Kandari, "Death Anxiety in Kuwaiti Middle-Aged Personnel," *Omega-Journal of Death and Dying* 55, no. 4 (December 2007), https://doi.org/10.2190/om.55.4.d; Suhail and Akram, "Correlates of Death Anxiety"; Catherine So-Kum Tang, Anise M. S. Wu, and Elsie C. W. Yan, "Psychosocial Correlates of Death Anxiety Among Chinese College Students," *Death Studies* 26, no. 6 (June 2002), https://doi.org/10.1080/074811802760139012; Ahmed M. Abdel-Khalek, "Death Anxiety among Lebanese Samples," *Psychological Reports* 68, no. 3 (June 1991), https://doi.org/10.2466/pr0.1991.68.3.924; Jack F. Schumaker, Robert A. Barraclough, and Lisa M. Vagg, "Death Anxiety in Malaysian and Australian University Students," *The Journal of Social Psychology* 128, no. 1 (February 1988), https://doi.org/10.1080/00224545.1988.9711682; Ahmed M. Abdel-Khalek and Maher Mahmoud Omar, "Death Anxiety, State and Trait Anxiety in Kuwaitian Samples," *Psychological Reports* 63, no. 3 (December 1988): 715-718, https://doi.org/10.2466/pr0.1988.63.3.715; Aday, "Beliefe in Afterlife"; Stephen F. Davis et al., "The Interrelationships of Ego Strength, Self-Esteem, Death Anxiety, and Gender in Undergraduate College Students," *The Journal of General Psychology* 108, no. 1 (January 1983), https://doi.org/10.1080/00221309.1983.9711478; Ray and Najman, "Death Anxiety"; Donald I. Templer, David Lester, and Carol F. Ruff, "Fear of Death and Femininity," *Psychological Reports* 35, no. 1 (August 1974): 530, https://doi.org/10.2466/pr0.1974.35.1.530; Donald I. Templer and Carol F. Ruff, "Death Anxiety Scale Means, Standard Deviations, and Embedding," *Psychological Reports* 29, no. 1 (August 1971): 173-174, https://doi.org/10.2466/pr0.1971.29.1.173; Jack J. Quarter and Robert M. Laxer, "Sex Differences in the Taylor Manifest Anxiety Scale," *Journal of*

Beydag, in a study of 106 relatives of cancer patients (45 men and 61 women) in Istanbul aged 17 and older, found that female participants exhibited significantly higher death anxiety than males.[270] A study by Madnawat and Kachhawa, conducted with 299 older adults in India (139 men and 160 women, mean age = 70 years) also demonstrated that women experienced significantly higher levels of death anxiety compared to men.[271] Abdel-Khalek and Al-Kandari's research with 236 participants in Kuwait (110 men and 126 women) aged 30 to 59, also revealed that women reported significantly higher levels of death anxiety than men.[272]

Ens and Bond, in a sample of 226 private school adolescents in Manitoba, aged 11 to 18, discovered that females exhibited significantly higher levels of death anxiety compared to males.[273] Tang, Wu, and Yan's study with 282 Chinese college students in Hong Kong (105 men and 177), aged 18 to 26 reported that female participants scored

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Educational Measurement 6, no. 1 (March 1969), https://doi.org/10.1111/j.1745-3984.1969.tb00657.x.

[269] Andi Thahir et al., "Gender Differences on Covid-19 Related Anxiety among Students," *Pakistan Journal of Psychological Research* 36, no. 1 (2021), https://doi.org/10.33824/pjpr.2021.36.1.05; Noble Chacko and Jesty Sunny, "Gender Difference in Death Anxiety among Cancer Patients," *International Journal of Indian Psychology* 6, no. 2 (April-June 2018), https://doi.org/10.25215/0602.050; Abdel-Khalek, "Why Do We Fear"; Fortner and Neimeyer, "Death Anxiety in Older"; Thorson and Powell, "Meanings of Death"; Cole, "Sex and Marital Status."

[270] Beydag, "Factors," 2407.

[271] Madnawat and Kachhawa, "Age, Gender," 766-767.

[272] Ahmed M. Abdel-Khalek and Yagoub Al-Kandari, "Death Anxiety in Kuwaiti Middle-Aged Personnel," *Omega-Journal of Death and Dying* 55, no. 4 (December 2007): 297-310, https://doi.org/10.2190/om.55.4.d.

[273] Ens and Bond, "Death Anxiety in Adolescents."

significantly higher death anxiety than male participants.[274] Buzzanga et al., with a sample of 157 undergraduate students (58 men and 99 women) from an American university revealed women demonstrated significantly greater death anxiety than men.[275] In 1988, Schumaker, Barraclough, and Vagg conducted a study involving 125 Malaysian students (48 women and 77 men) aged 18 to 31 (mean age 21.6) and 159 Australian students from the same universities (83 women and 76 men) aged 18 to 49 (mean age 21.3). Their findings also revealed that women scored significantly higher levels of death anxiety than men in both samples.[276]

Additionally, Davis et al., in a study of 79 undergraduate students (20 men and 59 women) at an American university, found that female participants scored significantly higher on death anxiety than their male counterparts.[277] Furthermore, Ray and Najman's study showed the undergraduate male population (n= 83) demonstrated significantly lower death anxiety compared to female participants (n= 23).[278] In 1974, Templer, Lester, and Ruff discovered that female population exhibited higher death anxiety than males, although the difference was not statistically significant.[279] Abdel-Khalek, Dadfar, and Lester with a sample of 765 individuals from both normal and clinical populations in

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[274] Tang, Wu, and Yan, "Psychosocial Correlates."

[275] Victoria L. Buzzanga et al., "The Relationship Between Death Anxiety and Level of Self-Esteem: A Reassessment," *Bulletin of the Psychonomic Society* 27, no. 6 (June 1989), https://doi.org/10.3758/bf03334672.

[276] Schumaker, Barraclough, and Vagg, "Death Anxiety."

[277] Davis et al., "Interrelationships of Ego Strength."

[278] Ray and Najman, "Death Anxiety."

[279] Templer, Lester, and Ruff, "Fear of Death," 530.

Egypt found that schizophrenic women experienced significantly greater levels of death-related depression compared to schizophrenic men.[280]

In contrast to his earlier studies, in 2002, Abdel-Khalek found no gender differences on death anxiety among 1,046 undergraduate students in Arab countries.[281] Other researchers also did not find significant difference between male and female participants related to death anxiety.[282] Moreover, Fortner and Neimeyer's meta-analysis of 49 studies found no significant gender differences on death anxiety among the elderly individuals.[283]

Surprisingly, Cole's research with 150 subjects (79 males and 71 females) aged 11 to 83 discovered that while marital status was not significantly associated with death anxiety, single males (n = 10) demonstrated significantly higher death anxiety than single females (n = 14).[284] Additionally, the study revealed that factors such as the death of a family member or friend in the past year, education, race, age, and religious preference were significantly related to death anxiety.

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[280] Abdel-Khalek, Dadfar, and Lester, "Death Depression."

[281] Abdel-Khalek, "Why Do We Fear"; Abdel-Khalek, "Death Anxiety."

[282] Fortner and Neimeyer, "Death Anxiety in Older"; Thorson and Powell, "Meanings of Death"; Cole, "Sex and Marital Status."

[283] Fortner and Neimeyer, "Death Anxiety in Older," 400, 401.

[284] Cole, "Sex and Marital Status."

I. 6. Death Anxiety and Age

A large number of studies has demonstrated that death anxiety decreases with age.[285] While some studies presented a positive relationship between death anxiety and age,[286] others revealed no notable differences.[287] However, a number of studies also presented a complex and non-linear relationship between age and death anxiety.[288]

[285] Zahra Zahedi Bidgol et al., "Death Anxiety and its Predictors Among Older Adults," *Journal of Holistic Nursing and Midwifery* (2020), https://doi.org/10.32598/jhnm.30.2.101; William J. Chopik, "Death Across the Lifespan: Age Differences in Death-Related Thoughts and Anxiety," *Death Studies* 41, no. 2 (2017), https://doi.org/10.1080/07481187.2016.1206997; Rowa, "Thanatophobia"; Beydag, "Factors"; Harrawood, White, and Benshoff, "Death Anxiety"; Brenda R. Jackson, "How Gender and Self-Esteem Impact Death Anxiety Across Adulthood," *Psi Chi Journal of Psychological Research* 13, no. 2 (2008), https://doi.org/10.24839/1089-4136.jn13.2.96; Rudi De Raedt and Nele Van Der Speeten, "Discrepancies Between Direct and Indirect Measures of Death Anxiety Disappear in Old Age," *Depression and Anxiety* 25, no. 8 (August 2008), https://doi.org/10.1002/da.20336; Abdel-Khalek and Al-Kandari, "Death Anxiety"; Russac et al., "Death Anxiety," 549; Kastenbaum, *Psychology of Death*; Tang, Wu, and Yan, "Psychosocial Correlates"; Thorson and Powell, "Revised Death Anxiety Scale"; Thorson and Powell, "Life, Death," 41, 54; Thorson and Powell, "Meanings of Death"; James A. Thorson and F. *C.* Powell, "Elements of Death Anxiety and Meanings of Death," *Journal of Clinical Psychology,* 44, No. 5 (September 1988): 691, 695-698, https://doi.org/10.1002/1097-4679(198809)44:5<691::AID-JCLP2270440505>3.0.CO;2-D; Cole, "Sex and Marital Status."

[286] Yaolin Pei et al., "Factors Associated with Death Anxiety among Rural Chinese Older Adults: The Terror Management Perspective," *Research on Aging* 44, no. 1 (2021), https://doi.org/10.1177/0164027520981726; Vahid Rashedi et al., "Death Anxiety and Life Expectancy Among Older Adults in Iran," *Journal of Caring Sciences* 9, no. 3 (2020), https://doi.org/10.34172/jcs.2020.025; Zümrüt Gedik, "Evaluation of Death Anxiety and Effecting Factors in a Turkish Sample," *International Journal of Human Sciences./ Uluslararası İnsan Bilimleri Dergisi* (2014), https://doi.org/10.14687/ijhs.v11i2.3004; Madnawat and Kachhawa, "Age, Gender," 766-767; Suhail and Akram, "Correlates of Death Anxiety"; Thorson and Powell, "Revised Death Anxiety Scale"; Robert A. Neimeyer, Marlin K. Moore, and Kathleen J. Bagley, "A Preliminary Factor Structure for the Threat Index," *Death Studies* 12, no. 3 (May 1988), https://doi.org/10.1080/07481188808252238.

In 1988, Thorson and Powell's study with 599 adolescents and adults revealed that younger participants experienced stronger death anxiety than the older population.[289] Moreover, their study indicated older people were more concerned about their next lives and lack of self-control. The findings showed a shift of death attitudes when people age. The authors also identified that reflection on life and impending death helped older people cope with death anxiety. Their later study with 389 participants (age ranges: 16-29 and 30 and above) reported that older participants experienced the lowest death anxiety.[290] The study also indicated that individuals shift their concern on certain attitudes over time. For example, older participants (aged 30 and above) reported significantly lower scores on Death Anxiety items 3, 11, 14, 17, and 19 compared to younger participants (aged 16–29 years old). Their consequent study with a sample of 346 participants (167 males, 179 females), between 18 and 88 years old also found that older participants demonstrated significantly lower death anxiety.[291] This finding supported the previous study by Cole with 150 participants (79 males and 71 females)

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[287] Müge Yukay Yüksel, Ferit Güneş, and Ceren Akdağ, "Investigation of the Death Anxiety and Meaning in Life Levels among Middle-Aged Adults," *Spiritual Psychology and Counseling* 2, no. 2 (2017), https://doi.org/10.12738/spc.2017.2.0024.

[288] Süleyman Kahraman and Damla Erkent, "The Mediator Role of Attitude towards Aging and Elderliness in the Effect of the Meaning and Purpose of Life on Death Anxiety," *Current Psychology* 42, no. 23 (2023), https://doi.org/10.1007/s12144-022-03087-x; Russac et al., "Death Anxiety," 549; Stephen J. Depaola et al., "Death Anxiety and Attitudes Towardthe Elderly among Older Adults: The Role of Gender and Ethnicity," *Death Studies* 27, no. 4 (May 2003), https://doi.org/10.1080/07481180302904.

[289] Thorson and Powell, "Elements of Death Anxiety," 691, 695-698.

[290] Thorson and Powell, "Life, Death" 41, 54.

[291] Thorson and Powell, "Meanings of Death."

aged between 11 and 83, in that older people demonstrated significantly lower levels of death anxiety compared to their younger counterparts.[292]

Additionally, Thorson and Powell, using the Revised Death Anxiety Scale (RDAS) and categorizing participants into four age groups (18–20, 21–36, 37–67, and 66–88), identified a negative linear relationship between age and death anxiety.[293] Similarly, Abdel-Khalek and Al-Kandari's research with Kuwaiti college students discovered that middle-aged participants exhibited significantly lower death anxiety compared to younger college students.[294] Interestingly, Harrawood, White, and Benshoff in a sample of 204 (166 men and 38 women) funeral directors discovered a significant decline in several specific fears of death, including fear of the dying process, fear for significant others, and fear of premature death with increasing age in both male and female participants.[295] Tang, Wu, and Yan's study in 2002 with a sample of Chinese college students (N=282) also demonstrated that junior students showed higher death anxiety compared to senior students.[296]

Bidgol et al. also observed that older adults scored lower levels of death anxiety, suggesting that this may be due to their acceptance of death as a natural part of life.[297]

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[292] Cole, "Sex and Marital Status."

[293] Thorson and Powell, "Revised Death Anxiety Scale."

[294] Abdel-Khalek and Al-Kandari, "Death Anxiety."

[295] Harrawood, White, and Benshoff, "Death Anxiety."

[296] Tang, Wu, and Yan, "Psychosocial Correlates."

[297] Bidgol et al., "Death Anxiety."

This finding aligns with Jackson's research, which highlighted age as a significant factor in death anxiety, with older individuals generally experiencing less fear of death than younger ones.[298] Similarly, Raedt and Speeten found that older adults were less affected by death-related words, further indicating reduced death anxiety in this age group.[299]

Chopik's cross-sectional survey with 2,363 adults and a four-year longitudinal study involving 9,815 adults exhibited a similar age-related decline in death anxiety.[300] Additionally, these studies showed that social supports including close relationships were helpful in reducing death anxiety and related thoughts over time.[301]

Conversely, some studies have found that death anxiety either remains consistent or even increases with age. For example, Pei et al. with rural Chinese older adults reported a non-significant relationship between age and death anxiety.[302] Similarly, Gedik's study did not find significant differences in death anxiety by age group.[303] Yüksel et al. with a sample of 185 residents (82 males, 103 females; aged 25-55 years) in Istanbul did not find notable difference in death anxiety between two age grousp (25-35, 35-55).[304] Nevertheless, Rashedi et al. observed a moderate-to-high prevalence of death

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[298] Jackson, "How Gender."

[299] Raedt and Speeten, "Discrepancies."

[300] Chopik, "Death Across the Lifespan."

[301] Chopik.

[302] Pei et al., "Factors."

[303] Gedik, "Evaluation of Death Anxiety."

[304] Yüksel, Güneş, and Akdağ, "Investigation."

anxiety among older adults, showing that while some individuals may experience reduced anxiety, others do not.[305]

In contrast, a study with 299 (139 men and 160 women) older participants (mean age = 70 years old) in India revealed an increase in death anxiety among the older population,[306] which is in line with some earlier findings in the United States[307] and one Pakistani sample.[308] Additionally, in comparision to those who lived alone, those who remained with family members reported significantly higher levels of death anxiety.[309] These varied findings highlight the complexity of death anxiety in relation to age, suggesting that individual differences, cultural influences, and unique life experiences play critical roles.

Supporting the previous argument and emphasizing a nonlinear relationship between death anxiety and age, Depaola and colleagues' study with 198 older adults (51 men and 147 women) found that older individuals had higher scores on the fear of the unknown subscale of the Multidimensional Fear of Death Scale (MFODS).[310] Furthemore, Caucasian participants reported greater fear on the dying process compared to older African-American participants. In contrast, older African-American participants

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[305] Rashedi et al., "Death Anxiety."

[306] Madnawat and Kachhawa, "Age, Gender," 766-767.

[307] Thorson and Powell, "Revised Death Anxiety Scale"; Neimeyer, Moore, and Bagley, "Preliminary Factor Structure."

[308] Suhail and Akram, "Correlates of Death Anxiety."

[309] Madnawat and Kachhawa, "Age, Gender," 766- 767.

[310] Depaola et al., "Death Anxiety."

showed higher levels of death anxiety on three MFODS subscales: Fear of the Unknown, Fear of Conscious Death, and Fear for the Body after Death.

Moreover, studies have reported that death anxiety tends to peak during middle adulthood and gradually decreases with age. For instance, a study by Russac et al. revealed that fear of death peaks for both men and women in their 20s, then declines. Surprisingly, only women experienced a second rise in death anxiety during their 50s. However, overall levels of death anxiety significantly declined after the age of 60.[311] Their study also confirmed a steady decline in death anxiety among people over 60.[312] This finding is supported by Kahraman and Erkent's study involving 422 participants aged 18 to 59, which showed that negative attitudes toward aging can intensify death anxiety, especially among middle-aged individuals.[313]

Rowa stresses that young adults experience peak death anxiety due to an excessive fear over the impacts of their own death on their children, while the second rise of fear of death in women is due to menopause which reminds they are getting closer to death.[314] Researchers such as Kastenbaum concluded that older people tend to experience lower levels of death anxiety because they perceive they have less to lose and accept death as a natural part of life.[315]

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[311] Russac et al., "Death Anxiety," 549.

[312] Russac et al., 556.

[313] Kahraman and Erkent, "Mediator Role."

[314] Rowa, "Thanatophobia," 372.

[315] Kastenbaum, *Psychology of Death*.

It is important to note that certain death anxiety sub-scales and their items are sensitive to factors such as gender, culture, race, and age. For example, in Quarter and Laxer's study, while the total anxiety scores of females were higher than those of males, females scored higher only on 12 out of 50 items on the Taylor Manifest Anxiety Scale.[316]

I. 7. Death Anxiety and Self-Esteem

A substantial number of studies found that individuals with greater self-esteem generally exhibit lower death anxiety, whereas those with lower self-esteem experienced heightened levels of death anxiety.[317]

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[316] Quarter and Laxer, "Sex Differences."

[317] Jingxian Yu et al., "How Does Self-Esteem Alleviate Death Anxiety in Youth Populations? The Mediating Role of Security" (preprint, submitted 2024), https://doi.org/10.21203/rs.3.rs-4735152/v1; Huda Hamza, Mai Hassan, and Soma Ali, "Investigating the Role of Psychological Resilience and Self Esteem in Death Anxiety among Older Adults," *Assiut Scientific Nursing Journal* 10, no. 30 (May 2022), https://doi.org/10.21608/asnj.2022.131582.1353; Yang Hong et al., "Death Anxiety among Advanced Cancer Patients: A Cross-Sectional Survey," *Supportive Care in Cancer* 30, no. 4 (January 2022), https://doi.org/10.1007/s00520-022-06795-z; Umbreen Khizer, "Personality Traits as Predictors of Self-Esteem and Death Anxiety among Drug Addicts," *Journal of Development and Social Sciences* 2, no. IV (2021), https://doi.org/10.47205/jdss.2021(2-iv)43; Park and Pyszczynski, "Reducing Defensive Responses"; Mi Young Chung, Kyeong-Sook Cha, and Ok-Hee Cho, "Correlation Between Self-Esteem, Death Anxiety, and Spiritual Wellbeing in Korean University Students," *Korean Journal of Adult Nursing* 27, no. 3 (2015), https://doi.org/10.7475/kjan.2015.27.3.367; Rowa, "Thanatophobia; Jackson, "How"; Fortner and Neimeyer, "Death Anxiety in Older"; Merrill et al., "Caring for Terminally Ill Persons: Comparative Analysis of Attitudes (Thanatophobia) of Practicing Physicians, Student Nurses, and Medical Students," *Psychological Reports* 83, no. 1 (August 1998), https://doi.org/10.2466/pr0.1998.83.1.123; Buzzanga et al., "Relationship"; Jerrold M. Pollak, "Correlates of Death Anxiety: A Review of Empirical Studies," *Omega-Journal of Death and Dying* 10, no. 2 (March 1980):115, https://doi.org/10.2190/4kg5-hbh0-nnme-dm58.

Pollak stressed that individuals with lower self-confidence and a diminished sense of mastery reported higher levels of death anxiety, while those with greater self-esteem and a stronger sense of meaning and purpose in life experienced lower levels of death anxiety.[318] Similarly, Buzzanga et al. in a study involving 157 undergraduate students (58 men and 99 women), found that individuals with lower self-esteem scored higher on death anxiety compared to those with higher self-esteem.[319]

Merrill et al., in a sample of 153 freshmen and 463 senior medical students, 55 primary care physicians from community health clinics in Houston, Texas, and 47 graduate and undergraduate nursing students, observed that individuals with higher levels of thanatophobia tended to have lower self-esteem scores.[320] Fortner and Neimeyer's meta-analysis indicated that lower ego integrity is one of the predictors of higher death anxiety among the older population.[321] Rowa also stated that individuals who reported lower self-esteem experienced more death anxiety.[322] Self-esteem is one of the three components that individuals strive to develop to manage death anxiety, relationships with others and living up to cultural world views being the other two.[323]

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[318] Pollak, "Correlates of Death Anxiety," 115.

[319] Buzzanga et al., "Relationship."

[320] Merrill et al., "Caring for Terminally Ill Persons: Comparative Analysis of Attitudes (Thanatophobia) of Practicing Physicians, Student Nurses, and Medical Students," *Psychological Reports* 83, no. 1 (August 1998), https://doi.org/10.2466/pr0.1998.83.1.123.

[321] Fortner and Neimeyer, "Death Anxiety in Older," 387.

[322] Rowa, "Thanatophobia," 371.

[323] Park and Pyszczynski, "Reducing Defensive Responses," 101.

In 2022, Hamza, Hassan, and Ali conducted a study of 120 individuals aged 60 and older, revealing that self-esteem, among other factors, has a significant negative correlation with death anxiety in older adults.[324] A study with 100 drug-addicted males aged 20 to 65 from two hospitals in Multan, Pakistan, also found a significant negative correlation between self-esteem and death anxiety.[325] Furthermore, Chung, Cha, and Cho's study involving 671 university students (413 males and 258 females) in South Korea, found a significant negative correlation between self-esteem and death anxiety.[326] They concluded that lower self-esteem is associated with higher death anxiety and reduced spiritual well-being.[327] Additionally, Hong and colleagues, in a sample of 270 cancer patients aged 18 and older in China, identified a moderate negative correlation between self-esteem and death anxiety.[328] In a similar study, Davis and colleagues examined 79 undergraduate students (20 males and 59 females) from Emporia State University and discovered significant negative correlations between death anxiety and self-esteem.[329]

Moreover, Yu et al., in a cross-sectional study involving 623 participants aged 18 to 35 from Shenzhen and Shaoguan, Guangdong Province, China, found that both self-

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[324] Hamza, Hassan, and Ali, "Investigating."

[325] Khizer, "Personality Traits."

[326] Chung, Cha, and Cho, "Correlation."

[327] Chung, Cha, and Cho, 367.

[328] Hong et al., "Death Anxiety."

[329] Davis et al., "Interrelationships of Ego Strength."

esteem and a sense of security were significant negative predictors of death anxiety.[330] The analysis revealed that self-esteem could significantly alleviate death anxiety in young individuals through a sense of security, but its direct effect on death anxiety was not significant. The authors concluded that a sense of security fully mediates the relationship between self-esteem and death anxiety in the youth group.[331]

I. 8. Death Anxiety and Psychological Interventions

In 2008, Furer and Walker proposed that a cognitive-behavioral approach to managing death-related fears could include key strategies such as exposure to feared death-related themes, minimizing safety behaviors, re-evaluating unhelpful thought patterns, emphasizing life goals and enjoyment, and implementing relapse prevention techniques.[332]

Cognitive Behavior Therapy (CBT)-based interventions have been found to be effective in treating death anxiety.[333] Similarly, logotherapy has demonstrated significant efficacy in helping individuals cope with death anxiety,[334] and Acceptance and

[330] Yu et al., "How Does Self-Esteem."

[331] Yu et al.

[332] Furer and Walker, "Death Anxiety."

[333] Menzies et al., "Overcoming Death Anxiety."

[334] Emafti et al., "Effect of Group Logotherapy."

Commitment Therapy (ACT) has also been shown to significantly reduce death anxiety among research participants.[335]

I. 9. Death Anxiety and Buddhist-Based Practices

Michaud, in reviewing the clinical impact of mindfulness-based practices on death-related fears, found that the Acceptance and Commitment Therapy (ACT) approach, as part of Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), was effective in reducing death anxiety.[336]

Numerous clinical and nonclinical studies have found that mindfulness practice is effective in managing the fear of death. A study by Bhikkhu Anālayo and colleagues demonstrated that both mindfulness and general contemplative practices were equally effective in alleviating fears related to one's own death and the death of others.[337] The study also revealed that these practices increased fears regarding the dying process of others, as well as mindfulness and self-compassion.[338] This finding indicates the need for a more effective alternative approach to fear of death. Two studies indicated that participants with high levels of mindfulness had positive attitudes towards death (especially death escape acceptance— where death is considered an alternative to painful

[335] Kolahdouzan et al., "Effect."

[336] Michaud, "Attitudes Toward Death," 31-35.

[337] Bhikkhu Anālayo et al., "Effects of Mindful Practices."

[338] Bhikkhu Anālayo et al., 3043, 3048.

experiences).[339] Shukla and Nayak found that participants (147 young adults, between 18 and 30 years old) who practiced five-facets of mindfulness on a daily basis namely, observing, describing, responding with awareness, being nonjudgmental, and staying nonreactive to thoughts and feelings showed lower levels of death anxiety.[340] They further stated that the existing therapeutic strategies including medication failed to provide a long-lasting solution to death anxiety.[341]

A study by Askarizadeh, Poormirzaei, and Bagheri demonstrated the effectiveness of mindfulness practice in reducing death anxiety among pregnant women.[342] Morever, they suggested mindfulness intervention be administered to pregnant women to strengthen their psychological well-being. An additional study discovered that mindfulness (MBSR) significantly reduced maternal anxiety in pregnant women.[343] A

[339] Xin Ye et al., "The Effect of Mindfulness on Death Escape Acceptance in Young People: Emotion Regulation as a Mediator," *Omega-Journal of Death and Dying* (2024), https://doi.org/10.1177/00302228241228730.

[340] Shukla and Nayak, "Examining the Role," 1, 7, 12, 13.

[341] Shukla and Nayak," 3.

[342] Ghasem Askarizadeh, Maryam Poormirzaei, and Masoud Bagheri, "Mindfulness Facets and Death Anxiety: The Role of Cognitive Flexibility Components," *Psychological Studies* 67, no. 2 (2022), https://doi.org/10.1007/s12646-022-00655-w.

[343] Masoomeh Zarenejad et al., "The Effect of Mindfulness-based Stress Reduction on Maternal Anxiety and Self-efficacy: A Randomized Controlled Trial," *Brain and Behavior* 10, no. 4 (April 2020), https://doi.org/10.1002/brb3.1561.

study with 42 participants (25 males and 17 females) showed mindfulness meditation significantly reduced the level of death anxiety among the experimental group.[344]

While the five facets of mindfulness practice are influenced by Buddhist philosophy, they are not entirely derived from the discourses of the *Pāli Suttapiṭaka*; instead, the model was developed within a Western psychological theory.

I. 9. 1. Death Anxiety and Nonself Practice

For the first time, in 2016, Shiah developed a Nonself Theory (NT) based on the Buddha's teachings of the Threefold Universal Characteristics or *tilakkhaṇa*, especially non-self.[345] This theory influenced Kuo and colleagues to construct a Desire Questionnaire (DS) to measure the level of renunciation of desire.[346] The scale consisted of five subscales corresponding to the five precepts. In their study with 501 participants in Taiwan, aged 17 to 84, they found a negative relationship between the renunciation of desires and death anxiety.[347] This implies that obeying the five precepts (the basic Buddhist moral ethics) guided by Right View reduces fear of death among the Buddhist practitioners. In other words, cultivating the threefold training namely, morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) helps people cope with fear of death. The authors considered the Nonself Theory as an alternative Buddhist framework that

[344] Gagan Jain, "Role of Mindfulness Meditation as Moderating Variable in Reducing Death Anxiety," *Mortality* 29, no. 4 (2024): 747, https://doi.org/10.1080/13576275.2023.2230149.

[345] Shiah, "From Self to Nonself."

[346] Kuo et al., "Death Anxiety."

[347] Kuo et al., 7.

provides insights into the meanings of death anxiety and offers strategies to cope with it.[348] Additionally, their findings discovered that renunciation of desire (obeying precepts) was positively correlated with mental health.[349]

Furthermore, Kuo et al. argued that unlike the Terror Management Theory, which identifies self-esteem as the primary defense against death anxiety, Buddhist Nonself Theory may be an effective alternative approach to addressing death anxiety as it advocates for the elimination of desires.[350] This idea aligns with the Buddha's teachings found in numerous discourses, which explain that the sense of self arises from a delusion about the concept of self. By applying Right View or Wisdom, this delusion is dispelled, ultimately leading to the complete elimination of desires.

Not realizing the non-existence of true self generates desires for and repulsion against sensory feelings. For example, the illusory thoughts "this is mine—*etaṃ mama*," "this is I—*esohamasmi*," and "this is my soul—*eso me attā*" regarding any or all of the six sensory faculties (eyes, ears, nose, tongue, body, and mind), their corresponding objects (form, sound, smell, taste, touch, and thoughts or ideas), the six types of consciousness (eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness) that are generated through the interaction of sensory faculties and sensory objects, and the feelings (pleasant, unpleasant, and neither pleasant nor unpleasant) produced by the combination sensory

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[348] Kuo et al., 7.

[349] Kuo et al., 1, 7, 8.

[350] Kuo et al., 8.

faculties, sensory objects, and sensory consciousness contribute to the formation of the concept of self or soul.[351]

Recognizing that none of the six sensory faculties, their corresponding sensory objects, the six types of consciousness arising from their interaction, nor the feelings produced by the combination of sensory faculties, sensory objects, and consciousness can be identified as "this is mine," "this is I," or "this is my soul" is the key to eliminating the false concept of self.[352] According to the *Mahāpuṇṇamasuttaṃ—The Longer Discourse on the Full-Moon Night*, a worldling generates a concept of self or soul (*sakkāyadiṭṭhi*) through considering one or all five clinging-aggregates (*pañcupādānakhandhā*) as a self (*atta*).[353] Additionally, the discourse stated that desire (*chanda*) is the root cause of five clinging-aggregates.

A qualitative case study conducted by Cheng in 2017 showed that Dependent-Co-Arising Theory guided research participant to see the true nature of the phenomena within and outside the body, reduced an illusory concept of self, and helped focus on the present moment of life.[354] The Buddha's teachings on vicissitudes (gain-loss, insult-praise, fame-ill-reputation, and happiness-pain) also helped the participant to cope with life's adversities.[355] The study also found that Buddhist teachings of cause and effect or

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[351] "Chachakkasuttaṃ," 3: 284.

[352] 284 and 285.

[353] "Mahāpuṇṇamasuttaṃ," 3: 17, 18.

[354] Cheng, "Buddhist Insights into Life," 72.

[355] Cheng, 72.

Kamma generated a hope for a change in what a participant believed to be a destiny by cultivating positive deeds.[356] A sense of responsibility for one's own action and ability to transform one's life motivated a research volunteer to accept the true nature of life.[357]

The principal teachings of the Buddha, including the theory of Dependent Co-Arising, impermanence, *kamma*, and the cycle of death and rebirth, guided participants in cultivating positive attitudes toward life and death. These teachings offered a comprehensive framework for addressing death anxiety, enabling them to live a meaningful life with the ultimate goal of achieving complete liberation from suffering.[358] The study further revealed that *Vipassana* meditation, which emphasizes the Three Universal Characteristics as described by Disayavanish and Disayavanish[359] proved effective in maintaining mental balance, cultivating mental well-being and quality of life, and achieving spiritual liberation.[360]

I. 9. 2. Importance of Reflecting on Death

Humans, unlike other species, are unique in their ability to comprehend their own future and inevitable death. Feifel stated that accepting death is a key aspect of self-

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[356] Cheng, 72-73.

[357] Cheng, 73.

[358] Cheng, 73.

[359] Chamlong Disayavanish and Primprao Disayavanish, "A Buddhist Approach to Suicide Prevention," *Journal of Medical Association Thailand* 90, no. 8 (August 2007): 1685.

[360] Cheng, 77.

awareness. [361] People begin to gain wisdom to live a meaningful life when they recognize the limitations of life, particularly death. Generally, individuals tend to deny death, which can lead to unhealthy behaviors and psychosocial impairments.[362] Focus on death reminds us to lead a meaningful life, recognizing values, priorities, and purpose of life.[363] The benefits of accepting death proposed by Feifel, "[D]eath and grief bring with them a preoccupation with a vision of life,"[364] correspond to Buddhist teachings on the benefits of contemplating death.[365] The *Devadūtasuttaṃ—The Deva Messengers* suggests that when individuals constantly focus on death, they tend to purify their bodily, verbal, and mental actions.[366] The awareness of life's uncertainty and inevitable death urged Samiddhi to practice in the Dhamma rather than waiting until the last moment of life.[367] While scholars focus only on the mundane benefits of pondering death Buddhism emphasizes both mundane and supra-mundane aspects: to live a relatively comfortable life within the cycle of birth and death and to ultimately end suffering.

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[361] Feifel, "Psychology and Death," 537.

[362] Feifel, 541.

[363] Feifel, 542.

[364] Feifel, 542.

[365] "Devadūtasuttaṃ," 3: 178-179, 182; "Samiddhisuttaṃ," 1: 8-12.

[366] "Devadūtasuttaṃ," 3: 178-179, 182.

[367] "Samiddhisuttaṃ," 3: 8-12.

I. 10. Buddhist Approach to Mindfulness of Death

Discourses such as the *Paṭhamamaraṇasatisuttaṃ—First Discourse on Mindfulness of Death, Dutiyamaraṇasatisuttaṃ—Second Discourse on Mindfulness of Death*, and *Sallasuttaṃ –The Arrow* (Verse: 574-593) provide detailed guidance on cultivating mindfulness of death .[368] In the *Paṭhamamaraṇasatisuttaṃ*—First Discourse on Mindfulness of Death, the Buddha recommended two specific methods out of six for cultivating mindfulness of death, among several other approaches: 1. Practicing mindfulness of death with the aspiration to attain *Nibbāna* by eradicating defilements, contemplating that one might live only for the time it takes to swallow a morsel of food after chewing it. 2. Practicing mindfulness of death with the aspiration to attain *Nibbāna* by eradicating defilements, contemplating that one might live only for the duration of a single breath—either breathing out after breathing in or breathing in after breathing out.[369] In the *Paṭhamamaraṇasatisuttaṃ—First Discourse on Mindfulness of Death,* the Buddha recommends only the final two of the six approaches to the practice of mindfulness of death (*maraṇasati*) described by the monks as truly effective for eradicating defilements and attaining complete liberation from the cycle of death and rebirth.[370] These two endorsed strategies are: (1) Practicing mindfulness of death with the aspiration to attain *Nibbāna* by eradicating defilements, contemplating that one might live

[368] "Sārāṇīya-Vagga," 3: 303-306; "Sārāṇīya-Vagga," 3: 306-308; "Sallasutta," in *Sutta-Nipāta*, ed. Dines Andersen and Helmer Smith (Oxford: PTS, 1913), 112-114.

[369] "Sārāṇīya-Vagga," 3: 303-306. This is the *Paṭhamamaraṇasatisuttaṃ.*

[370] "Sārāṇīya-Vagga," 3: 303-306; "Sārāṇīya-Vagga," 3: 306-308; "Sallasutta," in *Sutta-Nipāta*, ed. Dines Andersen and Helmer Smith (Oxford: PTS, 1913), 112-114.

only for the time it takes to swallow a morsel of food after chewing it; and (2) practicing mindfulness of death with the aspiration to attain *Nibbāna* by eradicating defilements, contemplating that one might live only for the duration of a single breath—either breathing out after breathing in or breathing in after breathing out.

I. 10. 1. *Paṭhamamaraṇasatisuttaṃ —First Discourse on Mindfulness of Death*:

> When this was said, the Blessed One addressed the monks. "Whoever develops mindfulness of death, thinking, 'O, that I might live for a day & night... for a day... for the interval that it takes to eat a meal... for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal' — they are said to dwell heedlessly. They develop mindfulness of death slowly for the sake of ending the effluents.
>
> "But whoever develops mindfulness of death, thinking, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food... for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal' — they are said to dwell heedfully. They develop mindfulness of death acutely for the sake of ending the effluents.
>
> "Therefore you should train yourselves: 'We will dwell heedfully. We will develop mindfulness of death acutely for the sake of ending the effluents.' That is how you should train yourselves."[371]

Additionally, in the *Dutiyamaraṇasatisuttaṃ—Second Discourse on Mindfulness of Death,* the Buddha further elaborated the techniques of practicing Mindfulness of Death, describing it as a method for eliminating unwholesome actions:[372]

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[371] Thanissaro Bhikkhu, trans., "Maranassati Sutta: Mindfulness of Death (1)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/an/an06/an06.019.than.html.

[372] "Sārāṇīya-Vagga," 3: 306-308. This is the *Dutiyamamaraṇasatisuttaṃ.*

In this discourse, the Buddha states that when mindfulness of death is properly cultivated and consistently practiced, it brings great benefit. It serves as a foundation for realizing and ultimately attaining the deathless state or *Nibbāna*. He further advises that a monk should contemplate the possibility of dying today or tonight from various causes, such as a snake bite, a scorpion sting, a centipede bite, food poisoning, or a chemical imbalance within the body. Reflecting that, if death were to occur under such circumstances, he might die with undestroyed defilements, the monk is thereby motivated to make an urgent effort to eradicate unwholesome mental qualities.[373]

Moreover, the *Sallasuttaṃ–The Arrow* summarizes the nature of life in verses:

> Death is certain yet unpredictable; it can happen at any time. Human life is transient and often accompanied by aging and death. Life is filled with unsatisfactoriness including suffering, sorrow, grief, loss, pain, separation from loved ones, aging, and the inevitability of death. However, enlightened individuals have transcended these conditions of suffering, attaining liberation from the cycle of birth and death (Verses 574-593).[374]

It is important to note the difference between mindfulness of death and mindfulness of bodily impurities. Mindfulness of bodily impurities is referred to in the *suttas* as *asubhānupassī*, *paṭikūlasaññī*, or simply *asubha bhāvanā*. Prominent discourses that elaborate on this practice include the *Mahāsatipaṭṭhānasuttaṃ—The Discourse on Mindfulness* in the *Dīgha-Nikāya* and the *Mahāsatipaṭṭhānasuttaṃ—The Discourse on*

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[373] Thanissaro Bhikkhu, trans., "Maranassati Sutta: Mindfulness of Death (2)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/an/an06/an06.020.than.html.

[374] "Sallasutta," *Sutta-Nipāta*, 112-114.

Mindfulness in the *Majjhima-Nikāya*.[375] These *suttas*, under the section *observing the body*, detail the constituents of the body, starting from the soles of the feet upward and from the tips of the hair downward, enclosed in skin and filled with various impurities. Additionally, the discourses describe the stages of bodily decay after death, emphasizing the impermanent and impure nature of the physical form. Moreover, the *Samiddhisuttaṃ* and the *Upanīyatisuttaṃ* emphasize that reflecting on the ever-present possibility of death urges practitioners to make a greater effort in cultivating the Dhamma that leads to *Nibbāna*.[376]

The second section of this chapter focuses on the Mirror of Dhamma—*Dhammādāsa Dhammaparipyāya* factors as included in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*[377] and other relevant discourses in the *Suttapitaka*.

II. Section B: Textual Analysis of the Mirror of the Dhamma—*Dhammādāsa Dhammapariyāya* Factors

II. 1. The Mirror of the Dhamma—*Dhammādāsa Dhammapariyāya* Factors

This section of the literature chapter explores each component of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*, drawing on references from other discourses

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[375] "Mahā-Satipaṭṭhāna-Suttanta," in *Dīgha-Nikāya,* vol. 2, ed. T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1966), 291-298; "Satipaṭṭhānasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 57-59.

[376] "Samiddhi," 1: 8-12; "Uttaro," in *Saṃyutta-Nikāya,* vol. 1, ed. M. Leon Feer (London: PTS, 1991), 54-55. This is the *Uttarosuttaṃ* or *Upanīyatisuttaṃ*

[377] "Mahā-Parinibbāna-Suttanta," 2: 91-93.

within the *Suttapiṭaka*. It employs an intertextual methodology— a method of analyzing definitions, interpretations, and allusions found across various discourses in the *Suttapiṭaka*.

The Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* is a model found in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*.[378] The Buddha introduced this model as a self-reflection framework to help practitioners assess their own progress on the Buddha's path to complete liberation from the cycle of death and rebirth. The model is meant for a long-term practice, perhaps several rebirths until reaching the final liberation from suffering.

In Theravāda doctrine, the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* is recognized as one of the essential frameworks for spiritual attainment that can save practitioners from rebirth in lower realms, including the animal or hellish states, once they have perfected its qualities.[379] The model is built upon four essential elements: (1) Confirmed faith in the Buddha, (2) Confirmed faith in the Dhamma, (3) Confirmed faith in the Saṇgha, and (4) Possession of Noble Ethics or Precepts. These elements are introduced in the *Saṇgītisuttaṃ—The Discourse for Reciting Together, Pañcaverabhayasuttaṃ—Discourse on Eliminating Five Types of Fears,* and *Dutiyapañcaverabhayasuttaṃ—Second Discourse on Eliminating Five Types of Fears,* as

[378] "Mahā-Parinibbāna-Suttanta," 91-94.

[379] "Mahā-Parinibbāna-Suttanta," 2: 91-94; "Saṅgīti-Suttanta," 3: 227; "Pañcaverabhayā (1)," 2: 68-70. This is the *Pañcaverabhayāsuttaṃ or Pañcabhayaverasuttaṃ*; "Gahapativaggo," 2: 68-69. This is the *Dutiyapañcaverabhayāsuttaṃ*.

the four factors of stream-entry (*catūhi ca sotāpattiyaṇgehi*).[380] In the *Dutiyamahānāmasuttaṃ* and *Tatiyamahānāmasuttaṃ* they are described as the factors that lead to *Nibbāna.*[381]

II. 2. Saddhā—Faith or Conviction in Relation to the Triple Gem and its Connection to Suffering

Saddhā regarding the attainment of *Nibbāna* differs from the other types of *saddhā* appeared in other contexts. According to the *Upanisasuttaṃm—Discourse on Supporting Condition*, *saddhā* related to *Nibbāna* is generated with a recognition of suffering—*dukkhūpanisā saddhā*.[382] Aging, sicknesses, and death are universally experienced forms of suffering. Individuals, frustrated by such suffering, tend to take refuge in the Triple Gem, believing that doing so will help them to liberate from those sufferings. According to this discourse, since suffering urges us to seek liberation, it serves as the supporting condition for the generation of *saddhā.*

II. 2. 1. Saddhā Regarding the Buddha

In several discourses, such as the *Paṭhamavibhangasuttaṃ—The Analysis of the Mental Faculties*, when *saddhā* is used in connection with the Buddha, it refers to believing his enlightenment, *Idha, bhikkhave, ariyasāvako saddho hoti, saddahati*

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[380] "Saṅgīti-Suttanta," 3: 227; "Pañcaverabhayā (1)," 2: 68-70; "Gahapativaggo," 2: 68-69.

[381] "Mahānāma (2)," 5: 371. This is the *Dutiyamahānāmasuttaṃ*; "Godha," 5: 372. This is the *Tatiyamahānāmasuttaṃ.*

[382] "Upanisā," in *Saṃyutta-Nikāya,* vol. 2, ed. M. Leon Feer (London: PTS, 1989), 31.

tathāgatassa bodhiṃ — 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.[383]

II. 2. 2. Saddhā: The First Step in the Attainment of *Nibbāna*

Saddhā is the foundation of the Buddha's gradual teachings in many *suttas*, including the *Caṇkīsuttaṃ—A Discourse with a Brahmin Canki*.[384] In the *Kasībhāradvājasuttaṃ—A Discourse to Kasībhāradvāja* (Verse 77), it is also regarded as the seed towards liberation.[385] *The Caṇkīsuttaṃ—A Discourse with a Brahmin Canki* indicated two types of *saddhā*: baseless faith (*amūlikasaddhā*), and proper conviction.

According to the *Caṇkīsuttaṃ—A Discourse with a Brahmin Canki,* if a follower adheres to their religious beliefs based solely on hearsay or baseless faith, it will not lead them to a proper realization of the truth (*saccānubodha*) or the attainment of the truth (*saccānupatta*). The Buddha compares Brahmins who firmly believe that their Vedic teachings are the only truth, while others' teachings are false, to a group of blind men: the first blind man cannot see, the middle one cannot see, and the last one also cannot see, yet all follow wherever the first one leads. This is described as baseless faith or belief in relation to a religious faith.

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[383] "Vibhaṅga 1," in *Saṃyutta-Nikāya,* vol. 5, ed. M. Leon Feer (London: PTS, 1989), 196-197.

[384] "Caṅkīsuttaṃ," in *Majjhima-Nikāya,* vol. 2, ed. Robert Chalmers (London: PTS, 1977), 169-174.

[385] "Kasibhāradvājasutta," in *Sutta-Nipāta,* ed. Dines Andersen and Helmer Smith (Oxford: PTS, 1913), 13.

In this *Sutta*, the Buddha explains how *saddhā* can be transformed into a proper *saddhā*, in a way that helps to protect truth (*saccānurakkha*), realize the truth (*saccānubodha*), and attain the truth (*saccānupatta*). With *saddhā*, an individual preserves the truth. However, instead of merely stopping there, they investigate the truth by seeking a qualified teacher and teaching, examining whether their teacher is free from craving, aversion, and delusion, and whether those teachings are free from these defilements. Only when they find a teacher free from craving, aversion, and delusion, whose teachings are also void of craving, aversion, and delusion, do they generate faith in their teacher and his teachings. Subsequently, they approach the teacher with faith, continue to investigate the teachings, and practice them. This is how they realize the truth.

For the *Caṇkīsuttaṃ—A Discourse with a Brahmin Canki*, the journey to the truth does not end there. Instead, the individual must constantly cultivate the qualities that are free from craving, aversion, and delusion. Through this ceaseless effort, they can attain the perfect, irreversible state of non-craving, non-aversion, and non-delusion. This is the attainment of the truth.

A practitioner initially begins with mere faith. However, through rigorous investigation of both teachers and their teachings, and by genuinely practicing those teachings which are free from craving, aversion, and delusion, this initial faith gradually transforms to a proper conviction. When an individual experiences the practice of the Dhamma, only then the faith becomes firm faith or conviction (*aveccappasāda*). The Dhamma is described as having the qualities of "attaining the truth in this very life when

practiced—*sandiṭṭhiko, akāliko, ehipassiko, oapanayiko*." In the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*, cultivating proper conviction (*aveccappasāda*) regarding the Buddha, Dhamma, and Sanga are considered three of the four factors of the Mirror of Dhamma.

Many *suttas*, including the *Caṇkīsuttaṃ— A Discourse with a Brahmin Canki*, [386] explain the gradual progress in the path beginning with faith:

> With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates (lit: "weighs," "compares"). Contemplating, he makes an exertion. Exerting himself, he both realizes the ultimate meaning of the truth with his body and sees by penetrating it with discernment.[387]

Saddhā transforms into firm conviction or *aveccapassāda* only after they have experienced the results of practicing the Dhamma.

II. 3. Several Meanings of *Saddhā*

II. 3. 1. *Saddhā* as Self-Confidence

The following phrase of the *Ariyapariyesanasuttaṃ—The Noble Search* supports this interpretation of *saddhā*:

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[386] "Caṅkīsuttaṃ," 2: 173.

[387] Thanissaro Bhikkhu, trans., "Canki Sutta: With Canki," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/mn/mn.095x.than.html.

> *Tassa mayhaṃ bhikkhave etadahosi: na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi saddhā, na kho āḷārasseva kālāmassa atthi viriyaṃ, mayhampatthi viriyaṃ, na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati, na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi samādhi, na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā.*[388]
>
> It occurred to me: not only Āḷāra Kālāma has confidence, I also have confidence… effort… mindfulness… one-pointedness of mind... wisdom.[389]

II. 3. 2. *Saddhā* as a Mere Belief

The following paragraph of the *Ariyapariyesanasuttaṃ—The Noble Search* confirms this meaning of *saddhā:*

> *Na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti. Addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī.*[390]
>
> [Buddha as a Bodhisattva prior to his enlightenment said to himself] It isn't through mere conviction alone that Alara Kalama declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.[391]

The content of the *Sīhasenapatisuttaṃ—A Discourse to a Minister Sīhasenapati*[392] also confirms this meaning of *saddhā*:

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[388] "Ariyapariyesanasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 164.

[389] My translation.

[390] "Ariyapariyesanasuttaṃ," in *Majjhima-Nikāya* 1: 164.

[391] Thanissaro Bhikkhu, trans., "Ariyapariyesana Sutta: The Noble Search," Access To Insight, November 30, 2013, https://accesstoinsight.org/tipitaka/mn/mn.026.than.html.

[392] "Sumana-Vagga," in *Aṅguttara-Nikāya,* vol. 3, ed. E. Hardy (London: PTS, 1976), 40. This is the *Sīhasenapatisuttaṃ.*

> When this was said, General Siha said to the Blessed One: "As for the four fruits of generosity visible in the here & now that have been pointed out by the Blessed One, it's not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am one who gives, a master of giving, dear & charming to people at large. I am one who gives, a master of giving; good people, people of integrity, admire me. I am one who gives, a master of giving, and my fine reputation is spread far & wide: 'Siha is generous, a doer, a supporter of the Sangha.' I am one who gives, a master of giving, and when I approach any assembly of people — noble warriors, brahmans, householders, or contemplatives — I do so confidently & without embarrassment. "But when the Blessed One says to me, 'At the break-up of the body, after death, one who gives, who is a master of giving, reappears in a good destination, the heavenly world,' that I do not know. That is where I go by conviction in the Blessed One."[393]

II. 3. 3. *Saddhā* as Religious Faith

When the Buddha decided to teach his refined and sublime Dhamma, He uttered a paean of joy:

> *Apārutā tesaṃ amatassa dvārā*
> *Ye sotavanto pamuñcantu saddhaṃ*
> *Vihiṃsasaññi paguṇaṃ nabhāsiṃ,*
> *Dhammaṃ paṇītaṃ manujesu brahme ti*[394]
>
> The doors to the Deathless are open for those who have ears. Let the listeners abandon their existing. Seeing the trouble, O Brahma, [at first] I did not share the refined, sublime Dhamma with people.[395]

II. 3. 4. *Saddhā* as Mutual Trust

When *saddhā* is used in connection with marriage life, especially when it is presided by an adjective *sama* "equal," it refers to mutual trust. For instance, the

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[393] Thanissaro Bhikkhu, trans., "Siha Sutta: To General Siha (On Generosity)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/an/an05/an05.034.than.html.

[394] "Ariyapariyesanasuttaṃ," 1: 169.

[395] My translation.

Paṭhamasamajīvīsuttaṃ —First Discourse on Harmonious Marriage states that when both husband and wife wish to live together in this life and the next, they should cultivate mutual trust *(samasaddhā):*

> *ākaṅkheyyuṃ ce, gahapatayo, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passituṃ ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passanti abhisamparāyañca aññamaññaṃ passantī"ti*[396]

Although *saddhā* disappears once individuals know the truth as it really is,[397] according to the it is the *Kīṭāgirisuttaṃ-At Kīṭāgiri*, *saddhā* that initially and gradually leads individuals to the Buddha-Dhamma.[398] In fact, *saddhā* is the starting point on the gradual path of Dhamma. For example, in the *Kīṭāgirisuttaṃ-At Kīṭāgiri*,[399] the Buddha explained how *saddhā* leads to knowledge that ultimately results in the cessation of *saṃsāric* suffering:

> And how is there the attainment of gnosis [knowledge] after gradual training, gradual action, gradual practice? There is the case where, when conviction has arisen, one visits [a teacher]. Having visited, one grows close. Having grown close, one lends ear. Having lent ear, one hears the Dhamma. Having heard the Dhamma, one remembers it. Remembering, one penetrates the meaning of the teachings. Penetrating the meaning, one comes to an agreement through pondering the teachings. There being an agreement through pondering the teachings, desire arises. When desire has arisen, one is willing. When one is willing, one contemplates. Having contemplated, one makes an exertion. Having

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[396] "Puññābhisandavagga," in *Aṅguttara-Nikāya,* vol. 2, ed. Richard Morris (London: PTS, 1976), 62. This is the *Paṭhamasamajīvīsuttaṃ.*

[397] "Ariyapariyesanasuttaṃ,"1: 169; "Sumana-Vagga," 3: 40.

[398] "Kīṭāgirisuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 480.

[399] "Kīṭāgirisuttaṃ," 1: 480.

> made an exertion, one realizes with the body the ultimate truth and, having penetrated it with discernment, sees it.[400]

When *saddhā* serves as the foundation or the first step in realizing and attaining the truth,[401] proper conviction or *aveccappasāda* is the end result of *saddhā.* This proper conviction is directly linked to attaining or experiencing the truth, starting from *sotapanna-magga* and progressing through to Arahantship.[402]

II. 4. Qualities of Triple Gem

To translate the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* model into our lives, it is essential to understand the qualities of the Triple Gem and the distinction between noble ethics or virtue and general virtue. Although the qualities of the Buddha, Dhamma and Sangha are infinite, for our convenience, they are categorized into nine, six, and nine respectively. These qualities of the Triple Gem are included in many discourses in the *Pāli* Canon such as the *Vatthūpamasuttaṃ—The Simile of Cloth*, etc., and they are all the same.[403] In this section, the definitions and interpretations of the qualities of the Triple Gem and noble ethics are drawn from teachings by Pallegama Samitha, as

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[400] Thanissaro Bhikkhu, trans., "Kitagiri Sutta: At Kitagiri," Access To Insight, November 30, 2013, https://accesstoinsight.org/tipitaka/mn/mn.070.than.html.

[401] "Kīṭāgirisuttaṃ," 1: 480; "Caṅkīsuttaṃ," 2: 173.

[402] "Mahā-Parinibbāna-Suttanta," 2: 191-193; "Saṅgīti-Suttanta," 3: 227.

[403] "Vatthūpamasuttaṃ," 1: 37.

evidenced in the early *Pāli Nikāya*. These teachings are accessible only in the Sinhalese version on the Opanayiko YouTube channel.[404]

The following section presents the qualities of the Triple Gem, translated from the *Vatthūpamasuttaṃ.*

II. 5. Nine Qualities of the Buddha

The Buddha is Blessed One, the Arahant (the Fully Liberated One from the cycle of becoming), the Fully Enlightened One (by himself), the Knower of the path (to liberation) and Established One in (that) path, the Well Gone One (in the path to liberation), the Knower of the world (both the individual world composed of five-aggregates and the five-aggregates of grasping, and the external physical world), the Incomparable trainer of humans, the Teacher of humans and Gods, and the Fully Enlightened One.[405]

[404] Pallegama Samitha, "Sotāpatti Anga 1/4 සෝතාපත්ති අංග 1/4 [Factors to Become a Stream-Enterer 1/4]," Opanayiko, June 18, 2021, YouTube video, 25:42, https://www.youtube.com/watch?v=xYGAd2ODJWo; Pallegama Samitha, "Sotāpatti Anga 2/4 සෝතාපත්ති අංග 2/4 [Factors to Become a Stream-Enterer 2/4]," Opanayiko, June 18, 2021, YouTube video, 29:52, https://www.youtube.com/watch?v=Ohp8G-y-VLc; Pallegama Samitha, "Sotāpatti Anga 3/4 සෝතාපත්ති අංග 3/4 [Factors to Become a Stream-Enterer 3/4]," Opanayiko, June 18, 2021, YouTube video, 51.05, https://www.youtube.com/watch?v=f0ULyxK_r6E.

[405] "Vatthūpamasuttaṃ," 1: 37.

II. 5. 1. Three Key Meanings of Arahaṃ

1. The Buddha is referred to as *Arahaṃ* because he has completely eradicated the defilements or *āsavā* that bind individuals to *saṃsāra*, much like the spokes that connect to a wheel's rim in the cycle of existence. For instance, "Venerable Sariputta, who is referred to as an Arahant?" (asked by a wanderer Jambukhādaka), (Venerable Sariputta's Response) "Friend, an Arahant is one who has completely eradicated craving, aversion, and ignorance."[406] The term originates from *ara* (spokes or the radius of the *saṃsāric* cycle) + √*haṃ* (to destroy), signifying "one who has destroyed the spokes of *saṃsāra*."

2. "Open" (*na* + *raha* = no secret) refers to the Buddha and enlightened beings, being transparent and straightforward. They have no flaws or shortcomings to hide, as their wisdom and conduct are perfect. Their actions align with their words, and their words reflect their actions.

3. Here, *arahaṃ* refers to the most ideal individual to receive respect or worship from both human beings and gods. The term "*arahaṃ*" derives from the verb *arahati*, meaning "deserves." This usage of *arahati* is supported by numerous *Pāli suttas*, including the *Soṇadaṇḍasuttaṃ—With Soṇadaṇḍa*, *Kūṭadantasuttaṃ—With Kūṭadanta*, and *Vīmaṃsakasuttaṃm—A Discourse on Investigation*.[407] The following passage from

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[406] "Arahattaṃ,"in *Saṃyutta-Nikāya,* vol. 4, ed. M. Leon Feer (Oxford: PTS, 1990), 252. *Arahattaṃ arahattanti āvuso sāriputta vuccati, katamannu kho āvuso arahattanti. Yo kho āvuso rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati arahattanti.*

[407] "Soṇadaṇḍa Sutta," in *Dīgha-Nikāya,* vol. 1, ed. T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1975), 113-117; "Kūṭadanta Sutta," in *Dīgha-Nikāya,* vol. 1, ed. T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1975), 129-133;

the *Vīmaṃsakasuttaṃ—A Discourse on Investigation* reflects this meaning of *arahati*—"deserves:"

> A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching. The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher: 'The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṇgha is practicing well!'[408]

II. 5. 2. *Sammāsambuddho*

Sammāsambuddho refers to the Buddha, who attained the full enlightenment or *Nibbāna i*ndependently, without the guidance of a teacher, by completely eradicating all defilements, e.g., *Ariyapariyesanasutta—The Noble Search*.[409]

II. 5. 3. *Vijjācaraṇasampanno*

Vijjā refers to wisdom, the opposite of *avijjā* (ignorance). It is *avijjā* that perpetuates beings in the cycle of *saṃsāra*. The Buddha completely eradicated *avijjā*, and with its destruction, *vijjā* arises. This wisdom manifests even at the attainment of

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"Vīmaṃsakasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 319-320.

[408] Bhikkhu Sujāto, trans., "The Inquirer," Sutta Central, 2018, https://suttacentral.net/mn47/en/sujato?lang=en&layout=plain&reference=none&notes=asterisk&highlight=false&script=latin; "Vīmaṃsakasuttaṃ," 1: 319-320, *Evaṃ vādiṃ kho bhikkhave satthāraṃ arahati sāvako upasaṅkamituṃ dhammasavaṇāya. Tassa satthā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā kho bhikkhave bhikkhuno satthā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathā so tasmiṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati, satthari pasīdati: sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, supaṭipanno saṅghoti.*

[409] "Ariyapariyesanasuttaṃ," 1: 167-168.

sotāpanna. Hence, the phrase *vijjā udapādi*—"wisdom has arisen" appears in numerous *Pāli* discourses, including the *Dhammacakkappavattanasuttaṃ—Setting the Wheel of Dhamma in Motion*.[410] *Caraṇa* denotes behavior or conduct. After eliminating *avijjā*, the Buddha lived in alignment with his realized wisdom. Thus, *vijjacaraṇasampanno* signifies that the Buddha is endowed with both Wisdom (*vijjā*) and the corresponding conduct (*caraṇa*). In other words, the Buddha achieved *Nibbāna* by fully understanding the Dependent Co-Arising Theory (*paṭiccasamuppāda*) or the Four Noble Truths and lived his life accordingly. However, it is crucial to remember that the definitions of eight types of *vijjā* (wisdom) and fifteen types of *caraṇa* (practices or habits) were later additions found in the commentaries. This study does not incorporate commentary-based interpretations for early Buddhist teachings.

II. 5. 4. Sugato (The Well-Gone One)

The Buddha is referred to as *Sugato* because he has fully eradicated craving (*rāga*), aversion (*dosa*), and ignorance (*moha*). This designation is supported by several discourses, including the *Dhammavādīsuttaṃ—The Dhamma Speaker* and the *Ājīvakasuttaṃ—A Discourse to the Fatalists' Student*.[411] For example, in the *Dhammavādīsuttaṃ—The Dhamma Speaker*, a wanderer Jambukhādaka asked Venerable Sāriputta, "Oh Venerable Sāriputta, in this world, who are the speakers of the Dhamma,

[410] "Dhammacakkappavattana-Vaggo," in *Saṃyutta-Nikāya,* vol. 5, ed. M. Leon Feer (London: PTS, 1976), 422. This is the *Dhammacakkappavattanasuttaṃ.*

[411] "Dhammavādī," in *Saṃyutta-Nikāya,* vol. 4, ed. M. Leon Feer (Oxford: PTS, 1990), 252-253; "Ānanda-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 217-219. This is the *Ājīvakasuttaṃ.*

who are the well-attained ones, and who are the well-gone ones?" Venerable Sāriputta replied,

> Oh friend, those who teach the doctrine aimed at eradicating desire, aversion, and delusion are known as the speakers of the Dhamma. Those who have entered the path to eliminate desire, aversion, and delusion are called the well-attained ones. And those who have completely eradicated desire, aversion, and delusion, uprooting them like a palmyra stump—making it incapable of regrowth and not destined for future arising—are the well-gone ones.[412]

Additionally, in the *Ājīvakasuttaṃ—A Discourse to the Fatalists' Student*,[413] Venerable Ānanda replied to a householder from the Fatalist tradition (*Ājīvikas*) who inquired as to who is the *Sugato*, whose Dhamma is well taught, and who is the Well-Gone One:

> …'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — they have practiced well in this world. Those whose passion... aversion... delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: they, in this world, are well-gone.[414]

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[412] My translation from the "Dhammavādī," 4: 252-253, *ke nu kho, āvuso sāriputta, loke dhammavādino, ke loke suppaṭipannā, ke loke sugatā"ti? "ye kho, āvuso, rāgappahānāya dhammaṃ desenti, dosappahānāya dhammaṃ desenti, mohappahānāya dhammaṃ desenti, te loke dhammavādino. ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā. yesaṃ kho, āvuso, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, doso pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, te loke sugatā.*

[413] Ānanda-Vagga," 1: 217-219. This is the *Ājīvakasuttaṃ*.

[414] Thanissaro Bhikkhu, trans. "Ajivaka Sutta: To the Fatalists' Student." Access To Insight, November 30, 2013. https://www.accesstoinsight.org/tipitaka/an/an03/an03.072.than.html.

II. 5. 5. *Lokavidū (The Knower of the World)*

1. The sensory world, encompassing the six senses (including the mind) and their objects, represents an individual's realm of experience. In other words, an individual and the knowledge they acquire through their sensory faculties constitute their personal world. The Buddha possessed profound understanding of this individual world and provided teachings about it. Supporting this perspective, the Buddha states in the *Lokāyatikasuttaṃ—A Discourse on Cosmology*:[415]

> These five strings of sensuality are, in the discipline of the noble ones, called the cosmos [loko=world]. Which five? Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality that, in the discipline of the noble ones, are called the cosmos.[416]

In the same *sutta*, the Buddha highlights the importance of understanding the true nature of this internal world, including the development of *Jhāna—a deeply focused state of concentration*, as essential for crossing over the stream of *saṃsāra*.

2. The Buddha explicitly knew the external world, encompassing the material realm (Earth), the sensual world (*kāmaloka*), the form realm (*rūpaloka*), and the formless realm (*arūpaloka*). By understanding both the internal and external worlds, the Buddha is regarded as the Knower of the World.

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[415] "Mahā-Vagga," in *Aṅguttara-Nikāya,* vol. 4., ed. E. Hardy (London: PTS, 1958), 430. This is the *Lokāyatikasuttaṃ*.

[416] Thanissaro Bhikkhu, trans., Brahmana sutta: To Two Brahmans, November 30, 2013, https://www.accesstoinsight.org/tipitaka/an/an09/an09.038.than.html.

II. 5. 6. *Anuttaro Purisadammasārathi (Incomparable Discipliner of Humans)*

The Buddha is recognized as the ultimate guide and tamer of individuals, enabling them to be disciplined in the *Dhamma* and *Vinaya*. Through his teachings, countless individuals have learned and practiced the path to liberation and will be practicing in the future to attain it. Notable examples include Saccaka, known for his arrogance, and the infamous murderer Aṅgulimāla, both of whom transformed into devoted disciples under the Buddha's guidance.

II. 5. 7. *Satthā Devamanussānaṃ (Teacher of Gods and Humans)*

The Buddha serves as a teacher not only to humans but also to celestial beings, including gods in heavenly realms and beings in the Brahmaloka, encompassing both the form and formless Brahma realms.

II. 5. 8. *Buddho (The Enlightened One)*

He is called the Buddha because he showed the path to enlightenment (*Nibbāna*) for both humans and celestial beings.

II. 5. 9. *Bhagavā (The Supremely Fortunate One)*

He deserves the highest respect, worship, and offerings. He is called Bhagavā because he has fully transcended saṃsāra and ended the cycle of rebirth.

II. 6. Six Qualities of the Dhamma

The Dhamma of the Buddha is Well Explained, Realizable Here and Now, Timeless (anytime a person takes effort can realize the Dhamma), characterized by the invitation to "Come and See"—a stark contrast to the "Go and See" approach of other religious teachings that emphasize faith in the God for rewards after death, Leading to Cessation of Suffering, and Knowable individually by the wise.[417]

II. 6. 1. *Svākkhāto (Well-Preached)*

In the *Pāsādikasuttaṃ—An Impressive Discourse*, Dhamma is described with the predicates: *dhammo ca svākkhāto suppavedito niyāniko upasamasaṃvattaniko sammāsambuddhappavedito*—"Dhamma is Well-Preached, Well-Explained, leading to *Nibbāna*, leading to tranquility, Well-Expounded by the Fully Enlightened One."[418]

The *Ājīvakasuttaṃ—A Discourse to the Fatalists' Student* elaborates on the term *svākkhāto* alongside *sugato* and *supatipanno*.[419] The Dhamma is considered *svākkhāto* because it focuses on the abandonment of craving, aversion, and delusion, "…'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — their Dhamma is well-taught."[420]

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[417] "Vatthūpamasuttaṃ," 1: 37.

[418] My translation from the "Pāsādika-Suttanta," in *Dīgha-Nikaya*, vol. 3, ed. J. Estlin Carpenter (London: PTS, 1976), 122.

[419] "Ānanda-Vagga," 1: 217-219. This is the *Ājīvakasuttaṃ*.

[420] Thanissaro Bhikkhu, "Ajivaka Sutta."

The *Dhammavādīsuttaṃ—The Dhamma Speaker,* referenced earlier under the *sugato* quality of the Buddha, similarly explains the terms *svākkhāto, sugato,* and *supatipanno* in the same context.[421] Moreover, the Buddha details *svākkhāto* in the *Alagaddūpamasuttaṃ–The Water-Snake Simile*, in a similar context:[422] In this discourse, the Buddha declared that the Dhamma is well-preached and leads to the attainment of stream-entry (*sotāpanna*) and ultimately to full enlightenment. Alternatively, it at least generates conviction (*saddhā*) in the Dhamma, which results in a favorable rebirth.

> *Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññā vimuttā, vaṭṭaṃ tesaṃ natthi paññāpanāya.*[423]
>
> The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags. In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — there is for those monks who are arahants — whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis — no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.[424]

Overall, Dhamma is regarded as *svākkhāto* because it was taught to reduce craving, aversion, and ignorance, and ultimately eradicating them completely.

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[421] "Dhammavādī," 4: 252-253.

[422] "Alagaddūpamasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 141-142.

[423] "Alagaddūpamasuttaṃ," 1: 141-142.

[424] Thanissaro Bhikkhu, trans., Alagaddupama Sutta: The Water-Snake Simile, November 30, 2013, https://www.accesstoinsight.org/tipitaka/mn/mn.022.than.html.

II. 6. 2. *Sandiṭṭhiko (Realizable Here and Now)*

Sandiṭṭhiko refers to the immediate results of practicing the Dhamma, observable in the present moment or in this very life before death. For example, when an individual begins to reduce craving, aversion, and ignorance, they can directly experience the benefits of reducing these unwholesome roots. This characteristic aligns with the nature of *kusala* (wholesomeness). In contrast, the outcomes of acquiring *puñña* (merit) are not considered *sandttihiko,* as the benefits—whether physical or non-physical—may be realized at a later time.

II. 6. 3. *Akāliko (Timeless—anytime a person takes effort can realize the Dhamma)*

Dhamma possesses the quality of *akāliko*, meaning that anyone can immediately experience its results through diligent practice. For example, when an individual starts to reduce unwholesome roots such as craving, aversion, and ignorance, the positive effects of doing so become apparent right away.

II. 6. 4. *Ehi Passiko (Possess a Quality of "Come and See")*

The Dhamma is characterized by the invitation to "Come and See," contrasting sharply with the "Go and See" approach found in other religious traditions that promise rewards from God in their next lives. By practicing the Dhamma, individuals can immediately experience its effects, such as the reduction of craving, aversion, and ignorance, and can encourage others to practice and witness similar transformative results.

II. 6. 5. *Opanāyiko (Leading to Nibbāna)*

Dhamma has the quality of guiding individuals towards *Nibbāna* through practices aligned with its attainment. This is supported by numerous *suttas*, such as the *Nibbānasuttaṃm—A Discourse on Enlightenment*, which defines *Nibbāna* as the destruction of craving, aversion, and ignorance.[425]

II. 6. 6. *Paccattam Veditabbo Viññūhi (Knowable Individually by the Wise)*

The Dhamma is to be personally realized by the wise. Practitioners can directly experience the results of reducing and extinguishing craving, aversion, and ignorance within themselves. Here, the practice refers to the Noble Eightfold Path.[426]

II. 7. Nine Qualities of the Saṅgha

The Saṇgha of the Buddha is Well Reached (having reached *Nibbāna—liberation from suffering*), Firmly Established in the path straightforward to *Nibbāna*, Knowledgeable (related to the path of liberation from suffering), Well-Established in the Proper Path (towards *Nibbāna*); they are Four in pairs and Eight as individuals (including

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[425] "Nibbānaṃ," in *Saṃyutta-Nikāya,* vol. 4, ed. M. Leon Feer (Oxford: PTS, 1990), 251, *Yo kho āvuso rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbānanti. Atthi panāvuso maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyāti. Atthi kho āvuso maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyāti. katamo panāvuso maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyāti. Ayameva kho āvuso ariyo aṭṭhaṅgiko maggo etassa nibbānassa sacchikiriyāya, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho āvuso maggo ayaṃ paṭipadā etassa nibbānassa sacchikiriyāyāti. Bhaddako āvuso maggo bhaddikā paṭipadā etassa nibbānassa sacchikiriyāya, alañca panāvuso sāriputta appamādāyāti.*

[426] "Nibbānaṃ," 4: 251.

those on the path to stream-entry and those who have fully attained the enlightenment—*sotāpatti*); the Sangha of the Buddha is Worthy of Receiving (suitable) offerings from householders they visit, Worthy of Receiving offerings from householders who visit them, Worthy of receiving alms, Worthy of people's worship with folded hands, and the Incomparable Fertile field of merits (for the people).[427]

II. 7. 1. *Supatipanno (The Saṇgha of the Buddha has Well Reached the Nibbāna)*

Supatipanno bhagavato sāvaka saṇgho refers to the disciples of the Buddha who have genuinely stepped on the path to *Nibbāna*. The Sangha includes both monastics (male and female) and lay practitioners (male and female) who are progressing toward *Nibbāna*. According to discourses such as the *Ājīvakasuttaṃ—A Discourse to the Fatalists' Student*[428] and the *Dhammavādīsuttaṃ—The Dhamma Speaker*,[429] a practitioner who has attained the path to *Nibbāna* by overcoming craving, aversion, and ignorance is known as a *supatipanno*. For instance, in the *Dhammavādīsuttaṃ—The Dhamma Speaker*, it is stated: "Those who have embarked on the path to completely eradicate desire, aversion, and delusion are referred to as the well-reached ones." [430]

[427] "Vatthūpamasuttaṃ," 1: 37.

[428] "Ānanda-Vagga," 1: 217-218.

[429] "Dhammavādī," 4: 252-253.

[430] 252-253, *ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā.*

II. 7. 2. *Ujupatipanno (Firmly Established in the Path to Nibbāna)*

Ujupatipanno refers to those who are firmly established on the path that directly leads to *Nibbāna*. The disciples of the Buddha (*sāvaka saṅgha*) progress directly towards *Nibbāna* by solely aiming at its attainment. This term can also signify straightforwardness, as they are free from all forms of wrong livelihood, as outlined in discourses such as the *Mahācattārisakasuttaṃ—The Great Forty*.[431] Their impeccable conduct stems from walking the path toward the full enlightenment (Arahantship), leaving them without any faults to conceal from others.

II. 7. 3. *Ñāyapatipanno (Knowing the Path of Liberation from Suffering)*

The disciples of the Buddha stepped into one or more right paths that lead to *Sotāpanna* and ultimately to Arahantship or *Nibbāna*. While enlightenment is the same goal, the paths to reach it vary, just as the state of *Sotāpanna* remains consistent despite differing approaches to attain it, e.g., *Sammādiṭṭhisuttaṃ—The Discourse on Right View*.[432] In the *Pañcaverabhayasuttaṃ—Discourse on Eliminating Five Types of Fears*, *ariyo ñāyo* refers to knowledge of *paṭiccasamuppāda* (Dependent-Co-Arising Theory).[433] In this context, *ñāyapatipanno* denotes a person who has entered the path leading to the

[431] "Mahācattārīsakasuttaṃ," in *Majjhima-Nikāya,* vol. 3, ed. Robert Chalmers (London: PTS, 1977), 75.

[432] "Sammādiṭṭhisuttaṃ," 1: 49.

[433] "Pañcaverabhayā (1)," 2: 70.

realization of *paṭiccasamuppāda*. Understanding or realizing *paṭiccasamuppāda* helps to fully comprehend the Four Noble Truths.[434]

II. 7. 4. *Sāmīcipatipanno (Well-Established in the Path towards Nibbāna)*

The disciples of the Buddha have properly entered the path to *Nibbāna*. Fully committed to eradicating craving, aversion, and ignorance, they remain undisturbed by distractions, including incoming sensory stimuli. For instance, they are not affected by discomforts such as heat or heavy rain. They avoid conflict and confrontation with others, focusing instead on their steady progress toward *Nibbāna*.

II. 7. 4. 1. *Cattāri Purisayugāni Attha Purisa Puggalā*

The sentence "*cattāri purisayugāni attha purisa puggalā*" does not describe the qualities of the sangha but rather refers to the individuals who constitute those qualities. The term *cattāri purisayugāni* signifies individuals in terms of pairs "four pairs"—1. *Sotāpanna magga-phala*, 2. *Sakadāgāmi magga-phala*, 3. *Anāgāmi magga-phala*, and 4. *Arahanta magga-phala*. The term *attha purisa puggalā* refers to "eight individuals," which include: 1. *Sotāpanna magga*, 2. *Sotāpanna phala*, 3. *Sakadāgāmi magga*, 4. *Sakadāgāmi phala*, 5. *Anāgāmi magga*, 6. *Anāgāmi phala*, 7. *Arahanta magga*, and 8. *Arahanta phala*.

[434] "Mahā-Vagga," in *Aṅguttara-Nikāya,* vol. 1, Richard Morris and A. K. Warder (London: PTS, 1961), 173-180. This is the *Titthasuttaṁ or Titthāyatanasuttaṃ*; Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 274.

II. 7. 5. *Āhuneyya*

The *āhuneyya* quality of the disciples of the Buddha signifies their worthiness to receive offerings from those who come to them.

II. 7. 6. *Pāhuneyya*

The *pāhuneyya* quality of the disciples of the Buddha refers to their worthiness to receive offerings or hospitality from individuals they often encounter unexpectedly, as monks usually lived on begging food from house to house in the past.

II. 7. 7. *Dakkhineyya*

The *dakkhiṇeyya* quality of the disciples of the Buddha means their worthiness to receive offerings or alms (*dāna*) given by individuals seeking to cultivate merit (*puñña*).

II. 7. 8. *Añjalikaranīyo*

The *añjalikaranīyo* quality of the disciples of the Buddha refers to their worthiness to be venerated with folded hands in respect and reverence.

II. 7. 9. *Anuttaraṃ Puññakkhettaṃ Lokassa (Excellent Fertile Field of Merits—Puññaṃ)*

Anuttaraṃ puññakkhettaṃ lokassa means that the noble disciples of the Buddha are an unparalleled and fertile field for the public to cultivate merit (*puñña*). It is important to note that these enlightened individuals are not filled with *puñña* themselves, as they have transcended the states of both merit and demerit. This is emphasized in the discourses such as the *Dhammapada*: “For one whose mind is unstained, whose thoughts

are untroubled, and who has abandoned both merit and demerit, there is no fear while vigilant (Verse 39)."[435] Similarly, the *Parivīmaṃsanasuttaṃ—A Discourse on Investigation* highlights the states of enlightened beings who have crossed over the stream of cycle of rebirth.[436] The idea of a "field of merit" implies that people can generate *puñña* by making offerings to the sangha, using them as a source for their spiritual growth.

Among the Theravāda Buddhist followers, there is generally no doubt regarding the term Buddha. However, confusion still exists among many of these practitioners regarding the terms Dhamma and Sangha within the context of the Triple Gem. Therefore, I will explore the concepts, meanings, and interpretation of Dhamma and Sangha in more detail. Furthermore, it is necessary for a Buddhist follower to at least understand the meanings of Dhamma as closely to its exact meanings within the Triple Gem in order to develop firm conviction (*aveccappasāda*) in it.

II. 8. Further Interpretation of Saṇgha

The Theravāda concept of sangha, especially in connection with Triple Gem, differs significantly from its interpretation in other Indian religious traditions contemporaneous with the Buddha and its modern usage in Western countries like the United States of America. In the U.S. Buddhist sangha often refers to any Buddhist

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[435] *Dhammapada*, 11, *anavassutacittassa, ananvāhatacetaso. puññapāpapahīnassa, natthi jāgarato bhayaṃ.*

[436] "Parivimaṃsana," in *Saṃyutta-Nikāya,* vol. 2, ed. M. Leon Feer (London: PTS, 1989), 82.

practitioner, whether monastic or lay, who is affiliated with any Buddhist tradition or organization. Generally, even in Theravāda Buddhist countries such as Sri Lanka, the term sangha is commonly used to refer to ordinary monastics. However, according to the *Pāli* tradition, only practitioners—monastic or lay—who have reached at least the path towards the first stage of enlightenment are regarded as the *sangha* of the Triple Gem. These individuals are described as "four in pairs and eight as individuals."[437] This *sangha* of the Triple Gem is also referred to as the *sāvaka sangha*. A passage in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha* appears to distinguish between *bhikkhū* (monastics) and *sāvakā* (disciples of the Buddha), suggesting that although anyone can be identified as bhikkhus or bhikkhunis, or lay practitioners, truly being the disciples of the Buddha requires cultivating the qualities pertaining to his followers, as included in the following quotation:[438]

> "And when the Venerable Ananda had gone away, Mara, the Evil One, approached the Blessed One. And standing at one side he spoke to the Blessed One, saying: "Now, O Lord, let the Blessed One come to his final passing away; let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.
>
> "For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until my bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.'

[437] "Vatthūpamasuttaṃ," 1: 37.

[438] "Mahā-Parinibbāna-Suttanta," 2: 104-105.

> "And now, O Lord, bhikkhus and bhikkhunis, laymen and laywomen, have become the Blessed One's disciples in just this way. So, O Lord, let the Blessed One come to his final passing away! The time has come for the Parinibbana of the Lord."[439]

However, the terms *Bhikkhu sangha* and *Bhikkhuni sangha,* commonly used among Buddhists, exclusively encompass both ordinary and enlightened noble male and female monastics. It is also important to note that the four basic requisites—robes (*cīvara*), alms (*piṇḍapāta*), lodging (*senāsana*), and medicine (*giḷānapaccaya*)—are specifically relevant to both male and female monastics, regardless of whether they are enlightened or unenlightened.

II. 9. *Ariyakantasīla (Noble Precepts or Ethics)*

Noble ethics constitutes the final component of the fourfold *Mirror of Dhamma—Dhammādāsa Dhammapariyāya* model. Any category of ethical conduct, including the five precepts or higher precepts, can be regarded as noble ethics if practiced in alignment with the eight qualities described in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*.[440] These eight qualities of noble ethics, as taught in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha,* are:

1. *Akhaṇḍehi* (complete),
2. *Acchiddehi* (perfect),
3. *Asabalehi* (unspotted),
4. *Akammāsehi* (unblemished/pure),
5. *Bhujissehi* (liberating/free from external influences),
6. *Viññūppasatthehi* (praised by the wise),

[439] Sister Vajira and Francis Story, trans., "Maha-Parinibbana Sutta: Last Days of the Buddha," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html.

[440] "Mahā-Parinibbāna-Suttanta," 2: 93-94.

7. *Aparāmaṭṭhehi* (uninfluenced by worldly concerns), and
8. *Samādhisaṃvattanikehi* (conducive to mental concentration).

In the *Kimatthiyasuttaṃ—What is Right*,[441] the term *kusala sīla* (skillful ethics) is used as an equivalent to noble ethics. According to this discourse, *kusala sīla* progressively leads to enlightenment, culminating in complete liberation from suffering.

The five precepts form the foundation for all higher precepts. Therefore, a breach of one or more of the five precepts disqualifies an individual from observing higher precepts. In other words, a person cannot progress in higher ethical practices if the basic five precepts are broken. Whether it is the five precepts, eight precepts, *sāmaṇera* precepts, or those observed by fully ordained monks and nuns, they are regarded as noble precepts or ethics when endowed with the eight qualities outlined by the Buddha in the *Mahāparinibbānasuttaṃ—Last Days of the Buddha*.

II. 9. 1. The Eight Qualities of Noble Ethics

Akhaṇḍehi—complete or unbroken

Akhaṇḍehi means complete or unbroken.[442] In the context of precepts, *khaṇḍa* refers to a breach of any precept.[443] Once a precept is broken, there is no way to undo the breach; the only remedy is to resolve not to break it again. When a person is conscious of broken precepts he or she can recommit to protect them repeatedly through Right View

[441] "Dasaka-Nipāta," in *Aṅguttara-Nikāya,* vol. 5, ed. E. Hardy (London: PTS, 1958), 1. This is the *Kimatthiyasuttaṃ*.

[442] "*Khaṇḍa*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 260.

[443] *Khaṇḍa*," 260.

until a firm mastery is achieved. Leading a morally ethical life without breaking any precepts is considered as having complete precepts. This state can evolve into perfect noble precepts when the consistent and mindful observance of precepts becomes a habitual way of life, with the ultimate aim of attaining *Nibbāna*.

Acchiddehi—perfect

Acchiddehi refers to perfect or a faultless conduct.[444] The antonym of *acchidda* is *chidda* which means a hole.[445] Just as a hole can appear in a piece of cloth, precepts can be weakened or damaged by faults. We create "holes" in our undertaken precepts when we cause others to break them. For instance, while observing the precept of not killing, I may avoid directly killing a chicken but ask someone else to do it for me. Although I did not kill the chicken myself, I caused its death, thereby compromising my precept. This creates a "hole" in my observance. While this is less severe than a complete and direct breach of the precept, the action still weakens its integrity and has consequences, despite being less intensive.

Asabalehi—spotless

Asabalehi (unspotted) is the opposite of *sabala,* which means spotted (in the context of precepts).[446] Just as a spot can mar a piece of cloth, precepts can also become

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[444] "*Acchidda*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 12, 310.

[445] "*Chidda*," in *The Pali Text Society's Pali-English Dictionary,* ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 310.

[446] "*Sabala*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 754.

"spotted" through certain actions. For example, if I know that person A would kill a snake upon seeing it, and I deliberately show or hint at the snake's hiding place, I contribute to its death. Had I not revealed the hideout, the snake might have remained alive. This action adds a "spot" to my precepts. In contrast, *asabala* signifies the avoidance of such behavior. A person protecting their precepts in this way ensures that even minor intentional breaches are avoided, maintaining the purity of their observance.

Akammāsehi—pure or unblemished

Akammāsehi is the opposite of *kammāsa* (blemished, spotted, or impure) and refers to the pure, unblemished nature of precepts.[447] To illustrate, Pallegama Samitha provides an example of how one can blemish or corrupt their precepts.[448] Even if I abstain from drinking alcohol as part of my precepts, if I give money to my friends upon their request to purchase alcohol, I compromise and defile my precepts. A practitioner can maintain the purity of their precepts by skillfully avoiding actions that contribute, directly or indirectly, to the breaking of precepts, such as refusing to facilitate the purchase of alcohol for others.

Progress and perfection in the aforementioned four qualities of noble ethics signify advancement on the path to *Nibbāna*. As one progresses, the severity and consequences of breaches related to *khaṇḍa* (complete breach), *chidda* (partial breach),

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[447] "*Kammāsa*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 220.

[448] Pallegama Samitha, "Sotāpatti Anga 4/4 සෝතාපත්ති අංග 4/4 [Factors to Become a Stream-Enterer 4/4]," Opanayiko, June 18, 2021, YouTube video, 34.30, https://www.youtube.com/watch?v=T2yDXa7XSfg.

sabala (spotting), and *kammāsa* (blemishing) diminish, with *khaṇḍa* being the gravest and *kammāsa* the least severe. This progression illustrates a path where one begins by committing not to break any precepts and gradually refines their practice to avoid even the slightest defilement of the precepts. Attaining the fourth quality of noble ethics reflects the manifestation of pure moral and ethical conduct.

Bhujissehi—Observing precepts unconditionally

Bhujissehi (unconditional observance of precepts) refers to upholding precepts sincerely and freely, not to avoid accusation from the society or legal consequences, but with the genuine intention of leading a moral and ethical life solely to overcome suffering (*dukkha*). In other words, it signifies an honest and conscientious commitment to morality, free from pretension or the desire to appear as a perfect ethical individual in front of others.

Viññūppasatthehi—The precepts considered excellent by the wise

Viññūppasatthehi (precepts considered excellent by the wise) signifies observing precepts in the same manner as the wise, including those on the paths and fruits of enlightenment—*sotāpanna, sakadāgāmi, anāgāmi,* and *arahant*. These enlightened individuals regard noble precepts as excellent and uphold them with unwavering commitment and flawless observance. Thus, this quality reflects flawless behaviors of noble individuals who have realized higher states of liberation from suffering.

Aparāmaṭṭhehi—Uninfluenced by worldly concerns

Aparāmaṭṭhehi refers to noble ethics that are free from *taṇhā* (desire) and *diṭṭhi* (wrong views). For instance, an individual might observe the five precepts with the intention of being reborn as a human or in a higher, pleasant realm such as a heavenly realm. In this case, their adherence to the precepts is motivated by *taṇhā* (desire for favorable outcomes). Buddhist discourses, such as the *Sumanāsuttaṃ—The Princess Sumanā*, ascertain the potential for attaining a better rebirth through the practice of precepts.[449] However, it is only *ariyakantasīla* (noble ethics or precepts) that transcends such desires and leads practitioners toward *Nibbāna*.

Some individuals may hold the view (*diṭṭhi*) that failing to observe precepts will result in rebirth in lower realms, such as animals or in hell. Overwhelmed by fear and the conceptualization of the immense suffering experienced by beings in these states, they protect precepts solely to avoid such rebirths rather than to progress towards *Nibbāna*. In contrast, those inspired solely by the goal of attaining *Nibbāna* protect precepts in terms of noble ethics. Noble ethics are not influenced by a desire for worldly, pleasant outcomes (*taṇhā*) nor by fear of unpleasant results (*diṭṭhi*), but are upheld with the singular purpose of achieving liberation from the cycle of rebirth.

Samādhisaṃvattanikehi—conducive to mental concentration

Samādhisaṃvattanikehi means protection of precepts in terms of noble ethics naturally leads to the development of concentration (*samādhi*). When a practitioner is fully mindful and vigilant to avoid even minor violations of their undertaken precepts,

[449] "Sumana-Vagga," in *Aṅguttara-Nikāya,* vol. 3, ed. E. Hardy (London: PTS, 1976), 32-34. This is the *Sumanāsuttaṃ.*

their noble ethical practice progresses towards attaining *samādhi*. Finally, the perfect protection of precepts becomes a habitual part of their life. This progression reflects the sequential development from *sīla* (ethical conduct) to *samādhi* (concentration) and ultimately to *paññā* (wisdom), as outlined in the gradual path of training. This argument aligns with the threefold division of the Noble Eightfold Path—*sīla*, *samādhi*, and *paññā*—as presented in discourses like the *Cūlavedallasuttaṃ—The Shorter Elaboration*.[450] The *Mahāparinibbānasuttaṃ—Last Days of the Buddha* reaffirms this statement, *Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ — kāmāsavā, bhavāsavā, avijjāsavā.*[451] This translates as, "Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."[452]

II. 10. *Dhamma: Paṭiccasamuppāda*

In this study, the researcher focuses on exploring the term *Dhamma* as defined in the *Mahāhatthipadopamāsuttaṃ—The Great Elephant Footprint Simile*, among its various meanings. In the *Mahāhatthipadopamasuttaṃ—The Great Elephant Footprint*

[450] "Cūḷavedallasuttaṃ," 1: 300-301.

[451] "Mahā-Parinibbāna-Suttanta," 2: 81.

[452] Sister Vajira and Francis Story, trans., "Maha-Parinibbana Sutta."

Simile, Dhamma is referred to the Dependent-Co-Arising Theory (*paticcasamuppāda*).[453] The *Nettipakarana* (a text in the *Khuddakanikāya*) also confirms this point.[454] The *Nettipakarana* says that any teachings should be accepted true provided that they comply with teachings in the *Suttapiṭaka*, *Vinayapiṭaka*, and the teachings of *Dhammatāya*. In that discourse, *Dhammatāya* is referred to as Dependent-Co-Arising Theory.

It is worth noting that all the teachings of the Buddha are interconnected, excellent in the beginning, in the middle, and in the end.[455] The principal teachings of the Buddha such as the Dependent-Co-Arising Theory, Four Noble Truths, and the Three Universal Characteristics are interconnected and mutually supportive. For example, a proper understanding of the Dependent-Co-Arising Theory necessarily involves an understanding of the Four Noble Truths, and vice versa. Katukurunde Ñāṇananda Bhikkhu and Mankadawala Sudassana Thero said that it is only through investigation and realization of *paticcasamuppāda* a person realizes the Four Noble Truths.[456] In other words, Dependent Co-Arising Theory is the basis to realizing the Four Noble Truths. This premise is evident from the *Titthasuttaṃ—A Discourse on Sectarians*, in which the

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[453] "Mahāhatthipadopamasuttaṃ," 1: 184. "Anyone who realizes the Dhamma would also realizes the *paticcasmuppāda* and vice versa."

[454] *Netti-Pakarana,* ed. E. Hardy (London: PTS, 1902), 22.

[455] "Raṭṭhapālasuttaṃ," in *Majjhima-Nikāya,* vol. 2, ed. *Robert Chalmers* (London: PTS, 1977), 55; "Ānanda-Vagga," 1: 217-218. This is the *Ājīvakasuttaṃ*; "Vakkali," in *Saṃyutta-Nikāya,* vol. 3, ed. M. Leon Feer (London: PTS, 1976), 120.

[456] Mankadawala Sudassana Thero, "Paṭiccasamuppādaya-Parīksanaya පටිච්ච සමුප්පාදය-පරීක්ෂණය [Dpendent-Co-Arising]"; Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 274.

Buddha explains the connection of the Dependent-Co-Arising Theory with the Four Noble Truths:[457]

II. 10. 1. *Titthasuttaṃ—A Discourse on Sectarians*

> … what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with what is not loved is stressful, separation from what is loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.
>
> … what is the noble truth of the origination of stress? From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then old age & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.[458]

In the above discourse, the Noble Truth of the cessation of suffering is explained through the reverse order of the twelve factors of *paṭiccasamuppāda,* while the path leading to the end of suffering is identified as the Noble Eightfold Path.

II. 11. Simultaneous Realization of the Four Noble Truths

While some may believe that the realization of the Four Noble Truths occurs sequentially, *Pāli* Canonical discourses, such as the *Gavampatisuttaṃ—A Discourse to*

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[457] "Mahā-Vagga," 1: 173-180.

[458] Thanissaro Bhikkhu, trans., "Tittha Sutta: Sectarians," Access To Insight, November 30, 2013, https://accesstoinsight.org/tipitaka/an/an03/an03.061.than.html; "Mahā-Vagga," 1: 173-180.

Gavampati, indicate that all Four Noble Truths are realized simultaneously.[459] The *Gavampatisuttaṃ—A Discourse to Gavampati* describes the simultaneous realization of all Four Noble Truths as follows:

> Ven. Gavampati the Elder said, "Face to face with the Blessed One did I hear this, friends, face to face did I receive it: 'Monks, whoever sees stress also sees the origination of stress, the cessation of stress, & the path of practice leading to the cessation of stress. Whoever sees the origination of stress also sees stress, the cessation of stress, & the path of practice leading to the cessation of stress. Whoever sees the cessation of stress also sees stress, the origination of stress, & the path of practice leading to the cessation of stress. Whoever sees the path of practice leading to the cessation of stress also sees stress, the origination of stress, & the cessation of stress."[460]

In this essay, the researcher examines *paṭiccasamuppāda* (Dependent Co-Arising) with reference to the *suttas* of the *Suttapiṭaka*. The *Vibhaṅgasuttaṃ–Analysis of Dependent-Co-Arising* provides a detailed explanation and definition of each of the 12 factors of Dependent Co-Arising.[461] Only a selection of the twelve factors of *paṭiccasamuppāda*, as explained in the *Vibhaṅgasuttaṃ,* is presented below as illustrative examples. However, it is recommended to read and understand the entire *suttas* in the *Pāli* language to grasp the meanings of the original text as closely as it was intended.

II. 11. 1. *Vibhaṅgasuttaṃ–Analysis of Dependent-Co-Arising*

> "Now what is *aging and death?* Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various

[459] "Gavampati," in *Saṃyutta-Nikāya,* vol. 5, ed. M. Leon Feer (London: PTS, 1976), 436.

[460] Thanissaro Bhikkhu, trans., "Gavampati Sutta," Dhammatalks.org, accessed November 26, 2024, https://www.dhammatalks.org/suttas/SN/SN56_30.html; "Gavampati," 5: 436.

[461] "Vibhaṅgaṃ," 2: 2-4.

> beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.
>
> "And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.
>
> …
>
> "And what is *name-&-form?* Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.
>
> ...
>
> "And what are *fabrications?* These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.
>
> "And what is *ignorance?* Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance."[462]

In the following *Nagarasuttaṃ—The City*, the Buddha explains that he attained the Buddhahood only after rediscovering the *paṭiccasamuppāda* which had been hidden for a long time due to lack of *paññā* or wisdom.[463] The discourses indicated that all the Bodhisattas attain full enlightenment after realizing the *paṭiccasamuppāda*. In this sutta, the Buddha emphasizes the significant interrelationship between the *nāma-rūpa* and *viññāna*.

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[462] Thanissaro Bhikkhu, trans., "Paticca-Samuppada-Vibhanga Sutta: Analysis of Dependent Co-Arising," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.002.than.html; "Vibhaṅgaṃ," 2: 2-4.

[463] "Nagaram," in *Saṃyutta-Nikāya,* vol. 2, ed. M. Leon Feer (London: PTS, 1989), 104-107.

II. 11. 2. *Nagarasuttaṃ—The City*

> ... ‘Aging & death exist when what exists? From what as a requisite condition is there aging & death?’ From my appropriate attention there came the breakthrough of discernment: ‘Aging & death exist when birth exists. From birth as a requisite condition comes aging & death.’ Then the thought occurred to me, ‘Birth exists when what exists? From what as a requisite condition comes birth?’ From my appropriate attention there came the breakthrough of discernment: ‘Birth exists when becoming exists. From becoming as a requisite condition comes birth... ‘Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?’ From my appropriate attention there came the breakthrough of discernment: ‘Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.’ Then the thought occurred to me, ‘Consciousness exists when what exists? From what as a requisite condition comes consciousness?’ From my appropriate attention there came the breakthrough of discernment: ‘Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.’
>
> “Then the thought occurred to me, ‘This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.’ Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.[464]

The Bodhisattva Gotama then reflected in this manner, contemplating the sequence of *paṭiccasamuppāda* in reverse order.

Katukurunde Ñāṇānanda Bhikkhu provided commentary on the exclusion of *avijjā* and *saṃkhāra* in the discourses, including the *Nagarasuttaṃ—The City*, *Mahānidānasuttaṃ—The Great Discourse on Causation*, and *Mahāpadānasuttaṃ—The Great Discourse on Traces Left Behind*:

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[464] “Nagaram,” 2: 104-107; Thanissaro Bhikkhu, trans., “Nagara Sutta: The City,” Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.065.than.html.

> Many scholars are puzzled by the nonmention of ignorance in the *Mahāpadānasuttaṃ—The Great Discourse on Traces Left Behind* and the *Mahānidānasuttaṃ—The Great Discourse on Causation*. Apparently, both *avijjā* and *saṁkhārā* are missing in these two discourses. But all the same, they are implicit there in the discussion of Paṭiccasamuppāda. The non-understanding of the inter-relation between consciousness and name-and-form itself is '*avijjā*'. The going round, the whirling round resulting from that ignorance is sankhārā. So then one cannot say that those two links are overlooked. The *Mahā Nidāna* or the great cause in the *Mahānidānasuttaṃ—The Great Discourse on Causation* refers to the inter-relation between consciousness and name-and-form…The Buddha has clearly explained the inter-dependence of these two in his sermons on Dependent Arising. It is a case of a vortex or a whirlpool. [465]

Additionally, referring to the *Mahāpadānasuttaṃ—The Great Discourse on Traces Left Behind*, Katukurunde Ñāṇananda Bhikkhu commented on the absence of the six-sense factor in the 12-fold *paṭiccasamuppāda* linkage. He asserted that the exclusion of this factor does not imply the complete absence of the six sense faculties from analysis in this discourse:

> Generally, in reciting the formula of Dependent Arising we are used to the following order:
>
> 'Dependent on ignorance, preparations, dependent on preparations, consciousness, dependent on consciousness, nameand- form, dependent on name-and-form, six sense spheres, dependent on six sense spheres, contact, and so on.'
>
> That is to say, between name-and-form and contact we expect to get six sense spheres. But apparently this discourse makes no mention of six sense spheres. Instead, it has a reference to eye-contact, ear-contact, nose-contact, tongue-contact, bodycontact and mind-contact. Therefore, one cannot say that the six sense spheres are fully omitted from this discourse. Contact is explained with special reference to the six senses, which makes good the apparent omission. The most important feature of this discourse is the exposition of the inter-relation between '*nāma*' (name) and '*rūpa*' (form). The other day we explained that '*nāma*' refers to what pertains to the question of recognizing something. There are

[465] Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 78; "Mahā-Nidāna-Suttanta," in *Dīgha-Nikāya,* vol. 2, ed., T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1966), 55-64; "Mahāpadāna-Suttanta," in *Dīgha-Nikāya,* vol. 2, ed., T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1966), 30-35.

> two aspects in contact or '*samphassa*', namely, the impact and the recognition of the impact. In this concern, the Buddha explains an extremely subtle point to Venerable Ānanda catechetically.[466]

II. 12. Connection Between *Nāma* and *Rūpa*, and *Nāma-Rūpa* and *Viññāṇa*

The connection between *nāma-rūpa* and *viññāṇa* is crucial in the continual process of *paṭiccasamuppāda*. Let us closely examine this connection with reference to the *Nagarasuttaṃ—The City*:[467]

> ... 'Birth exists when becoming exists. From becoming as a requisite condition comes birth... 'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.' Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'
>
> "Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.[468]

In the above *Nagarasuttaṃ—The City*, the Buddha explains that when examining our *saṃsāric* process through the framework of *paṭiccasamuppāda*, it remains confined to the relationship between *nāma-rūpa* and *viññāṇa*. *Nāma-rūpa* and *viññāṇa* mutually

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[466] Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 66; *Mahāpadānasuttaṃ, Dīgha-Nikāya,* 2: 66.

[467] "Nagaram," 2: 104-107.

[468] "Nagaram," 2: 104-107; Thanissaro Bhikkhu, "Nagara Sutta."

condition each other, and as long as there is interaction between them, all other factors of *paṭiccasamuppāda*, extending all the way through to death, continue to function. Thus, the cycle of rebirth and death continues.

In the *Mahānidānasuttaṃ—The Great Discourse on Causation*,[469] after explaining all the factors beginning with death, the Buddha elaborates the critical interrelationship between *nāma-rūpa* and *viññāna.* The discourse indicates that individual's *saṃsāra* continues as long as the mutual function between *nāma-rūpa* and *viññāna* remains unbroken.

> …
> "If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'
> "If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'
> "If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'
> "If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-and-form as its requisite condition.'
> "Thus, Ananda, from name-and-form as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition comes contact… Such is the origination of this entire mass of stress.[470]

The Buddha further elucidates the profound interrelationship between *nāma* and *rūpa*:

> Contact

[469] Mahā-Nidāna-Suttanta," 2: 55-64.

[470] Mahā-Nidāna-Suttanta," 2: 55-64; Thanissaro Bhikkhu, trans., "Maha-Nidana Sutta: The Great Causes Discourse," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html.

"'From name-&-form as a requisite condition comes contact. Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the qualities, traits, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact (adhivacanasamphassa) with regard to the form-group (the physical properties) be discerned?"
"No, lord."
"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact (paṭighasamphassa) with regard to the name-group be discerned?"
"No, lord."
"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"
"No, lord."[471]

Moreover, the Buddha describes the dynamic interplay between *nāma-rūpa* and *viññāṇa*

Name-and-form
"'From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"
"No, lord."
"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"
"No, lord."
"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"
"No, lord."
"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

Consciousness
"'From name-and-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?
"No, lord."

[471] Thanissaro Bhikkhu, "Maha-Nidana Sutta."

> "Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form.[472]

II. 13. *Paṭighasamphassa* and *Adhivacanasamphassa* between *Nāma* and *Rūpa*

Contacts or *phassa* come to exist due to reciprocal functioning between *nāma* and *rūpa*. Katukurunde Ñāṇānanda Bhikkhu supported this argument:

> … "If all those modes, characteristics, signs and exponents by which the name group (*nāmakāya*) is designated were absent, there would not be manifest any verbal impression (*adivacana samphassa*) in the form-group (*rūpakāya*).
>
> … If all those modes, characteristics, signs and exponents by which the form-group is designated were absent, there would not be manifest any resistance impression (*paṭigha samphassa*) in the name-group.
>
> …. These, then, are the four conclusions. Firstly, it is said that if there were no characteristics proper to the name-group, there would not be a verbal impression on the form-group. Secondly, if there were not the characteristics proper to the form-group, there would not be any resistance impression on the name-group. Thirdly, it is said that if the characteristics by which both namegroup and form-group are designated were absent, there would be neither a verbal impression nor a resistance impression. Fourthly comes the culminating conclusion: If there were no name-andform there would be no contact. [473]

II. 14. *Nāma-Rūpa* and *Viññāṇa*

Katukurunde Ñāṇānanda Bhikkhu further explains the reciprocal functioning of *nāma-rūpa* and *viññāṇa*, emphasizing that an individuals' *saṃsāra* conpersists as long as this interdependence remains, drawing on references from the discourses of the *Suttapiṭaka*:

> The full significance of the whirling round for a designation of this existence (*ettāvātā vaṭṭaṁ vaṭṭati itthataṁ paññāpaṇāya*) emerges from this declaration.

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[472] Mahā-Nidāna-Suttanta," 2: 55-64; Thanissaro Bhikkhu, "Maha-Nidana Sutta."

[473] Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 66-69.

> This is the standard quotation asserting the validity of our simile of the vortex between consciousness and name-and-form (*nāmarūpaṁ saha viññāṇena*). It is because of this whirling round, this vortex, that even a designation is possible. The entire problem of existence is traceable to this vortex and its solution through wisdom is also within this and not outside it. Even the price of an article is dependent on the whirling round of supply and demand. Likewise, it is between these two that is name-and-form and consciousness – that all concepts of a being in existence are at all possible.[474]

Additionally, he elaborates on the crucial connection between *nāma-rūpa* and *viññāṇa* for the continuation of our existence in the cycle of death and rebirth.[475]

II. 15. Attainment of Liberation Through a Direct Order of *Paṭiccsamuppāda*

In the *Tipiṭaka*, only the *Upanisasuttaṃ—Discourse on Supporting Conditions* emphasizes the attainment of *Nibbāna* through the direct order of *paṭiccasamuppāda*.[476]

II. 15. 1. *Upanisasuttaṃ—Discourse on Supporting Conditions*[477]

> "Thus, monks, ignorance is the supporting condition for kamma formations, kamma formations are the supporting condition for consciousness, consciousness is the supporting condition for mentality-materiality, mentality-materiality is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for feeling, feeling is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for existence, existence is the supporting condition for birth, birth is the supporting condition for suffering, suffering is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for rapture, rapture is the supporting condition for tranquillity, tranquillity is the supporting condition for happiness, happiness is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are, the knowledge

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[474] Katukurunde Ñāṇananda Bhikkhu, 72.

[475] Katukurunde Ñāṇananda Bhikkhu, 105-109.

[476] "Upanisā," 2: 29-32.

[477] "Upanisā," 2: 29-32.

> and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of the destruction (of the cankers).[478]

In this *sutta*, suffering is described as the supporting condition for conviction or *saddhā* (*dukkhopanisā saddhā*). A number of discourses in the *Suttapitaka* , including the *Caṅkīsuttaṃ*, explains that it is this conviction that finally leads to liberation from the cycle of death and rebirth.[479]

II. 16. *Paṭiccasamuppāda*: A Middle Way Doctrine

Paṭiccasamuppāda is the middle way doctrine that prevents individuals from falling into two extreme wrong views, according to the *Kaccāyanagottasuttaṃ—To Kaccayana Gotta on Right View* and *Dhammacakkappavattanasuttaṃ—Setting the Wheel of Dhamma in Motion*.[480] These two extreme views are eternalism (*sassata diṭṭhi*) and materialistic annihilationism (*uccheda diṭṭhi*). The eternalistic view leads individuals to a belief in a permanent self or soul, which causes them to adopt extreme self-mortification (*attakilamathānuyoga*), thinking that liberation from suffering can only be achieved by exhausting this so-called permanent soul. In contrast, the materialistic annihilationist view leads individuals to believe that everything ends with death, urging them to engage in extreme sensory gratification (*kāmasukhallkānuyoga*). The Middle Path or *Majjhima*

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[478] Bhikkhu Bodhi, trans., "Upanisa Sutta: Discourse on Supporting Conditions," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.023.bodh.html.

[479] "Caṅkīsuttaṃ," 2:173.

[480] "Kaccāyanagotto," in *Saṃyutta-Nikāya,* vol. 2, ed. M. Leon Feer (London: PTS, 1989), 16-17; "Dhammacakkappavattana-Vaggo," 5: 421.

Patipadā, becomes apparent through the realization of *paṭiccasamuppāda* (as discussed in the *kaccāyanagottasuttaṃ—To Kaccayana Gotta on Right View* and the *dhammacakkappavattanasuttaṃ—Setting the Wheel of Dhamma in Motion*). Now, the researcher is exploring the *paṭiccasamuppāda* teachings presented in the *kaccāyanagottasuttaṃ—To Kaccayana Gotta on Right View*.

II. 16. 1. *Kaccāyanagottasuttaṃ—To Kaccayanagotta on Right View*:[481]

> … "'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.[482]

The Buddha then expounded the reverse order of the *paṭiccasamuppāda*. In this *sutta*, the Buddha presented the Dependent-Co-Arising theory as the middle doctrine, which prevents individuals from falling into two opposite extreme views: (1) eternalistic view (*sassata diṭṭhi*) and (2) nihilistic view (*uccheda diṭṭhi*). A similar teaching is presented in the *Dhammacakkappavattanasuttaṃ*, where the Middle Path is taught as

[481] "Kaccāyanagotto," 2: 16-17.

[482] Thanissaro Bhikkhu, trans., "Kaccayanagotta Sutta: To Kaccayana Gotta (on Right View)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.than.html.

protecting an individual from the extreme pursuit of sensual pleasures (*kāmasukhallikānuyoga*) and self-mortification (*attakilamathānuyoga*).[483]

II. 16. 2. Right View—*Sammādiṭṭhi*

In the *Mahācattārisakasuttaṃ—The Great Forty*, the Buddha explained two aspects of the first five factors of the Noble Eightfold Path.[484] Taking Right View as an example, it is divided into two categories: 1) Ordinary Right View and 2) Noble Right View. The ordinary Right View is influenced by taints (*sāsavā*), oriented toward merit (*puññabhāgiyā*), and leads to attachment, serving as a basis for continued rebirth (*upadhivepakhhā*). In contrast, the Noble Right View is free from taints, transcendental, and an integral factor of the Path toward *Nibbāna*.

The ordinary Right View is temporary and aligned with merit (*puññabhāgiya*), and it carries the potential risk of regression into a demeritorious state (*pāpa*). On the other hand, the Noble Right View is directed toward complete liberation from *saṃsāra* and ensures no relapse into either an unwholesome (*akusala*) or demeritorious state (*pāpa*). This final stage of the Buddhist Path is characterized by the cessation of *kamma* or the cycle of death and rebirth. The wholesome states of arahants may continue to generate merit (*puñña*) as a byproduct until their final passing. This also follows same with bad kamma, as in the case of Aṅgulimāla, who was hurt even after attaining the

[483] Dhammacakkappavattana-Vaggo," 5: 421.

[484] "Mahācattārīsakasuttaṃ," 3: 72.

enlightenment.[485] There are similar such stories included in the *Vinayapiṭaka*, *Dhammapadaṭṭhakathā* and so on. However, according to the *Nidānasuttaṃ—A Discourse on Causes, Arahants* do not accumulate fresh *kamma*.[486] This discourse explains that *kamma* rooted in wholesome intentions ceases to operate once *kamma* arising from unwholesome roots has been completely eradicated.

The primary function of Right View is to correctly understand the distinction between Right View and Wrong View. Ten types of Wrong View:

1. Denial of the value of giving (*dāna*).
2. Denial of the results of giving to those in need.
3. Denial of the benefits of offerings.
4. Denial of the consequences of good and bad actions.
5. Denial of this life's continuation from a previous life.
6. Denial of the afterlife.
7. Disregard for duties and respect owed to one's mother.
8. Disregard for duties and respect owed to one's father.
9. Denial of spontaneous rebirth for beings like deities or other non-human entities.
10. Denial of the existence of ascetics or Brahmins who have realized and taught the truths of this life and the afterlife through their own insight.

In brief, these ten types of Wrong Views prevent individuals from believing in good and bad intentional actions and their relevant consequencs, and in the results of moral ethical behaviors. According to Buddhism, this may prevent inviduals from having better pleasant rebirth, in case they have committed grave bad *kamma*. The opposite of

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[485] "Aṅgulimālasuttaṃ," in *Majjhima-Nikāya,* vol. 2, ed. Robert Chalmers (London: PTS, 1977), 104.

[486] "Devadūta-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 134-135. This is the *Nidānasuttaṃ.*

these ten factors of Wrong Views are identified as the Right View.[487] The first aspect of Right View is also known as the *kammassakatā sammādiṭṭhi'*– the Right View that an individual is responsible for their own *kamma*.[488]

The second aspect of Right View is noble, without taint, transcendental and a factor of the Path (*Nibbāna*):

> And what is right view that is noble, without taint, transcendent, a factor of the path? It is the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.[489]

The *Saṁkhāsuttaṃ—The Conch Trumpet*[490] states that while the initial aspect of Right View is sufficient to abandon *pāpa* and accumulate *puñña* for the attainment of worldly pleasures, it must evolve into the Noble Right View (*Ariya Sammādiṭṭhi*) to achieve *Nibbāna*. According to the *Mahācattārisakasuttaṃ—The Great Forty*, this state of Right View is characterized as noble, free from taint, transcendental, and an essential factor of the Path.[491]

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[487] "Mahācattārīsakasuttaṃ," 3: 72.

[488] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 259-260

[489] "Mahācattārīsakasuttaṃ," 3: 72, *Katamā ca bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ ayaṃ vuccati bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.*

[490] "Saṅkha," in *Saṃyutta-Nikāya,* vol. 4, ed. M. Leon Feer (London: PTS. 1960), 321- 322, *So pāṇātipātaṃ pahāya.... micchādiṭṭhiṃ pahāya sammādiṭṭhiko hoti.*

[491] "Mahācattārīsakasuttaṃ," 3: 72.

Discourses in the *Suttapiṭaka* present Right View or *Sammādiṭṭhi* in varying ways depending on the context. For instance, the *Sammādiṭṭhisuttaṃ—The Discourse on Right View* explained sixteen approaches to Right View.[492] It is crucial to note that these categories are not sixteen distinct types of Right View, but rather are different pathways leading to the attainment of same Right View. The Buddha adapted his teachings to align with the understanding levels and unique personality traits of his audience, offering diverse approaches to reach the same objective based on the circumstances.

The following *Dhammacakkappavattanasuttaṃm—Setting the Wheel of Dhamma in Motion* also elaborates on the Middle Way doctrine:

II. 16. 3. *Dhammacakkappavattanasuttaṃ—Setting the Wheel of Dhamma in Motion*:[493]

> I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:
>
> "There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.
>
> "And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing

[492] "Sammādiṭṭhisuttaṃ," 1: 46-55.

[493] "Dhammacakkappavattana-Vaggo," 5: 422-423.

> vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.[494]

According to the above *Kaccāyanagottasuttaṃ* and the *Dhammacakkappavattanasuttaṃ*, *paṭiccasamuppāda* is presented as the Middle Doctrine. This same Middle Doctrine supports the practice of the Middle Path, which avoids adherence to the two extreme views of eternalism and annihilationism.

II. 17. *Paṭiccasamuppāda* in Terms of *Paccaya Dhamma* and *Sahetu Dhamma*

Katukurunde Ñāṇānanda Bhikkhu examined *paṭiccasamuppāda* in terms of conditions (*paccaya dhamma*) and the causal law (*sahetu dhamma*). *Paccaya dhamma* refers to the twelve factors of *paṭiccasamuppāda*, while the theory underlying it is called the *sahetu dhamma*. He further suggested that the twelve factors of *paṭiccasamuppāda* become clear to an individual who has understood *sahetu dhamma*. To support his view, he cited the first, second, and third *Bodhisuttas* of the *Udānapāli*.[495] The direct order of *sahetu dhamma* is presented in the *Paṭhamabodhisuttaṃ—First Discourse on Awakening*:[496] "*Iti imasmiṁ sati – idaṁ hoti, imassa uppādā – idaṁ uppajjati*," which means "Thus: This being—this comes to be, With the arising of this—this arises." The reverse order of *sahetu dhamma* is found in the *Dutiyabodhisuttaṃ—Second Discourse*

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[494] Thanissaro Bhikkhu, trans., "Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html.

[495] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 6, 9.

[496] "Bodhi-Vagga," in *Udāna,* ed. Paul Steinthal (London: PTS, 1982), 1. This is the *Paṭhamabodhisuttaṃ.*

on Awakening:[497] "*Iti imasmiṁ asati—idaṁ na hoti, imassa nirodhā—idaṁ nirujjhati,*" meaning "This not being, this does not come to be; from the cessation of this, this ceases."

Ireland and Thanissaro Bhikkhu provided two separate English translations for the above *Pāli* verses dealing with *paṭiccasamuppāda*:

> This being, that is;
> from the arising of this, that arises;
> this not being, that is not;
> from the cessation of this, that ceases.[498]

> When this is, that is.
> From the arising of this comes the arising of that.
> When this isn't, that isn't.
> From the cessation of this comes the cessation of that.[499]

Katukurunde Ñāṇānanda Bhikkhu explained why he translated the *Pāli* verses of the direct and reverse order of *paṭiccasamuppāda* as "This being—this comes to be, With the arising of this—this arises" and "This not being, this does not come to be; from the cessation of this, this ceases," instead of using the phrase "This being—that comes to be…"

> The first sutta deals with the two principles relevant to the direct order. One might wonder why the statement has 'this' and 'this' where we expect to have 'this' and 'that' as 'This being that comes to be'. There is a subtle point involved in this apparently awkward statement. The reason is that if we take up any couple of

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[497] "Bodhi-Vagga," in *Udāna,* ed. Paul Steinthal (London: PTS, 1982), 2-3. This is the *Dutiyabodhisuttaṃ.*

[498] John D. Ireland, trans., "Bodhi Sutta: The Bodhi Tree (3)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.03.irel.html.

[499] Thanissaro Bhikkhu, trans., "Bodhi Sutta: Awakening (3)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.03.than.html.

> links in the twelve-linked formula of illustration of the Law conjoined by '*paccayā*', such as for instance '*avijja paccayā saṅkhārā*' (with ignorance as condition preparations), we have to say this being this arises. Only if we are referring to something outside the context, i.e. outside the couple of links we have taken up, we have to say 'that'. It is important to remember that the 12 links of the formula of Dependent Arising serve to illustrate the first principle:
>
> This being – this comes to be
> With the arising of this – this arises
> Let us cite some such illustrations:
> When there is ignorance – preparations come to be
> With the arising of ignorance – preparations arise. [500]

Katukurunde Ñāṇānanda Bhikkhu's statement is evidenced when we examine the *Bodhisuttas* in the *Udānapāli*:

II. 17. 1. *Paṭhamabodhisuttaṃ—First Discourse on Awakening*:[501]

> … [The Buddha] gave close attention to dependent co-arising in forward order, thus:
> When this is, [this] is.
> From the arising of this comes the arising of [this].
> In other words:
> From ignorance as a requisite condition come fabrications.
> From fabrications[…] From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of suffering & stress.
> Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
> As phenomena grow clear
> to the brahman — ardent, in jhāna —
> his doubts all vanish
> when he discerns a phenomenon with its cause. [502]

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[500] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 5, 6.

[501] "Bodhi-Vagga," 1.

[502] Thanissaro Bhikkhu, trans., "Bodhi Sutta: Awakening (1)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.01.than.html.

II. 17. 2. *Dutiyabodhisuttaṃ— Second Discourse on Awakening:*[503]

> … [The Buddha] gave close attention to dependent co-arising in reverse order, thus:
> When this isn't, [this] isn't.
> From the cessation of this comes the cessation of [this].
> In other words:
> From the cessation of ignorance comes the cessation of fabrications.
> From the cessation of fabrications[…] From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of suffering & stress.
> Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
> As phenomena grow clear
> to the brahman — ardent, in jhāna —
> his doubts all vanish
> when he penetrates the ending of requisite conditions.[504]

In the *Tatiyabodhisuttaṃ—Third Discourse on Awakening,* the Buddha explained how he reflected in both direct and reverse order of the *paṭiccasamuppāda*.[505]

II. 18. *Paticcasamuppāda* and Stream-Entrance (*Sotāpanna*)

The following essay is extracted from Katukurunde Ñāṇānanda Bhikkhu's book to illustrate how the discourses of the *Suttapiṭaka* indicate that the realization of *paṭiccasamuppāda* leads to the attainment of the first stage of *Nibbāna*:

> … Though many go on rattling off the 12 links they do not know what it is all about. The twelve links are only illustrations. They are called '*paccayā dhammā*'

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[503] "Bodhi-Vagga," 2-3.

[504] "Bodhi-Vagga," 2-3; Thanissaro Bhikkhu, trans., "Bodhi Sutta: Awakening (2)," Access To Insight, November 30, 2013, https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.02.than.html.

[505] "Bodhi-Vagga," in *Udāna,* ed. Paul Steinthal (London: PTS, 1982), 3. This is the *Tatiyabodhisuttaṃ.*

> (conditioned things) (*Paccayasutta, S. N. II.,* 1989, p. 43). What is called '*sahetudhamma*' is the norm – the basic principle we have already mentioned.
> This being – this comes to be
> With the arising of this – this arises
> This not being – this does not come to be
> With the cessation of this – this ceases.
>
> … Venerable Assaji modestly replied: "I have gone forth only recently. I do not know much Dhamma." "I am Upatissa" the other said "I can understand in detail what is said in brief."
> Then Venerable Assaji uttered the following verse.
> *Ye dhammā hetuppabhavā*
> *tesaṁ hetuṁ tathāgato āha*
> *tesañca yo nirodho*
> *evaṁ vādī mahāsamaṇo*
> … Upatissa became a Stream-winner on hearing the first two lines of the verse.[506]

Additionally, in support of the above argument, Katukurunde Ñāṇānanda Bhikkhu presented a common expression attributed to stream-enterers (*sotapanna*) found in the Tipitaka: *Yaṁ kiñci samudayadhammaṁ-sabbaṁ taṁ nirodhadhammaṁ*.[507]

II. 19. *Saṃkhārā* or Preparations

The Buddha presented three types of preparations or *saṃkhārā* namely, body preparation, speech preparation, and thought preparation in a number of *suttas*, including the *Vibhaṅgasuttaṃ–Analysis of Dependent-Co-Arising*, *Saṇgītisuttaṃ—The Discourse for Reciting Together*, and *Cūlavedallasuttaṃ —The Shorter Elaboration*.[508] These three types of *saṃkhārā* are considered the bedrocks of all *saṃkhārā* including the *kamma*.[509]

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[506] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 15.

[507] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 13-16.

[508] "Vibhaṅgaṃ," 2: 4; "Saṅgīti-Suttanta," 3: 227; "Cūḷavedallasuttaṃ," 1: 301.

[509] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 257.

The Arahant Bhikkhuni Dhammadinna further elaborated on these three types of *saṃkhārā* in the *Cūlavedallasuttaṃ—The Shorter Elaboration*: [510]

> "Now, lady, what are fabrications?"
> "These three fabrications, friend Visakha: bodily fabrications, verbal fabrications, & mental fabrications."
> "But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?"
> "In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications."
> "But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?"
> "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech. That's why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications." [511]

II. 20. *Saṃkhārā* and *Kamma*

The *Nibbedikasuttaṃ—A Penetrative Discourse* defines *kamma* thus, "*Cetanāham bhikkhave kammaṁ vadāmi. Cetayitvā kammaṁ karoti kāyena vācāya manasā"*—"Monks, intention, I say, is kamma. Having intended, one performs kamma

[510] "Cūḷavedallasuttaṃ," 1: 301.

[511] Thanissaro Bhikkhu, trans., "Culavedalla Sutta: The Shorter Set of Questions-and-Answers," Access To Insight, November 30, 2013, https://accesstoinsight.org/tipitaka/mn/mn.044.than.html.

through body, speech, and mind."[512] *Kamma* also functions interdependently according to the law of the *paṭiccasamuppāda*.[513]

II. 20. 1. Three Key Sources of *Kamma*

The *Nidānasuttaṃ—A Discourse on Causes* outlines three sources of negative *kamma* and three sources of positive *kamma*.[514] The *sutta* emphasizes the vital point about *kamma* in relation to its destruction, aiming at liberation from the cycle of rebirth and death. In this discourse, the Buddha explains that the positive *kammas* accumulated through positive sources—non-greed, non-aversion, and non-delusion—are completely exhausted once the negative *kammas*, generated through negative sources namely, greed, aversion, and delusion are exhausted.

The following essay on *kusala, akusala, puñña,* and *apuñña or pāpa* is extracted from Sraman's Master's Thesis submitted to the Center of Buddhist Studies at the University of Hong Kong in 2019.[515]

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[512] "Mahā-Vagga," in *Aṅguttara-Nikāya,* vol. 3, ed. E. Hardy (London: PTS, 1976), 415. This is the *Nibbedikasuttaṃ*; Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 251.

[513] Katukurunde Ñāṇānanda Bhikkhu, 248-251.

[514] "Devadūta-Vagga," 1: 134-135.

[515] Chanda Sara Sraman, "The Concept of Kusala-Akusala, Puñña-Pāpa/Apuñña: A Study Mainly Based on the Mahācattārisakasutta of the Majjhimanikāya" (Master's Thesis, University of Hong Kong, 2019), 5-18.

II. 20. 2. Etymology and Defitionition of *Puñña* and *Apuñña* or *Pāpa*

The etymology of *puñña* remains uncertain, but it is commonly translated as "good."[516] *Puñña* serves as the foundation for future pleasant rebirths and a heavenly life.[517] The *Pāli* word *puñña* is believed to be derived from *punāti* (√*pū*), meaning "to cleanse." For example, *puñña* sustains the continuation of life and positively impacts one's future existence.[518] In the *Pāli Nikāyas*, *puñña* is seen as a condition that generates sensual pleasures in future lives. For instance, in the *Raṭṭhapālasuttaṃ—About Ratthapāla*,[519] Raṭṭhapāla's parents urged him to return home so that he could enjoy sensual pleasures and accumulate abundant *puñña*.

In reference to discourses such as the *Parivīmaṃsanasuttaṃ—A Discourse on Investigation*, *Upanīyatisuttaṃ—A Discourse on Life*, *Padhānasuttaṃ—The Striving of Gotama* (Verse 431), *Raṭṭhapālasuttaṃ—About Ratthapāla*, and *Kukkuravatikasuttaṃ—The Dog-Duty Ascetic*, *puñña* can be understood as "a positive, pleasant force

[516] "*Puñña*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 516.

[517] "*Puñña*," 516.

[518] *Paramattha-Dīpanī* (The Commentary of the *Vimāna-Vatthu),* vol. 4, ed. E. Hardy (London: PTS, 1901), 19; P. D. Premasiri, "Interpretation of Two Principal Ethical Terms in Early Buddhism," *The Sri Lanka Journal of the Humanities* 2, no. 1 (1976): 68, https://ir.lib.pdn.ac.lk/handle/20.500.14444/2105.

[519] "Raṭṭhapālasuttaṃ," 2: 54-74.

intentionally accumulated by an individual, which prolongs their saṁsāra by producing future positive and pleasant results."[520]

The opposite of *puñña* is either *apuñña* or *pāpa*.[521] Generally, English terms like bad, evil, and sinful are used as equivalents for *apuñña* or *pāpa*.[522] In the *Pāli Nikāyas*, both *puñña* and *pāpa* are used as adjectives and nouns. For example, *apuñña* can be generated—*apuññaṃ pasavasi*[523] and *puñña* can be increased—*puññaṃ pavaḍḍhati*.[524] As adjectives, examples include *pāpa dhamma—evil dhamma*[525] and *puñña kiriyā—good action*.[526]

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[520] "Parivimaṃsana," 2: 80-84; "Uttaro," 1: 54-55. This is the *Uttarosuttaṃ* or *Upanīyatisuttaṃ*; "Padhānasutta," in *Sutta-Nipāta*, ed. Dines Andersen and Helmer Smith (London: PTS, 1965), 75, *Aṇumattenapi puññena attho mayhaṃ na vijjati, Yesaṁ ca attho puññānaṃ te māro vattumarahati;* "Raṭṭhapālasuttaṃ," 2: 54-74; "Kukkuravatikasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 389-391.

[521] "*Puñña*," 516.

[522] "*Pāpa*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 503, 504.

[523] "Alagaddūpamasuttaṃ," 1: 130.

[524] "Cakkavatti-Sīhanāda-Suttanta," in *Dīgha-Nikāya,* vol. 3, ed. T. W. Rhys Davids and J. Estlin Carpenter (London: PTS,1966), 58.

[525] "Mahā-Vagga," in *Aṅguttara-Nikāya,* vol. 4, ed. E. Hardy (London: PTS, 1958), 205. This is the *Uposathasuttaṃ.*

[526] "Mahāpadāna-Suttanta," 2: 28.

According to the *Pāli* discourses,[527] *apuñña* or *pāpa* can be defined as "a negative unpleasant force intentionally accumulated by a person, which prolongs their saṁsāra by producing future negative unpleasant results."

II. 20. 3. Etymology and Definition of *Kusala* and *Akusala*

Kusala is commonly translated as clever, skillful, or expert.[528] Like *puñña*, *kusala* is used as both an adjective and a substantive in the early Buddhist Canon, such as the *Udumbarikasuttaṃ—A Discourse at the Udumbarika Monastery*, *Sallekhasuttaṃ—The Discourse on Effacement*, *Anumānasuttaṃ—Measuring Up*, *Mahāhatthipadopamasuttaṃ—The Great Elephant Footprint Simile*, *Mahāassapurasuttaṃ—The Great Discourse at Assapura*, *Sūdosuttaṃ—The Cook*, and *Sacittasuttaṃ—One's Own Mind*.[529] As an adjective, *kusala* often qualifies psychological phenomena and is frequently used in conjunction with mental states. Additionally, it also

[527] "Parivimaṃsana," 2: 80-84; "Uttaro," 1: 54-55; "Padhānasutta," 75, *Aṇumattenapi puññena attho mayhaṃ na vijjati, Yesaṁ ca attho puññānaṃ te māro vattumarahati*; "Raṭṭhapālasuttaṃ," 2: 54-74; "Kukkuravatikasuttaṃ," 1: 389-391.

[528] "*Kusala*," in *The Pali Text Society's Pali-English Dictionary*, ed. T.W. Rhys Davids and William Stede (London: PTS, 1921-1925), 251, 252.

[529] "Udumbarika-Sīhanāda-Suttanta," in *Dīgha-Nikāya,* vol. 3, ed. J. Estlin Carpenter (London: PTS, 1976), 57; "Sallekhasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner, (London: PTS, 1979), 40; "Anumānasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 100; "Mahāhatthipadopamasuttaṃ," 1, 186; "Mahātaṇhāsaṅkhayasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 269-270; "Sūdo," in *Saṃyutta-Nikāya,* vol. 5, ed. M. Leon Feer (London: PTS, 1976), 149-150; "Sacitta-Vagga," in *Aṅguttara-Nikāya,* vol. 5, ed. E. Hardy (London: PTS, 1958), 96-97. This is the *Sacittasuttaṃ.*

describes bodily, verbal, and psychological behaviors.[530] For example, in the *Sallekhasuttaṃ—The Discourse on Effacement*,[531] *kusala* is used as an adjective, while in discourses such as the *Vajjiyamāhita*,[532] and *Sammādiṭṭhisuttaṃ—The Discourse on Right View*,[533] it appears as a substantive. Premasiri stated that the etymology of *kusala* still remains uncertain.[534] Tedesco[535] suggested that it might have derived from the Sanskrit word *sukṛta*, but this assumption is not definitive.[536] In English, *kusala* is often associated with terms like "good"[537] and "skill"[538] and is sometimes translated as "skillful" or "wholesome."[539]

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[530] "Samaṇamaṇḍikāsuttaṃ," in *Majjhima-Nikāya,* vol. 2, ed. Robert Chalmers, (London: PTS, 1977), 25-26.

[531] "Sallekhasuttaṃ," 1: 40.

[532] "Upāsaka-Vagga," in *Aṅguttara-Nikāya,* vol. 5, ed. E. Hardy (London: PTS, 1958), 190-192. This is the *Vajjiyamāhitasuttaṃ.*

[533] "Sammādiṭṭhisuttaṃ," 1: 46-47.

[534] P. D. Premasiri, "Interpretation of Two Principal Ethical Terms in Early Buddhism," 63.

[535] P. Tedesco, "Sanskrit Kuśala- 'Skillful, Welfare,'" *Journal of the American Oriental Society* 74, no. 3 (July 1954): 131, https://doi.org/10.2307/595333.

[536] Ralph L. Turner, "Kúśala," in *A Comparative Dictionary of the Indo-Aryan Languages* (London: Oxford University Press, 1966), 173.

[537] T. W. Rhys Davids, *Sacred Book of the Buddhists*, ed. Max Muller, vol. 2, (London: PTS, 1956), 37.

[538] Isaline B. Horner, trans., *The Middle Length Sayings*, vol. 1, (London: PTS, 1954), 58.

[539] Y. Karunadasa, *Early Buddhist Teachings: The Middle Position in Theory and Practice* (Kandy: Buddhist Publication Society, 2015), 84-85.

Karunadasa argues that *kusala* and *akusala* in Buddhist moral evaluations have psychological implications. For example, *kusala* represents positive mental states that contribute to psychological well-being or health, while *akusala* refers to negative mental states that harm well-being.[540] This interpretation suggests that *kusala* is synonymous with *puñña*. It appears that Karunadasa's view is influenced by the *Pāli* commentarial explanation of *kusala*. For instance, in the commentary to *Sampasādanīyasuttaṃ—Inspiring Confidence*, Buddhaghosa used five terms to describe *kusala*: *ārogyaṭṭhena* (absence of illness), *anavajjaṭṭhena* (faultless), *kosallasambhūtaṭṭhena* (produced by skill), *niddarathaṭṭhena* (freed from distress), and *sukhavipāka* (pleasant retribution).[541] However, *kusala* is sometimes considered synonymous with *puñña*.[542] Amid these various interpretations, based on discourses such as the *Dhammapada* (Verses 75, 39, 267, and 412), *Parivīmamsana—A Discourse on Investigation*, *Upanīyatisuttaṃ—A Discourse on Life*, *Kukkuravatikasuttaṃ—The Dog-Duty Ascetic*, and *Sampasādanīyasuttaṃ—Inspiring Confidence*, *kusala* can be defined as "a mental state that leads to *Nibbāna*"—in other words, a state that helps shorten an individual's *saṁsāra*.[543]

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[540] Karunadasa, *Early Buddhist Teachings*, 85.

[541] *Sumaṅgala-Vilāsinī* (Buddhaghosa's Commentary on the *Dīgha-Nikāya*), vol. 3, ed. William Stede (London: PTS. 1932), 873-904.

[542] "*Kusala*," 251; Daniel H. Ingalls, "A Sanskrit Poetry of Village and Field: Yogeśvara and His Fellow Poets," *Journal of the American Oriental Society* 74, no. 3 (July 1954): 131, https://doi.org/10.2307/595332.

[543] *Dhammapada*, 11, 20, 75, 115; "Parivimaṃsana," 2: 80-84; "Uttaro," 1: 54-55; "Kukkuravatikasuttaṃ," 1: 389-391; "Sampasādanīya-Suttanta," in *Dīgha-Nikāya,* vol. 3, ed. J. Estlin Carpenter (London: PTS, 1976), 102.

According to Cousins, *kusala* signifies skill in two contexts: general and Buddhist soteriological.[544] In the general sense, it refers to proficiency in areas such as art and craft.[545] From a Buddhist perspective, *kusala* refers to a mental state that leads to full enlightenment.[546]

The antonym of *kusala* is *akusala*, which is more closely associated with *pāpa*.[547] *Akusala* is often translated as "evil,"[548] but Horner translated it as "unskill."[549] Referring to *suttas* such as the *Kusalasuttaṃ or Akusalapajahathasuttaṃ—Skilful*, *Parivīmaṃsanasuttaṃ—A Discourse on Investigation*, *Upanīyatisuttaṃ—A Discourse on Life*, and *Kukkuravatikasuttaṃ—The Dog-Duty Ascetic*, *akusala* can be defined as "a mental state that distances one from *Nibbāna*."[550] This definition can also apply to *puñña* and *apuñña*, as both lead individuals away from *Nibbāna*. *Kusala* can be understood as a factor that leads to *Nibbāna*, while *akusala*, *puñña*, and *apuñña* or *pāpa* are factors that

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[544] L. S. Cousins, "Good or Skillful? Kusala in Canon and Commentary," *Journal of Buddhist Ethics* 3 (July, 1996): 143-149.

[545] "Rathakāra-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 112. This is the *Rathakarasuttaṃ.*

[546] "Mūlapariyāyasuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 5-6; "Cūḷavedallasuttaṃ," 1: 300-301; "Sappurisavagga," in *Aṅguttara-Nikāya,* vol. 2, ed. Richard Morris (London: PTS, 1976), 222. This is the *Chaṭṭhasappurisasuttaṃ.*

[547] "*Kusala*," 251.

[548] Rhys Davids, *Sacred Book*, 37.

[549] Horner, trans., *Middle Length Sayings*, 58 of "Sammādiṭṭhisuttaṃ," 1: 46, *yato kho avuso ariyasāvako akusalañca pajānāti.*

[550] "Adhikaraṇa-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 58. This is the *Kusalasuttaṃ*; "Parivimaṃsana," 2: 80-84; "Uttaro," 1: 54-55; "Kukkuravatikasuttaṃ," 1: 389-391.

lead a person away from it, because all of these are accumulated due to ignorance.[551] However, it is important to note that *puñña* should not be equated with *akusala* in the same sense as *pāpa*. Instead, *puñña* is considered *akusala* in the sense that it prevents the growth of *kusala*.

The *Parivīmaṃsanasuttaṃ—A Discourse on Investigation* outlines the distinction between *puñña, apuñña, and kusala*.[552] In this *sutta*, the Buddha details that an individual accumulates *puñña, apuñña,* and *ānenja* through ignorance, whereas a monk is fully liberated from the cycle of rebirth and death when they have completely eradicated ignorance or delusion.

II. 20. 3. 1. *Parivīmaṃsanasuttaṃ—A Discourse on Investigation*[553]

> "A person immersed in ignorance: If he fabricates a meritorious fabrication, his consciousness goes on to merit. If he fabricates a demeritorious fabrication, his consciousness goes on to demerit. If he fabricates an imperturbable fabrication, his consciousness goes on to the imperturbable.
> "When ignorance is abandoned by a monk, clear knowing arises. From the fading of ignorance and the arising of clear knowing, he neither fabricates a meritorious fabrication nor a demeritorious fabrication nor an imperturbable fabrication. Neither fabricating nor willing, he is not sustained by [does not cling to] anything in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'[554]

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[551] "Parivimaṃsana," 2: 82.

[552] "Parivimaṃsana," 2: 82.

[553] "Parivimaṃsana," 2: 82.

[554] Thanissaro Bhikkhu, trans., "Investigating Parivīmaṁsa Sutta (Sn 12:51)," Dhammatalks.org, accessed January 1, 2025, https://www.dhammatalks.org/suttas/SN/SN12_51.html.

The above first paragraph from the *Parivīmaṃsanasuttaṃ—A Discourse on Investigation* describes the nature of *puñña, apuñña,* and impertable *puñña,* whereas the subsequent paragraph of this *sutta* addresses the nature of *kusala*.

II. 21. *Viññāṇa* of *Arahants*

In the *Mahānidānasuttaṃ—The Great Discourse on Causation,* the Buddha explains to Ānanda that name-and-form cannot exist without consciousness.[555] Similarly, for *viññāṇa* to exist, *nāma-rūpa* must also be present. This discourse shows the vital connection between *nāma-rūpa* and *viññāṇa*. The consciousness of enlightened individuals differs distinctly from that of worldlings.

Katukurunde Ñāṇānanda Bhikkhu, referring to the discourses in the *Pāli Nikāya*, explained that the Arahants have transcended their *viññāṇa* to a state of unestablished consciousness (*appatiṭṭhita viññāṇa*) by completely halting its attachment to *nāma-rūpa*.[556] He provided additional equivalent terms for *appatiṭṭhita viññāṇa,* stating, "While in that [Arahant] state, the mind is described as *'animitta'* (signless), '*appaṇihita'* (undirected), and *'suññā'* (void)."[557] This state of consciousness does not revert to a prior condition. This is the freedom from *saṃsāra*.

In contrast, the consciousness of worldlings is always established in name-and-form, leading to the subsequent stages of life, starting from the establishment of

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[555] "Mahā-Nidāna-Suttanta," 2: 55-64.

[556] Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 71.

[557] Katukurunde Ñāṇananda Bhikkhu, 79.

consciousness in the mother's womb and continuing through to death, thus perpetuating the cycle of *saṁsāra*.

II. 22. The Middle Way Effort in Attaining Arahantship

In the *Oghataranasuttaṃ—Crossing the Flood*, the Buddha explained how he fully attained freedom from the cycle of rebirth and death:[558]

> Cirassaṁ vata passāmi – brāhmaṇaṁ parinibbutaṁ
> appatiṭṭhaṁ anāyūhaṁ – tiṇṇaṁ loke visattikaṁ.
> [Meaning of the verse] "It's long since I see a Brahmin who has attained *Nibbāna*
> Crossing over the sticky craving without stopping and without struggling."[559]

Katukurunde Ñāṇānanda Bhikkhu further elaborated on this verse in relation to the *paṭiccasamuppāda*:

> The Buddha has on many occasions compared the crossing over of *saṁsāra* to a crossing over of the four floods. He taught the world the Middle Path as the technique of overcoming the four floods, namely lust (*kāma*), becoming (*bhava*), views (*diṭṭhi*), and ignorance (*avijjā*). We see the emphasis given to *Paṭicca Samuppāda*, the Law of Dependent Arising even in this Middle Path.
> … The earlier reference to a forceful flood will not be a problem to you because it is common knowledge that if we stop having gone a little way, we get drowned. If we struggle we would get swept away. Only a systematic middling effort will take us across. Similarly the Buddha has offered a Middle Path in this Dhamma, for crossing over the four floods, lust (*kāma*), becoming (*bhava*), views (*diṭṭhi*) and ignorance (*avijjā*).[560]

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[558] "Oghaṃ," in *Saṃyutta-Nikāya,* vol. 1, ed. M. Leon Feer (Oxford: PTS, 1991), 1.

[559] Katukurunde Ñāṇananda Bhikkhu, 303.

[560] Katukurunde Ñāṇananda Bhikkhu, 303-304.

II. 23. *Paṭiccasamuppāda*: A Solution to Current *Saṃsāric* Issues

The *Hemakasuttaṃ—Hemaka's Question* (Verses 1084-1087) exhibits the context of *paṭiccasamuppāda* providing solutions to present *saṃsāric* issues, including rebirth and death.[561] Katukurunde Ñāṇānanda Bhikkhu reaffirms this claim thus:[562]

> The uniqueness of the Law of Dependent Arising discovered by the Fully Enlightened One is the presenting of a solution to the Saṁsāric problem in the present itself. Until then, religious teachers in the world went on searching for a solution by entwining past and future with logic. In this well-preached (*svākkhāta*) Dhamma what becomes obvious by the other qualities like '*sanditthika*' (can be seen here and now) '*akālika*' (timeless) '*ehipassika*' (inviting one to come and see) '*opanayika*' (leading one onwards) and by the term often used '*diṭṭheva dhamme*' (in this very life) is that solution in the present.

Katukurunde Ñāṇānanda Bhikkhu was concerned that interpreting the 12 links of *paṭiccasamuppāda* by dividing them into past, present, and future lives would make the Buddha's teachings indistinguishable from those of other religions.[563] As a result, the Buddha's teachings related to *saṃsāric* issues would face the same criticism that the Brahmin youth Hemaka directed at other faiths, "…explaining things as 'so it was' and 'so it will be," instead of showing the path to end current suffering.[564]

However, it is only through the renunciation of desire that an individual can attain liberation from suffering. While we are generally taught and trained to abandon the past and future and focus on the present moment, the Buddha's teachings on

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[561] "Hemakamāṇavapucchā," in *Sutta-Nipāta,* ed., Dines Andersen and Helmer Smith (Oxford: PTS, 1913), 209-210.

[562] Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 494.

[563] Katukurunde Ñāṇananda Bhikkhu, 496.

[564] Katukurunde Ñāṇananda Bhikkhu, 496.

paṭiccasamuppāda highlight the necessity of abandoning desire, even in the present moment, in order to be liberated from *saṃsāra*. In other words, this refers to attaining unestablished consciousness in relation to name-and-form. This is supported by numerous discourses and Dhammapada verses. For example,

> Muñca pure muñca pacchato
> majjhe muñca bhavassa pāragū
> sabbattha vimuttamānaso
> na puna jātijaraṁ upehisi (Dhammapada verse 348).[565]
>
> Let go what has gone before
> Let go that which comes after
> Let go thy hold on the middle as well
> Thus with mind released in every way
> Thou comest never more to birth and decay.[566].

II. 24. The Causes and Conditions of the Five Aggregates and Five Aggregates of Grasping

Katukurunde Ñāṇānanda Bhikkhu stated that the ultimate result of the interdependent interaction between *viññāṇa* and *nāma-rūpa* is the formation of the five aggregates of grasping (*pañca upādānakkhanda*).[567]

In the *Mahāpuṇṇamasuttaṃ—The Longer Discourse on the Full-Moon Night*, the Buddha explains the causes and conditions of the five aggregates: form, feeling, perception, preparation, and consciousness.[568] The four great primaries (the elements of

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[565] *Dhammapada*, 98

[566] Katukurunde Ñāṇananda Bhikkhu, 24.

[567] Katukurunde Ñāṇananda Bhikkhu, 331.

[568] "Mahāpuṇṇamasuttaṃ," 3: 15-16.

hardness, liquidity, fire, and air) serve as the causes and conditions for the designation of the aggregate of form. Contacts are the causes and conditions for the designation of the aggregates of feeling, perception, and preparation, while name-and-form are the causes and conditions for the designation of the aggregate of consciousness. However, craving is the only cause and condition of the five aggregates of grasping —*ime kho bhikkhave pañcupādānakkhandhā chandamūlakā.*[569]

This discourse suggests that to bring an end to *saṃsāra*, we must stop *chanda* (a mild form of *taṇhā*) in relation to the five aggregates. This can be achieved by understanding the reciprocal functions between name-and-form, and between name-and-form and consciousness, and ultimately preventing the establishment of consciousness on *nāma-rūpa*. This is the state of unestablished consciousness or *appaṭṭhita viññāṇa*.

II. 25. *Paṭiccasamuppāda*, Three Universal Characteristics (*Tilakkhaṇa*), and the Four Noble Truths

An examination of the *paṭiccasamuppāda* leads to a discovery of the Four Noble Truths,[570] and it can also be vice versa. This idea is evident in the contents of the *Titthasuttaṃ or Titthāyatanasuttaṃ*.[571]

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[569] "Mahāpuṇṇamasuttaṃ," 3: 16.

[570] Mankadawala Sudassana Thero, "Paṭiccasamuppādaya-Parīksanaya පටිච්ච සමුප්පාදය-පරීක්ෂණය [Dpendent-Co-Arising]"; Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 274.

[571] "Mahā-Vagga," 1: 173-180.

The *Kaccāyanagottasuttaṃ—To Kaccayana Gotta on Right View* indicates that when an individual realizes the real nature of individuals through the framework of *paṭiccasamuppāda*, they do not see a permanent soul in them, but instead only recognize suffering as it arises and ceases, *Upāyupādānābhinivesavinibaddho khvāyaṃ kaccāna loko yebhuyyena tañca upāyupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti, na upādiyati, nādhiṭṭhāti 'attā me'ti. Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhati*.[572] By investigating and deconstructing individuals into their fundamental psychophysical components through the framework of *paṭiccasamuppāda*'s linkages, the three universal characteristics (*tilakkhaṇa: anicca, dukkha, and anatta*) become evident in our lives.

According to the teachings of *paṭiccasamuppāda,* nothing remains the same for two consecutive moments, and everything is interdependent, as all things arise from transient causes and conditions. The inherent transient nature of the 12 factors of *paṭiccasamuppāda* is explained in the *Naḷakalāpasuttaṃ—Bundles of Bamboo Reeds*.[573] This ever-changing nature leads to suffering, "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees this thus as it really is with correct wisdom, the mind becomes

[572] "Kaccāyanagotto," 2: 17.

[573] "Nalakalapiyaṃ," in *Saṃyutta-Nikāya,* vol. 2, ed., M. Leon Feer (London: PTS, 1989), 112-115.

dispassionate and is liberated from the taints by non-clinging."[574] The same description applies to the other four of the five aggregates: feelings, perception, mental formations, and consciousness.

[574] "Aniccatā (1)," 3: 44-45. This is the *Aniccasuttaṃ*; Bhikkhu Bodhi, trans., "Impermanent (1)."

III. Conclusion

Since the Mirror of Dhamma model falls within the realm of religion, it was important to examine the relationship between death anxiety and religiosity in existing studies. Previous studies, including both clinical and non-clinical empirical research, provided valuable insights into the effects of the Mirror of Dhamma on death anxiety, revealing a potential complex relationship between them. The majority of the literature on the relationship between death anxiety and religiosity comes from non-Buddhist participants. Furthermore, the exisiting findings indicated that while religiosity can help reduce death anxiety, it can also increase religious engagement in response to death-related fears.

When individuals experience fear of death and dying—whether their own or that of loved ones—without identifying effective coping mechanisms within their religion, they may be driven toward extrinsic religiosity, seeking comfort through religious practices. However, this reliance on extrinsic religiosity for relief from death anxiety may paradoxically intensify those fears. In contrast, identifying specific effective religious teachings that effectively address death anxiety can guide individuals towards intrinsic religiosity, where religious practice is deeply internalized and personally meaningful, ultimately helping to alleviate death-related fears.

Due to these variations, the literature showed inconsistent findings regarding the relationship between religiosity and death anxiety. However, the evidence consistently suggested that intrinsic religiosity is more effective than extrinsic religiosity in alleviating death anxiety. The current study may also support this conclusion, contributing to

existing research that emphasizes the greater effectiveness of intrinsic religiosity in reducing death-related fears.

The literature also revealed complex patterns of death anxiety across different age groups and genders. Death anxiety tends to decrease with age, with women generally experiencing higher levels of death anxiety than men. Additionally, individuals with higher self-esteem exhibited lower levels of death anxiety.

In addition to the four factors namely—Confirmed faith in the Buddha, Dhamma, and Saṅgha, and the cultivation of Noble Precepts or Ethics —the exploration of the Mirror of Dhamma factors, referencing the discourses in the *Suttapiṭaka*, through the intertextuality method, helped to discover the nine fundamental teachings of the Buddha indicated within the model. These include: 1. The Dependent Co-Arising Theory, 2. The Four Noble Truths, 3. The Three Universal Characteristics, 4. The Teachings of *Kamma* and rebirth, 5. The Teachings of *Sammādiṭṭhi* (Right View), 6. The Concept of *Nibbāna* as liberation from the cycle of rebirth and death, 7. Renunciation of desires and attachments, 8. Conviction (*Saddhā*) in the Triple Gem, and 9. Adherence to noble precepts or ethics.

Studies have proved that the Buddha's principal teachings, including the concept of *kamma* and rebirth, the Three Universal Characteristics (impermanence, unsatisfactoriness, and non-self), the practice of letting go, the Dependent-Co-Arising Theory (*Paṭiccasamuppāda*), *Vipassana* or Insight Meditation, Mindfulness Meditation,

and the teachings of *Nibbāna* are effective in reducing death anxiety among the Buddhist participants, particularly the Theravāda Buddhist practitioners.[575]

The literature implies that learning and reflecting on the four factors of the Mirror of Dhamma, such as confirmed faith in the Buddha, Dhamma, and Saṅgha, along with the cultivation of noble ethics or precepts reduce death anxiety. Additionally, the exploration of the fundamental teachings embedded within this model, particularly through the definition and interpretation of the Mirror of Dhamma factors, particularly the concept of Dhamma as presented in the *Mahāhatthipadopamasuttaṃ—The Great Elephant Footprint Simile* may further support alleviating death-related fears.[576]

This study explores how learning, practicing, and reflecting on the embedded factors of the Mirror of Dhamma, derived from an intertextual analysis of various *suttas* in the *Suttapiṭaka*, contribute to reducing the fear of death among the research participants.

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[575] Kuo et al., "Death Anxiety"; Cheng, "Buddhist Insights into Life."

[576] "Mahāhatthipadopamasuttaṃ," 1: 184, *yo paṭiccasamuppādaṃ passati. So dhammaṃ passati. Yo dhammaṃ passati. So paṭiccasamuppādaṃ passati*— anyone who realizes the *paticcasmuppāda* is considered one who realizes the Dhamma and vice versa.

Chapter Three: Methodology

I. Introduction

The study was grounded in the thesis statement that *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya in the Mahāparinibbānasuttaṃ can help Theravāda Buddhist practitioners reduce death anxiety, allowing them to face death peacefully when the time comes.*[577] The primary aim of the study is to examine the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* on reducing fear of death among the Theravāda Buddhist practitioners. Secondly, the study sought to address the following subordinate research questions:

1. Is there a relationship between the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* and fear of death among Theravāda Buddhist practitioners?

2. If such a relationship exists, how does the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* help Theravāda Buddhist practitioners cope with the fear of death?

3. How does the study and practice of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* influence the way Theravāda Buddhist practitioners perceive and relate to the fear of death?

Lastly, the study aimed to test the following hypotheses:

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[577] "Mahā-Parinibbāna-Suttanta," 2: 91-94.

Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity.

Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity.

Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity.

Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity.

Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem.

Hypothesis 6 (H6): Female participants experienced higher death anxiety.

Hypothesis 7 (H7): Female participants experienced a higher level of religiosity.

Hypothesis 8 (H8): Older participants experienced lower death anxiety.

From this point on, the study delves into the research strategies employed to achieve its objectives.

The study used a mixed-method design and recruited participants through convenience sampling. Self-identified healthy Theravāda Buddhists participated in 34 sessions of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* intervention over an 8-week period. The intervention was developed based on the teachings of *paṭiccasamuppāda* as outlined by Katukurunde Ñāṇānanda Bhikkhu and the discourses in

the *Suttapiṭaka* that embedded the components of the Mirror of Dhamma.[578] The qualitative component of the study employed a transcendental phenomenological approach, with interview data analyzed using Moustakas' method.[579] The quantitative data, collected through Demographic Questionnaires, the Revised Death Anxiety Scale (RDAS), the Religiosity Scale(ROS), and the Self-esteem Scale(RSE), were analyzed using the 29th version of SPSS Statistical Software.

II. Methodology

This study employed a mixed-method research design, combining both quantitative and qualitative data collection methods. The mixed-method approach integrates elements of both research designs, positioned between the quantitative and qualitative paradigms.[580] According to Newman and Benz, as cited in Creswell, quantitative and qualitative approaches are not polar opposites but rather distinct methods of conducting research.[581]

The major differences between quantitative and qualitative approaches lie in the following characteristics: Quantitative research is centered around numbers, close-ended questions, and the collection of quantitative data through instruments, while qualitative

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[578] Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*.

[579] Moustakas, *Phenomenological Research Methods*.

[580] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, Inc., 2009), 3.

[581] Creswell, 3.

research involves exploring human problems through words, open-ended questions, and generating qualitative data by observing settings.[582]

II. 1. Why Quantitative?

In quantitative research, the researcher tests objective theories by examining the relationships among variables through statistical analysis.[583] Variables are categorized as independent (causes) and dependent (effects).[584] In this study, the Mirror of Dhamma model is the independent variable, whereas death anxiety, religiosity level, and self-esteem are the dependent variables. To assess the effects of the independent variable on the dependent variables, the researcher measured the level of death anxiety, religiosity, and self-esteem among Theravāda Buddhist practitioners by administering the Revised Death Anxiety Scale, Religiosity Orientation Scale, and Rosenberg Self-Esteem Scale respectively before and after the 8-week Mirror of Dhamma intervention. The confounding factors that may influence the results of the study were tracked via the self-report survey.

II. 2. Why Qualitative?

Qualitative research is used to explore and understand how individuals or groups perceive and experience human issues.[585] This approach generates inductive data

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[582] Creswell, 3-4.

[583] Creswell, 4.

[584] Creswell, 4.

[585] Creswell, 4.

analysis, moving from specific details to broader themes, with researchers interpreting the meanings of the data.[586] Since this study aims to derive meanings from participants' experiences related to death, transcendental phenomenology was employed to understand how the elements of the Mirror of Dhamma benefit (or not) Theravāda Buddhist practitioners in addressing the fear of death and dying process. This method generates in-depth qualitative data about participants' experiences with death and the Mirror of Dhamma teachings. The qualitative method helps explore and describe the phenomenon of death anxiety from the perspectives of Theravāda Buddhist practitioners, allowing them to express their feelings, experiences, and perceptions of fear related to death.

II. 3. Mixed-Method Research

In 2009, Creswell described mixed-methods as encompassing both qualitative and quantitative approaches, involving philosophical assumptions and integrating both methods within a single study.[587] Therefore, it goes beyond merely collecting and analyzing different types of data; it also requires the use of both approaches simultaneously, which enhances the overall strength of the research, making it more robust than relying on either qualitative or quantitative methods alone.

II. 4. Why the Researcher used Mixed-Method

The combination of quantitative and qualitative approaches allows for a more comprehensive understanding of the research problem. By using both methods, the

[586] Creswell, 4.

[587] Creswell, 4.

investigator can examine the effects of the Mirror of Dhamma on death anxiety particularly through statistical measures while also gaining a deeper understanding of participants' personal experiences and perceptions through qualitative data. This dual approach provides a richer exploration of how learning, practicing, and reflecting on the Mirror of Dhamma factors influence death anxiety among the research participants. Overall, this method will provide in-depth answers to the thesis statement, research questions, and hypotheses.

III. Qualitative Research Design

III. 1. Phenomenology

The study aimed to explore the effects of the Mirror of Dhamma intervention—learning, practicing, and reflecting on this model—on reducing death anxiety. To achieve this objective, the researcher chose a transcendental phenomenological research design as part of the qualitative methodology.

Heidegger defined phenomenology as "that which shows itself to be seen from itself in the very way in which it shows itself from itself," as cited in Churchill and Wertz.[588] According to Hegel, phenomenology refers to knowledge as it appears to consciousness, the science of describing what one perceives, senses, and knows in one's

[588] Scott D. Churchill, and Frederick J. Wertz, "An Introduction to Phenomenological Research in Psychology: Historical, Conceptual, and Methodological Foundations," in *The Handbook of Humanistic Psychology: Leading Edges in Theory, Research, and Practice*, 2nd ed. Kirk J. Schneider, J. Fraser Pierson, and James F. T. Bugental (Thousand Oaks, CA: Sage Publications, Inc., 2015), 275.

immediate awareness and experience.[589] This method allows researchers to understand the essential components of phenomenal consciousness through both science and philosophy.

In the phenomenological research method, researchers deeply explore individuals' experiences to uncover the core themes of those experiences,[590] by avoiding biased assumptions through a process called *epoche*.[591] Phenomenology aims to structure the phenomena we perceive in a way that helps us understand the world, thereby creating a worldview.[592] The goal of phenomenology is to grasp the essential components of the phenomena people experience,[593] which is accomplished by describing the direct experiences of the research participants.[594]

According to Giorgi, the concept of "phenomenon" suggests that whatever is perceived in experience should be understood exactly as it appears, without attributing

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[589] Joseph J. Kockelmans, *Phenomenology: The Philosophy of Edmund Husserl and its Interpretation* (New York: Doubleday & Company, 1967), 24.

[590] John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (Upper Saddle River, NJ: Pearson, 2005).

[591] Moustakas, *Phenomenological Research Methods*.

[592] Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 3rd ed. (Thousand Oaks, CA: Sage Publications, Inc., 2002), 106.

[593] Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*.

[594] Helen J. Streubert Speziale and Dona Rinaldi Carpenter, *Qualitative Research in Nursing ; Advancing the Humanistic Imperative*, 3rd ed. (Philadelphia, PA: Lippincott Williams & Wilkins, 2007).

additional characteristics to it.[595] Only the meanings inherent in the direct presentation of the concrete experience should be considered.[596]

III. 1. 1. Clark Moustakas' Transcendental Phenomenology

In 1994, Moustakas developed transcendental phenomenology, also known as psychological phenomenology as a systematic approach to understanding the essence of human experience.[597] Moustakas' method involves a thorough examination of lived experiences to uncover their underlying meanings and essences. A key element of this approach is the concept of "*epoche*," which involves suspending preconceived assumptions and biases to engage directly with phenomena as they manifest themselves in consciousness.

Moustakas introduced a structured methodology for conducting transcendental phenomenological research, typically consisting of four steps: 1) *epoche*, 2) phenomenological reduction, 3) imaginative variation, and 4) synthesis.[598]

In the *epoche* step, the researcher identifies the phenomenon of interest, setting aside personal experiences and biases while interviewing participants who have

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[595] A. Giorgi, "Towards a New Paradigm for Psychology," in *Exploring the Lived World: Readings in Phenomenological Psychology,* ed. C. Aanstoos (PA: Duquesne University, 1984), 14.

[596] Giorgi, "Towards a New Paradigm," 14.

[597] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 4th ed. (CA: Sage Publications, 2018), 77.

[598] Moustakas, *Phenomenological Research Methods*, 84.

experienced the phenomenon. The researcher's prior knowledge, understanding, and experiences of practicing the Dhamma can influence the research findings. Therefore, to maintain the objectivity and ensure the research findings are valid, it is essential for the researcher to mindfully bracket his personal biases, particularly during the data analysis phase.

Second, the phenomenological reduction step involves transforming participants' descriptions of their experiences into textural language. During this process, the researcher refines lived experiences to their essential features, focusing on the key elements that are central to the research study.

In the third step, imaginative variation, all the information gathered from various perspectives during the *epoche* step is systematically and reflectively explored. The insights gained through imaginative variation inform the descriptive analysis of the experience.

Finally, synthesis integrates the textural descriptions of the phenomenon (how people describe their experiences) with the structural descriptions (how they experienced them in a specific context). This step aims to create a clear and accurate picture (theme) of the overall phenomenal reality.[599]

Moustakas' transcendental phenomenology provides a systematic approach to exploring the essence of human experiences.[600] This method allows researchers to

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[599] Creswell and Poth, *Qualitative Inquiry*, 77.

[600] Moustakas, *Phenomenological Research Methods*.

uncover the underlying meanings and essences that shape consciousness and behavior. Moreover, this method offers a rich and rigorous approach for qualitative research, enabling a deeper understanding of human experiences in relation to the phenomena being studied.

III. 2. Intertextuality Method

As part of the qualitative data collection, the researcher employed the intertextuality method to explore each component of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* factors by referencing other discourses in the *Suttapiṭaka*.

Kristeva christened the term "intertextuality" in 1966, as cited in Martínez Alfaro.[601] Martínez Alfaro's explanation provides clarity on the concept, "There are always other words in a word, other texts in a text. The concept of intertextuality requires, therefore, that we understand texts not as self-contained systems but as differential and historical, as traces and tracings of otherness, since they are shaped by the repetition and transformation of other textual structures."[602] Leene pointed out several dimensions of intertextual studies, including points of connection, influence, borrowing, reference, allusion, echo, and citation.[603] Among the available definitions of

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[601] María Jesús Martínez Alfaro, "Intertextuality: Origins and Development of the Concept," *Atlantis* 18, no. 1-2 (June-December 1996): 268, http://www.jstor.org/stable/41054827.

[602] Martínez Alfaro, "Intertextuality," 268.

[603] Leene, *Newness in Old Testament,* 5.

intertextuality, the researcher has used Leene's, "Intertextuality refers to the ability of texts to be connected to other texts."[604]

The researcher identified the use of this method in Katukurunde Ñāṇānanda Bhikkhu's approach in exploring the 'Dependent Co-Arising Theory—*Paṭiccasamuppāda*,' even though he did not explicitly use this term in his study.[605] Therefore, based on the definition of intertextuality and the analytical approach of Katukurunde Ñāṇānanda Bhikkhu, the researcher examines how the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* factors, with particular emphasis on the Dependent Co-Arising Theory, are defined, interpreted, and referenced across various discourses within the *Suttapiṭaka.*

In the current study, the researcher developed a 34-session intervention program grounded primarily in the *Pāli* discourses of the *Suttapiṭaka* on *paṭiccasamuppāda* and insights drawn from Katukurunde Ñāṇānanda Bhikkhu's work, *The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release*. Some of the major *Pāli* discourses referred to in this study include the *Mahāpadānasuttaṃ—The Great Discourse on Traces Left Behind, Mahānidānasuttaṃ—The Great Discourse on*

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[604] Leene, *Newness in Old Testament,* 4.

[605] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*.

Causation, *Nagarasuttaṃ—The City*, *Naḷakalāpasuttaṃ—Bundles of Bamboo Reeds*, *Titthāyatanasuttaṃ—A Discourse on Sectarians*, among others.[606]

IV. Sites and Target Participants

The investigator designed a convenience sample to recruit Theravāda Buddhist practitioners, including both male and female monastics and lay practitioners, aged between 18 and 70, who self-identified as physically and mentally healthy. However, no female monastics participated in this study. Advertisements were sent out to different communities that the researcher has a connection with. Based on the responses from these communities, research volunteers from Bangladesh, Cambodia, India, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand, U.S.A., and Vietnam were targeted. Finally, only participants from Bangladesh, India, Nepal, Sri Lanka, Thailand, and the U.S.A. agreed to participate in this study. Given the anticipated small number of responses, the researcher selected the first qualified volunteers, regardless of gender, ethnicity, or monastic status.

IV. 1. Participant Recruitment

Once the Institutional Review Board (IRB) approval was obtained on December 10, 2023, the researcher sent advertisements to potential volunteers via email, text message, Facebook Messenger, and WhatsApp (see Appendices A and B for the recruitment and interview scheduling scripts). Individuals who responded to the

[606] "Mahāpadāna-Suttanta," 2: 30-35; "Mahā-Nidāna-Suttanta," 2: 55-64; "Nagaram," 2: 104; "Naḷakalapiyaṃ," 2: 114; "Mahā-Vagga," 1: 73-180. This is the *Titthāsuttaṃ* or *Titthāyatanasuttaṃ.*

advertisements were provided access to Google Form links for the Informed Consent Form (Appendix C), the Demographic Form (Appendix D), and the Revised Death Anxiety Scale (RDAS: Appendix F). Subsequently, individuals who met the initial inclusion criteria received links to complete the Religious Orientation Scale (ROS: Appendix G) and the Rosenberg Self-Esteem Scale (RSE: Appendix H).

IV. 2. Participant Recruitment Criteria

The main inclusion criteria for participants are as follows:

Section A:

1. Theravāda Buddhist practitioners, both male and female monastics and male and female lay practitioners, aged 18 to 70, who self-identified as physically and mentally healthy.*[607]
2. Participants must have a basic understanding of key Buddhist concepts such as the Dependent Co-Arising Theory, the Four Noble Truths, the qualities of the Buddha, Dhamma, and Sangha, the concept of the Three Universal Characteristics (*tilakkhaṇa*), noble precepts (*ariyakantasīla*), and the five aggregates of grasping (*pañcūpādānakkhanda*).
3. After reviewing the RDAS (Appendix F) scores, participants were recruited for the study. The RDAS score ranges from 0 to 100: 39 or below = low, 40-48 =

[607] 1. Although one participant exceeded the specified age range—being 75 years old—he was included in the study due to the limited sample size available; 2. Similarly, a female participant from the US who did not identify as a fully Theravāda Buddhist practitioner was also included in the study.

moderate, and 49 or higher = high death anxiety.[608] The RDAS scores in previous studies ranged from 3 to 82,[609] with mean scores ranging from 40.79% to 75.53%.[610] Only volunteers with RDAS scores of 82 or lower were recruited, as the researcher assumes that individuals with higher death anxiety may feel uncomfortable during the study.

4. All participants must have sufficient English proficiency to read, understand, and answer the Demographic Questionnaire (Appendix D), Self-Report Survey Questionnaire (Appendix E), Consent Form (Appendix C), RDAS (Appendix F), Religious Orientation Scale (ROS: Appendix G), Rosenberg Self-Esteem Scale (RSE: Appendix H), Intervention Guidelines (Appendix K), and Interview Questions (Appendix I).
5. Volunteers' English proficiency was screened using the Demographic Questionnaire (Appendix D). To qualify for the study, participants had to answer 1 or 2 to all three self-assessment questions in question 13 of the demographic form.

Section B:

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[608] Thorson and Powell, "Revised Death Anxiety Scale," 515.

[609] Emma Clare, James Elander, and Amy Baraniak, "How Healthcare Providers' Own Death Anxiety Influences Their Communication with Patients in End-of-Life Care: A Thematic Analysis," *Death Studies* 46, no. 7 (2022), https://doi.org/10.1080/07481187.2020.1837297; Carla Ens and John B. Bond, "Death Anxiety and Personal Growth in Adolescents Experiencing the Death of a Grandparent," *Death Studies* 29, no. 2 (2005), https://doi.org/10.1080/07481180590906192.

[610] Lesley E. Halliday and Maureen A. Boughton, "The Moderating Effect of Death Experience on Death Anxiety," *Journal of Hospice & Palliative Nursing* 10, no. 2 (March 2008), https://doi.org/10.1097/01.njh.0000306738.16474.69; Ens and Bond, "Death Anxiety"; Thorson and Powell, "Revised Death Anxiety Scale."

1. Participants must complete the Self-Report Survey Questionnaire (Appendix E) after each session, before the next session begins. This criterion was made flexible as the researcher observed that even participants who attended the sessions did not regularly submit the self-report survey. Since the purpose was to confirm that volunteers at least watched the recorded sessions, making this requirement non-compulsory was deemed acceptable.
2. Participants must complete the following measurements and questionnaires both at pre-test and post-test:

    - Revised Death Anxiety Scale (RDAS: Appendix F)
    - Religious Orientation Scale (ROS: Appendix G)
    - Rosenberg Self-Esteem Scale (RSE: Appendix H)

3. At the post-test, participants must answer 8 open-ended interview questions (Appendix I).

V. Early Intervention Design

Prior to the first meeting, participants were given the Consent Forms (Appendix C), the Demographic Forms (Appendix D), Revised Death Anxiety Scale (RDAS: Appendix F), Religious Orientation Scale (ROS: Appendix G), and Rosenberg Self-Esteem Scale (RSE: Appendix H). All scales were converted into Google Forms, and unique private links were sent to all research volunteers.

Initially, the program was designed, covering all four components of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya,*" through 40 interventions (Appendix K),

with some sessions combining two shorter intervention texts. The intervention was structured for 8 weeks, with sessions held five days a week (Monday through Friday) from 6:00 pm to 6:30 pm Pacific Time and 6:30 pm to 7:00 pm India Standard Time, totaling 40 sessions. Each session lasted no longer than 30 minutes, except for the first and last sessions, which were each 60 minutes.

VI. Current Intervention Design

The sessions were originally scheduled to begin on Monday, but the program actually started on February 1st (Thursday) and continued until March 19th. Subsequently, the total number of sessions was reduced from 40 to 34.

Except for the number of sessions and some minor changes in the sessions texts, the rest remained the same, five days a week (from Monday through Friday: 6.00 pm - 6.30 pm Pacific time and 6.30 pm -7.00 pm India Standard time). Every session, with the exception of the initial and final ones, lasted for a maximum of 30 minutes, while these two specific sessions each necessitated 60 minutes.

All the participants including the absentees of the live sessions received video recordings and the texts of each intervention session in order to maintain reliability of the intervention. The instructor explained only the concepts and meanings of the texts included in the intervention instead of reading them word by word. However, participants were required to read the intervention texts to understand the teachings and practices, although it remained uncertain whether all participants engaged with each session’s texts.

In each intervention session, the researcher provided a brief introduction to the session topic, explained the content of the texts and the concepts, and concluded the session with a brief summary. The intervention texts were taken from the discourses of the *Pāli Suttapiṭaka* and the book "*The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release*" written by Katukurunde Ñāṇānanda Bhikkhu.[611] At the end of each session, participants were given an opportunity to clarify the teachings or practices, and could contact the instructor at any time if they had further questions. However, only a few participants took time to engage in discussion. Additionallly, participants were asked to spend 10-15 minutes reflecting on the immediate past session either later the same day or by the next day, at least before the next session began. They were also asked to submit a brief Self-Report Survey (Appendix E) after each session, before the next one. This survey intended to track whether participants had understood, reflected on, and practiced the teachings from the previous session, or whether they engaged in any practices, including meditation that might have influenced the effects of the intervention on death-related fears.

Table 1: Adjusted Sessions

No. of Weeks for the Interventions	Every Weekday	Relevant Interventions (Appendix K) For Each Session
Week 1	Session 1 (Thursday February 1, 2024)	Section 1. 1. Greeting and introduction to the

[611] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*.

No. of Weeks for the Interventions	Every Weekday	Relevant Interventions (Appendix K) For Each Session
		study and its purpose (10 min) 2. Introduction and practice of two grounding techniques—Breathing Relaxation Meditation and Meditation on Death (Appendix M)—to help participants learn how to ground themselves if they experience stress during or after the study (15 min) 3. Reminding participants of their rights and freedom to leave the study at any time, even after agreeing to participate, as stated in the Consent Form (5 min) 4. Introduction to the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*" (Appendix K) (15 min) 5. Instructions for individual reflection and the Self-Report Survey (Appendix E), followed by Q & A (15 min) NOTE: This session is 60 min.
	Session 2 (Friday, Feb 2) NOTE: All of the rest of the sessions followed this format and lasted 30 minutes with the exception of the final session.	1. Greeting (3 min) 2. Introduction, explanation of the content and concepts included in the handouts 1 and 2, followed by a summary (25 min) 3. Closing (2 min) 4. Optional Q & A post session.
	Session 3 (Monday, Feb 5)	Handout 1

No. of Weeks for the Interventions	Every Weekday	Relevant Interventions (Appendix K) For Each Session
Week 2	Session 4 (Tuesday, Feb 6)	Handout 1
	Session 5 (Wednesday, Feb 7)	Handout 1
	Session 6 (Thursday, Feb 8)	Handout 1
	Session 7 (Friday, Feb 9)	Handout 1
Week 3	Session 8 (Monday, Feb 12)	Handout 1
	Session 9 (Tuesday, Feb 13)	Handout 1
	Session 10 (Wednesday, Feb 14)	Handouts 1 and 2
	Session 11 (Thursday, Feb 15)	Handout 1
	Session 12 (Friday, Feb 16)	Handout 1
Week 4	Session 13 (Monday, Feb 19)	Handout 1
	Session 14 (Tuesday, Feb 20)	Handout 1
	Session 15 (Wednesday, Feb 21)	Handout 1
	Session 16 (Thursday, Feb 22)	Handouts 1, 2, and 3
	Session 17 (Friday, Feb 23)	Handout 1
Week 5	Session 18 (Monday, Feb 26)	Handouts 1 and 2
	Session 19 (Tuesday, Feb 27)	Handout 1
	Session 20 (Wednesday, Feb 28)	Handouts 1 and 2
	Session 21 (Thursday, Feb 29)	Handouts 1 and 2
	Session 22 (Friday,	Handouts 1 and 2

No. of Weeks for the Interventions	Every Weekday	Relevant Interventions (Appendix K) For Each Session
	March 1)	
Week 6	Session 23 (Monday, March 4)	Handout 1
	Session 24 (Tuesday, March 5)	Handout 1
	Session 25 (Wednesday, March 6)	Handout 1
	Session 26 (Thursday, March 7)	Handouts 1 and 2
	Session 27 (Friday, March 8)	Handout 1
Week 7	Session 28 (Monday, March 11)	Handouts 1
	Session 29 (Tuesday, March 12)	Handout 1
	Session 30 (Wednesday, March 13)	Handouts 1 and 2
	Session 31 (Thursday, March 14)	Handout 1
	Session 32 (Friday, March 15)	Handouts 1 and 2
Week 8	Session 33 (Monday, March 18)	Handout 1
	Session 34 (Tuesday, March19, 2024)	1. Greeting (3min) 2. The instructor provides a brief review of the main points of the intervention text (10 min). 3. The researcher sends individual links to Google Docs and waits 30 minutes for participants to finish (32 min). *Note: If any participants are absent, they will have 24 hours to complete the posttests. The researcher will send the following:* • Revised Death Anxiety Scale (RDAS: Appendix F),

No. of Weeks for the Interventions	Every Weekday	Relevant Interventions (Appendix K) For Each Session
		• Religious Orientation Scale (ROS: Appendix G), • Rosenberg Self-Esteem Scale (RSE: Appendix H). 4. The instructor collects feedback from participants about the interventions (5 min). 5. The instructor requested that participants schedule a time for an in-depth interview (Appendix I), to be conducted within a week of the final intervention, at the participants' convenience (5 min). 6. The instructor answers any final questions and expresses appreciation for the participants' involvement (5 min). NOTE: This session is 60 minutes: 30 minutes for the group session and 30 minutes for participants to complete the posttests.

It took an additional three weeks to complete the collection of post-test data. In the post-treatment phase, the same scales—Revised Death Anxiety Scale (Appendix F), Religious Orientation Scale (Appendix G), and Rosenberg Self-Esteem Scale (Appendix H) were administered to the volunteers. The only new task they were required to complete in the post-test was answering the 8 open-ended interview questions (Appendix I).

VII. Data Collection Procedure

A convenience sample of self-identified healthy Theravāda Buddhist practitioners— male monastics, lay practitioners both males and females aged between 18 and 70 years old were recruited for this study via email, Facebook Messenger, WhatsApp, and telephone calls. Thirty participants were recruited for the two-month intervention from Bangladesh, Cambodia, India, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand, the U.S.A., and Vietnam. The researcher selected participants from these countries due to the ease of access through temples and friends. However, only participants from Bangladesh, India, Nepal, Sri Lanka, Thailand, and the U.S.A. completed all forms, questionnaires, and the entire program.

Qualitative data were generated through 8 open-ended interview questionnaires (Appendix I) and analyzed with Moustakas' data analysis method, while the quantitative data were collected through the Demographic Questionnaire (Appendix D) and the Revised Death Anxiety Scale (Appendix F), the Religious Orientation Scale (ROS: Appendix G), and Rosenberg Self-Esteem Scale (RSE: Appendix H).

In the pre-treatment phase, participants completed the Consent Form (Appendix C), Demographic Form (Appendix D), RDAS (Appendix F), ROS (Appendix G), and RSE (Appendix H). Video-recorded versions of the intervention were also made available for those who missed a session, allowing them to catch up before the next one began. At the end of each session, participants received the Self-Report Survey Questionnaire (Appendix E) to reflect on and evaluate the impact of the session.

In the post-treatment phase, participants completed the same RDAS (Appendix F), ROS (Appendix G), and RSE (Appendix H). Additionally, they were required to answer 8 open-ended research questions (Appendix I). Participants were given two options for responding to the interview questions: either through a face-to-face online interview via Zoom or by answering them in a Google document. With the exception of one participant, all chose to provide their answers on the Google document. Although Sri Lankan Buddhist practitioners were offered the option to answer the research questions in their native language, they all responded in English. The interviews were audio and video recorded, transcribed, and analyzed using the qualitative method introduced by Moustakas.[612]

VII. 1. Instruments

VII. 1. 1. Revised Death Anxiety Scale (RDAS)

In the current study, the investigator administered a multidimensional death anxiety scale called the Revised Death Anxiety Scale (RDAS: Appendix F), which uses a 5-point Likert format (0= Strongly disagree, 4= Strongly agree).[613] In 1984, Thorson and Powell developed the 25-item RDAS scale, based on a combination and modification of death anxiety scales by Boyer, Templer, and Nehrke, using a true-false rating format.[614]

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[612] Moustakas, *Phenomenological Research Methods*.

[613] Thorson and Powell, "Revision and Factor Analysis."

[614] Thorson and Powell, "Revision and Factor Analysis"; M. Nehrke, "Actual and Perceived Attitudes Toward Death and Self Concept in Three Generational Families" (paper presented at the 27th Annual Scientific Meeting of Gerontological Society, Portland, OR, 1974); Templer, "Construction and Validation"; Jerome I. Boyer, "The

In 1990, they validated the RDAS in a 5-point Likert response format, with the scale demonstrating reliability (α= .83).[615] Neimeyer recommended the use of the RDAS with a Likert response format.[616]

In this study, the 5-point Likert format of the RDAS Scale showed an internal consistency of α = .84, which is slightly higher than the score reported in the original study by Thorson and Powell.[617] Similarly, Wen's study reported an internal consistency of α = .84 for the RDAS scale.[618]

The RDAS consists of 25 items, with 17 positively phrased items (1, 2, 3, 5, 6, 7, 8, 9, 12, 14, 15, 16, 18, 19, 20, 22, and 24) and 8 negatively phrased items (4, 10, 11, 13, 17, 21, 23, and 25). In the current study, responses to the positively phrased items were scored on a 5-point Likert scale: 0 = Strongly disagree, 1 = Somewhat disagree, 2 = Neutral, 3 = Somewhat agree, 4 = Strongly agree. Responses to the negatively phrased items were rated on the same 5-point Likert scale, but in reverse order: 4 = Strongly disagree, 3 = Somewhat disagree, 2 = Neutral, 1 = Somewhat agree, 0 = Strongly agree. The score range was 25-75, with higher scores indicating higher levels of death anxiety.

Construction and Partial Validation of a Scale for the Measurement of the Fear of Death" (PhD dissertation., The University of Rochester, 1963).

[615] Thorson and Powell, "Meanings of Death."

[616] Robert A. Neimeyer, *Death Anxiety Handbook: Research, Instrumentation, and Application* (Washington, DC: Taylor & Francis, 1994): 42.

[617] Thorson and Powell, "Meanings of Death."

[618] Wen, "Religiosity and Death Anxiety," 36.

As suggested by Neimeyer,[619] the age of each participant was collected through the Demographic Questionnaire.

VII. 1. 2. Religious Orientation Scale (ROS)

Religious Orientation Scale (ROS: Appendix G) was developed in 1967 by Allport and Ross[620] and had already been used in about 70 studies by the year 1983, and by 1995 the use of the scale more than doubled.[621] The Religious Orientation Scale has 20 items containing two sub-scales: the first 9 items are intrinsics and the last 11 items are extrinsics.[622] The responses of the participants are scored on a 5-point Likert format (Strongly Disagree=1, Somewhat Disagree=2, Neither Disagree nor Agree=3, Somewhat Agree=4, Strongly Agree=5).[623] Responses to items (13, 14, and 16) are scored in reverse order (examples, 5 = 1, 4 = 2, 3 = 3, 4 = 2, 5 = 1).[624]

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[619] Neimeyer, *Death Anxiety Handbook*, 43.

[620] Allport and Ross, "Personal Religious Orientation."

[621] Douglas E. Trimble, "The Religious Orientation Scale: Review and Meta-Analysis of Social Desirability Effects," *Educational and Psychological Measurement* 57, no. 6 (December 1997): 972-974, https://doi.org/10.1177/0013164497057006007.

[622] Jacek Brewczynski and Douglas A. MacDonald, "Research: 'Confirmatory Factor Analysis of the Allport and Ross Religious Orientation Scale with a Polish Sample,'" *International Journal for the Psychology of Religion* 16, no. 1 (January 2006): 67, https://doi.org/10.1207/s15327582ijpr1601_6; Vicky Genia, "A Psychometric Evaluation of the Allport-Ross I/e Scales in a Religiously Heterogeneous Sample," *Journal for the Scientific Study of Religion* 32, no. 3 (September 1993): 285-286, https://doi.org/10.2307/1386667.

[623] Brewczynski and MacDonald, "Research," 66.

[624] Brewczynski and MacDonald, 69, 71; Genia, "Psychometric Evaluation," 287.

Generally, the scores for intrinsic and extrinsic sub-scales are calculated separately. Spilka and colleague's study detected the reliabilities (K. R. 20) for ROS's intrinsic and extrinsic sub-scales are .91 and .85.[625] Donahue reported that Griffin and Thompson's study in 1983-84 found the reliability range for the intrinsic subscale to be between .93 α and .81 α, and for the extrinsic subscale between .82 α and .69 α. [626] Additionally, Kahoe and Batson observed the reliability range for both the intrinsic and extrinsic subscales to fall between .67 α and .76 α, as cited in Donahue.[627]

A meta-analysis study conducted by Trimble in 1997 marked higher internal consistency reliability for the intrinsic sub-scale (.83), while the two sub-scales of extrinsic's internal consistency recorded lower (Social extrinsic= .63 and Personal extrinsic = .64).[628] Burris and Tarpley noted test-retest reliability of ROS's sub-scales: intrinsic (.84α) and extrinsic (.78α) over two weeks.[629]

The following items of the ROS Scale were replaced with Buddhist terms and phrases thus: Second item's "the presence of God or the Divine Being" is replaced with

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[625] Bernard Spilka et al., "Death and Personal Faith: A Psychometric Investigation," *Journal for the Scientific Study of Religion* 16, no. 2 (June 1977): 174, https://doi.org/10.2307/1385748.

[626] Michael J. Donahue, "Intrinsic and Extrinsic Religiousness: The Empirical Research," *Journal for the Scientific Study of Religion* 24, no. 4 (December 1985): 418, https://doi.org/10.2307/1385995.

[627] Donahue, "Intrinsic and Extrinsic Religiousness."

[628] Trimble, "Religious Orientation Scale," 970.

[629] Christopher T. Burris and W.Ryan Tarpley, "Religion as Being: Preliminary Validation of the Immanence Scale," *Journal of Research in Personality* 32, no. 1 (March 1998): 68, https://doi.org/10.1006/jrpe.1997.2201.

"the efficacies of the Buddha's teachings," fourth item's "prayers" is replaced with "chantings," fifth item's "attend church" is replaced with "go to temple," sixth item's "a Bible study group" is replaced with "a Dharma study group," twelfth item's "prayer" is replaced with "living according to the Buddha's teachings," fifteenth item's "church" is replaced with "temple," seventeenth item's first "pray" replaced with "chant *suttas* (teachings of the Buddha)" and the second "pray" with "chant," eighteenth item's "church" is replaced with "temple," and twentieth item's "prayer" is replaced with "chanting." The twelfth item belongs to an extrinsic religiosity subscale, however, after replacing its original wordings "prayer" with "living according to the Buddha's teachings," the item became more aligned with an intrinsic religiosity orientation.

Besides its use with samples from English speaking countries, the ROS has been administered and validated among populations from diverse religions, national, and cultural backgrounds. For instance, it has been used with Buddhist populations in Thailand, Iranian Muslims, and Korean immigrants in the US.[630] The Scale has also been translated into various languages and used in countries such as Egypt, the Netherlands, Russia, Iran, and Sweden.[631] Trimble recommended the use of the ROS to assess the levels of religiosity.[632]

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[630] Brewczynski and MacDonald, "Research" 65.

[631] Brewczynski and MacDonald, 65.

[632] Trimble, "Religious Orientation Scale," 984.

VII. 1. 3. Rosenberg Self-Esteem Scale (RSE)

Rosenberg developed the Rosenberg Self-Esteem Scale (Appendix G) in the 1970s.[633] Responses to items 2, 5, 6, 8, 9 are scored in the reverse order. The answers to the 10 items are scored on a 4-point format (1 = strongly agree, 2 = agree, 3 = disagree, and 4 = strongly disagree). The cumulative score ranges from 10 to 40, higher scores indicating a higher level of self-esteem.[634] The internal consistency (reliability) of the scale ranges from .77 to .88 (Cronbach α), while its test-retest reliability over one week marked between .82 and .88.[635] The original sample reported test-retest reliability of .85 to .88 over a two-week period.[636]

VIII. Qualitative Data Analysis

VIII. 1. Clark Moustakas' Qualitative Data Analysis Technique

The researcher utilized Moustakas' four key steps of qualitative data analysis: 1) *epoche*, 2) phenomenological reduction, 3) imaginative variation, and 4) synthesis.[637]

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[633] Rosenberg, *Conceiving the Self*.

[634] Jim Blascovich and Joseph Tomaka, "Measures of Self-Esteem," *Measures of Personality and Social Psychological Attitudes*, ed. John P. Robinson, Phillip R. Shaver, and Lawrence S. Wrightsman (San Diego, CA: Academic Press, Inc., 1991), 115, 116, 212. https://doi.org/10.1016/b978-0-12-590241-0.50008-3.

[635] Blascovich and Tomaka, "Measures of Self-Esteem," 115, 116, 121.

[636] Rosenberg, *Conceiving the Self*.

[637] Moustakas, *Phenomenological Research Methods*, 84.

VIII. 2. Coding Interview Data

Interview data were coded employing In Vivo, Concept, Emotional, and Causation coding techniques. These methods are employed to generate rich qualitative data from the interviews, as they provide valuable insights into the participants' experiences and their responses to the phenomena. The sequence of the coding process is as follows: Coding > Categorizing Codes > Identification of Themes.[638] In brief, coding helps map the data, creating a dynamic relationship between the ideas and the data, allowing for ongoing connections between both.[639]

The codes derived from the interview using the above techniques were arranged employing the code categorizing techniques, specifically taxonomy and sequential order. In the taxonomy categorization technique, each category and subcategory of codes are regarded as equally important.[640]

VIII. 3. Data Validation

The data generated from the interview were validated employing some of the strategies described by Creswell and Poth namely, corroborating evidence through

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[638] Jenna Crosley, "How To Code Qualitative Data: Qualitative Data Coding Explained Simply – with Examples," Grad Coach, December 2020, https://gradcoach.com/qualitative-data-coding-101/.

[639] CESSDA Training Team, "Qualitative Coding," Data Management Expert Guide, 2017, https://dmeg.cessda.eu/Data-Management-Expert-Guide/3.-Process/Qualitative-coding.

[640] Johnny Saldaña, *The Coding Manual for Qualitative Researchers* (London: Sage, 2013), 298.

triangulation, clarifying researcher bias through reflexivity, and collaborating with participants.[641]

IX. Quantitative Data Analysis

The analyzing techniques of the Statistical Software SPSS (29th version) were performed to assess the impact of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* intervention (learning, practicing, and reflecting on this model) on Theravāda Buddhist practitioners' death anxiety, as measured by the Revised Death Anxiety Scale (RDAS), religiosity levels, as measured by the Religiosity Orientation Scale (ROS), self-esteem, as measured by the Self-Esteem Scale (RSE), and both intrinsic and extrinsic religiosity, as assessed by the respective subscales of the ROS.

IX. 1. Using a Paired Sample t-Test

A paired sample t-test was performed to compare the levels of death anxiety, religiosity orientation, self-esteem, intrinsic religiosity, and extrinsic religiosity measured at Time 1 with those measured at Time 2. Additionally, separate analyses were conducted to examine these variables across Time 1 and Time 2 for male and female participants individually.

[641] Creswell and Poth, *Qualitative Inquiry*, 413-414.

IX. 2. Using an Independent Samples t-test

An independent samples t-test was conducted to validate the findings from the repeated-measures t-test. This analysis explored the impact of sex differences on death anxiety, religiosity orientation, self-esteem, intrinsic religiosity, and extrinsic religiosity at both Time 1 and Time 2, aiming to identify whether males or females demonstrated higher or lower levels of these variables at each time point.

IX. 3. Using One-Way Between-Groups (ANOVA) Analysis

A one-way between-groups analysis of variance (ANOVA) was conducted to cross-validate the paired sample t-test results for death anxiety, religiosity orientation, self-esteem, intrinsic religiosity, and extrinsic religiosity, with separate analyses conducted for males and females at two points: Time 1 and Time 2. Additionally, these variables were compared across three age groups—Group 1 (18–29 years), Group 2 (30–44 years), and Group 3 (45 years and above)—separately for each time point.

IX. 4. Correlations of the Scales

Correlations among the response data derived from the RDAS, ROS, RSE, and the Intrinsic and Extrinsic Religiosity subscales of the ROS were examined separately for Time 1 and Time 2 using Pearson's Correlation Coefficient technique. This analysis aimed to explore the relationships between death anxiety, religiosity, religiosity subdimensions, and self-esteem before and after the Mirror of Dhamma intervention.

X. Data Presentation

The results generated using the SPSS Statistical Software Version 29 were presented in tables, charts, and graphs to offer readers a clear picture of the findings.

XI. Participants' Confidentiality and Data Storage

The participants' names, contact numbers, email addresses, and other personally identifiable information were securely stored on the investigators' password-protected computer during the data collection and data analysis phases. The researcher did not include any personally identifiable information in the dissertation and did not publicize or upload to any websites that could link the data to specific participants. Audio and video recordings were solely for transcription purposes and will be destroyed immediately after the dissertation is published. Questionnaire data and interview transcripts will be retained indefinitely to facilitate the researchers' future work and studies by others on this topic, but all personally identifiable information associated with these data will be permanently destroyed.

XII. Risks and Benefits of the Study

The study carries potential risks, including the possibility that participants may recall the death of loved ones, which could trigger grief or trauma. Additionally, participants might reflect on their own anticipated death and dying process and experience heightened death anxiety as a result.

While the study may not provide direct benefits to participants, it offers the opportunity to learn about the Theravāda Buddhist model for addressing death anxiety and to experience its potential effects. Participants may choose to continue practicing this model if they find it effective in reducing death anxiety. Overall, the anticipated benefits of the study outweigh the potential risks to participants.

XII. 1. Strategies for Minimizing Risks of the Study

The following measures were implemented to minimize potential risks for volunteers participating in the study:

1. Introduction of Grounding Techniques

During the first session, the researcher introduced two grounding techniques—Breathing Relaxation Meditation and Meditation on Death (Appendix M). Participants were encouraged to practice one or both of these techniques whenever they experienced death anxiety.

2. Informed Consent and Voluntary Participation

The informed consent document (Appendix C) clearly stated that participants could withdraw from the study at any time, even after initially agreeing to participate or during the intervention, should they experience discomfort.

3. Access to Emotional Support Resources

During live sessions, the researcher closely monitored participants for signs of heightened anxiety or grief. Participants were also provided with a self-report

survey (Appendix E) to share any discomfort or challenges they experienced during the session. If signs of distress were observed or reported, the researcher was prepared to offer support, including guiding participants through Mindfulness Breathing Meditation and/or Meditation on Death as taught by Bhikkhu Bodhi (Appendix M). Additionally, participants were referred to the resources outlined in the Informed Consent Form (Appendix C) and given access to their country's emotional support hotlines listed in Appendix J.

If the Mirror of Dhamma—*Dhammādasa Dhammapariyāya* model proves effective, it could help participants manage and reduce their death anxiety, thereby offering therapeutic benefits while also contributing to the study's objectives.

4. Ethical Assurance and Transparency

To address potential discomfort due to the researcher's role as a monk, participants were explicitly informed during the first session:

For some people, it can be hard to say no to a monk, but it is important for you not to participate in the study if you do not feel comfortable with it. That way, the study remains valid and accurate, which is more important than feeling you should please a monk.

This statement was also included in the Informed Consent Form (Appendix C) to ensure participants felt free to make independent decisions.

Chapter Four: Results

I. Introduction

This chapter analyzes and examines the research findings in relation to the thesis statement, *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya* in the *Mahāparinibbānasuttaṃ can assist Theravāda Buddhist practitioners in reducing death anxiety, enabling them to face death peacefully when the time comes,* and its subordinate research questions:

1. Is there a relationship between the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* and fear of death among Theravāda Buddhist practitioners?

2. If such a relationship exists, how does the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* help Theravāda Buddhist practitioners cope with the fear of death?

3. How does the study and practice of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* influence the way Theravāda Buddhist practitioners perceive and relate to the fear of death?

Additionally, this chapter explored the results relating to the following hypotheses:

Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity.

Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity.

Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity.

Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity.

Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem.

Hypothesis 6 (H6): Female participants experienced higher death anxiety.

Hypothesis 7 (H7): Female participants experienced a higher level of religiosity.

Hypothesis 8 (H8): Older participants experienced lower death anxiety.

II. Mixed-Data Collection and Analyses

In this study, a mixed-data collection method was employed. Qualitative data were obtained via the 8 open-ended interview questionnaires (Appendix I), employing the Moustakas' transcendental phenomenology,[642] while quantitative data were generated via the Demographic Questionnaire (Appendix D), Self-Report Survey (Appendix E), Revised Death Anxiety Scale (RDAS: Appendix F), Religious Orientation Scale (ROS: Appendix G), and Rosenberg Self-Esteem Scale (RSE: Appendix H).

[642] Moustakas, *Phenomenological Research Methods*.

The interview data were analyzed employing the transcendental phenomenological method introduced by Moustakas,[643] whereas responses to the Demographic Questionnaire, RDAS, ROS, and RSE were analyzed using the 29th version of SPSS Statistical Software.

III. Demographic Questionnaire (Appendix D)

The Demographic Questionnaire collected essential information about the target population, including age, gender, highest level of education, country of origin, country of residence, and whether the participant is a monastic or a lay practitioner. It also assessed the basic knowledge of research volunteers about the Dependent-Co-Arising Theory (*paṭiccasamuppāda*), the Four Noble Truths, the qualities of the Buddha, Dhamma, and Sangha, the concept of the Three Universal Characteristics (*tilakkhaṇa*), noble precepts (*ariyakantasīla*), and the Five Aggregates of grasping(*pañcūpādānakkhanda*). Additionally, it gathered information on the participants' ability to read and understand *suttas* in *Pāli*, English, or any other languages; their years of learning and practicing Buddhism; their reflection on their own future death and dying, and the death of significant others; their practice of meditation on death (*Maraṇānussati Bhāvanā*); and their proficiency in English. In brief, this questionnaire was used to screen eligible volunteers for the study.

[643] Moustakas.

III. 1. Total Male and Female Population Signed up for this Study

Of the twenty-five participants who initially signed up for the research and completed the Demographic and Consent Forms, twenty (80%) were male and five (20%) were female.

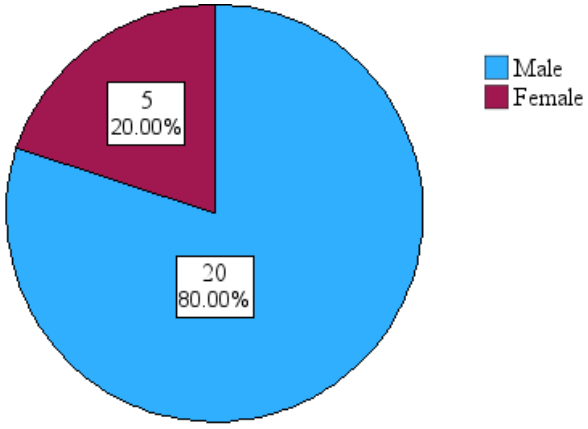

Figure 1: Total male and female population signed up for the study

III. 2. Total Male and Female Population in the Current Study

Only participants who attended the intervention program, watched and reflected on most of the sessions, and completed the Revised Death Anxiety Scale (RDAS: Appendix F), Religious Orientation Scale (ROS: Appendix G), and Rosenberg Self-Esteem Scale (RSE: Appendix H) in both the pre-test and post-test were included in the study. They were also asked to complete the Self-report Survey Questionnaire (Appendix E) to remain engaged in the program. At the end of the intervention, participants responded to the 8 open-ended research interview questions (Appendix I). Finally, nineteen participants successfully completed the 8-week intervention program. Of these, seventeen were male (89.47%) and two were female (10.53%).

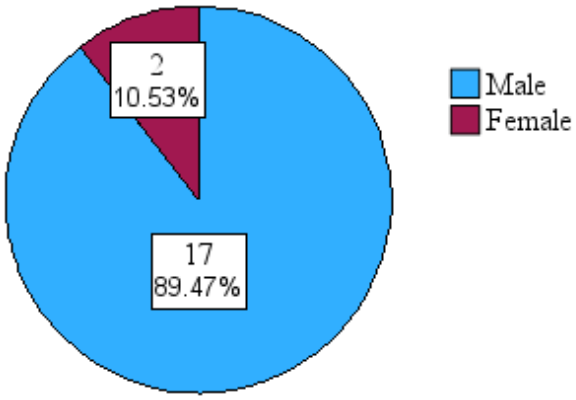

Figure 2: Total male and female population in the current study

III. 3. Participant's Death Anxiety Level

The scores of death anxiety measured by the RDAS in the previous studies ranged between 3 and 82.[644] Therefore, one of the inclusion criteria was that only participants who experienced 82 or lower level of death anxiety measured by the RDAS Scale were recruited. However, none of the participants exceeded this cut-off score on death anxiety. The following table summarizes the total death anxiety scores of each participant. Minimum score was 12 while the maximum score was 66, making all the respondents eligible for the study.

[644] Clare, Elander, and Baraniak, "How," 1773-1780; Halliday and Boughton, "Moderating Effect," 76-82; Ens and Bond, "Death Anxiety"; Thorson and Powell, "Revised Death Anxiety Scale," 507-521.

Table 2: Participant's Minimum and Maximum Death Anxiety Scores on RDAS Scale Before the Intervention

N	Valid	19
	Missing	0
Mean		42.42
Minimum		12
Maximum		66

Table 3: Participant's Death Anxiety Level Before the Intervention

Death Anxiety Scores in Time 1		Frequency	Percent
Valid	12	1	5.3
	14	1	5.3
	21	1	5.3
	36	1	5.3
	37	1	5.3
	41	1	5.3
	42	2	10.5
	44	1	5.3
	45	2	10.5
	46	1	5.3
	47	1	5.3
	49	1	5.3
	50	1	5.3
	53	1	5.3
	56	1	5.3
	60	1	5.3
	66	1	5.3
	Total	19	100.0

Table 4: Participant's Minimum and Maximum Death Anxiety Scores on RDAS Scale After the Intervention

N	Valid	19
	Missing	0
Mean		34.21
Minimum		7
Maximum		59

Table 5: Individual Participant's Death Anxiety Level After the Intervention

Death Anxiety Scores in Time 2		Frequency	Percent
Valid	7	1	5.3
	8	1	5.3
	16	1	5.3
	18	1	5.3
	20	1	5.3
	21	1	5.3
	23	2	10.5
	33	1	5.3
	34	1	5.3
	41	1	5.3
	44	1	5.3
	46	2	10.5
	48	1	5.3
	52	1	5.3
	55	1	5.3
	56	1	5.3
	59	1	5.3
	Total	19	100.0

III. 4. Age of the Individual Research Participants

The youngest participant is 24 years old, and the oldest is 75 years old. The following tables provide a summary of the participants' ages.

Table 6: Participants' Minimum and Maximum Age

N	Valid	19
	Missing	0
Mean		37.11
Minimum		24
Maximum		75

Table 7: Age of the Individual Research Participants

Participant's Age		Frequency	Percent
Valid	24	1	5.3
	28	1	5.3
	29	1	5.3
	30	2	10.5
	32	1	5.3
	33	1	5.3
	34	2	10.5
	36	1	5.3
	37	2	10.5
	38	3	15.8
	40	1	5.3
	42	1	5.3
	50	1	5.3
	75	1	5.3
	Total	19	100.0

III. 5. Participant's Age Range

The target population was divided into three groups (18-29 years old, 30-44 years old, and 45 above) referencing the SPSS Survival Manual[645] to explore whether age differences determine death anxiety level measured by the RDAS, religiosity orientation measured by the ROS, self-esteem level measured by RSE, intrinsic religiosity measured by Intrinsic Religiosity ROS subscale, and extrinsic religiosity measured by the Extrinsic Religiosity ROS subscale.

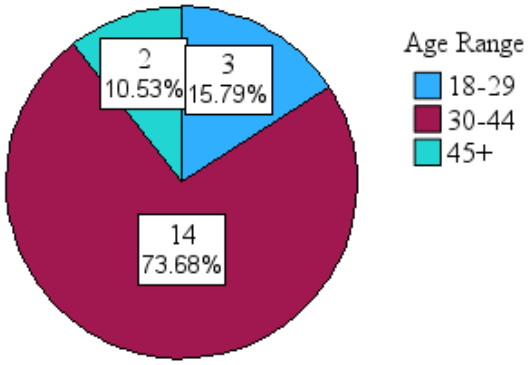

Figure 3: Participant's age range

III. 6. Monastic and Lay Practitioners

Among the nineteen Theravāda Buddhist participants, ten (52.63%) are lay practitioners and nine (47.37%) are monastics.

[645] Julie Pallant, *SPSS Survival Manual a Step by Step Guide to Data Analysis Using IBM SPSS* (London: McGraw-Hill Education, 2020), 263.

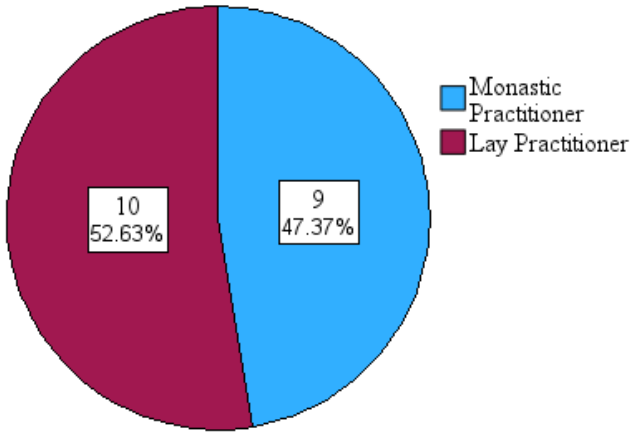

Figure 4: Monastic and lay practitioners

III. 7. Participant's Country of Origin

Despite attempts to recruit participants from a wider geographical location, including Bangladesh, Cambodia, India, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand, the U.S.A., and Vietnam, only volunteers from Bangladesh, India, Nepal, Sri Lanka, Thailand, and the U.S.A. completed the research program. The majority of the research participants were from Sri Lanka, with eight volunteers, making it 42.11% of the total population, followed by five subjects (26.32%) from Bangladesh. Two participants (10.53%) were from the U.S.A., and another two participants (10.53%) were from Nepal. Additionally, one person (5.26%) was from India, and one person from Thailand also participated in this study.

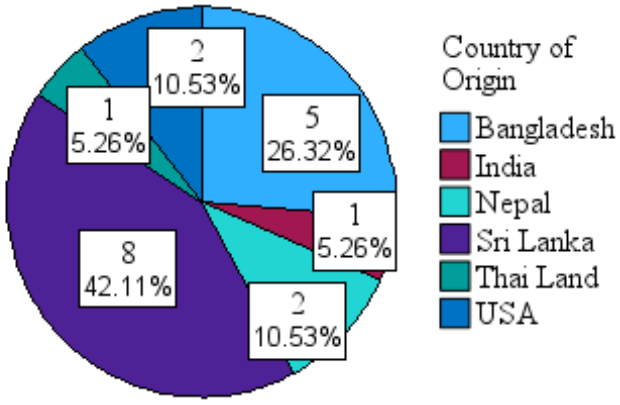

Figure 5: Participant's country of origin

III. 8. Participants' Country of Residence

During the research intervention period, eight participants (42.11%) lived in Sri Lanka, while another eight volunteers (42.11%) resided in the U.S. One research subject lived in India (5.26%), another in Hong Kong (5.26%), a third individual lived in France (5.26%).

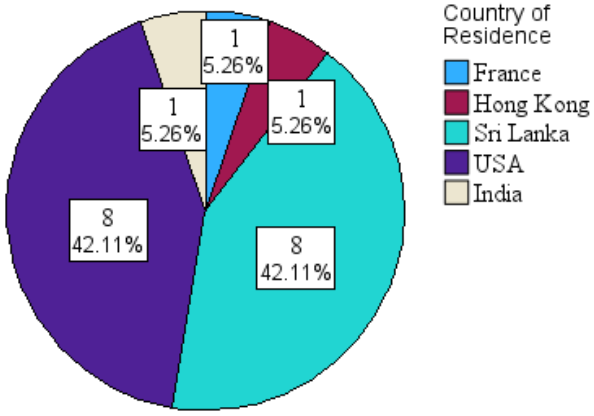

Figure 6: Participants' country of residence

III. 9. Numbers of Years of Learning Buddhism Prior to this Study

The following Figure 7 summarizes the number of years participants had been learning Buddhism before this study. One participant reported daily learning, three participants had been practicing for one to five years, one participant for five to ten years, two participants for ten to fifteen years, seven participants for fifteen to twenty years, and five participants had studied Buddhism for more than twenty years.

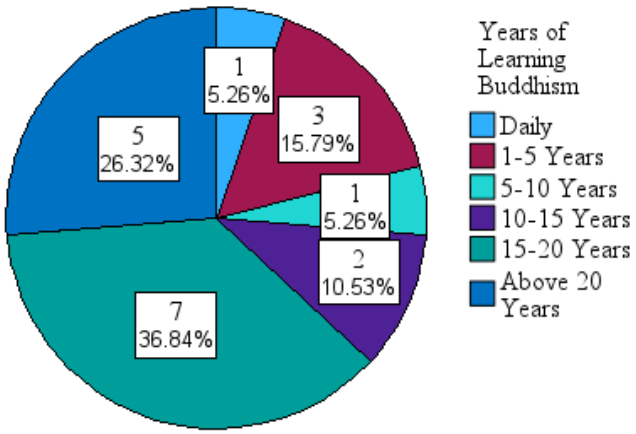

Figure 7: Years of learning Buddhism prior to this study

III. 10. Numbers of Years of Practicing Buddhism Prior to this Study

The following figure shows seven people (36.84%) have been practicing Buddhism for twenty to twenty five years. Five participants have been practicing Buddhism for fifteen to twenty years. One person has never practiced Buddhism but has learned the basic teachings of the Buddha, including the Four Noble Truths.

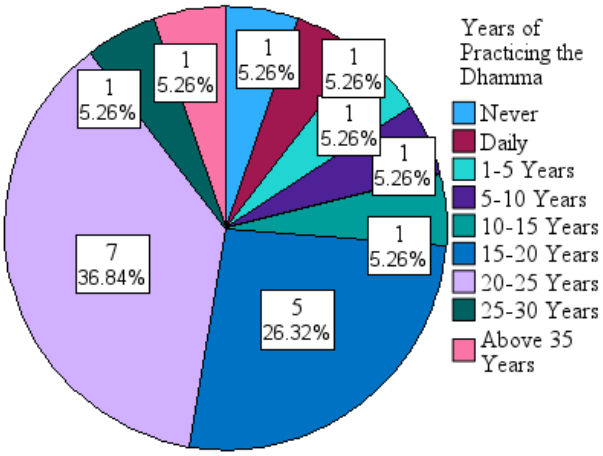

Figure 8: Years of practicing Buddhism

III. 11. Participant's Reflection on Death Prior to this Study

Among the nineteen participants, sixteen (84.21%) reflected on death when hearing about someone else's death or contemplating their own future death, while three people (15.79%) did not think about death.

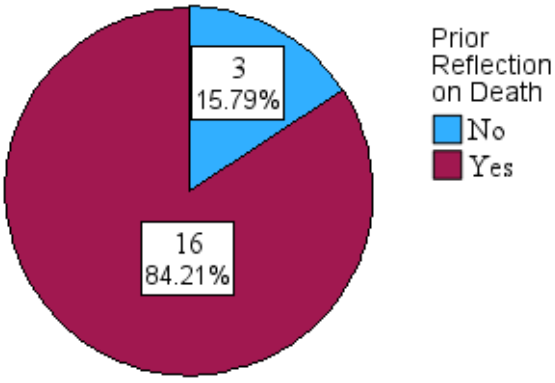

Figure 9: Participant's reflection on death

III. 12. Participant's Highest Level of Education

The demographic data also sought to record the highest level of education among the eligible participants to examine whether differences in education level affected the Death Anxiety scores (measured by RDAS), Religiosity Orientation scores (measured by ROS), and self-esteem scores (measured by RSE).

The majority of participants, eleven (57.89%), hold a Master's degree or are currently enrolled in a Master's program. Five subjects (26.32) have an undergraduate degree or are expected to graduate soon. Two people (10.53%) hold a Doctorate degree or are in the process of completing it. One individual indicated university education but did not specify his degree.

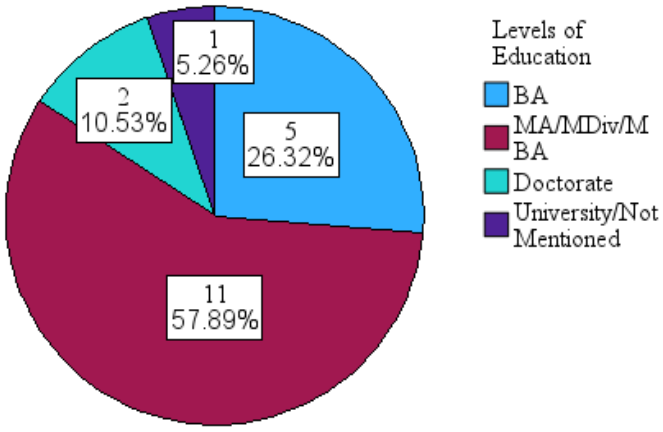

Figure 10: Participants' highest level of education

III. 13. Asian and American Group

Of the total sample, 17 individuals (89.47%) were from Asia, representing the majority, while the remaining 2 participants (10.53%) were from the United States.

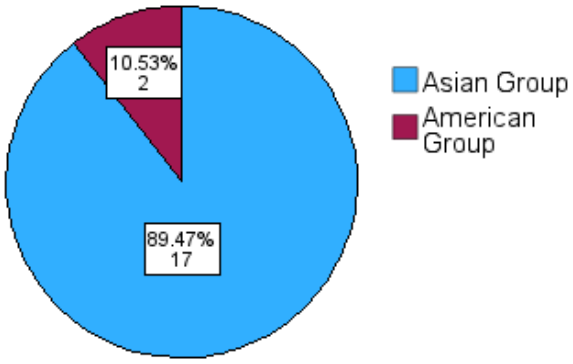

Figure 11: No. of Asian and American participants

III. 14. Descriptive Statistics for Asian and American Groups on Death Anxiety, Overall Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity Before the Intervention

The following Table 8 shows the mean, minimum, and maximum scores for the Asian and American groups in death anxiety, overall religiosity, self-esteem, and intrinsic and extrinsic religiosity prior to the intervention. The Asian group reported higher mean scores in death anxiety, overall religiosity, and intrinsic religiosity, whereas the American group showed higher levels in self-esteem and negligible higher levels in extrinsic religiosity.

Table 8: Descriptive Statistics for Asian and American Groups on Death Anxiety, Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity Prior to the Intervention

Descriptive Statistics

		N	Mean	Minimum	Maximum
Pre_RDAS_Total	Asia	17	42.65	12	66
	USA	2	40.50	37	44
	Total	19	42.42	12	66
Pre_ROS_Total	Asia	17	75.06	56	85
	USA	2	72.50	68	77
	Total	19	74.79	56	85
Pre_RSE_Total	Asia	17	29.18	20	37
	USA	2	32.50	27	38
	Total	19	29.53	20	38
Pre_Intrinsic ROS_Total	Asia	17	37.00	24	43
	USA	2	34.00	30	38
	Total	19	36.68	24	43
Pre_Extrinsic ROS_Total	Asia	17	38.06	28	46
	USA	2	38.50	38	39
	Total	19	38.11	28	46

III. 15. Descriptive Statistics for Asian and American Groups on Death Anxiety, Overall Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity After the Intervention

The following Table 9 shows the mean, minimum, and maximum scores for the Asian and American groups in death anxiety, overall religiosity, self-esteem, and intrinsic and extrinsic religiosity, following the intervention. Similar to Time 1, the Asian group scored higher in death anxiety and overall religiosity but exhibited lower scores in intrinsic religiosity. Supporting the findings at Time 1, the US group experienced higher levels of self-esteem, however, in contrast, the Asian group reported higher levels of extrinsic religiosity after the intervention.

Table 9: Descriptive Statistics for Asian and American Groups on Death Anxiety, Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity After the Intervention

Descriptive Statistics

		N	Mean	Minimum	Maximum
Post_RDAS_Total	Asia	17	35.18	7	59
	USA	2	26.00	18	34
	Total	19	34.21	7	59
Post_ROS_Total	Asia	17	75.82	43	86
	USA	2	72.50	63	82
	Total	19	75.47	43	86
Post_RSE_Total	Asia	17	31.06	24	39
	USA	2	33.50	27	40
	Total	19	31.32	24	40
Post_Intrinsic ROS_Total	Asia	17	37.53	19	43
	USA	2	39.00	35	43
	Total	19	37.68	19	43
Post_Extrinsic ROS_Total	Asia	17	38.29	24	46
	USA	2	33.50	28	39
	Total	19	37.79	24	46

IV. Analysis of Participants' Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation Using a Paired Sample t-test in Pre- and Post-test

A paired sample t-test was conducted to examine the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* intervention on Theravāda Buddhist practitioners' death anxiety, as measured by the Revised Death Anxiety Scale (RDAS), religiosity level, as measured by the Religiosity Orientation Scale (ROS), self-esteem, as measured by the Self-Esteem Scale (RSE), intrinsic religiosity level as measured by the Intrinsic Religiosity subscales of the ROS, and extrinsic religiosity as measured by the

Extrinsic Religiosity subscales of the ROS. The main purpose is to test the Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity, Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity, and Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem.

The analysis revealed a significant decrease in death anxiety from Time 1 (*M* = 42.42, *SD*= 14.09) to Time 2 (*M* = 34.21, *SD* = 16.83), *t*(18) = 3.15, *p* = .005 (two-tailed). The mean score decrease in RDAS scores was 8.21, with a 95% confidence interval ranging from 2.74 to 13.68. The Cohen's d statistic (.7) indicated a medium effect size (Cohen's d: 0.2 = small, 0.5 = medium, 0.8 = large).

The analysis showed a notable but statistically insignificant increase in religiosity orientation from Time 1 *(M* = 74.79, *SD* = 7.49) to Time 2 (*M* = 75.47, *SD* = 11.47), t(18) = -.36, *p* = .73 (two-tailed). The mean increase in ROS scores was .68, with a 95% confidence interval ranging from -4.72 to 3.35. The Cohen's d statistic (-.08) suggested a very small effect size.

There was a significant increase in self-esteem from Time 1 (*M* = 29.53, *SD* = 4.29) to Time 2 (*M* = 31.32, *SD* = 4.75), *t*(18) = -2.78, *p* = .01 (two-tailed). The mean increase in RSE scores was 1.79, with a 95% confidence interval ranging from -3.14 to -.44. The Cohen's d statistic (-.64) indicated a medium effect size.

The analysis showed a non-significant increase in intrinsic religiosity from Time 1 (*M* = 36.58, *SD* = 4.42) to Time 2 (*M* = 37.68, *SD* = 5.95), *t*(18) = - .76, *p* = .45 (two-tailed). The mean increase in intrinsic religiosity subscale scores was 1.00, with a 95% confidence interval ranging from - 3.78 to 1.78. The Cohen's d statistic (-.2) indicated a

smaller effect size. In contrast, the analysis showed a non-significant decrease in extrinsic religiosity from time 1 (M = 38.11, SD = 4.25) to time 2 (M = 37.79, SD = 6.37), $t(18)$ = .26, p = .80 (two-tailed). The mean decrease in extrinsic religiosity subscale scores was .32, with a 95% confidence interval ranging from - 2.19 to 2.83. The Cohen's d statistic (.06) indicated a very small effect size.

In summary, analysis showed a significant decrease in death anxiety by 8.21 following the 8 week intervention, a slight increase in religiosity by .68, a significant increase in self-esteem by 1.79, a small increase in intrinsic religiosity by 1.00, and a negligible decrease in extrinsic religiosity by .32. The following Table 10 supported the Hypotheses 3, 4, and 5.

Table 10: Time 1 and Time 2 Differences in Measures of Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation of the Total Population

	Time 1			**Time 2**			**Mean Differences**	**95% CI**	***df***	***t***	***p***	**Cohen's d statistics**
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	19	42.42	14.09	19	34.21	16.83	8.21	2.74, 13.68	18	3.15	.005	.7
Religiosity Orientation	19	74.79	7.49	19	75.47	11.47	- .68	-4.72, 3.35	18	-.36	.73	-.08
Self-Esteem	19	29.53	4.29	19	31.32	4.75	-1.79	-3.14, -.44	18	-2.78	.01	-.64
Intrinsic Religiosity Orientation	19	36.68	4.42	19	37.68	5.95	-1.00	-3.78, 1.78	18	- .76	.45	- .2
Extrinsic Religiosity Orientation	19	38.11	4.25	19	37.79	6.37	.32	-2.19, 2.83	18	.26	.80	.06

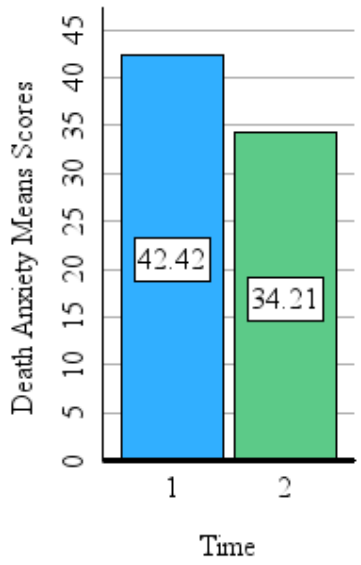

Figure 12: Mean scores differences of total population's death anxiety on RDAS in time 1 and time 2

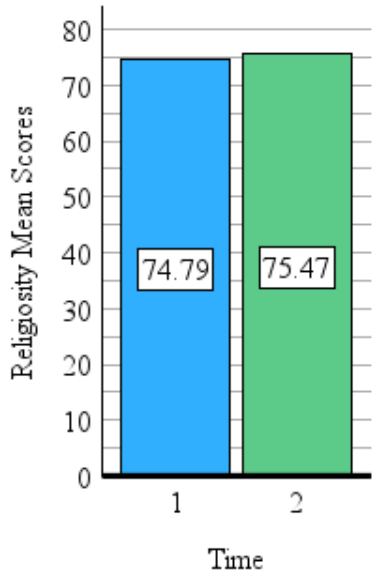

Figure 13: Mean scores differences of total population's religiosity orientation on ROS in time 1 and time 2

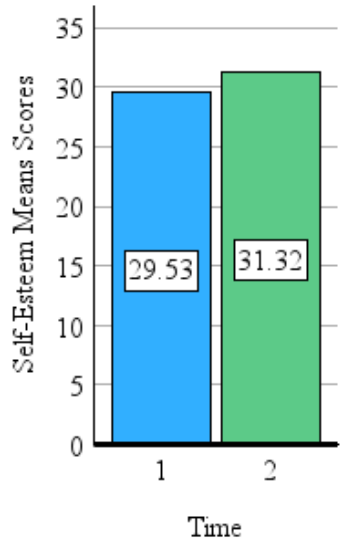

Figure 14: Mean scores differences of total population's self-esteem on RSE in time 1 and time 2

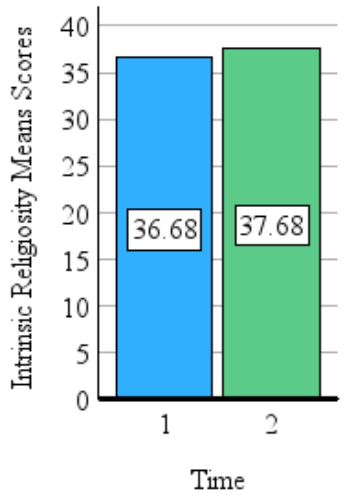

Figure 15: Mean scores differences of total population's intrinsic religiosity on intrinsic religiosity of ROS subscale in time 1 and time 2

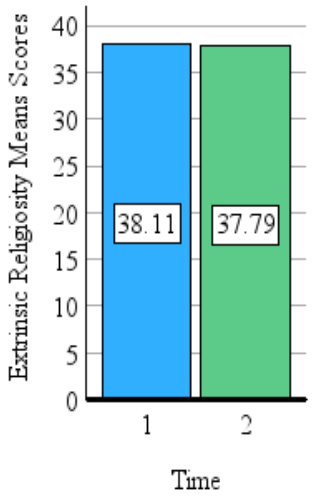

Figure 16: Mean scores differences of total population's extrinsic religiosity on extrinsic religiosity of ROS subscale in time 1 and time 2

IV. 1. Analysis of Differences Between Intrinsic and Extrinsic Religiosity Orientation Scores Among the Total Population in Time 1 and Time 2 Separately Using a Paired Sample t-test

A paired sample t-test was conducted to examine the difference between scores on the intrinsic and extrinsic subscales of the ROS before and after the intervention separately.

At Time 1, the analysis showed a noticeable difference (though not significant) between intrinsic religiosity scores (M = 36.68, SD = 4.42) and extrinsic religiosity scores (M = 38.11, SD = 4.25), $t(18) = -1.41$, $p = .18$ (two-tailed). The mean difference in intrinsic and extrinsic scores at Time 1 was - 1.42, with a 95% confidence interval ranging from -3.54 to .69. The Cohen's d statistic (- .3) indicated a small effect size.

At Time 2 also, the analysis did not show a significant difference between intrinsic religiosity scores (M = 37.68, SD = 5.95) and extrinsic religiosity scores (M = 37.79, SD = 6.37), $t(18) = -.10$, $p = .92$ (two-tailed). The mean difference in intrinsic and extrinsic subscales of the ROS at Time 2 was -.11, with a 95% confidence interval ranging from -2.28 to 2.07. The mean score differences (-.11) between the intrinsic and extrinsic items of the ROS at Time 2 was smaller than the mean score difference (-1.42) at time 1. The Cohen's d statistic (-.02) indicated a much smaller effect size.

In conclusion, compared to the larger mean differences (-1.42) between the intrinsic and extrinsic religiosity levels of the participants at Time 1, there was a smaller mean difference (-.11) at Time 2. At both time points, participants scored higher on extrinsic religiosity (Time 1 higher score by 1.42 and Time 2 higher score by .11) than on

intrinsic religiosity, indicating that population exhibited a slightly greater tendency towards extrinsic religiosity at both Time 1 and Time 2.

Table 11: Differences in Measures of Intrinsic and Extrinsic Religiosity Orientation of the Total Population Time 1 and Time 2 Separately

	Intrinsic Religiosity Orientation			Extrinsic Religiosity Orientation			Mean Differences	95% CI	*df*	*t*	*p*	Cohen's d statistics
	n	*M*	*SD*	*n*	*M*	*SD*						
Time 1	19	36.68	4.42	19	38.11	4.25	- 1.42	-3.54, .69	18	-1.41	.18	-.32
Time 2	19	37.68	5.95	19	37.79	6.37	-.11	-2.28, 2.07	18	-.10	.92	-.02

IV. 2. 1. Analysis of Differences Between Intrinsic and Extrinsic Religiosity Orientation Scores Among the Male Population in Time 1 and Time 2 Separately Using a Paired Sample t-test

A paired sample t-test was conducted to examine the difference between scores from the intrinsic and extrinsic subscales of the ROS for the male population at two points separately.

At Time 1, the analysis showed a non-significant difference between intrinsic religiosity scores (M = 36.98, SD = 4.34) and extrinsic religiosity scores (M= 38.00, SD= 4.49), $t(16) = -1.007$, $p = .33$ (two-tailed). The mean difference in intrinsic and extrinsic data at Time 1 was - 1.06, with a 95% confidence interval ranging from -3.29 to 1.17. The Cohen's d statistic (- .24) indicated a small effect size.

At Time 2 also, the analysis did not show a significant difference between intrinsic religiosity scores (M = 37.59, SD = 6.18) and extrinsic religiosity scores (M = 38.00, SD = 6.10), $t(16) = -.38$, $p = .71$ (two-tailed). The mean difference between intrinsic and extrinsic scores at Time 2 was -.41, with a 95% confidence interval ranging from -2.68 to 1.86. The Cohen's d statistic (-.09) indicated a much smaller effect size.

In conclusion, compared to the larger mean difference (-1.06) between the intrinsic and extrinsic religiosity at Time 1, there was a smaller mean difference (-.41) for males at Time 2. The male population demonstrated higher mean scores for extrinsic religiosity items compared to intrinsic religiosity items at both Time 1 and Time 2.

Table 12: Differences in Measures of Intrinsic and Extrinsic Religiosity Orientation of the Male Population at Time 1 and Time 2 Separately

	Males' Intrinsic Religiosity Orientation			Males' Extrinsic Religiosity Orientation			**Mean Differences**	**95% CI**	***df***	***t***	***p***	**Cohen's d statistics**
	n	*M*	*SD*	*n*	*M*	*SD*						
Time 1	17	36.98	4.34	17	38.00	4.49	-1.06	-3.29, 1.17	16	-1.007	.33	-.24
Time 2	17	37.59	6.18	17	38.00	6.10	-.41	-2.68, 1.86	16	-.38	.71	-.09

IV. 2. 2. Analysis of Differences between Intrinsic and Extrinsic Religiosity Orientation Scores Among the Female Population in Time 1 and Time 2 Separately Using a Paired Sample t-test

A paired sample t-test was conducted to examine the difference between scores on the intrinsic and extrinsic subscales of the ROS for the female population before and after the intervention separately.

At Time 1, the analysis showed a noticeable statistically non-significant difference between intrinsic religiosity scores (M = 34.50, SD = 6.36) and extrinsic religiosity scores (M = 39.00, SD = 1.41), $t(1) = -1.29$, p = .33 (two-tailed). The mean difference between the intrinsic and extrinsic subscales at Time 1 was - 4.50, with a 95% confidence interval ranging from - 48.97 to 39.97. The Cohen's d statistic (.42) indicated a small effect size.

At Time 2 also, the analysis showed a noticeable but not a statistically significant difference between intrinsic religiosity scores (M = 38.50, SD = 4.95) and extrinsic religiosity scores (M = 36.00, SD = 11.31), $t(1) = .56$, p = .68 (two-tailed). The mean difference between the intrinsic and extrinsic subscales of the ROS at Time 2 was 2.50, with a 95% confidence interval ranging from -54.68 to 59.68. The Cohen's d statistic (.39) indicated a smaller effect size.

In summary, female participants scored higher on extrinsic religiosity items by a mean difference of 4.50 at Time 1, whereas they scored higher on intrinsic religiosity items by a mean difference of 2.50 at Time 2.

Table 13: Differences in Measures of Intrinsic and Extrinsic Religiosity Orientation of the Female Population Time 1 and Time 2 Separately

	Females' Intrinsic Religiosity Orientation			Females' Extrinsic Religiosity Orientation			Mean Differences	95% CI	*df*	*t*	*p*	Cohen's d statistics
	n	*M*	*SD*	*n*	*M*	*SD*						
Time 1	2	34.50	6.36	2	39.00	1.41	-4.50	-48.97, 39.97	1	-1.29	.33	.42
Time 2	2	38.50	4.95	2	36.00	11.31	2.50	-54.68, 59.68	1	.56	.68	.39

IV. 3. 1. Comparision of Male Participants' Death Anxiety, Religious Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation at Time 1 with Time 2 Using a Paired Sample t-test

A paired sample t-test was conducted to examine the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* intervention on male Theravāda Buddhist practitioners' scores on the Revised Death Anxiety Scale (RDAS), Religiosity Orientation Scale (ROS), Self-esteem Scale (RSE), and the Intrinsic and Extrinsic Religiosity subscales of the ROS, comparing the data derived in Time 1 with that of Time 2.

The analysis showed a significant decrease in death anxiety among the male participants from Time 1 (M = 42.29, SD = 14.77) to Time 2 (M = 34.12, SD= 16.81), $t(16) = 2.95$, $p = .009$ (two-tailed). The mean decrease in RDAS scores was 8.18, with a 95% confidence interval ranging from 2.29 to 14.06. The Cohen's d statistic (.7) indicated a medium effect size.

However, the analysis did not show a significant increase in religiosity orientation levels for the male population from Time 1 (M = 74.94, SD = 7.69) to Time 2 (M = 75.59, SD = 11.46), $t(16) = -.31$, $p = .76$ (two-tailed). The mean increase in ROS scores was .65, with a 95% confidence interval ranging from -5.08 to 3.78. The Cohen's d statistic (-.08) indicated a much smaller effect size.

There was a significant increase in self-esteem among the male population from Time 1 (M = 29.12, SD = 3.98) to Time 2 (M = 31.06, SD = 4.41), $t(16) = -2.78$, $p = .01$ (two-tailed). The mean increase in RSE scores was 1.94, with a 95% confidence interval ranging from -3.42 to -.46. The Cohen's d statistic (-.6) indicated a medium effect size.

The analysis showed a non-significant increase in intrinsic religiosity orientation among the male participants from Time 1 (M = 36.94, SD = 4.34) to time 2 (M = 37.59, SD = 6.18), $t(16) = - .45$, $p = .66$ (two-tailed). The mean increase in intrinsic religiosity scores was .65, with a 95% confidence interval ranging from - 3.73 to 2.44. The Cohen's d statistic (-.11) indicated a smaller effect size.

Moreover, there was no significant change in extrinsic religiosity scores from Time 1 (M = 38.00, SD = 4.49) to Time 2 (M = 38.00, SD = 6.10), $t(16) = .00$, $p = 1.00$ (two-tailed). The analysis showed a slight increase in intrinsic religiosity scores by -.65, while extrinsic religiosity scores showed no change from Time 1 to Time 2.

Table 14: Time 1 and Time 2 Differences in Measures of Death Anxiety, Religious Orientation, Self-esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation of the Male Population

	Time 1			**Time 2**			**Mean Differences**	**95% CI**	***df***	***t***	***p***	**Cohen's d statistics**
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	17	42.29	16.81	17	34.12	16.81	8.18	2.29, 14.06	16	2.95	.09	.7
Religiosity Orientation	17	74.94	7.69	17	75.59	11.46	- .65	-5.08, 3.78	16	-.31	.73	-.08
Self-Esteem	17	29.12	3.98	17	31.06	4.41	-1.94	-3.42, -.46	16	-3.42	.01	-.67
Intrinsic Religiosity Orientation	17	36.94	4.34	17	37.59	6.18	- .65	-3.73, 2.44	16	- .45	.66	- .11
Extrinsic Religiosity Orientation	17	38.00	4.49	17	38.00	6.10	00	-2.49, 2.49	16	00	1	00

IV. 3. 2. Comparision of Female Participants' Death Anxiety, Religious Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation at Time 1 with Time 2 Using a Paired Sample t-test

A paired sample t-test was conducted to examine the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* intervention on female Theravāda Buddhist practitioners' scores on the Revised Death Anxiety Scale (RDAS), Religiosity Orientation Scale (ROS), Self-esteem Scale (RSE), Intrinsic Religiosity subscale of the ROS, and Extrinsic Religiosity subscale of the ROS, comparing the data derived in Time 1 with that of Time 2.

The analysis showed no significant decrease in death anxiety for females participants from Time 1 (M = 43.50, SD = 9.19) to Time 2 (M = 35.00, SD = 24.04), t(1)

= .81, p = .57 (two-tailed). The mean decrease in RDAS scores was 8.50, with a 95% confidence interval ranging from -124.92 to 141.92. The Cohen's d statistic (.5) indicated a medium effect size. Although the mean decrease in death anxiety (8.50) was slightly higher than the male participants' mean decrease (8.18, in Table 14), the result was not statistically significant due to the small number of female participants (n= 2).

The analysis did not show a significant increase in religiosity orientation level for female participants from Time 1 (M = 73.50, SD = 7.78) to Time 2 (M = 74.50, SD = 16.26), t(1) = -.17, p = .89 (two-tailed). The mean increase in ROS scores was .68, with a 95% confidence interval ranging from -77.24 to 75.24. The Cohen's d statistic (-.1) indicated a much smaller effect size.

There was no significant increase in self-esteem among the female population from Time 1 (M = 33.00, SD = 7.07) to Time 2 (M = 33.50, SD = 9.19), t(1) = -.33, p = .8 (two-tailed). The mean increase in RSE scores was .5, with a 95% confidence interval ranging from -19.56 to 18.56. The Cohen's d statistic (-.24) indicated a small effect size.

The analysis showed a notable but statistically non-significant increase in intrinsic religiosity from Time 1 (M = 34.50, SD = 6.36) to Time 2 (M = 38.50, SD = 4.95), t(1) = - 4.00, p = .16 (two-tailed). The mean increase in intrinsic religiosity subscale scores was 4.00, with a 95% confidence interval ranging from -16.71 to 8.71. The Cohen's d statistic (-2.83) indicated a smaller effect size.

Additionally, a nonsignificant decrease in extrinsic religiosity scores was observed from Time 1 (M = 39.00, SD = 1.41) to Time 2 (M = 36.00, SD = 11.31), t(1) = .43, p = .74 (two-tailed). The mean decrease in extrinsic religiosity subscale scores was

3.00, with a 95% confidence interval ranging from -85.94 to 91.94. The Cohen's d statistic (.30) indicated a smaller effect size.

Table 15: Time 1 and Time 2 Differences in Measures of Death Anxiety, Religious Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation of the Female Population

	Time 1			**Time 2**			**Mean Differences**	**95% CI**	***df***	***t***	***p***	**Cohen's d statistics**
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	2	43.50	9.19	2	35.00	24.04	8.50	-24.92, 141.92	1	.81	.57	.56
Religiosity Orientation	2	73.50	7.78	2	74.50	16.26	- .68	-77.2, 75.24	1	-.17	.89	-.1
Self-Esteem	2	30.00	7.07	2	33.50	9.19	- .5	-19.56, 18.56	1	-33	.08	-.24
Intrinsic Religiosity Orientation	2	34.50	6.36	2	38.50	4.95	-4.00	-16.71, 8.71	1	-4.00	.16	- 2.83
Extrinsic Religiosity Orientation	2	39.00	1.41	2	36.00	11.31	3.00	-85.94, 91.94	1	.43	.74	.30

Note: Despite the fact that the female population's RDAS scores showed a greater decrease (mean differences = 8.50) compared to the male population (mean differences = 8.18), the analysis did not report significant reduction due to a smaller sample size.

Note: The analysis of self-esteem scores for both males and females population together showed a significant increase (mean differences =1.79; p = .01) after the Mirror of Dhamma program. However, a separate analysis showed that self-esteem significantly increased among the male participants (mean differences = 1.94; p = .01), whereas the

paired sample t-test showed a non-significant increase in self-esteem for female participants (mean difference = - .5; p = .08), the reason is a small sample size.

Note: The analysis showed an increase in intrinsic religiosity scores for the female population by 4 points from Time 1 to Time 2, while extrinsic religiosity scores decreased by 3 points during the same period.

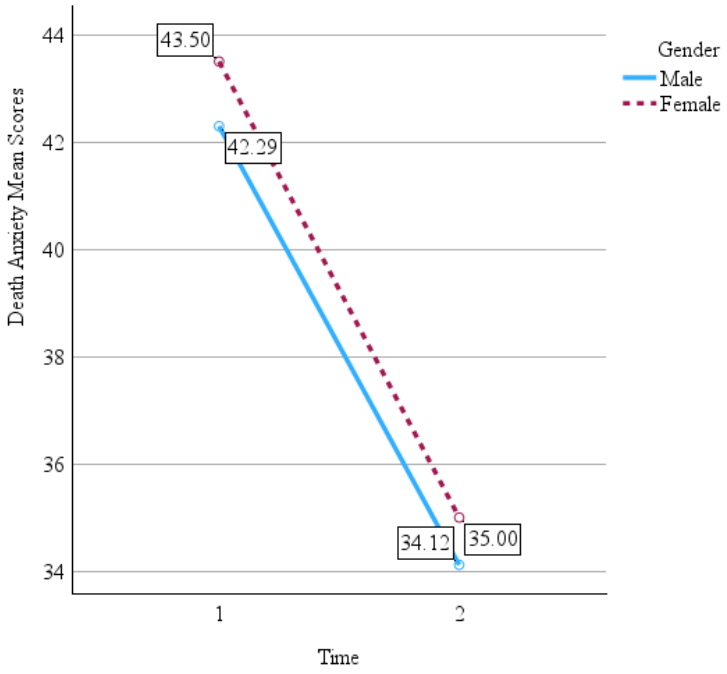

Figure 17: Mean scores differences of death anxiety for sex differences on RDAS in time 1 and time 2

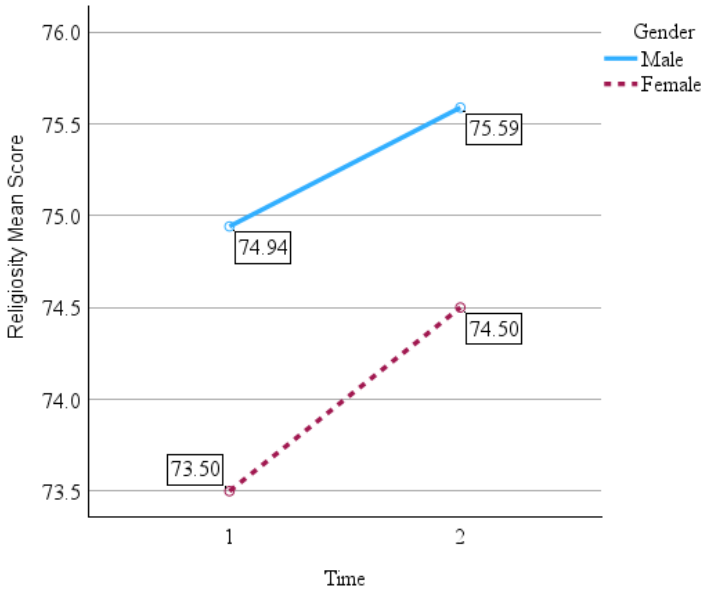

Figure 18: Mean scores differences of religiosity orientation for sex differences on ROS in time 1 and time 2

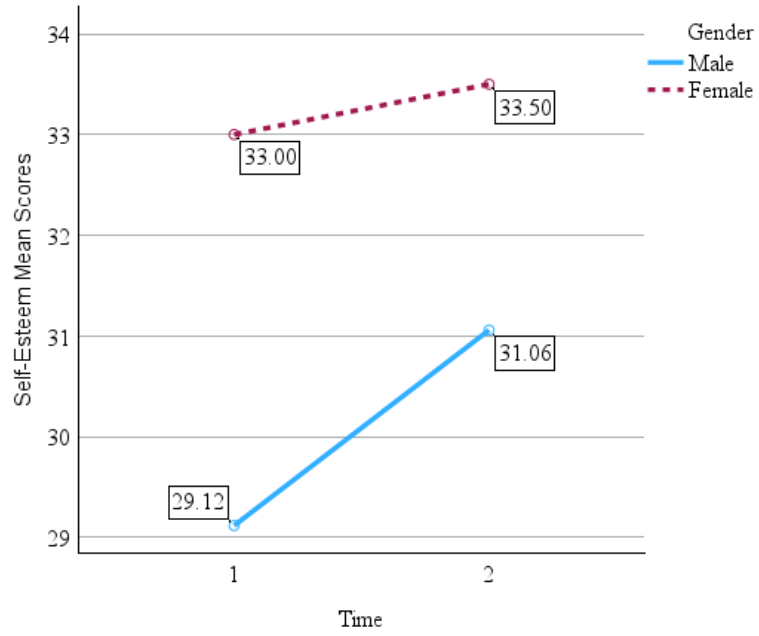

Figure 18: Mean scores differences of self-esteem for sex differences

V. Analysis of Death Anxiety, Religious Orientation, Self-Esteem, and Intrinsic and Extrinsic Religiosity Orientation for Male and Female population in Time 1 and Time 2 Separately Using an Independent Sample t-test

V. 1. Time 1

An independent sample t-test was administered with a key purpose of addressing the Hypothesis 6 (H6): Female participants experience higher death anxiety, and Hypothesis 7 (H7): Female participants experienced higher levels of religiosity. Addionally, the analysis was intended to cross-check the results generated from the repeated-measures t-test. The analysis compared the death anxiety scores, religiosity scores, self-esteem scores, and intrinsic and extrinsic religiosity scores of males with those of females at Time 1.

There was no significant difference in death anxiety scores between males (M = 42.29, SD = 14.77) and females (M = 43.50, SD = 9.19; $t(17)$ = - .11, p = .91, two tailed).The magnitude of the mean difference between the two groups was very small (mean difference = - 1.20, 95% cl[- 24.07, 21.66]), with a Cohen's d statistic of -.08. Prior to the intervention, the female population experienced slightly more death anxiety than the male participants by a mean score of 1.20.

There was a noticeable, though non-significant, difference in religiosity scores between males (M = 74.94, SD = 7.67) and females (M = 73.50, SD = 7.78; $t(17)$ = - .25, p = .81, two tailed).The magnitude of the mean differences was very small (mean

difference = 1.41, 95% cl[- 10.69, 13.57]), with a Cohen's d of 0.2. The religiosity level of the male participants was higher than that of the female subjects by 1.41 mean scores.

Although there was a noticeable difference in self-esteem scores between males (M = 29.12, SD = 3.98) and females (M = 33.00, SD = 7.07; $t(17)$ = - 1.23, p = .24, two tailed), the difference was not statistically significant. The magnitude of the mean difference was larger (mean difference = -3.89, 95% cl[- 10.55, 2.79]), with a Cohen's d of - .92. Female participants had higher self-esteem than the males by 3.89 mean scores.

The analysis also showed no significant difference in intrinsic religiosity orientation scores between males (M = 36.94, SD = 4.34) and females (M = 34.50, SD = 6.36; $t(17)$ = - .73, p = .51, two-tailed). The magnitude of the mean differences was larger (mean difference = 2.44, 95% cl[- 4.63, 9.51]), with a Cohen's d of .55). The males showed higher intrinsic religiosity than females by 2.44 mean scores.

Finally, no significant difference was found in extrinsic religiosity orientation scores between males (M = 38.00, SD = 4.49) and females (M = 39.00, SD = 1.41; $t(17)$ = -.31, p = .29, two tailed).The magnitude of the mean differences was small (mean difference = - 1.00, 95% cl[- 7.89,5.89]), with a Cohen's d of -.23). Females earned higher scores on extrinsic religiosity orientation than males by 1.00 mean scores prior to the intervention.

The findings presented in the following table supported Hypothesis 6, while contrasting Hypothesis 7.

Table 16: Sex Differences in Death Anxiety, Religious Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation in Time 1

	Male			Female			Mean Differences	95% CI	*df*	*t*	*p*	Cohen's d statistics
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	17	42.29	14.77	2	43.50	9.19	-1.21	-10.69, 13.57	17	-.11	.91	-.08
Religiosity Orientation	17	74.94	7.69	2	73.50	7.78	1.44	-77.2, 75.24	17	.25	.81	.19
Self-Esteem	17	29.12	3.98	2	33.00	7.07	-3.88	-10.55, 2.79	17	-1.23	.24	-.92
Intrinsic Religiosity Orientation	17	36.94	4.34	2	34.50	6.36	2.44	-4.63, 9.51	17	.73	.51	.55
Extrinsic Religiosity Orientation	17	38.00	4.49	2	39.00	1.41	-1.00	-7.89, 5.89	17	-.31	.29	-.23

V. 2. Time 2

An independent sample t-test was conducted to compare the death anxiety scores, religiosity scores, self-esteem scores, and intrinsic and extrinsic religiosity scores of males with those of females at Time 2.

The analysis showed a very small, nonsignificant difference in death anxiety scores between males (M = 34.12, SD = 16.80) and females (M = 35.00, SD = 24.04; $t(17)$ = - .07, p = .95, two tailed). The effect size of the mean differences between the males and females was very small (mean difference = - .88, 95% cl[- 28.19, 26-43]), with a Cohen's d of -.05. Compared to the greater mean difference in death anxiety scores at Time 1 (mean difference = -1.21) in Table 16, the analysis showed a smaller

difference in death anxiety scores (mean difference = -.88) between male and female populations at Time 2.

There was no significant difference in religiosity scores for males (M = 75.59, SD = 11.46) and females (M = 74.50, SD = 16.26; $t(17)$ = .12, p = .9, two tailed) at Time 2.The effect size of the mean difference in religiosity scores was very small (mean difference = 1.09, 95% cl[- 17.51, 19.69]), with a Cohen's d of .09. Similar to the death anxiety scores, the difference in religiosity scores between males and females was smaller at Time 2 (mean difference = 1.09) compared to Time 1 (mean difference = 1.44) as presented in Table 16.

There was no significant difference in self-esteem scores for males (M = 31.06, SD = 4.41) and females (M = 33.50, SD = 9.19; $t(17)$ = .68, p = .5, two-tailed) at Time 2. The effect size of the mean difference in self-esteem scores was medium (mean difference = -2.44, 95% cl[- 10.05, 5.17]), with a Cohen's d of -.51. Similar to Time 1, females scored higher in self-esteem than males, though the mean difference was smaller at Time 2 (-2.44 mean score difference) compared to Time 1 (-3.89 mean score difference, as shown in Table 16.

There was no statistically significant difference in intrinsic religiosity orientation scores for males (M = 37.59, SD = 6.18) and females (M = 38.50, SD = 4.95; $t(17)$ = -.20, p = .79, two-tailed). The effect size of the mean differences in intrinsic religiosity was larger (mean difference = -.91, 95% cl[- 10.55, 8.73]), with a Cohen's d of -.15. The mean score for females on intrinsic religiosity was higher by 0.91 points at Time 2, in

contrast to the higher mean score for male participants by 2.44 points at Time 1 (as shown in Table 16).

There was no significant difference in extrinsic religiosity orientation scores for males (M = 38.00, SD = 6.10) and females (M = 36.00, SD = 11.31; $t(17) = .41$, $p = .31$, two-tailed) at Time 2. The effect size of the mean difference in extrinsic religiosity was larger (mean difference = 2.00, 95% cl[- 8.29, 12.29]), with a Cohen's d of .31. At Time 2, the mean scores for male participants on extrinsic religiosity was higher by 2.00 points, whereas females showed higher extrinsic religiosity by 1.00 point at Time 1 (Table 16).

Overall, the extrinsic religiosity level of males remained unchanged from Time 1 (mean score = 38.00, also shown in Table 14) to time 2 (mean score = 38.00, shown in Table 14), while females showed a reduction of 3 points in extrinsic religiosity, from Time 1 (mean score = 39.00, also shown in Table 15) to Time 2 (mean score = 36.00, shown in Table 15).

Table 17: Sex Differences in Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation in Time 2

	Male			Female			Mean Differences	95% CI	*df*	*t*	*p*	Cohen's d statistics
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	17	34.12	16.81	2	35.00	24.04	-.88	-28.19, 21.66	17	-.07	.95	- .05
Religiosity Orientation	17	75.59	11.46	2	74.50	16.26	1.09	-17.51, 19.69	17	.12	.90	.09
Self-Esteem	17	31.06	4.41	2	33.50	9.19	-2.44	-10.05, 2.79	17	-.68	.51	-.51
Intrinsic Religiosity Orientation	17	37.59	6.18	2	38.50	4.95	-.91	-10.55, 8.73	17	-.20	.79	-.15
Extrinsic Religiosity Orientation	17	38.00	6.10	2	36.00	11.31	2.00	-8.29, 12.29	17	.41	.24	.31

VI. Analysis of Death Anxiety, Religiosity Orientation, Self-Esteem, and Intrinsic and Extrinsic Religiosity Orientation for Male and Female Population in Time 1 and Time 2 Separately Using a One-Way Between-Groups (ANOVA) Analysis

VI. 1. Time 1

A One-Way Between-Groups analysis of variance (ANOVA) was also administered to confirm the results generated from the t-test analysis at Time 1. The ANOVA was conducted to explore the impact of gender on death anxiety levels (measured by the Revised Death Anxiety Scale' RDAS), religiosity orientation (measured by the Religiosity Orientation Scale, ROS), self-esteem (measured by the Rosenberg Self-Esteem Scale, RSE), intrinsic religiosity (measured by the Intrinsic

Religiosity subscale of the ROS), and extrinsic religiosity (measured by the Extrinsic Religiosity subscale of the ROS).

There was no statistically significant difference at the $p > .05$ level for RDAS scores based on sex difference: F (1, 17) = .01, p = .91. The effect size, calculated using eta squared, was .001, indicating a negligible effect. [Eta squared effect size: .01 = small effect, .06 = moderate effect, .14 = larger effect as included in the SPSS Manual].[646] Post-hoc comparisons using the Tukey HSD test indicated that the RDAS mean score for male participants (M = 42.29, SD = 14.77) was slightly smaller than that of female participants (M = 43.50, SD = 9.19).

Similarly, the ANOVA analysis did not show a statistically significant difference at the $p > .05$ level in ROS scores for sex difference: F (1, 17) = .06, p = .81. The effect size, calculated using eta squared was .004. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for male participants (M = 74.94, SD = 7.69) was smaller than the mean score for female participants (M = 73.50, SD = 7.78).

There was no statistically significant difference at the $p > .05$ level in RSE scores for the sex difference: F (1, 17) = 1.51, p = .24. The effect size, calculated using eta squared was .10. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for male participants (M = 29.12, SD = 3.98) was notable but did not significantly differ from that of the female participants (M = 33.00, SD = 7.10).

[646] Pallant, 255.

The ANOVA also showed no statistically significant difference at the $p > .05$ level in Intrinsic ROS scores for sex difference: F (1, 17) = .53, p = .48. The effect size, calculated using eta squared, was .03. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for male participants (M = 36.94, SD = 4.34) was not a statistically significant difference from that of the female participants (M = 34.50, SD = 6.36).

Lastly, no statistically significant difference at the $p > .05$ level in Extrinsic ROS scores for sex difference: F (1, 17) = .10, p = .76. The effect size, calculated using eta squared, was .005. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for male participants (M = 38.00, SD = 4.49) did not differ significantly from the mean score for female participants (M = 39.00, SD = 1.41).

Table 18: One-Way Analysis of Variance Comparing Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation for Sex Differences in Time 1

	Male			Female			*df*	*f*	*p*	Partial eta squared
Variable	*n*	*M*	*SD*	*n*	*M*	*SD*				
Death Anxiety	17	42.29	14.77	2	43.50	9.19	1,17	.01	.91	.001
Religiosity Orientation	17	74.94	7.69	2	73.50	7.78	1,17	.06	.81	.004
Self-Esteem	17	29.12	3.98	2	33.00	7.10	1,17	1.51	.24	.10
Intrinsic Religiosity Orientation	17	36.94	4.34	2	34.50	6.36	1,17	.53	.48	.03
Extrinsic Religiosity Orientation	17	38.00	4.49	2	39.00	1.41	1,17	.10	.76	.005

VI. 2. Time 2

A One-Way Between-Groups analysis of variance (ANOVA) explored the impact of gender on death anxiety levels, religiosity orientation, self-esteem, intrinsic religiosity, and extrinsic religiosity in Time 2.

There was no statistically significant difference in RDAS scores between genders at the $p > .05$ level in RDAS scores for the sex difference: F (1, 17) = .01, p = .95. The effect size, calculated using eta squared was .000. Post-hoc comparisons using the Tukey HSD test indicated that the mean RDAS score for male participants (M = 34.12, SD = 16.81) was smaller than that of female participants (M = 35.00, SD = 24.04).

Similarly, no statistically significant difference was found in ROS scores for gender at the $p > .05$ level: F (1, 17) = .02, p = .90. The effect size, calculated using eta squared, was .001. Post-hoc comparisons using the Tukey HSD test indicated that the mean ROS score for male participants (M = 75.59, SD = 11.46) was not significantly different from that of female participants (M = 74.50, SD = 16.26).

In terms of self-esteem, the analysis also did not show a statistically significant difference between genders at the $p > .05$ level: F (1, 17) = .46, p = .51. The effect size, calculated using eta squared was .03. Post-hoc comparisons using the Tukey HSD test indicated that the ROS mean score for male participants (M = 31.06, SD = 4.41) was noticeably different but not statistically significant compared to the ROS mean score for female participants (M = 33.50, SD = 9.19).

No significant difference was found in intrinsic religiosity scores between genders at the $p > .05$ level: F (1, 17) = .04, p = .84. The effect size, calculated using eta squared, was .002. Post-hoc comparisons revealed no statistically significant difference in the mean intrinsic religiosity scores between male participants (M = 37.59, SD = 6.18) and female participants (M = 38.50, SD = 4.95).

Finally, there was no statistically significant difference at the $p > .05$ level in Extrinsic ROS scores for sex difference: F (1, 17) = .17, p = .67. The effect size, calculated using eta squared, was .01. Post-hoc comparisons using the Tukey HSD test indicated that the mean extrinsic religiosity score for male participants (M = 38.00, SD = 6.10) was slightly different but not a statistically significant difference compared to the mean score for female participants (M = 36.00, SD = 11.31).

In summary of Tables 18 and 19, female participants experienced higher levels of death anxiety in both Time 1 and Time 2. However, male participants exhibited higher overall religiosity at both time points. Females showed higher self-esteem at both Time 1 and Time 2. Regarding the intrinsic religiosity, male participants reported higher at Time 1, while female participants reported higher at Time 2. For extrinsic religiosity, males demonstared higher at Time 1, whereas females demonstrated higher at Time 2. These findings verified the results presented in Tables 12 through 17.

Table 19: One-Way Analysis of Variance Comparing Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation of Sex Differences in Time 2

	Male			Female			*df*	*f*	*p*	Partial eta squared
Variable	*n*	*M*	*SD*	*n*	*M*	*SD*				
Death Anxiety	17	34.12	16.81	2	35.00	24.04	1,17	.01	.95	.000
Religiosity Orientation	17	75.59	11.46	2	74.50	16.26	1,17	.02	.90	.001
Self-Esteem	17	31.06	4.41	2	33.50	9.19	1,17	.46	.51	.03
Intrinsic Religiosity Orientation	17	37.59	6.18	2	38.50	4.95	1,17	.04	.84	.002
Extrinsic Religiosity Orientation	17	38.00	6.10	2	36.00	11.31	1,17	.17	.67	.01

VII. Comparison of Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation Across Three Age Groups in Time 1 and Time 2 Using One-Way Between-Group Analysis of Variance (ANOVA)

VII. 1. Time 1

A One-Way Between-Groups analysis of variance was conducted to explore the impacts of age on death anxiety, as measured by the RDAS, religiosity orientation, as measured by the ROS, self-esteem, as measured by the RSE, and both intrinsic and extrinsic religiosity, as assessed by the respective subscales of the ROS. The main purpose of this analysis is to address the Hypothesis 8 (H8): Older participants experienced lower death anxiety.

Based on the insight in the SPSS Survival Manual,[647] research participants were divided into three age groups: Group 1 (18-29 years), Group 2 (30-44 years), Group 3 (45 years and above).

There was no statistically significant difference at the $p > .05$ level in RDAS scores across the three age groups: F (2, 16) = .14, p = .87. Despite there being a noticeable difference between the Group 1 (18-29 years) and Group 3 (45 + years), the difference in mean scores between the groups was not statistically significant. The effect size, calculated using eta squared was .02. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 46.00, SD = 3.61) was noticeably different from that of Group 3 (M = 39.00, SD = 4.24). Group 2 (M = 42.14, SD = 16.34) showed an almost equally smaller difference from both Group 1 and Group 3.

The ANOVA analysis also did not show a statistically significant difference at the $p > .05$ level in ROS scores across the three age groups: F (2, 16) = .76, p = .49. While there was a noticeable difference between the Group 1 (18-29 years) and Group 3 (45 + years), the mean score difference between the groups was small. The effect size, calculated using eta squared was .09. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 79.33, SD = 4.73) was noticeably different from Group 3 (M = 71.50, SD = 7.78). Group 2 (M = 74.29, SD = 7.93) showed a lesser difference from both Group 1 and Group 3.

Similarly, there was no statistically significant difference at the $p > .05$ level in RSE scores across the three age groups: F (2, 16) = .07, p = .94. Despite a noticeable

[647] Pallant, 263.

difference between Group 1 (18-29 years) and Group 3 (45 + years), the mean score differences between the groups remained small. The effect size, calculated using eta squared was .008. Post-hoc comparisons using the Tukey HSD test indicated that the RSE mean score for Group 1 (M = 29.33, SD = 3.22) was noticeably different from Group 3 (M = 28.50, SD = 2.12). Group 2 (M = 29.71, SD = 4.83) showed lesser difference from both Group 1 and Group 3.

For intrinsic religiosity also, there was no statistically significant difference at the $p > .05$ level across the three age groups: F (2, 16) = 1.002, p = .39. There was a noticeable non-significant difference between Group 1 (18-29 years) and Group 2 (30-44 years), but only a slight difference between Group 2 (30-44 years) and Group 3 (45 + years). The effect size, calculated using eta squared was .11. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 40.00, SD = 3.61) was noticeably different from both Group 2 (M = 36.07, SD = 4.43) and Group 3 (M = 36.00, SD = 5.66), though the difference between Group 2 and Group 3 was minimal.

There was no statistically significant difference at the $p > .05$ level in Extrinsic ROS subscale scores across the three age groups: F (2, 16) = .48, p = .63. Despite a notabe difference between the Group 1 (18-29 years) and Group 3 (45 + years), the mean score difference between the groups was quite small. The effect size, calculated using eta squared was .06. Post-hoc comparisons using the Tukey HSD test showed that the mean score for Group 1 (M = 39.33, SD = 1.16) differed notably but not significant from Group 3 (M = 35.50, SD = 2.12), while the difference between Group 1 and Group 2 (M = 38.21,

SD = 4.81) was smaller. The difference between Group 2 and Group 3 was more noticeable.

In summary, Table 20 shows that prior to the intervention, the older population demonstrated lower death anxiety and overall levels of religiosity, including both intrinsic and extrinsic religiosity. Additionally, older individuals generally experience lower self-esteem, with the exception of Group 2, whose mean score was 0.38 points higher than that of Group 1. This suggests that self-esteem peaks between the ages of 30 and 44, then declines in those aged 45 and above. The findings presented in the following Table 20 suported the Hypothesis 8.

Table 20: One-Way Analysis of Variance Comparing Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation Across Three Age Groups in Time 1

	18-29 Years			30-44 Years			45+ Years			*df*	*f*	*p*	Partial eta squared
Variable	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*				
Death Anxiety	3	46.00	3.61	14	42.14	16.34	2	39.00	4.24	2,16	.14	.87	.02
Religiosity Orientation	3	79.33	4.73	14	74.29	7.93	2	71.50	7.78	2,16	.76	.49	.09
Self-Esteem	3	29.33	3.22	14	29.71	4.83	2	28.50	2.12	2,16	.07	.94	.008
Intrinsic Religiosity Orientation	3	40.00	3.61	14	36.07	4.43	2	36.00	5.66	2,16	1.00	.39	.11
Extrinsic Religiosity Orientation	3	39.33	1.16	14	38.21	4.81	2	35.50	2.12	2,16	.48	.63	.06

VII. 2. Time 2

The ANOVA was conducted to explore the impacts of age on death anxiety, religiosity orientation, self-esteem, intrinsic religiosity, and extrinsic following the intervention.

There was no statistically significant difference at the $p > .05$ level in RDAS scores among the three age groups: F (2, 16) = .12, p = .32. Despite a noticeable difference between Group 1 (18-29 years) and Group 3 (45 + years), the difference in mean scores between the groups was quite small. The effect size, calculated using eta squared was .13. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 43.67, SD = 2.52) was noticeably different from that of Group 3

(*M* = 20.00, *SD* = 18.39). Group 2 (*M* = 34.23, *SD* = 17.71) showed a greater difference from Group 3 than group 1.

The difference in RDAS mean scores between Group 2 and Group 3 (14.21) was larger than the difference between Group 1 and Group 2 (9.46). Table 21 shows that the mean score differences on the RDAS at Time 2 were higher across the three age groups compared to Time 1 (Table 20).

There was no statistically significant difference at the $p > .05$ level in ROS scores across the three age groups: F (2, 16) = .15, p = .86. Despite a noticeable difference between Group 1 (18-29 years) and Group 3 (45 + years), the difference in mean scores between the groups was quite small. The effect size, calculated using eta squared was .02. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (*M* = 73.00, *SD* = 7.81) was noticeably different from that of Group 3 (*M* = 79.00, *SD* = 2.83). Group 2 (*M* = 75.50, *SD* = 12.99) exhibited lower difference from Group 1 compared to Group 3.

For RSE, no statistically significant difference was discovered at the $p > .05$ level across the three age groups: F (2, 16) = .26, p = .78. There was a small mean difference among the three age groups, with the effect size of .03. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (*M* = 30.33, *SD* = 4.04) was noticeably different from that of Group 3 (*M* = 33.50, *SD* = 7.78). A greater mean score difference of 2.29 was observed between Group 2 and Group 3 compared to Group 2 and Group 1 (mean difference = .88).

Regarding intrinsic religiosity scores, no statistically significant difference was discovered at the $p > .05$ level across the three age groups: F (2, 16) = .10, p = .90. The analysis shows that the difference in mean scores among the three groups was smaller, with the effect size of .01. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 37.00, SD = 3.61) was noticeably different from that of Group 3 (M = 39.50, SD = .71), but the difference between Group 2 (M = 37.57, SD = 6.80) and Group 3 was greater (mean score difference = 1.93) than between Group 2 and Group 1 (mean score difference = .57).

Finally, there was no statistically significant difference at the $p > .05$ level in extrinsic religiosity scores for the three age groups: F (2, 16) = .18, p = .84. Despite a noticeable difference between the Group 1 (18-29 years) and Group 3 (45 + years), the difference in mean scores between the groups was quite small. The effect size, calculated using eta squared was .02. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 36.00, SD = 5.57) was noticeably different from that of Group 3 (M = 39.50, SD = 2.12). The difference between Group 2 (M = 37.93, SD = 7.11) and Group 1 was slightly larger (mean score difference = 1.93) than group 2 and group 3 (mean score difference = 1.57).

In summary, Table 21 shows following the intervention, the older population exhibited lower death anxiety compared to their younger counterparts, while experiencing increases in self-esteem, overall religiosity, intrinsic religiosity, and extrinsic religiosity.

Table 21: ANOVA Comparing Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation Across Three Age Groups in Time 2

	18-29 Years			30-44 Years			45+ Years			*df*	*f*	*p*	Partial eta squared
Variable	*n*	*M*	*SD*	*n*	*M*	*SD*	*n*	*M*	*SD*				
Death Anxiety	3	43.67	2.52	14	34.21	17.71	2	20.00	18.39	2,16	.12	.32	.13
Religiosity Orientation	3	73.00	7.81	14	75.50	12.99	2	79.00	2.83	2,16	.15	.86	.02
Self-Esteem	3	30.33	4.04	14	31.21	4.81	2	33.50	7.78	2,16	.26	.78	.03
Intrinsic Religiosity Orientation	3	37.00	3.61	14	37.57	6.80	2	39.50	.71	2,16	.10	.90	.01
Extrinsic Religiosity Orientation	3	36.00	5.57	14	37.93	7.11	2	39.50	2.12	2,16	.18	.84	.02

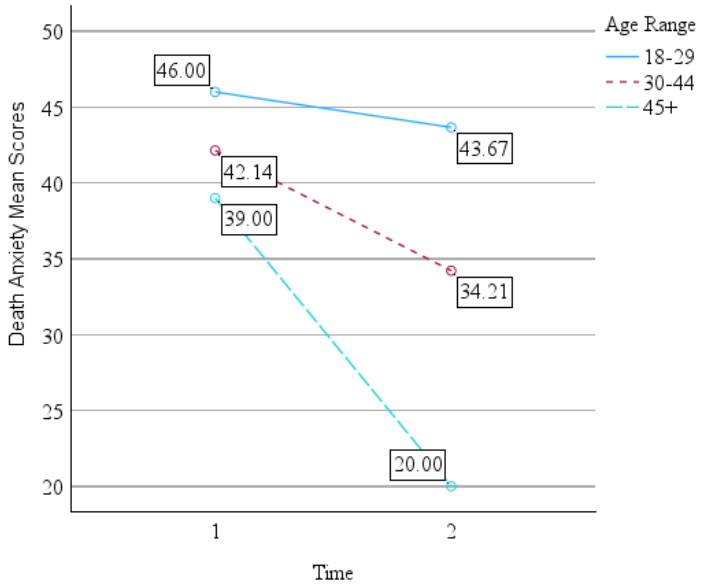

Figure 19: Comparison of death anxiety across three age groups before and after the intervention

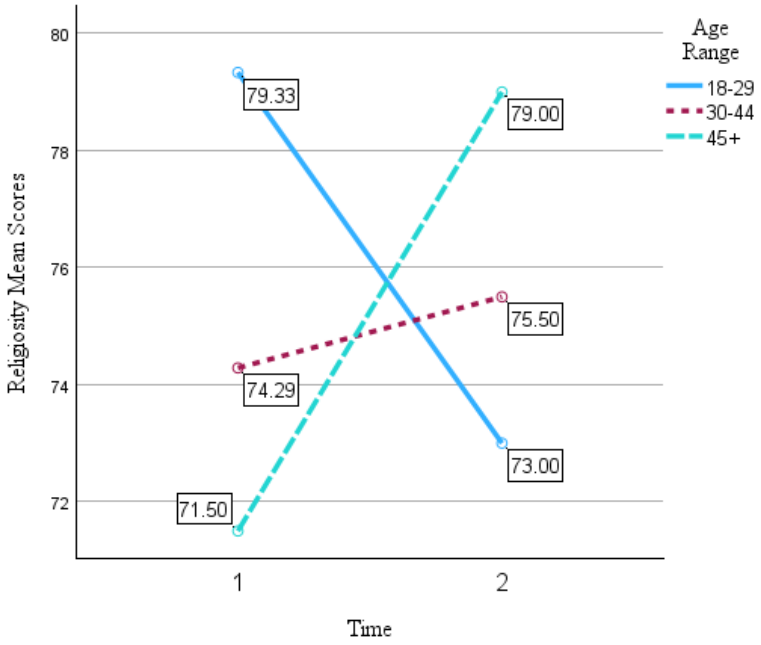

Figure 20: Comparison of religiosity orientation across three age groups before and after the intervention

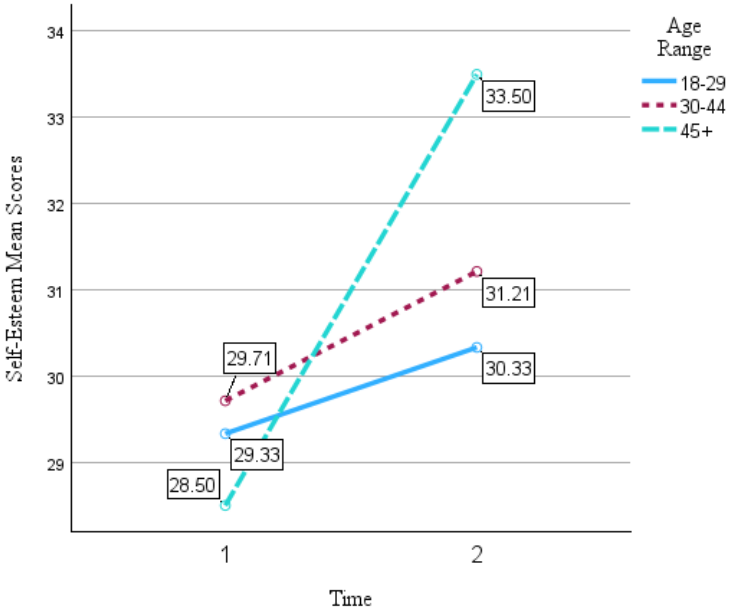

Figure 21: Comparison of self-esteem across three age groups before and after the intervention

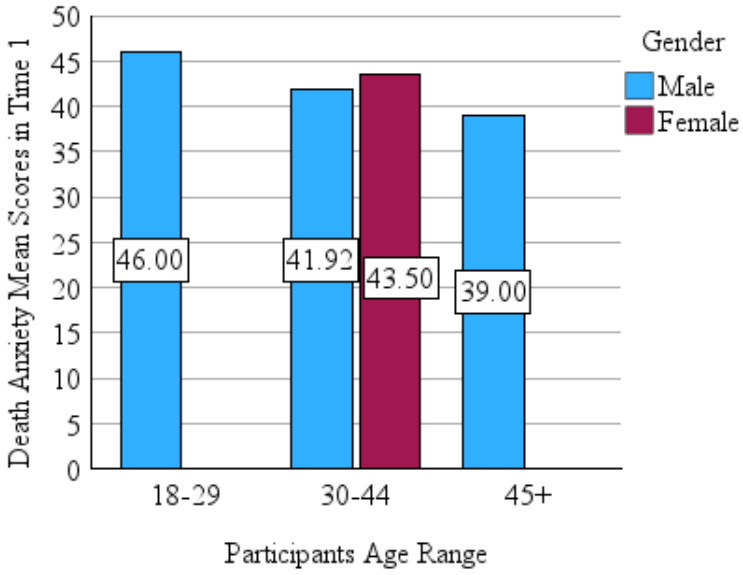

Figure 22: Mean scores of death anxiety on sex differences across three age groups in time 1

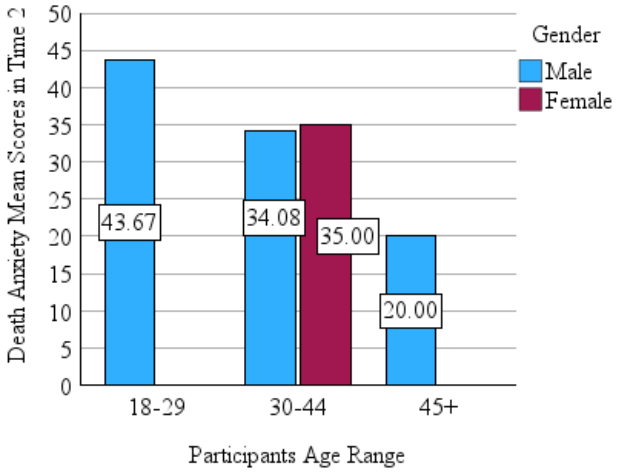

Figure 23: Mean scores of death anxiety on sex differences across three age groups in time 2

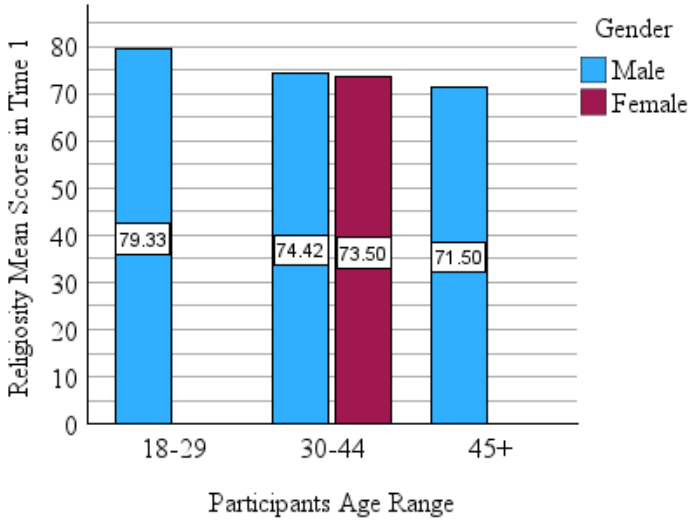

Figure 24: Mean scores of religiosity orientation on sex differences across three age groups in time 1

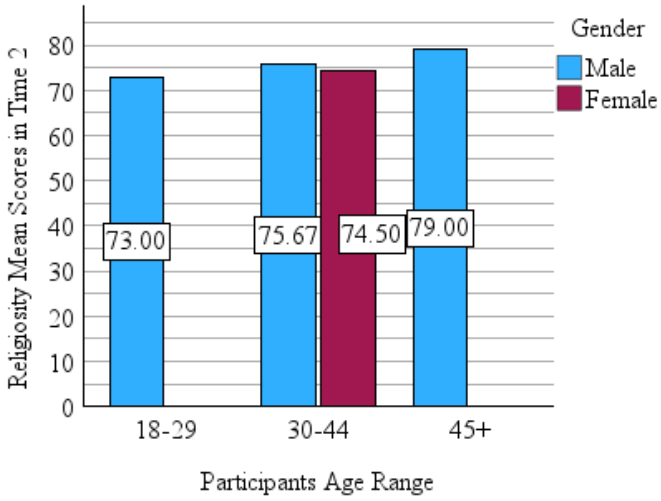

Figure 25: Mean scores of religiosity orientation on sex differences across three age groups in time 2

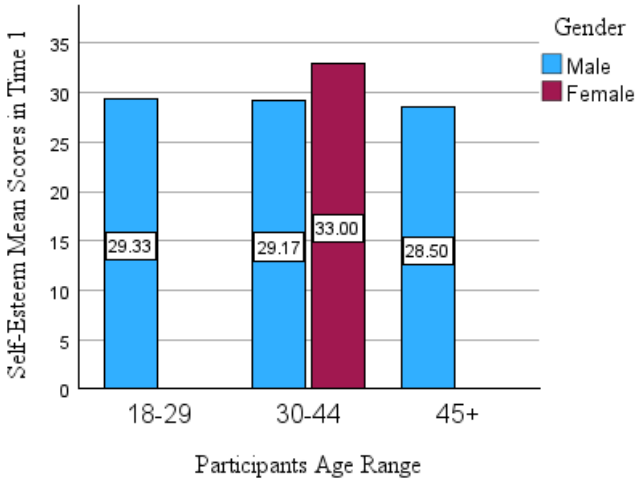

Figure 26: Mean scores of self-esteem on sex differences across three age groups in time 1

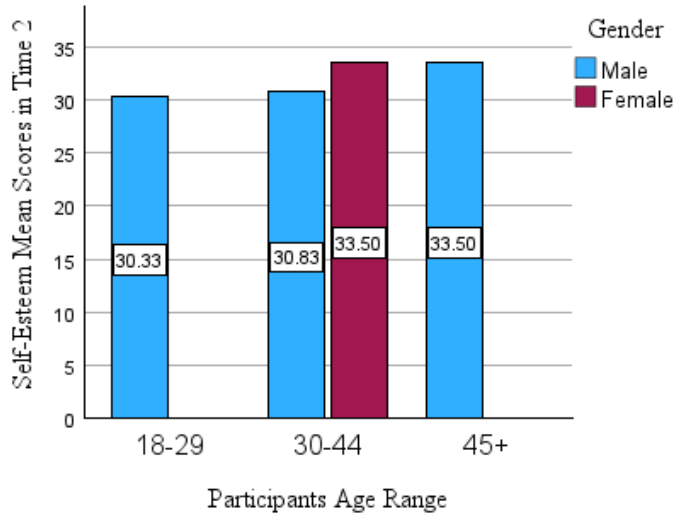

Figure 27: Mean scores of self-esteem on sex differences across three age groups in time 2

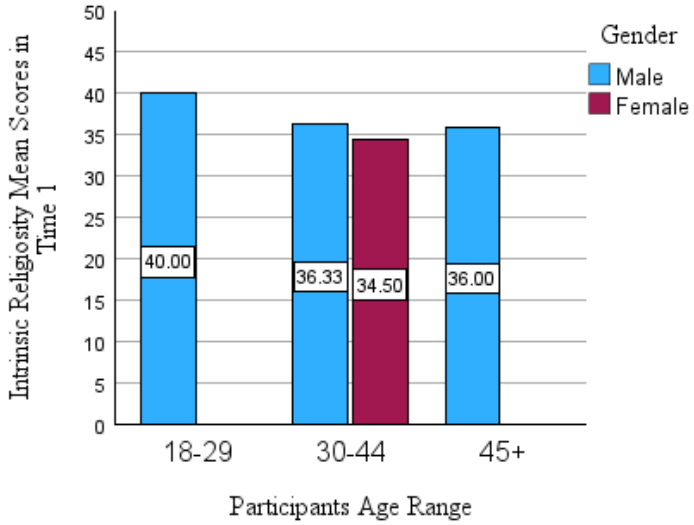

Figure 28: Mean scores of intrinsic religiosity on sex differences across three age groups in time 1

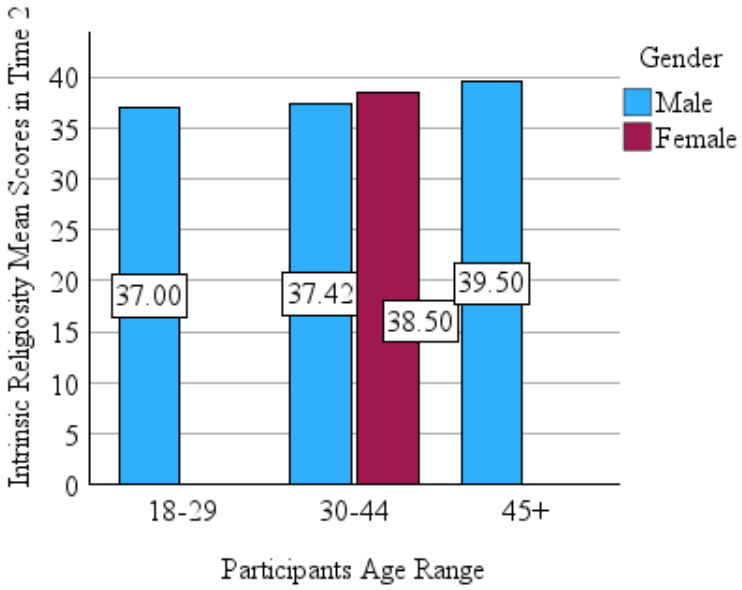

Figure 29: Mean scores of intrinsic religiosity on sex differences across three age aroups in time 2

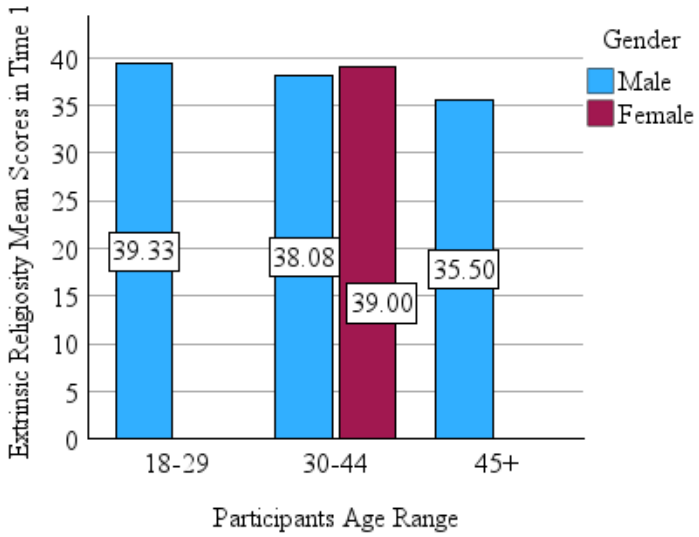

Figure 30: Mean scores of extrinsic religiosity on sex differences across three age groups in time 1

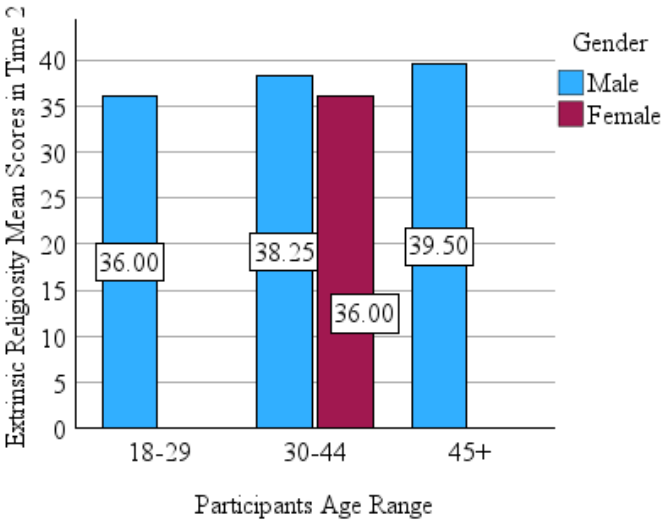

Figure 31: Mean scores of extrinsic religiosity on sex differences across three age groups in time 2

VIII. Comparison of Death Anxiety, Religiosity Orientation, Self-Esteem, Intrinsic Religiosity Orientation, and Extrinsic Religiosity Orientation for Asian and American Groups in Time 1 and Time 2 Using One-Way Between-Group Analysis of Variance (ANOVA)

VIII. 1. Time 1

The ANOVA was conducted to determine whether there were significant differences between the Asian and American groups in death anxiety, religiosity, self-esteem, and intrinsic and extrinsic religiosity scores at Time 1.

There was no significant difference in death anxiety scores between the Asian Group (M = 42.65, SD = 14.88) and the American Group (M = 40.50, SD = 4.95; $t(17)$ = .19, p = 0.85, two tailed). The magnitude of the mean difference between the two groups

was very small (mean difference = 2.15, 95% cl[- 20.70, 24.99]), with a Cohen's d statistic of 0.15, indicating higher death anxiety among the Asian participants.

In terms of religiosity scores, although the Asian group (*M* = 75.06, SD = 7.73) scored higher than the American group (*M* = 72.50, *SD* = 6.36), the difference was not statistically significant, *t*(17) = 0.45, *p* = .66. The mean difference was 2.56 (95% CI [–9.52, 14.64]) with a small effect size (Cohen's d = 0.33), showing the Asian Group experienced a higher level of religiosity than the American Group by 2.56 mean scores.

Although there was a noticeable difference in self-esteem scores between the Asian Group (*M* = 29.18, *SD* = 3.96) and the American Group (*M* = 32.50, *SD* = 7.78; *t*(17) = - 1.04, *p* = .19, two tailed), the difference was not statistically significant. The mean difference was –3.32 (95% CI [–10.07, 3.42]), and the effect size was closer to large (Cohen's d = –0.78).

For intrinsic religiosity, the Asian Group reported higher scores (*M* = 37.00, *SD* = 4.36) than the American Group (*M* = 34.00, *SD* = 5.66), but it was not statistically significant, *t*(17) = .90, *p* = .38, two-tailed). The mean difference was 3.00 (95% CI [–4.01, 10.01]) with a medium effect size (Cohen's d = 0.68), showing higher intrinsic religiosity in the Asian Group by (Mean Score= 3.00) compared to their counterpart American Group.

Finally, no significant difference was found in extrinsic religiosity orientation scores between the Asian Group (*M* = 38.06, *SD* = 3.95) and the American Group (*M* = 38.50, *SD* = .70; *t*(17) = -.14, *p* = .89, two tailed). The magnitude of the mean differences

was negligible (Mean Difference = - .44, 95% cl[- 7.34, 6.46]), with a Cohen's d of -.10, indicating similar levels of extrinsic religiosity between the two groups. Moreover, the American Group reported slightly higher scores on extrinsic religiosity orientation than the Asian Group by 0.44 mean scores prior to the intervention.

In conclusion, prior to the intervention, the Asian group reported higher levels of death anxiety, overall religiosity, and intrinsic religiosity, whereas the American group scored higher in self-esteem and slightly higher in extrinsic religiosity.

Table 22: Asian and U.S. Group Differences for Death Anxiety, Religious Orientation, Self-Esteem, and Intrinsic and Extrinsic Religiosity Prior to the Intervention

	Asian Group			US Group			Mean Differences	95% CI	*df*	*t*	*p*	Cohen's d statistics
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	17	42.65	14.88	2	40.50	4.95	2.15	-20.70, 24.99	17	.19	.85	.15
Religiosity Orientation	17	75.06	7.73	2	72.50	6.36	2.56	-9.52, 14.64	17	.45	.66	.33
Self-Esteem	17	29.18	3.96	2	32.50	7.78	-3.32	-10.07, 3.42	17	-1.04	.19	-.78
Intrinsic Religiosity Orientation	17	37.00	4.36	2	34.00	5.66	3.00	-4.01, 10.01	17	.90	.38	.68
Extrinsic Religiosity Orientation	17	38.06	3.95	2	38.50	.70	-.44	-7.34, 6.46	17	-.14	.89	-.10

VIII. 2. Time 2

The ANOVA was conducted to determine whether there were significant differences between the Asian and American groups in death anxiety, religiosity, self-esteem, and intrinsic and extrinsic religiosity scores after conducting the intervention.

There was no significant difference in death anxiety scores between the Asian Group (M = 35.18, SD = 17.36) and the American Group (M = 26.00, SD = 11.31; $t(17)$ = .72, p = 0.48, two-tailed). The magnitude of the mean difference between the two groups was small (mean difference = 9.18, 95% cl[- 17.73, 36.08]), with a Cohen's d statistic of 0.54, indicating higher death anxiety among the Asian participants. Notably, the mean difference between the groups at Time 2 rose to 9.18 from a smaller difference of 2.15 at Time 1.

In terms of religiosity scores, although the Asian group (*M* = 75.06, SD = 7.73) scored higher than the American group (*M* = 75.82, *SD* = 11.64), the difference was not statistically significant, *t*(17) = 0.38, *p* = .71. The mean difference was 3.32 (95% CI [–15.21, 21.86]) with a small effect size (Cohen's d = 0.28), reporting a higher level of religiosity in the Asian Group compared to the American Group by 3.32 mean scores.

For self-esteem, although the Asian Group (*M* = 31.06, *SD* = 4.41) scores were lower than the American Group (*M* = 33.50, *SD* = 9.19; *t*(17) = - 6.8, *p* = .61, two-tailed), the difference was not statistically significant. The mean difference was –2.44 (95% CI [–10.05, 5.17]), and the effect size was medium (Cohen's d = –0.51).

Regarding the intrinsic religiosity, the Asian Group reported lower scores (*M* = 37.53, *SD* = 6.13) than the American Group (*M* = 39.00, *SD* = 5.66), but was not statistically significant, *t*(17) = -.32, *p* = .75, two tailed). The mean difference was -1.47 (95% CI [–11.09, 8.15]) with a small effect size (Cohen's d = -0.24), showing higher intrinsic religiosity in American Group by (Mean Score= -1.47) compared to their counterpart Asian Group. However, prior to the intervention, the Asian Group reported higher levels of intrinsic religiosity, though not statistically significant.

Finally, no significant difference was found in extrinsic religiosity orientation scores between the Asian Group (*M* = 38.29, *SD* = 6.27) and the American Group (*M* = 33.50, *SD* = 7.77; *t*(17) = 1.00, *p* = .33, two-tailed). The magnitude of the mean differences was negligible (Mean Difference = 4.79, 95% cl[- 5.25, 14.84]), with a Cohen's d of .75, indicating a medium effect size. Moreover, in contrast to Time 1 (slightly higher levels of extrinsic religiosity in American Group by .44 mean score), at

Time 2, the Asian Group reported higher scores on extrinsic religiosity orientation than the American Group by 4.79 mean scores.

In conclusion, similar to findings at Time 1, the following table shows that the Asian group reported higher levels of death anxiety and overall religiosity, whereas the American Group scored higher in self-esteem. However, in contrast to Time 1, at Time 2, the American Group scored higher on intrinsic religiosity and lower in extrinsic religiosity.

Table 23: Asian and U.S. Group Differences for Death Anxiety, Religious Orientation, Self-Esteem, and Intrinsic and Extrinsic Religiosity After the Intervention

	Asian Group			US Group			Mean Differences	95% CI	*df*	*t*	*p*	Cohen's d statistics
	n	*M*	*SD*	*n*	*M*	*SD*						
Death Anxiety	17	35.18	17.36	2	26.00	11.31	9.18	-17.73, 36.08	17	.72	.48	.54
Religiosity Orientation	17	75.82	11.64	2	72.50	13.44	3.32	-15.21, 21.86	17	.38	.71	.28
Self-Esteem	17	31.06	4.41	2	33.50	9.19	-2.44	-10.05, 5.17	17	-6.8	.51	-.51
Intrinsic Religiosity Orientation	17	37.53	6.13	2	39.00	5.66	-1.47	-11.09, 8.15	17	-.32	.75	-.24
Extrinsic Religiosity Orientation	17	38.29	6.27	2	33.50	7.77	4.79	-5.25, 14.84	17	1.00	.33	.75

IX. Overview of the Effects of Education, Geographic Background, Learning Buddhism, and Buddhist Practices on Death Anxiety, Religiosity, Self-Esteem, and Religious Orientations

Participants' levels of education, country of origin, country of residence, years of learning Buddhism, years of practicing Buddhism, reflection on death, and meditation on death did not show any significant impact on their levels of death anxiety, religiosity, self-esteem, or intrinsic and extrinsic religiosity at either Time 1 or Time 2.

X. Correlations Among the Scales

X. 1. Correlation Among the Response Data Generated on the RDAS, ROS, RSE, and Intrinsic and Extrinsic Religiosity Orientation Subscales of ROS in Time 1 Using Pearson's Correlation Coefficient

The relationship between death anxiety, religiosity, self-esteem, and intrinsic and extrinsic religiosity was analyzed using Pearson's Correlation Coefficient at Time 1. This analysis provided answers to Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity, and Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity.

A strong positive relationship was found between RDAS and ROS scores, *r*= .63, *n*= 19, *p* .004, indicating that higher death anxiety was associated with higher levels of religiosity. According to Cohen's (1988) guidelines, this is considered a large correlation (r = .50 to 1.00). [Strength of correlation laid out in SPSS Manual as suggested by Cohen in 1988: small *r* = .10 to .29, medium *r* = .30 to .49, large *r* = .50 to 1.00].[648]

A small negative relationship was observed between RDAS scores and RSE scores, *r* = - .23, *n* = 19, *p* .35, indicating a smaller decrease in death anxiety was associated with a smaller increase in self-esteem.

There was a medium positive relationship between RDAS scores and Intrinsic ROS subscale scores, *r* = .45, *n* = 19, *p* = .05, suggesting that a medium increase in death anxiety was associated with a medium increase in intrinsic religiosity.

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[648] Pallant, 140.

A strong positive relationship was discovered between RDAS and extrinsic religiosity scores, $r = .64$, $n = 19$, $p = .003$, meaning that higher death anxiety was associated with higher extrinsic religiosity.

A medium negative relationship was found between RSE and ROS scores, $r = -.24$, $n = 19$, $p = .33$, indicating a medium decrease in self-esteem was associated with a medium increase in religiosity.

There was a small negative relationship between RSE and intrinsic religiosity scores, $r = - .13$, $n = 19$, $p = .59$, suggesting a smaller decrease in self-esteem was associated with a smaller increase in intrinsic religiosity.

There was a small negative relationship between RSE and extrinsic religiosity scores, $r = - .28$, $n = 19$, $p = .25$, indicating a smaller increase in self-esteem was associated with a smaller decrease in extrinsic religiosity.

Finally, there was a medium positive relationship between the intrinsic and extrinsic religiosity scores, $r = .49$, $n = 19$, $p = .03$, suggesting that a medium increase in intrinsic religiosity was associated with a medium increase in extrinsic religiosity. The above findings contradicted both Hypotheses 1 and 2.

Table 24: Pearson Product-Moment Correlations Among Scores on the RDAS, ROSE, RSE, Intrinsic ROS Subscales Items, and Extrinsic Subscales Items in Time 1

Scales		1	2	3	4	5
1	RDAS	-				
2	ROS	.63**	-			
3	RSE	-.23	-.24	-		
4	Intrinsic ROS	.45	.87**	-.13	-	
5	Extrinsic ROS	.64**	.86**	-.28	.49*	-

** Correlation is significant at the 0.01 level (two-tailed).

* Correlation is significant at the 0.05 level (tw-tailed).

X. 2. Correlation Among the Response Data Generated on the RDAS, ROS, RSE, and Intrinsic and Extrinsic Religiosity Orientation Subscales of ROS in Time 2 Using Pearson's Correlation Coefficient

The relationships among the death anxiety (measured by RDAS), religiosity (measured by ROS), self-esteem (measured by RSE), and intrinsic and extrinsic religiosity (measured by Intrinsic and Extrinsic Religiosity subscales of the ROS) were investigated using a Pearson's correlation coefficient at Time 2.

A medium positive relationship was discovered between RDAS and ROS scores, $r = .46$, $n = 19$, $p = .05$, indicating that a medium increase in death anxiety was associated with a medium increase in religiosity.

There was a strong negative relationship between RDAS and RSE scores, $r = -.54$, $n = 19$, $p = .02$, showing that lower death anxiety was associated with higher self-esteem.

There was a medium positive relationship between RDAS and intrinsic religiosity scores, $r = .43$, $n = 19$, $p = .07$, suggesting that a medium increase in death anxiety was associated with a medium increase in intrinsic religiosity.

There was a medium positive relationship between RDAS and extrinsic religiosity scores, $r = .42$, $n = 19$, $p = .07$, indicating that a medium increase in death anxiety was associated with a medium increase in extrinsic religiosity.

There was a small negative relationship between RSE and ROS scores, $r = -.17$, $n = 19$, $p = .49$, suggesting a small decrease in self-esteem was associated with a small increase in religiosity.

A small negative relationship was discovered between RSE and intrinsic religiosity scores, $r = -.16$, $n = 19$, $p = .59$, showing a smaller decrease in self-esteem was associated with a smaller increase in intrinsic religiosity.

There was a very small negative relationship between RSE and extrinsic religiosity scores, $r = -.15$, $n = 19$, $p = .54$, indicating a very small increase in self-esteem was associated with a very small decrease in extrinsic religiosity.

There was a strong positive relationship between intrinsic and extrinsic religiosity scores, $r = .73$, $n = 19$, $p = .001$, suggesting a higher increase in intrinsic religiosity was associated with a higher increase in extrinsic religiosity.

Table 25: Pearson Product-Moment Correlations Among the RDAS, ROSE, RSE, Intrinsic ROS Subscales Items, and Extrinsic Subscales Items in Time 2

Scales		1	2	3	4	5
1	RDAS	-				
2	ROS	.46*	-			
3	RSE	-.54*	-.17	-		
4	Intrinsic ROS	.43	.93**	-.16	-	
5	Extrinsic ROS	.42	.94**	-.15	.73**	-

** Correlation is significant at the 0.01 level (two-tailed).

* Correlation is significant at the 0.05 level (two-tailed).

XI. Reliability of the RDAS, ROS, and RSE Scales Before and After the Intervention

The SPSS Manual suggests that the ideal reliability for scales should be above .7 Cronbach's alpha.[649] However, the reliability of scales can vary based on the number of items in the scales and the sample size of the study.[650] For examples, when a scale has fewer than 10 items, the reliability can be as low as $\alpha = .5$.[651] Therefore, to assess the reliability of a scale with fewer items, the optimal range for inter-item correlations should be looked at. According to the SPSS Manual, as suggested by Briggs and Cheek in 1986, the ideal reliability level of a shorter scale should have an inter-item correlation range between $\alpha = .2$ and $\alpha = .4$.[652]

[649] Pallant, 102.

[650] Pallant, 102.

[651] Pallant, 102.

[652] Pallant, 102.

In this study, the inter-item correlation for all scales before and after the intervention was much higher than $\alpha = .4$. Table 26 shows that the test-retest reliability of the scales increased over a period of two months.

Table 26: Reliability Analysis of the Scales

	Time 1		Time 2	
Scales	No. of Items	Alpha	No. of Items	Alpha
RDAS	25	.85	25	.89
ROS	20	.69	20	.86
RSE	10	.77	10	.85

XII. Results from the Qualitative Data Analysis

The researcher utilized Moustakas' qualitative data analysis technique to organize and evaluate the interview data.[653] This approach involves four steps for analyzing qualitative data: *epoche*, phenomenological reduction, imaginative variation, and synthesis.

The first step, *epoche*, involves the researcher setting aside personal experiences and biases to concentrate on the participants' experiences of the phenomenon. In the second step, phenomenological reduction, the participants' experiences are translated into textural language. The third step, imaginative variation, involves systematically and reflectively analyzing all information collected from diverse perspectives during the *epoche* phase. Finally, the synthesis step integrates textural descriptions (what individuals experienced) with structural descriptions (how they experienced it within a specific

[653] Moustakas, *Phenomenological Research Methods*, 84.

context) to develop a comprehensive and accurate representation of the overall phenomenal reality or theme.[654]

XII. 1. Overviews of the Research Questions (Appendix I):

XII. 1. 1. Question 1:

What do you think is the purpose of the Mirror of Dhamma—Dhammādāsa Dhammapariyāya model in the Mahāparinibbānasutta? revealed the significant effects of the Mirror of Dhamma intervention in dealing with negative life experiences, including death-related fears.

XII. 1. 2. Question 2:

If you have meditated on death (Maranānussati Bhāvanā), can you describe your experience of death meditation? The question examines whether meditation has influenced research volunteers' attitudes towards life and death. The responses to this question will help determine whether contemplating death enhances the effects of the Mirror of Dhamma interventions. Since contemplation of death is indicated in the foundational narrative of teaching the Mirror of Dhamma model, its influence aligns with the intended effects of the Mirror of Dhamma. Therefore, the combined impact of death contemplation and the Mirror of Dhamma do not contradict each other in producing the overall results.

[654] Creswell and Poth, *Qualitative Inquiry*, 77.

XII. 1. 3. Question 3:

Have you ever experienced fear of death when purposefully thinking about someone's death or your own future death? If 'YES,' as a Buddhist practitioner, how did you respond to the fear of death and mitigate it before and after learning the Mirror of Dhamma? Question 3 aims to explore how participants coped with thoughts of their own anticipated death and dying process, and the deaths of significant others before and after learning about the Mirror of Dhamma. This question sought to uncover how learning, understanding, practicing, and reflecting on the Mirror of Dhamma helps participants in managing and overcoming the fear of death.

XII. 1. 4. Question 4:

What is your opinion on why human beings, in general, fear death? What are some possible reasons? This question aims to discover participants' perspectives on the underlying causes of people's fear of death.

XII. 1. 5. Question 5:

Why do you think Buddhist practitioners should or should not fear death? While Question 4 focuses on identifying general reasons for people's fear of death, Question 5 seeks to uncover specific reasons why Buddhists may or may not fear death. Importantly, Question 5 aims to explore how learning, practicing, and reflecting on the Mirror of Dhamma factors have influenced participants' perspective on death.

XII. 1. 6. Question 6:

How do you see the use of the "Mirror of Dhamma" in dealing with fear of death? This question seeks answers to how participants apply the Mirror of Dhamma in dealing with fear of death.

XII. 1. 7. Question 7:

As a Buddhist practitioner how do you look at your daily issues and how do you deal with those issues with examples? Question 7 is closely related to Question 6, with both research questions aiming to explore whether the Mirror of Dhamma is effective in helping individuals cope with fear of death and navigate daily issues and challenges.

XII. 1. 8. Question 8:

Out of the rebirth in the pleasant states and Nibbāna, which one motivated you more to practice in the Dhamma? This question explores whether and how the Mirror of Dhamma has influenced the objectives of the participants through practicing the Dhamma. Additionally, this question seeks to determine whether participants have genuinely learned and experienced the results of the Mirror of Dhamma factors or are providing responses that align with perceived results of practicing the Dhamma.

XIII. Coding Interview Data

The investigator coded interview data using In Vivo, Concept, Emotional, and Causation coding strategies and analyzed them through Moustakas' qualitative data analysis technique. The sequence of coding techniques used in this study can be

presented thus, Coding>Categorizing Codes> (identification of) Themes.[655] The coding serves to organize the data, creating a dynamic link between ideas and data, allowing for a back-and-forth exploration.[656]

The codes identified from the interview data through these strategies were subsequently arranged using categorizing techniques, namely taxonomy and sequential order. This technique treats all categories and subcategories as equally important, allowing for a balanced and comprehensive representation of the data.[657]

XIII. 1. Four Coding Strategies and Forty-Six Codes

Using four strategies—In Vivo, Concept, Emotional, and Causation—the researcher generated forty-six codes from the interview responses.

1. Reflection on the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* enhances the quality and meaning of life
2. Reduction of death anxiety as a result of reflecting on the Mirror of Dhamma Factors
3. Cultivating Right View (*Sammādiṭṭhi*) develops understanding about life, suffering, and death
4. The Mirror of Dhamma reminds us of the importance of reflecting on death and dying
5. The project reminds us of the importance of the Mirror of Dhamma model in dealing with death anxiety
6. The Mirror of Dhamma eases daily life
7. The Mirror of Dhamma improves daily life
8. The Mirror of Dhamma helps transform life
9. Harmonizing with the true nature of life
10. Ability to deal with grief and loss
11. Relief from mental suffering

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[655] Crosley, "How To Code"

[656] CESSDA Training Team, "Qualitative Coding"

[657] Saldaña, *Coding Manual*, 298.

12. Relief from physical suffering and pain (offering comfort during physical challenges)
13. Improving psychological well-being
14. Deepening understanding of Buddha's Dhamma
15. Encouraging a proper practice of Dhamma
16. Practice letting go (encourages reducing worldly attachments).
17. Reminding to live according to the Dhamma
18. Improving mental tranquility
19. Letting go of ego-centric nature, while cultivating compassion and wisdom
20. Improving healthy interaction with others
21. Experiencing the effects of the Mirror of Dhamma
22. Theoretical understanding of the effects of the Mirror of Dhamma
23. Making a genuine Buddhist practitioner
24. Encouraging towards liberation from death and rebirth
25. Painful experiences serve as a reminder to reflect on death
26. Experiencing grief and loss
27. Experiencing fear of death
28. No fear of death
29. Wholesome deeds reduce fear of death
30. Meditation on death reduces death anxiety
31. Meditation (not necessarily a death meditation) reduces death anxiety
32. Loss of possession (impermanence)
33. Life's uncertainty
34. Fear of recollecting past unwholesome actions during dying moment
35. Attachment contributes to fear of death
36. Struggling to accept the existential nature of life
37. The Mirror of Dhamma guaranteed a pleasant and safe next life
38. Looking at daily issues objectively
39. Stressful when dealing with daily issues
40. Applying Dhamma in dealing with daily issues
41. Living a moral ethical life
42. Practicing Dhamma to attain *Nibbāna*
43. Practicing Dhamma expecting a better pleasant rebirth
44. Practicing Dhamma only to live in the present moment (not targeting *Nibbāna* nor expecting pleasant rebirth)
45. Limited knowledge to death and dying process.
46. Discussion on death reduces fear of death

Among these 46 codes, similar ones are grouped into 6 broader themes.

XIII. 2. Six Broader Themes from Forty-Six Codes

Themes are categorized based on the similarities among the codes.

XIII. 2. 1. Personal Transformation and Meaningful Life

- Reflection on the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* enhances the quality and meaning of life
- The Mirror of Dhamma improves daily life
- The Mirror of Dhamma helps transform life
- Harmonizing with the true nature of life
- Making a genuine Buddhist practitioner

XIII. 2. 2. Coping with Death-Related Fears and Loss

- Reduction of death anxiety as a result of reflecting on the Mirror of Dhamma factors
- Cultivating Right View (*Sammādiṭṭhi*) develops understanding about life, suffering, and death
- The Mirror of Dhamma reminds us of the importance of reflecting on death and dying
- Meditation on death reduces death anxiety
- Meditation (not necessarily death meditation) reduces death anxiety
- No fear of death
- Wholesome deeds reduce fear of death
- Painful experiences serve as a reminder to reflect on death
- Experiencing grief and loss
- Stressful when dealing with daily issues
- Ability to deal with grief and loss
- Experiencing fear of death
- Attachment contributes to fear of death
- Fear of recollecting past unwholesome actions during the dying moment
- Limited knowledge about death and dying process
- Discussion on death reduces fear of death

XIII. 2. 3. Enhancing Emotional and Psychological Well-being

- Relief from mental suffering
- Relief from physical suffering and pain (offering comfort during physical challenges)
- Improving psychological well-being
- Improving mental tranquility
- The Mirror of Dhamma eases daily life
- Looking at daily issues objectively
- Applying Dhamma in dealing with daily issues
- Living a moral ethical life
- Improving healthy interaction with others

XIII. 2. 4. Enhancing Knowledge and Practice of Dhamma

- Deepening understanding of Buddha's Dhamma
- Encouraging a proper practice of Dhamma
- Theoretical understanding of the effects of the Mirror of Dhamma

XIII. 2. 5. Letting Go and Acceptance

- Practice letting go (encourages reducing worldly attachments)
- Letting go of ego-centric nature, while cultivating compassion and wisdom
- Struggling to accept the existential nature of life
- Loss of possession (impermanence)
- Life's uncertainty

XIII. 2. 6. Reflecting on Dhamma and Perfecting in the Path to Enlightenment

- The project reminds us of the importance of the Mirror of Dhamma model in dealing with death anxiety
- The Mirror of Dhamma guaranteed a pleasant and safe next life
- Experiencing the effects of the Mirror of Dhamma
- Practicing Dhamma to attain *Nibbāna*
- Practicing Dhamma expecting a better pleasant rebirth
- Practicing Dhamma only to live in the present moment most (not targeting *Nibbāna* or pleasant rebirth)
- Encouraging towards liberation from death and rebirth
- Reminding to live according to the Dhamma

It is important to note that individual codes may align with multiple major themes. Similarly, participants' verbatim statements also may correspond to multiple codes and major themes.

From this point on, the participants' verbatim statements are presented as evidence supporting the six major themes.

XIII. 2. 1. 1. Personal Transformation and Meaningful Life

Participant 13 stated that instead of fearing death we should accept the nature of life with Right View and cultivate in the Buddha's path, "They should not fear death, but recognize that life is uncertain. There is no promise of safety in samsaric existence, which is why we should strive for unbinding, the only true safety from sickness, old age, and death" (Responses to Question 5).

Participant 10 argued that contemplating death motivates people to leading a meaningful life, "Buddhist practitioner should not be fear of death but be aware of death… People who are not aware their own death tend to do many bad things in their life" (Response to Question 5). Additionally, Participant 10 stated that meditation on death reminds us of the impermanent nature of life and the certainty of death, which can happen at any time:

> When I meditated on Marananussati Bhavana, I felt like death has not a certain time. Every day I live could be the last day of my life. Death is certain for us but we forget that term with the bus[i]ness of the life. There is no age limit for time and nobody can hide from the death in any place of the world. The cause of death is not limited to natural death but many ways (Response to Question 2).

Participant 15 noted that contemplating on the life of the Buddha helps transform negative thoughts, "When I feel negative thoughts, sometimes I remember the Buddhist perspective on this. For example, when experiencing feelings of lust, I remind myself why Siddhartha chose to renounce such things and how he achieved enlightenment by letting go of those feelings" (Response to Question 1).

Participant 16 expressed that reflecting on the Mirror of Dhamma factors leads to a stress-free life, “It makes life so easy” (Response to Question 1).

Participant 4 stated that reflection on the Mirror of Dhamma transforms life by integrating the three characteristics— *anicca* (impermanence), *dukkha* (suffering), and *anatta* (non-self)—into daily living. This integration helps reshape their views about themselves, their interaction with the outside world:

> In my journey of practicing and reflecting on the Mirror of Dhamma, I have found it to be profoundly transformative in my daily life. Each day, I endeavor to integrate the principles of impermanence (Anicca), suffering (Dukkha), and non-self (Anatta) into my understanding of the world and my interactions with others. For instance, when I face challenges or setbacks, I remind myself of the impermanence of all things. This awareness helps me to not get overly attached to or distressed by temporary situations. It brings a sense of calm and perspective, allowing me to navigate difficulties with a more balanced and less reactive mindset (Responses to Question 1, Quotation 1).

The Participant 4 further highlighted how the teachings on *anatta* indicated in the Mirror of Dhamma model, reduce self-centeredness and foster a collective sense of compassion and harmony:

> The concept of non-self (anatta) challenges me to look beyond my ego and personal desires. By contemplating the interconnectedness of all beings and the illusory nature of the ego, I work towards reducing selfishness and enhancing my sense of connectedness with others. These reflections [on the Dhamma] help me respond to life's complexities in my daily interactions with a more straightforward, compassionate, and enlightened approach. The practice of the Dhamma becomes not just a personal journey but a way of enriching my relationships and contributing positively to the world around me (Responses to Question 1, Quotation 2).

Participant 4 further noted that integrating the Buddha’s teachings and values leads to a harmonious life, “This contemplation deepens my compassion and empathy, prompting me to act with kindness and understanding. It also reinforces my resolve to

find ways to alleviate suffering, be it through mindful actions, supportive words, or simply by being present for those in need" (Responses to Question 1, Quotation 3).

Participant 4 further emphasized that practicing Dhamma fosters tranquility and balance between the negative and positive aspects of life, "In dealing with personal or others' suffering, I reflect on the nature of dukkha" (Responses to Question 1, Quotation 4).

Participant 18 stated that reflecting on death helps them calmly accept life's reality and encourages them to live fully in the present moment, "I feel still I am not ready to accept the reality of death. But reflecting on death has made me to detach from some of the most desirable things. The reflection on death makes me calm and also directs me to live fully in the moment" (Responses to Question 2).

Participant 17 suggested that understanding the nature of existence and the concept of *kamma*, and aligning one's life accordingly, helps reduce the fear of death:

> I think Buddhist practitioners should not have to fear about death… they have more wide understanding of existence... They are supposed to know the life and world are subjected to impermanence unsatisfactory and selflessness. And also death is not the end of the existence but another beginning of new life as continuation of the Sansaric Journey. Since they know their Karma determine their next destination and they have some control upon their karma provide a confidence on peaceful journey (Responses to Question 5).

Participant 18 argues that authentic Buddhist practitioners may not fear death, "If they authentically follow the doctrine they should not fear the death, but the problem is most of the Buddhists are not authentic" (Responses to Question 5).

Participant 19 stated that a Buddhist practitioner who diligently follows the Buddha's teachings and cultivates Right View and Right Conduct should not fear death. However, he also emphasizes that those who cause harm to other livings including humans will experience fear of death at the death bed:

> Yeah. I would say, also directly to say, yes, should be afraid of death because if, if they're not practicing the 5 precepts, they should practice or they should be fear of death. But, if they are living in moral life, no need to fear. No need to fear of death if they are practice in the 5 precepts. No need to fear of death. But again, I'm saying if they're not practicing the morality or having keeping the five precepts, yes should be afraid of death (Responses to Question 5).

XIII. 2. 2. 1. Coping with Death-Related Fears and Loss

Participant 4 indicated that fear of death arises due to expectation, desire, loss and uncertainty after death:

> From my understanding, I think humans fear death primarily because it is the ultimate unknown. No one can say for certain what happens after death, and this uncertainty can be deeply unsettling... [T]he fear of non-existence or the end of consciousness is a profound aspect of the human fear of death. The idea of one's thoughts, feelings, and sense of self coming to an end is difficult to contemplate. Humans develop strong attachments to their identities, experiences, and relationships, making the thought of their cessation quite distressing. The process of dying itself, with the potential for pain and suffering, also contributes to the fear of death.
>
> Concerns about the physical and emotional experiences at the end of life, including the possibility of losing dignity and autonomy, can be frightening.
>
> The emotional impact of separation from loved ones due to death is another significant factor. The pain of loss, both for oneself and for those one leaves behind, adds a deeply personal dimension to the fear of death. Finally, on an existential level, death confronts individuals with the ultimate questions about the meaning and value of their lives. The fear that one's life may not have been "enough" or the anxiety over unresolved issues and unfulfilled potential can amplify the fear of death… [H]uman fear of death is a complex interplay of existential, emotional, and instinctual factors rooted in the unknown and the inherent desire for continued existence and meaning (Responses to Question 3).

Participant 17 explained that misconception about death, attachment, and uncertainty about the next life cause fear of death among individuals,

> I think people are not actually afraid of death but about death. Lots of general people have lots of misconception and over speculation regarding death. They often have a huge attachment to their body, loved ones, mobile and stationary assets in which they find meaning and purpose of their life. They are afraid to lose their existence to experience sensual pleasure and also mistrust about their future status after the death. Although they may have or have not believe on life after death, still they feel anxious of non existence or unknown status after the death (Responses to Question 4).

Participant 18 mentioned that people fear death due to attachment, inability to live a satisfactory life, and not achieving desired goals, "It is their puthujjana nature, and also while they live they do not live fully and as they have unfinished business they fear the death" (Responses to Question 4).

Participant 19 also described that attachment, not living a moral ethical life, thinking that loved ones may be helpless, and the worries that loved ones would not practice Dhamma causes fear of death in people,

> … Asava, right?... we say attachment. So, If I die, this thing will be protected or not…Some people by thinking way like this the fear of death or after I die how I mean, how my kids they may do or survive like that… They get fear of like if I die how my wife will survive… So here, you can see because he was in fear because how his wife will survive and how she will take care of her son or daughter. Or she may get married with another man. Or she will practice and teach them the good morality (Responses to Question 4).

Participant 19 further stated that reflection on death helps to accept grief and loss,

> … I had all those I cannot bring with me. And nobody will go with me when I die as like, I feel when the thundering or raining if I call also someone they have no chance to come and save me. Similar way when I will die, not my father will come, not my mother, not my brother or sister will come. When I think like that is boost. And is helped me to practice more with my main a basis of practice and

> contemplation on the breathing in and breathing out, we say in Pali Anapanasati (Responses to Question 2).

Participant 3 described that the Mirror of Dhamma emphasizes living with fewer expectations, which in turn reduces fear of death (Responses to Question 3). Additionall, Participant 5 describes how the Mirror of Dhamma helped reduces suffering and dealing with grief and loss. Recollecting a personal tragedy, Participant 5 stated:

> [m]y son faced a road accident in the age of 25, and had to suffer for years. Though it was an aggravating sorrow, my thinking was that it's the nature of life and in line with the Eightfold path. I was able to sustain without disconcerting accordingly. I directed myself to listen, read and practice Dhamma with more attention, than earlier with that incident (Responses to Question 1).

The participant also described how the Mirror of Dhamma supported them in coping with a critical illness, enabling acceptance of the impermanence of life as taught by the Buddha:

> I was sick badly due to cancer… was suffering my whole body after Chemo treatment given a period of one and half year... Although family members, relations and friends all looked after me well I had to bear inner pain myself as no one could take it, according to nature.
>
> Lying in bed most of the time I memorized the noble virtues of Lord Buddha in detail, impermanent nature of life according to Dhamma, and also the composition of Nama Rupa. Certainly those things help to strengthen my mentality. I recovered before the doctor's treatment plan.
>
> Even now pain arises in my back, legs and fingers and toes. Sometimes less, sometimes more. When pain arises somewhere I contemplate that it originates at that place due to the unbalance of Maha Butha (patavi, apo, vayo, thejo)in the body and it would disappear at the same place. And also I think, the pain is not a reason but a feeling (chitasika) comes to mind as a result of a combination of contact (passo) and mind (vinnanaya)… Remaining with such thinking for a few minutes, I get relieved (Responses to Question 1).

Participant 17 shared that reflecting on the Mirror of Dhamma leads to practicing Dhamma profoundly, helping to cope with fear of death and worries, calming the mind, and gaining a clearer understanding of life:

> The more I reflect on the Mirror of Dhamma 'Dhammādāsa Dhammapariyāya,' the clearer I become about my existence and the less fear and worry I have about my death. For me, it is like a full insurance package that assures I am heading in the right direction on my spiritual journey. It vividly clarifies that most of my worries, regrets, and anxieties are not real but rather projections of my distorted mind. These arise automatically when my mind becomes unmindful and unwise (Responses to Question 1).

Participant 2 stated that meditating on death helps reduce unnecessary worries and encourages living a meaningful life aligned with the Dhamma,

> After practicing meditation on death, it helped me calm down many unnecessary worries. It gave me a sense of urgency to live every moment meaningfully while reflecting on death. Although it sometimes makes me worry about dying people, thinking that I will also die someday, I take it positively as an opportunity to cultivate positive qualities. It is beneficial for living a meaningful life through personal cultivation (Responses to Question 2).

Participant 9 stated that meditation on death helps reduce death anxiety, although it was scary for him at the beginning:

> Usually I practice breathing meditation and some days I practice meditation on death. I believe we all including me afraid of death, and we try to avoid from it. At the beginning of 'Maranānussati Bhāvanā', it's disgusting and unpleasant. Sometime it make fear in my mind and fearful incidents come to the memory. After five-six days of practicing meditation on death, it becomes use to in day to day life and fear…reduces] gradually. When I practiced Maranānussati Bhāvanā with understanding of Dharma (with the reality of birth and death) this meditation is so cause to make happy and calm mind (Responses to Question 2).

Participant 6 further stated that he experienced less fear of death and added that engaging accumulating wholesome karma helps reduce death anxiety,

> I am not much fear to death and also I never get fear from others' death. I should fear to face death if we are not practicing good… as a wholesome karma....by the way when we are living we should have practice moment by moment wholesome actions, words, thoughts .... then our fear of death is gone far away from us (Responses to Question 3).

XIII. 2. 3. 1. Enhancing Emotional and Psychological Well-being

Participant 9 explained that he had experienced intense and unpleasant death anxiety in the past and continues to experience it. However, meditation has been helpful in coping with this fear:

> Few years ago I felt breathing difficulties and its feeling like on the edge of death, it's really terrible and disgusted experience ever in my life. After that I believe death phobia is still working in my mind, this is why I cannot see bloody or death movie and videos right now. When I felt breathing difficulty and understand on the edge of death, I had to accept death is common for all living beings, then I tried to meditation with closed eyes to calm down my mind (Responses to Question 3).

Participant 5's responses to Question 1, included under the subtitle XIII. 2. 2. 1. Coping with Death-Related Fears and Loss, also align with the focus of this section.

Participant 6 stated that the Mirror of Dhamma serves as a motivation to profoundly practice the Dhamma, "That motivates me to do more practicing in the Blessed One's teaching" (Responses to Question 1), while Participant 7 described how the model helps them reduce distractions from past experiences and future expectations, allowing them to focus on the present, "It helps me to live in the present moment" (Responses to Question 1).

Participant 19 reported feeling more emotional than fearful when encountering or hearing about death. The Mirror of Dhamma helped him cope with grief and loss over the death of his grandmother:

> I have participated in many funerals… I didn't get the no sense of that I'm also going to die, but only the grief. When the people are crying, you know, so I also think a little bit emotional or I'll say you know these people die and they're crying so I got the emotional but not the fear that I'm also going to die like this.
>
> … Let's say this course, okay? Recently just on last 24th. It was [March] full Monday… in the morning here in the temple actually the before last Poya day… introducing about contemplation of death. And at the time I saw people, like, they got like a shock. Oh, really I'm also going to die!
>
> But the last Poya day, in the morning I was discussing about and put them into practice and I am as well I myself as well practice together in the morning. An afternoon what happened Just 10 min before I'm going to start another season like chanting about Patthana from Abhidhamma, came to know that my grandmother passed away.
>
> … I got the feeling more because you know she is the one who introduced me how to go to the temple in my childhood I remember it's crystal clear how she used to hold my hand and go to the temple… I express like that. So what I want to say is after learning this Mirror of Dhamma, this made me like more overcoming the sorrow or death.
>
> I want to say I didn't get the fear, but I overcome the fear… sorrow, the emotion… I was more emotional of death but not fear (Responses to Question 3).

Participant 1 describes her approach to daily issues, "I try to be calm and peaceful everyday. Even when I have problems that come up, I try to calm myself so that I can think more clearly… I find that talking to wise and kind friends very helpful and also doing internet research" (Responses to Question 7).

Participant 2 explained that he observes issues objectively and addresses them peacefully, with the Dhamma helping him to accept the uncontrollable nature of phenomena:

> As a Buddhist monk, I try to find out the situation's reality by keeping a positive mindset. Once my mind is stable, I can handle all the issues in my daily life without any difficulties. Sometimes, even I cannot handle it. In that case, I reflect the "Mirror of Dhamma" things or situations are beyond our control. That gives me inspiration to stay positive despite in difficult situations (Responses to Question 7).

Participant 3 described that reflecting and practicing the Dhamma helps maintain his peaceful life, "I control my thoughts and feelings by thinking of meditation and Dhamma so there won't be any issues" (Responses to Question 7).

Participant 4 applies the Mirror of Dhamma factors when dealing with daily uncomfortable experiences and/or issues:

> As a Buddhist practitioner, I approach my daily issues through the lens of Buddhist principles such as mindfulness, compassion, and the Four Noble Truths. These teachings guide me in responding to life's challenges in a more balanced and ethical manner. For example, when I encounter a conflict at work or in personal relationships, I apply mindfulness to stay present with the situation without reacting impulsively. I try to understand the nature of the conflict and reflect on the Second Noble Truth, which teaches that craving and aversion lead to suffering. By acknowledging my desires and aversions, I can work towards resolving the conflict in a way that reduces suffering for everyone involved. In dealing with stress or anxiety, I practice meditation to cultivate calm and focused mind. This practice helps me to observe my thoughts and emotions without becoming overwhelmed by them, allowing me to address the root causes of my stress. The practice of mindfulness helps me recognize the impermanent nature of these mental states, reminding me that they will pass. When facing loss or disappointment, I reflect on the teachings of impermanence (Anicca) and non-attachment. Understanding that loss is a natural part of life helps me to accept difficult emotions and move through them with greater ease. I remind myself that attachment to people, things, or outcomes is a source of suffering and strive to let go of these attachments to find peace… as a Buddhist practitioner, I view my daily issues as opportunities for practice and growth. By applying the teachings of Buddhism, I can navigate the complexities of life with mindfulness, ethical conduct, and compassion, transforming challenges into paths for spiritual development (Responses to Question 7).

Participant 2 said that people, particularly Buddhists, should understand the nature of life, which inherently includes death, through the lens of Right View. By cultivating

Right View and engaging in proper contemplation on death and dying, individuals can lead an unblemished and meaningful life, “Buddhist people should fear death so that they will get inspiration to live a meaningful life. They also should not fear death a lot. Once they worry, they will panic and cannot cultivate good qualities within their life” (Responses to Question 5).

Participant 3 also suggested that Buddhists who contemplate death would not fear death.

Similarly, Participant 4 stated that Buddhists should not fear death when they understand the three characteristics (*tilakkhaṇa*)—impermanence, unsatisfactoriness, and the concept of non-self. Such an understanding helps reduce the fear of death (See Appendix N: Responses to Question 5).

These three characteristics are included within the teachings of *paṭiccasamuppāda* as presented in the discourses of the *suttapiṭaka*.

Participant 5 also stated, similarlyto Participant 4, that understanding the fundamental teachings such as the three characteristics mitigates fear of death in practitioners:

> Buddhist practitioners aware life is impermanent, sorrowful and soulless and also a result of aggregates (Sanskara). Everyone know well the Pali verse “Vaya Dhamma sankhara, uppadavaya dhammino, uppajjithwa nirujjanthi, theasan vupa samosukho" Maha Sangha explains this chant in every funeral assembly in order to make aware that death is unavoidable in any circumstance. Buddhist practitioners should not fear death accordingly (Responses to Question 5).

Participant 9 stated that contemplation on death with right understanding is crucial rather than worrying over death, “Better not to worry about death. If worry about

death you die everyday. Better practice to live life according to Buddhism until death come" (Responses to Question 5).

XIII. 2. 4. 1. Enhancing Knowledge and Practice of Dhamma

Participant 2 stated that the model inspires learning and reflecting on the Dhamma, which in turn strengthens its practice, "Of course, practice and reflection on Dhamma practice are mutually interdependent. Learning and reflection will deepen our practice" (Responses to Question 1). Participant 3 also shared that the Mirror of Dhamma helps to transform one into a genuine Buddhist practitioner, "Yes, according to my experience, that's very helpful and a good attitude for being an honest person as a Buddhist" (Responses to Question 1).

Participant 8 shared that the Mirror of Dhamma encourages exploring the Dhamma with a fresh perspective, "I am practicing and investigating dependent co-origination, so joining your program helped me understand and question things I had not paid attention to earlier" (Responses to Question 1).

Participant 13 shared that the Mirror of Dhamma strengthens confidence (*saddhā*) in the Buddha, Dhamma, and Saṇgha, "They are statements I chant often and have great confidence in. For many years now, I have had great faith in the Triple Gem" (Responses to Question 1).

Participant 6 stated that the Mirror of Dhamma serves as a motivation to profoundly practice the Dhamma, "That motivates me to do more practicing in the Blessed One's teaching" (Responses to Question 1), while Participant 7 said the model

helps them reduce distractions from past experiences and future expectations, allowing them to focus on the present, “It helps me to live in the present moment” (Responses to Question 1).

XIII. 2. 5. 1. Letting Go and Acceptance

Participant 4 explains their personal practice related to decaying and the transient nature of body:

> This contemplation helps me internalize the truth of Anicca, the impermanence of all things. It profoundly teaches me that the physical form is temporary and subject to decay, a composite of elements that will eventually separate and return to their natural state. Through this meditation, I confront the reality of death directly, which in turn diminishes fear and aversion to it.
>
> The process is not morbid or fearful for me; instead, it's a powerful reminder of the transient nature of life, encouraging me to live more mindfully and purposefully. It reinforces the importance of not clinging to physical existence or material things but focusing on cultivating spiritual virtues and wisdom.
>
> This practice of meditating on the decomposition of the body into the four elements has been instrumental in deepening my understanding of Dhamma and enhancing my spiritual journey, providing a clear and stark perspective on the reality of our physical existence and its ultimate dissolution (Responses to Question 2).

The responses of Participant 10 to Question 2, included under the subtitle *XIII. 2. 1. 1. Personal Transformation and Meaningful Life,* also align with the focus of this section.

Participant 19 stated that reflection on death convinces the constant changing nature of life,

> …I found Okay, Buddha also passed away, Sariputta also passed away… all the great arahants are pass away. Kings, queens, great great people all have passed away. And all of them even including me every moment closing to the death

> closing to the death and they also pass away, similar way every moment I am also closing to the death and also there is also one very specific point “Marana niyatan jivitam aniyatam.” That sentence touches me so hard. This means like as you also know that, the life is not certain, but the death is certain. That sentence. Always remind me wow! Yes, as the Buddha pass away, I'm also going to die... kind Ashoka, Raja Dutugemunu… Bongobondu Shkemujibu… how powerful persons…, but I'm also same. But same, I'm also going to die. So when I think like that is mainly wow, yes. So I feel more to practice (Responses to Question 2).

Participant 19 further stated that reflection on death helps with acceptance of grief and loss:

> … I had all those I cannot bring with me. And nobody will go with me when I die as like, I feel when the thundering or raining if I call also someone they have no chance to come and save me. Similar way when I will die, not my father will come, not my mother, not my brother or sister will come. When I think like that is boost. And is helped me to practice more with my main a basis of practice and contemplation on the breathing in and breathing out, we say in Pali Anapanasati (Responses to Question 2).

When asked a follow-up question about whether Participant 19 experienced helplessness in the face of the inevitability of death, the participant replied that they did not always feel helpless, as reflecting on death motivates them to live a life in accordance with the Dhamma, accepting the real nature of life:

> Yeah. Not often like this. I will not say I'm totally helpless also… So in that sense I will say, it does not make me always but sometime not always it does not make me helpless, it made me more happy. When I think about that, I'm going to die. This made me more happy because I'm doing good. I'm living well. I'm not harming anyone. I'm not harming to myself, not to anyone. So when I think like that I'm going to die. Yes, I'm happy. So not, not every time also come like this, but not every time come as I helpless also.
>
> Accepting the reality, Yes, exactly. That's what I'm trying to say. Yeah, so that is what my feeling about death does not make me feeling helpless (Responses to Question 2).

Participant 3 explained that the Mirror of Dhamma emphasizes adopting a life with fewer expectations, which helps to reduce the fear of death. Participant 14 stated that

seeing a real nature such as three characteristics of life would benefit people in facing death, “Not only Buddhist practitioner, people of all faith should not fear death, because fearing death is never a solution, eventually no matter what, one will need to face it… So it is good to accept the body is not mine or myself. Fearing would only bring distress that is not good for mental and physical health” (Responses to Question 5).

Participant 15 accepted that problems and challenges are an inevitable part of life and faces them without unnecessary worry:

> When i experience such a situation, i think of that "every person faces many kinds of issues during their life time", so because of such situations, there is nothing to get worried, but the must is the search of the best solution as much as i can without being worried about the final result. Always i am ready to accept anything can happen (Responses to Question 7).

XIII. 2. 6. 1. Reflecting on Dhamma and Perfecting in the Path to Enlightenment

Participant 10 shared that the Mirror of Dhamma program served as a reminder of the Buddha’s essential teachings on life and death, emphasizing how following this model can prepare one for a better next life, “After practicing the Dhammādāsa and Dhammāpariyāya factors, I came to understand that this life is merely a stop in samsara. Death is a certain phenomenon that every human being must face in their lifetime. However, what can make the afterlife better is clearly taught in the Mahāparinibbāna Sutta” (Responses to Question 1).

Participant 19 shared that reflecting on the Buddha’s teachings in the Mirror of Dhamma inspires them to focus on death and dying, particularly through the concept of *paṭiccasamuppāda* (Dependent-Co-Arising Theory):

> In this way, for my own I would say experience. You know, I feel so immersed to the Buddha, towards the Buddha. When I found that How the Buddha discovered, Why Am I dying? Like when he renounced the before the renouncing the household life he saw the four Nimitta or … four signs getting disease and decaying. And the dead body and… ascetic. So in that time, he asked, am I also going to die? So by asking that question. He found the Paticcasamuppada. In the Paticcasamuppada I also so surprise when I found Why I get disease. Why am I going to die? Why am I decaying? My childhood was one appearance and now it's different in appearance why? Buddha gave a very clear and very depth answered what we say the Paticcasamuppada. So often I reflect. When I reflect that every moment I'm going to die for example you see I'm living in a cave Every time I step out from my cave. I by thinking that I'm going to die. I'm going to die. So in that way, it makes me so aware of the death, So then next step, then next step...Then finally, I can climb up to the town. Mountain to the temple. So these awareness that I'm going to die make me safe. Make my life safe. So this is how I reflect. And also, and this is the Dhamma...(Responses to Question 1, Quotation 1).

Furthermore, Participant 19 concluded that reflecting on the Mirror of Dhamma encourages a deeper practice of Dhamma. When combined with proper attention (*yonisomanasikāra*), this reflection instills confidence and a sense of security regarding the next life, “With this Yoniso Manasikara, I feel that yes, my next life was going to be safe. I don't need to worry about my next life” (Responses to Question 1, Quotation 2).

Participant 6 observed that practicing meditation on death highlights the value of the present moment, encouraging the practice of Dhamma and cultivating mindfulness of negative karma, especially actions that could result in rebirth in lower realms:

> I do mostly death meditation and I always keep in my mind i am going to die in next movement so I should have be careful of actions, words and thoughts. If something go[es] wrong then it affects for the next life ... it create a bad life like an animal and devil… so I am careful from those because my mind reflects about the death (Responses to Question 2).

Participant 13 explained that practicing Buddhism involves continuous reflection on death, as this practice aligns with the effort to achieve enlightenment in the present

moment, “My experience is that it is for the sake of striving for unbinding now and not putting it off for later. In that respect, I contemplate death every day” (Responses to Question 2).

Participant 15 stated that meditation on death encourages them to perfect the Noble Eightfold Path and end the cycle of death and rebirth in this very life, before death occurs, “It makes me try to practice ariya atthanghika magga and achieve nirvana as soon as before my death” (Responses to Question 2).

Participant 17 reported that death meditation encourages them to make the most of a short lifespan by practicing the Dhamma, though it sometimes brings them regret for not using time more meaningfully:

> I have done Marananussati Bhavana several times in retreats, funerals and individual sittings. Whenever I practice it, a strong urge emerges in my mind that I should practice Dhamma more seriously. I start to feel how short my human life is, just like my lifeline to ticking to the end toward the death. The worldly business starts to sense meaningless, and it has no essence to satisfy me absolutely. Sometimes it brings some bit of regret that I couldn't utilize my time and resources properly according to the dhamma in past days (Responses to Question 2).

Participant 14 shared that they had experienced fear of death in the past but did not specify how it was mitigated. However, the answer indicated that proper attention to a real nature of life helped reduce their death anxiety, “In the past, yes, I had experienced fear of death. Eventually, I realised that there is no reason to fear death” (Responses to Question 3).

Participant 15 indicated that fear of death encouraged him to perfect the Dhamma, “I am not fear about death, but I always think it is better if I gain a margaphala before my

death. As I think it is a result of the fear about samsara, not a fear about death" (Responses to Question 3). This response aligns with the statement that "the purpose of monks is to understand the danger of being in saṃsāra—Saṃsāre bhayaṃ ikkhaṭī'ti bhikkhu," as included in the *Paṭhamasekhasuttavaaṇṇanām*—The Commentary to the *Paṭhamasekhasuttaṃm— the First Discourse on the Learner*.[658] Fear of *saṃsāra* extends beyond the fear of death. When a person recognizes the dangers of remaining trapped in the cycle of death and rebirth, they strive for liberation by diligently practicing the Dhamma with the goal of attaining *nibbāna*.

Participant 18 experiences fear of death, but reflecting on the factors of the Mirror of Dhamma provides him with a sense of relief and security from death anxiety:

> Yes I have feared about my future death. The thing is although I know the Mirrror of the Dhamma and other doctrinal facts because my puthujjana or ordunary nature I cannot continue according to the Dhamma. However knowing the mirror of the Dhamma is great relief for me. I have even planned if i am going to die suddenly I am thinking about the qualities of the Buddha at that time (Responses to Question 3).

Participant 1 would like to practice the Dhamma to end the cycle of death and rebirth, rather than remaining in it to accumulate good karma and enjoy a life of sensual pleasures (Responses to Question 8).

Participant 2 practices the Dhamma with the aim of attaining *Nibbāna*, "Nibbana is my motivation factor in practicing the Mirror of Dhamma in my life; even though I am

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[658] *Paramattha-Dīpanī* (*Iti-Vuttakatthakathā*), vol. 1. and 2, ed. M. M. Bose (London: PTS, 1977), 64. This section is the *Paṭhamasekhasuttavaaṇṇanā*; "Ekanipāto," in *Iti-Vuttaka*, ed. Ernst Windisch (London: PTS, 1975), 9-10. This is the *Paṭhamasekhasuttaṃ.*

not practicing seriously, eventually, I can fulfill perfection to attain Nibbana" (Responses to Question 8). Participant 3 also practices the Dhamma with a focus on attaining *Nibbāna* (Responses to Question 8).

Participant 4 described that he practices the Dhamma with a single purpose of attaining the *Nibbāna* (See Appendix N: Responses to Question 8). Participant 6 also stated that the unsatisfactory nature of life motivates him to practice the Dhamma with the aim of attaining *Nibbāna*:

> Suffering shows the path to nibbana. When I like something I have to struggle to get it... I get happy only for short time...by colleting many things and relations we build more suffering for our self. So we should not follow collecting path we should follow the giving up... then that will help to stay with the peace. That's the way I try to follow (Responses to Question 8).

Participant 8 recognizes that being born as a human has the potential to attain *Nibbāna*. This realization motivates them to practice the Dhamma to achieve complete liberation from the cycle of death and rebirth, "Of course Nibbana, I try to realise what Nibbana is since I already have a human birth" Responses to Question 8.

Participant 9 also practices the Dhamma and cultivates wholesome or kusala kamma to attain *Nibbāna*, "Nibbana is every one aim and it motivated everyone to practice Dhamma. I also practice Dhamma to accumulate wholesome which cause to achieve Nibbana" (Responses to Question 8).

Participant 10 indicated that he aspires to attain *Nibbāna* through practicing the Dhamma, "Dhamma taught me the reality of human being and world. It further taught me the way of life according to Dhamma where there is no sorrow once you understand that everything impermanent" (Responses to Question 8).

Like Participant 12, Participant 13 also practices Dhamma with a purpose to attain *Nibbāna*, "Nibbāna is the only reason I practice the Dhamma" (Responses to Question 8).

Participant 14 expressed indifference toward both *Nibbāna* and a pleasant rebirth, choosing instead to practice the Dhamma to make the most of his present life, "This question does not make sense to me. Firstly, because I do not think of both things. Secondly, both of them are conceptual in reality. Rather, I practice in Dhamma to make the present movement happy and unaffected" (Responses to Question 8).

Participant 15 also practices Dhamma to live a present moment happily, "…practicing dhamma keeps me happy at the day today life" (Responses to Question 8). Participant 16 practiced Buddha's teachings aiming at attaining *Nibbāna*. Participant 17 is encouraged to attain *Nibbāna* though practicing the Buddha's teachings, "Nibbana motivates me more to practice in the Dhamma since being reborn again and again in this unsatisfactory world is a loop of suffering" (Responses to Question 8).

Participant 19 stated that he practices the Dhamma with the aim of achieving contentment in the present life, without focusing on either a pleasant rebirth or *Nibbāna*:

> Actually, neither those stated. Not that because of the pleasant, not because of the Dhamma, Nibbana. Actually, Practicing of the Dhamma made me, because I found this beneficial right now. Right now, now, today. For example, When I practice the Anapanasati, it calms my mind, when I am restless, when I practice Anapanasati, Not in a total of course, but in a certain level.
>
> … When I contemplate on death, It's made me immediately to wake up and I can work. So I will say not because of the Nibbana, Not because of the pleasant state or Devaloka, Brahmaloka, or whatever we say. I will say, Practicing of Dhamma boost because of I got the at this moment benefit. That makes me to practice more Dhamma, Yeah (Responses to Question 8).

XIV. Nine Principal Teachings of the Buddha Embedded in the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*

The six major themes—(1) Personal Transformation and Meaningful Life, (2) Coping with Death-Related Fears and Loss, (3) Enhancing Emotional and Psychological Well-being, (4) Enhancing Knowledge and Practice of Dhamma, (5) Letting Go and Acceptance, and (6) Reflecting on Dhamma and Perfecting the Path to Enlightenment—were derived from the forty-six codes through the analysis of participants' responses to eight open-ended research interview questions. These themes align with the Buddha's nine principal teachings identified through the intertextuality method, which involved exploring various discourses in the *Suttapiṭaka*. These nine core teachings are:

1. The Dependent Co-Arising Theory
2. The Four Noble Truths
3. The Three Universal Characteristics
4. The Teachings of *Kamma* and Rebirth
5. The Teachings of *Sammādiṭṭhi* (Right View)
6. The Concept of *Nibbāna* as Liberation from the Cycle of Rebirth and Death
7. Renunciation of Desires and Attachments
8. Conviction (*Saddhā*) in the Triple Gem
9. Adherence to Moral Precepts

Notably, similar to the six major themes, the participants' responses to the 8 open-ended interview questions shows overlapping patterns across the nine identified themes. Additionally, all recurring participant responses to these interview questions are provided in Appendix N.

The qualitative analysis found a participant benefitted from at least one of the above mentioned Mirror of Dhamma factors in mitigating death-related fears. For

example, Participant 18 experiences fear of death; however, reflecting on the factors of the Mirror of Dhamma has cultivated a sense of relief and reassurance, helping to ease his death anxiety (Appendix N: Responses to Question 3).

Participant 19 indicated that, when faced with or informed about death, he experienced stronger emotional responses than fear. He noted that the Mirror of Dhamma assisted him in coping with the grief and loss following his grandmother's death (Appendix N: Responses to Question 3).

XIV. 1. The Effectiveness of the Dependent Co-Arising Theory in Reducing Death Anxiety Among Participants

Participant 8 reported that the Dependent Co-Arising Theory assisted him in coping with the fear of death (Appendix N: Responses to Question 3). Furthermore, Participant 8 finds the fundamental teachings of the Buddha helpful in nurturing inner peace, "When I am aware of the dependent co-origination and how suffering comes to my life and goes away, it is easy for me to be present with whatever the situation with a peaceful mind" (Responses to Question 7).

The teachings reflected in the Mirror of Dhamma model encourages Participant 19 to focus on death and dying, especially through the lens of *paṭiccasamuppāda* (Dependent-Co-Arising Theory) (Appendix N: Responses to Question 1)

XIV. 2. The Effectiveness of the Four Noble Truths in Reducing Death Anxiety Among Participants

The following Participants indicated the effectiveness of the teachings of Four Noble Truths in dealing with death anxiety.

Participant 15 stated that the Mirror of Dhamma helps practitioners accept the true nature of life and serves as a psychotherapeutic technique, like systematic desensitization, in reducing fear of death, "It makes you accept the death as an unavailable point. When your brain practices this, it makes you fearless about the death" (Responses to Question 6). Participant 15 further said that meditating on death serves as a motivation to cultivate the Noble Eightfold Path with the aim of attaining *Nibbāna* within this lifetime, prior to death (Appendix N: Responses to Question 2).

Participant 4 mentioned that people fear death due to five major reasons: 1) Fear of the unknown what would happen to them after death, 2) Fear due to loss of sense of self, 3) Physical pain during the dying process, 4) Separation from loved ones, and 5) Fear due to regret over past negative behaviors and restlessness over the unfulfilled goals (See Appendix N: Responses to Question 4).

Participant 5 also said that people fear death due to 1) desire to live longer, 2) lack of preparation for death, 3) craving for belongings (wealthy) and loved ones, 4) fear of loss of self-identity, and 5) not living according to the Dhamma:

> a. Human beings love to live as long as possible. Thinking on death bring fear them as they are not ready to it. b. Most people have an unending craving for their properties, wealth , children etc. They fear death as they fear to relinquish. c.

> Buddhists who are not thoroughly aware of Dhamma fear death as they could not think positively on death (Responses to Question 4).

Moreover, Participant 5 stated that the Mirror of Dhamma helped reduce suffering and dealing with grief and loss (Appendix N: Responses to Question 1, Quotation 1).

Participant 6 said that Buddhist practitioners who diligently cultivate the path to enlightenment should not experience fear of death, "…he never fear to face death" (Responses to Question 5). Instead, Participant 6 added that the unsatisfactory nature of life inspires him to engage in Dhamma practice, with the goal of attaining *Nibbāna* (Appendix N: Responses to Question 8).

Participant 19 applies Dhamma knowledge to address daily experiences, particularly negative aspects, and makes efforts to live according to the Dhamma amidst facing emotional challenges including feeling of shame for actions he believed should not have been committed:

> Yeah, yes, for here. On my daily basis, you know, I try to contemplate more on the Pancanivarana [five types of hindrances]…
>
> …I mean, I'm trying to remove it [five hindrances]. And I'll say the doubt also gradually is removing. This is how in daily life I try to use the Dhamma contemplate on in my daily life of practicing (Responses to Question 7).

Moroever, Participant 19 described that he practices the Dhamma with the sole purpose of living in the present moment meaningfully, rather than wishing for a pleasant rebirth or *Nibbāna* (Appendix N: Responses to Question 8).

Participant 10 uses the Buddha's teachings in his daily life, and the Four Noble Truths, as part of the Mirror of Dhamma factors, helped him cope with his father's passing:

> In my life, solution of the most of the problems comes from the Dhamma. Most of the problems I encounter, I go through the Buddhist script and find a similar problem that match with my matter. For example, after my father's death I was so worried. But after reading Buddhist script I understood that death cannot be prevented. Losing a loved is called one type of suffering as Buddha taught in Four Noble Truth (Responses to Question 7).

XIV. 3. The Effectiveness of the Three Universal Characteristics in Reducing Death Anxiety Among Participants

The following responses of the participants illustrated the effectiveness of the teachings on the Three Universal Characteristics in reducing fear of death among them.

Participant 4 said that reflecting on the Mirror of Dhamma has a transformative effect on life by integrating the Three Universal Characteristics—*anicca* (impermanence), *dukkha* (suffering), and *anatta* (non-self)—into daily life. This integration helps clarify their views about themselves and the external world (Appendix N: Responses to Question 1, Quotation 1). Moreover, Participant 4 highlighted that the teachings on *anatta* (non-self), as presented in the Mirror of Dhamma model, reduces self-centered tendencies while promoting compassion and communal harmony (See Appendix N: Responses to Question 1, Quotation 2). Additionally, Participant 4 said that reflecting on impermanence helps reduce the fear of death and deepens understanding of the true nature of life, ultimately leading to greater acceptance of death (See Appendix N: Responses to Question 2 and Appendix N: Responses to Question 5). Furthermore, Participant 4 stated that the Mirror of Dhamma model offers guidance for living according to the Buddha’s teachings, particularly by adapting a healthy and peaceful approach to coping with the fear of death through Right View about the nature of life (See Appenidx N: Responses to Question 6).

Participant 4 reiterated that integrating the Buddha's teachings and values leads to a simple and harmonious life (Appendix N: Responses to Question 1, Quotation 3 and Response Question 1, Quotation 4).

Participant 5 said that the factors embedded in the Mirror of Dhamma model enabled him to cope with a serious illness and accept the impermanent nature of life (Appendix N: Responses to Question 1). Participant 5 further stated that practicing meditation on death helps recognize the true nature of the body and life, "I have practiced Marananussathi Bhavana, but only a little. It's very useful to understand the impermanence of the body and life. I am continuing to practice at least twice daily, but for a short period" (Responses to Question 2).

Participant 17 said that reflecting on the death inspires greater commitment to practicing the Dhamma, though it sometimes causes remorse for not spending the time more meaningfully (See Appendix N: Responses to Question 2). Participant 18 also explained that contemplating death prepares him to accept the realities of life more readily and encourages to fully engagement with the present moment (See Appendix N: Responses to Question 2).

Participant 19 said that reflecting on death contributes to a deeper understanding of the impermanent nature of life (See Appendix N: Responses to Question 2).

Participant 9 reported having experienced severe and distressing death anxiety in the past, which still persists to some extent. However, he noted that meditation has been a

helpful tool in managing and coping with this fear (See Appendix N: Responses to Question 3).

Participant 7 emphasized that instead of fearing death the practitioners should understand the nature of life, “Should not fear, we should understand the reality of life” (Responses to Question 5).

Participant 16 sees the Mirror of Dhamma as a helping tool to understand the three characteristics, which in turn reduces fear of death, “As the Dhamma helps to realize the emptiness of the world it reduces the fear of death” (Responses to Question 6).

Participant 10 stated that meditating on death serves as a powerful reminder of the impermanent nature of life and the certainty of death (See Appendix: Responses to Question 2).

XIV. 4. The Effectiveness of Teachings of Kamma and Rebirth in Reducing Death Anxiety Among Participants

Participant 10 expressed that the Mirror of Dhamma program served as a reminder of the Buddha’s core teachings on life and death, emphasizing that adherence to this model can support preparation for a pleasant rebirth (See Appendix N: Responses to Question 1).

Participant 6 said that meditation inspired him to live in the present moment, practice the Dhamma, and be mindful about unwholesome actions, particularly those that may contribute to unfavourable rebirth (See Appendix N: Responses to Question 2). He

further stated that the accumulation of wholesome *kamma* reduces fear of death (See Appendix N: Responses to Question 3).

Participant 2 suggested that people fear the death because of the uncertainty surrounding their next life and the inevitability of leaving behind everything they hold dear, “Many worry since they don't know what will happen in the afterlife. They are also concerned after passing away, they must leave everything that will be out of their sight” (Responses to Question 4).

XIV. 5. The Effectiveness of *Sammādiṭṭhi* (Right View) in Reducing Death Anxiety Among Participants

Participant 17 said that reflection on the Mirror of Dhamma encourages the profound application of Dhamma, alleviates death-related fears and anxieties, calms the mind, and enhances a clear understanding of life (See Appendix N: Responses to Question 1).

Participant 17 further noted that holding wrong views about life and death, harboring irrational attachments, and facing uncertainty about the next life all contribute to the fear of death (See Appendix N: Responses to Question 4). Then, Participant 17 noted that understanding the ture nature of life, the concept of *kamma*, and living life according to the Dhamma helps alleviate the fear of death (See Appendix N: Responses to Question 5). Moreover, Participant 17 describes the benefits of learning and cultivating the Mirror of Dhamma factors:

> I see the usage of Mirror of Dhamma as a fine tool to dealing with death anxiety. It gives 360 angle view point of the death and life. Death is not something to be afraid of but embrace as a new chapter of the another new becoming. It allows me to accept death as natural phenomena and let go of the all attachment with my current existence which includes my body, status, loved ones, physical assets. It provides me the freedom to let go of my controlling tendency of everything and embrace the freedom with flux of changing. The best of the Mirror of Dhamma is great assurance that I am heading toward the better destination. It reminds me that my life is worthy one that I have intentionally collected wholesome Karma and merits during this life. This contemplation of my moral values and karma will obviously impact on the last moment thought 'Cuti Citta' which has potential to determine my next life into better realm according to my theological understanding of Dhamma (Responses to Question 6).

Participant 19 explained that death-related fears arise from factors such as attachment, failure to live a morally ethical life, concerns about loved ones being helpless, and anxiety over whether those loved ones will engage in Dhamma practice (See Appendix N: Responses to Question 4). Consequently, Participant 19 said that a Buddhist practitioner who earnestly applies the Buddha's teachings and cultivates Right View, and engages in Right Conduct should not fear death (See Appendix N: Responses to Question 5). Additionally, Participant 19 reported that the Mirror of Dhamma model encourages a genuine practice of Dhamma. When the practice of Dhamma is integrated with a proper attention (*yonisomanasikāra*), contributes to generate confidence and a sense of security about the rebirth (See Appendix N: Responses to Question 1).

Participant 2 stated that meditation was beneficial in reducing unnecessary worries and improving quality of life through the application of the Dhamma (See Appendix N: Responses to Question 2). Moreover, Participant 2 suggested that we should cultivate a right view about the nature of life. According to Participant 2, it is this right view that motivates individuals to lead a virtuous and meaningful life (See Appendix N: Responses to Question 5).

Participant 1 acknowledged that although death cannot be fully understood, it is important to cultivate a right view of death rather than fear it, “I don't think death is something to be feared. I think it's something to be better understood. However, it is hard to understand something that someone has never experienced before and if someone experiences death, it's final in this incarnation” (Responses to Question 5).

Participant 9 engages in the Dhamma and cultivates wholesome kamma with the aspiration of attaining the *Nibbāna* (See Appendix N: Responses to Question 8) and stated that living a life according to the Dhamma may alleviate the fear of death (See Appendix N: Responses to Question 5).

Participant 13 suggested that individuals should cultivate the ability to accept the true nature of life through the guidance of the Dhamma (See Appendix N: Responses to Question 5).

Participant 14 stated that understanding the true nature of life enables individuals to face death with greater calm and composure (See Appendix N: Responses to Question 5).

Participant 10 reported that incorporating the Buddha’s teachings—particularly the Four Noble Truths, as reflected in the Mirror of Dhamma factors—into daily life was instrumental in helping him cope with the death of his father (See Appendix N: Responses to Question 7).

XIV. 6. The Effectiveness of the Concept of *Nibbāna* as Liberation from the Cycle of Rebirth and Death in Reducing Death Anxiety Among Participants

Participant 4 stated that he practices the Dhamma with the sole aim of attaining *Nibbāna*, and this aspiration serves as a guiding principle on the Buddha's path, helping to reduce attachment and cultivate proper attention (*yonisomanasikāra*) toward the true nature of conditioned phenomena (See Appendix N: Responses to Question 8).

Participant 5 stated that the Mirror of Dhamma model serves as a guides along the path taught by the Buddha:

> Lord Buddha has preached "Mirror of Dhamma" as a practical way to enter to the Nibbhana or scale to self understanding. People who follow, practice that teaching properly and examine profound depth of Dhamma will definitely be able to come to the state of Sothapanna. Fear of death will not arise then (Responses to Question 6).

Participant 6 views the Mirror of Dhamma as one of the key approaches within the Buddha's teachings for reducing the fear of death and ultimately achieving complete liberation from suffering, "If someone fear to die and if he want to get out from the fear he should have come this Buddhist teaching..." (Responses to Question 6).

Participant 10 reported that he practices the Dhamma to attain *Nibbāna* (See Appendix N: Response to Question 8).

Participant 15 said that the fear of death inspired him to engage more in the Dhamma (See Appendix N: Responses to Question 3).

XIV. 7. The Effectiveness of Renouncing Desires or Attachments in Reducing Death Anxiety Among Participants

Participant 7 explained that the model helps her overcome distractions stemming from past experiences and future expectations, enabling her to remain focused on the present moment, “It helps me to live in the present moment” (Responses to Question 1). Participant 7 strives to stay mindful in daily life, maintain healthy interpersonal relationships, and practice letting go by utilizing the Buddha’s teachings, “Try to practice the mindfulness. It shows how deal with others and when we know these all are impermanent it’s easy to live without bindings” (Responses to Question 7).

Participant 4 said that a fear of death stems from uncertainty about the afterlife, loss of self and relationships, and anxiety over the dying process. This fear is further intensified by existential concerns about life’s meaning and unfulfilled aspirations, and and instinctual responses to the unknown. He added that the Dhamma serves as a guide for overcoming these profound challenges (See Appendix: Responses to Question 3).

Participant 2 mentioned that the Dhamma helps him embrace the reality that all phenomena are beyond control and constantly changing (See Appendix N: Responses to Question 7). Participant 15 also said that reflecting on the Buddha’s life helps transform negative thoughts into more positive and wholesome ones (See Appendix N: Responses to Question 1). Moroever, Participant 4 reported that the Mirror of Dhamma factors helps him navigate daily challenges and uncomfortable experiences (See Appendix N: Responses to Question 7).

Participant 13 integrates the Dhamma into his daily activities, striving to lead a simple life, detached from sensory desires:

> There is no set answer. I live my life following the example of my teacher, who encourages his students to practice the Dhamma in accordance with the Dhamma… Living simply and secluded from a lot of the stresses of the [worldling] person has given me a lot of peace and opportunity to keep developing (Responses to Question 7).

Participant 17 explained that the Mirror of Dhamma factors inspires to live in accordance with the Buddha's teachings, "As a Buddhist practitioner I look at my daily issues as challenges to growth and great opportunity to practice Dhamma at the given situation. Every difficulties are perfect moment to reflect on the universal Dhamma nature of Impermanence, unsatisfactoriness and non-selfness" (Responses to Question 7).

Participant 5 stated that the Mirror of Dhamma factors help cultivate inner peace while facing daily challenges (See Appendix N: Responses to Question 7).

Participant 6 approaches daily challenges with calmness by practicing letting go (See Appendix N: Responses to Question 7). Participant 18 is making an effort to apply the Buddha's teachings in daily life, while also recognizing his failures, "...However because of my puthujjana nature I sometimes fail to apply Buddhist teachings when I face some problems" (Responses to Question 7).

Participant 14 practices the Dhamma only to live this life as meaningfully as possible, instead of striving for *Nibbāna* or a favorable rebirth (See Appendix N: Responses to Question 8).

XIV. 8. The Effectiveness of Conviction or *Saddhā* in the Triple Gem in Reducing Death Anxiety Among Participants

Participant 5 describes that the Mirror of Dhamma helped him reduce suffering and deal with grief and loss (See Appendix N: Responses to Question 1, Quotation 1). Participant 5 also noted that the Mirror of Dhamma supported him in coping with a critical illness and accepting the transient nature of life (See Appendix N: Responses to Question 1, Quotation 2).

Participant 18 stated that reflecting on the Mirror of Dhamma contributes to mental calm, cultivates conviction (*saddhā*) in the Buddha, Dhamma, and Sangha, and inspires him to apply the Buddha's teachings in daily life:

> Most of the time I really think how great was the Buddha and questions myself whether I have even minimum qualities that he had. And, related to the Dhamma I often wonder about the wisdom he had to preach such a doctrine. While reflecting on the mirror of the dhamma i really feel some mental relaxati[o]n and loving feeling towards the Buddha, Dhamma and Sangha (Responses to Question 1).

Participant 13 said that the Mirror of Dhamma cultivates conviction (*saddhā*) in the Buddha, Dhamma, and Saṇgha (See Appendix N: Responses to Question 1)." Moreover, Participant 13 considered the Mirror of Dhamma a means to cultivate conviction in the Buddha, Dhamma, and Sangha, rather than merely taking it as a tool for only alleviating fear of death. However, Participant 13's concluding remarks indicated that the model reduced concerns about the afterlife, "I do not think it was meant to address fear of death, but instead instill confidence in the path itself and that developing it with full conviction in the triple gem have immediate results and a measure of safety in regard to the future" (Responses to Question 6).

Participant 19 said that the Mirror of Dhamma serves as a reminder to strengthen his conviction in the Buddha, Dhamma, and Sangha, and to adhere to noble ethics. The participant concluded that cultivating these qualities supports his ability to cope with the fear of death:

> At the time, I get more faith more believe to the Buddha. Wow, Buddha is the one who found this. So every time I contemplate on death. I have more respect to the Buddha and I also have more respect to Dhamma… How I got this Dhamma, because the Sangha Of course, the Sangha quality, 9 qualities are there… Respect come towards the Sangha... Because the Sangha protected Dhamma through mouth or by written whatever way.
>
> ... I repeatedly many time I mentioned even I told the story. No fear for the death… So those things I have studied before, but now I make sure yes, this is the Dhamma, because I found it exactly the Sutta from the directly from the Sutta... So because of the Mirror of the Dhamma now, I don't have fear of death, but, I contemplate more (Responses to Question 6).

XIV. 9. The Effectiveness of Adherence to Noble Precepts in Reducing Death Anxiety Among Participants

Participant 2 said that the Mirror of Dhamma model can reduce the fear of death by uncovering the true nature of existence and inspiring individuals to live a righteous and meaningful life:

> It is beneficial to learn the facts of death by using the “Mirror of Dhamma”. Once they know the nature of death, they will have a solid mind to accept death as an uncontrollable fact that everybody has to die one day. However, they also can get the motivation to live fully in every moment by avoiding unwholesome acts, speech and minds and by cultivating positive qualities in their mind and influencing their surroundings with positive vibes in society (Response to Question 6).

XV. Results from Selected Participants' Self-Report Data

Participants' self-reports also demonstrated that the *Mirror of Dhamma* intervention effectively reduced death-related fears while enhancing their understanding of fundamental Buddhist teachings (See *Selected Participants' Responses to Self-Report Survey Questionnaire* under Appendix E). Analysis of the self-report data highlighted that conviction or Confirmed Faith in the Triple Gem, reflection on the Dependent-Co-Arising Theory, the Four Noble Truths, and the Three Universal Characteristics, along with awareness of Noble Ethics or Precepts, played a crucial role in alleviating fear of death among participants (This is further detailed in the Discussion Chapter).

Overall, participants demonstrated the effectiveness of the Mirror of Dhamma factors in coping with death-related fears. Additionally, the model contributed to improved emotional and spiritual well-being while enhancing their practice.

XVI. Summary of the Findings

The quantitative and qualitative data showed that the Mirror of Dhamma intervention effectively reduced fear of death among participants. These findings supported the thesis statement, *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya* in the *Mahāparinibbānasuttaṃ can assist Theravāda Buddhist practitioners in reducing death anxiety, enabling them to face death peacefully when the time comes,* and answered the subordinate research questions: 1) *Is there a relationship between the Mirror of Dhamma—Dhammādāsa Dhammapariyāya and fear of death among Theravāda Buddhist practitioners?* 2) *If such a relationship exists, how does the Mirror of*

Dhamma—Dhammādāsa Dhammapariyāya help Theravāda Buddhist practitioners cope with the fear of death? 3) *How does the study and practice of the Mirror of Dhamma—Dhammādāsa Dhammapariyāya influence the way Theravāda Buddhist practitioners perceive and relate to the fear of death?* Moreover, the findings addressed all eight hypotheses and will be examined in detail in the following Discussion Chapter.

An exploration of the *Suttapiṭaka* revealed that the Mirror of Dhamma encompasses several fundamental teachings essential to Buddhist practice. These include: 1. The Dependent Co-Arising Theory, 2 The Four Noble Truths, 3. The Three Universal Characteristics (Impermanence, Unsatisfactoriness, and Non-self), 4. The teachings of *Kamma* and Rebirth, 5. The teachings of *Sammādiṭṭhi* (Right View), 6. The concept of *Nibbāna* as liberation from the cycle of rebirth and death, 7. Renunciation of desires and attachments, 8. Conviction (*Saddhā*) in the Triple Gem, and 9. Adherence to Noble Precepts or Ethics.

These factors, when applied whether individually or collectively, help participants in coping with negative impacts in life, including fears related to death and dying. Even if participants had previously learned these concepts, exposure to this model made them feel better equipped to confront the intense life challenges associated with death and dying, both for themselves and their loved ones. The responses will be further explored and described in the Discussion Chapter.

Chapter Five: Discussion

The Discussion Chapter is divided into two sections: I. Discussion of Research Findings, and II. Ministerial Reflection

I. Discussion of Research Findings

I. 1. Overview

The study began with the thesis statement, *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya in the Mahāparinibbānasuttaṃ can help Theravāda Buddhist practitioners reduce death anxiety, allowing them to face death peacefully when the time comes*. This thesis statement led to the formulation of three subordinate research questions: 1) *Is there a relationship between the Mirror of Dhamma—Dhammādāsa Dhammapariyāya and fear of death among Theravāda Buddhist practitioners?* 2) *If such a relationship exists, how does the Mirror of Dhamma—Dhammādāsa Dhammapariyāya help Theravāda Buddhist practitioners cope with the fear of death?* 3) *How does the study and practice of the Mirror of Dhamma—Dhammādāsa Dhammapariyāya influence the way Theravāda Buddhist practitioners perceive and relate to the fear of death*?

Additionally, the study aimed to examine the findings in relation to the 8 hypotheses outlined in the previours chapters.

I. 2. Overviews of the Findings in Relation to the Thesis Statement and Research Questions.

Both the quantitative (including Table 10) and qualitative findings supported the thesis statement that *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya in the Mahāparinibbānasuttaṃ can help Theravāda Buddhist practitioners reduce death anxiety, enabling them to face death peacefully when the time comes*.

In response to the first Research Question, the findings indicated a negative relationship between the effects of the Mirror of Dhamma intervention and death anxiety (as shown in Tables 10, 24, and 25, among others). In other words, this Buddhist model appears to significantly reduce death anxiety among the Theravāda Buddhist practitioners.

The second question explores participants' initial level of engagement with the Mirror of Dhamma factors, while the third question examines how profoundly they had engaged in learning, practicing, and reflecting on these factors.

Despite the fact that not every participant may have fully engaged with each session—by watching the entire recordings, learning, practicing, and reflecting on the concepts of the Mirror of Dhamma model—the overall findings show that the model was effective in reducing death-related fears among the Theravāda Buddhist practitioners. This highlights the potential of the model: even a basic introduction covering its historical background and the Buddha's intent in teaching it can serve as a powerful reminder to practitioners that Buddhism offers a strategy for confronting the death and

dying process peacefully. Moreover, it assures them of their potential to progress in the Buddha's path, transform their destiny regardless of past unwholesome actions, and secure a favorable rebirth by cultivating a sense that they were adhering to even some of the Mirror of Dhamma factors. Finally, the model reminds practitioners that death is a natural phenomenon, offering a form of systematic desensitization to death-related fears.

In relation to the third Research Question, the study aligns with insights included in many *Pāli* discourses, such as the *Caṇkīsuttaṃ—A Discourse with a Brahmin Canki*, which emphasizes that continuous engagement in Dhamma through learning, cultivating, and pursuing those very same practices (*āsevanā, bhāvanā, bahulī kammā*) is key to attaining the enlightenment.[659] Similarly, the study reported that repeatedly learning, practicing, and reflecting on the Mirror of Dhamma factors, including *paṭiccasamuppāda*, Three Universal Characteristics, the Four Noble Truths, and others have significantly changed research volunteers' attitudes towards death and the dying process. This ongoing engagement may strengthen psychological buffers against the fear of death and the dying process. Furthermore, it can enhance practitioners' profound sense of assurance regarding a pleasant rebirth. Consequently, this practice has the potential to effectively reduce death and dying-related fears among the Theravāda Buddhist practitioners. The resilience also extends to coping with death and the loss of significant others.

I. 3. Overview of Findings in Relation to the Proposed Hypotheses

Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity.

[659] "Caṅkīsuttaṃ," 2: 174.

Contrary to Hypothesis 1, Table 24 shows that at Time 1, death anxiety was strongly positively correlated with religiosity (r = .63). However, by Time 2, the strength of this relationship had decreased to a moderate level (r = .43; see Table 25).

Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity.

Contradicting Hypothesis 2, at Time 1 (Table 24), both intrinsic and extrinsic religiosity showed positive correlation with death anxiety. The correlation between death anxiety and intrinsic religiosity was moderate (r = .45), while the correlation with extrinsic religiosity was strong (r = .64).

However, by Time 2 (Table 25), the relationship between death anxiety and extrinsic religiosity decreased to a moderate level, whereas the relationship with intrinsic religiosity remained stable at a moderate level across both time points. These findings, supported by the literature, suggest that intrinsic religiosity may play a key role in enhancing individual well-being.

Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity

Supporting Hypothesis 3, Table 10 shows that the level of religiosity increased from a mean score of 74.79 to 75.47 following the two-month Mirror of Dhamma intervention.

Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity

Supporting Hypothesis 4, Table 10 shows that intrinsic religiosity increased from a mean score of 36.68 at Time 1 to 37.68 at Time 2 following the intervention, while extrinsic religiosity decreased from 38.11 to 37.79 over the same period.

Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem.

Supporting hypothesis 5 (H5), Table 10 indicates that the Mirror of Dhamma intervention significantly increased self-esteem.

Hypothesis 6 (H6): Female participants experienced higher death anxiety.

Confirming Hypothesis 6, Table 16 shows that female participants reported higher levels of death anxiety (M = 43.50) compared to male participants (M = 42.29). Similarly, Table 17 indicates that even after the two-month intervention, females continued to exhibit higher death anxiety (M = 35.00) than males (M = 34.12).

Hypothesis 7 (H7): Female participants experienced a higher level of religiosity.

Contrary to Hypothesis 7, Table 16 shows that female participants reported lower levels of religiosity (M = 73.50) compared to male participants (M = 74.94). This pattern persisted at Time 2, as shown in Table 17, with females again reporting lower religiosity (M = 74.50) than males (M = 75.59).

Hypothesis 8 (H8): Older participants experienced lower death anxiety.

Supporting Hypothesis 8, Table 20 shows that older participants exhibited lower levels of death anxiety. A similar pattern of decreased death anxiety was observed following the two-month Mirror of Dhamma intervention, as shown in Table 21.

This discussion is organized around demographic information, thesis statement, three subordinate research questions, and eight hypotheses. It also incorporates insights from the 8 open-ended interview questions and responses, along with quantitative findings derived from RDAS, ROS, and RSE analyses. Together, these elements provide a comprehensive understanding of how this intervention influences practitioners' attitudes toward death, enhances their emotional and spiritual well-being, and transforms their daily life.

I. 4. Demographic Information

The study includes only two (10.53%) lay female participants out of a total of nineteen Theravāda practitioners. Despite efforts to engage female monastics, none chose to participate in the study. Of the nineteen participants, ten (52.63%) were lay practitioners, and nine (47.37%) were monastics.

The majority of participants were from Sri Lanka, with eight volunteers comprising 42.11% of the total sample. This was followed by five participants (26.32%) from Bangladesh. Two participants (10.53%) each were from the USA and Nepal, while one participant (5.26%) each represented India and Thailand.

I. 5. Relationship Between the Mirror of Dhamma and Death Anxiety

The findings exhibited a significant relationship between the Mirror of Dhamma intervention and death anxiety among Theravāda Buddhist practitioners. Quantitative analysis showed that death anxiety, assessed by employing the Revised Death Anxiety Scale (RDAS), significantly decreased following the Mirror of Dhamma intervention.

The mean RDAS scores decreased from 42.42 at Time 1 to 34.21 at Time 2, with a medium effect size (Cohen's d = 0.7). These findings indicate that learning, reflecting on, and cultivating the factors of the Mirror of Dhamma can substantially reduce fear of death.

These findings align with the literature, in which several factors of the Mirror of Dhamma, such as the Dependent Co-Arising Theory, the principles of Kamma and rebirth, insight meditation (*vipassana*), the practice of letting go, teachings on *Nibbāna*, mindfulness meditation,[660] the Non-Self Theory,[661] the teachings of the Threefold Universal Characteristics, and the cultivation of non-attachment or renunciation of desires, have been effective in coping with death-related fears.[662] Especially the Three Universal Characteristics (*tilakkhaṇa*) and Dependent Co-Arising (*paṭiccasamuppāda*) provided a cognitive framework for understanding impermanence, which facilitate the acceptance of death.

The qualitative data further support this relationship, as participants described experiencing a greater sense of equanimity and a reduced attachment to the transient nature of life. Practitioners who deeply engaged with the concepts of Three Universal Characteristics (*tilakkhaṇa*), Four Noble Truths, Right View (*Sammādiṭṭhi*), the principles of Kamma and rebirth, Dependent Co-Arising (*paṭiccasamuppāda*), and

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[660] Cheng, "Buddhist Insights into Life."

[661] Kuo et al., "Death Anxiety"; Shiah, "From Self to Nonself," 2.

[662] Kuo et al.; Cheng, "Buddhist Insights into Life"; Shiah, "From Self to Nonself," 2.

Maraṇānussati Bhāvanā (death contemplation) reported a greater acceptance of their own mortality.

1. 6. Introduction to Qualitative Data Analysis

Scores from the RDAS, ROS, RSE, and the Intrinsic and Extrinsic Religiosity Subscales of the ROS were analyzed and compared between Time 1 and Time 2 using SPSS's Paired Sample t-test. Gender differences in pre-test and post-test scores for these variables were assessed through both Paired Sample t-tests and Independent Sample t-tests. To further verify the results, One-Way Between-Groups Analysis of Variance (ANOVA) was conducted. Additionally, the impact of age group differences on these variables were examined at Time 1 and Time 2 separately using ANOVA.

I. 6. 1. Comparision of Death Anxiety, Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity Variables for the Total Population between Time 1 and Time 2

Table 10 in Chapter Four presents the analysis of the total population for various variables assessed before and after the 8-week Mirror of Dhamma intervention. These include death anxiety, religiosity levels, self-esteem, intrinsic religiosity, and extrinsic religiosity. The table highlights the significance levels for each variable and the effect sizes of the changes observed from Time 1 to Time 2.

The RDAS mean score decreased significantly from 42.42 at Time 1 to 34.21 at Time 2, reflecting a reduction of 8.21, which indicates a significant effectiveness of the Mirror of Dhamma intervention on reducing death. The ROS mean score, on the other hand, showed a slight increase from 74.79 at Time 1 to 75.47 at Time 2, with a change of

0.68, suggesting a marginal rise in religiosity orientation over an eight-week intervention. Similarly, the RSE mean score increased from 29.53 at Time 1 to 31.32 at Time 2, indicating an improvement in self-esteem by 1.79, confirming statistically significant change. The analysis indicates that religiosity orientation was the only variable that did not show a significant change following the intervention.

Additionally, the intrinsic and extrinsic religiosity data from the ROS were also analyzed separately to assess the specific impact of the Mirror of Dhamma intervention on intrinsic and extrinsic religiosity. The analysis reveals that the intrinsic religiosity mean score increased from 36.68 at Time 1 to 37.68 at Time 2, indicating a moderate rise of 1.00. In contrast, the extrinsic religiosity mean score exhibited a slight decrease, dropping from 38.11 at Time 1 to 37.79 at Time 2, reflecting a minor decline of 0.32 in extrinsic religiosity orientation.

These findings collectively highlight the varying degrees of impact the Mirror of Dhamma intervention had across different psychological and behavioral dimensions.

I. 6. 2. Analysis of Death Anxiety, Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity Variables by Gender Before and After the Intervention

I. 6. 2. 1. Overview of RDAS Scores by Gender at Time 1 and Time 2

Males' RDAS scores decreased from a mean of 42.29 at Time 1 to 34.12 at Time 2, showing a reduction of 8.18 (Table 14). Similarly, females' RDAS scores decreased from a mean of 43.50 at Time 1 to 35.00 at Time 2, with a reduction of 8.50 (Table 15).

At Time 1, females reported higher death anxiety (M = 43.50) than males (M = 42.29), with a mean difference of 1.21. This trend continued at Time 2, where females still exhibited higher death anxiety (M = 35.00) compared to males (M = 34.12), with a mean difference of 0.88. These findings are consistent with the previous studies,[663] which have shown that women participants experienced higher levels of death anxiety compared to men.

Overall, at Time 2, the female population displayed slightly higher death anxiety (M = 8.50) than males (M = 8.17), with a mean difference of 0.88, indicating that males experienced a marginally lower level of death anxiety by 0.33.

[663] Abdel-Khalek, Dadfar, and Lester, "Death Depression"; Rowa, "Thanatophobia"; Beydag, "Factors; Harrawood, White, and Benshoff, "Death Anxiety"; Madnawat and Kachhawa, "Age, Gender"; Russac et al., "Death Anxiety," 549, 556; Ens and Bond, "Death Anxiety in Adolescents"; Abdel-Khalek and Al-Kandari, "Death Anxiety"; Suhail and Akram, "Correlates of Death Anxiety"; Tang, Wu, and Yan, "Psychosocial Correlates"; Abdel-Khalek, "Death Anxiety"; Schumaker, Barraclough, and Vagg, "Death Anxiety"; Abdel-Khalek and Omar, "Death Anxiety," 715-718; Aday, "Belief in Afterlife"; Davis et al., "Interrelationships of Ego Strength"; Ray and Najman, "Death Anxiety"; Templer, Lester, and Ruff, "Fear of Death," 530; Templer and Ruff, "Death Anxiety Scale," 173-74; Quarter and Laxer, "Sex Differences."

Table 27: Sex Differences for Death Anxiety in Time 1 and Time 2

Participants	Time 1	Time 2	Mean Difference Between Time 1 and Time 2
Males	M = 42.29	M =34.12	M = 8.17
Females	M = 43.50	M = 35.00	M = 8.50
Mean Differences Between Male and Female Population	M = 1.21	M = 0.88	M = 0.33

I. 6. 2. 2. Overview of ROS Scores by Gender at Time 1 and Time 2

Males' ROS scores increased from a mean of 74.94 at Time 1 to 75.59 at Time 2, showing a slight increase of 0.65 (Table 14). Similarly, females' ROS scores also increased from a mean of 73.50 at Time 1 to 74.50 at Time 2, showing an increase of 1.00 (Table 15).

At Time 1, males reported higher levels of religiosity (M = 74.94) than females (M = 73.50), with a mean difference of 1.44. This trend continued at Time 2, where males still exhibited higher level of religiosity (M =75.59) than females (M = 74.50), with a mean difference of 1.09.

Overall, at Time 2, the male population demonstrated slightly higher religiosity levels (M = 75.59) compared to females (M = 74.50), with a mean difference of 1.09, though females exhibited a marginally greater level of religiosity by 0.35.

Table 28: Sex Differences for Religiosity Orientation in Time 1 and Time 2

Participants	Time 1	Time 2	Mean Difference Between Time 1 and Time 2
Males	M = 74.94	M = 75.59	M = 0.65
Females	M = 73.50	M = 74.50	M = 1.00
Mean Differences Between Male and Female Population	M = 1.44	M = 1.09	M = 0.35

I. 6. 2. 3. Overview of RSE Scores by Gender at Time 1 and Time 2

Males' RSE scores increased from a mean of 29.12 at Time 1 to 31.06 at Time 2, showing a significant increase of 1.94 (Table 14). Similarly, females' RSE scores also increased from a mean of 30.00 at Time 1 to 33.50 at Time 2, with an increase of 3.50 (Table 15).

At Time 1, females reported higher levels of self-esteem (M = 30.00) than males (M = 29.12), with a mean difference of 0.88. This trend continued at Time 2, where females still exhibited higher level of self-esteem (M = 33.50) than males (M = 31.06), with a mean difference of 2.44.

Overall, at Time 2, the female population exhibited higher self-esteem (M = 33.50) compared to males (M = 31.06), with a mean difference of 2.44, indicating that females experienced a greater increase in self-esteem by 1.56 following the intervention.

Table 29: Sex Differences for Self-Esteem in Time 1 and Time 2

Participants	Time 1	Time 2	Mean Difference Between Time 1 and Time 2
Males	M = 29.12	M = 31.06	M = 1.94
Females	M = 30.00	M = 33.50	M = 3.50
Mean Differences Between Male and Female Population	M = 0.88	M = 2.44	M = 1.56

I. 6. 2. 4. Overview of Intrinsic Religiosity by Gender at Time 1 and Time 2

Male participants' intrinsic religiosity scores increased from a mean of 36.94 at Time 1 to 37.59 at Time 2, showing an increase of 0.65 (Table 14). Similarly, females' intrinsic religiosity scores also increased from a mean of 34.50 at Time 1 to 38.50 at Time 2, with an increase of 4.00 (Table 15).

At Time 1, males reported higher levels of intrinsic religiosity (M = 30.50) than females (M = 36.94), with a mean difference of 2.44. However, at Time 2, females exhibited higher levels of intrinsic religiosity (M = 38.50) than males (M = 37.59), with a mean difference of 0.91.

Overall, at Time 2, the female population exhibited higher intrinsic religiosity (M = 38.50) compared to males (M = 37.59), with a mean difference of 0.91. This indicates that females experienced heightened intrinsic religiosity by 3.35 following the intervention.

Table 30: Sex Differences for Intrinsic Religiosity in Time 1 and Time 2

Participants	Time 1	Time 2	Mean Difference Between Time 1 and Time 2
Males	M = 36.94	M = 37.59	M = 0.65
Females	M = 34.50	M = 38.50	M = 4.00
Mean Differences Between Male and Female Population	M = 2.44	M = 0.91	M = 3.35

I. 6. 2. 5. Overview of Extrinsic Religiosity Scores by Gender at Time 1 and Time 2

Male participants' extrinsic religiosity mean scores remained constant at 38.00 between Time 1 and Time 2, showing no change (Table 14). In contrast, female participants' extrinsic religiosity mean scores decreased from 39.00 at Time 1 to 36.00 at Time 2, reflecting a reduction of 3.00 (Table 15).

At Time 1, females reported higher extrinsic religiosity (*M* = 39.00) compared to males (*M* = 38.00), with a mean difference of 1.00. However, at Time 2, females exhibited lower extrinsic religiosity (*M* = 36.00) compared to males (*M* = 38.00), with a reduction in the female mean score at Time 2, resulting in a mean difference of 2.00.

Overall, at Time 2, the female population displayed lower extrinsic religiosity (*M* = 36.00) compared to males (*M* = 38.00), with a mean difference of 2.00. This indicates that females experienced a lower level of extrinsic religiosity by 3.00 following the intervention.

Table 31: Sex Differences for Extrinsic Religiosity in Time 1 and Time 2

Participants	Time 1	Time 2	Mean Difference Between Time 1 and Time 2
Males	M = 38.00	M = 38.00	M = 0
Females	M = 39.00	M = 36.00	M = 3.00
Mean Differences Between Male and Female Population	M = 1.00	M = 2.00	M = 3.00

I. 6. 3. Overview of Age Group Differences in RDAS, ROS, RSE, and Intrinsic and Extrinsic Religiosity Variables for the Total Population at Time 1 and Time 2

Participants were categorized into three age groups: Group 1 (18–29 years), Group 2 (30-44 years), and Group 3 (45+ years). The scores for the variables were analyzed using ANOVA in SPSS Statistical Software.

While supporting[664] and contrasting to the previous studies,[665] Table 20 showed that, prior to the intervention, the older population exhibited lower death anxiety

[664] Bidgol et al., "Death Anxiety"; Chopik, "Death Across the Lifespan"; Rowa, "Thanatophobia," 371-373; Beydag, "Factors Affecting the Death"; Harrawood, White, and Benshoff, "Death Anxiety"; Jackson, "How"; Raedt and Speeten, "Discrepancies"; Abdel-Khalek and Al-Kandari, "Death Anxiety"; Russac et al., "Death Anxiety," 549; Kastenbaum, *Psychology of Death*; Tang, Wu, and Yan, "Psychosocial Correlates"; Thorson and Powell, "Revised Death Anxiety Scale"; Thorson and Powell, "Life, Death," 41, 54; Thorson and Powell, "Meanings of Death"; Thorson and Powell, "Elements of Death Anxiety," 691-695, 698; Cole, "Sex and Marital Status."

[665] Pei et al., "Factors"; Gedik, "Evaluation of Death"; Yüksel, Güneş, and Akdağ, "Investigation"; Rashedi et al., "Death Anxiety"; Madnawat and Kachhawa, "Age, Gender," 766-767; Neimeyer, Moore, and Bagley, "Preliminary Factor Structure"; Thorson and Powell, "Revised Death Anxiety Scale"; Suhail and Akram, "Correlates of

compared to their younger counterparts. Additionally, the findings also show that the older population experienced lower self-esteem (except for Group 2, which had a mean score 0.38 higher than Group 1), and overall lower levels of religiosity, including both intrinsic and extrinsic dimensions.

Table 18 also reveals that following the intervention, the older population showed lower death anxiety compared to their younger counterparts. Surprisingly, compared to Time 1 (Table 20), older people at Time 2 (Table 21) demonstrated an increase in self-esteem and an increase in overall religiosity, including both intrinsic religiosity, and extrinsic religiosity. However, despite notable differences between the youngest and oldest groups at both Time 1 and Time 2 across death anxiety, self-esteem, and religiosity orientation (including intrinsic and extrinsic dimensions), the overall analysis did not indicate statistically significant differences among the three age groups across these variables.

I. 6. 4. Analysis of Relationships Among Death Anxiety, Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity Using Pearson's Correlation Coefficient Technique in Time 1

The Pearson's Correlation Coefficient reveals strong positive correlations between death anxiety and overall religiosity, particularly its extrinsic dimension, along with moderate positive correlations between death anxiety and intrinsic religiosity (Table 24). These results suggest that individuals experiencing higher levels of death anxiety are

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Death Anxiety"; Depaola et al., "Death Anxiety"; Russac et al., "Death Anxiety," 549; Kahraman and Erkent, "Mediator Role."

more likely to exhibit heightened religiosity. Notably, a strong positive relationship between religiosity and extrinsic religiosity indicates that external religious practices and expressions are influenced by death-related concerns.

In contrast, the relationships involving self-esteem were weaker and primarily negative, indicating that when self-esteem slightly increases death anxiety, overall religiosity and its extrinsic and intrinsic religiosity tend to decrease. These trends suggest a subtle yet meaningful connection between self-esteem and how individuals process death-related fears and their religious orientation.

Although the researcher initially anticipated a positive relationship between religiosity and self-esteem, at Time 1, the findings revealed the opposite. These results emphasize the significant role of religiosity in moderating death anxiety and its complex interaction with self-esteem. This study provides valuable insights into the interplay of these variables, offering a foundation for further exploration into psychological and spiritual approaches to managing death-related fears.

I. 6. 5. Analysis of Relationships Among Death Anxiety, Religiosity, Self-Esteem, and Intrinsic and Extrinsic Religiosity Using Pearson's Correlation Coefficient Technique in Time 2

A moderate positive relationship between death anxiety and overall religiosity suggests that increased religiosity may contribute to heightened death anxiety and vice versa (Table 25). However, the Mirror of Dhamma intervention was significantly effective in reducing death anxiety. Therefore, it is important to distinguish the

intervention from religiosity as measured by the RDAS scale, as the two reflect distinct constructs. Moreover, a strong negative relationship between death anxiety and self-esteem indicates that a greater sense of self-confidence in facing the inevitable impermanent nature of life contributes to lower levels of death anxiety.

Intrinsic and extrinsic religiosity both showed moderate positive relationships with death anxiety, indicating that these aspects of religiosity increase as death anxiety intensifies. This finding highlights the role of both internalized beliefs (where individuals genuinely live according to religious principles) and outward expressions of faith (where religion is used to maintain social desirability) in managing fear of death.

While a small negative relationship was observed between death anxiety and self-esteem prior to the intervention (Time 1: Table 24), this relationship strengthened following the intervention (Time 2: Table 25). In Time 2, the strong negative relationship between death anxiety and self-esteem suggests that as individuals experience lower fear of death, their self-confidence in facing life's challenges significantly improves. Additionally the study suggests that the intervention is effective in reducing death anxiety and enhancing self-esteem. In brief, death anxiety declines while self-esteem rises. These findings highlight the importance of self-esteem in mitigating death-related anxiety, offering valuable insights for psychological and therapeutic interventions aimed at cultivating resilience against such fears. Additionally, it is also possible that death-related anxiety itself influences an individual's level of self-confidence in confronting these existential concerns.

The findings emphasize the complex relationship between death anxiety, self-esteem, and overall religiosity and its intrinsic and extrinsic dimensions. These insights contribute to a deeper understanding of the varied strategies people employ to cope with existential concerns in different ways.

I. 6. 6. Overview of the Relationship Between Death Anxiety and Religiosity in Time 1 and Time 2

The literature highlights diverse perspectives on the relationship between death anxiety and religiosity. Buffering Theory and Terror-Management Theory propose an inverse relationship, suggesting that religiosity reduces death anxiety. In contrast, Curvilinearity Theory argues that individuals with moderate religiosity experience the highest levels of death anxiety. Meanwhile, Death Apprehension Theory suggests a positive association between fear of death and specific religious beliefs, such as belief in a vengeful God.[666] Within the context of Buddhism, this concept can be reframed as fear of rebirth into a hellish state due to the accumulation of negative intentional kamma.

At Time 1 (Table 24) of the current study, the findings revealed a strong positive relationship between death anxiety and religiosity, consistent with some previous research.[667] However, these results conflict with other studies that revealed strong

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[666] Ellis and Wahab, "Religiosity and Fear"

[667] Ellis and Wahab; Latha et al., "Factors," 1; Ellis, Wahab, and Ratnasingan, 36; Abdel-Khalek, "Why Do We Fear"; Cole, "Sex and Marital Status," 144.

negative relationship between these two variables.[668] These findings show that higher levels of death anxiety are associated with increased levels of religiosity.

By Time 2, the relationship between death anxiety and overall religiosity shifted from a strong positive relationship to a moderate level (Table 25). Despite these findings, Table 10 indicated a strong negative relationship between the intervention and death anxiety. As stated in subtitle I. 7. 5., religiosity as measured by the RDAS is not equivalent to the Mirror of Dhamma intervention.

I. 6. 7. Overview of the Relationship Between Death Anxiety and Intrinsic and Extrinsic Religiosity in Time 1 and Time 2

In this study, at Time 1, intrinsic religiosity showed a moderate positive relationship with death anxiety, whereas extrinsic religiosity exhibited a strong positive relationship (Table 24). This discovery indicates that intrinsic religiosity, as opposed to extrinsic religiosity, may be more instrumental in mitigating death-related fears as suggested by Ardelt[669] and Nelson et al.[670] These findings are supported by the studies[671]

[668] Ghazaei, Foroughi, and Saatchi, "Testing"; Fortuin, Schilderman, and Venbrux, "Religion and Fear"; Daaleman and Dobbs, "Religiosity, Spirituality, and Death"; Ardelt and Koenig, "Role of Religion"; Suhail and Akram, "Correlates of Death Anxiety"; Duff and Hong, "Age Density"; Thorson and Powell, "Life, Death," 41, 54; Thorson and Powell, "Revised Death Anxiety Scale"; Thorson and Powell, "Meanings of Death"; Kraft, Litwin, and Barber, "Religious Orientation and Assertiveness"; Richardson, Berman, and Piwowarski, "Projective Assessment"; Cerny, "Christian Faith"; Templer, "Death Anxiety"; Martin and Wrightsman, "Relationship."

[669] Ardelt, "Effects of Religion."

[670] Nelson et al., "Role of Spirituality."

that revealed that intrinsic religiosity is more effective in coping with death anxiety compared to extrinsic religiosity.

Additionally, the findings of the current study differ from those of previous research,[672] which reported a negative relationship between intrinsic religiosity and death anxiety, and a positive relationship between extrinsic religiosity and death anxiety. However, the findings of the current study, which revealed a moderate positive relationship between intrinsic religiosity and death anxiety alongside a strong positive relationship between extrinsic religiosity and death anxiety are partially consistent with the previous studies.

In Time 2 (Table 25), the relationship between death anxiety and extrinsic religiosity decreased to a moderate level, compared to the strong positive relationship observed in Time 1, while the link between death anxiety and intrinsic religiosity remained moderate across both Time 1 and Time 2. These findings indicate that the intervention successfully reduced extrinsic religiosity while maintaining intrinsic religiosity, possibly due to profound engagement in religious practices. However, if deeper religious engagement were involved, the increased level of intrinsic religiosity must be revealed, which was not exhibited. One possible answer to this finding is that religiosity, as measured by the RDAS, is different from the construcsts embedded in the

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[671] Hui and Coleman, "Afterlife Beliefs"; Hui and Fung, "Mortality Anxiety"; Ardelt, "Effects of Religion"; Thorson and Powell, "Meanings of Death"; Clements, "Intrinsic Religious Motivation," 245.

[672] Ghazaei, Foroughi, and Saatchi, "Testing"; Salmanpour and Issazadegan, "Religiosity Orientations"; Ardelt and Koenig, "Role of Religion"; Cohen et al., "Intrinsic and Extrinsic Religiosity," 135; Ardelt, "Effects of Religion."

Mirror of Dhamma intervention. Therefore, further rigorous studies are required to confirm and better understand the effects of the Mirror of Dhamma intervention on the relationship between death anxiety and intrinsic and extrinsic religiosity.

Additionally, a similar relationship of death anxiety with intrinsic and extrinsic religiosity is apparent from Miller, Lee, and Henderson, who suggested that intrinsic religiosity moderately reduces death anxiety, while extrinsic religiosity may increase or be increased by death anxiety.[673]

The literature highlights that the relationship between death anxiety and religious orientation is influenced by how religiosity is defined and measured using different scales. This statement is supported by the relationship between death anxiety and religiosity as presented in Tables 24 and 25. Intrinsic religiosity is generally negatively associated with death anxiety, in contrast to extrinsic religiosity. Additionally, this relationship may be influenced by psychological factors such as life meaning, optimism, and depression.

It is also possible that people experiencing intense death-related fears may turn to religious activities, such as prayer, as a means of seeking psychological relief, as suggested by Miller, Lee, and Henderson.[674] This idea is further supported by Leming

[673] Miller, Lee, and Henderson, "Death Anxiety," 640, 658.

[674] Miller, Lee, and Henderson, 640, 658.

who proposed that religiosity can serve a dual role: it may afflict those who are at ease while providing comfort to those who are afflicted.[675]

I. 6. 8. Overview of Death Anxiety and Self-Esteem in Time 1 and Time 2

In Time 1 (Table 24), despite a small negative relationship between death anxiety and self-esteem, the findings align with previous research,[676] where death anxiety was negatively associated with self-esteem.

In Time 2, the analysis revealed a strong negative association between death anxiety and self-esteem (Table 25), suggesting that the Mirror of Dhamma intervention effectively reduced death anxiety while simultaneously enhancing self-esteem among the research participants.

The qualitative evidence also suggested that a sense of ability to confront existential suffering, including death and dying reduced death anxiety. It is possible that the Mirror of Dhamma intervention enhanced both self-esteem and self-confidence, which in turn, helped cope with death-related fears. However, it is essential to recognize that the concept of self presented in the Buddha's teachings differs from its conventional meaning and interpretations.

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[675] Leming, "Religion and Death"

[676] Yu et al., "How; Hamza, Hassan, and Ali, "Investigating"; Hong et al., "Death Anxiety"; Khizer, "Personality Traits"; Park and Pyszczynski, "Reducing Defensive Responses"; Chung, Cha, and Cho, "Correlation," 367; Rowa, "Thanatophobia"; Jackson, "How"; Fortner and Neimeyer, "Death Anxiety," 400, 401; Merrill et al., "Caring for Terminally Ill Persons: Comparative Analysis of Attitudes (Thanatophobia) of Practicing Physicians, Student Nurses, and Medical Students," *Psychological Reports* 83, no. 1 (August 1998), https://doi.org/10.2466/pr0.1998.83.1.123; Buzzanga et al., "Relationship"; Pollak, "Correlates of Death Anxiety," 115.

I. 7. Qualitative Findings

The qualitative analysis of interview responses revealed that the Buddha's principal teachings—such as the Dependent Co-Arising Theory, the Four Noble Truths, the Three Universal Characteristics (*Tilakkhaṇa*), the concepts of *Kamma* and rebirth, the teachings of *Sammādiṭṭhi* (Right View), introduction of *Nibbāna* as liberation from the cycle of rebirth and death, renunciation of desires or attachments, *Saddhā* (conviction) in the Triple Gem (Buddha, Dhamma, and Sangha), and adherence to moral precepts—were effective in helping participants cope with life's challenges, including in mitigating death-related fears.

These findings are consistent with previous studies,[677] which showed that the Buddha's core teachings, such as the principles of *Kamma* and rebirth, the Three Universal Characteristics (impermanence, unsatisfactoriness, and non-self), Letting go, the theory of Dependent-Co-Arising (*Paṭiccasamuppāda*), *Vipassana* or Insight Meditation, Mindfulness Meditation, and the teachings of *Nibbāna* can help individuals reduce death anxiety. Additionally, Shiah developed the Non-self Theory, grounded in the Buddha's teachings on the Three Universal Characteristics, suggesting that this theory can reduce death anxiety.[678]

[677] Kuo et al., "Death Anxiety"; Cheng, "Buddhist Insights into Life."

[678] Shiah, "From Self to Nonself," 2.

I. 7. 1. Overview of the Findings from the Qualitative Data Analyses

The forty-six codes that produced six major themes—(1) Personal Transformation and Meaningful Life, (2) Coping with Death-Related Fears and Loss, (3) Enhancing Emotional and Psychological Well-being, (4) Enhancing Knowledge and Practice of Dhamma, (5) the practice of letting Go and acceptance, and (6) Reflecting on Dhamma and Perfecting the Path to Enlightenment—also correspond to the Buddha's nine principal teachings depicted from the exploration of the Mirror of Dhamma referencing to the *Suttapiṭaka*. The qualitative analysis revealed that each participant benefited from at least one of the nine major factors embedded in the Mirror of Dhamma model in alleviating death-related fears. These nine fundamental teachings are:

1. The Dependent Co-Arising Theory
2. The Four Noble Truths
3. The Three Universal Characteristics
4. The Teachings of Kamma and Rebirth
5. The Teachings of *Sammādiṭṭhi* (Right View)
6. The Concept of *Nibbāna* as Liberation from the Cycle of Rebirth and Death
7. Renunciation of Desires and Attachments
8. Conviction (*Saddhā*) in the Triple Gem
9. Adherence to Noble Precepts or Ethics

Much like the six major themes, the participants' responses to 8 open-ended research interview questions indicated overlaps among these nine themes.

Participants' responses to 8 open-ended interview questions indicated that the Mirror of Dhamma intervention can serve as a psychological and spiritual tool for addressing existential concerns among Theravāda Buddhist practitioners. Notably,

answers aligned with the Three Universal Characteristics also support the non-self theory, because the latter is rooted in these principal concepts.[679]

I. 7. 2. Overview of Participants' Self-report Data

Participant self-reports also reveal that the Mirror of Dhamma intervention was effective in reducing death anxiety and enhancing understanding of fundamental Buddhist teachings (Appendix E: Selected participants' responses to Self-Report Questionnaire). The self-report data shows that conviction in the Triple Gem, reflection on the Dependent-Co-Arising theory, the Four Noble Truths, and the Three Universal Characteristics, along with awareness of Noble Ethics or Precepts are instrumental in reducing fear of death among the participants.

Many participants reported a decrease in death-related fears. For example, Participant 14 stated that the intervention provided resilience against fear of death through conviction in the Triple Gem and reflection on the Four Noble Truths. Similarly, Participant 8 expressed that they no longer worry about their destiny after death as they started focusing on realizing the Dhamma within themselves.

Several participants, such as Participants 4, 5, and 14, emphasized that the intervention enhanced their conviction or *saddhā* in the Buddha, Dhamma, and Sangha. This conviction appeared to contribute to a more accepting attitude towards death and suffering.

[679] Shiah, "From Self to Nonself."

Many participants found that learning about *paṭiccasamuppāda* enhanced their understanding and acceptance of life's impermanent nature. Participant 5, for example, reflected on how contemplating impermanence helped mitigate physical pain, while Participant 19 noted that understanding *paṭiccasamuppāda* increased their mindfulness of death and motivated them to use their time more wisely.

Participants often mentioned that applying intervention into their daily lives enhanced mindfulness and detachment from negative emotions. For instance, Participant 18 noted that the intervention encouraged living in the present moment without excessive worry, while Participant 4 found it easier to let go of stress and suffering.

While most participants reported benefits, Participant 13 did not find the intervention helpful and disagreed with certain definitions and interpretation of the Mirror of Dhamma factors presented. This suggests that its effectiveness may vary based on the individual's understanding, personal preferences, and receptivity to the Buddha's teachings on the specific topics.

I. 8. Challenges During Administering the Intervention

During the intervention, the investigator realized that some smaller sessions needed to be combined, while certain topics required more detailed explanations. Consequently, although the study was initially designed for 40 sessions over eight weeks (five weekdays per week), the actual intervention consisted of 34 sessions.

This study marks the first empirical application of the Mirror of Dhamma model, drawing from *The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of*

Bondage and Release written by Katukurunde Ñāṇānanda Bhikkhu and the discourses from the *Pāli Suttapiṭaka*. To accommodate participants from both the U.S.A. and various Asian countries, the researcher conducted two daily online sessions at region-specific times: one in Pacific Time for the US participants and another in India Standard Time for the Asian participants. This arrangement required the researcher to begin the day at 5:00 am PST to lead the early session for the Asian group.

During the intervention, the researcher sometimes identified gaps in the morning session and made improvements in the evening session. At times, the process was reversed, with the morning session being more refined and the evening session requiring adjustments. To ensure that no essential information was missed, the researcher utilized participants' self-survey reports and other strategies, such as reviewing missed content from previous sessions for either group before introducing new topics. This approach helped maintain continuity and clarity while ensuring consistency and reliability in the data without causing confusion or misunderstanding among the participants regarding specific topics.

I. 9. Challenges During the Data Collection

The data collection process was challenging in both Time 1 and Time 2. On the final day of the intervention, participants were reminded to complete the RDAS, ROS, and RSE scales within 24 hours, as outlined in the *Current Intervention Design* in the Methodology Chapter. However, collecting all responses, including those for the 8 open-ended research interview questions in the post-test, required an additional three weeks. Considering the time that elapsed after the intervention is essential to ensuring the

accuracy and reliability of the data. A longer gap between the intervention and post-data collection increases the likelihood of obtaining less precise data regarding the intervention's effects on the variables examined in the research.

I. 10. Delimitation of the Study

In this study, the target population was narrowed down to self-identified healthy Theravāda Buddhist practitioners to ensure feasibility within the designated timeframe. The intervention was administered to a single group using a pre- and post-test design. Additionally, the program was conducted online to maximize participant accessibility across a wider geographical region.

Although Buddhism consists of three main traditions—Theravāda, Mahāyāna, and Vajrayāna—this study exclusively focused on Theravāda Buddhists to maintain feasibility within the given timeframe.*[680] While Theravāda practitioners live worldwide, the study specifically targeted participants from Bangladesh, Cambodia, India, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand, the U.S.A., and Vietnam using a convenience sampling method. However, only participants from Bangladesh, India, Nepal, Sri Lanka, Thailand, and the U.S.A. completed the research program.

Although Theravāda Buddhist practitioners vary in physical and mental health conditions, this study included only self-identified healthy Theravāda Buddhists. The sample was comprised exclusively of male monastics and both male and female lay

[680] One participant did not fully identify herself as a Theravāda Buddhist despite being familiar with basic concepts such as the Four Noble Truths etc., but was recruited due to a small sample size.

practitioners aged between 18 and 70 years, except for one person who is 75 years old.*[681]

I. 11. Limitation of the Study

Although the study aimed to include a balanced sample of self-identified healthy Theravāda Buddhist practitioners, both monastics and lay, and male and female, it lacked gender balance. Only two of the 19 participants were female, and no female monastics participated, despite the effort to recruit them. These limitations may affect the generalizability of the study's findings.

The study's sample population was limited to Theravāda Buddhists from Bangladesh, India, Nepal, Sri Lanka, Thailand, and the U.S.A., although the researcher attempted to recruit participants from wider geographical locations, including Bangladesh, Cambodia, India, Indonesia, Laos, Myanmar, Nepal, Sri Lanka, Thailand, the U.S.A., and Vietnam. While this sample size was suitable for the qualitative analysis, a larger participant pool is needed for the quantitative component to strengthen the data and the generalizability of the findings to the broader population.

In this study, the intervention followed a single-group pre- and post-test design, which limited control over confounding factors that may have influenced the accuracy of the results. This single group design also made it difficult to precisely determine the true effects of the Mirror of Dhamma intervention. A design incorporating both control and

[681] Despite the inclusion criterion being between 18 and 70 years old, this participant was included in the study due to the limited sample size available.

experimental groups would provide a greater opportunity to more accurately assess the effects of the Mirror of Dhamma intervention.

The online program may have differently impacted the death anxiety compared to the face to face program. A lack of face to face interaction may reduce the effects of the Mirror of Dhamma intervention. The absence of in-person interaction could have potentially reduced the intervention's effectiveness. Conducting the program in a face-to-face setting can offer greater advantage as direct interaction allows participants to clarify key concepts and deepen their understanding through interactive discussions. While the self-report survey and question-and-answer opportunities in the study may have mitigated some drawbacks, in-person engagement might have enhanced a more dynamic and immersive learning experience, facilitating the effective application of the concepts into daily life. This, in turn, could further increase the effectiveness of the Mirror of Dhamma intervention.

Lastly, psychometric scales are designed to evaluate participants' subjective opinions about specific variables, which can vary over time as individuals' experiences and perspectives evolve. Therefore, the study's findings on the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* require further validation through more rigorous research. These studies should incorporate control and experimental groups, larger sample sizes with balanced geneder representation, and wider geographical representation from all targeted regions.

I. 12. Implications of the Study

The findings proved that the Mirror of Dhamma is effective in reducing fear of death among the Threvāda Buddhist practitioners, enabling them to accept death in advance, before it happens. The intervention may also benefit practitioners of other Buddhist traditions, as the essence of the Mirror of Dhamma, including the Four Noble Truths, the Three Universal Characteristics, Dependent-Co-Arising Theory, and the concept of rebirth and *kamma* are common across these traditions. This model can also be helpful for the patients who still have strong sensory faculties, allowing them to comprehend the Buddha's principal teachings—much like Anāthapiṇḍika,[682] a devoted patron of the Buddha, who was receiving hospice care. However, only the physically and mentally healthy individuals who have strong functioning sense faculties will benefit most from applying this model in advance, instead of waiting to practice Buddhism and achieve attainment in the Buddha's path later in life or at the death-bed.

I. 13. Direction for Future Study

This study identifies several areas for improvement to enhance the validity, applicability, and overall effectiveness of the Mirror of Dhamma intervention in reducing death anxiety among the Theravāda Buddhist practitioners. One key recommendation is to expand the sample size to include a larger population with adequate representation of both male and female monastics, as well as male and female lay practitioners, across a

[682] "Anāthapiṇḍikovādasuttaṃ," 3: 258.

wider geographical region. This expansion would improve the generalizability of the findings to the target population.

Additionally, future research should adopt a study design incorporating both control and experimental groups. The inclusion of a control group would provide a more accurate evaluation of the intervention's effects on death anxiety by addressing variables that may have influenced the findings.

Another key recommendation is to conduct the intervention in a face-to-face format. While this study's online intervention proved significantly effective in reducing death anxiety among participants, in-person engagement could further enhance its strengths through direct interaction, discussions, and clarification of key concepts. A face-to-face setting may provide a more immersive and impactful learning experience, ultimately enhancing the overall effectiveness of the intervention.

Furthermore, translating the intervention materials into participants' native languages is recommended to improve their understanding of the concepts presented in the intervention. This would encourage deeper engagement with the Mirror of Dhamma concepts.

To further refine the measurement of death anxiety among Theravāda Buddhist practitioners, future research should explore various death anxiety and religiosity scales and develop valid and reliable scales that incorporate Buddhist concepts, cultural perspectives, and terminology.

Moreover, future research should involve longitudinal studies to examine the lasting effects of the Mirror of Dhamma intervention and to explore how it influences individuals' attitudes toward the death and dying process across different stages of life.

Finally, incorporating a more in-depth qualitative exploration would enhance the understanding of participants' lived experiences of death anxiety before and after the intervention. A more comprehensive qualitative analysis could provide valuable insights into how learning, practicing, and reflecting the Mirror of Dhamma shapes their perception of death and their engagement with Buddhist teachings.

II. Conclusion

Both qualitative and quantitative (including Table 10) analyses showed that the Mirror of Dhamma Model is significantly effective in reducing fear of death among the Theravāda Buddhist practitioners, thus supporting the thesis statement that *the Mirror of Dhamma—Dhammādāsa Dhammapariyāya in the Mahāparinibbānasuttaṃ can help Theravāda Buddhist practitioners reduce death anxiety, enabling them to face death peacefully when the time comes.*

Although the Pearson's Correlation Coefficient analysis (Tables 24 and 25) produced a strong positive relationship between religiosity (not the intervention) and death anxiety, and a moderate positive relationship following the two-month intervention, Table 10 and the participants' responses to 8 open-ended interview questions addressed the first research question—*Is there a relationship between the Mirror of Dhamma—Dhammādāsa Dhammapariyāya and fear of death among Theravāda Buddhist practitioners?*—by indicating a strong negative relationship between engaging with the Mirror of Dhamma (via learning, practicing, and reflecting) and death anxiety among the research participants. Moreover, Tables 24 and 25 indicated that intrinsic religiosity is more effective in reducing death anxiety compared to extrinsic religiosity.

Additionally, the participants' answers to the interview questions provided insights into the second Research Question—*If such a relationship exists, how does the Mirror of Dhamma—Dhammādāsa Dhammapariyāya help Theravāda Buddhist practitioners cope with the fear of death?*—and third Research Question—*How does the study and practice of the Mirror of Dhamma—Dhammādāsa Dhammapariyāya influence*

the way Theravāda Buddhist practitioners perceive and relate to the fear of death? These responses exhibited that the nine principal teachings of the Buddha, embedded within the Mirror of Dhamma model, were effective in reducing death-related fears among the Theravāda Buddhist practitioners.*[683]

Furthermore, the findings contradicted *Hypothesis 1 (H1): Death anxiety is negatively correlated with religiosity*; *Hypothesis 2 (H2): Death anxiety is more strongly negatively correlated with intrinsic religiosity than with extrinsic religiosity*; and *Hypothesis 7 (H7): Female participants experienced a higher level of religiosity.* However, the results supported *Hypothesis 3 (H3): The Mirror of Dhamma intervention increases overall religiosity; Hypothesis 4 (H4): The Mirror of Dhamma intervention increases intrinsic religiosity more than extrinsic religiosity; Hypothesis 5 (H5): The Mirror of Dhamma intervention increases self-esteem; Hypothesis 6 (H6): Female participants experienced higher death anxiety; and Hypothesis 8 (H8): Older participants experienced lower death anxiety*.

Participants provided diverse responses to 8 open-ended interview questions, highlighting the benefits of the intervention in mitigating death anxiety. For example, Participant 19 stated that he practices the Dhamma to achieve contentment in the present life, without focusing on either a pleasant rebirth or *Nibbāna* (Appendix N: Responses to

[683] 1. The Dependent Co-Arising Theory, 2. The Four Noble Truths, 3. The Three Universal Characteristics, 4. The Teachings of Kamma and Rebirth, 5. The Teachings of *Sammādiṭṭhi* (Right View), 6. The Concept of *Nibbāna* as Liberation from the Cycle of Rebirth and Death, 7. Renunciation of Desires and Attachments, 8. Conviction (*Saddhā*) in the Triple Gem, and 9. Adherence to Noble Precepts or Ethics.

Question 8), aligning with the ideas included in the *Mūlapariyāyasuttaṃ—The Root of All Things*:[684]

The discourses, including the *Yuganaddhasuttaṃ or Arahattappattisuttaṃm—A Discourse on Englihtenment*, *Mūlapariyāyasuttaṃ—The Root of All Things*, *Paṭhamanibbānasuttaṃ—First Discourse on Unbinding*, and *Oghataraṇasuttaṃ—Crossing the Flood*, particularly the *Mūlapariyāyasuttaṃ—The Root of All Things* suggested that *Nibbāna* should not be consider as a "thing."[685] Viewing *Nibbāna* in this way leads to conceptual proliferation rather than genuine cultivation of the *Dhamma*.[686] Such a misconception contradicts the descriptions of *Nibbāna* found in discourses like the *Paṭhamanibbānasuttaṃ—First Discourse on Unbinding*:[687]

> Then, on realizing the significance of that, the Blessed One on that occasion exclaimed: There is that dimension, monks, where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the

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[684] "Mūlapariyāyasuttaṃ," 1: 1-6.

[685] "Brāhmaṇa-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 156-157. This is the *Yuganaddhasuttaṃ or Arahattappattisuttaṃ*; "Mūlapariyāyasuttaṃ," 1: 1-6; "Pāṭaligāmiyavagga," in *Udānapāli,* ed. Paul Steinthal (London: PTS, 1982), 80. This is the *Paṭhamanibbānasuttaṃ*; "Oghaṃ," 1: 1.

[686] Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising*, 344.

[687] "Pāṭaligāmiyavagga," 80, *Atha kho bhagavā etamattaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi: -*
Atthi bhikkave, tadāyatanaṃ, yattha neva paṭhavi, na āpo, na tejo, na vāyo, na ākāsānañcāyatanaṃ, na viññānañcāyatanaṃ, na ākiñcaññāyatanaṃ, na nevasaññānāsaññāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasuriyā. Tatrāpāhaṃ bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ. Appatiṭṭhaṃ appavattaṃ anārammaṇamevetaṃ. Esevanto dukkhassā.

> next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: unestablished, unevolving, without support [mental object]. This, just this, is the end of stress.[688]

Perhaps the answers of the Participant 19 and others reflect their learning and genuine experiences of the Dhamma regarding the *Nibbāna*, or they might have simply comformed to the teachings of the Buddha, as described in the *Pāli* discourses related to *Nibbāna*. Therefore, despite these findings, some participants' responses may have varied based on their level of understanding of the concepts, and they may have modified their answers to align with group expectations or the perceived objectives of the study. This potential bias could result in responses that do not exactly reflect their genuine engagement with and practice of the Dhamma. For these reasons, as outlined in the *Directions for Future Study* section of this chapter, a more rigorous study is recommended to more accurately assess the effects of the Mirror of Dhamma intervention on death anxiety.

Participant 13 suggested that we should conform to a true nature of life with Right View and cultivate in the Buddha's path, "They should not fear death, but recognize that life is uncertain. There is no promise of safety in samsaric existence, which is why we should strive for unbinding, the only true safety from sickness, old age, and death" (Responses to Question 5).

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[688] Thanissaro Bhikkhu, trans., "Nibbāna Sutta: Unbinding (1)," Access To Insight, September 3, 2012, https://www.accesstoinsight.org/tipitaka/kn/ud/ud.8.01.than.html.

However, some individuals are more concerned about the death of others than their own. For example, while Participant 1 can accept her own mortality, the loss of a significant other still brings her greater sorrow, “I find it more disturbing to think about someone else's death. However, when I think of my own future death, I embrace it. I think my fear with others death is that I will miss them” (Responses to Question 3).

Regardless of the fact that not every participant may have watched every recording in full, the results (including Table 10) revealed a significant reduction in death anxiety after the 8-week intervention. This suggests that the Mirror of Dhamma intervention functioned for some participants at least as a reminder, given their prior learning of these concepts. Nevertheless, the responses to eight open-ended interview questions affirmed that the Mirror of Dhamma effectively reduced death anxiety among the Theravāda Buddhist practitioners.

Despite its limitation, the study implied that the repeated learning, practicing, and reflecting on several or more components of the Mirror of Dhamma model can help practitioners generate stronger and healthier buffers against the fears of death, dying, and emotional impacts of losing loved ones, on the condition that they practice those Mirror of Dhamma factors in advance.

Finally, both the qualitative and quantitative findings suggest that the Mirror of Dhamma model may serve as an alternative approach in helping Buddhist learners and practitioners to transform initial conviction (*saddhā*) into confirmed faith or unwavering conviction (*aveccappasāda*) regarding the Buddha, Dhamma, and Sangha. Eventually, it

may motivate Buddhist and even non-Buddhist practitioners to learn, practice, and reflect on the Dhamma that leads to complete freedom from suffering.

III. Ministerial Reflection

As cited in Durso's study, Niebuhr and Williams defined minister as a pastor-preacher.[689] According to them, this definition encompasses teacher, chaplain, missionary, evangelist, counselor, and many others.[690]

The Buddha is the first and foremost minister for Buddhist practitioners and teachers, including the entire Sangha, who strive to live according to his teachings while maintaining harmonious relationships with others. Buddha's ministry work began even before his enlightenment, as seen in his actions as a Bodhisattva. Instances such as attaining *Jhāna* (meditative absorption) during the royal cultivation ceremony, saving a swan arrowed down by prince Devadatta, and contemplating the impermanent nature of life while visiting the royal garden, all exhibited His call for a ministry service. Perhaps, it was during these reflections that he determined first to free himself from *Saṃsāra* (the cycle of death and rebirth) and then to guide other human beings to the same freedom. His profound understanding of existential suffering cultivated deep compassion, recognizing that such suffering is universal, particularly among human beings.

Although the scriptures do not explicitly state whether saving others from this existential suffering was part of the Bodhisatva's initial decision to renounce household life, the final moments before his renunciation suggest that his primary intent was to seek

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[689] Pamela R. Durso, "This Is What a Minister Looks like: The Expanding Baptist Definition of Minister," *Review & Expositor* 114, no. 4 (2017): 520, https://doi.org/10.1177/0034637317737512.

[690] Durso, "This," 520.

the path to liberation from suffering. Only after discovering this path he could guide others, including his own family, toward the same liberation. However, his religious mission became prominent throughout his 45 years of Buddhahood, during which he guided both humans and gods toward liberation from the cycle of death and rebirth (*Saṃsāra*). For those who chose to remain within *Saṃsāra*, he at least offered guidance on cultivating Right View (*Sammādiṭṭhi*) regarding their lives and external world.

The Buddha also reminded his monastic disciples that they depend on laypeople for their sustenance. Therefore, they should show compassion to those people, including their lay supporters and guide them on the right path. Simultaneously, monastics must continue cultivating their own path toward liberation from suffering. For example, in the *Dasadhammasuttaṃ—Discourse on the Ten Dhammas*, the Buddha instructed monks to contemplate the fact that their lives are sustained by the generosity of devotees.[691]

Additionally, the Buddha entrusted his first sixty disciples with the mission of serving others, advising them with these words: "*O monks, wander for the happiness and benefit of many, including gods and men, out of compassion…*" [692] Their purpose was to liberate themselves from suffering and guide others towards the same attainment. The Buddha also urged monks to live simply and avoid being burden to their donors. He illustrated this with a metaphor in the *Dhammapada*, "As the bee collects nectar and flies away without harming the flower, so too should a bhikkhu dwell and act in the village

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[691] "Akkosa-Vagga," in *Aṅguttara-Nikāya,* vol. 5, ed. E. Hardy (London: PTS, 1958), 87. This is the *Dasadhammasuttaṃ.*

[692] "The Mahāvagga," in *Vinaya Piṭakaṃ,* vol. 1, ed. Hermann Oldenberg (Oxford: PTS, 1997), 19-20.

without being troublesome to the devotees (Verse 49)."[693] His teachings encouraged monks to lead a simple and mindful life, ensuring that their presence benefited, rather than inconvenienced lay supporters.

Furthermore, the Buddha showed greater sensitivity toward the beliefs and emotions of other religious teachers and their followers. This is evident in the story of Upāli, a devoted supporter of *Nigaṇṭha Nāṭhaputta*, who embraced the Buddha's teachings yet Buddha requested him to continue providing material support to his former religious teacher and his disciples.[694] This demonstrates Buddha's respect for spiritual diversity by not causing disruption in other religious traditions.

At the same time, the Buddha did not hesitate to challenge teachings and philosophy that were misleading or harmful. When necessary, he directly confronted such views in a skillful and harmonious manner, as seen in the discourses, including the *Upālisuttaṃ—A Discourse to a Householder Upāli*, the *Caṇkīsuttaṃ—A Discourse with a Brahmin Canki*, and *Poṭṭhapādasuttaṃ—A Discourse with a Brahmin Poṭṭhapāda*.[695] The Buddha's approach is incorporated with both compassion and wisdom, allowing his audience to seek for the truth while maintaining harmony and avoiding conflict with others.

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[693] *Dhammapada*, 14.

[694] "Upālisuttaṃ," in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 371-387.

[695] "Upālisuttaṃ," 1: 371-387; "Caṅkīsuttaṃ," 2: 164-177; "Poṭṭhapāda Sutta," in *Dīgha-Nikāya,* vol. 1, ed., T. W. Rhys Davids and J. Estlin Carpenter (London: PTS, 1975), 178-203.

Moreover, the story of the Buddha's decision to deliver his first Dhamma depicts his willingness to provide spiritual guidance to others who are willing to listen to him:[696]

> … I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world.
> "Having seen this, I answered Brahma Sahampati in verse:
> 'Open are the doors to the Deathless
> to those with ears.
> Let them show their conviction [let them set aside their faith in their previous religious views].
> Perceiving trouble, O Brahma,
> I did not tell people
> the refined, sublime Dhamma.'[697]

Finally, the Buddha guided people without discrimination, regardless of their race, religious background, or socio-economic status. For examples, individuals from all walks of life, including Sopaka, a poor child from a low caste; Upāli, a leading expert monk in monastics' discipline, who also came from a similar low-caste background; wealthy patrons of the Buddha like Anāthapiṇḍika and Visākhā; King Bimbisāra; Kisāgotamī, a grief-stricken mother who lost her entire family; and even Aṅgulimāla, a notorious murderer experienced the same taste of spiritual attainment under the guidance of the Buddha. Thus, the Buddha's wisdom and compassion extended to all who were ready, offering each person the opportunity to achieve transformation and liberation from the existential suffering, including aging, sickness, and death.

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[696] "Ariyapariyesanasuttaṃ," 1: 169.

[697] Thanissaro Bhikkhu, "Ariyapariyesana Sutta."

III. 1. Background for Introduction of this Intervention

III. 1. 1. Death of Two Younger Sisters

When I was nine, I experienced profoundest sorrow when my first younger sister, who was only about four years old, passed away. I often imagined her return and found myself frequently gazing at the path where her body was carried for burial. During our mourning, we received immense emotional support, from my father's eldest sister—something I now consider as a form of spiritual support and healing. She stayed with us at night, offering comfort even after the merit-transferring ceremony on the seventh day of my sister's passing. She consoled us with storytelling and explaining the nature of life through the Buddha's teachings. Her presence alone brought me a sense of relief.

However, the sorrow remained. For many years, whenever I heard festival songs from the temple during celebrations like *Sangrai*—a New Year Festival celebrated in April—I deeply missed my sister, imagining how happy she would have been if she were still alive. Moreover, the sound of thunder strongly reminded me of my late sister, evoking a deep sense of loss. She was later reborn to my mother about a year and a half after her passing, but tragically, she passed away again at the age of thirteen in 2013. At that time, I was in Sri Lanka, and despite my desperate attempt to return, I was unable to attend her funeral due to intense mob violence against religious minorities in Bangladesh, which forced me to stay near the airport for several days for my safety, as being a monk made me an easy target. This heartbreaking circumstance prevented me from being there to bid her a final goodbye.

As Participant 1 expressed her deeper concern over losing loved ones, “I find it more disturbing to think about someone else's death. However, when I think of my own future death, I embrace it. I think my fear with others death is that I will miss them” (Responses to Question 3), I found her emotional words closely reflected my experience over the death of my younger sisters. When it comes to the death of beloved individuals, such as the passing of my two younger sisters, especially my first younger sister, I felt an overwhelming sense of loss.

When I reflect on my own death and dying, I imagine the process could involve intense psychological and physical pain. I have witnessed some people experience intense suffering in their final moments—crying out in pain, their bodies trembling as they released their last breaths. Others, unable to move, conveyed their anguish, helplessness, anger, and desperation through their facial expressions. Nevertheless, there were also those who passed away peacefully, as if simply falling into sleep. In addition to the fear of suffering, I am also concerned about the possibility of being reborn into a less fortunate state of existence, despite what I have learned from several discourses that the average human being is most likely to be reborn as a human, as their cognitive processes and behaviors throughout most of their lifetime align with human nature and good *kamma*.[698]

The profound impact of losing my first younger sister is also reflected in the following story.

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[698] “Saṅkha,” 4: 317- 322; “Mahāvedallasuttaṃ,” in *Majjhima-Nikāya,* vol. 1, ed. V. Trenckner (London: PTS, 1979), 298.

In April, 2025, I had a dream in which I was convinced that my current sister buried under a landslide on the road. A woman—who resembled a distant relative—spoke to me and my mother, in a distressed tone, indicating that no one survived that disaster. Suddenly, I saw my mother helpless and crying out, “She is gone.” In the dream, I instinctively tried to protect myself from overwhelming sadness by convincing myself that it was about my first younger sister, who had already passed away, rather than my currently living sister.

I woke up feeling a deep sense of sadness and disappointment. Even though I knew it was just a dream, it continued to disturb me. I could not stop thinking that it might somehow be connected to my living sister—perhaps as a symbolic warning or a premonition.

In the past, I have had dreams involving my second younger sister before her passing, though I cannot recall the exact details. I also remembered a story about my Dhamma teacher—how I dreamt something unsettling and later discovered that he had been hospitalized on that day due to a severe pneumonia infection.

The death of my first younger sister, the third sibling in our family, was a shocking experience for me. She grew up with us, and seeing her lifeless body lying in bed, then carrying her coffin to the burial, left a lasting emotional imprint. Though it does not interfere with my daily life, that memory still occasionally resurfaces and echoes within me. I believe this painful experience occasionally resurfaces in my dreams.

This shows that losing a close family member during childhood can leave a profound and lasting impact, particularly when one lacks the emotional or psychological resources to fully process and cope with such grief.

III. 1. 2. Receiving Ordination as a Monastic

I believe that the stories from the *Jātakapāli* (previous birth stories of the Buddha) and the comforting Dhamma discussions led by my father's eldest sister during my mourning period after my younger sister's passing was instrumental in shaping my spiritual path. Additionally, a profound dream I had deeply influenced my decision to become a monk when I was about fourteen. Even now, I strongly believe that this dream was closely connected to my monastic ordination.

Before becoming a monk, I had a dream in which I was shot by a gunman and later treated by three unknown girls—whom I perceived as celestial beings, similar to angels from a Western perspective. When I shared this dream with my parents and other elders, they interpreted it as a sign that something auspicious would happen in my life. A few months later, at the age of 14, I was ordained as a Theravāda Buddhist monk on January 4th, 2003 and went to Sri Lanka in July, 2003 to receive monastic education.

During my ordination, I was very happy, experiencing a sense of relief that I am freed from suffering, including mortality. At that time, however, I had not yet learned the concept of *Nibbāna*. Upon later reflection, I realized that my first younger sister's death had deeply affected me, remaining dormant in my subconscious, leading me to perceive ordination as a path to immortality. It was only much later, through in-depth learning and

exploring the Buddha's teachings, I realized that I am still further away from ending my rebirth. My early childhood understanding of immortality gradually evolved as I gained knowledge of the Buddha's core teachings, reshaping my perception of what liberation means in Buddhism.

III. 1. 3. Learning and Practical Experiences of the Dhamma

A four-year undergraduate degree in Psychology from the University of Peradeniya (2015), Sri Lanka, a Master's in Buddhist Studies from the University of Hong Kong (2019), my current Doctorate program in Buddhist Ministry at the University of the West, and my work experience as an intern psychologist at Sri Lanka National Hospital have enhanced my understanding of human behavior and well-being. Additionally, nearly two decades of preaching and providing religious services as a monastic, along with my Clinical Pastoral Education at Cedars-Sinai Hospital in 2022, have given me the opportunity to engage with diverse cultures and religious traditions. These experiences, along with my learning of the Buddha's discourses, have deepened my respect for diversity and strengthened my ability to provide spiritual care to those in need, regardless of their racial or socio-economic background.

Furthermore, my ability to read and understand the original *Pāli Suttas*, including the *Ariyapariyesanasuttaṃ—The Noble Search*, *Kālāmasuttaṃ—A Discourse to the Kālāmas*, *Caṅkīsuttaṃ—A Discourse with a Brahmin Canki*, and *Mahāparinibbānasuttaṃ—Last Days of the Buddha* has strengthened my practice and

enabled me to critically analyze the Buddha's Dhamma and accept these texts as the closest representation of the Buddha's original words, if not his exact words.[699]

III. 1. 4. Experiences from Providing Spiritual Care

As monastics, we provide religious services and spiritual care to the public throughout their entire life journey—from even when their parents expected their birth to their funeral ceremonies, and in some cases, during merit-transferring ceremonies on their death anniversaries. Our service to the community is continuous, available 24/7, and we never retire; we continue to serve for as long as we are physically able. We do not receive a fixed salary but rely solely on the voluntary offerings of the people.

During my stay in Sri Lanka from 2003 to 2018, I had innumerable experiences serving the people. Villagers often invited us, even in the middle of the night, to conduct chanting, offer blessings, and provide counseling. These requests came at critical moments, ranging from comforting a child frightened by a nightmare and offering spiritual support to someone in their final moments of life as well as to their grieving relatives seeking solace.

Regardless of wherever we go, we continue our religious services, adapting to the needs of the communities we serve. In some locations and countries, the demand for our services is even greater, keeping us busier depending on the number of people seeking spiritual guidance and support.

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[699] "Ariyapariyesanasuttaṃ," 1: 160-175; "Mahā-Vagga," in *Aṅguttara-Nikāya,* vol. 1, ed. Richard Morris and A. K. Warder (London: PTS, 1961), 188-193. This is the *Kālāmasuttaṃ*; "Caṅkīsuttaṃ," 2: 164-177; "Mahā-Parinibbāna-Suttanta," 2: 91-93.

Throughout those visits, I have noticed a wide range of behaviors among dying individuals. While some readily accepted their death, others experienced intense mental distress, often surpassing their physical pain. Many expressed fears of an unpleasant rebirth, while some, unable to speak, conveyed deep sorrow through their tears and fearful expressions. Many individuals who had committed wrongdoings in the past often confessed in their deathbed to having lived wrongly or having hurt others. Some were even desperate to seek forgiveness from those they had inflicted suffering, whether present at their bedside or not, as they acknowledged the suffering they had caused. However, at that critical moment, it was too late to correct their past mistakes or perform virtuous deeds to offset their previous wrong deeds.

Additionally, I have observed family members experience varying levels of pain, ranging from a simple sense of loss to intense expressions of grief, such as crying, shouting, and beating their chests over the passing of their loved ones.

These encounters with the dying deeply impacted me, compelling me to prepare for my own death and dying in time. As a result, I began searching for a model within Buddhist teachings that could help Buddhist practitioners cultivate resilience in advance in coping with death and dying.

III. 1. 5. Reflection on the Application of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* in Buddhist Ministry

In this section, I reflect on how, as a Buddhist minister, I can apply the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* model to transform my thinking and

behavior while offering spiritual care to others, including hospital patients. This framework strengthens my spiritual growth and encourages me to prepare for my death, dying, and loss of loved ones early and continuously, instead of waiting to cultivate these qualities at the last moment of life. It also serves as a mirror through which I can assess my spiritual progress towards liberation both in thoughts and actions in alignment with the Buddha's teachings.

Moroever, this model helps me identify what more is needed to perfect the Mirror of Dhamma qualities. It encourages self-reflection, allowing me to identify my own shortcomings in Dhamma practice and work to improve them, rather than relying solely on others for my spiritual journey. In this way, it serves as a personal lamp that illuminates the right path and prevents me from entering the misguided or harmful directions.

The key components embedded in this model, such as the Dependent Co-Arising Theory, the Four Noble Truths, the Three Universal Characteristics, and Right View remind me that all living beings, especially humans, share the same fundamental nature. We are the results of interaction between mind and matter or name-and-form (*nāma-rūpa*) and consciousness (*viññāṇa*), or in brief, the five aggregates of grasping. Consequently, we are all subject to suffering: birth, aging, illness, death, separation from loved ones, association with the unpleasant. Fundamentally, the very nature of these five aggregates of grasping is suffering.[700] This understanding strengthens my compassion

[700] "Dhammacakkappavattana-Vaggo," 5: 421. This is the *Dhammacakkappavattanasuttaṃ.*

and inspires me to assist others within my capacity, especially in encouraging people to practice in the Dhamma in their early lives and offering spiritual care to the dying and their families.

Furthermore, the model strengthens my confidence in facing my future death, dying, and the loss of loved ones. It cultivates a sense of protection in me against unfavorable rebirth and affirms my capacity to transform past and present unwholesome *kamma* into wholesome actions. At the same time, factors such as Right View help me recognize my limitations in helping others, cknowledging that even the Buddha could not lead every person in India to enlightenment. This wisdom helps prevent compassion fatigue and empowers me to serve others skillfully, while continuing to refine my own thoughts and conduct in accordance with the Dhamma.

Similalry, this model can assist Buddhist ministers in deepening self-reflection and inner preparation to face existential suffering, in advance, in alignment with the Dhamma. It may also enhance their ability to serve others with compassion, while recognizing their limitation of helping others, thereby minimizing the risk of compassion fatigue.

III. 1. 6. The Buddha's Teachings on Contemplating Death and Dying

Similar to events like funerals, memorial services, and patient visits that have urged the researcher to deeply reflect on the impermanence and transient nature of life— emphasizing the need to lead a meaningful, humble, and virtuous life— the Buddha's teachings such as "So, monks, I declare to you now: All conditioned things are subject to

decay. Strive with diligence. The time of the Buddha's passing is near. In three months, the Buddha will pass away"[701] has inspired him to cultivate his own refuge against death and dying, firmly grounded in the Buddha's principal teachings.

In the *Paṭhamamaraṇasatisuttaṃ—First Discourse on Mindfulness of Death*, the Buddha highlighted that the last two methods of death contemplation discussed by the monks are the most effective strategies for eradicating defilements.[702] Furthermore, in the *Dutiyamaraṇasatisuttaṃ—Second Discourse on Mindfulness of Death*, the Buddha recommended the practice of mindfulness of death as a powerful means to eliminate unwholesome actions.[703]

A conversation between a celestial being (*devata*) and a Buddhist monk Samiddhi in the *Samiddhisuttaṃ—About Samiddhi* also inspired the researcher to cultivate essential Buddhist qualities, ensuring at least a favorable rebirth if he is unable to achieve liberation from suffering in this lifetime.[704]

In the early morning, a *devata* radiating immense light appeared and challenged Samiddhi, suggesting that he should first indulge in sensual pleasures before seeking alms, persuading him to make the most of his time by enjoying worldly pleasures. In response, Samiddhi explained that the timing of his death is uncertain and unknowable, which is why he chooses to live a recluse's life now rather than delaying it for the future.

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[701] "Mahā-Parinibbāna-Suttanta," 2: 156.

[702] "Sārāṇīya-Vagga," 3: 303-306.

[703] "Sārāṇīya-Vagga," 3: 306-308.

[704] "Samiddhi," 3: 8-12.

The *devata* then descended to the ground and urged Samiddhi once again, arguing that as a young monk, he should enjoy sensual pleasures rather than sacrificing worldly joys for an uncertain spiritual pursuit. However, Samiddhi refuted this, asserting that he was not abandoning what is real and immediate for uncertainty. Instead, he was renouncing the temporary—sensual pleasures, which ultimately lead to suffering— in favor of Dhamma, which produces immediate results through practice, is free from suffering, and is accessible to those who seek wisdom.

In the *Upanīyatisuttaṃ or Uttarosuttaṃ—A Discourse on Life*, a discussion between a deity and the Buddha on death and liberation from it also motivated the researcher to conduct research on a Buddhist model that would help him and others prepare for their own death in advance.[705] In this discourse, a deity named Uttara spoke to the Buddha in verse, "Life is too short, there is no escape from decaying. Recognizing a fear of death, one should accumulate good karma or puññāni that brings pleasant results (in the saṃsāra)." In response, the Buddha replied in verse, "Life is too short, there is no escape from decaying. Recognizing a fear of death, one should renounce good kamma or worldly kamma (lokāmisaṃ) expecting liberation (from death and rebirth)."

The implication of this dialogue is that the Buddha explained to the deity that as long as one accumulates good *kamma*, their *saṃsāric* journey continues, allowing them to

[705] "Uttaro," 1: 54-55, *Ekamantaṃ ṭhito kho uttaro devaputto bhagavato santike imaṃ gāthaṃ abhāsi: Upanīyati jīvitamappamāyu jarūpanītassa na santi tāṇā, Etaṃ bhayaṃ maraṇe pekkhamāno puññāni kayirātha sukhāvahāni. (Bhagavā:) upanīyati jīvitamappamāyu jarūpanītassa na santi tāṇā, Etaṃ bhayaṃ maraṇe pekkhamāno lokāmisaṃ pajahe santipekkhoti.*

experience the pleasant results of good deeds. However, they still remain subject to existential suffering, including aging, illness, and death.

Yet, when an individual transitions from bad *kamma* to good *kamma* and, through Right Understanding, comprehends the true nature of good *kamma*—as outlined in the *Mahācattārisakasuttaṃ—The Great Forty*[706] —they transcend both good and bad *kamma*, engaging only in wholesome deeds (*kusala kamma*)**,** which ultimately lead them toward liberation.

The *Mahācattārisakasuttaṃ—The Great Forty* distinguishes between two aspects of goodness, emphasizing that only noble goodness leads to complete liberation from suffering, "The ordinary Right View is influenced by taints, oriented toward merit (puñña), and leads to attachment, serving as a basis for continued rebirth. In contrast, the Noble Right View is free from taints, transcendental, and an integral factor of the Path toward *Nibbāna*."[707]

The *Raṭṭhapālasuttaṃ—About Ratthapāla* shows how the young man Raṭṭhapāla understood that while good deeds (*puññāni*) produce good results, they also prolong *saṃsāra*. Realizing this, Raṭṭhapāla chose to cultivate *kusala* (wholesome actions) by leading a monastic life, aspiring to attain the enlightenment. Despite his parents' pleas to

[706] "Mahācattārīsakasuttaṃ," 3: 72.

[707] "Mahācattārīsakasuttaṃ," 3: 72.

return home to enjoy sensual pleasures and accumulate abundant merit (*puñña*), he remained in his spiritual pursuit.[708]

This idea is also supported by the Buddha's response to Māra in the *Padhānasuttaṃ—The Striving of Gotama*, "O Māra, I do not consider even the slightest value of merit (puñña) for myself. Go and speak to those who take delight in merit" (Verse 431).[709]

Furthermore, the *Sallasuttaṃ–The Arrow* sums up the nature of life through its verses:

> Death is inevitable yet uncertain, as it can occur at any moment. Human life is impermanent inherently tied to aging and mortality. It is marked by various forms of unsatisfactoriness, including suffering, sorrow, grief, loss, pain, separation from loved ones, aging, and the unavoidable reality of death. However, those who have attained enlightenment have overcome these states of suffering, achieving liberation from the endless cycle of birth and death (Verses 574-593) [710]

In connection to our own anticipated death, dying, and the loss of loved ones, the Buddha instructed that we must establish refuge within ourselves through the Dhamma, as no one else can save us (Verse 160).[711] This indicates that we have to rely on our own

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[708] "Raṭṭhapālasuttaṃ," 2: 56-57, *Evaṃ vutte raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ: 'tvaṃ khosi tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato na tvaṃ tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Ehi tvaṃ tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāmāni paribhuñjanto puññāni karonto abhiramassu*.

[709] "Padhānasutta," 75, *Aṇumattenapi puññena attho mayhaṃ na vijjati, Yesaṁ ca attho puññānaṃ te māro vattumarahati.*

[710] "Sallasutta," 112-114.

[711] *Dhammapada*, 45. *attāhi attano nātho, ko hi nātho paro siyā; attanā hi sudantena nāthaṃ labhati dullabhaṃ.*

effort in preparing for the final, often painful, moments of life with peace and clarity. Another similar teachings of the Buddha, "*Puttā m'atthi dhanaṃ m'atthi Puttamatthi dhanam matthi" iti bālo vihaññati, attāhi attano n'atthi kuto puttā kuto dhanaṃ* suggested that external factors such as the material possessions or family cannot protect us in the *saṃsāric* journey, but only through self-reliance can we gurantee our true security, especially at the final moment of life (Verse 62).[712]

Moreover, the *Dhaniyasuttaṃm—Dhaniya the Cattleman*, supported this idea (Verses 18-34).[713] This discourse explains that livestock, family, or home cannot provide genuine refuge, but the Dhamma. Through inner transformation and realization with the help of the Dhamma, we establish true safety in the *saṃsāra*.

The Buddha's teachings, including the aforementioned discourses, along with the researcher's personal experiences over the death of his two younger sisters, and his work with patients in hospitals and the community, inspired him to examine the effects of the Mirror of Dhamma—*Dhammādāsa Dhammapariyāya* in mitigating the fear of death. His research seeks to assist both himself and others in cultivating acceptance of death in advance, through Right View, preparing for it before it arrives.

Finally, the Mirror of Dhamma model generates conviction (*saddhā*) regarding the Buddha, Dhamma, and Sangha, which then transforms into confirmed faith or unwavering conviction (*aveccappasāda*). From this point onward, the individual

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[712] *Dhammapada*, 17.

[713] "Dhaniyasutta," in *Sutta-Nipāta*, ed. Dines Andersen and Helmer Smith (London: PTS, 1965), 3-6.

progresses towards liberation either slowly or immediately depending on their mental and physical capacity to understand and apply the Dhamma, by cultivating and perfecting the qualities that lead to complete freedom from suffering.

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Appendix A: Email Script for Recruiting Participants

Handout #1

Dear Research Volunteer,

I am Chanda Sara Sraman, a doctor of Buddhist Ministry student (DBMin) at the University of the West. I am examining the efficacies of the "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" included in the *Mahāparinibbānasutta (D. N. II)* on reducing fear of death among the Theravāda Buddhist practitioners.

This is written to invite you to participate in my study. Since your participation is completely voluntary you can stop and leave the study any time you wish to do so. If you are interested to take part in this study please complete the Consent Form, Demographic Questionnaire, and Revised Death Anxiety Scale. Next, you will receive Rosenberg Self-Esteem Scale and Religious Orientation Scale. At the end of the intervention, the date and time for an interview will be fixed between March and June, 2024 at your convenience.

If you have any questions regarding the study please contact me at chandasara90@gmail.com/ (+1) 213-322-3863

Thank you very much!

Sincerely,

Chanda Sara Sraman

Appendix B: Email Script for Fixing Interview Date and Time

Handout #1

Dear Research Volunteer,

Thank you very much for supporting me by participating in my study. Now, you are invited to take part in the interview which will take about 30-45 minutes, please let me know your convenient date and time (time frame will be provided).

If you have any questions about the study, please contact me at chandasara90@gmail.com/213-322-38-63.

Thank you!

Sincerely,

Chanda Sara Sraman

Appendix C: Informed Consent Form

Handout #1

Research Topic: The "Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*" as a Buddhist Model on reducing fear of death

Who is conducting this study?

I am Chanda Sara Sraman, a doctorate student in the Buddhist Ministry Program at the University of the West, conducting this study as a partial requirement for the Doctor of Buddhist Ministry degree, under the dissertation chair, Rev. Dr. Jitsujo Gauthier of University of the West, 1409 Walnut Grove Ave. Rosemead, CA 91770, jitsujog@uwest.edu/619-961-8717

Why you are invited to participate in this research study?

In this study, I am examining the efficacy of the "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" included in the *Mahāparinibbānasutta (D. N. II)* on fear of death among the Theravāda Buddhist practitioners. Since you are a Theravada Buddhist practitioner you are invited to take part in this research study.

What should i know about this research study?

Your participation in this research study is voluntary and you have the right to withdraw from the study any time. You are free to pose any questions regarding the research study any time.

Could I withdraw from the study even after I signed the consent form?

Yes, you can stop and leave the study any time you wish and request to delete your data even after the data collection stage without any consequences.

The researcher acknowledges that some people may feel cultural pressure to participate or perfom differently because the researcher is a monk. During the first session the researcher will say, “For some people, it can be hard to say no to a monk (because the researcher is a monk) but it is important for you to not participate in the study if you do not feel comfortable with it, that way the study remains valid and accurate. That is more important than feeling you should please a monk.”

Why is this Research being Conducted?

I am conducting this research project as the effects of the “Mirror of Dhamma- *Dhammādāsa Dhammapariyāya*” on fear of death have never been studied.

What is the purpose of this research?

One of the main purposes of this study is to understand the effects of the “Mirror of Dhamma- *Dhammādāsa Dhammapariyāya”* on reducing fear of death among the Theravāda Buddhist practitioners. The second purpose is to inform scholars and the Theravāda Buddhist practitioners the efficacies of the “Mirror of Dhamma- *Dhammādāsa Dhammapariyāya*” in dealing with fear of death. Last purpose is to convey Buddhist insights about the necessity of preparing for death in advance.

How Long will it take to Complete my Job in your Study and What should I do?

It will take about 5-6 minutes to complete the demographic questionnaire, 10-15 minutes to respond to a 25-items Revised Death Anxiety Scale (RDAS: Appendix F), 8-12 minutes for the Religious Orientation Scale (ROS: Appendix G), and 6-10 minutes for the Rosenberg Self-Esteem Scale (RSE: Appendix H). All these scales will be provided to the participants in google documents.[714]

During the first session, two grounding techniques Mindfulness Breathing Meditation and Meditation on Death taught by Bhikkhu Bodhi will be introduced (Appendix M).

All the four components of the "Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*" will be broken down into 42 interventions (some sessions will be a combination of two smaller intervention texts). The interventions comprise only group sessions (Two group sessions: One session for the US practitioners and other for the Asian practitioners, participants can join any of the group sessions) and will be conducted between January and May 2024 online via the Zoom for 8 weeks, five days a week (from Monday through Friday: 6.00 pm -6.30 pm Pacific time and 6.30 pm-7.00 pm India Standard time). Each session will last no more than 30 minutes, except for the first and last sessions, which may last up to 60 minutes. The Participants as well as the absentees of the live sessions will receive video recordings and the texts of each intervention

[714] Appendix C: Informed Consent Form https://forms.gle/J8xVcbb7etTgsyxF9, Appendix D: Demographic Questionnaire https://forms.gle/uKQd9to3qQUAV3b99, Appendix E: Self-report questionnaire on each past session https://forms.gle/B9CNMJPAFusE3dej6 , Appendix F: Revised Death Anxiety Scale (RDAS: Thorson and Powell, 1984) https://forms.gle/CTp1Nw9nEpgDhFuT7, Appendix G: Religious Orientation Scale (ROS: Gordon W. Allport and J. Michael Ross, 1967) https://forms.gle/5nzvHiyZ3m3S3Ts8A, Appendix H: Rosenberg Self-Esteem Scale (RSE: Morris Rosenberg, 1979) https://forms.gle/BLbTBW43hWCAet4QA

session in order to maintain reliability of the intervention. The instructor will only explain the concepts and meanings of the texts included in the intervention instead of reading them words by words. However, participants are expected to read the intervention texts to understand the teachngs and practices.

At the end of each session, participants have to complete a brief self-report survey (Appendix E) and send back to the researcher before the next session begins.

At the end of the 8 weeks, I will interview you with 8 open-ended questions at your convenience. The time taken for the interview will be about 30-45 minutes and if the time permits I may ask some follow up questions. You will be interviewed via the Zoom. Interview will be audio or video recorded upon your permission.

Finally, I may ask you follow up questions during the data interpretation phase for further clarification of your interview answers, answers on the Revised Death Anxiety Scale (RDAS), Religious Orientation Scale, and Rosenberg Self-Esteem Scale. You have complete freedom to say 'No' any time even after you agree to be followed up.

Will I receive any gift for my participation?

Participants will not receive any type of gift.

What are the benefits for participating in your study?

There may be no direct benefits to you. But you may find that the intervention does reduce any possible anxiety around death, and you may learn more about the Theravada Buddhist suttas and beliefs about death and dying. This study may also aid scholars and practitioners in better understanding the "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" and fear of death. Although not guaranteed, the study may inspire you

to explore the "Mirror of Dhamma- *Dhammādāsa Dhammapariyāya*" with reference to the *suttas* in the *Suttapiṭaka* and make it part of your daily practice.

Will your study cost me?

Apart from the cost of internet data and time during filling up the questionnaires and interview, it will not cost you anything.

Who will see my data during the study and how will my information be protected?

Only my dissertation supervisor Rev. Dr. Jitsujo Gauthier will see the data if needed, while a statistician will see only the participants' personal unidentifiable data. All the personally identifiable information such as name, age, contact number and email will be kept strictly confidential. Personal data will be stored in a separate folder in my computer with passcode and could be accessed only by me. After completion of this study, all the personal information, audio and video recording will be deleted. Only non-personal data and transcription will be stored indefinitely to inform future researchers and Buddhist practitioners of the effects of the "Mirror of Dhamma- *Dhammādāsa Dhammapariyāya*" on fear of death.

Does your study involve any risks and if I experience any discomfort who should I contact?

The research may involve minor emotional risks after hearing the term "death," or may recall a death of a beloved one, or anxiety about one's own death. If needed, you may request spiritual guidance from me or someone from your spiritual community to help you cope with such an emotional situation if it arrises. If you wish spiritual

fuideance from me, my qualifications are as follows: I have been a monastic for nearly 20 years, provided spiritual guidance for a number of years, been an intern as a psychology undergraduate student at the Government hospital, Kiribathgoda, Sri Lanka, and I have completed a unit of Clinical Pastoral Care Education at Cedars-Sinai Hospital in Los Angeles, USA. I am happy to offer you spiritual counseling and guidance. Moreover, if any participants need immediate emotional support/counseling they can reach out to the organizations in their countries (see attached list of resources). If you have any questions about the study, please contact me at chandasara90@gmail.com/ (+1) 213-322-3863, or my dissertation supervisor Rev. Dr. Jitsujo Gauthier at 619-961-8717/ jitsujog@uwest.edu. If you want to clarify your rights as a participant in this study, you may contact Rev. Dr. Daphna McKnight, an IRB committee member and UWest faculty member at daphnam@uwest.edu.

Thank you for your willingness to participate in the study. Please confirm that you have read and understood your task and autonomy in participation of this study, and agree to have your interview recorded according to the confidentiality considerations listed above.

Participant's Name _____ (optional: May be last name or initials)

Participant's Signature _____ (optional: May be last name or initials) Date

_____

Researcher's Name _____

Researcher's Signature _____ Date

_____

If you are interested to receive the research findings, please provide your e-mail address _____

Appendix D: Demographic Questionnaire

Handout #1

1. Your name, last name, or only initials
2. What is your gender?

Male Female

3. What is your age?
4. What is your highest level of education?
5. What is your country of origin?
6. In which country/state do you currently live?
7. a. I am a monastic b. I am a lay practitioner
8. Do you consider yourself a Theravada practitioner or student? Yes No
9. Do you have at least a basic understanding of Theravada Buddhist concepts of such as dependent-co-arising theory (paṭicca-samuppāda), Four Noble Truths, qualities of Buddha, Dhamma, and Sangha, the concept of three characetristics (tilakkhaṇa), noble precepts (ariyakantasīla), and and five aggregates (pañcūpādānakkhanda)?

   Yes No
10. I read and understand Pāli suttas (in Pāli, English, or another language I am fluent in):

    Yes No
11. Number of years of learning Buddhism in Pāli or in your native language.
12. About how many years have you been practicing the Dhamma?
13. Have you ever reflected upon hearing about someone's death or your own future death?

Yes No

14. Have you ever meditated on death using the *Maranānussati Bhāvanā* or any discourses related to it?

Yes No

a. If 'Yes,' how many times have you practiced?

(1-5 times) (5-10 times) (above 10 times)

15. Please rate your English proficiency level:

a. When I read a book, magazine, or website in English, I can understand at least 80% of what I read— 1) I strongly agree. 2) I agree. 3) I agree that this happens from time to time. 4) I do not agree.

b. I can write my ideas in English and have them easily understood by others— 1) I strongly agree. 2) I agree. 3) I agree this happened from time to time. 4) I do not agree.

c. When I speak in English, I can easily express my ideas, and I feel understood at least 80% of the time— 1) I strongly agree. 2) I agree. 3) I agree this happens from time to time. 4) I do not agree.

Appendix E: Self-Report Questionnaire

Handout #1

1. I reflected on what I learned in the past session

   a. Yes b. No

2. I understood the previous workshop

   a. I extremely agree b. I somewhat agree c. I do not agree

3. I find the previous workshop is helpful

   a. I extremely agree b. I somewhat agree c. I do not agree

4. I practiced the Breathing Meditation (ānāpānāsati bhāvanā) written up by the instructor or a guided Meditation on death by Bhikkhu Bodhi. Yes No.

   a. If you answered “Yes”, what motivated you to practice it?

5. This is my brief description on how the last workshop impacted on my daily activities/behaviors (in 1-3 sentences)

Selected Participants' Responses to Self-Report Survey Questionnaire

Participant 2:

It helps me to be concerned with others, whatever actions I engage in my daily activities. I shall be compassionate myself in pursuing wholesome actions (February 4, 2024). It helped me understanding on Dependent arising to apply in my daily life (March 10, 2024).

Participant 4:

[U]nderstanding of the importance of faith & confidence saddha (February 6, 2024). It is very helpful to detach from emotions and stress (February 27, 2024), It help me get deeper understanding about myself (February 29, 2024). It help to understand deeper and letting go easier (March11, 2024), … letting go of suffering (March 15, 2024).

Participant 5:

Reflection 1 on February 23, 2024

Dhammadasa Dhammpariyaya Suttha is very important as it focus the path to Nirvana, directly and practically.

In order to end the suffering of human beings, Lord Buddha has revealed such a vast lot of Dhamma contained in Thripitaka. We could see the depth of Dhammadasa Dhammpariyaya Suttha when study it properly. My understanding is it is a summary of the whole process of Dhamma.

According to your introduction you wish to encourage more people to enter the Dhamma path practically at a young age without waiting for retirement. One who 423uddhist423te your study process get precious opportunity to gain thorough knowledge on Dhamma and also to practice meditation on instructions of Bhikkhu Bodhi. Your idea is great.

Accordingly I'm reading your notes with other connected links interestingly while trying to practice meditation too although I'm not fit physically for the proper process of it.

If the Dhamma is an ocean I'm dreaming to enjoy its profundity by seeing it waiting in the seashore yet.Without practicing meditation, it would not be realized.

Without practicing to swim well it would not be realized. Alike swim practicing Meditation will help to keep the mind focusing one objective (concentrate) long hours which needed for mindfulness /Satipatthana.

Reflection 2 on February 27, 2024

It is clear that it is your noble aim to demonstrate with evidence that the Dharma of Lord Buddha is verifiable, practical and effective, and that it is the only way to get rid of suffering, through these academic study.

So I will briefly share some of my experiences as the true opinions of those who support you will be useful.

Saddha (Faith):

According to Dhammadasa Dhammapariaya Sutra, unshakable faith in the TripleGems (Buddha, Dhamma, Sanga) must be born in a disciple to understand the Dhamma. The way Saddha(faith) is born and the mental process that takes place in it are given at length in the Kitagiri Sutra (M.N.I), Chunki Sutra (M.N.II) and Sihasenapati (A.N.III) Sutras etc.

Even though it was a habit of worshiping the Buddha, Dhamma and Sanga since childhood, I was deeply impressed by first of all, after listening to the sermons of scholars (great 424uddhist monks) and reciting mainly the sutras of the Digha Nikaya.

When I read the Sutras of Part I of the Digha Nikaya, I felt immense admiration for the noble qualities of Lord Buddha.(Itipiso Bhagawa, Arahan Samma sambuddho etc.) That is why I am always tempted to read Sutra Pitaka more and more. This created a similar impression on the Dhamma and the Maha Sangha.

My love for Dharma motivated me to read Abhidharma, and I got knowledge about it from the books of the very famous Professor Rev. Rerukane Chandavimala Nayaka Thero who was in this country. By understanding the fundamentals of Abhidharma well, the admiration for the Dhamma is unchangeable.That is my Saddha towards Buddha, Dhamma and Sanga.

The influence of Dharma on life:

I will also briefly show how the knowledge gained from Abhidharma has been useful to me practically.

Even if there is a little knowledge about the Paramattha dhamma of Chitta, Chaitasika, Rupa, Nibbana, but following that, being able to look at myself and the world and to live with a very relaxed mind.

It is possible to spend the day without hatred as a result of practice loving kindness (mayithri) constantly.

Since it has been possible to maintain consciousness constantly, the nature of the thoughts,whether sin or merit, that arise in the mind can be understood at that moment itself. Thus, 95% of negative thoughts can be eliminated. However, as mentioned in the previous note, I am still looking at the ocean of Dharma, only. I'm happy you have given me a big opportunity to get a deep understanding on Dhamma.

Reflection 3 on March 6, 2024

Rev, Chandasara Swaminvahansa,

I wish to mention some of my true experiences which prove the efficacy of Dhamma.

I was sick badly due to cancer called Multiple Myeloma, developed in bone marrow and was suffering my whole body after Chemo treatment given a period of one and half year, starting April 2019. Although family members, relations and friends all looked after me well I had to bear inner pain myself as no one could take it, according to nature.

(i) Calmness developed in mind as a result of the practice of Metta which I have used over years, not thoroughly but as a habit, was so helpful to bare pain and I was able to avoid distress.

(ii) Lying in bed most of the time I memorized the noble virtues of Lord Buddha in detail, impermanent nature of life according to Dhamma, and also the composition of Nama Rupa. Certainly those things help to strengthen my mentality. I recovered before the doctor's treatment plan.

(iii) Even now pain arises in my back, legs and fingers and toes. Sometimes less, sometimes more. When pain arises somewhere I contemplate that it originates at that place due to the unbalance of Maha Butha (patavi,apo, thejo and mayo) in the body and it would disappear at the same place. And also I think, the pain is not a reason but a feeling (chitasika) come to mind as a result of combination of contact (passo) and mind (vinnanay)= (kaayavinnanaya).Please correct me if my awareness is wrong. As Chithasika emanate and die swiftly and continuously no sustainability for the pain too. Remaining with such thinking few minutes, I get relieve.

Those are my evidence on efficacy of Dhamma and unwavering trust (Saddha) on Triple Gem.

I believe those would useful for your Study.

I am happy to say your association is great help to widened my poor knowledge on Dhamma which is like a drop of water.

Reflection 4 on March15, 2024

My mind is clear that twelve facts of Patichchasamuppaada are to be considered as a circle and from any point we can think forward or backward to understand the reality. If the circle destroy at any point it is the end of the being (March 15, 2024).

Reflection 5 on March 21, 2024

listened recording and read several times the notes on Nama –Rupa with reference to the relevant Sutthas . Understood the inherent combination of Nama –Rupa and Consciences. It will help to think the life and things are not belong to a person though we use words I, My, mine etc (March 21, 2024).

Participant 8:

I like the Buddha's instruction to Ananda when he asked the Buddha about the destinies of some people. I think this instruction is very relevant to my life. I do not worry about my destiny or others' destinies after the death. I try to see the Dhamma within myself. However, I would really love to know how this work in a hospital chaplaincy setting. The most important point here is that the Buddha always delivered Dhamma according to the disposition of the listener. He would not give the same answer to a patient who is about to die and who is not seemingly not going die (February 5, 2024).

The description of the quality of Lokavidu is helpful. It helps me learn that the Buddha is the one who fully realized the sensory world and he guides me to realize it for myself (February 5, 2024).

Participant 10:

This workshop taught me how to live fruitful meaningful life and the reality of the human being. It further helped me to open my eyes to understand spirituality beyond the

physical world. Now I tend to be conscious whenever I do something with the help of this teachings and mindfulness (March 21, 2024).

Participant 13:

The participant provided different opinion from the rest of other participants regarding the intervention,

I disagreed with a couple of the definitions. Otherwise, it did not affect me one way or another (February 9, 2024). No impact. But I did find myself disagreeing with some of the explanations (February 9, 2024).

Participant 14:

It has reduced my stress physically and mentally. It provided me an insight about death and after life vividly and assurance to not fear about death if I have enough faith on the Triple Gems and the Noble Truths (February 1, 2024).

Recalling the qualities of the Buddha and Dharma has generated positive thoughts and emotions in me. Whenever I chant the Gathas of Buddhanussati and Dhammanussati, I feel spiritual vibes within my body and mind (February 10, 2024).

I felt blissful when I recollected the spiritual qualities of the Sangha Community and the same time I feel hopeless when the present members of the Sangha are lacking them. I regret sometime about myself because even myself as a monastic I haven’t developed these qualities as required (February 13, 2024).

It helped me understand the role of Saddha ‘Confidence’ in the Path of Buddhist Practice. Since childhood, I am logical and quite reasoning person who has less interest in belief or faith on religious mythology. I always wanted to be clear about my practice which should be aligned along with the scientific methods. I have noticed, Sometimes I am doubtful about post canonical texts and also the rebirth and other planetary existence (February 13, 2024).

Participant 18:

It is helpful to be in the present moment without being worry. Further to be active and positive, this meditation helps (February 7, 2024).

Practicing compassion and loving kindness were high after this session I think I felt more happy (March 1, 2024).

Participant 19:

Make me more aware of mindfulness and I may die any moment. Also got the inspiration to teach the contemplation on death the people around here, where I am living at (February 8, 2024).

I am more aware of death! Which make me to be more active and using the time in at most potential level as possible then before I used to be (February 13, 2024).

Paticchasamudpadha explanations boost me more to practices (February 21, 2024).

Wonderful explanation of paticchasamudpadha, help to sink into dipper level of practice (February 22, 2024).

Yes since the beginning of the program, each day getting differ and differ into the understanding of Dhamma! (February 24, 2024).

Getting more awareness about six senses and form (March 15, 2024).

Understand after questioning of why born, death or decay Paticcasamudhpadha, its make more awake how difficult it was to find this path by Buddha. Make me more active (March 15, 2024).

It make me, to be confirm about the way I am practicing as every Buddha taught about Paticcasamudpadha, which make me more concentration on practice (March 15, 2024).

I got more awareness about six senses and functions of six senses (March 15, 2024).

Got more understanding or right view and aware in daily life (March 19, 2024).

Getting more awareness on Paṭicca Samuppāda as a middle path with certain level of understanding Eight Fold Noble path (March 19, 2024).

Got thoughtful on Punna and kusala (March 19, 2024).

Got more understanding with many references on kusala, akusala, puñña, and apuñña, which make me more aware in daily life (March 19, 2024).

Origination of Five aggregates and clinging to among those five three of them are because of phassa or contact such as feeling, perception and formations. With these understanding make me to be more aware of five senses while contacting with respective objects (March 19, 2024).

Appendix F: Revised Death Anxiety Scale (RDAS: Thorson and Powell, 1984)

Handout #1

Please mark your response for each question between 0 and 4.

	RDAS Items	0= Strongly disagree, 1= Somewhat disagree, 2= Neutral, 3= Somewhat agree, 4= Strongly agree				
1	I fear dying a painful death.	0	1	2	3	4
2	Not knowing what the next world is like troubles me.	0	1	2	3	4
3	The idea of never thinking again after I die frightens me.	0	1	2	3	4
4	I am not at all anxious about what happens to the body after burial.	0	1	2	3	4
5	Coffins make me anxious.	0	1	2	3	4
6	I hate to think about losing control over my affairs after I am gone.	0	1	2	3	4

7	Being totally immobile after death bothers.	0	1	2	3	4
8	I dread to think about having an operation.	0	1	2	3	4
9	The subject of life after death troubles me greatly.	0	1	2	3	4
10	I am not afraid of a long, slow dying.	0	1	2	3	4
11	I do not mind the idea of being shut into a coffin when I die.	0	1	2	3	4
12	I hate the idea that I will be helpless after I die.	0	1	2	3	4
13	I am not at all concerned over whether or not there is an afterlife.	0	1	2	3	4
14	Never feeling anything again after I die upsets me.	0	1	2	3	4
15	The pain involved in dying frightens me.	0	1	2	3	4
16	I am looking forward to new life after I die.	0	1	2	3	4
17	I am not worried about ever being helpless.	0	1	2	3	4
18	I am troubled by the thought that my body will decompose in the grave.	0	1	2	3	4
19	The feeling that I will be missing out on so much after I die disturbs me.	0	1	2	3	4
20	I am worried about what happens to us after we	0	1	2	3	4

	die.					
21	I am not at all concerned with being in control of things.	0	1	2	3	4
22	The total isolation of death is frightening to me.	0	1	2	3	4
23	I am not particularly afraid of getting cancer.	0	1	2	3	4
24	I will leave careful instructions about how things should be done after I am gone.	0	1	2	3	4
25	What happens to my body after I die does not bother me.	0	1	2	3	4

Appendix G: Religious Orientation Scale (ROS: Gordon W. Allport and J. Michael Ross, 1967)

Handout #1

Below is a list of statements dealing with your connection to your religious faith. If you strongly disagree, circle 1. If you disagree with the statement, circle 2. If you do not disagree or agree, circle 3. If you agree, circle 4. If you strongly agree, circle 5.	1= Strongly Disagree, 2= Some-what Disagree, 3= Neither Disagree nor Agree, 4= Some-what Agree, 5= Strongly Agree				
1. I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5
2. Quite often I have been keenly aware of the efficacies of the Buddha's teachings.	1	2	3	4	5
3. My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5
4. The chantings I say when I am alone carry as much meaning and personal emotions as those said by me during services.	1	2	3	4	5
5. If not prevented by unavoidable circumstances, I go to temple.	1	2	3	4	5
6. If I were to join a religious group I would prefer to join (1) a Dharma study group or (2) a social fellowship.	1	2	3	4	5
7. Religion is especially important to me because it answers many questions about the meaning of life.	1	2	3	4	5
8. I read literature about my faith.	1	2	3	4	5
9. It is important to me to spend periods of time in private religious thought and meditation.	1	2	3	4	5

10. What religion offers me most is comfort when sorrows and misfortune strike.	1	2	3	4	5
11. One reason for my being a congregation member is that such membership helps to establish a person in the community.	1	2	3	4	5
12. The purpose of living according to the Buddha's teachings is to secure a happy and peaceful life. [This scale item appears to reflect intrinsic religiosity aftering replacing its concept with with Buddhist terminology]	1	2	3	4	5
13. It doesn't matter so much what I believe so long as I lead a moral life.	1	2	3	4	5
14. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.	1	2	3	4	5
15. My temple is most important as a place to formulate good social relationships.	1	2	3	4	5
16. Although I believe in my religion, I feel there are many more important things in my life.	1	2	3	4	5
17. I chant *suttas* (teachings of the Buddha) chiefly because I have been taught to chant.	1	2	3	4	5
18. A primary reason for my interest in religion is that my temple is a congenial social activity.	1	2	3	4	5
19. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.	1	2	3	4	5
20. The primary purpose of chanting is to gain relief and protection.	1	2	3	4	5

Appendix H: Rosenberg Self-Esteem Scale (RSE: Morris Rosenberg, 1979)

Handout #1

Below is a list of statements dealing with your general feelings about yourself. If you strongly agree, circle 1. If you agree with the statement, circle 2. If you disagree, circle 3. If you strongly disagree, circle 4.	1 = Strongly agree, 2 = Agree, 3 = Disagree, 4 = Strongly disagree			
1. On the whole, I am satisfied with myself.	1	2	3	4
2. At times I think I am no good at all.	1	2	3	4
3. I feel that I have a number of good qualities.	1	2	3	4
4. I am able to do things as well as most other people.	1	2	3	4
5. I feel 1do not have much to be proud of.	1	2	3	4
6. I certainly feel useless at times.	1	2	3	4
7. I feel that I'm a person of worth.	1	2	3	4
8. I wish I could have more respect for myself.	1	2	3	4
9. All in all, I am inclined to think that I am a failure.	1	2	3	4
10. I take a positive attitude toward myself.	1	2	3	4

Appendix I: Interview Questionnaires

1. Could you explain your experience of practicing (cultivating) and reflecting on the "Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*" factors?
2. If you have meditated on death (*Maranānussati Bhāvanā*) can you describe your experience of death meditation?
3. Have you ever experienced fear of death when purposefully thinking on someone's death or your own future death? If 'YES,' as a Buddhist practitioner, how did you respond to fear of death and mitigate it before and after learning the "Mirror of Dhamma"?
4. What is your opinion on why human beings, in general, fear death? Some possible reasons?
5. Why do you think Buddhist practitioners should or should not fear death?
6. How do you see the use of the "Mirror of Dhamma" in dealing with fear of death?
7. As a Buddhist practitioner how do you look at your daily issues and how do you deal with those issues with examples?
8. Out of the rebirth in the pleasant states and Nibbāna, which one motivated you more to practice in the Dhamma?

https://forms.gle/YM6PQtEzBpLgaLDUA

Appendix J: Countries and Hotlines for Immediate Emotional Support

Handout #1

1. Bangladesh

Kaan Pete Roi

Kaan Pete Roi is an emotional support helpline in Bangladesh whose mission is to alleviate feelings of despair, isolation, distress, and suicidal feelings among members of the community, through confidential listening. The helpline is intended for suicide prevention and the promotion of mental health.

Tel: GP: 01779-554391, Airtel: 01688-709965, Banglalink: 01985-275286, Robi: 01852-035634

Teletalk: 01517-969150

Moner Bondhu Helpline

Moner Bondhu is a platform that provides 24/7 support for mental health and well-being service with a dynamic and skilled team of counselors and experts from Bangladesh.

Tel: 8801776632344

National Institute of Mental Health and Hospital

National Institute of Mental Health and Hospital Helpline offers support for all people in Bangladesh.

Tel: 88014000080 / 88014000081

https://www.therapyroute.com/article/helplines-suicide-hotlines-and-crisis-lines-from-around-the-world

2. Cambodia

Child Helpline Cambodia(CHC) - បណ្តាញទូរស័ព្ទជំនួយកុមារ

Child Helpline Cambodia(CHC) - បណ្តាញទូរស័ព្ទជំនួយកុមារ provides free, 24 hour phone counseling, information, referral and follow-up services for children and youth up to 25 years old in Cambodia.

Tel: 1280

TPO Cambodia

TPO Cambodia created Facebook Messenger Chatbot Suicide Prevention System to get emotional or mental support. You can chat or call via an instant hotline.
Tel: 855 17 222 372

3. India

Centre launches 24/7 toll-free mental health helpline
It will provide support to people facing anxiety, stress depression and suicidal thoughts
1800-599-0019

https://www.thehindu.com/sci-tech/health/centre-launches-247-toll-free-mental-health-helpline/article32545325.ece

https://pib.gov.in/PressReleasePage.aspx?PRID=1652240

4. Indonesia

Kementerian Kesehatan

Kementerian Kesehatan offers 24-hour service to people in Indonesia who are in distress, in
crisis, or at risk of suicide.
Tel: 500-454

Jakarta Suicide Hotlines

Jakarta Suicide Hotlines provide emotional support to people in Indonesia who are in distress or at risk of suicide.

Tel: 66 813 14988214 (Alif), *Tel:* 62 812 9004035(Bondhan),*Tel:* 62 822 46514726 (Novia)

Tel: 62 812 85651224 (Sabillah)

JAWA Barat Suicide Hotlines

JAWA Barat Suicide Hotlines provide emotional support to people in the Jawa Barat area who are in distress or at risk of suicide.

Tel: 62 822 46033788 (Ana), *Tel:* 62 813 12011131 (Ilyas), *Tel:* 62 813 88818145 (Marsha)

Tel: 62 821 37453862 (Tika)

JAWA Timur Suicide Hotlines

JAWA Timur Suicide Hotlines provide emotional support to people in the Jawa Timur area who are in distress or at risk of suicide.

Tel: 62 813 33512967 (Rosa), *Tel:* 62 813 36388728 (Vini)

JAWA Tengah Suicide Hotlines

JAWA Tengah Suicide Hotlines provide emotional support to people in the Jawa Tengah area who are in distress or at risk of suicide.

Tel: 62 812 2166388199 (Dias), *Tel:* 62 812 16288283 (Ega)

5. Laos

Laos Emergency Hotline

Laos Emergency Hotline offers 24-hour service to people in Laos who are in distress, in crisis, or at risk of suicide.
Tel: 21-2706

6. Myanmar

Myanmar Emergency Hotline

Myanmar Emergency Hotline offers 24-hour service to people in Myanmar who are in distress, in crisis, or at risk of suicide.
Tel: 999
Tel: 119

7. Nepal

National Suicide Prevention helpline

Transcultural Psychosocial Organisation - Nepal operates the National Suicide Prevention helpline in Nepal to provide service from 8 am to 8pm.

Tel: 1166

TUTH Suicide Hotline

TU Teaching Hospital provides a 24-hour helpline service to anyone suffering from mental health problems.

Tel: 16600121600

Nepal Emergency Hotline

Nepal Emergency Hotline offers 24-hour service to people in Nepal who are in distress, in crisis, or at risk of suicide.
Tel: 100
Tel: 112

8. Sri Lanka

Sri Lanka Sumithrayo

Sri Lanka Sumithrayo provides emotional support to people across Sri Lanka who are at risk of suicide.
Tel: 94 11 2 68253

For more contacts at https://www.therapyroute.com/article/helplines-suicide-hotlines-and-crisis-lines-from-around-the-world

National Mental Health Helpline

National Mental Health Helpline provides crisis support to people in Sri Lanka who are at risk of suicide.

Tel: 1926

9. Thailand

Samaritans of Thailand

Samaritans of Thailand offers 24-hour service to reduce the incidence of suicide by befriending individuals in crisis and educating the community about effective prevention strategies.
Tel: 02 7136791

For more contacts at https://www.therapyroute.com/article/helplines-suicide-hotlines-and-crisis-lines-from-around-the-world

10. United States

Boys Town National Hotline

Boys Town National Hotline offers 24-hour service to people throughout the United States who are in crisis or need immediate help.

Tel: 800-448-3000, *Text:* Text VOICE to 20121

IMALIVE

IMALIVE provides a 24/7 crisis hotline for anyone who is feeling depressed, hopeless, or suicidal throughout the US.

Tel: 2025363200

National Suicide Prevention Lifeline

The National Suicide Prevention Lifeline provides 24/7, free and confidential support for people in distress, prevention and crisis resources for you or your loved ones, and best practices for professionals. They are made up of an expansive network of over 170 local- and state-funded crisis centres located across the United States.

Tel: 988

Tel: 1-800-273-8255

National Alliance on Mental Illness (NAMI) HelpLine

The NAMI HelpLine is a free, nationwide peer-support service providing information, resource referrals, and support to people living with a mental health condition, their family members and caregivers, mental health providers, and the public.

Tel: 1-800-950-(6264)

For more contacts at https://www.therapyroute.com/article/helplines-suicide-hotlines-and-crisis-lines-from-around-the-world

11. Vietnam

Didi Hirsch Torture Crisis Line

Didi Hirsch Torture Crisis Line offers 24-hour service to people in Vietnam who are in distress, in crisis, or at risk of suicide.
Tel: 877-727-4747

Vietnam Emergency Hotline

Vietnam Emergency Hotline offers 24-hour service to people in Vietnam who are in distress, in crisis, or at risk of suicide.
Tel: 113

Tâm lý NQH

Tâm lý NQH provides 24-hour emotional support to people in Vietnam who are in distress.

Tel: 19006186

Appendix K: Interventions

Session One Interventions: Handout #1 Introduction to the "Mirror of Dhamma—*Dhammādāsa Dhammapariyāya*"

The "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" is one of the models of Dhamma contain in the *Mahāparinibbānasutta* of the *Dīghanikāya* (a basket of long discourses). The Buddha taught this Dhamma model to his disciples as a method of self-reflection in the Buddhist path. Moreover, in Theravāda Buddhism the "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" is also one of the techniques that prevent rebirth in the lower realm such as animals or hellish states when practitioners perfect in those qualities.[715]

Upon arriving at a village called Nātika, Ananda inquired to the Buddha about the destiny and afterlives of the late Buddhist practitioners who lived in that village.[716] After providing details of each of those departed Buddhist practitioners, monks, nuns, laymen, and laywomen of Nātika, Buddha told Ananda that death was not a strange phenomenon and if he were to approach Him every time a person died it would tire Him. Saying thus, Buddha taught the "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" as a means to reflect ourselves and identify our position in the *saṃsāra* (cycle of birth and death) and the path to release from it.[717] The Buddha further went on to proclaim that any persons who cultivated the "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya,*" if wished, could speak to themselves thus, "I have completely sealed the gate to rebirth in all kinds of lower realms including the hell. I am a stream-enterer now, safe from misery destiny, assured and destined to enlightenment."[718] In the above statement of the Buddha, stream-entrance is the first of four stages of enlightenment in early Buddhism, once-returner (*sakadāgāmi*), non-returner (*anāgāmi*), and fully enlightenment (*arahanta*) being the next three stages respectively. The "Mirror of Dhamma-*Dhammādāsa Dhammapariyāya*" contains four elements. They are 1. Confirmed faith in the Buddha, 2. Confirmed faith in the Dhamma, 3. Confirmed faith in the Saṇgha, and 4. Endowment of noble ethics.[719] These four are introduced in the *Saṇgītisuttas* (Reciting in Council) and *Pañcaverabhayāsutta (and also in Dutiya pañcaverabhayāsutta)* the four factors of

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[715] "Mahā-Parinibbāna-Suttanta," 2: 91-93.

[716] "Mahā-Parinibbāna-Suttanta," 91-93.

[717] "Mahā-Parinibbāna-Suttanta," 94.

[718] "Mahā-Parinibbāna-Suttanta," 93.

[719] "Mahā-Parinibbāna-Suttanta," 93

stream-entrance.[720] *Pañcaverabhayāsutta (S.N.II)* also state a noble disciple is freed from a rebirth in the lower realm when he/she is endowed with four factors of stream entrance, **appeased five kinds of fears and enmity, and saw the dependent-co-arising theory (paṭiccasamuppāda) with wisdom**.[721]

> yato ca kho gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti. Catuhi ca sotāpattiyaṅgehi samannāgato hoti. Ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya. Khīṇanirayomhi khīṇatiracchānayoniso khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti *(Pañcaverabhayāsutta, S.N.II, p.68)*

According to this discourse, a breach of Buddhist five precepts namely killing living beings, stealing, sexual misconduct, lying, and intoxication are the sources of fears and enmity. When an individual breaks one or more of these five precepts he/she experiences fears and enmity in this life and next lives, and suffers physically and mentally (*Pañcaverabhayāsutta, S.N.II. p.68 and 69).*

Note: The single definition of the Dhamma which is the Paṭiccasamuppāda is borrowed from the *Mahāhatthipadopamasuttaṃ, M.N.I. (Vakkalisutta, S.N. III. also* supports this definition). Then, the Paṭiccasamuppāda is explored based on *The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release* by Katukurunde Ñāṇananda Bhikkhu.

Mahāparinibbānasuttaṃ, D.N. II. **ed. T.W. Rhys Davids, and J. Estlin Carpenter,**

(London: PTS,1966), 91-94.

Dhammādāsa Dhammapariyāyo

36. Atha kho bhagavā koṭigāme yathābhirattaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi "āyāmānanda yena nādikā tenupasaṅkamissāmā"ti. 'Evaṃ bhante'ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nādikā tadavasari. Tatrapi sudaṃ bhagavā nādike viharati giñjakāvasathe. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Sāḷho nāma bhante bhikkhu nādike kālakato. Tassa kā gati, ko abhisamparāyo? Nandā nāma bhante bhikkhunī nādike kālakatā. Tassā kā gati, ko abhisamparāyo? sudatto nāma

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[720] "Saṅgīti-Suttanta," *Dīgha-Nikāya,* 3: 227; "Pañcaverabhayā (1)," 2: 8; "Gahapativaggo," 2: 71.

[721] "Pañcaverabhayā (1)," 2: 68.

bhante upāsako nādike kālakato. Tassa kā gati, ko abhisamparāyo? Sujātā nāma bhante upāsikā nādike kālakatā. Tassā kā gati, ko abhisamparāyo? Kakudho nāma bhante upāsako nādike kālakato, tassa kā gati, ko abhisamparāyo? Kāliṅgo nāma bhante upāsako nādike kālakato. Tassa kā gati, ko abhisamparāyo. Nikaṭo nāma bhante upāsako nādike kālakato. Tassa kā gati, ko abhisamparāyo? Kaṭissabho nāma bhante upāsako nādike kālakato. Tassa kā gati. Ko abhisamparāyo? Tuṭṭho nāma bhante upāsako nādike kālakato. Tassa kā gati. Ko abhisamparāyo? Santuṭṭho nāma bhante upāsako nādike kālakato. Tassa kā gati. Ko abhisamparāyo? Bhaddo nāma bhante upāsako nādike kālakato. Tassa kā gati, ko abhisamparāyo? Subhaddo nāma bhante upāsako nādike kālakato. Tassa kā gati, ko abhisamparāyo? Ti.

37. 1. Sāḷho ānanda bhikkhu āsavānaṃ khayā anāsavaṃ cotovimuttiṃ paññāvimuttiṃ diṭṭhevadhammesayaṃabhiññā sacchikatvā upasampajja vihāsi.2. Nandā ānanda bhikkhunī pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā. 3. Sudatto ānanda upāsako tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi sakideva imaṃ lokaṃ āganatvā dukkhassantaṃ karissati. 4. Sujātā ānanda upāsikā tiṇṇaṃ saññojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

Kakudho nāma ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Kāliṅgo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Nikaṭo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Kaṭissabho ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Tuṭṭho ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Santuṭṭho ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Bhaddo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā. Subhaddo ānanda upāsako pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

Paropaññāsaṃ ānanda nādike upāsakā kālakatā pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

Sādhikā navuti ānanda nādike upāsakā kālakatā tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

Sātirekāni ānanda pañca satāni nādike upāsakā kālakatā tiṇṇaṃ saññojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

38. Anacchariyaṃ kho panetaṃ ānanda yaṃ manussabhūto kālaṃ kareyya, tasmiñce kālakate tathāgataṃ upasaṅkamitvā etamatthaṃ pucchissatha, vihesā cesā ānanda

tathāgatassa. Tasmātihānanda dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi yena samannāgato ariyasāvako ākaṅkhamāno attanā'va attānaṃ byākareyya: 'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo **niyato sambodhiparāyaṇo'ti**.

Katamo ca so ānanda dhammādāso dhammapariyāyo yena samannāgato ariyasāvako ākaṅkhamāno attanā va attānaṃ byākareyya: khīṇanireyomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpanno'hamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti:

Idhānanda ariyasāvako buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti.

Dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko1 paccattaṃ veditabbo viññūhī"ti.

Saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho. Yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā. Esa bhagavato sāvakasaṅgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo, anuttaraṃ puññakkhettaṃ lokassā"ti.

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

Ayaṃ kho so ānanda dhammādāso dhammapariyāyo yena samannāgato ariyasāvako ākaṅkhamāno attanā'va attānaṃ byākareyya 'khīṇanirayo'mbhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto. Sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

39. Tatra pi sudaṃ bhagavā nādike viharanto giñjakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti: "iti sīlaṃ, iti samādhi, iti paññā sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati - seyyathīdaṃ: kāmāsavā bhavāsavā avijjāsavā"ti.

Available at Accesstoinsight
https://www.accesstoinsight.org/tipitaka/sltp/DN_II_utf8.html#pts.072

Translation by Sister Vajira and Francis Story @
https://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html

5. When the Blessed One had stayed at Kotigama as long as he pleased, he spoke to the Venerable Ananda, saying: "Come, Ananda, let us go to Nadika."

"So be it, Lord." And the Blessed One took up his abode in Nadika together with a large community of bhikkhus, staying in the Brick House.

The Four Specific Attainments

6. Then the Venerable Ananda approached the Blessed One and, after greeting him respectfully, sat down at one side. And he said to the Blessed One: "Here in Nadika, Lord, there have passed away the bhikkhu Salha and the bhikkhuni Nanda. Likewise there have passed away the layman Sudatta and the laywoman Sujata; likewise the layman Kakudha, Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda. What is their destiny, Lord? What is their future state?"

7. "The bhikkhu Salha, Ananda, through the destruction of the taints in this very lifetime has attained to the taint-free deliverance of mind and deliverance through wisdom, having directly known and realized it by himself.

"The bhikkhuni Nanda, Ananda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavasa deities) and will come to final cessation in that very place, not liable to return from that world.

"The layman Sudatta, Ananda, through the destruction of the three fetters (self-belief, doubt, and faith in the efficacy of rituals and observances), and the lessening of lust, hatred, and delusion, has become a once-returner and is bound to make an end of suffering after having returned but once more to this world.

"The laywoman Sujata, Ananda, through the destruction of the three fetters has become a stream-enterer, and is safe from falling into the states of misery, assured, and bound for Enlightenment.

"The layman Kakudha, Ananda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavasa deities), and will come to final cessation in that very place, not liable to return from that world.

"So it is with Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda, and with more than fifty laymen in Nadika. More than ninety laymen who have passed away in Nadika, Ananda, through the destruction of the three fetters, and the lessening of lust, hatred, and delusion, have become once-returners and are bound to make an end of suffering after having returned but once more to this world.

"More than five hundred laymen who have passed away in Nadika, Ananda, through the complete destruction of the three fetters have become stream-enterers, and are safe from falling into the states of misery, assured, and bound for Enlightenment.

8. "But truly, Ananda, it is nothing strange that human beings should die. But if each time it happens you should come to the Tathagata and ask about them in this manner, indeed it would be troublesome to him. Therefore, Ananda, I will give you the teaching called the Mirror of the Dhamma, possessing which the noble disciple, should he so desire, can declare of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'"

9. "And what, Ananda, is that teaching called the Mirror of Dhamma, possessing which the noble disciple may thus declare of himself?

"In this case, Ananda, the noble disciple possesses unwavering faith in the Buddha thus: 'The Blessed One is an Arahant, the Fully Enlightened One, perfect in knowledge and conduct, the Happy One, the knower of the world, the paramount trainer of beings, the teacher of gods and men, the Enlightened One, the Blessed One.'

"He possesses unwavering faith in the Dhamma thus: 'Well propounded by the Blessed One is the Dhamma, evident, timeless, inviting investigation, leading to emancipation, to be comprehended by the wise, each for himself.'

"He possesses unwavering faith in the Blessed One's Order of Disciples thus: 'Well faring is the Blessed One's Order of Disciples, righteously, wisely, and dutifully: that is to say, the four pairs of men, the eight classes of persons. The Blessed One's Order of Disciples is worthy of honor, of hospitality, of offerings, of veneration — the supreme field for meritorious deeds in the world.'

"And he possesses virtues that are dear to the Noble Ones, complete and perfect, spotless and pure, which are liberating, praised by the wise, uninfluenced (by worldly concerns), and favorable to concentration of mind.

10. "This, Ananda, is the teaching called the Mirror of the Dhamma, whereby the noble disciple may thus know of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'"

11. And also in Nadika, in the Brick House, the Blessed One often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

Session Two Interventions: Handout #1 Qualities of the Buddha

We have to understand the qualities of the triple gem (Buddha, Dhamma, and Sangha) to have unwavering faith/conviction in them.

The definitions and meanings of the qualities of triple gem and noble ethics were borrowed from the teachings by Pallegama Samitha based on the early Pāli Nikāya available at the Opanayiko Youtube channel. The nine qualities of the Buddha https://www.youtube.com/watch?v=xYGAd2ODJWo

Nine Qualities of the Buddha

> The Buddha is Blessed One, the Arahant (the Fully Liberated One from the cycle of becoming), the Fully Enlightened One (by himself), the Knower of the path (to liberation) and Established One in (that) path, the Well Gone One (in the path to liberation), the Knower of the world (both the individual world of the five aggregates and the external physical world), the Incomparable trainer of Humans, the Teacher of Humans and Gods, and the Fully Enlightened One (*Vatthūpamāsutta, M. N. I.,* 1979, p. 37*).*

Three main meanings of the term Arahaṃ

1. The Buddha is referred to as Arahaṃ because he has completely eradicated the defilements or āsavā that bind individuals to saṃsāra (*Arahantasutta, S.N.IV.,* 1990, p. 252, and other discourses), much like the spokes that connect to a wheel's rim in the cycle of existence. For instance, “Venerable Sariputta, who is referred to as an Arahant?” (asked by a wanderer Jambukhādaka), (Venerable Sariputta's Response) "Friend, an Arahant is one who has completely eradicated craving, aversion, and ignorance" (*Arahantasutta, S.N.IV.,* 1990, p. 252).[722] The term originates from *ara* (spokes or radius of the saṃsāric cycle) + √*haṃ* (to destroy), signifying "one who has destroyed the spokes of saṃsāra."

2. "Open" (na + raha = no secret) refers to the Buddha and enlightened beings being transparent and straightforward. They have no flaws or shortcomings to hide, as their wisdom and conduct are perfect. Their actions align with their words, and their words reflect their actions.

3. Here, arahaṃ refers to the most ideal individual to receive respects or worships from both human beings and gods. The term “arahaṃ” derives from the verb *arahati*, meaning "deserves." This usage of *arahati* is supported by numerous Pāli suttas, including the *Soṇadaṇḍasutta* (*D. N. I.,* 1975, p. 113-117), *Kūṭadantasutta* (*D. N. I.,* 1975, p. 129-133), and *Vīmaṃsakasutta* (*M. N. I.,* p. 319-320). The following passage from the

[722] “Arahattaṃ,” 4: 252.

Vīmaṃsakasutta (*M. N. I.,* 1979, p. 319-320) reflects this meaning of *arahati*—"deserves."

> A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching. The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher: 'The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṇgha is practicing well!'[723]

Sammāsambuddho

Sammāsambuddho refers to the Buddha, who attained full enlightenment or nibbāna independently, without the guidance of a teacher, by completely eradicating all defilements (e.g., *Ariyapariyesanasutta*, *M.N.I.,* 1979, p. 167-168).[724]

Vijjācaraṇasampanno

Vijjā refers to wisdom, the opposite of *avijjā* (ignorance). It is *avijjā* that perpetuates beings in the cycle of *saṃsāra*. The Buddha completely eradicated *avijjā*, and with its destruction, *vijjā* arises. This wisdom manifests even at the attainment of *sotāpanna*. Hence, the phrase *vijjā udapādi*—"wisdom has arisen"—appears in numerous Pāli discourses, including the *Dhammacakkappavattanasutta* (*S. N. V.,* 1976, p. 422).[725] *Caraṇa* denotes behavior or conduct. After eliminating *avijjā*, the Buddha lived in alignment with his realized wisdom. Thus, *vijjacaraṇasampanno* signifies that the Buddha is endowed with both wisdom (*vijjā*) and the corresponding conduct (*caraṇa*). In other words, the Buddha achieved *nibbāna* by fully understanding the Dependent Co-Arising theory (*paṭiccasamuppāda*) or the Four Noble Truths and lived his life accordingly. However, it is crucial to remember that the definitions of eight types of *vijjā* (wisdom) and fifteen types of *caraṇa* (practices or habits) were later additions found in the commentaries. This study does not incorporate commentary-based interpretations for any early Buddhist teachings.

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[723] Bhikkhu Sujāto, "Inquirer"; "Vīmaṃsakasuttaṃ," in *Majjhima-Nikāya,* 1: 319-320, *"Evaṃ vādiṃ kho bhikkhave satthāraṃ arahati sāvako upasaṅkamituṃ dhammasavaṇāya. Tassa satthā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā kho bhikkhave bhikkhuno satthā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathā so tasmiṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati, satthari pasīdati: sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, supaṭipanno saṅghoti."*

[724] "Ariyapariyesanasuttaṃ," 1: 167-168.

[725] "Dhammacakkappavattana-Vaggo," 5: 422.

Sugato (The Well-Gone One)

The Buddha is referred to as *Sugato* because he has entirely eradicated craving (*rāga*), aversion (*dosa*), and ignorance (*moha*). This designation is supported by several discourses including the *Dhammavādīsuttaṃ* (*S. N. IV.*, p. 252-253) and the *Ājīvakasuttaṃ* (*A. N. I.*, 1961, p. 217–218). For example, in the *Dhammavādīsuttaṃ* (*S. N. IV,* 1990, p. 252-253), a wanderer Jambukhādaka asked Venerable Sāriputta, "Oh Venerable Sāriputta, in this world, who are the speakers of the Dhamma, who are the well-attained ones, and who are the well-gone ones?" Venerable Sāriputta replied, "Oh friend, those who teach the doctrine aimed at eradicating desire, aversion, and delusion are known as the speakers of the Dhamma. Those who have entered the path to eliminate desire, aversion, and delusion are called the well-attained ones. And those who have completely eradicated desire, aversion, and delusion, uprooting them like a palmyra stump—making it incapable of regrowth and not destined for future arising—are the well-gone ones."[726]

Additionally, the *Ājīvakasuttaṃ* (*A. N. I.*, 1961, p. 217–219) describes the terms *sugato, svākkhāto,* and *supatipanno* thus:

> I have heard that on one occasion Ven. Ananda was staying in Kosambi at Ghosita's monastery. Then a certain householder, a disciple of the Fatalists (Ajivakas), went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ananda, "Among us, sir, whose Dhamma is well-taught? Who has practiced well in this world? Who in the world is well-gone?"
>
> "In that case, householder, I will question you in return. Answer as you see fit. Now, what do you think: those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — is their Dhamma well-taught or not? Or how does this strike you?"
>
> "Sir, those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — their Dhamma is well-taught. That's how it strikes me."

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[726] "Dhammavādī," 4: 252-253, *ke nu kho, āvuso sāriputta, loke dhammavādino, ke loke suppaṭipannā, ke loke sugatā"ti? "ye kho, āvuso, rāgappahānāya dhammaṃ desenti, dosappahānāya dhammaṃ desenti, mohappahānāya dhammaṃ desenti, te loke dhammavādino. ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā. yesaṃ kho, āvuso, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, doso pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, te loke sugatā.*

“And what do you think, householder: those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — have they practiced well in this world or not? Or how does this strike you?”

“Sir, those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — they have practiced well in this world. That's how it strikes me.”

“And what do you think, householder: those whose passion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising; those whose aversion is abandoned... whose delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: are they, in this world, well-gone or not? Or how does this strike you?”

“Sir, those whose passion... aversion... delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: they, in this world, are well-gone. That's how it strikes me.”

“In this way, householder, you have answered yourself: 'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion — they have practiced well in this world. Those whose passion... aversion... delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: they, in this world, are well-gone.”

"How amazing, sir. How astounding, that there is neither extolling of one's own Dhamma nor deprecation of another's, but just the teaching of the Dhamma in its proper sphere, speaking to the point without mentioning oneself.”

“You, venerable sir, teach the Dhamma for the abandoning of passion... aversion... delusion. Your Dhamma is well-taught. You have practiced for the abandoning of passion... aversion... delusion. You have practiced well in this world. Your passion... aversion... delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. You, in this world, are well-gone.”

“Magnificent, Master Ananda! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Ananda — through many lines of reasoning — made the Dhamma clear. I go to the Buddha for refuge, to the Dhamma, & to the

> community of monks. May Master Ananda remember me as a lay follower who has gone for refuge from this day forward, for life."[727]

Lokavidū (The knower of the world)

1. The sensory world, encompassing the six senses (including the mind) and their objects, represents an individual's realm of experience. In other words, an individual and the knowledge they acquire through their sensory faculties constitute their personal world. The Buddha possessed profound understanding of this individual world and provided teachings about it. Supporting this perspective, the Buddha states in the *Lokāyatikasuttaṃ* (*A. N. IV.,* 1958, p. 430):

> "These five strings of sensuality are, in the discipline of the noble ones, called the cosmos [loko=world]. Which five? Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality that, in the discipline of the noble ones, are called the cosmos.[728]

In the same sutta, the Buddha highlights the importance of understanding the true nature of this internal world, including the development of Jhāna, as essential for crossing over the stream of saṃsāra.

2. The Buddha explicitly knew the external world, encompassing the material realm (Earth), the sensual world (kāmaloka), the form realm (rūpaloka), and the formless realm (arūpaloka). By understanding both the internal and external worlds, the Buddha is regarded as the Knower of the World.

Anuttaro Purisadammasārathi (Incomparable Discipliner of Humans)

The Buddha is recognized as the ultimate guide and tamer of individuals, enabling them to be disciplined in the Dhamma and Vinaya. Through his teachings, countless individuals have learned and practiced the path to liberation and will be practicing in the future to attain it. Notable examples include Saccaka, known for his arrogance, and the infamous murderer Aṅgulimāla, both of whom transformed into devoted disciples under the Buddha's guidance.

Satthā devamanussānaṃ (Teacher of Gods and Humans)

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[727] Thanissaro Bhikkhu, "Ajivaka Sutta"; "Ānanda-Vagga," 1: 217-219.

[728] "Mahā-Vagga," 4: 430., Thanissaro Bhikkhu, "Brahmanasutta."

The Buddha serves as a teacher not only to humans but also to celestial beings, including gods in heavenly realms and beings in the Brahmaloka, encompassing both the form and formless Brahma realms.

Buddho (The Enlightened One)

He is called the Buddha because he showed the path to enlightenment (nibbāna) for both humans and celestial beings.

Bhagavā (The supremely fortunate one)

He deserves the highest respect, worship, and offerings. He is called Bhagavā because he has fully transcended saṃsāra and ended the cycle of rebirth.

Session Two Interventions: Handouts 2# Qualities of the Dhamma

The definitions and meanings of the qualities of triple gem and noble ethics were borrowed from the teachings by Pallegama Samitha based on the early Pāli Nikāya available at the Opanayiko Youtube channel. The six qualities of the Dhamma https://www.youtube.com/watch?v=Ohp8G-y-VLc

Note: The single definition of the Dhamma which is the Paṭiccasamuppāda is borrowed from the *Mahāhatthipadopamasuttaṃ, M.N.I. (Vakkalisutta, S.N. III. also* supports this definition). Then, the Paṭiccasamuppāda is explored based on *The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release* by Katukurunde Ñāṇananda Bhikkhu.

Six Qualities of the Dhamma

> The Dhamma of the Buddha is Well Explained, Realizable Here and Now, Timeless (anytime a person takes effort can realize the Dhamma), characterized by the invitation to "Come and See"—a stark contrast to the "Go and See" approach of other religious teachings that emphasize faith in the God for rewards after death, Leading to Cessation of Suffering, and Knowable individually by the wise (*Vatthūpamāsutta, M. N. I.*, 1979, p. 37*).*

Svākkhāto (Well-Preached)

In the *Pāsādikasutta* (*D. N. III.*, 1976, p.122), the Dhamma is described with the predicates: *dhammo ca svākkhāto suppavedito niyāniko upasamasaṃvattaniko sammāsambuddhappavedito*—Dhamma is Well-Preached, Well-Explained, leading to nibbāna, leading to tranquility, Well-Expounded by the Fully Enlightened One.[729]

The *Ājīvakasuttaṃ* (*A. N. I.*, 1961, p. 217–218) elaborates on the term *svākkhāto* alongside *sugato* and *supatipanno*. The Dhamma is considered *svākkhāto* because it focuses on the abandonment of craving, aversion, and delusion. As the English translation has been provided under the *sugato* quality of the Buddha, only the Pāli version of the sutta is included here:

> *Ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme. Atha kho aññataro ājīvakasāvako gahapati yenā'yasmā ānando tenupasaṅkami. Upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so ājīvakasāvako gahapati āyasmantaṃ ānandaṃ etadavoca: kesaṃ ne bhante ānanda dhammo svākkhāto, ke loke supaṭipannā, ke loke sugatā'ti?*

[729] "Pāsādika-Suttanta," 3: 122.

Tena hi gahapati taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ vyākareyyāsi. Taṃ kiṃ maññasi gahapati ye rāgassa pahāṇāya dhammaṃ desenti. Dosassa pahāṇāya dhammaṃ desenti, mohassa pahāṇāya dhammaṃ desenti. Tesaṃ dhammo svākkhāto no vā, kathaṃ vā te ettha hotī'ti? ye bhante rāgassa pahāṇāya dhammaṃ desenti. Dosassa pahāṇāya dhammaṃ desenti. Mohassa pahāṇāya dhammaṃ desenti. Tesaṃ dhammo svākkhāto, evaṃ me ettha hotī'ti.

Taṃ kiṃ maññasi gahapati, ye rāgassa pahāṇāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahāṇāya paṭipannā, te loke supaṭipannā, no vā kathaṃ vā te ettha hotī'ti? Ye bhante rāgassa pahāṇāya paṭipannā, dosassa pahāṇāya paṭipannā, mohassa pahāṇāya paṭipannā, te loke supaṭipannā, evaṃ me ettha hotī'ti.

Taṃ kiṃmaññasi gahapati yesaṃ rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, yesaṃ doso pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo. Yesaṃ moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, te loke sugatā, no vā kathaṃ vā te ettha hotī'ti? Yesaṃ bhante rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, yesaṃ doso pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, te loke sugatā evaṃ me ettha hotī'ti.

Iti kho gahapati tayā vetaṃ vyākataṃ. Ye bhante rāgassa pahāṇāya dhammaṃ desenti, dosassa pahāṇāya dhammaṃ desenti mohassa pahāṇāya dhammaṃ desenti tesaṃ dhammo svākkhāto'ti, tayā vetaṃ vyākataṃ. Ye bhante rāgassa pahāṇāya paṭipannā, dosassa pahāṇāya paṭipannā, mohassa pahāṇāya paṭipannā, te loke supaṭipannā'ti, tayā vetaṃ vyākataṃ. Yesaṃ bhante rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, yesaṃ doso pahīṇo ucchinanamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, te loke sugatā'ti.

Idha pana cunda satthā ca loke udapādi arahaṃ sammāsambuddho, dhammo ca svākkhāto suppavedito niyāniko upasamasaṃvattaniko sammāsambuddhappavedito, viññāpitatthā cassa honti sāvakā saddhamme. Kevalañca tesaṃ paripūraṃ brahmacariyaṃ āvīkataṃ hoti uttānīkataṃ sabbasaṅgāhapadakataṃ sappāṭihīrakataṃ yā ca devamanussehi suppakāsitaṃ. Atha nesaṃ satthuno antaradhānaṃ hoti evarūpo kho cunda satthā sāvakānaṃ kālakato anānutappo hoti. Taṃ dissa hetu? Satthā ca no loke udapādi arahaṃ sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṃvattaniko sammāsambuddhappavedito viññāpitatthā camhā saddhamme, kevakalañca no paripūraṃ brahmacariyaṃ āvīkataṃ hoti uttānīkataṃ sabbasaṅgāhapadakataṃ sappāṭihīrakataṃ yāva devamanussehi

suppakāsitaṃ, atha no satthuno antaradhānaṃ hotī"ti. Evarūpo kho cunda satthā sāvakānaṃ kālakato anānutappo hoti.[730]

The *Dhammavādīsuttaṃ* (S. N. IV., 1990, p. 252–253), referenced earlier under the *sugato* quality of the Buddha, similarly explains the terms *svākkhāto*, *sugato*, and *supatipanno* in the same context. Moreover, the Buddha details on svākkhāto in the *alagaddūpamasuttaṃ (M.N.I.*, 1979, p. 141-142), in a similar context:[731]

> "The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags. In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — there is for those monks who are arahants — whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis — no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."
>
> "In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the five lower fetters are all due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."
>
> "In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the three fetters, with the attenuation of passion, aversion, & delusion, are all once-returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."
>
> "In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the three fetters, are all stream-winners, steadfast, never again destined for states of woe, headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."
>
> "In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who are Dhamma-followers and conviction-followers [18] are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."
>
> "In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have a [sufficient] measure of conviction in me, a

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[730] "Ānanda-Vagga," 1: 217-219.

[731] "Alagaddūpamasuttaṃ," 1: 141-142.

> [sufficient] measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."[732]
>
> Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññā vimuttā, vaṭṭaṃ tesaṃ natthi paññāpanāya.
>
> Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesaṃ bhikkhūnaṃ pañcorambhāgiyāni saṃyojanāni pahīnāni, sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
>
> Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.
>
> Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni sabbe te sotāpannā avinipātadhammā niyatā sambodhiparāyanā.
>
> Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.
>
> Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesaṃ mayi saddhāmattaṃ pemamattaṃ sabbe te saggaparāyanāti (*alagaddūpamasuttaṃ (M.N.I.,* 1979, p. 141-142).

Overall, Dhamma is regarded as *svākkhāto* because it was taught to reduce craving, aversion, and ignorance, ultimately eradicating them completely.

Sandiṭṭhiko (Realizable Here and Now)

Sandiṭṭhiko refers to the immediate results of practicing the Dhamma, observable in the present moment. For example, when an individual begins to reduce craving, aversion, and ignorance, they can directly experience the benefits of reducing these unwholesome roots. This characteristic aligns with the nature of *kusala* (wholesomeness). In contrast, the outcomes of acquiring *puñña* (merit) are not considered *sandttihiko*, as the benefits—whether physical or non-physical—may be realized at a later time.

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[732] Thanissaro Bhikkhu, "Alagaddupama Sutta."

Akāliko (Timeless—anytime a person takes effort can realize the Dhamma)

Dhamma possesses the quality of *akāliko*, meaning that anyone can immediately experience its results through diligent practice. For example, when an individual starts to reduce unwholesome roots such as craving, aversion, and ignorance, the positive effects become apparent right away.

Ehi passiko (possess a quality of "come and see")

The Dhamma is characterized by the invitation to "Come and See," contrasting sharply with the "Go and See" approach found in other religious traditions that emphasize faith in the God for rewards after death. By practicing the Dhamma, individuals can immediately experience its effects, such as the reduction of craving, aversion, and ignorance, and can encourage others to practice and witness similar transformative results.

Opanāyiko (Leading to nibbāna)

Dhamma has the quality of guiding individuals towards nibbāna through practices aligned with its attainment. This is supported by numerous suttas, such as the *nibbānasutta* (*S.N. IV.,* 1990, p. 251), which defines nibbāna as the destruction of craving, aversion, and ignorance.[733]

Paccattam veditabbo viññūhi (Knowable individually by the wise)

The Dhamma is to be personally realized by the wise. Practitioners can directly experience the results of reducing and extinguishing craving, aversion, and ignorance within themselves. Here, the practice refers to the Noble Eightfold Path (*Nibbānasuttaṃ, S. N. IV.,* 1990, 251).

[733] "Nibbānaṃ," 4: 251.

Session Three Interventions: Handout #1 Qualities of the Sangha

The definitions and meanings of the qualities of triple gem and noble ethics were borrowed from the teachings by Pallegama Samitha based on the early Pāli Nikāya available at the Opanayiko Youtube channel. The nine qualities of the Sangha (available only in Sinhalese version) https://www.youtube.com/watch?v=f0ULyxK_r6E

Nine Qualities of the Saṇgha

> The Saṇgha of the Buddha is Well Reached (having reached *nibbāna*—liberation from suffering), Firmly Established in the path straightforward to nibbāna, Knowledgeable (related to the path of liberation from suffering), Well-Established in the Proper Path (towards *nibbāna*); they are Four in pairs and Eight as individuals (including those on the path to stream-entry and those who have fully attained enlightenment—*sotāpatti*); the Sangha of the Buddha is Worthy of Receiving (suitable) offerings from householders they visit, Worthy of Receiving offerings from householders who visit them, Worthy of receiving alms, Worthy of people's worship with folded hands, and the Incomparable Fertile field of merits (for the people) (*Vatthūpamāsuttaṃ, M. N. I.,* 1979, p. 37*).*

Supatipanno (The Saṇgha of the Buddha has Well Reached the *nibbāna)*

Supatipanno bhagavato sāvaka saṇgho refers to the disciples of the Buddha who have genuinely stepped on the path to Nibbāna. The Sangha includes both monastics (male and female) and lay practitioners (male and female) who are progressing toward Nibbāna. According to discourses such as the *Ājīvakasuttaṃ* (*A.N.I.,* 1961, p. 217–218) and the *Dhammavādisuttaṃ* (*S.N. IV*, 1990, p. 252–253), a practitioner who has attained the path to Nibbāna by overcoming craving, aversion, and ignorance is known as a supatipanno. For instance, in the *Dhammavādisuttaṃ* (S.N. IV, 1990, pp. 252–253), it is stated: "Those who have embarked on the path to completely eradicate desire, aversion, and delusion are referred to as the well-reached ones." [734]

Ujupatipanno (Firmly Established in the path to nibbāna)

Ujupatipanno refers to those who are firmly established on the path that directly leads to Nibbāna. The disciples of the Buddha (*sāvaka saṅgha*) progress directly towards nibbāna by solely aiming at its attainemnt. This term can also signify straightforwardness, as they are free from all forms of wrong livelihood, as outlined in discourses such as the *Mahācattārisakasuttaṃ* (M.N. III., 1977, p. 75).[735] Their impeccable conduct stems from

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[734] "Dhammavādī," 4: 252-253, *ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā*.

[735] "Mahācattārisakasuttaṃ," 3: 75.

walking the path toward full enlightenment (Arahantship), leaving them without any faults to conceal from others.

Ñāyapatipanno (Knowing the path of liberation from suffering)

The disciples of the Buddha stepped into one or more right paths that lead to Sotāpanna and ultimately to Arahantship or Nibbāna. While enlightenment is the same goal, the paths to reach it vary, just as the state of Sotāpanna remains consistent despite differing approaches to attain it (e.g., *Sammādiṭṭhisutta, M.N. I.,* 1979, p. 46–55).[736] In the *Pañcaverabhayasuttaṃ* (*S.N. II., 1989,* p. 70), *ariyo ñāyo* refers to knowledge of *paṭiccasamuppāda* (dependent-co-arising theory).[737] In this context, *Ñāyapatipanno* denotes a person who has entered the path leading to the realization of *paṭiccasamuppāda*. Only by understanding or realizing *paṭiccasamuppāda* can the Four Noble Truths be fully comprehended (e.g., *Titthāyatanasuttaṃ,* A.N. I., 1961, p. 173–180; Bhikkhu Katukurunde Ñāṇānanda, 2016, p. 274).[738]

Sāmīcipatipanno (Well-Established in the path towards *nibbāna*)

The disciples of the Buddha have properly entered the path to nibbāna. Fully committed to eradicating craving, aversion, and ignorance, they remain undisturbed by distractions, including incoming sensory stimuli. For instance, they are not affected by discomforts such as heat or heavy rain. They avoid conflict and confrontation with others, focusing instead on their steady progress toward nibbāna.

Cattāri purisayugāni attha purisa puggalā

The sentence "*cattāri purisayugāni attha purisa puggalā*" does not describe the qualities of the sangha but rather refers to the individuals who constitute it. The term *cattāri purisayugāni* signifies individuals in terms of pairs "four pairs"—1. Sotāpanna magga-phala, 2. Sakadāgāmi magga-phala, 3. Anāgāmi magga-phala, and 4. Arahanta magga-phala. The term *attha purisa puggalā* refers to "eight individuals," which include: 1. Sotāpanna magga, 2. Sotāpanna phala, 3. Sakadāgāmi magga, 4. Sakadāgāmi phala, 5. Anāgāmi magga, 6. Anāgāmi phala, 7. Arahanta magga, and 8. Arahanta phala.

Āhuneyya

The *āhuneyya* quality of the disciples of the Buddha signifies their worthiness to receive offerings from those who come to them.

Pāhuneyya

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[736] "Sammādiṭṭhisuttaṃ," 1: 49.

[737] "Pañcaverabhayā (1)," 2: 70.

[738] "Mahā-Vagga," 1: 173-180; Katukurunde Ñāṇānanda Bhikkhu, *Law of Dependent Arising,* 274.

The *pāhuneyya* quality of the disciples of the Buddha signifies their worthiness to receive offerings or hospitality from individuals they encounter often unexpectedly because in the past monks usually lived on begging food from house to house.

Dakkhineyya

The *dakkhiṇeyya* quality of the disciples of the Buddha signifies their worthiness to receive offerings or alms (*dāna*) given by individuals seeking to cultivate merit (*puñña*).

Añjalikaranīyo

The *añjalikaranīyo* quality of the disciples of the Buddha refers to their worthiness to be venerated with folded hands in respect and reverence.

Anuttaraṃ puññakkhettaṃ lokassa (Excellent fertile field of merits—puññaṃ)

Anuttaraṃ puññakkhettaṃ lokassa means that the noble disciples of the Buddha are an unparalleled and fertile field for the public to cultivate merit (*puñña*). It is important to note that these enlightened individuals are not filled with *puñña* themselves, as they have transcended the states of both merit and demerit. This is emphasized in teachings such as the *Dhammapada* (Verse 39): "*For one whose mind is unstained, whose thoughts are untroubled, and who has abandoned both merit and demerit, there is no fear while vigilant.*"[739] Similarly, the *Parivīmaṃsanasuttaṃ* (*S. N. II.*, 1989, p. 82) highlights the states of enlightened beings who have crossed over the stream of cycle of rebirth.[740] The idea of a "field of merit" implies that people can generate *puñña* by making offerings to the sangha, using them as a source for their spiritual growth.

Among the Theravāda Buddhist followers, there is generally no doubt regarding the term Buddha. However, confusion still exists among many Theravāda Buddhists regarding the terms Dhamma and Sangha within the context of the Triple Gem. Therefore, I will explore the concepts, meanings, and interpretation of Dhamma and Sangha in more detail. Furthermore, it is necessary for a follower to fully understand the meanings of Dhamma within the Triple Gem in order to develop firm conviction (*aveccappasāda*) in it.

Further Interpretation of Sangha

The Theravāda concept of sangha, especially in connection with triple gem, differs significantly from its interpretation in other Indian religious traditions contemporaneous with the Buddha and its modern usage in Western countries like the United States. In the US, Buddhist sangha often refers to any Buddhist practitioner, whether monastic or lay,

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[739] *Dhammapada*, 11, *anavassutacittassa, ananvāhatacetaso. puññapāpapahīnassa, natthi jāgarato bhayaṃ*.

[740] "Parivimaṃsana," 2: 82.

who is affiliated with any Buddhist tradition or organization. Generally, even in Theravāda Buddhist countries such as Sri Lanka, the term sangha is commonly used to refer to ordinary monastics. However, according to the Pāli tradition, only practitioners—monastic or lay—who have reached at least the path towards first stage of enlightenment are regarded as the sangha of the Triple Gem. These individuals are described as "four in pairs and eight as individuals."[741] This sangha of the Triple Gem is also referred to as the *sāvaka sangha*. However, the terms *Bhikkhu sangha* and *Bhikkhuni sangha*, commonly used among Buddhists, exclusively encompass both ordinary and enlightened noble male and female monastics.

It is important to note that the four basic requisites—robes (*cīvara*), alms (*piṇḍapāta*), lodging (*senāsana*), and medicine (*giḷānapaccaya*)—are specifically relevant to both male and female monastics, including both enlightened and unenlightened monastics.

Ājīvakasuttam, A.N.I. A.K. Warder, 2nd ed., London: PTS, 1961, 217-218

22. Ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme. Atha kho aññataro ājīvakasāvako gahapati yenā'yasmā ānando tenupasaṅkami. Upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so ājīvakasāvako gahapati āyasmantaṃ ānandaṃ etadavoca: kesaṃ ne bhante ānanda dhammo svākkhāto, ke loke supaṭipannā, ke loke sugatā'ti?

Plain translation: (A certain lay follower of Ājīvaka asked) Venerable Ananda, in this world, of us, whose Dhamma is well-preached (svākkhāto)? Who have well-reached (supatipannā)? Who have well-gone (sugatā)?

Tena hi gahapati taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ vyākareyyāsi. Taṃ kiṃ maññasi gahapati ye rāgassa pahāṇāya dhammaṃ desenti. Dosassa pahāṇāya dhammaṃ desenti, mohassa pahāṇāya dhammaṃ desenti. Tesaṃ dhammo svākkhāto no vā, kathaṃ vā te ettha hotī'ti? ye bhante rāgassa pahāṇāya dhammaṃ desenti. Dosassa pahāṇāya dhammaṃ desenti. Mohassa pahāṇāya dhammaṃ desenti. Tesaṃ dhammo svākkhāto, evaṃ me ettha hotī'ti.
Plain Translation: In this world, when a Dhamma is taught to destroy lust, aversion, and ignorance it is considered a well-taught Dhamma (dhammo svākkhāto)

Taṃ kiṃ maññasi gahapati, ye rāgassa pahāṇāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahāṇāya paṭipannā, te loke supaṭipannā, no vā kathaṃ vā te ettha hotī'ti? Ye bhante rāgassa pahāṇāya paṭipannā, dosassa pahāṇāya paṭipannā, mohassa pahāṇāya paṭipannā, te loke supaṭipannā, evaṃ me ettha hotī'ti.
Plain Translation: In this world, any individuals who stepped into the path of destroying lust, aversion, and ignorance are considered (supaṭipannā)

Taṃ kiṃmaññasi gahapati yesaṃ rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, yesaṃ doso pahīṇo ucchinnamūlo

[741] "Vatthūpamasuttaṃ," 1: 37.

tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo. Yesaṃ moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, te loke sugatā, no vā kathaṃ vā te ettha hotī'ti? Yesaṃ bhante rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, yesaṃ doso pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, te loke sugatā evaṃ me ettha hotī'ti.

Plain Translation: In this world, whose have completely destroyed lust, aversion, and ignorance are considered well-gone ones (sugatā).

Iti kho gahapati tayā vetaṃ vyākataṃ. Ye bhante rāgassa pahāṇāya dhammaṃ desenti, dosassa pahāṇāya dhammaṃ desenti mohassa pahāṇāya dhammaṃ desenti tesaṃ dhammo svākkhāto'ti, tayā vetaṃ vyākataṃ. Ye bhante rāgassa pahāṇāya paṭipannā, dosassa pahāṇāya paṭipannā, mohassa pahāṇāya paṭipannā, te loke supaṭipannā'ti, tayā vetaṃ vyākataṃ. Yesaṃ bhante rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, yesaṃ doso pahīṇo ucchinanamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo, te loke sugatā'ti.
Acchariyaṃ bhante, abbhutaṃ bhante, na ceva nāma sadhammukkaṃsanā bhavissati, na ca paradhammāpasādanā, āyataneva dhammadesanā. Attho ca vutto. Attā ca anupanīto. Tumhe bhante ānanda rāgassa pahāṇāya dhammaṃ desetha, dosassa pahāṇāya dhammaṃ desetha, mohassa pahāṇāya dhammaṃ desetha. Tumhākaṃ bhante ānanda dhammo svākkhāto. Tumhe bhante ānanda rāgassa pahāṇāya paṭipannā dosassa pahāṇāya paṭipannā mohassa pahāṇāya paṭipannā. Tumhe341 loke supaṭipannā.342 Tumhākaṃ bhante ānanda rāgo pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo. Tumhākaṃ doso pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato āyatiṃ anuppādadhammo. Tumhākaṃ moho pahīṇo ucchinnamūlo tālāvatthukato anabhāvakato343 āyatiṃ anuppādadhammo. Tumhe loke sugatā.
Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā'pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī'ti.344 Evamevaṃ ayyena ānandena anekapariyāyena dhammo pakāsito.
Esāhaṃ bhante ānanda taṃ bhagavantaṃ saraṇaṃ gacchāmi, dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ ayyo ānando dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti

https://www.accesstoinsight.org/tipitaka/sltp/AN_I_utf8.html#pts.050

For English translation by Bhante Thanissaro @ https://www.accesstoinsight.org/tipitaka/an/an03/an03.072.than.html

Session Four Interventions: Handout #1 Saddhā= Faith or Conviction

Caṇkīsutta. M.N.II.p. 164-177 (PTS edition)

*amūlikā saddhā=baseless faith

*andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati= similarized Brahmins to a line of blind men, first one does not see, the middle one does not see, and the last one does not see (but following whatever the first blind man).

*Understanding the Truth≠Attaining the truth

G.A. Somaratne writes:

The Caṅkī-sutta (M.95 > M.II.176) points out this gradual process by discussing three factors in an ascending order: preserving the truth (saccānurakkhana); understanding the truth (saccānubodha); and the final arrival at the truth (saccānuppatti).

As the Caṅkī-sutta states, after finding a teacher, the student must first conduct a test to see whether the teacher is free from the three unwholesome roots: greed, hatred, and delusion. If the student finds the teacher is free from them, then he should regard the teacher as a worthy one whom he could place his trust to undertake the practice under his guidance.

Citation: G. A. Somaratne, *Buddhas Teaching: A Buddhistic Analysis* (Singapore: Palgrave Macmillan, 2021), p. 49-50, https://link.springer.com/book/10.1007/978-981-16-2410-0.

The process of discovering the truth (gradual path):

[awakening to the truth]Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanu passati. Atha tasmiṃ saddhaṃ niveseti. Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati. Payirupāsanto sotaṃ odahati. Ohitasoto dhammaṃ suṇāti. Sutvā dhammaṃ dhāreti. Dhatānaṃ dhammānaṃ atthaṃ upaparikkhati. Atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti [agreeing with the meanings of the teachings]. Dhammanijjhānakkhantiyā sati chando jāyati. Chandajāto ussahati. Ussahitvā tulayati. Tulayitvā padahati. Pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti. Paññāya ca naṃ ativijjha passati. Ettāvatā kho bhāradvāja, saccānubodho hoti. Ettāvatā saccamanubujjhati. Ettāvatā ca mayaṃ saccānubodhaṃ paññāpema. (Caṇkīsutta. M.N.II.p.173)

… Kittāvatā pana bho gotama, saccānupatti hoti? Kittāvatā saccamanupāpuṇāti? Saccānupattiṃ mayaṃ bhavantaṃ gotamaṃ pucchamāti.
[attainment of the truth] Tesaṃyeva kho bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulī kammā saccānupatti hoti, ettāvatā kho bhāradvāja, saccānupatti hoti, ettāvatā

saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānupattiṃ paññāpemāti. (P.173-174)

[awakening to the truth] When, on observing that the monk is purified with regard to qualities based on (craving, aversion) delusion, he places conviction in him. With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates (lit: "weighs," "compares"). Contemplating, he makes an exertion. Exerting himself, he both realizes the ultimate meaning of the truth with his body and sees by penetrating it with discernment.

"To this extent, Bharadvaja, there is an awakening to the truth. To this extent one awakens to the truth. I describe this as an awakening to the truth. But it is not yet the final attainment of the truth.

"Yes, Master Gotama, to this extent there is an awakening to the truth. To this extent one awakens to the truth. We regard this as an awakening to the truth. But to what extent is there the final attainment of the truth? To what extent does one finally attain the truth? We ask Master Gotama about the final attainment of the truth."

[attainment of the truth] "The cultivation, development, & pursuit of those very same qualities: to this extent, Bharadvaja, there is the final attainment of the truth. To this extent one finally attains the truth. I describe this as the final attainment of the truth."

Translation by Thanissaro Bhikkhu
https://www.accesstoinsight.org/tipitaka/mn/mn.095x.than.html

Session Four Interventions: Handout #2 Saddhā in the Triple Gem

Corresponds to Seeing Suffering

The *saddhā* to attain *nibbāna* is different from the other types of *saddhā* or the *saddhā* generated in other contexts. The *saddhā* related to *nibbāna* generates with recognition of suffering (dukkhūpanisa saddhā- Upanisasutta, S.N.II. p.31). Aging, sicknesses, and death are universally existent suffering. Persons frustrated with such suffering have tendency towards taking refuge in the triple gem with the confidence that doing so could assist them to cease those sufferings. Since suffering urges us to seek the way to liberation, suffering is the supporting condition for the *saddhā*.

Followings are some of the several meanings of the term Saddhā depending on the contexts

1. Saddha= Faith in the Buddha

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ — ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti (*Paṭhamavibhangasutta, S.N. V*. 1976, p. 196-97, and other *suttas). “*Here, Oh bhikkhus, a noble disciple is faithful in the Buddha’s enlightenment, thus— bhagavā, arahaṃ…”

2. Saddhā= self-confidence

Evaṃ vutte bhikkhave āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ bhikkhave etadahosi: "na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi saddhā, na kho āḷārasseva kālāmassa atthi viriyaṃ, mayhampatthi viriyaṃ, na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati, na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi samādhi, na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā— It occurred to me: not only Āḷāra Kālāma has confidence, I also have confidence… effort… mindfulness… one-pointedness of mind... wisdom.” Yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo 'sayaṃ abhiññā sacchikatvā upasampajja viharāmī'ti pavedeti tassa dhammassa sacchikiriyāya padaheyya "nti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ (*Ariyapariyesanasuttaṃ, M.N.I.,* 1979, p. 164).

Saddhā= Mere belief

"Na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti. Addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī"ti. (*Ariyapariyesanasuttaṃ, M.N.I.,* 1979, p.164.). [Buddha as a Bodhisattva prior to his enlightenment said to himself] It isn't through mere conviction alone that Alara Kalama declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing

this Dhamma. Translation by Thanissaro Bhikkhu
https://accesstoinsight.org/tipitaka/mn/mn.026.than.html

sandiṭṭhikaṃ dānaphalaṃ: 1. bahuno janassa piyo hoti, 2. santo sappurisā bhajanti, 3. kalyāṇo kittisaddo abbhuggacchati, 4. yaññadeva parisaṃ upasaṅkamati, Samparāyika 5. kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

…Evaṃ vutte sīho senāpati bhagavantaṃ etadavoca: "yānimāni bhante bhagavatā cattāri sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṃ ettha bhagavato saddhāya gacchāmi. Ahampetāni jānāmi." Yañca kho maṃ bhante bhagavā evamāha: 'dāyako sīha dānapati kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjatī'ti etāhaṃ na jānāmi. Ettha ca panāhaṃ bhagavato saddhāya gacchāmī"ti (*Sīhasenapatisutta, A.N.III.* 1976, p.40).

When it comes to these four fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. But when the Buddha says: 'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this, so I have to rely on faith in the Buddha." Translation https://theemptyrobot.com/texts/tipitaka/sutta-pitaka/anguttara-nikaya/AN5/34-sihasenapatisutta/

Saddhā= Any religious faith

atha khvāhaṃ bhikkhave brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ:
Apārutā tesaṃ amatassa dvārā
Ye sotavanto pamuñcantu saddhaṃ
Vihiṃsasaññi paguṇaṃ nabhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme ti (*Ariyapariyesanasuttaṃ, M.N.I.*, 1979, p. 169)

"Ye sotavanto pamuñcantu saddhaṃ- let the listeners abandon their existing beliefs/conviction." However, Thanissaro Bhikkhu and other translators translated the phrase "Let them show their conviction."

'Open are the doors to the Deathless

to those with ears.

Let them show their conviction.

Perceiving trouble, O Brahma,

I did not tell people

the refined,

sublime Dhamma.' https://accesstoinsight.org/tipitaka/mn/mn.026.than.html

5. Saddhā= Mutual trust (especially among the married couple, when two words sama + saddhā are used together)

"ākaṅkheyyuṃ ce, gahapatayo, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passituṃ ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passanti abhisamparāyañca aññamaññaṃ passantī"ti (Paṭhamasamajīvīsuttaṃ, A.N. II., 1976, p.62). A brief translation goes: "When both husband and wife wish to lead a together-life in this life and after life, both should generate mutual trust (*samasaddhā*)..."

Although *saddhā* disappears when individuals knowing the truth as it really is (*Ariyapariyesanasuttaṃ, M.N.I.*1979, p. 169; *Sīhasenapatisutta, A.N.III.* 1976, p. 40, etc), it is the *saddhā* that gradually leads individuals to the Buddha-Dhamma (Kīṭāgirisutta of M.N.I., p.480, etc). In fact, *saddhā* is the starting point in terms of the gradual path of the Dhamma:

Saddhā is the base in the Buddhist gradual path:

"Kathañca bhikkhave anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuleti, tulayitvā padahati, pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivijjha passati (Kīṭāgirisutta, M.N.I. p.480)."

"And how is there the attainment of gnosis (knowledge) after gradual training, gradual action, gradual practice? There is the case where, when conviction has arisen, one visits [a teacher]. Having visited, one grows close. Having grown close, one lends ear. Having lent ear, one hears the Dhamma. Having heard the Dhamma, one remembers it. Remembering, one penetrates the meaning of the teachings. Penetrating the meaning, one comes to an agreement through pondering the teachings. There being an agreement through pondering the teachings, desire arises. When desire has arisen, one is willing. When one is willing, one contemplates. Having contemplated, one makes an exertion. Having made an exertion, one realizes with the body the ultimate truth and, having penetrated it with discernment, sees it." Translation by Thanissaro Bhikkhu https://accesstoinsight.org/tipitaka/mn/mn.070.than.html

Summary: When Saddhā is the basis/first step (Kīṭāgirisutta, M.N.I. p.480; Caṇkīsutta. M.N.II.p.173; etc) to understand truth, Aveccappasāda (proper conviction) is the end results of saddhā after directly attaining/experiencing the truth starting from Sotapanna-magga through Arahantship (*Mahāparinibbānasuttaṃ, D.N. II.* 91-93; *Saṇgītisuttaṃ, D.N.III.*, 227 etc).

Caṇkīsutta. M.N.II.p. 164-177
Evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opasādaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari (p.164).

… (p.169-174)

Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca: 'yamidaṃ bho gotama, brāhmaṇānaṃ porāṇānaṃ mantapadaṃ itihitiha paramparāya piṭakasampadāya, tattha ca brāhmaṇā ekaṃsena niṭṭhaṃ gacchanti. ' Idameva saccaṃ moghamañña'nti, idha bhavaṃ gotamo kimāhā'ti.
Kiṃ pana bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāhaṃ: 'ahametaṃ jānāmi, ahametaṃ passāmi: 'idameva saccaṃ moghamañña'nti.
No hidaṃ bho gotama.

Kiṃ pana bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi, yo evamāha: ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccaṃ moghamañña'nti.
Nohidaṃ bho gotama.
Kiṃ pana bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanu bhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti. Seyyathīdaṃ1: 'aṭṭako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu. Tepi evamāhaṃsu: 'mayametaṃ jānāma, mayametaṃ passāma: 'idameva saccaṃ moghamañña'nti.
No hidaṃ bho gotama.
Iti kira bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha: 'ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccaṃ moghamañña'nti. Natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugā, yo evamāha: 'ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccaṃ moghamañña'nti. Yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro. Yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti. Seyyathīdaṃ: 'aṭṭako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu' tepi na evamāhaṃsu: 'mayametaṃ jānāma, mayametaṃ passāma, idameva saccaṃ moghamañña'nti.
'Seyyathāpi bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati. Evameva kho bhāradvāja, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati. Purimopi na passati, majjhimopi na passati, pacchimopi na passati. Taṃ kiṃ maññasi bhāradvāja, na nu evaṃ sante brāhmanānaṃ amūlikā saddhā sampajjati'ti.
Na khottha bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsantī'ti.
Pubbeva kho tvaṃ bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi. pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā. katame pañca? saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti — ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā; no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. api ca, bhāradvāja, surucitaṃyeva hoti ... pe ... svānussutaṃyeva hoti ... pe ... suparivitakkitaṃyeva hoti ... pe ... sunijjhāyitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā; no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha ekaṃsena niṭṭhaṃ gantuṃ — ‘idameva saccaṃ, moghamañña’n’”ti.

[safeguarding of the truth] Kittāvatā pana bho gotama, saccānurakkhanā hoti, kittāvatā saccamanurakkhati? Saccānurakkhanaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā'ti.
Saddhā cepi bhāradvāja, purisassa hoti, 'evaṃ me saddhā'ti iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati: 'idameva saccaṃ moghamañña'nti. Ettāvatā kho bhāradvāja saccānurakkhanā hoti. Ettāvatā saccamanurakkhati. Ettāvatā ca mayaṃ saccānurakkhanaṃ paññāpema. Na tve tāva saccānubodho hoti.
Ruci cepi bhāradvāja, purisassa hoti, 'evaṃ me ruci'ti iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati: 'idameva saccaṃ moghamañña'nti. Ettāvatā kho bhāradvāja saccānurakkhanā hoti. Ettāvatā saccamanurakkhati. Ettāvatā ca mayaṃ saccānurakkhanaṃ paññāpema. Na tve tāva saccānubodho hoti.
Anussavo cepi bhāradvāja,purisassa hoti,'evaṃ me anussavo'ti iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati: 'idameva saccaṃ moghamañña'nti. Ettāvatā kho bhāradvāja saccānurakkhanā hoti. Ettāvatā saccamanurakkhati. Ettāvatā ca mayaṃ saccānurakkhanaṃ paññāpema. Na tve tāva saccānubodho hoti.
Ākāraparivitakko cepi bhāradvāja, purisassa hoti. 'Evaṃ me ākāraparivitakkana'ti iti vadaṃ saccamanurakkhati,na tveva tāva ekaṃsena niṭṭhaṃ gacchati:'idameva saccaṃ moghamañña'nti. Ettāvatā kho bhāradvāja saccānurakkhanā hoti. Ettāvatā saccamanurakkhati. Ettāvatā ca mayaṃ saccānurakkhanaṃ paññāpema. Na tve tāva saccānubodho hoti.
Diṭṭhinijjhānakkhanti cepi bhāradvāja, purisassa hoti, 'evaṃ me diṭṭhinijjhānakkhantī'ti iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati:'idameva saccaṃ moghamañña'nti. Ettāvatā kho bhāradvāja saccānurakkhanā hoti. Ettāvatā saccamanurakkhati. Ettāvatā ca mayaṃ saccānurakkhanaṃ paññāpema. Na tve tāva saccānubodho hoti.
Ettāvatā bho gotama, saccānurakkhanā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhanaṃ pekkhāma. Kittāvatā pana bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati? Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ pucchamā'ti.

[awakening to the truth] Idha bhāradvāja bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā tīsu dhammesu samannesati: lobhanīyesu dhammesu dosanīyesu dhammesu mohanīyesu dhammesu. Atthi nu kho imassa āyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya jānāmīti, apassaṃ vā vadeyya passāmīti, paraṃ vā tathattāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti. Tamenaṃ samannesamāno evaṃ jānāti: natthi kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehī pariyādinnacitto ajānaṃ vā vadeyya jānāmīti apassaṃ vā vadeyya passāmīti, paraṃ vā tathattāya samādapeyya, yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti, tathā kho panimassāyasmato kāyasamācāro, tathā vacīsamācāro, yathā taṃ aluddhassa.Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, na so dhammo sudesiyo luddhenāti.
Yato naṃ samannesamāno visuddhaṃ lobhanīyehi dhammehi samanupassati1. Tato naṃ uttariṃ samannesati dosanīyesu dhammesu: atthi nu kho imassa āyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya jānāmīti, apassaṃ vā vadeyya passāmīti, paraṃ vā tathattāya samādapeyya, yaṃ paresaṃ

assa digharattaṃ ahitāya dukkhāyāti. Tamenaṃ samannesamāno evaṃ jānāti: natthi kho imassāyasmato tathārūpā dosanīyā dhammā, yathārūpehi dosanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya jānāmīti, apassaṃ vā vadeyya passāmīti, paraṃ vā tathattāya2 samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyā'ti. Tathā3 kho panimassāyasmato kāyasamācāro, tathā vacīsamācāro, yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti. Gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, na so dhammo sudesiyo duṭṭhenāti.
Yato naṃ samannesamāno visuddhiṃ dosanīyehi dhammehi samanupassati. Tato naṃ uttariṃ samannesati mohanīyesu dhammesu: atthi nu kho imassa āyasmato tathārūpā mohanīyā dhammā, yathā rūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya jānāmīti, apassaṃ vā vadeyya passāmīti. Paraṃ vā tathattāya2 samādapeyya, yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti. Tamenaṃ samannesamāno evaṃ jānāti: natthi kho imassāyasmato tathārūpā mohanīyā dhammā, yathārūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya jānāmīti, apassaṃ vā vadeyya passāmīti. Paraṃ vā tathattāya2 samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathā3 kho panimassāyasmato kāyasamācāro, tathā vacīsamācāro, yathā taṃ amūḷhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti. Gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo na so dhammo sudesiyo mūḷhenā'ti.
Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanu passati. Atha tasmiṃ saddhaṃ niveseti. Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati. Payirupāsanto sotaṃ odahati. Ohitasoto dhammaṃ suṇāti. Sutvā dhammaṃ dhāreti. Dhatānaṃ dhammānaṃ atthaṃ upaparikkhati. Atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti. Dhammanijjhānakkhantiyā sati chando jāyati. Chandajāto ussahati. Ussahitvā tulayati. Tulayitvā pahadati. Pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti. Paññāya ca naṃ ativijjha passati. Ettāvatā kho bhāradvāja, saccānubodho hoti. Ettāvatā saccamanubujjhati. Ettāvatā ca mayaṃ saccānubodhaṃ paññāpema. Na tveva tāva4 saccānupatti hotīti.
Ettāvatā bho gotama, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ pekkhāma. Kittāvatā pana bho gotama, saccānupatti hoti? Kittāvatā saccamanupāpuṇāti? Saccānupattiṃ mayaṃ bhavantaṃ gotamaṃ pucchamāti.
[attainment of the truth] Tesaṃyeva kho bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulī kammā saccānupatti hoti, ettāvatā kho bhāradvāja, saccānupatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānupattiṃ paññāpemāti.

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...

So [Kapadika Brāhmana] said to the Blessed One, "Master Gotama, with regard to the ancient hymns of the brahmans — passed down through oral transmission & included in their canon — the brahmans have come to the definite conclusion that "Only this is true; anything else is worthless." What does Master Gotama have to say to this?"

"Tell me, Bharadvaja, is there among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And has there been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And among the brahman seers of the past, the creators of the hymns, the composers of the hymns — those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken — i.e., Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasett ha, Kassapa & Bhagu: was there even one of these who said, 'This we know; this we see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"So then, Bharadvaja, it seems that there isn't among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahman seers of the past, the creators of the hymns, the composers of the hymns... even one who said, 'This we know; this we see; only this is true; anything else is worthless.' Suppose there were a row of blind men, each holding on to the one in front of him: the first one doesn't see, the middle one doesn't see, the last one doesn't see. In the same way, the statement of the brahmans turns out to be a row of blind men, as it were: the first one doesn't see, the middle one doesn't see, the last one doesn't see. So what do you think, Bharadvaja: this being the case, doesn't the conviction of the brahmans turn out to be groundless?"

"It's not only out of conviction, Master Gotama, that the brahmans honor this. They also honor it as unbroken tradition."

"Bharadvaja, first you went by conviction. Now you speak of unbroken tradition. There are five things that can turn out in two ways in the here-&-now. Which five? Conviction, liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here-&-now. Now some things are firmly held in conviction and yet vain, empty, & false. Some things are not firmly held in conviction, and yet they are genuine, factual, & unmistaken. Some things are well-liked... truly an unbroken tradition... well-reasoned... Some things are well-pondered and yet vain, empty, & false. Some things are not well-pondered, and yet they are genuine, factual, & unmistaken. In these cases it isn't proper for a knowledgeable person who safeguards the truth to come to a definite conclusion, 'Only this is true; anything else is worthless."

[safeguarding of the truth] "But to what extent, Master Gotama, is there the safeguarding of the truth? To what extent does one safeguard the truth? We ask Master Gotama about the safeguarding of the truth."

"If a person has conviction, his statement, 'This is my conviction,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bharadvaja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. But it is not yet an awakening to the truth.

"If a person likes something... holds an unbroken tradition... has something reasoned through analogy... has something he agrees to, having pondered views, his statement, 'This is what I agree to, having pondered views,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bharadvaja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. But it is not yet an awakening to the truth.

"Yes, Master Gotama, to this extent there is the safeguarding of the truth. To this extent one safeguards the truth. We regard this as the safeguarding of the truth. But to what extent is there an awakening to the truth? To what extent does one awaken to the truth? We ask Master Gotama about awakening to the truth."

"There is the case, Bharadvaja, where a monk lives in dependence on a certain village or town. Then a householder or householder's son goes to him and observes him with regard to three mental qualities — qualities based on greed, qualities based on aversion, qualities based on delusion: 'Are there in this venerable one any such qualities based on greed that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on greed... His bodily behavior & verbal behavior are those of one not greedy. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's greedy.

[awakening to the truth] When, on observing that the monk is purified with regard to qualities based on greed, he next observes him with regard to qualities based on aversion: 'Are there in this venerable one any such qualities based on aversion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on aversion... His bodily behavior & verbal behavior are those of one not aversive. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's aversive.

When, on observing that the monk is purified with regard to qualities based on aversion, he next observes him with regard to qualities based on delusion: 'Are there in this venerable one any such qualities based on delusion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on delusion... His bodily behavior & verbal behavior are those of one not deluded. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's deluded.

When, on observing that the monk is purified with regard to qualities based on delusion, he places conviction in him. With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates (lit: "weighs," "compares"). Contemplating, he makes an exertion. Exerting himself, he both realizes the ultimate meaning of the truth with his body and sees by penetrating it with discernment.

"To this extent, Bharadvaja, there is an awakening to the truth. To this extent one awakens to the truth. I describe this as an awakening to the truth. But it is not yet the final attainment of the truth.

"Yes, Master Gotama, to this extent there is an awakening to the truth. To this extent one awakens to the truth. We regard this as an awakening to the truth. But to what extent is there the final attainment of the truth? To what extent does one finally attain the truth? We ask Master Gotama about the final attainment of the truth."

[attainment of the truth] "The cultivation, development, & pursuit of those very same qualities: to this extent, Bharadvaja, there is the final attainment of the truth. To this extent one finally attains the truth. I describe this as the final attainment of the truth."

Translation by Thanissaro Bhikkhu @
https://www.accesstoinsight.org/tipitaka/mn/mn.095x.than.html

Session Five Interventions: Handout #1 Eight Qualities of the Ariyakāntasīla= Noble Ethics or Noble Precepts

The definitions and meanings of the qualities of triple gem and noble ethics were borrowed from the teachings by Pallegama Samitha based on the early Pāli Nikāya available at the Opanayiko Youtube channel. The eight qualities of the Noble Ethics https://www.youtube.com/watch?v=T2yDXa7XSfg

The eight qualities of the noble ethics taught in the *Mahāparinibbānasutta* are *akhaṇḍehi* (complete), *acchiddehi* (perfect), *asabalehi* (spotless), *akammāsehi* (pure), *bhujissehi* (unconditional/freedom), *viññūppasatthehi* (considered excellent by the wise), *aparāmaṭṭhehi* (uninfluenced by worldly concerns), and *samādhisaṃvattanikehi* (favorable to concentration of mind).[742]

The five precepts form the foundation for all higher precepts. Therefore, a breach of one or more of the five precepts disqualifies an individual from observing higher precepts. In other words, a person cannot progress in higher ethical practices if the basic five precepts are broken. Whether it is the five precepts, eight precepts, sāmaṇera precepts, or those observed by fully ordained monks and nuns, they are regarded as noble precepts or ethics when endowed with the eight qualities outlined by the Buddha in the *Mahāparinibbānasutta*.

The Eight Qualities of Noble Ethics

***Akhaṇḍehi* (complete or unbroken)**

Akhaṇḍehi means complete or unbroken.[743] In the context of precepts, *khaṇḍa* refers to a breach of any precept. Once a precept is broken, there is no way to undo the breach; the only remedy is to resolve not to break it again. When a person is conscious of broken precepts he or she can recommit to protect them repeatedly until a firm mastery is achieved. Leading a morally ethical life without breaking any precepts is considered as having complete precepts. This state can evolve into perfect noble precepts when the consistent and mindful observance of precepts becomes a habitual way of life, with the ultimate aim of attaining nibbāna.

***Acchiddehi* (perfect)**

[742] "Mahā-Parinibbāna-Suttanta," 2: 93-94.

[743] "*Khaṇḍa*," 260.

Acchiddehi refers to perfect or a faultless conduct.[744] The antonym of *acchidda* is *chidda* which means a hole.[745] Just as a hole can appear in a piece of cloth, precepts can be weakened or damaged by faults. We create "holes" in our undertaken precepts when we cause others to break them. For instance, while observing the precept of not killing, I may avoid directly killing a chicken but ask someone else to do it for me. Although I did not kill the chicken myself, I caused its death, thereby compromising my precept. This creates a "hole" in my observance. While this is less severe than a complete and direct breach of the precept, the action still weakens its integrity and has consequences, despite its less intensive.

Asabalehi (spotless)

Asabalehi (unspotted) is the opposite of *sabala*, which means spotted (in the context of precepts).[746] Just as a spot can mar a piece of cloth, precepts can also become "spotted" through certain actions. For example, if I know that person A would kill a snake upon seeing it, and I deliberately show or hint at the snake's hiding place, I contribute to its death. Had I not revealed the hideout, the snake might have remained alive. This action adds a "spot" to my precepts. In contrast, *asabala* signifies the avoidance of such behavior. A person protecting their precepts in this way ensures that even minor intentional breaches are avoided, maintaining the purity of their observance.

Akammāsehi (pure/unblemished)

Akammāsehi is the opposite of *kammāsa* (blemished, spotted, or impure) and refers to the pure, unblemished nature of precepts.[747] To illustrate, Pallegama Samitha (June 18, 2021) provides an example of how one can blemish or corrupt their precepts. Even if I abstain from drinking alcohol as part of my precepts, if I give money to friends at a bar to purchase alcohol, I compromise and defile my precepts. A practitioner can maintain the purity of their precepts by skillfully avoiding actions that contribute, directly or indirectly, to the breaking of precepts, such as refusing to facilitate the purchase of alcohol for others.

Progress and perfection in the aforementioned four qualities of noble ethics signify advancement on the path to nibbāna. As one progresses, the severity and consequences of breaches related to *khaṇḍa* (complete breach), *chidda* (partial breach), *sabala* (spotting), and *kammāsa* (blemishing) diminish, with *khaṇḍa* being the gravest and *kammāsa* the least severe. This progression illustrates a path where one begins by committing not to break any precepts and gradually refines their practice to avoid even the slightest

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[744] "*Chidda*," 310.

[745] "*Chidda*," 310.

[746] "*Sabala*," 754; "*Asabala*," 101, 754.

[747] "*Kammāsa*," 210.

defilement of the precepts. Attaining the fourth quality of noble ethics reflects the manifestation of pure moral and ethical conduct.

***Bhujissehi* (Observing precepts unconditionally)**

Bhujissehi (unconditional observance of precepts) refers to upholding precepts sincerely and freely, not to avoid accusation from the society or legal consequences, but with the genuine intention of leading a moral and ethical life solely to overcome suffering (*dukkha*). In other words, it signifies an honest and conscientious commitment to morality, free from pretension or the desire to appear as a perfect ethical individual in front of others.

***Viññūppasatthehi* (The precepts considered excellent by the wise)**

Viññūppasatthehi (precepts considered excellent by the wise) signifies observing precepts in the same manner as the wise, including those on the paths and fruits of enlightenment—*sotāpanna, sakadāgāmi, anāgāmi,* and *arahant*. These enlightened individuals regard noble precepts as excellent and uphold them with unwavering commitment and flawless observance. Thus, this quality reflects flawless behaviors of noble individuals who have realized higher states of liberation from suffering.

***Aparāmaṭṭhehi* (Uninfluenced by worldly concerns)**

Aparāmaṭṭhehi refers to noble ethics that are free from *taṇhā* (desire) and *diṭṭhi* (wrong views). For instance, an individual might observe the five precepts with the intention of being reborn as a human or in a higher, pleasant realm such as a heavenly realm. In this case, their adherence to the precepts is motivated by *taṇhā* (desire for favorable outcomes). Buddhist discourses, such as the *Sumanāsutta* (A.N. III., 1976, p. 32–34), ascertain the potential for attaining a better rebirth through the practice of precepts.[748] However, it is only *ariyakantasīla* (noble ethics) that transcends such desires and leads practitioners toward nibbāna.

Some individuals may hold the view (*diṭṭhi*) that failing to observe precepts will result in rebirth in lower realms, such as animals or in hell. Overcome by fear and the conceptualization of the immense suffering experienced by beings in these states, they protect precepts solely to avoid such rebirths rather than to progress toward nibbāna. In contrast, those inspired solely by the goal of attaining nibbāna protect precepts in terms of noble ethics. Noble ethics are not influenced by a desire for worldly, pleasant outcomes (*taṇhā*) nor by fear of unpleasant results (*diṭṭhi*), but are upheld with the singular purpose of achieving liberation from a cycle of rebirth.

***Samādhisaṃvattanikehi* (conducive to mental concentration)**

[748] "Sumana-Vagga," 3: 32-34

Samādhisaṃvattanikehi means protection of precepts in terms of noble ethics naturally leads to the development of concentration (*samādhi*). When a practitioner is fully mindful and vigilant to avoid even minor violations of their undertaken precepts, their noble ethical practice progress towards attaining *samādhi*. Finally, the perfect protection of precepts becomes a habitual part of their life. This progression reflects the sequential development from *sīla* (ethical conduct) to *samādhi* (concentration) and ultimately to *paññā* (wisdom), as outlined in the gradual path of training. This argument aligns with the threefold division of the Noble Eightfold Path—*sīla*, *samādhi*, and *paññā*—as presented in discourses like the *Cūḷavedallasuttaṃ* (M. N. I., 1979, p. 300–301).[749] The *Mahāparinibbānasuttaṃ* (*D.N. II.*, 1966, p. 81) reaffirms this statement, "*Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ — kāmāsavā, bhavāsavā, avijjāsavā."*[750] This translates as, "*Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."*[751]

[749] "Cūḷavedallasuttaṃ," 1: 300-301.

[750] "Mahā-Parinibbāna-Suttanta," 2: 81.

[751] Sister Vajira and Francis Story, "Maha-Parinibbana Sutta."

Session Six Interventions: Handout #1 Paṭiccasamuppāda

Note:

1. From this session onward will be focused on the definition of Dhamma, “yo paṭiccasamuppādaṃ passati, so dhammaṃ passati. Yo dhammaṃ passati, so paṭiccasamuppādaṃ passatī— anyone who realizes the *paticcasmuppāda* realizes the Dhamma and vice versa” included in *Mahāhatthipadopamasuttaṃ (M.N.I.,* PTS edition, 1979, p.184.).

2. Therefore, all the interventions under the section of Dhamma of triple gem are based on Kaṭukurunde Ñāṇānanada Bhikkhu’s book, “The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release, 2016.” With the insights provided by K. Ñāṇānanada Bhikkhu, the researcher explores paṭiccasamuppāda referencing to the suttas of the suttapitaka.

Note: At the seventh night from his enlightenment, Buddha contemplated on Paṭiccasamuppāda in direct order during the first watch of the night, reverse order during the middle watch of the night, and in both direct and reverse order simultaneously in the last watch of the night (1st, 2nd, and 3rd Bodhisuttas of Udānapāli).

Vibhaṅgasuttaṃ_paticcasamuppāda S.N.II. p.2-4

I am going to discuss the following *sutta* with the participants. If the participants want to read Pāli also they can.

Paticcasamuppādavibhangasutta: Analysis of Dependent Co-arising

Dwelling at Savatthi... "Monks, I will describe & analyze dependent co-arising for you.

Direct order

"And what is dependent co-arising? From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"**Now what is *aging and death?*** Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up,

disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.

"**And what is *becoming?*** These three are becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.

"**And what is *clinging/sustenance?*** These four are clingings: sensuality clinging, view clinging, precept & practice clinging, and doctrine of self clinging. This is called clinging.

"And what is *craving?* These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

"And what is *feeling?* These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

"And what is *contact?* These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

"And what are *the six sense media?* These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

"And what is *name-&-form?* Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

"And what is *consciousness?* These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

"And what are *fabrications?* These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

"And what is *ignorance?* Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.

Reverse order

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

Thanissaro Bhikkhu https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.002.than.html

Vibhaṅgasuttaṃ, S.N.II. p.2-4

Sāvatthiyaṃ-Paṭiccasamuppādaṃ vo bhikkhave, desissāmi. Vibhajissāmi. Taṃ suṇātha. Sādhukaṃ manasikarotha. Bhāsissāmī'ti. Evaṃ bhante'ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:
Katamo ca bhikkhave, paṭiccasamuppādo? Avijjāpaccayā bhikkhave, saṅkhārā. Saṅkhārapaccayā viññāṇaṃ. Viññāṇapaccayā nāmarūpaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Saḷāyatanapaccayā phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Katamañca bhikkhave, jarāmaraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati jarā.
Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇaṃ kālakiriyā khandhānaṃ bhedo kalebarassa3 nikkhepo jīvitindriyassa upacchedo. Idaṃ vuccati maraṇaṃ. Iti ayañca jarā idañca maraṇaṃ, idaṃ vuccati bhikkhave, jarāmaraṇaṃ.
Katamā ca bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti, khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati bhikkhave, jāti.
Katamo ca bhikkhave, bhavo? Tayome bhikkhave, bhavā: kāmabhavo, rūpabhavo, arūpabhavo. Ayaṃ vuccati bhikkhave, bhavo.
Katamañca bhikkhave upādānaṃ? Cattārimāni bhikkhave, upādānāni: kāmūpadānaṃ, diṭṭhūpādānaṃ, sīlabbatūpādānaṃ, attavādūpādānaṃ. Idaṃ vuccati bhikkhave upādānaṃ.
Katamā ca bhikkhave taṇhā? Chayime bhikkhave, taṇhākāyā: rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. Ayaṃ vuccati bhikkhave taṇhā.
Katamā ca bhikkhave vedanā? Chayime bhikkhave, vedanākāyā: cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghāṇasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati bhikkhave vedanā.
Katamo ca bhikkhave phasso? Chayime bhikkhave, phassakāyā: cakkhusamphasso, sotasamphasso, ghāṇasamphasso jivhāsamphasso, kāyasamphasso, manosamphasso.

Ayaṃ vuccati bhikkhave, phasso.
Katamañca bhikkhave saḷāyatanaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Idaṃ vuccati bhikkhave, saḷāyatanaṃ.
Katamañca bhikkhave nāmarūpaṃ? Vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upādāyarūpaṃ, idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ, idaṃ vuccati bhikkhave, nāmarūpaṃ.

Katamañca bhikkhave viññāṇaṃ? Chayime bhikkhave, viññāṇakāyā: cakkhuviññāṇaṃ sotaviññāṇaṃ ghāṇaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Idaṃ vuccati bhikkhave, viññāṇaṃ.
Katame ca bhikkhave saṅkhārā? Tayome bhikkhave, saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro. Ime vuccanti bhikkhave, saṅkhārā.
Katamā ca bhikkhave avijjā? Yaṃ kho bhikkhave dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, ayaṃ vuccati bhikkhave, avijjā.
Iti kho bhikkhave avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ. Viññāṇapaccayā nāmarūpaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Saḷāyatanapaccayā phasso. Phassapaccayā vedanā vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Avijjāya tveva asesavirāganirodhā saṅkhāranirodho. Saṅkhāranirodhā viññāṇanirodho. Viññāṇanirodhā nāmarūpanirodho. Nāmarūpanirodhā saḷāyatananirodho. Saḷāyatananirodhā phassanirodho. Phassanirodhā vedanānirodho. Vedanānirodhā taṇhānirodho. Taṇhānirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

Session Seven Intervention: Handout #1 Paṭiccasamuppāda

Dependent-Co-Arising theory (*sahetu dhamma*) and Dependent-Co-Arising factors (*paccaya dhamma*)

Note: All the interventions under the section of Dhamma of triple gem are based on Kaṭukurunde Ñāṇānanada Bhikkhu's book, "**The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release, 2016.**"

On the seventh day from his enlightenment, Buddha reflected on *paticcasamuppāda* **in direct order in the first watch of the night**, in reverse order in the second watch of the night, and in both direct and reverse order in the last watch of the night.

Direct order of paticcasamuppāda

Pathamabodhisutta (Ud.1)

1. Evaṃ me sutaṃ, ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamaṃ yāmaṃ paṭiccasamuppādaṃ **anulomaṃ** sādhukaṃ manasākāsi "**iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati**, yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti."

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Yadā have pātubhavanti dhammā

ātāpino jhāyato brāhmaṇassa

athassa kaṅkhā vapayanti sabbā

yato pajānāti sahetudhammaṁ

Thus have I heard. At one time the Lord was staying at Uruvela, beside the river Nerañjara at the foot of the Bodhi Tree, having just realized full enlightenment. At that time the Lord sat cross-legged for seven days experiencing the bliss of liberation. Then, at the end of those seven days, the Lord emerged from that concentration and gave well-reasoned attention during the first watch of the night to dependent arising in **forward order**, thus:

This being, that is;
from the arising of this, that arises (pronouns).

That is:

with ignorance as condition, volitional activities come to be;
with volitional activities as condition, consciousness comes to be;
with consciousness as condition, name-and-form comes to be;
with name-and-form as condition, the sixfold base comes to be;
with the sixfold base as condition, contact comes to be;
with contact as condition, feeling comes to be;
with feeling as condition, craving comes to be;
with craving as condition, grasping comes to be;
with grasping as condition, being comes to be;
with being as condition, birth comes to be;
with birth as condition, aging-and-death, sorrow, lamentation, pain, grief, and despair come to be.
This is the origin of this whole mass of suffering.

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

When things become manifest

To the ardent meditating brahman[**Buddhas and arahants**],

All his doubts then vanish since he understands

Each thing along with its cause.

Translated by John D. Ireland

https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.01.irel.html

Note: This theory of direct order of Paticcasamuppāda should be understood with reference to any near pair of 12 factors eg: *avijjā-saṃkhārā, saṃkhārā-viññāna,* etc.

Correct translation of "iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati" should be:

This being, this is;
from the arising of this, this arises (pronouns). (Ñāṇānanda Bhikkhu, p.5)

Yadā have pātubhavanti ***dhammā***

ātāpino jhāyato ***brāhmaṇassa***

*athassa **kaṅkhā** vapayanti sabbā*

*yato pajānāti **sahetudhammaṁ*** (Pathamabodhisutta, Udāna, Khuddkanikāya)

When phenomena manifest themselves

To the ardently meditating Brahmin [Buddhas and arahants]

Then all his doubts get dispelled

Since he knows the Causal Law **(Ñāṇānanda Bhikkhu, p.1)**

Dhammā = the twelve causal factors of the *paticcasamuppāda*

Brāhmaṇa= In Buddhism refers to Buddha or *arahants.*

sahetudhammaṁ= Law of causality/norm of (paticcasamuppāda) which begins with

Iti imasmiṁ sati – idaṁ hoti

imassa uppādā – idaṁ uppajjati

Thus: This being – this comes to be

With the arising of this – this arises.

Kaṅkhā=16 types of doubts are present in the *Sabbāsavasutta (M.N.I.p.8).* All these 16 types of doubts are regarding the personality (soul theory) view in terms of past, present, and future.

The twelve factors (paccaya Dhammas) of the Paṭiccasamuppāda become apparent to a person who has understood the *sahetudhamma* (the theory of Dependent-Co-Arising) that is:

Iti imasmiṁ sati – idaṁ hoti

imassa uppādā – idaṁ uppajjati

Thus: This being – this comes to be

With the arising of this – this arises.

Session Eight Interventions: Handout #1 Paṭiccasamuppāda

Dependent-Co-Arising theory (*sahetu dhamma*) and Dependent-Co-Arising factors (*paccaya dhamma*)

On the seventh day from his enlightenment, Buddha reflected on *paticcasamuppāda* in direct order in the first watch of the night, **in reverse order in the second watch of the night**, and in both direct and reverse order in the last watch of the night.

Dutiyabodhisutta (Ud. 2)

Reverse order of Paṭiccasamuppāda

Evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.
Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā majjhimaṃ yāmaṃ paṭiccasamuppādaṃ **paṭilomaṃ** sādhukaṃ manasākāsi: "**iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,** yadidaṃ avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Yadā have pātubhavanti dhammā

ātāpino jhāyato brāhmaṇassa

athassa kaṅkhā vapayanti sabbā

yato khayaṁ paccayānaṁ avedi (yato pajānāti sahetu dammaṃ in the first Bodhisutta)

Thus have I heard. At one time the Lord was staying at Uruvela... for seven days experiencing the bliss of liberation. Then, at the end of those seven days, the Lord emerged from that concentration and gave well-reasoned attention during the middle watch of the night to dependent arising in **reverse order**, thus:

> **This not being, that is not;**
> **from the cessation of this, that ceases (pronouns).**
>
> That is:

> from the cessation of ignorance, volitional activities cease;
> from the cessation of volitional activities, consciousness ceases;
> from the cessation of consciousness, name-and-form ceases;
> from the cessation of name-and-form, the sixfold base ceases;
> from the cessation of the sixfold base, contact ceases;
> from the cessation of contact, feeling ceases;
> from the cessation of feeling, craving ceases;
> from the cessation of craving, grasping ceases;
> from the cessation of grasping, being ceases;
> from the cessation of being, birth ceases;
> from the cessation of birth, aging-and-death, sorrow, lamentation, pain, grief, and despair cease.
> This is the ceasing of this whole mass of suffering.

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

> When things become manifest
>
> To the ardent meditating brahman,
>
> All his doubts then vanish since he has known
>
> The utter destruction of conditions.

Translated by John D. Ireland
https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.02.irel.html

> **Correct translation of "iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati" should be:**
>
> **This not being, this is not;**
> **from the cessation of this, this ceases (pronouns). (Ñāṇānanda Bhikkhu, p.9)**
>
> These all should be understood taking any near pair of the 12 factors paṭiccasamuppāda

Yadā have pātubhavanti dhammā

ātāpino jhāyato brāhmaṇassa

athassa kaṅkhā vapayanti sabbā

*yato khayaṁ paccayānaṁ avedi (Dutiya*bodhisutta*,Udāna,Bodhivagga)*

When phenomena manifest themselves

To the ardently meditating Brahmin

Then all his doubts get dispelled

Since he knows the extinction of conditions (**Ñāṇānanda Bhikkhu, p.1)**

Session Nine Interventions: Handout #1: Paṭiccasamuppāda

Dependent-Co-Arising theory (*sahetu dhamma*) and Dependent-Co-Arising factors (*paccaya dhamma*)

On the seventh day from his enlightenment, Buddha reflected on *paticcasamuppāda* in direct order in the first watch of the night, in reverse order in the second watch of the night, and **in both direct and reverse order in the last watch of the night**.

Tatiyabodhisutta (Ud. 3)

Evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedi.

Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā pacchimaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ sādhukaṃ manasākāsi:"**iti imasmiṃ sati idaṃ hoti, imassūppādā idaṃ uppajjati**, **imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati**, yadidaṃ aviȷjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Avijjāyatveva (**avijjāya+tu+eva**) asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanasupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

Yadā have pātubhavanti dhammā

ātāpino jhāyato brāhmaṇassa

vidhūpayaṁ tiṭṭhati mārasenaṁ

suriyova obhāsayamantalikkhaṁ
Thus have I heard. At one time the Lord was staying at Uruvela... for seven days experiencing the bliss of liberation. Then, at the end of those seven days, the Lord... gave well-reasoned attention during the last watch of the night to dependent arising in **both forward and reverse order**, thus:

> **This being, that is;**
> **from the arising of this, that arises;**

> **this not being, that is not;**
> **from the cessation of this, that ceases (pronouns).**
>
> That is: with ignorance as condition, volitional activities come to be; ... with birth as condition, aging-and-death, sorrow, lamentation, pain, grief, and despair come to be. This is the origin of this whole mass of suffering.
>
> **But** from the complete disappearance and cessation of ignorance, volitional activities cease; ... from the cessation of birth, aging-and-death, sorrow, lamentation, pain, grief, and despair cease. This is the ceasing of this whole mass of suffering.

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

> When things [paccayadhamma/twelve-factors paṭiccasamuppāda] become manifest
>
> To the ardent meditating brahman,
>
> He abides scattering Mara's host
>
> Like the sun illumining the sky.

Translated by John D. Ireland
https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.03.irel.html

> Correct translation of "iti imasmiṃ sati idaṃ hoti, imassūppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, should be thus:
>
> This being, this is;
> from the arising of this, this arises;
> this not being, this is not;
> from the cessation of this, this ceases (pronouns). **(Ñāṇānanda Bhikkhu, p.10)**

Yadā have pātubhavanti dhammā

ātāpino jhāyato brāhmaṇassa

vidhūpayaṁ tiṭṭhati mārasenaṁ

*suriyova obhāsayamantalikkhaṁ (*Tatiyabodhisutta, *Udāna,Bodhivagga)*

When phenomena manifest themselves

To the ardently meditating Brahmins

Dispelling hosts of *Māra* he stands

Like the sun illumining the firmament (**Ñāṇānanda Bhikkhu, p.1)**

Mārasena=10 types of distracting thoughts=vitakkasena (Padhānasutta in Suttanipāta)

438. Kāmā te paṭhamā senā dutiyā arati vuccati,
Tatiyā khuppipāsā te catutthi taṇhā pavuccati.

439. Pañcamī thīnamiddhaṃ te chaṭṭhā bhīru pavuccati,
Attamī vicikicchā te makkho thambho te aṭṭhamī.

440. Lābho siloko sakkāro micchā saddho ca yo yaso,
Yo cattānaṃ samukkaṃse pare ca avajānati.
For Pāli https://www.accesstoinsight.org/tipitaka/sltp/Sn_utf8.html#v.425

For English translation https://www.accesstoinsight.org/tipitaka/kn/snp/snp.3.02.irel.html

Session Ten Interventions: Handout #1 Paṭiccasamuppāda

Dependent-Co-Arising theory (*sahetu dhamma*)

1. “ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha, tesañca yo nirodho, evaṃ vādī mahāsamaṇo” (Sāriputtattherapadāna, Khuddkanikāya: Verse 286).

Phenomena arisen due to causes (and conditions), the Buddha taught the causes (and conditions) of those phenomena, cessation of those causes (and conditions), this is the teaching of the Great Recluse (Buddha).

2. “iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati” (Khuddakanikāya: Tatiyabodhisutta, Udāna)

This being, [this] is; from the arising of this, [this] arises; this not being, [this] is not; from the cessation of this, [this] ceases.

Session Ten Interventions: Handout #2 Sahetu Dhamma and Paccaya Dhamma

Sahetu Dhamma

The theories of the paṭiccasamuppāda in direct and reverse order

Iti imasmiṁ sati – idaṁ hoti

imassa uppādā – idaṁ uppajjati

Thus: This being – this comes to be

With the arising of this – this arises.

imasmiṃ asati—idaṃ na hoti,

imassa nirodhā— idaṃ nirujjhati

This not being—this is not,

from the cessation of this--this ceases.

These two verses present the theories of the *paṭiccasamuppāda* in direct and reverse order. At glance, the use of the pronouns looks odd, yet the pronouns point out the linkage between any near pair of the twelve factors of the *paṭiccasamuppāda*. For examples:

When ignorance exists, mental formation exists—with the arising of ignorance, mental formation arises (Direct order).

When ignorance does not exist, mental formation does not exist—from the cessation of ignorance, mental formation ceases (Reverse order).

All the other factors of the *paṭiccasamuppāda* such as the mental formation and consciousness, consciousness and name-and-form, etc, should be understood in the same way.

K. Ñāṇānanda terms the twelve-factors *paṭiccasamuppāda* the *paccayadhamma* and the theory of it is the *sahetudhamma/dhammatā* in "The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release, p.1-28). The twelve-factors *paṭiccasamuppāda* are called *paccayadhamma* because they interdependently arise and exist.

The theory (*sahetudhamma*) is the basis to understand/realize the twelve-factors *paṭiccasamuppāda* (K. Ñāṇānanda, p.1-28). Ñāṇānanda further stressed the twelve-factors are the examples for the theories/*sahetudhamma (*p.1-28). One of the evidences provided by Ñāṇānanda for his claim is the Pathamabodhisutta, Udāna, Khuddkanikāya:

Yadā have pātubhavanti dhammā

ātāpino jhāyato brāhmaṇassa

athassa kaṅkhā vapayanti sabbā

yato pajānāti sahetudhammaṁ

When things become manifest

To the ardent meditating brahman,

All his doubts then vanish since he has known

The utter destruction of conditions.

Translated by John D. Ireland
https://www.accesstoinsight.org/tipitaka/kn/ud/ud.1.02.irel.html

A popular phrase uttered by the individuals at the time of attaining the sotapanna is the "yaṃ kiñci samudayadhammaṃ sabbantaṃ nirodhadhammanti"— all the conditionally arisen phenomena are subject to cessation (Dhammacakkappavattanasutta, S.N.V., p.423; etc). This phrase corresponds to realizing the *sahetudhamma* (the theory of *paṭiccasamuppāda*), that is:

This being – this comes to be

With the arising of this – this arises. (Pathamabodhisutta, Udāna, Khuddkanikāya)

This not being—this is not,

from the cessation of this--this ceases. (Dutiya bodhisutta, Udāna, Khuddkanikāya)

Paccaya Dhamma

Dependent-Co-Arising factors (12 *paccaya dhamma*):

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti

(1.) with ignorance as condition, (2.) volitional activities come to be;
with volitional activities as condition, (3.) consciousness comes to be;
with consciousness as condition, (4.) name-and-form comes to be;
with name-and-form as condition, (5.) the sixfold base comes to be;
with the sixfold base as condition, (6.) contact comes to be;
with contact as condition, (7.) feeling comes to be;
with feeling as condition, (8.) craving comes to be;
with craving as condition, (9.) grasping comes to be;
with grasping as condition, (10.) being comes to be;
with being as condition, (11.) birth comes to be;
with birth as condition, (12.) aging-and-death, sorrow, lamentation, pain, grief, and despair come to be.
This is the origin of this whole mass of suffering.

Session Eleven Interventions: Handout #1 Paṭiccasamuppāda and Stream-entrance (Sotāpanna)

Ñāṇānanda Bhikkhu, p.13-16

Though many go on rattling off the 12 links they do not know what it is all about. The twelve links are only illustrations.

They are called '*paccayā dhammā*' (conditioned things) (Paccayasutta, S.N.II.43). What is called '*sahetudhamma*' is the norm – the basic principle we have already mentioned.

This being – this comes to be

With the arising of this – this arises

This not being – this does not come to be

With the cessation of this – this ceases

Only a Buddha can discover this law. It is such a wonderful thing. Why? Because what up to then was explained in terms of 'I' and 'mine', the Buddha pointed out as a phenomenon that occurred due to a collocation of factors casually conditioned. That is to say, the Law of Dependent Arising. Let me add this much by way of clarification. Some of you may have heard about the two chief Disciples of the Buddha– Venerable Sāriputta and Moggallāna. As laymen they were called Upatissa and Kolita. These two Brahmin youths were going in search of Truth. Once they went to see a sort of concert called '*giragga samajja*' (hilltop festival). While they were watching the dramatic performances both of them got disgusted before long probably because of their Samsāric maturity. It might have served as a prelude to them for the realization of the vacuity of the drama of existence. Shortly afterwards Upatissa happened to come across Venerable Assaji, one of the first five disciples of the Buddha. Venerable Assaji was on his alms-round when Upatissa saw him. Impressed by his saintly appearance, Upatissa followed him and after he has had his meal approached him and asked him: "Who is your teacher? What sort of Dhamma does he preach?"

Venerable Assaji modestly replied: "I have gone forth only recently. I do not know much Dhamma." "I am Upatissa" the other said "I can understand in detail what is said in brief."

Then Venerable Assaji uttered the following verse.

Ye dhammā hetuppabhavā [referring to 12 factors of Paṭiccasamuppāda]

tesaṁ hetuṁ tathāgato āha

tesañca yo nirodho

evaṁ vādī mahāsamaṇo (K.N: Sāriputtatherāpadāna, p.25, also included in the Vinaya, I.40)

Whatever things that arise from causes

Their cause the Tathāgata has told

And also their cessation

Thus teaches the great recluse

Upatissa became a Stream-winner on hearing the first two lines of the verse. How did he become a Stream-winner? The secret is to be found on the commentary we have given above.

Ye dhammā hetuppabhavā

tesaṁ hetuṁ tathāgato āha

Whatever things that arise from causes, Their cause the Tathāgata has told

With these two lines only the direct order has been explained. But about this many are confused – even the commentators. Things that arise from causes are what we called '*paccayā dhammā*'. According to the commentators, however, the cause of things arising from causes is ignorance (*avijjā*). The cause (*hetu*) is not ignorance but the Law of Conditionality itself as we explained above. Upatissa understood that all these are conditioned as soon as he heard the first two lines. The norm underlying them is what is expressed as 'This being – this arises'.

Since Uptissa was of mature wit, even by the first two lines he understood that whatever that arise from causes and conditions has to cease of necessity. Even before a hint to the reverse order was given, he inferred the norm in full. You may have heard that even when an ordinary person becomes a Stream-winner, the gist of his attainment is given in a short formula – in fact the shortest and purest expression of it – which runs as follows:

Yaṁ kiñci samudayadhammaṁ

sabbaṁ taṁ nirodhadhammaṁ (S.N.V.423)

Whatever is of a nature to arise, All that is of a nature to cease

Here we have the basic principle in a nutshell. Whatever arises due to causes and conditions has to cease of necessity. Though Upatissa attained the Fruit of Stream-winning merely by hearing the first two lines of Venerable Assaji's verse, his friend Kolitha attained it only when he heard all four lines. The other two lines are:

Tesañca yo nirodho

evaṁ vādī mahāsamaṇo

And also their cessation, Thus teaches the great recluse.

'Things arisen from causes ('*hetuppabhavā dhammā*') mentioned in the first line refer to the 12 links of the Law of Dependent Arising. All the 12 links are arisen from causes. Their cause (*hetu*) is the basic principle – the law as such. Even if a small child realizes it, he is a Stream-winner.

So let us proceed from there. By now you might have got some idea of it. The 12 links are so many illustrations. What underlies them is the law of conditionality [eg. Iti imasmim sati idaṃ hoti…]. 'From ignorance as condition, preparations, from preparations as condition, consciousness, and so on'. That is how the formula runs. But that is not all. It is only the direct order. But then the Buddha points out that if ignorance can be made to cease at whatever moment, that is to say, with the dawn of wisdom, preparations, consciousness, name and form, six sense spheres and all the rest of the links cease altogether. (Ñāṇānanda Bhikkhu, p.13-16)

Paccayasuttaṃ, S.N.II.p.42-43
Sāvatthiyaṃ-
Avijjāpaccayā bhikkhave saṅkhārā, saṅkhārapaccayā viññāṇaṃ. Viññāṇapaccayā nāmarūpaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Saḷāyatanapaccayā phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Katamañca bhikkhave jarāmaraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati jarā. Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇaṃ kālakiriyā khandhānaṃ bhedo kalebarassa nikkhepo jīvitindriyassa upacchedo, idaṃ vuccati maraṇaṃ. Iti ayañca jarā idaṃ ca maraṇaṃ idaṃ vuccati bhikkhave jarāmaraṇaṃ. Jātisamudayā jarāmaraṇasamudayo, jātinirodhā jarāmaraṇanirodho. Ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamā ca bhikkhave jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti, khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati bhikkhave jāti. Bhavasamudayā jātisamudayo. Bhavanirodhā jātinirodho. Ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamo ca bhikkhave, bhavo? Tayome bhikkhave, bhavā: kāmabhavo rūpabhavo

arūpabhavo. Ayaṃ vuccati bhikkhave, bhavo. Upādānasamudayā bhavasamudayo. Upādānanirodhā bhavanirodho. Ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamañca bhikkhave upādānaṃ? Cattārimāni bhikkhave, upādānāni: kāmūpadānaṃ diṭṭhūpadānaṃ sīlabbatūpadānaṃ attavādūpādānaṃ. Idaṃ vuccati bhikkhave upādānaṃ. Taṇhāsamudayā upādānasamudayo. Taṇhānirodhā upādānanirodho. Ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

katamā ca bhikkhave taṇhā? Chayime bhikkhave, taṇhākāyā: rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. Ayaṃ vuccati bhikkhave taṇhā. Vedanāsamudayā taṇhāsamudayo. Vedanānirodhā taṇhānirodho. Ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamā ca bhikkhave vedanā? Chayime bhikkhave, vedanākāyā: cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghāṇasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati bhikkhave vedanā. Phassasamudayā vedanāsamudayo. Phassanirodhā vedanānirodho. Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamo ca bhikkhave phasso? Chayime bhikkhave, phassakāyā: cakkhusamphasso, sotasamphasso, ghāṇasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Ayaṃ vuccati bhikkhave, phasso. Saḷāyatanasamudayā phassasamudayo. Saḷāyatananirodhā phassanirodho. Ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvavācā sammākakammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamaṃ ca bhikkhave saḷāyatanaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Idaṃ vuccati bhikkhave, saḷāyatanaṃ. Nāmarūpasamudayā saḷāyatanasamudayo. Nāmarūpanirodhā saḷāyatananirodho. Ayameva ariyo aṭṭhaṅgiko maggo saḷāyatananirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
Katamaṃ ca bhikkhave nāmarūpaṃ? Vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upādāyarūpaṃ, idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ, idaṃ vuccati bhikkhave, nāmarūpaṃ. Viññāṇasamudayā nāmarūpasamudayo. Viññāṇanirodhā nāmarūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi

sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamaṃ ca bhikkhave viññāṇaṃ? Chayime bhikkhave, viññāṇakāyā: cakkhuviññāṇaṃ sotaviññāṇaṃ ghāṇaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Idaṃ vuccati bhikkhave, viññāṇaṃ. Saṅkhārasamudayā viññāṇasamudayo. Saṅkhāranirodhā viññāṇanirodho. Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katame ca bhikkhave saṅkhārā? Tayo me bhikkhave, saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro, ime vuccanti bhikkhave, saṅkhārā. Avijjāsamudayā saṅkhārasamudayo. Avijjānirodhā saṅkhāranirodho. Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
Yato kho bhikkhave, ariyasāvako evaṃ paccayaṃ pajānāti, evaṃ paccayasamudayaṃ pajānāti, evaṃ paccayanirodhaṃ pajānāti, evaṃ paccayanirodhagāminiṃ paṭipadaṃ pajānāti, ayaṃ vuccati bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekhena ñāṇena samannāgato itipi, sekhayā vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipīti.

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Session Twelve Interventions: Handout #1 Definition of Nāma-Rūpa

Ñāṇānanda Bhikkhu (The Law of Dependent Arising (Paṭicca Samuppāda): The Secret of Bondage and Release)

…[3rd sentence of second paragraph on page 17] The constituents of '*nāma*' are feeling (*vedanā*), perception (*saññā*), intention (*cetanā*), contact (*phasso*) and attention (*manasikāro*).

Feeling, perception, intention, contact and attention are collectively called 'Name' (*nāma*). Why are they called 'name'? Generally we recognize something with the help of a conventional name given to it. But a child gets to know something through feeling. Take for instance the case of a blind man. Isn't it by 'feeling' that a blind man gets to know something? Feeling gives him a 'sign'or perception. Perception gives rise to an intention. Intention directs him to some point of contact. Now that is where contact comes in. Last of all comes attention (Ñāṇānanda Bhikkhu, p.17-18).

…[4th sentence of the last paragraph on page 19] Here is the definition of '*rūpa*'in '*nāmarūpa*'.

'*Cattāroca mahābhūtā catuññañca mahābhūtānaṁ upādāya rūpaṁ*'

'The four great primaries and form derived from the four great primaries.'

The word '*upādāya*' in this definition is often mistranslated and misinterpreted. The four great primaries are like four 'non-descript ghosts' (eg. '*bhūta*'– ghostly being). They can be recognized only with the help of the factors listed under '*nāma*' (name). So '*rūpa*' is in effect '*rūpa saññā*' (perception of form) derived from the four great primaries. Take it that way, for that is how the 'non-descripts' become 'describable'. What we have here is not that 'matter' (*rūpa*) the scientists have in mind. To explain this, we coined various definitions:

'Name in 'name and form' is formal name,

Form in 'name and form' is nominal form'

Now try to get this clear. What is meant by saying 'Name' in name and form is formal name is that it is not the type of conventional name known to the world like 'clock' and chair'. It is only the most preliminary or incipient stage in naming, as in the case of a blind man acquainting himself with some object through feeling, perception and the rest of the name group. Then about form in name and form, we said, it is nominal form (or

form only in name) in the sense that it is not something existing by itself as known in the world. It can only be known through the constituents of name. As you all know, the earth-element is perceived as hard and soft and the fire-element in terms of hotness and coolness. The four great primaries are recognized by means of the factors on the name side. In fact, it is only a perception of form (*rūpasaññā*). That is why we called it 'nominal form' or 'form only in name'. If one correctly understands 'name and form' he would realize that it is merely a reflection on consciousness (p.19-20).

…[4th sentence of the second paragraph of page 41] So often, I have pointed out with special reference to the Buddha's own definition found in the discourses that the factors on the 'name' side in name-and-form are feeling, perception, intention, contact and attention. It is with the help of these five that we recognize the four elements, earth, water, fire and air in terms of hard and soft, hot or cold, and so forth. That is why it is called *rūpasaññā* (perception of form). Those five factors are called name only in a formal sense. Primarily, recognition is not by 'name' in the conventional and linguistic sense. But by means of feeling, perception, intention, contact and attention (p.41).

[Second paragraph of page 18] Venerable Sāriputta clarifies it in the *Mahā Vedalla Sutta.* It is as if Venerable Mahā Koṭṭhita gets it clarified for us.

"Consciousness, consciousness, they say, friend, in how far is it friend called consciousness."

('*Viññāṇaṁ viññāṇanti āvuso vuccati, Kittāvatā nu kho āvuso viññāṇanti vuccati)*

"Knows discriminatively, knows discriminatively, it is in that sense, friend, that consciousness is so called."

Then Venerable Sāriputta goes on to explain what sort of discrimination consciousness is doing. Now listen attentively. What is this basic discrimination?

"This is pleasant' – so one discriminates. 'This is painful' – so one discriminates. 'This is neither painful nor pleasant' – so one discriminates."

("*Vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccati. Kiñca vijānāti; Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti* …")

So then the very first function of consciousness is the awareness of feeling. That is where consciousness awakens. It is true that even the rubber tree exudes latex when an incision is made on it. But surely we don't say that the tree is weeping. Therefore the basic function of consciousness is feeling. It is through feeling that the notion of self awakens. (p.18-19)

Vibhaṅgasuttaṃ, S.N.II. p.2-4

…

Katamā ca bhikkhave vedanā? Chayime bhikkhave, vedanākāyā: cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghāṇasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati bhikkhave vedanā.
…

Katamañca bhikkhave nāmarūpaṃ? Vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upādāyarūpaṃ, idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ, idaṃ vuccati bhikkhave, nāmarūpaṃ.

Katamañca bhikkhave viññāṇaṃ? Chayime bhikkhave, viññāṇakāyā: cakkhuviññāṇaṃ sotaviññāṇaṃ ghāṇaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Idaṃ vuccati bhikkhave, viññāṇaṃ.
…

Katamā ca bhikkhave avijjā? Yaṃ kho bhikkhave dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, ayaṃ vuccati bhikkhave, avijjā.
Vibhaṅgasuttaṃ, S.N.II. p.2-4

…

"And what is *feeling?* These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

…

"And what is *name-&-form?* Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

"And what is *consciousness?* These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

…

"And what is *ignorance?* Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.

Thanissaro Bhikkhu https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.002.than.html
Paccayasuttaṃ, S.N.II.p.42-43
…

Katamaṃ ca bhikkhave nāmarūpaṃ? Vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upādāyarūpaṃ, idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ, idaṃ vuccati bhikkhave, nāmarūpaṃ. Viññāṇasamudayā nāmarūpasamudayo. Viññāṇanirodhā nāmarūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
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Mahāvedallasutta (M.N.I., p.292-293)

[Venerable Mahākotthita] . "Viññāṇaṃ viññāṇanti āvuso vuccati. Kittāvatā nu kho āvuso viññāṇanti vuccatī"ti?
[Venerable Sariputta] Vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccati. Kiñca vijānāti: sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti. Vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccatīti.

5. " Yā cāvuso paññā, yañca viññāṇaṃ ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā, labbhā ca panime dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetunti?
Yā cāvuso paññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yañcāvuso pajānāti taṃ vijānāti. Yaṃ vijānāti taṃ pajānāti. tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetunti.
6. "Yā cāvuso paññā, yañca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ nānākaraṇa"nti?
Yā cāvuso paññā, yañca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ. Idaṃ nesaṃ nānākaraṇanti.
7. " Vedanā vedanāti āvuso vuccati. Kittāvatā nu kho āvuso vedanāti vuccatī"ti.
Vedeti vedetīti kho āvuso, tasmā vedanāti vuccati kiñca vedeti?. Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti. Vedeti vedetīti kho āvuso, tasmā vedanāti vuccatīti.
8. "Saññā saññāti āvuso vuccati kittāvatā nu kho āvuso saññāti vuccatī"ti?
Sañjānāti sañjānātīti kho āvuso, tasmā saññāti vuccati. Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti, sañjānāti sañjānātīti kho āvuso, tasmā saññāti vuccati.
9. " Yā cāvuso vedanā yā ca saññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā, labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu"nti?
Yā cāvuso vedanā yā ca saññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yañcāvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā sasaṃṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetunti.
…
12. "Paññā panāvuso kimatthiyā"ti?

Paññā kho āvuso abhiññatthā pariññatthā pahānatthāti—[Translation by Thanissaro Bhikkhu] "And what is the purpose of discernment?"

"The purpose of discernment is direct knowledge, its purpose is full comprehension, its purpose is abandoning.

Translation by Thanissaro Bhikkhu
https://www.accesstoinsight.org/tipitaka/mn/mn.043.than.html
Consciousness

"'Consciousness, consciousness': Thus is it said. To what extent, friend, is it said to be 'consciousness'?"

"'It cognizes, it cognizes': Thus, friend, it is said to be 'consciousness.' And what does it cognize? It cognizes 'pleasant.' It cognizes 'painful.' It cognizes 'neither painful nor pleasant.' 'It cognizes, it cognizes': Thus it is said to be 'consciousness.'"

"Discernment & consciousness, friend: Are these qualities conjoined or disjoined? Is it possible, having separated them one from the other, to delineate the difference between them?"

"Discernment & consciousness are conjoined, friend, not disjoined. It's not possible, having separated them one from the other, to delineate the difference between them. For what one discerns, that one cognizes. What one cognizes, that one discerns. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference between them."

"Discernment & consciousness, friend: What is the difference between these qualities that are conjoined, not disjoined?"

"Discernment & consciousness, friend: Of these qualities that are conjoined, not disjoined, discernment is to be developed, consciousness is to be fully comprehended."

Feeling

"'Feeling, feeling': Thus is it said. To what extent, friend, is it said to be 'feeling'?"

"'It feels, it feels': Thus, friend, it is said to be 'feeling.' And what does it feel? It feels pleasure. It feels pain. It feels neither pleasure nor pain. 'It feels, it feels': Thus it is said to be 'feeling.'"

Perception

"'Perception, perception': Thus is it said. To what extent, friend, is it said to be 'perception'?"

"'It perceives, it perceives': Thus, friend, it is said to be 'perception.' And what does it perceive? It perceives blue. It perceives yellow. It perceives red. It perceives white. 'It perceives, it perceives': Thus it is said to be 'perception.'"

"Feeling, perception, & consciousness, friend: Are these qualities conjoined or disjoined? Is it possible, having separated them one from another, to delineate the difference among them?"

"Feeling, perception, & consciousness are conjoined, friend, not disjoined. It is not possible, having separated them one from another, to delineate the difference among them. For what one feels, that one perceives. What one perceives, that one cognizes. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference among them."

…

"And what is the purpose of discernment?"

"The purpose of discernment is direct knowledge, its purpose is full comprehension, its purpose is abandoning.

Cūlavedallasutta (M.N.I., p 302-304)

Kati panayye vedanāti?
Tisso kho imā āvuso visākha vedanā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanāti.
22. Katamā panayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanāti?.
Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā sukhaṃ sātaṃ vedayitaṃ, ayaṃ sukhā vedanā. Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ, ayaṃ dukkhā vedanā. Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā nevasātaṃ nāsātaṃ vedayitaṃ, ayaṃ adukkhamasukhā vedanāti.
23. Sukhā panayye vedanā kiṃsukhā, kiṃdukkhā? Dukkhā vedanā kiṃdukkhā kiṃsukhā? Adukkhamasukhā vedanā kiṃsukhā kiṃdukkhāti?.
Sukhā kho āvuso visākha vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhāti.
24. Sukhāya panayye vedanāya kiṃ anusayo anuseti? Dukkhāya vedanāya kiṃ anusayo anuseti? Adukkhamasukhāya vedanāya kiṃ anusayo anusetīti?
Sukhāya kho āvuso visākha vedanāya rāgānusayo anuseti. Dukkhāya vedanāya paṭighānusayo anuseti. Adukkhamasukhāya vedanāya avijjānusayo anusetīti.

25. Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti? Sabbāya dukkhāya vedanāya paṭighānusayo anuseti? Sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetīti?

Na kho āvuso visākha sabbāya sukhāya vedanāya rāgānusayo anuseti. Na sabbāya dukkhāya vedanāya paṭighānusayo anuseti. Na sabbāya adukkhamasukhāya vedanāya

avijjānusayo anusetīti,
26. Sukhāya panayye vedanāya kiṃ pahātabbaṃ? Dukkhāya vedanāya kiṃ pahātabbaṃ? Adukkhamasukhāya vedanāya kiṃ pahātabbanti?
Sukhāya kho āvuso visākha vedanāya rāgānusayo pahātabbo . Dukkhāya vedanāya paṭighānusayo pahātabbo. Adukkhamasukhāya vedanāya avijjānusayo pahātabboti.
27. Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo? Sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo ? Sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabboti?
Na kho āvuso visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo. Na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo.Na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.
Idhāvuso visākha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja virahati. Rāgaṃ tena pajahati. Na tattha rāgānusayo anuseti.
Idhāvuso visākha bhikkhu iti paṭisañcikkhati: 'kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi, yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati, pihappaccayā domanassaṃ. Paṭighaṃ tena pajahati. Na tattha paṭighānusayo anuseti.
Idhāvuso visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Avijjaṃ tena pajahati. Na tattha avijjānusayo anusetīti.
28. Sukhāya panayye vedanāya kiṃ paṭibhāgoti?.
Sukhāya kho āvuso visākha vedanāya dukkhā vedanā paṭibhāgoti.
29. Dukkhāya panayye vedanāya kiṃ paṭibhāgoti?
Dukkhāya kho āvuso visākha vedanāya sukhā vedanā paṭibhāgoti.
30. Adukkhamasukhāya panayye vedanāya kiṃ paṭibhāgoti?
Adukkhamasukhāya kho āvuso visākha vedanāya avijjā paṭibhāgoti.
31. Avijjāya panayye kiṃ paṭibhāgoti?
Avijjāya kho āvuso visākha vijjā paṭibhāgoti.
32. Vijjāya panayye kiṃ paṭibhāgoti?
Vijjāya kho āvuso visākha vimutti paṭibhāgoti.
33. Vimuttiyā panayye kiṃ paṭibhāgoti?
Vimuttiyā kho āvuso visākha nibbānaṃ paṭibhāgoti.
34. Nibbānassa panayye kiṃ paṭibhāgoti?
Accasarāvuso visākha pañhaṃ. Nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. Nibbānogadhaṃ hi āvuso visākha brahmacariyaṃ nibbāna parāyanaṃ nibbāna pariyosānaṃ. Ākaṅkhamāno ca tvaṃ2 āvuso visākha bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsīti.

Translation by Thanissaro Bhikkhu @
https://www.accesstoinsight.org/tipitaka/mn/mn.044.than.html

[A lay disciple Visākha] "Now, lady, how many kinds of feeling are there?"

[An Arahant Dhammadinna Bhikkhuni] "These three kinds of feeling: pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling."

"What is pleasant feeling? What is painful feeling? What is neither-pleasant-nor-painful feeling?"

"Whatever is experienced physically or mentally as pleasant & gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful & hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling."

"In what way is pleasant feeling pleasant, lady, and in what way painful?"

"Pleasant feeling is pleasant in remaining, & painful in changing, friend Visakha. Painful feeling is painful in remaining & pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

"What obsession gets obsessed with pleasant feeling? What obsession gets obsessed with painful feeling? What obsession gets obsessed with neither-pleasant-nor-painful feeling?"

"Passion-obsession gets obsessed with pleasant feeling. Resistance-obsession gets obsessed with painful feeling. Ignorance-obsession gets obsessed with neither-pleasant-nor-painful feeling."

"Does passion-obsession get obsessed with all pleasant feeling? Does resistance-obsession get obsessed with all painful feeling? Does ignorance-obsession get obsessed with all neither-pleasant-nor-painful feeling?"

"No..."

"But what is to be abandoned with regard to pleasant feeling? What is to be abandoned with regard to painful feeling? What is to be abandoned with regard to neither-pleasant-nor-painful feeling?"

"Passion-obsession is to be abandoned with regard to pleasant feeling. Resistance-obsession is to be abandoned with regard to painful feeling. Ignorance-obsession is to be abandoned with regard to neither-pleasant-nor-painful feeling."

"Is passion-obsession to be abandoned with regard to all pleasant feeling? Is resistance-obsession to be abandoned with regard to all painful feeling? Is ignorance-obsession to be abandoned with regard to all neither-pleasant-nor-painful feeling?"

"No... There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With that he abandons passion. No passion-obsession gets obsessed there. There is the case where a monk

considers, 'O when will I enter & remain in the dimension that those who are noble now enter & remain in?' And as he thus nurses this yearning for the unexcelled liberations, there arises within him sorrow based on that yearning. With that he abandons resistance. No resistance-obsession gets obsessed there. There is the case where a monk, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. With that he abandons ignorance. No ignorance-obsession gets obsessed there."

"Now what, lady, lies on the other side of pleasant feeling?"

"Passion lies on the other side of pleasant feeling."

"And what lies on the other side of painful feeling?"

"Resistance lies on the other side of painful feeling."

"What lies on the other side of neither-pleasant-nor-painful feeling?"

"Ignorance lies on the other side of neither-pleasant-nor-painful feeling."

"What lies on the other side of ignorance?"

"Clear knowing lies on the other side of ignorance."

"What lies on the other side of clear knowing?"

"Release lies on the other side of clear knowing."

"What lies on the other side of release?"

"Unbinding lies on the other side of release."

"What lies on the other side of Unbinding?"

"You've gone too far, friend Visakha. You can't keep holding on up to the limit of questions. For the holy life gains a footing in Unbinding, culminates in Unbinding, has Unbinding as its final end. If you wish, go to the Blessed One and ask him the meaning of these things. Whatever he says, that's how you should remember it."

Sinhalese version of Dhamma sermon on this topic by Bhante K. Ñāṇānanda is available on youTube

https://www.youtube.com/watch?v=iYE4YhBD_rA&list=PLKX4NkZ7_wRKY1adZngq8ZUeT6eQVEmf7

By Mankadawala Sudassana Thero (also Sinhalese version)
https://www.youtube.com/watch?v=PmaXIysVvMs&t=1260s

Session Thirteen Interventions: Handout #1 The Way all the Buddhas Rediscovered the Paṭiccasamuppāda 1

Our historical Buddha, before becoming the Buddha as a Bodhisattva began to ponder on the twelve-factors beginning from aging-death in direct and reverse orders thus (**Nagarasutta, S.N.II. 104)**:

Direct Order

Pubbeva me bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi: "kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati ca. Atha ca panimassa dukkhassa nissaraṇaṃ na pajānāti jarāmaraṇassa. Kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā"ti. Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃ paccayā jarāmaraṇanti." Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "jātiyā kho sati jarāmaraṇaṃ hoti. Jātipaccayā jarāmaraṇa"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati jāti hoti, kiṃ paccayā jātī'ti." Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "bhavo kho sati jātiyā hoti. Bhavapaccayā jātī"ti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati bhavo hoti, kiṃ paccayā bhavo'ti." Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "upādāne kho sati bhavo hoti. Upādānapaccayā bhavo"ti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati upādānaṃ hoti, kiṃ paccayā upādānanti. " Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "taṇhā kho sati upādānaṃ hoti. Taṇhāpaccayā upādāna"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati taṇhā hoti. Kiṃ paccayā taṇhā'ti. " Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "vedanā kho sati taṇhā hoti. Vedanāpaccayā taṇhā"ti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati vedanā hoti. Kiṃ paccayā vedanā'ti. " Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "phasse kho sati vedanā hoti. Phassapaccayā vedanā"ti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati phasso hoti. Kiṃ paccayā phasso'ti. " Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo "saḷāyatane kho sati phasso hoti. Saḷāyatanapaccayā phasso"ti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati saḷāyatanaṃ hoti. Kiṃ paccayā saḷāyatananti. " Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo

"nāmarūpe kho sati saḷāyatanaṃ hoti. Nāmarūpapaccayā saḷāyatana"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati nāmarūpaṃ hoti. Kiṃ paccayā nāmarūpa"nti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayoḥ "viññāṇe kho sati nāmarūpaṃ hoti. Viññāṇapaccayā nāmarūpa"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati viññāṇaṃ hoti. Kimpaccayā viññāṇa"nti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "nāmarūpe kho sati viññāṇaṃ hoti. Nāmarūpapaccayā viññāṇa"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "paccudāvattati kho idaṃ viññāṇaṃ, nāmarūpamhā na paraṃ gacchati. Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā yadidaṃ **nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ**, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti.

"Samudayo, samudayo"ti kho me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Reverse order

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati jarāmaraṇaṃ na hoti. Kissa nirodhā jarāmaraṇanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "jātiyā kho asati jarāmaraṇaṃ na hoti, jātinirodhā jarāmaraṇanirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati jāti na hoti. Kissa nirodhā jātinirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "bhavo kho asati jāti na hoti, bhavanirodhā jātinirodho"ti.
Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati bhavo na hoti. Kissa nirodhā bhavanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "upādāne kho asati bhavo na hoti. Upādānanirodhā bhavanirodho"ti.

Tassa mayahaṃ bhikkhave, etadahosi: kimhi nu kho asati upādānaṃ na hoti. Kissa nirodhā upādānanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "taṇhā kho asati upādānaṃ na hoti. Taṇhānirodhā upādānanirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati taṇhā na hoti. Kissa nirodhā taṇhānirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "vedanā kho asati taṇhā na hoti. Vedanānirodhā taṇhānirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu asati vedanā na hoti. Kissa nirodhā vedanānirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati phasso na hoti. Kissa nirodhā phassanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati saḷāyatanaṃ na hoti. Kissa nirodhā saḷāyatananirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatananirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati nāmarūpaṃ na hoti. Kissa nirodhā nāmarūpanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "viññāṇe kho asati nāmarūpaṃ na hoti. Viññāṇanirodhā nāmarūpanirodho"ti

Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati viññāṇaṃ na hoti, kissa nirodhā viññāṇanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "nāmarūpe kho asati viññāṇaṃ na hoti, nāmarūpanirodhā viññāṇanirodho"ti.

Tassa mayhaṃ bhikkhave, etadahosi: "adhigato kho myāyaṃ maggo bodhāya yadidaṃ nāmarūpanirodhā viññāṇanirodho. Viññāṇanirodhā nāmarūpanirodho. Nāmarūpanirodhā saḷāyatananirodho. Saḷāyatananirodhā phassanirodho. Phassanirodhā vedanānirodho. Vedanānirodhā taṇhānirodho. Taṇhānirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

"Nirodho, nirodho"ti kho me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Translation by Thanissaro Bhikkhu @
https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.065.than.html

"Monks, before my Awakening, when I was just an unawakened Bodhisatta, the realization came to me: 'How this world has fallen on difficulty! It is born, it ages, it dies, it falls away & rearises, but it does not discern the escape from this stress, from this aging & death. O when will it discern the escape from this stress, from this aging & death?'

Direct order

"Then the thought occurred to me, 'Aging & death exist when what exists? From what as a requisite condition is there aging & death?' From my appropriate attention there came the breakthrough of discernment: 'Aging & death exist when birth exists. From birth as a requisite condition comes aging & death.'

Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the

breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth...[upādāna, taṇhā, vedanā, phassa, saḷāyatana]

'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.'

Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

Reverse order

"Then the thought occurred to me, 'Aging & death don't exist when what doesn't exist? From the cessation of what comes the cessation of aging & death?' From my appropriate attention there came the breakthrough of discernment: 'Aging & death don't exist when birth doesn't exist.

From the cessation of birth comes the cessation of aging & death.'... '[upādāna, taṇhā, vedanā, phassa, saḷāyatana]

Name-&-form doesn't exist when what doesn't exist? From the cessation of what comes the cessation of name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form doesn't exist when consciousness doesn't exist. From the cessation of consciousness comes the cessation of name-&-form.'

Then the thought occurred to me, 'Consciousness doesn't exist when what doesn't exist? From the cessation of what comes the cessation of consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness doesn't exist when name-&-form doesn't exist. From the cessation of name-&-form comes the cessation of consciousness.'

"The thought occurred to me, 'I have attained this path to Awakening, i.e., from the cessation of name-&-form comes the cessation of consciousness, from the cessation of

consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of stress. Cessation, cessation.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

The following statement made by Ñāṇānanda regarding the absence of avijjā and saṃkhārā is applied to this discourse also:

Many scholars are puzzled by the nonmention of ignorance in the *Mahāpadāna Sutta* and the *Mahā Nidāna Sutta*. Apparently, both *avijjā* and *saṁkhārā* are missing in these two discourses. But all the same, they are implicit there in the discussion of Paṭiccasamuppāda. The non-understanding of the inter-relation between consciousness and name-and-form itself is '*avijjā*'. The going round, the whirling round resulting from that ignorance is sankhārā. P.78.

Note: The last sentence of the above argument indicates that karma of the samkhārā generates due to not knowing (avijjā) the mutual conditionality between nāma-rūpa and viññāṇa.

Session Fourteen Interventions: Handout #1 The Way all the Buddhas Rediscovered the Paṭiccasamuppāda 2

Mahāpadānasutta D.N.II.p 29-35

Direct order of paticcasamuppāda

"atha kho, bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘kicchaṃ vatāyaṃ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassa, kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā’ti?"atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃpaccayā jarāmaraṇa’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇa’nti.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati jāti hoti, kiṃpaccayā jātī’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘bhave kho sati jāti hoti, bhavapaccayā jātī’ti."

atha "atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati bhavo hoti, kiṃpaccayā bhavo’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati upādānaṃ hoti, kiṃpaccayā upādāna’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādāna’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati taṇhā hoti, kiṃpaccayā taṇhā’ti? atha kho, bhikkhave, bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.vipassissa"

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati vedanā hoti, kiṃpaccayā vedanā’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati phasso hoti, kiṃpaccayā phasso’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati saḷāyatanaṃ hoti, kiṃpaccayā saḷāyatana’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatana’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati nāmarūpaṃ hoti, kiṃpaccayā nāmarūpa’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpa’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati viññāṇaṃ hoti, kiṃpaccayā viññāṇa’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇa’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā, nāparaṃ gacchati. ettāvatā vā jiyyetha vā miyyetha vā cavetha vā upapajjetha vā, yadidaṃ nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhājāyetha, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti’.

"‘samudayo samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi."

Reverse Order of paṭiccasamuppāda

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati jarāmaraṇaṃ na hoti, kissa nirodhā jarāmaraṇanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘jātiyā kho asati jarāmaraṇaṃ na hoti, jātinirodhā jarāmaraṇanirodho’ti.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati jāti na hoti, kissa nirodhā "atha jātinirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘bhave kho asati jāti na hoti, bhavanirodhā jātinirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā upādānanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa

yoniso manasikārā ahu paññāya abhisamayo – ‘taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā upādānanirodho’ti.ahu"

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhānirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘vedanāya kho asati taṇhā na hoti, vedanānirodhā taṇhānirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati saḷāyatanaṃ na hoti, kissa nirodhā saḷāyatananirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatananirodho’ti."

atha "atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati viññāṇaṃ na hoti, kissa nirodhā viññāṇanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho asati viññāṇaṃ na hoti, nāmarūpanirodhā viññāṇanirodho’ti. "

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘adhigato kho myāyaṃ viapssanā maggo. yadidaṃ – nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti’.

"‘nirodho nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. "

atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī vihāsi – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo, iti

vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo, iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo, iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo, iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti, tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṃ vimuccī"ti.—

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Direct order of paticcasamuppāda

'Then, when the Bodhisatta had entered his dwelling alone, in a secluded spot, he thought: "This world, alas, is in a sorry state: there is birth and decay, there is death and falling into other states and being reborn. And no one knows any way of escape from this suffering, this ageing and death. When will deliverance be found from this suffering, this ageing and death?"

'And then, monks, the Bodhisatta thought: "With what being present, does ageing-and-death occur? What conditions ageing-and-death?" And then, monks, as a result of the wisdom born of profound consideration the realisation dawned on him: "Birth being present, ageing-and-death occurs, birth conditions ageing-and-death."

'Then he thought: "What conditions birth?" And the realisation dawned on him: "Becoming conditions birth" ... "What conditions becoming?" ... "Clinging conditions becoming"... "Craving conditions clinging"... "Feeling conditions craving" ... "Contact conditions feeling"... "The six sense-bases condition contact"... "Mind-and-body conditions the six sense-bases"... "Consciousness conditions mind-and-body." And then the Bodhisatta Vipassi thought: "With what being present, does consciousness occur. What conditions consciousness?" And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: "Mind-and-body conditions consciousness."

'Then, monks, the Bodhisatta Vipassi thought: "This consciousness turns back at mind-and-body, it does not go any further. To this extent there is birth and decay, there is death and falling into other states and being reborn, namely: Mind-and-body conditions consciousness and consciousness conditions mind-and-body, mind-and-body conditions the six sense-bases, the six sense-bases-condition contact, contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass of suffering takes its origin." And at the thought: "Origin, origin", there arose in the Bodhisatta Vipassi, with insight into things never realised before, knowledge, wisdom, awareness, and light.

Reverse order of paticcasamuppāda

'Then he thought: "What now being absent, does ageing-and-death not occur? With the cessation of what comes the cessation of ageing-and-death?" And then, as a result of the

wisdom born of profound consideration, the realisation dawned on him: “Birth being absent, ageing-and-death does not occur. With the cessation of birth comes the cessation of ageing-and-death”... “With the cessation of what comes the cessation of birth?”... “With the cessation of becoming comes the cessation of birth”... “With the cessation of clinging comes the cessation of becoming”... “With the cessation of craving comes the cessation of clinging”... “With the cessation of feeling comes the cessation of craving”... “With the cessation of contact comes the cessation of feeling”... “With the cessation of the six sense-bases comes the cessation of contact”... “With the cessation of mind-and-body comes the cessation of the six sense-bases”... “With the cessation of consciousness comes the cessation of mind-and-body”... “With the cessation of mind-and-body comes the cessation of consciousness.”

‘Then the Bodhisatta Vipassi thought: “I have found the insight (vipassanā) way to enlightenment, namely:

“‘By the cessation of mind-and-body consciousness ceases, by the cessation of consciousness, mind-and-body ceases; by the cessation of mind-and-body the six sense-bases cease; by the cessation of the six sense-bases contact ceases; by the cessation of contact feeling ceases; by the cessation of feeling craving ceases; by the cessation of craving clinging ceases; by the cessation of clinging becoming ceases; by the cessation of becoming birth ceases; by the cessation of birth ageing and death, sorrow, lamentation, pain, grief and distress cease. And thus this whole mass of suffering ceases.” And at the thought: “Cessation, cessation”, there arose in the Bodhisatta Vipassi, with insight into things never realised before, knowledge, vision, awareness, and light.

‘Then, monks, at another time the Bodhisatta Vipassi dwelt contemplating the rise and fall of the five aggregates of clinging: “Such is the body, such its arising, such its passing away; such is feeling...; such is perception...; such are the mental formations...; such is consciousness, such its arising, such its passing away.” And as he remained contemplating the rise and fall of the five aggregates of dinging, before long his mind was freed from the corruptions without remainder.’

Session Fifteen Interventions: Handout #1 The Way all the Buddhas Rediscovered the Paṭiccasamuppāda 3

Mahānidānasuttaṃ (D.N.II.p.55-64)

Evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadammaṃ nāma kurūnaṃ nigamo. Atha kho āyasmā ānando. Yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: "acchariyaṃ bhante, abbhutaṃ bhante, yāvagambhīro cāyaṃ bhante, paṭiccasamuppādo gambhīravabhāso ca. Atha ca pana me uttānakuttānako viya khāyatī"ti.

Mā hevaṃ ānanda avaca, mā hevaṃ ānanda avaca, gambhīro cāyaṃ ānanda paṭiccasamuppādo gambhīrāvabhāso ca. Etassa ānanda, dhammassa ananubodhā appaṭivedhā evamayaṃ pajā tantākulakajātā guḷāguṇḍikajātā muñjababbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati.

Direct order of paticcasamuppāda

Atthi idappaccayā jarāmaraṇanti iti puṭṭhena satā ānanda, atthīti'ssa vacanīyaṃ. Kimpaccayā jarāmaraṇanti iti ce. Vadeyya, jātipaccayā jarāmaraṇanti iccassa vacanīyaṃ.
Atthi idappaccayā jātīti iti puṭṭhena satā ānanda, atthīti'ssa vacanīyaṃ. Kimpaccayā jātīti iti ce vadeyya, bhavapaccayā jātīti iccassa vacanīyaṃ.
Atthi idappaccayā bhavo'ti iti puṭṭhena satā ānanda, atthīti'ssa vacanīyaṃ. Kimpaccayā bhavo'ti iti ce vadeyya, upādānapaccayā bhavo'ti iccassa vacanīyaṃ.
Atthi idappaccayā upādānanti iti puṭṭhena satā ānanda, atthīti'ssa vacanīyaṃ. Kimpaccayā upādānanti iti ce vadeyya, taṇhāpaccayā upādānanti iccassa vacanīyaṃ.
Atthi idappaccayā taṇhā'ti iti puṭṭhena satā ānanda atthīti'ssa vacanīyaṃ. Kimpaccayā taṇhā'ti iti ce vadeyya, vedanāpaccayā taṇhā'ti iccassa vacanīyaṃ.
Atthi idappaccayā vedanā'ti iti puṭṭhena satā ānanda atthīti'ssa vacanīyaṃ. Kimpaccayā vedanā'ti iti ce vadeyya, phassapaccayā vedanā'ti iccassa vacanīyaṃ.
Atthi idappaccayā phasso'ti iti puṭṭhena satā ānanda atthīti'ssa vacanīyaṃ. Kimpaccayā phasso'ti iti ce vadeyya, nāmarūpaccayā phasso'ti iccassa vacanīyaṃ.
Atthi idappaccayā nāmarūpanti iti puṭṭhena satā ānanda atthi'ssa vacanīyaṃ. Kimpaccayā nāmarūpanti iti ce vadeyya, viññāṇapaccayā nāmarūpanti iccassa vacanīyaṃ.
Atthi idappaccayā viññāṇanti iti puṭṭhena satā ānanda atthīti'ssa vacanīyaṃ. Kimpaccayā viññāṇanti iti ce vadeyya, nāmarūpapaccayā viññāṇanti iccassa vacanīyaṃ.
Iti kho ānanda nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

"Jātipaccayā jarāmaraṇanti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ yathā jātipaccayā jarāmaraṇaṃ: jāti ca hi ānanda nābhavissa sabbena

sababaṃ sabbathā sabbaṃ kassaci kimhivi seyyathīdaṃ: devānaṃ vā devattāya, gandhabbānaṃ vā gandhabbattāya, yakkhānaṃ vā yakkhattāya, bhūtānaṃ vā bhūtattāya, manussānaṃ vā manussattāya, catuppadānaṃ vā catuppadattāya. Pakkhinaṃ vā pakkhittāya, siriṃsapānaṃ vā siriṃsapattāya, tesaṃ tesañca ānanda sattānaṃ tathattāya jāti nābhavissa, sabbaso jātiyā asati jātinirodhā api nu kho jarāmaraṇaṃ paññāyethā?"Ti.
"No hetaṃ bhante".
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo jarāmaraṇassa yadidaṃ jāti".
5. "Bhavapaccayā jātīti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ yathā bhavapaccayā jāti: bhavo ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassavi kimhivi seyyathīdaṃ: kāmabhavo rūpabhavo arūpabhavo, sabbaso bhave asati bhavanirodhā api nu kho jāti paññāyethā?"Ti.
"Nohetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo jātiyā yadidaṃ bhavo. "
6. "Upādānapaccayā bhavo'ti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ: yathā upādānapaccayā bhavo: upādānaṃ ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassavi kimhivi seyyathīdaṃ: kāmūpadānaṃ vā diṭṭhūpadānaṃ vā sīlabbatūpādānaṃ vā attavādūpādānaṃ vā - sabbaso upādāne asati upādānanirodhā api nu kho bhavo papaññāyethā?Ti.
"Nohetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo bhavassa yadidaṃ upādānaṃ. "
7. Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ: yathā taṇhāpaccayā upādānaṃ: taṇhā ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici - seyyathīdaṃ: rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā - sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānaṃ paññāyethā?"Ti.
"Nohetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo upādānassa yadidaṃ taṇhā. "
8. "Vedanāpaccayā taṇhā'ti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ yathā vedanāpaccayā taṇhā: vedanā ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici - seyyathīdaṃ: cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasampassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā, - sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā?"Ti.
"No hetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo taṇhāya yadidaṃ vedanā. "

…

18. Taṇhaṃ paṭicca pariyesanā'ti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ. Yathā taṇhaṃ paṭicca pariyesanā: taṇhā ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathīdaṃ kāmataṇhā bhavataṇhā

vibhavataṇhā, sabbaso taṇhā nirodhā api nu kho pariyesanā paññāyethā?Ti.
"No hetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo pariyesanāya yadidaṃ taṇhā.
Iti kho ānanda ime dve dhammā dvayena vedanāya ekasamosaraṇā bhavanti. "
19. "**phassapaccayā** vedanā'ti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ yathā phassapaccayā vedanā: phasso ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathīdaṃ - cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā?"Ti.
"No hetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo vedanāya yadidaṃ phasso. "
20. "Nāmarūpapaccayā phasso'ti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ yathā nāmarūpapaccayā phasso: yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethāti
"No hetaṃ bhante. "
"Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso paññāyethā?"Ti.
"No hetaṃ bhante. "
"Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā?"Ti.
"No hetaṃ bhante. "
"Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho phasso paññāyethā?"Ti.
"No hetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo phassassa yadidaṃ nāmarūpaṃ.
21. "Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ. Yathā viññāṇapaccayā nāmarūpaṃ. Viññāṇaṃ ca hi ānanda mātukucchismiṃ na okkamissatha, api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathāti"?
"No hetaṃ bhante. "
"Viññāṇaṃ ca hi ānanda mātukucchiṃ okkamitvā vokkamissatha, api nu kho nāmarūpaṃ itthattāya abhinibbattissathāti"?
"No hetaṃ bhante".
"Viññāṇaṃ ca hi ānanda daharasseva sato vocchijjissatha kumārakassa vā kumārikāya vā, api nu kho nāmarūpaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjissathāti'?
"No hetaṃ bhante. "
'Tasmātihānanda eseva hetu etaṃ nidānaṃ. Esa samudayo esa paccayo

nāmarūpassa yadidaṃ viññāṇaṃ. "
22. "Nāmarūpapaccayā viññāṇanti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ. Yathā nāmarūpapaccayā viññāṇaṃ: viññāṇaṃ ca hi ānanda nāmarūpe patiṭṭhaṃ na labhissatha, api nu kho āyatiṃ jātijarāmaraṇaṃ dukkhasamudayasambhavo paññāyethāti"?
"No hetaṃ bhante. "
"Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇassa yadidaṃ nāmarūpaṃ. "
"Ettāvatā kho ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā viññattipatho, ettāvatā paññāvacaraṃ ettāvatā vaṭṭaṃ vattati, (ettāvatā) itthattaṃ paññapanāya, yadidaṃ nāmarūpaṃ saha viññāṇena aññamaññapaccayatāya pavattati."

The text is available on Accesstoinsight@https://www.accesstoinsight.org/tipitaka/sltp/DN_II_utf8.html#pts.055

Translation By Thanissaro Bhikkhu @ https://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

"If one is asked, 'Is there a demonstrable requisite condition for aging and death?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition do aging and death come?' one should say, 'Aging and death come from birth as their requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for birth?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does birth come?' one should say, 'Birth comes from becoming as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for becoming?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does becoming come?' one should say, 'Becoming comes from clinging as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for clinging?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does clinging come?' one should say, 'Clinging comes from craving as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for craving?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does craving come?' one should say, 'Craving comes from feeling as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for feeling?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does feeling come?' one should say, 'Feeling comes from contact as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for contact?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does contact come?' one should say, 'Contact comes from name-and-form as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-and-form as its requisite condition.'

"Thus, Ananda, from name-and-form as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a

requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, aging, death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress.

Aging and Death

"'From birth as a requisite condition come aging and death.' Thus it has been said. And this is the way to understand how from birth as a requisite condition come aging and death. If there were no birth at all, in any way, of anything anywhere — i.e., of devas in the state of devas, of celestials in the state of celestials, of spirits in the state of spirits, of demons in the state of demons, of human beings in the human state, of quadrupeds in the state of quadrupeds, of birds in the state of birds, of snakes in the state of snakes, or of any being in its own state — in the utter absence of birth, from the cessation of birth, would aging and death be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for aging and death, i.e., birth.

Birth

"'From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere — i.e., sensual becoming, form becoming, or formless becoming — in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

"'From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere — i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self — in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for becoming, i.e., clinging.

Clinging

"'From craving as a requisite condition comes clinging.' Thus it has been said. And this is the way to understand how from craving as a requisite condition comes clinging. If there were no craving at all, in any way, of anything anywhere — i.e., craving for sensuality, craving for becoming, craving for no becoming — in the utter absence of craving, from the cessation of craving, would clinging be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for clinging, i.e., craving.

Craving

"'From feeling as a requisite condition comes craving.' Thus it has been said. And this is the way to understand how from feeling as a requisite condition comes craving. If there were no feeling at all, in any way, of anything anywhere — i.e., feeling born of contact at the eye, feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, or feeling born of contact at the intellect — in the utter absence of feeling, from the cessation of feeling, would craving be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for craving, i.e., feeling.

…

Feeling

"'From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere — i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect — in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

"'From name-&-form as a requisite condition comes contact. Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the qualities, traits, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact with regard to the form-group (the physical properties) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form.

Name-and-form

"'From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

Consciousness

"'From name-and-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form.

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the sphere of discernment extends, the extent to which the cycle revolves for the manifesting (discernibility) of this world — i.e., name-and-form together with consciousness.

Session Sixteen Interventions: Handout #1 Mutual Condition Between Nāma-Rūpa and Viññāṇa 1

Mahānidānasuttaṃ, D.N.II. p. 62-64

19.
"phassapaccayā vedanā'ti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ yathā phassapaccayā vedanā: phasso ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathīdaṃ - cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā?"Ti.
"No hetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo vedanāya yadidaṃ phasso. "
20. "Nāmarūpapaccayā phasso'ti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ yathā nāmarūpapaccayā phasso**: yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso [descriptive contact] paññāyethāti**
"No hetaṃ bhante. "
"**Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso [resistant contact] paññāyethā?"Ti.**
"No hetaṃ bhante. "
"Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā?"Ti.
"No hetaṃ bhante. "
"Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho phasso paññāyethā?"Ti.
"No hetaṃ bhante. "
"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo phassassa yadidaṃ nāmarūpaṃ.
21. "**Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ. Yathā viññāṇapaccayā nāmarūpaṃ. Viññāṇaṃ ca hi ānanda mātukucchismiṃ na okkamissatha, api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathāti"?**
"No hetaṃ bhante. "
"Viññāṇaṃ ca hi ānanda mātukucchiṃ okkamitvā vokkamissatha, api nu kho nāmarūpaṃ itthattāya abhinibbattissathāti"?
"No hetaṃ bhante".
"Viññāṇaṃ ca hi ānanda daharasseva sato vocchijjissatha kumārakassa vā

kumārikāya vā, api nu kho nāmarūpaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjissathāti'?

"No hetaṃ bhante. "
'Tasmātihānanda eseva hetu etaṃ nidānaṃ. Esa samudayo esa paccayo nāmarūpassa yadidaṃ viññāṇaṃ. "
22. "**Nāmarūpapaccayā viññāṇanti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ. Yathā nāmarūpapaccayā viññāṇaṃ: viññāṇaṃ ca hi ānanda nāmarūpe patiṭṭhaṃ na labhissatha, api nu kho āyatiṃ jātijarāmaraṇaṃ dukkhasamudayasambhavo paññāyethāti"?**
"No hetaṃ bhante. "
"Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇassa yadidaṃ nāmarūpaṃ. "
"Ettāvatā kho ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā viññattipatho, ettāvatā paññāvacaraṃ ettāvatā vaṭṭaṃ vattati, (ettāvatā) itthattaṃ paññapanāya, yadidaṃ nāmarūpaṃ saha viññāṇena aññamaññapaccayatāya pavattati. "

Maha-nidana Sutta: The Great Causes Discourse/Mahānidānasuttaṃ, D.N.II. p.62-64

Feeling

"'From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere — i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect — in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

"'From name-&-form as a requisite condition comes contact. Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the qualities, traits, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact with regard to the form-group (the physical properties) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form.

Name-and-form

"'From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

Consciousness

"'From name-and-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form.

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the sphere of discernment extends, the extent to which the cycle revolves for the manifesting (discernibility) of this world — i.e., name-and-form together with consciousness.

By Thanissaro Bhikkhu https://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html

Session Sixteen Interventions: Handout #2 Mutual Condition Between Nāma-Rūpa and Viññāṇa 2

Mahāpadānasutta D.N.II.p 29-35

Translation by palicanon.org/ @ http://www.palicanon. org/en/sutta-pitaka/transcribed-suttas/majjhima-nikaya/129-mn-8-sallekha-sutta-effacement.html

Direct order of paticcasamuppāda

‘Then, when the Bodhisatta had entered his dwelling alone, in a secluded spot, he thought: “This world, alas, is in a sorry state: there is birth and decay, there is death and falling into other states and being reborn. And no one knows any way of escape from this suffering, this ageing and death. When will deliverance be found from this suffering, this ageing and death?”

‘And then, monks, the Bodhisatta thought: “With what being present, does ageing-and-death occur? What conditions ageing-and-death?” And then, monks, as a result of the wisdom born of profound consideration the realisation dawned on him: “Birth being present, ageing-and-death occurs, birth conditions ageing-and-death.”

‘Then he thought: “What conditions birth?” And the realisation dawned on him: “Becoming conditions birth” ... “What conditions becoming?” ... “Clinging conditions becoming”... “Craving conditions clinging”... “Feeling conditions craving” ... “Contact conditions feeling”... “The six sense-bases condition contact”... “Mind-and-body conditions the six sense-bases”... “Consciousness conditions mind-and-body.” And then the Bodhisatta Vipassi thought: “With what being present, does consciousness occur. What conditions consciousness?” And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: “Mind-and-body conditions consciousness.”

‘Then, monks, the Bodhisatta Vipassi thought: “This consciousness turns back at mind-and-body, it does not go any further. To this extent there is birth and decay, there is death and falling into other states and being reborn, namely: Mind-and-body conditions consciousness and consciousness conditions mind-and-body, mind-and-body conditions the six sense-bases, the six sense-bases-condition contact, contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass of suffering takes its origin.” And at the thought: “Origin, origin”, there arose in the Bodhisatta Vipassi, with insight into things never realised before, knowledge, wisdom, awareness, and light.

Reverse order of paticcasamuppāda

‘Then he thought: “What now being absent, does ageing-and-death not occur? With the cessation of what comes the cessation of ageing-and-death?” And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: “Birth being absent, ageing-and-death does not occur. With the cessation of birth comes the cessation of ageing-and-death”... “With the cessation of what comes the cessation of birth?”... “With the cessation of becoming comes the cessation of birth”... “With the cessation of clinging comes the cessation of becoming”... “With the cessation of craving comes the cessation of clinging”... “With the cessation of feeling comes the cessation of craving”... “With the cessation of contact comes the cessation of feeling”... “With the cessation of the six sense-bases comes the cessation of contact”... “With the cessation of mind-and-body comes the cessation of the six sense-bases”... “With the cessation of consciousness comes the cessation of mind-and-body”... “With the cessation of mind-and-body comes the cessation of consciousness.”

‘Then the Bodhisatta Vipassi thought: “I have found the insight (vipassanā) way to enlightenment, namely:

“‘By the cessation of mind-and-body consciousness ceases, by the cessation of consciousness, mind-and-body ceases; by the cessation of mind-and-body the six sense-bases cease; by the cessation of the six sense-bases contact ceases; by the cessation of contact feeling ceases; by the cessation of feeling craving ceases; by the cessation of craving clinging ceases; by the cessation of clinging becoming ceases; by the cessation of becoming birth ceases; by the cessation of birth ageing and death, sorrow, lamentation, pain, grief and distress cease. And thus this whole mass of suffering ceases.” And at the thought: “Cessation, cessation”, there arose in the Bodhisatta Vipassi, with insight into things never realised before, knowledge, vision, awareness, and light.

‘Then, monks, at another time the Bodhisatta Vipassi dwelt contemplating the rise and fall of the five aggregates of clinging: “Such is the body, such its arising, such its passing away; such is feeling...; such is perception...; such are the mental formations...; such is consciousness, such its arising, such its passing away.” And as he remained contemplating the rise and fall of the five aggregates of dinging, before long his mind was freed from the corruptions without remainder.’

Note: exclusion of avijjā and saṃkhārā

Mahāpadānasutta D.N.II.p 29-35

Direct order of paticcasamuppāda

> "atha kho, bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘kicchaṃ vatāyaṃ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassa, kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā’ti?"atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃpaccayā jarāmaraṇa’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso

manasikārā ahu paññāya abhisamayo – ‘jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇa’nti.

…

[… bhavapaccayā jāti… upādānapaccayā bhavo… taṇhāpaccayā upādāna… vedanāpaccayā taṇhā… phassapaccayā vedanā… saḷāyatanapaccayā phasso]…

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati saḷāyatanaṃ hoti, kiṃpaccayā saḷāyatana’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatana’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati nāmarūpaṃ hoti, kiṃpaccayā nāmarūpa’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpa’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho sati viññāṇaṃ hoti, kiṃpaccayā viññāṇa’nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇa’nti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā, nāparaṃ gacchati. ettāvatā vā jiyyetha vā miyyetha vā cavetha vā upapajjetha vā, yadidaṃ nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhājāyetha, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti’.

"‘samudayo samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi."

Reverse Order of paṭiccasamuppāda

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati jarāmaraṇaṃ na hoti, kissa nirodhā jarāmaraṇanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘jātiyā kho asati jarāmaraṇaṃ na hoti, jātinirodhā jarāmaraṇanirodho’ti.

[…bhave kho asati jāti na hoti, bhavanirodhā jātinirodho… upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho… taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā upādānanirodho… vedanāya kho asati taṇhā na hoti, vedanānirodhā taṇhānirodho… phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho… saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho]…

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati saḷāyatanaṃ na hoti, kissa nirodhā saḷāyatananirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatananirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo – ‘viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho’ti."

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘kimhi nu kho asati viññāṇaṃ na hoti, kissa nirodhā viññāṇanirodho’ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā paññāya abhisamayo – ‘nāmarūpe kho asati viññāṇaṃ na hoti, nāmarūpanirodhā viññāṇanirodho’ti. "

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi – ‘adhigato kho myāyaṃ **vipassanā maggo**. yadidaṃ – nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti’.

"‘nirodho nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. "

atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī vihāsi – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo, iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo, iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo, iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo, iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti, tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṃ vimuccī"ti.—

Session Sixteen Interventions: Handout #3 Mutual Condition Between Nāma-Rūpa and Viññāṇa 3

Nagarasutta, S.N.II. 104

'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.'

Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

Translation by Thanissaro Bhikkhu @
https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.065.than.html

Nagarasutta, S.N.II. 104

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati nāmarūpaṃ hoti. Kiṃ paccayā nāmarūpa"nti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayoḥ "viññāṇe kho sati nāmarūpaṃ hoti. Viññāṇapaccayā nāmarūpa"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "kimhi nukho sati viññāṇaṃ hoti. Kimpaccayā viññāṇa"nti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "nāmarūpe kho sati viññāṇaṃ hoti. Nāmarūpapaccayā viññāṇa"nti.

Tassa mayhaṃ bhikkhave, etadahosi: "paccudāvattati kho idaṃ viññāṇaṃ, nāmarūpamhā na paraṃ gacchati. Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā yadidaṃ nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti.

Session Seventeen Interventions: Handout #1 Mutual Condition Between Nāma-Rūpa and Viññāṇa 4

Naḷakalāpasuttaṃ (Nidānavagga, S.N.II.p.112-115)

Translated by Thanissaro Bhikkhu @
https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.067.than.html

On one occasion Ven. Sariputta and Ven. MahaKotthita were staying near Varanasi in the Deer Park at Isipatana. Then in the evening, arising from his seclusion, Ven. MahaKotthita went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sariputta: "Now tell me, Sariputta my friend: Are aging & death self-made or other-made or both self-made & other-made, or — without self-making or other-making — do they arise spontaneously?"

"It's not the case, Kotthita my friend, that aging & death are self-made, that they are other-made, that they are both self-made & other-made, or that — without self-making or other-making — they arise spontaneously. However, from birth as a requisite condition comes aging & death."

"Now tell me, friend Sariputta: Is birth... Is becoming... Is clinging/sustenance... Is craving... Is feeling... Is contact... Are the six sense media self-made or other-made or both self-made & other-made, or — without self-making or other-making — do they arise spontaneously?"

"It's not the case, Kotthita my friend, that the six sense media are self-made, that they are other-made, that they are both self-made & other-made, or that — without self-making or other-making — they arise spontaneously. However, from **name & form** as a requisite condition come the six sense media."

"Now tell me, friend Sariputta: Is name-&-form self-made or other-made or both self-made & other-made, or — without self-making or other-making — does it arise spontaneously?"

"It's not the case, Kotthita my friend, that name-&-form is self-made, that it is other-made, that it is both self-made & other-made, or that — without self-making or other-making — it arises spontaneously. However, from **consciousness** as a requisite condition comes **name-&-form**."

"Now tell me, friend Sariputta: is consciousness self-made or other-made or both self-made & other-made, or — without self-making or other-making, does it arise spontaneously?"

"It's not the case, Kotthita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that — without self-making or other-making — it arises spontaneously. However, from **name-&-form** as a requisite condition comes **consciousness**."

"Just now, friend Sariputta, I understood your statement as, 'It's not the case, Kotthita my friend, that name-&-form is self-made, that it is other-made, that it is both self-made & other-made, or that — without self-making or other-making — it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form' But then I understood your statement as, 'It's not the case, Kotthita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that — without self-making or other-making — it arises spontaneously.' However, from name-&-form as a requisite condition comes consciousness.' Now how is the meaning of these statements to be understood?"

"Very well then, Kotthita my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is being said. It is as if two sheaves of reeds were to stand leaning against one another. In the same way, from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name & form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of suffering & stress.

"If one were to pull away one of those sheaves of reeds, the other would fall; if one were to pull away the other, the first one would fall. In the same way, from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

"It's amazing, friend Sariputta. It's astounding, friend Sariputta, how well that was said by Ven. Sariputta. And I rejoice in Ven. Sariputta's good statements with regard to these 36 topics. If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If — through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to aging & death — he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If — through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to birth — he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

[Similarly with becoming, clinging/sustenance, craving, feeling, contact, the six sense media, name & form, and consciousness.]

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If — through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to fabrications — he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If — through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to ignorance — he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now."

Naḷakalāpasuttaṃ (Nidānavagga, S.N.II.p.112-115)

67. Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhito bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhito sāyaṇhasamayaṃ patisallāṇā vuṭṭhito yenāyasmā sāriputto tenupasaṃkami. Upasaṃkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho āyasmā mahākoṭṭhito āyasmantaṃ sāriputtaṃ etadavoca: "kinnu

kho āvuso sāriputta, sayaṃkataṃ jarāmaraṇaṃ, parakataṃ jarāmaraṇaṃ, sayaṃkatañca parakatañca jarāmaraṇaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ jarāmaraṇa"nti?

Na kho āvuso koṭṭhita, sayaṃkataṃ jarāmaraṇaṃ. Na parakataṃ jarāmaraṇaṃ. Na sayaṃkatañca parakatañca jarāmaraṇaṃ. Nāpi asayaṃkāraṃ. Aparaṃkāraṃ adhicca samuppannaṃ jarāmaraṇaṃ. Api ca jātipaccayā jarāmaraṇanti.

Kinnu kho āvuso sāriputta, sayaṃkatā jāti, parakatā jāti, sayaṃkatā ca parakatā ca jāti, udāhu asayaṃkārā aparaṃkārā adhiccasamuppannā jātī'ti?

Na kho āvuso koṭṭhita, sayaṃkatā jāti. Na parakatā jāti, na sayaṃkatā ca parakatā ca jāti. Nāpi asayaṃkārā aparaṃkārā adhiccasamuppannā jāti. Api ca bhavapaccayā jātī'ti.

Kinnu kho āvuso sāriputta, sayaṃkato bhavo, parakato bhavo, sayaṃkato ca parakato ca bhavo, udāhu asayaṃkāro aparaṃkāro adhiccasamuppanno bhavo'ti?

Na kho āvuso koṭṭhita, sayaṃkato bhavo na parakato bhavo. Na sayaṃkato ca parakato ca bhavo. Nāpi asayaṃkāro aparaṃkāro adhiccasamuppanno bhavo api ca upādānapaccayā bhavo'ti.

Kinnu kho āvuso sāriputta, sayaṃkataṃ upādānaṃ, parakataṃ upādānaṃ, sayakatañca parakatañca upādānaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ nāmarūpanti?

Na kho āvuso koṭṭhita, sayaṃkataṃ upādānaṃ. Parakataṃ upādānaṃ. Na parakataṃ upādānaṃ. Na sayaṃkatañca parakatañca upādānaṃ. Nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ upādānaṃ. Api ca taṇhāpaccayā upādānanti.

Kinnu kho āvuso sāriputta, sayaṃkatā taṇhā, parakatā taṇhā, sayaṃkatā ca parakatā ca taṇhā, udāhu asayaṃkārā aparaṃkārā adhiccasamuppannā taṇhā'ti?

Na kho āvuso koṭṭhita, sayaṃkatā taṇhā, na parakatā taṇhā, na sayaṃkatā ca parakatā ca taṇhā. Nāpi asayaṃkārā aparaṃkārā adhiccasamuppannā taṇhā. Api ca vedanāpaccayā taṇhā'ti.

Kinnu kho āvuso sāriputta, sayaṃkatā vedanā, parakatā vedanā, sayaṃkatā ca parakatā ca vedanā, udāhu asayaṃkārā aparaṃkārā adhiccasamuppannā vedanā'ti.

Na kho āvuso koṭṭhita, sayaṃkatā vedanā, na parakatā vedanā, na sayaṃkatā ca parakatā ca vedanā. Nāpi asayaṃkārā aparaṃkārā adhiccasamuppannā vedanā. Api ca phassapaccayā vedanā'ti.

Kinnu kho āvuso sāriputta, sayaṃkato phasso, parakato phasso, sayaṃkato ca parakato ca phasso. Udāhu asayaṃkāro aparaṃkāro adhiccasamuppano phasso'ti.
Na kho āvuso koṭṭhita, sayaṃkato phasso, na parakato phasso, na sayaṃkato ca parakato

ca phasso. Nāpi asayaṃkāro aparaṃkāro adhiccasamuppanno phasso. Api ca saḷāyatanapaccayā phasso'ti.

Kinnu kho āvuso sāriputta, sayaṃkataṃ saḷāyatanaṃ, parakataṃ saḷāyatanaṃ, sayakatañca parakatañca saḷāyatanaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ saḷāyatananti?

Na kho āvuso koṭṭhita, sayaṃkataṃ saḷāyatanaṃ, na parakataṃ saḷāyatanaṃ, na sayaṃkataṃ ca parakataṃ ca saḷāyatanaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ saḷāyatanaṃ. Api ca nāmarūpapaccayā saḷāyatananti.

Kinnu kho āvuso sāriputta, sayaṃkataṃ nāmarūpaṃ, parakataṃ nāmarūpaṃ, sayaṃkatañca parakatañca nāmarūpaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ nāmarūpanti?
Na kho āvuso koṭṭhita, sayaṃkataṃ nāmarūpaṃ. Na parakataṃ nāmarūpaṃ. Na sayaṃkatañca parakatañca nāmarūpaṃ. Nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ nāmarūpaṃ. Api ca viññāṇapaccayā nāmarūpanti.

Kinnu kho āvuso sāriputta, sayaṃkataṃ viññāṇaṃ, parakataṃ viññāṇaṃ, sayaṃkatañca parakatañca viññāṇaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ viññāṇanti?

Na kho āvuso koṭṭhita, sayakataṃ viññāṇaṃ. Parakataṃ viññāṇaṃ, na sayaṃkatañca parakatañca viññāṇaṃ. Nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ viññāṇaṃ. Api ca nāmarūpapaccayā viññāṇanti.

Idāneva kho mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma: "na kho āvuso koṭṭhita, sayaṃkataṃ nāmarūpaṃ, na parakataṃ nāmarūpaṃ, na sayaṃkatañca parakatañca nāmarūpaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ nāmarūpaṃ. Api ca viññāṇapaccayā nāmarūpa"nti.

Idāneva pana mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma: "na kho āvuso koṭṭhita, sayaṃkataṃ viññāṇaṃ, na parakataṃ viññāṇaṃ, na sayaṃkatañca parakatañca viññāṇaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ viññāṇaṃ. Api ca nāmarūpapaccayā viññāṇa"nti.

Yathā kathampanāvuso sāriputta, imassa bhāsitassa attho daṭṭhabbo'ti? Tena hāvuso upamaṃ te karissāmi. Upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

seyyathāpi, āvuso, dve naḷakalāpiyo aññamaññaṃ nissāya tiṭṭheyyuṃ. evameva kho, āvuso, nāmarūpapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ;

saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ,

sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Tāsañce āvuso, naḷakalāpīnaṃ ekaṃ apakaḍḍheyya, ekā papateyya, aparañce apakaḍḍheyya, aparā papateyya. Evameva kho āvuso, nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho. Taṇhānirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

Acchariyaṃ āvuso sāriputta, abbhutaṃ āvuso sāriputta, yāva subhāsitañcidaṃ āyasmatā sāriputtena. Idaṃ ca pana mayaṃ āyasmato sāriputtassa subhāsitaṃ imehi chattiṃsāya vatthūhi anumodāma.

Jarāmaraṇassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Jarāmaraṇassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Jarāmaraṇassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Jātiyā ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Jātiyā ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Jātiyā ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Bhavassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Bhavassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Bhavassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Upādānassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Upādānassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Upādānassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Taṇhāya ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Taṇhāya ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Taṇhāya ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Vedanāya ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Vedanāya ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Vedanāya ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Phassassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Phassassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Phassassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Saḷāyatanassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Saḷāyatanassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Saḷāyatanassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Nāmarūpassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Nāmarūpassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Nāmarūpassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Viññāṇassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Viññāṇassa ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Viññāṇassa ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Saṅkhārānaṃ ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Saṅkhārānaṃ ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Saṅkhārānaṃ ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāya.

Avijjāya ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃ vacanāya. Avijjāya ce āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃ vacanāya. Avijjāya ce āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃ vacanāyāti.

Session Eighteen Interventions: Handout #1 How to Understand Paṭiccasamuppāda

Ñāṇānanda Bhikkhu

"In order to understand properly the Law of Dependent Arising, one has to have a deep insight into the inter-dependence between consciousness and name-and-form." (Ñāṇānanada Bhikkhu, p.59).

Properly seeing the connection between 12 factors paṭiccasamuppāda is actually knowing the paṭiccasamuppāda rathen than memorizing them.

"What is required is the seeing of this Law in one's experience and not the recitation of the formula." (Ñāṇānanada Bhikkhu, p.78).

Avijjā and saṃkhārā

"The non-understanding of the inter-relation between consciousness and name-and-form itself is '*avijjā*'. The going round, the whirling round resulting from that ignorance is sankhārā. (Ñāṇānanada Bhikkhu, p.78).

Paṭiccasamuppāda and Four Noble Truths

Four Noble Truths are based on the Dependent-co-arising theory, in other words not understanding the latter former cannot be understood (Mankadawala Sudassana Thero, 2019 and Katukurunde Ñāṇananda Bhikkhu, 2016) .[752] This is apparent from the Titthāyatanasutta (A.N.I. p.173-180).

[752] Mankadawala Sudassana Thero, "Paṭiccasamuppādaya-Parīksanaya පටිච්ච සමුප්පාදය-පරීක්ෂණය [Dpendent-Co-Arising]"; Katukurunde Ñāṇananda Bhikkhu, *Law of Dependent Arising*, 274.

Session Eighteen Interventions: Handouts #2 Buddha's Teaching on Paṭiccasamuppāda and Four Noble Truths

Tittha Sutta: Sectarians

"Monks, there are these three sectarian guilds that — when cross-examined, pressed for reasons, & rebuked by wise people — even though they may explain otherwise, remain stuck in [a doctrine of] inaction. Which three?

"There are brahmans & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all caused by what was done in the past.' There are brahmans & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all caused by a supreme being's act of creation.' There are brahmans & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all without cause & without condition.'

"Having approached the brahmans & contemplatives who hold that... 'Whatever a person experiences... is all caused by what was done in the past,' I said to them: 'Is it true that you hold that... "Whatever a person experiences... is all caused by what was done in the past?"' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those brahmans & contemplatives who hold to such teachings, such views.

"Having approached the brahmans & contemplatives who hold that... 'Whatever a person experiences... is all caused by a supreme being's act of creation,' I said to them: 'Is it true that you hold that... "Whatever a person experiences... is all caused by a supreme being's act of creation?"' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of a supreme being's act of creation.' When one falls back on creation by a supreme being as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a

contemplative. This was my second righteous refutation of those brahmans & contemplatives who hold to such teachings, such views.

"Having approached the brahmans & contemplatives who hold that... 'Whatever a person experiences... is all without cause, without condition,' I said to them: 'Is it true that you hold that... "Whatever a person experiences... is all without cause, without condition?'" Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my third righteous refutation of those brahmans & contemplatives who hold to such teachings, such views.

"These are the three sectarian guilds that — when cross-examined, pressed for reasons, & rebuked by wise people — even though they may explain otherwise, remain stuck in inaction.

…

"But this Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives. And which Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives? 'There are these six properties' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives. 'There are these six media of sensory contact' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives. 'There are these eighteen explorations for the intellect' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives. 'There are these four noble truths' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives.

"'"There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to what was it said? These are the six properties: earth-property, liquid-property, fire-property, wind-property, space-property, consciousness-property. '"There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to this was it said.

"'"There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact. '"There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to this was it said.

"'"There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear... Smelling an aroma via the nose... Tasting a flavor via the tongue... Feeling a tactile sensation via the body... Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. '"There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to this was it said.

"'"There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to what was it said?

"Sustained by/clinging to the six properties, there is an alighting of an embryo. There being an alighting, there is name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. To one experiencing feeling I declare, 'This is stress.' I declare, 'This is the origination of stress.' I declare, 'This is the cessation of stress.' I declare, 'This is the path of practice leading to the cessation of stress.'

"And what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with what is not loved is stressful, separation from what is loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful. This is called the noble truth of stress.

"And what is the noble truth of the origination of stress?

"From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then old age & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"This is called the noble truth of the origination of stress.

"And what is the noble truth of the cessation of stress?

"From the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then old age & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is called the noble truth of the cessation of stress.

"And what is the noble truth of the path of practice leading to the cessation of stress? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the noble truth of the path of practice leading to the cessation of stress.

"'"There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives': Thus was it said. And in reference to this was it said."

Translation by Thanissaro

https://accesstoinsight.org/tipitaka/an/an03/an03.061.than.html

Titthāyatanasutta/*Titthasuttaṁ, A.N.I.* p.173-180

Tīṇimāni bhikkhave titthāyatanāni, yāni paṇḍitehi samanuyuñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti. Katamāni tīṇi: santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃvā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ **pubbekatahetū**'ti. Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā, adukkhamasukhaṃ vā, sabbaṃ taṃ **issaranimmāṇahetū**'ti. Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ **ahetuappaccayā**'ti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetū'ti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetū'ti?. Te ce me evaṃ puṭṭhā āmā'ti paṭijānanti, tyāhaṃ evaṃ vadāmi: tenahāyasmanto pāṇātipātino bhavissanti pubbekatahetu, adinnādāyino bhavissanti pubbekatahetu, abrahmacārino bhavissanti pubbekatahetu- musāvādino bhavissanti pubbekatahetu, pisunavācā bhavissanti pubbekatahetu. Pharusavācā bhavissanti pubbekatahetu, samphappalāpino bhavissanti pubbekatahetu, abhijjhāluno bhavissanti pubbekatahetu, byāpannacittā bhavissanti pubbekatahetu- micchādiṭṭhikā bhavissanti pubbekatahetu.

Pubbekataṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyanti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo. Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu paṭhamo sahadhammiko niggaho hoti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ issaranimmāṇahetu'ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ issaranimmāṇahetu'ti. Te ce me evaṃ puṭṭhā āmāti paṭijānanti, tyāhaṃ evaṃ vadāmi: tena hāyasmanto pāṇātipātino bhavissanti issaranimmāṇahetu adinnādāyino bhavissanti issaranimmāṇahetu, abrahmacārino bhavissanti issaranimmāṇahetūti, musāvādino bhavissanti issaranimmāṇahetu, pisunavācā bhavissanti issaranimmāṇahetu, pharusavācā bhavissanti issaranimmāṇahetu, samphappalāpino bhavissanti issaranimmāṇahetu, abhijjhāluno bhavissanti issaranimmāṇahetu, byāpannacittā bhavissanti issaranimmāṇahetu. Micchādiṭṭhikā bhavissanti issaranimmāṇahetu.

Issaranimmāṇaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyanti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo. Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu dutiyo sahadhammiko niggaho hoti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetuappaccayāti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetuappaccayā'ti? Te ce me evaṃ puṭṭhā āmā'ti paṭijānanti: tyāhaṃ evaṃ vadāmi: tenahāyasmanto pāṇātipātino bhavissanti ahetuappaccayā, dinnādāyino bhavissanti ahetuappaccayā, abrahmacārino bhavissanti ahetuappaccayā , musāvādino bhavissanti ahetuappaccayā, pisunavācā bhavissanti ahetuappaccayā pharusavācā bhavissanti ahetuappaccayā, samphappalāpino bhavissanti ahetuappaccayā, , abhijjhāluno bhavissanti ahetuappaccayā, byāpannacittā bhavissanti ahetuappaccayā, micchādiṭṭhikā bhavissanti ahetuappaccayā.

Ahetuṃ appaccayaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ, idaṃ vā akaraṇīyanti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo. Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu. Tatiyo sahadhammiko niggaho hoti.

Imāni ko bhikkhave tīṇi titthāyatanāni: yāni paṇḍitehi samanuyuñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti.

Ayaṃ kho pana bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. Katamo ca bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. Imā cha dhātuyo'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. Imāni cha phassāyatanānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. Ime aṭṭhārasa manopavicārā'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. Imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi.

Imā cha dhātuyoti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti: iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭiccavuttaṃ: chayimā bhikkhave dhātuyo: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu. Imā cha dhātuyoti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

Imāni cha phassāyatanānī'ti bhikkhave mayā dhammo desito aniggahito asaṃkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: chayimāni bhikkhave phassāyatanāni: cakkhuṃ phassāyatanaṃ sotaṃ phassāyatanaṃ ghāṇaṃ phassāyatanaṃ jivhā phassāyatanaṃ kāyo phassāyatanaṃ mano phassāyatanaṃ. Imāni cha phassāyatanānīti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. Iti

yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

Ime aṭṭhārasa manopavicārā'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. Iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. Sotena saddaṃ sutvā somanassaṭṭhānīyaṃ saddaṃ upavicarati, domanassaṭṭhānīyaṃ saddaṃ upavicarati, upekkhāṭṭhānīyaṃ saddaṃ upavicarati. Ghāṇena gandhaṃ ghāyitvā somanassaṭṭhānīyaṃ gandhaṃ upavicarati, domanassaṭṭhānīyaṃ gandhaṃ upavicarati, upekkhāṭṭhānīyaṃ gandhaṃ upavicarati. Jivhāya rasaṃ sāyitvā somanassaṭṭhānīyaṃ rasaṃ upavicarati, domanassaṭṭhānīyaṃ rasaṃ upavicarati, upekkhāṭṭhānīyaṃ rasaṃ upavicarati. Kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhānīyaṃ phoṭṭhabba upavicarati, domanassaṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati, upekkhāṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati. Manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati. Ime aṭṭhārasa manopavicārāti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. Iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

…

“Imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. Iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: channaṃ bhikkhave dhātūnaṃ upādāya gabbhassāvakkanti hoti, okkantiyā sati nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā. Vediyamānassa kho panāhaṃ bhikkhave idaṃ dukkhanti paññāpemi. Ayaṃ dukkhasamudayo'ti paññāpemi. Ayaṃ dukkhanirodho'ti paññāpemi. Ayaṃ dukkhanirodhagāminī paṭipadā'ti paññāpemi.

Katamañca bhikkhave dukkhaṃ ariyasaccaṃ: jāti'pi dukkhā, jarā'pi dukkhā, vyādhi'pi dukkho maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsā'pi dukkhā, yampicchaṃ na labhati, tampi dukkhaṃ. Saṅkhittena pañcupādānakkhandhā dukkhā. Idaṃ vuccati bhikkhave dukkhaṃ ariyasaccaṃ.

Katamañca bhikkhave dukkhasamudayo ariyasaccaṃ: avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Idaṃ vuccati bhikkhave dukkhasamudayo ariyasaccaṃ.

Katamañca bhikkhave dukkhanirodho ariyasaccaṃ: avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhantī. Evametassa kevalassa

dukkhakkhandhassa nirodho hoti. Idaṃ vuccati bhikkhave dukkhanirodho ariyasaccaṃ. Katamañce bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ: ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ. Imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttanti.”

Session Nineteen Interventions: Handout #1 Mahānidānasutta on Contact or Phassa

I will discuss the two concepts: Adhivacanasamphasso (designation-contact) and paṭighasamphasso (resistant-contact) of nāma-rūpa in the Mahānidānasuttaṃ, D.N.II. p.62

Maha-nidana Sutta: The Great Causes Discourse

Feeling

"'From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere — i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect — in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

"'From name-&-form as a requisite condition comes contact. Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the qualities, traits, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact with regard to the form-group (the physical properties) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form.

https://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html

Mahānidānasuttaṃ, D.N.II. p.62

19.
"phassapaccayā vedanā'ti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ yathā phassapaccayā vedanā: phasso ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathīdaṃ - cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā?"Ti.

"No hetaṃ bhante. "

"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo vedanāya yadidaṃ phasso. "

1. "Nāmarūpapaccayā phasso'ti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ yathā nāmarūpapaccayā phasso**: yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa [group of nāma] paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye [group of rūpa] adhivacanasamphasso paññāyethāti**

"No hetaṃ bhante. "

2."**Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso paññāyethā?"Ti.**

"No hetaṃ bhante. "

3."Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā?"Ti.
"No hetaṃ bhante. "

4."Yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho phasso paññāyethā?"Ti.

"No hetaṃ bhante. "

"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo phassassa yadidaṃ nāmarūpaṃ.

Ñāṇānanda Bhikkhu (p.66-69) on contact:

…[in 3rd paragraph] Contact is explained with special reference to the six senses, which makes good the apparent omission. The most important feature of this discourse is the exposition of the inter-relation between '*nāma*' (name) and '*rūpa*' (form). The other day we explained that '*nāma*' refers to what pertains to the question of recognizing something. There are two aspects in contact or '*samphassa*', namely, the impact and the recognition of the impact. In this concern, the Buddha explains an extremely subtle point to Venerable Ānanda catechetically.

I shall try to give the gist of that detailed explanation whereby the Buddha convinces Venerable Ānanda step by step of the rationale of his explanation. The conclusive statement amounts to this:

"If all those modes, characteristics, signs and exponents by which the name group (*nāmakāya*) is designated were absent, there would not be manifest any verbal impression (*adivacana samphassa*) in the form-group (*rūpakāya*). You had better bear in mind that there are two significant terms which keep recurring in this discourse, namely, '*adivacana samphassa*' and '*paṭigha samphassa*'. It is these two terms that have puzzled many scholars. In connection with the concept of contact, we find the Buddha mentioning these two unusual terms in this discourse. Out of those two, '*adivacana samphassa*' can be easily explained, since we have associated the term '*nāma*' with 'naming'. '*Adivacana*' is a word connected with the linguistic medium. '*Adhivacana, nirutti, paññatti*' (synonym terminology, designation) are part and parcel of the linguistic medium. They are helpful in explaining something. So with this concept of contact, there is an aspect of recognition. That is what '*adhivacana samphassa*' (verbal-impression) means. Then there is also the 'impact aspect' to denote which the term '*paṭigha samphassa*' (resistance-impression) is used. It is to show how these two have a mutually reciprocal relationship that the Buddha first of all declares – as we have stated above – that if all those modes etc. by which the name-group is designated were absent, there would not be manifest any verbal impression in the form group. That is to say, no verbal impression about the form-group is possible, if not for the name-group. Then the Buddha goes on to give the converse. If all those modes, characteristics, signs and exponents by which the form-group is designated were absent, there would not be manifest any resistance impression (*paṭigha samphassa*) in the name-group.

Those of you who listened attentively might understand this. If I may give a simile, contact is like the Siamese twins born to the parents 'Name' and 'Form'. This is because for the full understanding of contact both the verbal impression offered by the name group and the resistance impression offered by the form-group are essential. That is as far as the animate world is concerned and not with regard to the inanimate world. In the

animate world, an impact is understood with the help of the constituents of ‘name’– feeling, perception, intention, contact and attention. What is called ‘form’ is the four great primaries which provide the scaffolding for the nomenclature– namely, earth, water, fire and air. A resistance too has to come in. On an earlier occasion, we gave as a simile the case of a blind man going and striking against a block of ice. He would come back with a perception of earth. Supposing when he goes there for the second time, the block of ice is melting. He would come back with a perception of water. Next time he goes there, it is boiling. He would return with a perception of fire. If he goes again when it is evaporating, he might come back with a perception of air. The worldling gets acquainted with the four elements like that blind man and proceeds to name them according to his impressions. Whatever it is, a resistance has to come in.

So then, **from the characteristics proper to the namegroup, the form-group gets recognition, and from the characteristics proper to the form-group, the name-group encounters resistance**. But the Buddha goes on to add something more to complete the picture.

“If, Ānanda, all those modes, characteristics, signs and exponents by which there is a designation of both name group and form group were absent, would there be manifest either any verbal-impression or any resistance-impression?”

“There would not, Venerable Sir.” replies Venerable Ānanda.

Lastly he asks the question which decides the issue:

“And if, Ānanda, all those modes, characteristics, signs and exponents by which there comes to be a designation of name and-form were absent, would there be manifest any contact?”

“There would not, Venerable Sir.”

These, then, are the four conclusions. Firstly, it is said that if there were no characteristics proper to the name-group, there would not be a verbal impression on the form-group. Secondly, if there were not the characteristics proper to the form-group, there would not be any resistance impression on the name-group. Thirdly, it is said that if the characteristics by which both namegroup and form-group are designated were absent, there would be neither a verbal impression nor a resistance impression. Fourthly comes the culminating conclusion: If there were no name-and form there would be no contact.

Session Twenty Interventions: Handout #1 Exclusion of Avijjā and Saṃkhārā in the Mahāpadānasutta and Mahānidānasutta

Ñāṇānanda stated thus in this regard,

> Many scholars are puzzled by the nonmention of ignorance in the *Mahāpadāna Sutta* and the *Mahā Nidāna Sutta*. Apparently, both *avijjā* and *saṁkhārā* are missing in these two discourses. But all the same, they are implicit there in the discussion of Paṭiccasamuppāda. The non-understanding of the inter-relation between consciousness and name-and-form itself is '*avijjā*'. The going round, the whirling round resulting from that ignorance is sankhārā. (P.78.).

Even in the nagarasutta of S.N.II.104, both avijjā and saṃkhārā are not included.

Exclusion of salāyatana (six-senses) from the paṭiccasamuppāda discussion of the Mahānidānasutta

Salāyatana is explained indirectly in the same sutta (**Mahānidānasuttaṃ (D.N.II.p.62**) as stated in Ñāṇānanda's book, p.66.

> That is to say, between name-and-form and contact we expect to get six sense spheres. But apparently this discourse makes no mention of six sense spheres. Instead, it has a reference to eye-contact, ear-contact, nose-contact, tongue-contact, bodycontact and mind-contact. Therefore, one cannot say that the six sense spheres are fully omitted from this discourse. Contact is explained with special reference to the six senses, which makes good the apparent omission. The most important feature of this discourse is the exposition of the inter-relation between '*nāma*' (name) and '*rūpa*' (form).

Salāyatana is explained indirectly in the **Mahānidānasuttaṃ (D.N.II.p.62**)

phassapaccayā vedanā'ti iti kho panetaṃ vuttaṃ. Tadānanda iminā petaṃ pariyāyena veditabbaṃ yathā phassapaccayā vedanā: phasso ca hi ānanda nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathīdaṃ - cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā?"Ti.

"No hetaṃ bhante. "

"Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo vedanāya yadidaṃ

phasso. "

20. "Nāmarūpapaccayā phasso'ti iti kho panetaṃ vuttaṃ. Tadānanda imināpetaṃ pariyāyena veditabbaṃ yathā nāmarūpapaccayā phasso: yehi ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethāti

"No hetaṃ bhante. "

Session Twenty Interventions: Handout #2 Viññāṇa/Consciousness of Wordling/Ordinary Human Being/Puṭhujjana and Viññāṇa/Consciousness of Arahants/Enlightened Being

Ñāṇānanda Bhikkhu on viññāṇa referencing to the Mahānidānasutta

Now this is how the Buddha points out that the presence of consciousness is a necessary condition for name-and-form.

"If, Ānanda, consciousness were not to descend into the mother's womb, would name-and-form be left remaining?"

"No, indeed, Venerable Sir." replies Venerable Ānanda.

"If, Ānanda, the consciousness of a boy or a girl were to get cut off at the young age itself, would name-and-form come to growth and maturity?"

"No, indeed, Venerable Sir."

Another important fact comes to light by this question. What is generally known as "*nāma-rūpa*" in the world is that which is activated by consciousness–which latter is taken for granted as it is invisible. But if consciousness slips out after the birth of a child, it is no longer reckoned as *nāma-rūpa*. It is only a dead body.

Having convinced Venerable Ānanda of these three corroborative facts, the Buddha finally draws the conclusion in a very emphatic tone:

"*Tasmātihānanda, esova hetu, etaṁ nidānaṁ esa samudayo esa paccayo viññāṇassa yadidaṁ nāmarūpaṁ*"

"Therefore, Ānanda, this itself is the reason, this is the cause, this is the origin, this is the condition for name-and-form, namely, consciousness."

Thereby the Buddha convinces Venerable Ānanda of the fact that there can be no name-and-form in the absence of consciousness.

Then he shows that the converse is also true just by one sentence:

"*Viññaṇaṁ va hi Ānanda nāmarūpe patiṭṭhaṁ nālabhissatha api nu kho āyatiṁ jātijarāmaṇa dukkhasamudaya sambhavo paññāyethāti*"

"And if, Ānanda, consciousness were not to get a footing on name-and-form, would there be manifest an arising of birth, decay, death and suffering in the future?"

"No, indeed, Venerable Sir."

"Therefore, Ānanda, this itself is the reason, this is the cause, this is the origin, this is the condition for consciousness –namely, name-and-form."

This amounts to saying that if consciousness does not get a footing in name-and-form, there is no state of existence. There is no question of birth again. What the Arahants have done is to bring consciousness to such a state where it gets no footing on name-and-form. In other words, it is the state of unestablished consciousness (*appatiṭṭhita viññaṇa*).

Having thus clarified the inter-relation between consciousness and name-and-form, the Buddha now makes a very strange declaration of extraordinary depth summing up this mutual relationship in the context of Saṁsāric existence.

"*Ettāvatā kho Ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā uppajjetha vā, ettāvatā adhivacanapatho ettāvatā niruttipatho ettāvatā paññattipatho ettāvatā paññāvacaraṁ*

ettāvatā vaṭṭaṁ vaṭṭati itthattaṁ paññāpanāya yadidaṁ nāmarūpaṁ saha viññāṇena"

"In so far only, Ānanda, can one be born or grow old or die or pass away or reappear, in so far only is there any pathway for a verbal expression, in so far only is there any pathway for terminology, in so far only is there any pathway for designation, in so far only is there any sphere of wisdom, in so far only is there a whirling round for a state of 'thisness', that is to say, as far as name-and-form together with consciousness."

The full significance of the whirling round for a designation of this existence (*ettāvātā vaṭṭaṁ vaṭṭati itthataṁ paññāpaṇāya*) emerges from this declaration. This is the standard quotation asserting the validity of our simile of the vortex between consciousness and name-and-form (*nāmarūpaṁ saha viññāṇena*). It is because of this whirling round, this vortex, that even a designation is possible. The entire problem of existence is traceable to this vortex and its solution through wisdom is also within this and not outside it...

Likewise, it is between these two that is name-and-form and consciousness – that all concepts of a being in existence are at all possible. (p.69-72).

Unestablished viññāṇa and nāma-rūpa

What the Arahants have done is to bring consciousness to such a state where it gets no footing on name-and-form. In other words, it is the state of unestablished consciousness (*appatiṭṭhita viññaṇa*) (p.71)

While in that [arahant] state, the mind is said to be '*animitta*' (signless), *appaṇihita* (undirected) and '*suññā*' (void). Alternatively, it is called *appatiṭṭhita viññāṇa* (unestablished consciousness). Earlier, we spoke of consciousness getting established in a

mother's womb. It is then that the concept of a "person" is valid. But the highest aim of this dispensation is to reach that state where consciousness does not get established. That is freedom. That is the emancipation of the mind. (p.79).

If one rightly understands that interrelation through the path of practice outlined by the Buddha and frees the mind from the four primaries earth, water, fire and air as well as from feeling, perception, intention, contact and attention, one attains to that state of emancipation of the mind known as *anidassana viññāṇa* (non-manifestative consciousness) or *appatiṭṭhita viññāṇa* (unestablished consciousness). This is the end of '*bhava*' or Saṁsāric existence which the Buddha has made known to the world. (p.81-82).

The worldling allied to craving who keeps wandering in *Saṁsāra* for a long time cannot get beyond the duality of 'thisness' and 'otherwiseness'. The moment he grasps a state of existence as a 'thisness', it becomes subject to otherwiseness. This is what is called impermanence, the inexorable tragedy of the conceit of existence. Life is a vain struggle to withstand 'otherwiseness'. It is the vortex that sustains '*itthatta*' and the vortex is the outcome of ignorance and craving. From another point of view, it can be attributed to the four perversions (*vipallāsā*). Impermanence is the nature of the world. But there is a perception of permanence in the impermanent. Also, there is a perception of beauty in the repulsive, a perception of pleasantness in the painful, and a perception of self in the notself. The vortex is kept up by these four perversions. Having followed the Noble Eight-fold Path and developed concentration and insight into the three characteristics– impermanence, suffering and not-self, one gets dejected with the five aggregates of grasping and attains emancipation. One can experience that non-manifestative (*anidassana*) state of consciousness. Thereby one would be fully convinced of the fact that '*bhava*' has ceased here and now. Because of that conviction, one is no longer

'qualified' to be born since name-and-form has slipped out. It is in view of this possibility of freedom from rebirth that the Buddha addressed the following question to Venerable Ānanda in the *Mahā Nidāna Sutta*.

'*Viññāṇaṁ va hi Ānanda nāmarūpe patiṭṭhaṁ nālabhissatha api nu kho āyatiṁ jātijarāmaraṇadukkhasamudaya sambhavo paññāyethā.*'

'*Nohetaṁ bhante*'

'If, Ānanda, consciousness were not to get a footing on name-and-form, would there be manifest an arising of birth, decay, death, and suffering in the future?'

'No, indeed, Venerable Sir.'(p.82-83)

Session Twenty One Interventions: Handout #1 Nāma-Rūpa and Viññāṇa

Ñāṇānanda Bhikkhu

Antojaṭā bahijaṭā

jaṭāya jaṭitā pajā

taṁ taṁ gotama pucchāmi

ko imaṁ vijaṭaye jaṭaṁ

Sīle patiṭṭhāya naro sapañño

cittaṁ paññañca bhāvayaṁ

ātāpī nipako bhikkhu

so imaṁ vijaṭaye jaṭaṁ

Yesaṁ rāgo ca doso ca

avijjā ca virājitā

khīṇāsavā arahanto

tesaṁ vijaṭitā jaṭā

Yattha nāmañca rūpañca

asesaṁ uparujjhati

paṭighaṁ rūpasaññā ca

ettha sā chijjate jaṭā

– Jaṭā Sutta, Devatā Saṁyutta, (S.N.I.13)

A tangle within and a tangle without

The world is entangled with a tangle

About that, O! Gotama, I ask you

Who can disentangle this tangle

The wise one established in virtue

Developing concentration and wisdom

That ardent and prudent monk

It is he who disentangles this tangle

The Law of Dependent Arising

In whom lust as well as hate

And ignorance too have faded away

Those who are influx-free – the arahants

It is in them that the tangle is disentangled

Wherein both name and form

Resistance and the perception of form

Are cut off without any residue

It is here that the tangle gets snapped. (Ñāṇānanda Bhikkhu, p.85-86)

In short, ‘name’ and ‘form’ are intertwined like a tangle by their respective characteristics. As far as we can see, this is the tangle within (*antojaṭā*). The Buddha has pointed out in detail that ‘name and form’ and consciousness are mutually interrelated. This is the tangle without (*bahijaṭā*). (p.88).

[T]he words ‘*paṭighaṁ rūpasaññā*’, it is obvious that we have to understand this question of the ‘tangle’ in the light of the *Mahā Nidāna Sutta*. (p.89).

…

So the other day we gave a summary of the procedure by which the Buddha convinced Venerable Ānanda of the mutual relationship between '*nāma'* ('name') and '*rūpa*' ('form') in four statements.

First of all, let us try to make some sense out of those four statements. '*Nāma*' has to be defined not with reference to the four aggregates as the commentary says. Feeling, perception, intention, contact and attention are the constituents of '*nāma*'. What is meant by '*rūpa*' is actually '*rūpa saññā*' – 'perception of form'. It is based on the four great primaries – earth, water, fire and air, none of which can stand alone or be recognized per se. They can be known only through the constituents of the name group. Now the first conclusive statement of the Buddha which Venerable Ānanda accepts through conviction amounts to this:

"If all those modes characteristics, signs and exponents by which the name group is designated were absent, there would not be manifest a verbal impression ('*adhivacana saṁphassa*') in the form group."

'*Adhivacana*'or synonym is a word representative of the linguistic medium, like *paññatti* (designation) and *nirutti* (terminology). So what is meant by the above statement is that there could be a recognition of the form group only through the constituents of name such as feeling and perception.

Then the second statement gives the converse:

"If all those modes, characteristics, signs and exponents by which the form group is designated were absent, there would not be manifest a resistance-impression ('*paṭigha-samphassa*') in the name group."

That is to say, if there were no characteristics proper to the form group based on earth, water, fire, and air, there could be no resistance impression in the name group (ie. feeling, perception etc.). One cannot speak of resistance if there is no 'form'. The other day we gave a simile of a blind man to illustrate this...

Suppose a blind man goes and hits against a huge block of ice. He would come back with a perception of earth. Next time he goes there, it is melting. He would come back with a perception of water. By the time he goes there again, it is boiling and he would perceive the fiery element already at a distance. Finally, when it is evaporating, he might get the perception of air through it. In the same way, the blind worldling recognizes the 'non-descript' four great primaries with the help of feeling, perception, intention, contact and attention. We gave this simile just to show the mutual relationship between name and form. They are inextricably intertwined.

Now comes the third conclusive statement which drives home the point.

"If all those modes, characteristics, signs and exponents by which a name-group and form-group are designated were absent, there would not be manifest either a verbal-impression or a resistance-impression."

Here the Buddha has adopted a very subtle way of argument. Firstly, it is said that the presence of one is a necessary condition for the other to exist. Then it is said that in the absence of both, there would be neither a verbal impression nor a resistance impression.

The fourth statement is all the more conclusive:

"If all those modes, characteristics, signs and exponents by which name and form is designated were absent, there would not be manifest any contact."

So, it seems according to the Buddha, there is no contact ('*phassa*'), where there is no name and form ('*nāmarūpa*'). (p.90-92).

Session Twenty One Interventions: Handout #2 Nāma-Rūpa and Viññāṇa

Ñāṇānanda Bhikkhu

The gist of the whole discussion [referring to discussion on mutual conditions between nāma-rūpa and viññāṇa] can be given in two sentences. The consciousness of a non arahant is an established consciousness (‘*patiṭṭhita-viññāṇa*’). The consciousness of an arahant is an un-established consciousness (‘*appatiṭṭhitaviññāṇa*’). Usually, in the case of an individual, consciousness is established on name and form. But there is a possibility of an unestablished consciousness where all the problems of birth, decay, death and suffering would cease. That is the consciousness of the arahant which is free from name and form. Now you all can understand the meaning of the last verse.

Yattha nāmañca rūpañca

asesaṁ uparujjhati

paṭighaṁ rūpasaññā ca

ettha sā chijjate jaṭā

“Where name and form as well as resistance and the perception of form are cut off without remainder, it is here that the tangle gets cut off.”

The ‘tangle-within’ between name and form as well as the ‘tangle-without’ between name and form and consciousness are all cut off. ‘Where’ refers to that ‘*Nibbānic mind*’. In an earlier

sermon we spoke of a ‘non-manifestative consciousness’ (‘*anidassana-viññāṇa*’). That is the state of an arahant’s consciousness when he has attained to the concentration of the Fruit of Arahanthood (*arahattaphalasamādhi*). His consciousness does not manifest name and form. That unestablished consciousness (‘*appatiṭṭhita-viññāṇa*’) is sometimes qualified by the three terms. ‘*appatiṭṭhaṁ, appavattaṁ, anārammaṇaṁ* (not established, not continuing, object-less). To one who has attained that state there can be no rebirth.

As a rule, name and form and consciousness are found inter-related in the case of Saṁsāric beings. But the Buddha declared in one sentence that there is an exception to the rule. If somehow or other consciousness could be made to get unestablished on name and form, birth, decay, death and all the rest of suffering would come to an end. If this much is clear, let me give a little more explanation about the concept of rebirth and the significance of the established consciousness.

In this connection, there is a very important discourse in the *Nidāna Saṁyutta* of the *Saṁyutta Nikāya* by the name **‘*Cetanā Sutta*’[S.N.II., p.65].** There the Buddha presents the point in question in a way that appeals to reason. It is presented in three short paras. The point at issue is the question as to how consciousness gets a footing – how

consciousness gets established at the moment of death. In fact, it is an attempt to show us the connection between two lives. First of all, the Buddha declares to the monks the following statement:

"*Yañca bhikkhave ceteti yañca pakappeti yañca anuseti ārammaṇaṁ etaṁ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā viññāṇassa hoti. Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti.*"

"Monks, what one intends, what one mentally constructs, whatever lies latent in him, that becomes an object for the stationing of consciousness. There being an object, there comes to be an establishment of consciousness. When that consciousness is established and has come to growth, there is the production of future renewed existence."

In the second passage the Buddha makes the following declaration:

"*No ce, bhikkhave, ceteti no ca pakappeti, atha ce anuseti ārammaṇaṁ etaṁ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā viññāṇassa hoti. Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti*."

"If monks, one does not intend and one does not mentally construct but one still has a latent tendency, this becomes an object for stationing of consciousness. There being an object, there comes to be an establishment of consciousness. When that consciousness is established and has come to growth, there is a production of future renewed existence."

There is something peculiar here. One does not intend nor does one mentally construct. The question very often raised is how one can think or intend in the case of one's instantaneous death. Though there is no intention or mental construction, there is that latent tendency. That is enough as an object for the establishment of consciousness. So there is still the possibility of rebirth in the future. This is the gist of the second statement.

In the third statement there is an allusion to arahanthood.

"*Yato ca kho bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇaṁ etaṁ na hoti viññāṇassa ṭhitiyā. Ārammaṇe asati patiṭṭhā viññāṇassa na hoti tadappatiṭṭhite viññāṇe avirūḷhe āyatiṁ punabbhavābhinibbatti na hoti"*

"But monks, when one does not intend and does not construct mentally and does not have a latent tendency, there is no object for the stationing of consciousness. When there is no object, there is no establishment of consciousness. When consciousness is not established and does not come to growth, there is no production of future renewed existence."

This passage gives a hint to the deliverance from the cycle of births and deaths. If at the moment of death one has neither an intention nor a mental construction nor a latent tendency, then there is no object for the stationing of consciousness. When there is no object, there is no question of rebirth. Here again, we have a distinction between the established consciousness and the unestablished consciousness. (Ñāṇānanda Bhikkhu, p.95-98).

…

Dhamma=Paṭiccasamuppāda

Venerable Sariputta mentioned in the *Mahāhatthopadopamasutta* that the Buddha made the following statement:

"*Yo paṭicca samuppādaṁ passati so dhammaṁ passati. Yo dhammaṁ passati so paṭcca samuppādaṁ passati"(Mahāhatthopadopamasutta*, M.N.I.191)*).*

"He who sees the Law of Dependent Arising, sees the Dhamma and he who sees the Dhamma, sees the Law of Dependent Arising."

Similarly, when Venerable Vakkali was always gazing at the Buddha's body, the Buddha dismissed him saying: "What is the use of looking at this putrid body, he who sees the Dhamma sees me. (*Yo dhammaṁ passati, so maṁ passati* in *vakkalisutta* of S.N.III.120). So, dear listeners, if some of you wish to see the Buddha and attain *Nibbāna*, see this Law of Dependent Arising. *Nibbāna* is there, and the Buddha is there. (Ñāṇānanda Bhikkhu, p.111).

Session Twenty Two Interventions: Handout #1 Mutual Conditionality

Between Nāma-Rūpa and Viññāṇa and the Use of Language

Ñāṇānanda Bhikkhu

[Referring to Mahānidānasutta] We showed how the Buddha explained to Venerable Ānanda, the inter-connection between name and form as well as the inter-relation between name and form and consciousness…

Ettāvatā kho Ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā uppajjetha vā, Ettāvatā adhivacanapatho, ettāvatā niruttipatho ettāvatā paññattipatho ettāvatā paññāvacaraṁ ettāvatā vaṭṭaṁ vaṭṭati ***itthattaṁ*** *paññāpanāya yadidaṁ nāmarūpaṁ saha viññānena.* (Mahānidānasutta, D.N.II.63-64)

"In so far only, Ānanda, can one be born, grow old or die or pass away or reappear, in so far only is there a pathway for verbal expression, in so far only is there a pathway for terminology, in so far only is there a pathway for designation, in so far only is there a sphere of wisdom, in so far only is there a whirling round for a designation of thisness, that is to say, as far as name and form together with consciousness."

Now for an explanation – here the Buddha is telling Venerable Ānanda that one could be said to be born, to grow old or die or pass away or reappear, that there is a pathway for verbal expression or terminology or designation, that there is any scope for wisdom and a whirling round for designating a thisness – all these are traceable to a connection between name and form and consciousness. The range of wisdom extends as far as consciousness and name and form. The most important declaration is that there is a whirling round for a designation of 'this-ness' ('*ettāvatā vaṭṭaṁ vaṭṭati îtthattaṁ paññāpanāya'*). We have explained earlier the meaning of the term *itthatta*. '*Itthaṁ*' means 'this'. So '*itthatta*' is 'thisness'. It stands for 'the state of this existence.' Therefore, the phrase in question means that there is a whirling round for designating this state of existence. You had better recall the simile of the vortex. Only when there is a vortex or a whirlpool in the ocean, can one point out a 'there' or 'here'. In order to explain this whirling round between two things, we cited the change of prices in the market based on supply and demand. In fact, all forms of existence are traceable to an inter-relation between consciousness and name and form. This, then is the Samsāric vortex.

Language

When we see how a whirlpool in the sea or in a river draws in the flotsam and jetsam around it, we point it out saying 'There' or 'Here.' Likewise we call a heap of grasping – a 'livewhirlpool'

– a Person. The 'first person' is of course 'I myself.' 'You are' the 'second person,' and 'He, over there' is the 'third person.' At least there has to be the latent conceit 'Am' ('*asmimāna*') to justify 'Existence'. With the recognition of this 'Person', the entire

repertoire of grammar and syntax falls into place. Here 'I' am, yonder 'you' are and there 'he' is. This is the basic framework for grammar. The Buddha points out to us that it is because we are enslaved by the grammatical super-structure that we cannot understand *Nibbāna* and put an end to *Saṁsāra*.

But if one reflects deeply, one would discover that the grammar itself is the product of ignorance and craving. Because of these, the worldlings get enslaved to linguistic usages. They do not understand the pragmatic purpose of linguistic usage. They think that the grammar of language conforms to the grammar of nature. The Buddha, on the other hand revealed to the world that language is merely a convention of limited applicability.

Let me mention another point that is relevant to this subject. Once a deity raised a question in the Buddha's presence regarding a doubt which even some of you might entertain. It is

worded in the form of a verse but we shall give the gist of it. He asks why the arahants who have accomplished the 'TASK' still go on using such expressions as 'I say' ('*ahaṁ vadāmi'*) and

'they tell me' ('*mamaṁ vadanti'*). Is it because they still have conceit (*māna*) in them? The Buddha explains that the arahant has given up bonds of conceit but that he uses the worldly

parlance only as 'a way of speaking'.

'*Loke samaññaṁ kusalo viditvā vohāramattena so vohareyya*' (Arahamsutta, S.N.I.p.14)

Being skillful in knowing the worldly parlance He uses such expressions merely as a convention

Not only the arahants but the Buddha himself uses such words as 'I' and 'mine' only by way of convention. So you may understand that the fault is not in using worldly conventions, but in being unaware of the fact that it is merely a convention. It is due to the ignorance of this fact that all logicians, philosophers and scientists have got stuck in the 'WORD' and created a lot of confusion for themselves and for others to languish long in *Saṁsāra*.

There is a wonderful maxim made known by the Buddha which throws more light on this hidden aspect of language. The term '*akkheyyasaññino*' (lit, 'percipient of the expressible') reveals the close connection between **perception and linguistic convention**. The worldlings are in the habit of taking in perception. This perception has a connection with linguistic usage. The Buddha draws our attention to this fact with the following declaration, which is like a maxim.

"*vohāravepakkāhaṁ bhikkhave saññaṁ vadāmi. Yathā yathā naṁ sañjānāti tathā tathā voharati evaṁ saññī ahosinti*." (Nibbedikapariyāyasutta, A.N.III.413).

“Monks, I say perception has as its result linguistic usage. In whatever way one perceives, just in that way one makes it known saying: ‘I was of such a perception.’” (Ñāṇānanda Bhikkhu, p.121-124).

Session Twenty Two Interventions: Handout #2 Nibbāna, the Mind of Arahants, and Language

It is very important to understand the **connection between perception and linguistic usage**. This understanding helps us to solve the problem of existence (‘*bhava*’) which is apparently insoluble. When it is said that perception gives rise to linguistic usage, one can ask whether it is possible to be free from the bane of perception. There are some discourses which, until recently have escaped the serious attention of scholars where it is said that the arahants, when they are in the attainment called the ‘fruit of arahanthood’ are free from all perception. Whatever there is in the world that could be regarded as an object of perception, from all that they are free while in that supramundane state. There are quite a number of discourses describing that extra-ordinary attainment. For instance in the *Sandha Sutta* we find the Buddha explaining to Venerable Sandha the nature of that *Samādhi*. Within the context of a simile about an excellent thoroughbred of a horse, the Buddha calls an arahant ‘an excellent thoroughbred of a man’ (‘*bhadro purisājāniyo’*) and describes the nature of this concentration. It is said that in him the perception of earth, water, fire and air as well as other perceptions are not there.

There are many who raise the question whether materiality is fully negated and only mind is asserted in this Dhamma. We gave a certain simile to illustrate the correct standpoint. Suppose a blind man in his groping hits against a block of ice. He might come back with a perception of earth in it. When he approaches it the next time it is getting heated and he would come back with a perception of fire. By the time he goes there again it has melted and he returns with a perception of water. When he goes there for the fourth time it is evaporating and he brings back a perception of air. To make this simile meaningful we may compare the worldling to that blind man. The four great primaries (*cattāro mahābhūtā*) cannot be recognized as they are because they are always found as a combination. They can be distinguished only according to their intensity by means of constituents of the name group – feeling, perception, intention, contact and attention. Because of the feeling of hardness at the collision, that blind man got a perception of earth in the block of ice. That way name and form are inextricably interwoven. That we called the ‘tangle-within’ (*antojaṭā*). The ‘tangle-without’ (*bahijatā*) is the interrelation between name and form and consciousness... The entire Samsāric puzzle is traceable to this vortex of existence.

How does word and concept aggravate this situation? The worldling, like that blind man, thinks that there is a ‘thing’ called ‘earth’, a ‘thing’ called ‘water’, a ‘thing’ called ‘fire’ and a ‘thing’ called ‘air’. Surely, can one deny these ‘things’? In the *Sandha Sutta* there is a complete list of such ‘things’, a **perception of which is not there in the attainment of the Fruit of Arahanthood** – the Realm of Infinity of Space, the Realm of Infinity of Consciousness, the Realm of Nothingness, as well as the seen, the heard, the sensed, and the cognized. Existence as a whole has ceased. Whatever perception there is

characteristic of existence, whatever object of the mind there can be, from all that, that 'thoroughbred of a man' is free while in the *Arahattaphala Samādhi*.

The way the Buddha winds up that sermon is highly significant. Having said that the excellent thoroughbred of a man does not meditate ('*na jhāyati*') on any of the possible objects of concentration, the Buddha emphatically asserts in the end that he does meditate (*jhāyati ca pana*). Now comes the impressive final declaration.

"*Evaṁ jhāyiñca pana sandha bhadraṁ purisājānīyaṁ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti. Namo te purisājaññ*a *namo te purisuttama yassa te nābhijānāma yampi nissāya jhāyasīti*" (Sandhasutta, A.N.V.p. 325).

"Sandha, the thoroughbred of a man thus meditating the gods with Inda, with Brahmā and with Pajāpati even from afar bow down saying:

Homage to you, O thoroughbred of a man

Homage to you, most excellent of men

For what it is on which you meditate

That we can never comprehend"

This is the marvel of a Dhamma that transcends the world. The Buddha has presented this transcendental Dhamma through the *Arahattaphala Samādhi* (concentration of the Fruit of Arahanthood). This is none other than the experience of the cessation of existence (*bhavanirodha*). It is, at the same time the cessation of the six sense spheres (*saḷāyatananirodha*). All the six sense spheres are rendered inactive. It is within these six that all the turmoil of the world goes on. During that extraordinary concentration, the existence has ceased. It is in fact a reverting to an experience already gone through at the attainment of arahanthood. That is why we pointed out that the arahants are not reborn by virtue of the fact that their last thought is this cessation of existence: '*Bhavanirodho nibbānaṁ.' Nibbāna* is the cessation of existence. The arahants experience the taste of *Nibbāna* while in this paradoxical *Samādhi*.

All this shows that this is an extraordinary Dhamma. The question of language is also implicit in the solution offered. When the mind is fully liberated from perception, it is completely free from objects. We have earlier mentioned the terms used with reference to the emancipated mind – '*appatiṭṭhaṁ, appavattaṁ, anārammaṇaṁ.*' [Patahama Nibbanasutta, Ud.p.80]. That mind is not established anywhere, It has no continuity or existence and it has no object. '*Bhava*' or existence has ceased. The realization of cessation is itself the Deliverance. That is *Nibbāna* – not anything else. There is a lot of **controversy among scholars regarding *Nibbāna*. Some would even call our interpretation Nihilistic**.

Let me therefore bring up something special from this point onwards. In an earlier sermon we have already mentioned what the Buddha had said about consciousness. The nature of the consciousness of an arahant and the emancipation meant by *Nibbāna* can be understood in the light of what we have discussed so far. If we are to clarify further in terms of the simile of the vortex, it is as if the vortex has ceased. As a matter of fact, this simile of the vortex or the whirlpool is not something we have arbitrarily introduced. It is there in the discourses as a word of the Buddha, but the commentarial tradition has ignored it. Commentators have not understood its true significance. There is a very important verse in the *Udāna* that can be quoted in support of this. It comes as a paean of joy uttered by the Buddha in praise of Venerable *Lakuṇtakabhaddiya* who was an arahant.

acchecchi vaṭṭaṁ byagā nirāsaṁ

visukkhā saritā na sandati

chinnaṁ vaṭṭaṁ na vaṭṭati

esevanto dukkhassa (Dutiya Bhaddiyasutta, Ud.75)

The whirlpool he cut off and reached the Desireless

Streams dried up flow no more

The whirlpool cut off whirls no more

This itself is suffering's end.

He cut off the whirlpool or vortex. That is to say, the whirling around between consciousness and name and form has been cut off. Thereby he reached the Desireless (*byagā nirāsaṁ*). The current of water is dried up and flows no more. The whirlpool thus cut off no more whirls. And this itself is the end of suffering. (p.124-128)

Session Twenty Three Interventions: Handout #1 Middle Doctrine and Middle Path

Ñāṇānanda Bhikkhu

A monk named *Kaccānagotta* approaches the Buddha and asks him: "Venerable Sir, Right view, Right View it is said. In how far Venerable Sir, does one have right view? "

The Buddha replies:

"Dvayanissito kho ayaṁ Kaccāna loko yebhuyyena atthitañceva natthitañca"(in kaccānagottasutta, S.N.II.17)

"*Kaccāna*, this world for the most part, rests on a duality, namely existence and non-existence."

Then he proceeds to proclaim a wonderful middle path. "*Kaccāna* to one who sees as it is with right wisdom the arising of the world, the view of non-existence about the world does not occur, and to one who sees as it is with right wisdom the cessation of the world, the view of existence about the world does not occur." The reference here is to the two views of eternalism and annihilationism.

Then the Buddha goes on to say that this world for the most part is given to approaching, grasping and entering into views (*upaya upādanā-abhinivesa vinibandho*). But if one does not approach, grasp and take one's stand upon that tendency to approaching, grasping and that mental standpoint with the idea: 'This is myself', then one would not doubt nor waver about the fact that it is only suffering that arises and only suffering that ceases. He would have a knowledge of it which is not dependent on another. With this the Buddha gives the reply to *Kaccāna's* question saying: "In so far *Kaccāna,* has one right view." [Upāyupādānābhinivesavinibaddho khvāyaṃ kaccāna loko yebhuyyena tañca upāyupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti, na upādiyati, nādhiṭṭhāti 'attā me'ti. Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī'ti na kaṅkhati. Na vicikicchati. Aparappaccayā ñāṇamevassa ettha hoti. Ettāvatā kho kaccāna, sammādiṭṭhi hoti.]In conclusion he says by way of explanation:

"Sabbaṁ atthīti kho Kaccāna, ayaṁ eko anto. Sabbaṁ natthīti ayam dutiyo anto. Ete te Kaccāna ubho ante anupagamma majjhena Tathāgato dhammaṁ deseti: avijjāpaccayā saṅkharā saṅkharāpaccayā viññāṇaṁ,....., evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, ... evametassa kevalassa dukkhakhhandhassa nirodho hoti."

"Everything exists' – this, O *Kaccāna*, is one extreme. 'Nothing exists' – this, O Kaccāna, is the second extreme. Avoiding these two extremes *Kaccāna*, the Tathagatha

preaches the Dhamma by the middle: "Depending on ignorance preparations, depending on preparations consciousness, …..... this is the arising of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance (comes) the cessation of preparations, with the cessation of preparations, cessation of consciousness, …..... thus is the cessation of this whole mass of suffering."

You all are familiar with the middle path as expounded in the '*Dhammacakkapavattana Sutta*' (S.N.V. 423) – namely the Noble Eightfold Path which avoids the two extremes of indulgence in sense pleasures and self-mortification. Now this *Kaccāna Sutta* is also a sermon preached by the Buddha. Here the concept of the middle path is the avoidance of the two extreme views 'Everything exists' and 'Nothing exists'. What does this middle way amount to? The Law of Dependent Arising.

As we mentioned earlier, the formula of Dependent Arising has a direct order and an indirect order. In the direct order the formula begins with 'Depending on ignorance, preparations, depending on preparations consciousness and so on and ends with the statement: Thus is the arising of this whole mass of suffering. In the indirect order the formula begins by saying that with the remainderless fading away and cessation of ignorance comes the cessation of preparations, with the cessation of preparations the cessation of consciousness, ... , and concludes with the declaration: Thus is the cessation of this whole mass of suffering. You had better note the significance of the direct order and the indirect order. Thereby the Buddha evolves a middle path between the above two extreme views. Talking about the middle path, all this time we are used to identifying the middle path with the Noble Eightfold Path. You had better understand the reason for it. It is true that the *Dhammacakkappavattana Sutta* preached to the group of five monks is undoubtedly the very first sermon and as such a great discourse. But there is a particular reason which inspired it. Those five monks entertained doubts about the Buddha's enlightenment because he gave up the austerities of self-mortification. That is why the Buddha adopted that mode of presentation of the Noble Eightfold Path as the avoidance of the two extremes of self-indulgence and self-mortification. All the same the Law of Dependent Arising is implicit in that discourse. The reason for the point of emphasis was the necessity of convincing them.

Unfortunately, however, our commentarial tradition has not taken sufficient cognizance of this aspect of the middle path. Owing to that, quite a number of very important discourses on

Nibbāna have remained obscure. A lack of appreciation of the Law of Dependent Arising, or the middle path between 'is' and 'is not' views is responsible for this neglect. As we pointed out earlier, that spontaneous utterance of the Buddhas, namely, 'arising, arising' 'ceasing, ceasing,' soon after their realization, sketches out the middle path between those two extremes in that it is a reflection of the incessant process of arising and ceasing going on in the world.

On various occasions we have brought up important discourses relating to this particular middle path. One such popular but abstruse discourse is the '*Bāhiya Sutta' (Bāhiyasutta,*

Ud.6) . The middle path implicit in the *Bāhiya Sutta* is not understood by many who read it. Let us recollect it. *Bāhiya Dāruciriya* was an ascetic with a high degree of *samsāric* maturity. He had meditated on his own and reached a stage which he took to be arahanthood. A certain deity had pointed out to him that it is an overestimation and directed him to the Buddha. With an intense eagerness he came to see the Buddha. By that time the Buddha was on his alms round, and in all haste *Bāhiya* begged him to preach the Dhamma. For some reason or other the Buddha refused the request twice but upon the third insistent request came out with a wonderfully brief and cryptic sermon which begins with this initial injunction:

"*Tasmātiha Bāhiya evaṁ sikkhitabbaṁ diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati viññāte viññātamattaṁ bhavissati. Evañhite Bāhiya sikkhitabbaṁ."*

"Well then *Bāhiya*, thus should you train yourself: 'In the seen there will be just the seen, in the heard there will be just the heard, in the sensed there will be just the sensed, in the cognized there will be just the cognized.' Thus should you train yourself."

Then the Buddha outlines the final outcome of that training.

"Yato kho te Bāhiya diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati, tato tvaṁ Bāhiya na tena, yato tvaṁ Bāhiya na tena, tato tvaṁ Bāhiya na tattha, yato tvaṁ Bāhiya na tattha, tato tvaṁ Bāhiya nevidha na huraṁ na ubhayamantarena esevanto dukkhassa."

"And when, to you *Bāhiya* there will be in the seen just the seen, in the heard just the heard, in the sensed just the sensed and in the cognized just the cognized, then *Bāhiya* you are not 'by it'. And when *Bāhiya* you are not 'by it', then *Bāhiya* you are not 'in it'. And when *Bāhiya* you are not in it, then *Bāhiya* you are neither here nor there, nor in between. This itself is the end of suffering."

The implication is that at whatever time one stops short at the seen and takes it only as a seen and not something seen, and likewise in the case of heard, only as a heard and not something heard, in the sensed only as a sensed and not something sensed, and in the cognized only as a cognized and not as something cognized, that is to say, there is no imagining a 'thinghood', then one would not be thinking in terms of it. One would not imagine 'by it' ('*tena*') in the instrumental sense or 'in it' ('*tattha*') in the locative sense. As we said earlier, the problem of *Saṁsāra* lies hidden in the linguistic medium. **For instance in the case of a seen, when one takes the concept of a chair in the substantive sense there will be 'by' or 'with' the chair as well as a positing of 'in the chair' or else, if one does not stop short at the heard but imagines a 'music' in it there will be a 'by music' and an 'in music'. Thereby one takes a standpoint and tacitly identifies oneself with it**. On the other hand, if one does not take such a standpoint, one is neither 'here' nor 'there' nor 'in between the two'. A middle exists relative to two ends. When one is free from the two ends and does not take a stand in the middle saying 'this is myself' as stated in the '*Kaccānagotta Sutta'* one would win to the

conviction that what arises is only suffering and what ceases is only suffering. That itself is the end of suffering. (Ñāṇānanda Bhikkhu**,** p.142-147).

Session Twenty Four Interventions: Handout #1 Middle Doctrine and Middle Path

(Kaccānagottasuttaṃ, S. N. II. p.17 and Dhammacakkappavattanasuttaṃ, S. N. V. p. 420-424)

Kaccayanagotta Sutta: To Kaccayana Gotta (on Right View)

Dwelling at Savatthi... Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that just stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccayana, that there is right view.

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

By Thanissaro

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Kaccānagottasuttaṃ (S.N.II.p.17).

15. Sāvatthiyaṃ-

atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantaṃ etadavoca: "sammādiṭṭhi sammādiṭṭhī"ti bhante vuccati, kittāvatā nu kho bhante sammādiṭṭhi hotīti?

Dvayaṃnissito kho'yaṃ kaccāna loko yebhuyyena atthitañceva natthitañca. Lokasamudayañca kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hoti. Lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hoti. Lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti. Upāyupādānābhinivesavinibaddho khvāyaṃ kaccāna loko yebhuyyena tañca upāyupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti, na upādiyati, nādhiṭṭhāti 'attā me'ti. **Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī'ti na kaṅkhati. Na vicikicchati. Aparappaccayā ñāṇamevassa ettha hoti. Ettāvatā kho kaccāna, sammādiṭṭhi hoti.**
Sabbamatthī'ti kho kaccāna, ayameko anto. Sabbaṃ natthī'ti ayaṃ dutiyo anto. Ete te kaccāna ubho ante anupagamma majjhena tathāgato dhammaṃ deseti. Avijjāpaccayā saṅkhārā. Saṅkhārapaccayā viññāṇaṃ. Viññāṇapaccayā nāmarūpaṃ. Nāmarūpapaccayā saḷāyatanaṃ saḷāyatanapaccayā phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesavirāganirodhā saṅkhāranirodho. Saṅkhāranirodhā viññāṇanirodho. Viññāṇanirodhā nāmarūpanirodho. Nāmarūpanirodhā saḷāyatananirodho. Saḷāyatananirodhā phassanirodho. Phassanirodhā vedanānirodho. Vedanānirodhā taṇhānirodho. Taṇhānirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaraṇaṃ, sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:' This noble truth of stress has been comprehended.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress'... 'This noble truth of the origination of stress is to be abandoned' ... 'This noble truth of the origination of stress has been abandoned.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'... 'This noble truth of the cessation of stress is to be directly experienced'... 'This noble truth of the cessation of stress has been directly experienced.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress'... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'... 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

"And, monks, as long as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk. But as soon as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brahman or contemplative, deva, Mara or God or anyone in the cosmos." On hearing the earth devas' cry, the devas of the Four Kings' Heaven took up the cry... the devas of the Thirty-three... the Yama devas... the Tusita devas... the Nimmanarati devas... the Paranimmita-vasavatti devas... the devas of Brahma's retinue took up the cry: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brahman or contemplative, deva, Mara, or God or anyone at all in the cosmos."

So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña — Kondañña who knows.

Thanissaro https://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html

Dhammacakkappavattanasuttaṃ (S.N.V.420-424)

Evaṃ me sutaṃ, ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: "dve me bhikkhave, antā pabbajitena na sevitabbā. Yocayāṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito, ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati: ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Idaṃ kho pana bhikkhave, dukkhaṃ ariyasaccaṃ: jātipi dukkhā jarāpi dukkhā vyādhipi dukkho maraṇampi dukkhaṃ appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ saṅkhittena pañcupādānakkhandhā dukkhā". Idaṃ kho pana bhikkhave, dukkhasamudayo ariyasaccaṃ: "yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā". Idaṃ kho pana bhikkhave, dukkhanirodho ariyasaccaṃ: yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ: ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
"Idaṃ dukkhaṃ ariyasaccanti" me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
"Idaṃ dukkhasamudayo ariyasaccanti" me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahīnanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.
"Idaṃ dukkhanirodho ariyasaccanti" me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā

udapādi vijjā udapādi āloko udapādi.

"Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccanti" me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Yāvakīvañca me bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Yato ca kho me bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi akuppā me cetovimutti, ayamantimā jāti natthidāni punabbhavoti. Idamavoca bhagavā attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

Imasamiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: "yaṃ kiñci samudayadhammaṃ sabbantaṃ nirodhadhammanti". Pavattite ca pana bhagavatā1 dhammacakke bhummā devā saddamanussāvesu: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti". Bhummānaṃ devānaṃ saddaṃ sutvā cātummahārājikā devā saddamanussāvesuṃ: "etaṃ bhagavatā bārānasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti". Cātummahārājikānaṃ devānaṃ saddaṃ sutvā tāvatiṃsā devā saddamanussāvesuṃ: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti". Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā yāmā devā saddamanussāvesuṃ: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti". Yāmānaṃ devānaṃ saddaṃ sutvā tusitā devā saddamanussāvesuṃ: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ2 samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti". Tusitānaṃ devānaṃ saddaṃ sutvā nimmāṇaratī devā saddamanussāvesuṃ: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti". Tusitānaṃ devānaṃ saddaṃ sutvā paranimmitavasavattī3 devā saddamanussāvesuṃ: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti".

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā brahmakāyikā devā saddamanussāvesuṃ: "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti".
Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggañchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca uḷāro obhāso loke pāturahosi: atikkamma devānaṃ devānubhāvanti. Atha kho bhagavā udānaṃ udānesi: "aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño̱ti". Itihidaṃ āyasmato koṇḍaññassa aññākoṇḍaññottheva nāmaṃ ahosīti.

Session Twenty Five Interventions: Handout #1 Middle Doctrine and Middle Path

Then there is another brief but highly significant sutta in the same text – *Udāna*. It is a sermon specifically dealing with *Nibbāna* (*'Nibbāna patisaṁyutta'*) which the Buddha addressed to the monks. That sermon too appears rather cryptic and riddlelike in its formulation. It is worded as follows:

Nissitassa calitaṁ

anissitassa calitaṁ natthi

calite asati passaddhi

passaddhiyā sati nati na hoti

natiya asati āgati gati na hoti

āgati gatiyā asati cutūpapāto na hoti

cutūpapāte asati nevidha na huraṁ na ubhayamantarena

esevanto dukkhassa. (Catuttha nibbānasutta, Ud. 81).

The first two words are probably familiar to you by now: '*Nissitassa calitaṁ*'. The word '*Nissitassa*' might remind you of the term '*dvayanissita*' (resting on a duality) in the *Kaccāna Sutta* discussed above. '*Nissita*' has the sense of 'resting on', 'leaning on' or 'being attached to'. To one who rests on the duality of eternalist view and annihilationist view, there is unsteadiness (*calitaṁ*). If you are leaning on something, when it moves or shakes you have to move or shake with it. This is the basic principle the Buddha puts forward first of all. Then he gives the converse of that statement: '*anissitassa calitaṁ natthi*.' To one who does not rest or lean on something, there is no unsteadiness or shaking. As it is said in the '*Kaccānagotta Sutta'*, if one does not lean on extreme views by going the middle way, there is no unsteadiness ('*anissitassa calitaṁ natthi'*). When there is no unsteadiness, there is calm ('*passaddhi'*). When there is calm there is no inclination or bending ('*passaddhiyā sati nati na hoti'*). Understood deeply, it means the absence of craving. Where there is no inclination there is no coming and going ('*natiya asati āgati gati na hoti'*). When there is an inclining, there is a possibility of falling somewhere – a possibility of 'coming and going'. When there is no coming and going there is no question of death and rebirth ('*āgati gatiyā asati cutūpapāto na hoti'*). When there is no death and rebirth there is neither a 'here' nor a 'there' nor in between the two ('*cutūpapāte asati nevidha na huraṁ na ubhayamantarena'*). This itself is the end of suffering ('*esevanto dukkhassa*'). (Ñāṇānanda Bhikkhu**,** p.147-148)

You may recall what we pointed out in our discussion of the *Mahāpadāna Sutta*. When we analyse the *Paṭicca Samuppāda* formula these days we usually begin with the first two lines: '*avijjā paccayā saṅkhārā'* ('dependent on ignorance preparations'). It is very easy for us now. But how did the Buddha lay bare this most wonderful truth for the first time? It is through **radical attention ('*yonisomanasikāra*')**. *Yonisomanasikāra* means attending by way of the source or matrix. Therefore not only our *Gotama* Buddha, but also Vipassi Buddha before him aroused the knowledge of Dependent Arising by attending to 'decay and death' upwards. We have already explained these things. For instance the Bodhisatta Vipassi asked himself:

'*kimhi nu kho sati jarāmaraṇaṁ hoti, kim paccayā jarāmaranaṁ*.' when what is there (or "what being there") does decay and death come to be, Dependent on what is decay and death? Then it occurred to him: *'jatiyā sati jarāmaraṇaṁ hoti, jatipaccayā jarāmaranaṁ.'* 'When birth is there, decay and death come to be, Dependent on birth is decay and death.' Just see. There is nothing to laugh about it. Until then the world had not understood it. The worldlings only think up excuses for it. That is why they ask why a Buddha has to come and tell us that. But the Buddhas arouse the knowledge of this basic reason because they want to put an end to *samsāric* suffering. Worldlings are not concerned with radical solutions to the problem of suffering. (p.154-155)

To refresh your memory a little more – now you can make sense of the *Paṭicca Samuppāda* formula because radical attention starts from the very end. Then the Buddha asked himself:

'*kimhi nu kho sati jāti hoti. kimpaccayā jāti*.' [Mahāpadānasutta, D.N.II.31]

'When what is there does birth come to be? Dependent on what is birth?' And it dawned on him through wisdom:

'bhave kho sati jāti hoti, bhavapaccayā jāti'

'When becoming is there does birth come to be. Dependent on becoming is birth'

So you can infer that the condition for birth is becoming or existence and likewise the cause and condition for becoming or existence is grasping because what you grasp that you are; the condition for grasping is craving since you grasp because of craving; the condition for craving is feeling since you crave because of feeling; the condition for feeling is contact because where you contact there you feel; the condition for contact is the six sense spheres since you contact because you have six sense spheres. The condition for the six sense spheres is name and form. Now we come to that deep point which we discussed earlier too. The condition for name and form is consciousness and then there is that crucial 'turning-back'. The condition for consciousness is name and form. The process of questioning through radical attention stopped at the point of this mutual conditionality ('a*ññ*ama*ññ*a *paccayatā*').

'nāmarupāpaccayā viññāṇaṁ

viññāṇapaccayā nāmarupāṁ'

Dependent on name and form is consciousness

Dependent on consciousness is name and form.

Although questioning stopped there the very ignorance of this mental conditionality itself is *avijjā* or ignorance and the consequent fumbling or groping about in that darkness is *sankhārā* or preparations. This is what we tried to illustrate by various similes – the delusion arising out of the duality. The tragic self-love of Narcissus is the best example. But the Buddha discovered the secret of this vortical interplay – namely, Dependent Arising ('*Paṭicca Samuppāda*'). That he accomplished through radical attention ('*yonisomanasikāra').*

So you may understand that this discourse which is regarded as deep reveals that Dependent Arising or *Paṭicca Samuppāda*' is a middle path. It is due to a lack of understanding of this fact that many find it difficult to understand that the cessation of becoming is *Nibbāna.* (Ñāṇānanda Bhikkhu**,** p.155-157).

Session Twenty Six Interventions: Handout #1 Samkhārā

Ñāṇānanda Bhikkhu

Three types of samkhārā:
Katame ca bhikkhave saṅkhārā? tayoṁe bhikkhave saṅkhāra. Kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Ime vuccanti bhikkhave saṅkhāra."[**Vibhaṅgasuttaṃ**,S.N.II,p.4]

"And what, monks, are preparations? Monks, there are these three preparations. Body preparation, speech preparation, thought preparation. These, monks, are called preparations." (p.257)

The same three types of samkhāras are mentioned in the Sangītisutta (D.N.III.p.217)

Cūlavedallasutta (M.N.I.p.301) elaborates each of these samkhārā,

"Now, lady, what are fabrications?"

"These three fabrications, friend Visakha: bodily fabrications, verbal fabrications, & mental fabrications."

"But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?"

"In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications."

"But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?"

"In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech. That's why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications."

Translation by Thanissaro https://accesstoinsight.org/tipitaka/mn/mn.044.than.html

Cūlavedallasutta, M.N.I.301

(visākha upāsaka)
Kati panayye saṅkhārāti?

(Dhammadinna Bhikkhuni)
Tayome āvuso visākha saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāroti.

(visākha upāsaka)
Katamo panayye kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāroti?

(Dhammadinna Bhikkhuni)

Assāsapassāsā kho āvuso visākha kāyasaṅkhāro. Vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cittasaṅkhāroti.

(visākha upāsaka)

Kasmā panayye assāsapassāsā kāyasaṅkhāro? Kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāroti?

(Dhammadinna Bhikkhuni)

Assāsapassāsā kho āvuso visākha kāyikā ete dhammā kāyapaṭibaddhā. Tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso visākha vitakketvā vicāretvā pacchā vācaṃ bhindati. Tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā. Tasmā saññā ca vedanā ca cittasaṅkhāroti.

Note: These three types of fabrications are the bedrock of the saṃkhāras (Ñāṇānanda Bhikkhu, P.259).

Session Twenty Six Interventions: Handout #2 Definition of Kamma

Ñāṇānanda Bhikkhu

*"Cetanāham bhikkhave kammaṁ vadāmi. Cetayitvā kammaṁ karoti kāyena vācāya manasā."***[Nibbedikasutta**, A.N.III.415]

"Monks, intention, I say, is *kamma*. Having intended one does *kamma* by body, by word, by mind." (p.251)

Kamma arises dependently / according to the law of the paṭiccasamuppāda (p.248 and 251).

The source and origin of Kamma

Translation from **Nidānasutta (Cause), A.N.I. p. 134-135** by Ñāṇānanda Bhikkhu, p.248-250

"Monks, there are these three causes for the arising of deeds. What are the three?

Greed is a cause for the arising of deeds. Hate is a cause for the arising of deeds. Delusion is a cause for the arising of deeds."

Then the Buddha says: "Monks, whatever deed that is done with greed, born of greed, caused by greed, arisen from greed, wherever his selfhood is born, there that deed ripens, where that deed ripens, there he experiences the result of that deed either in this very life or in the next birth or in any subsequent birth."

A similar pronouncement is made in regard to deeds born of hate and delusion. Then a certain simile is given as an illustration.

"Just as, monks, when seeds unbroken, not putrid, not affected by wind and sun, and capable of sprouting and well stored up, are sown on a good field well prepared, if the rain also comes down in plenty, then those seeds, monks, will come to growth and plenitude, even so, monks, whatever deed that is done with greed..... hate..... delusion wherever his selfhood is born, there that deed ripens. Where that deed ripens, there he experiences the result of that deed either in this very life or in the next birth or in any subsequent birth."

We can see that this simile about seeds has some relation between cause and effect. Then about skilful deeds the following pronouncement is made.

"Monks, there are three causes for the arising of deeds. What are the three? Non-greed is a cause for the arising of deeds. Non-hate is a cause for the arising of deeds. Non-delusion is a cause for the arising of deeds.

Monks, whatever deed that is done with non-greed, born of non-greed, caused by non-greed, arisen from non-greed, when greed is gone thus is that deed abandoned, uprooted made like a palm tree divested of its site, made non existent incapable of arising in the future."

The same is said about deeds born of non-hate and nondelusion and then a simile is given as an illustration.

"It is as if, monks, in the case of seeds unbroken, not putrid, not affected by wind and sun, capable of sprouting and well stored up, a man were to burn in a fire and having burnt it in a fire reduce them to ashes, and having reduced them to ashes blow off in a strong wind or get it swept away in a swift-flowing current of a river and thereby, monks, would those seeds be abandoned, uprooted, made like a palm tree divested of its site, made non-existent and incapable of arising in the future, even so, monks, whatever deed that is done with non-greed..... nonhate.....non-delusion..... when greed is gone..... when hate is gone..... when delusion is gone thus is that deed be abandoned, uprooted, made like a palm tree divested of its site, made nonexistent and incapable of arising in the future."

The meaning of this peculiar simile is that deeds done with non-greed are exhausted with the ending of greed. Why is that? Because the net result of deeds done with non-greed is the ending of greed itself. Similarly, deeds done with non-hatred get exhausted with the complete ending of hate. So also deeds done with non-delusion get exhausted with the complete ending of delusion. What we have here is the norm of rise and fall. Though it seems simple enough, there is something deep involved here. Deeds done with greed, hate and delusion germinate like seeds on getting rain. In fact, craving, in some contexts is compared to rain. As a synonym, for craving "*sineha*" signifies moisture [**Munisutta, Verse 209, PTS edition, p.36, 1913**]. Beings in *Saṁsāra* go on with greed, hate and delusion given the rain or moisture of craving. Then the results of those deeds have to be experienced, either in this very life, or in the next birth, or else in subsequent births. But the roots of skilful deeds, namely non-greed, non-hate and non-delusion behave differently. For instance deeds done with non-greed get exhausted with the ending of greed. They are abandoned, uprooted and destroyed. It is as if someone, instead of sowing seeds, which could germinate, were to burn them, reduce them to ashes and blow off against the wind or throw into a swift flowing river. When the Buddha gives a simile, it is thorough and conclusive.

Here we have something deep. This *Saṁsāra* goes on due to greed, hatred and delusion. What we call skilful deeds –namely those born of non-greed, non-hate and non-delusion – are those that we make use of for putting an end to *Saṁsāra.* In the last analysis they conduce to our deliverance from *Saṁsāra.* There too we have something like the norm of arising and ceasing (Ñāṇānanda Bhikkhu, p.248-250).

Nidānasutta, A.N.I. p. 134-136

Tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi: lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya.

Yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

Yaṃ bhikkhave dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati, tattha tassakammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

Yaṃ bhikkhave mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā apare vā pariyāye.

Seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni sukhette suparikammakatāya bhūmiyā nikkhittāni, devo ca sammā dhāraṃ anuppaveccheyya, evassu tāni bhikkhave bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyuṃ. Evameva kho bhikkhave yaṃ lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

Yaṃ dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati, tattha tassakammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye. Yaṃ mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

Tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi: alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

Yaṃ bhikkhave alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

Yaṃ bhikkhave adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosasamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ

āyatiṃ anuppādadhammaṃ.

Yaṃ bhikkhave amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

Seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni. Tāni puriso agginā daheyya, agginā dahitvā masiṃ kareyya, masiṃ karitvā mahāvāte vā opuṇeyya, nadiyā vā sīghasotāya pavāheyya, evassu tāni bhikkhave bījāni ucchinnamūlāni tālāvatthukatāni anabhāvakatāni āyatiṃ anuppadadhammāni. Evameva kho bhikkhave yaṃ alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

Yaṃ adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosasamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ. Yaṃ amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ. Imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāyāti.

Lobhajaṃ dosajaṃ ceva mohajaṃ cāpaviddasu,
Yaṃ tena pakataṃ kammaṃ appaṃ vā yadi vā bahuṃ,
Idheva taṃ vedanīyaṃ vatthu aññaṃ na vijjati.

Tasmā lobhaṃ ca dosaṃ ca mohajaṃ cāpi viddasu,
Vijjaṃ uppādayaṃ bhikkhu sabbā duggatiyo jahe'ti.

Session Twenty Seven Interventions: Handout #1 Saṃkhāra as a Kamma

According to the Parivīmaṃsanasutta, S.N.II.82, when a person immersed in ignorance he accumulates *merits* (*puññābhisaṁkhāra)*, *demerits* (*apuññābhisaṁkhāra*) or imperturbable *(āneñjābhisṁkhāra),* but an *arahant* does not accumulate any of the above *saṁkhāra*.

Parivīmaṃsanasutta/Investigating (S.N.II.82)

"A person immersed in ignorance: If he fabricates a meritorious fabrication, his consciousness goes on to merit. If he fabricates a demeritorious fabrication, his consciousness goes on to demerit. If he fabricates an imperturbable fabrication, his consciousness goes on to the imperturbable.

"When ignorance is abandoned by a monk, clear knowing arises. From the fading of ignorance and the arising of clear knowing, he neither fabricates a meritorious fabrication nor a demeritorious fabrication nor an imperturbable fabrication. Neither fabricating nor willing, he is not sustained by [does not cling to] anything in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

A complete translation of the Sutta by Thanissaro @ https://www.dhammatalks.org/suttas/SN/SN12_51.html

Parivīmaṃsanasutta, S.N.II.82,

"avijjāgato yaṃ, bhikkhave, purisapuggalo puññaṃ ce saṅkhāraṃ abhisaṅkharoti, puññūpagaṃ hoti viññāṇaṃ. apuññaṃ ce saṅkhāraṃ abhisaṅkharoti, apuññūpagaṃ hoti viññāṇaṃ. āneñjaṃ ce saṅkhāraṃ abhisaṅkharoti āneñjūpagaṃ hoti viññāṇaṃ.

yato kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisaṅkhāraṃ abhisaṅkharoti na apuññābhisaṅkhāraṃ abhisaṅkharoti na āneñjābhisaṅkhāraṃ abhisaṅkharoti. anabhisaṅkharonto anabhisañcetayanto na kiñci loke upādiyati; anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati. 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

Ñāṇānanda Bhikkhu

Kammasakatta sammādiṭṭhi/ariya sammādiṭṭhi

As you know the Right View in the Noble Eightfold Path is the Four Noble Truths of suffering, its arising, cessation and the path to that cessation. But there is another Right View called '*kammassakatā sammādiṭṭhi'* – the Right View that has *kamma* as one's own. It is the Right View which has ten points (*dasa vatthuka*) namely: gifts, donations and offerings are not worthless. There is fruit and result of wholesome and unwholesome

actions. There is this world and there is the next world. There is mother, there is father. There are in this world recluses and Brahmins of right practice who have by themselves understood and realized both this world and the next and are able to explain them. This Right View of ten points is called '*kammassakatā sammādiṭṭhi'* because in the context of *Saṁsāra,* this is the view which helps beings to avoid rebirth in bad bournes and win rebirth in heavenly realms.

That view which asserts just the opposite of these ten points is called a pervert view [Mahācattārisakasutta, M.N.III.71].You all can guess what it is like. It says for instance, gifts, donations, and offerings are worthless; there is no fruit or result in wholesome and unwholesome actions. There is no this world no next world and so on.

The term '*kammassakatā'* has a deep meaning. It means 'taking *kamma* as one's own'. This is where 'the prominent and intrusive middle finger' (i.e. intention) has to pay with responsibility for his prominence and intrusion – to hark back to our simile of the five fingers. Due to that prominence and intrusion one may do merit or demerit or attain *jhānic* states. From a supramundane 'point of view' even the high *jhānic* attainments of *Āḷāra Kālāma* and *Uddaka Rāmaputta* are of no account. That is why the Buddha left them with dejection.[Ariyapariyesanasutta, M.N.I, P. 165-166] Deliverance from *Saṁsāra* is not to be found in *puññā – apuññā* and *āneñjābhisaṅkhāra* (meritorious, demeritorious and imperturbable special preparations). However they have their relevance in *Saṁsāra.* One should give up what is demeritorious and develop the meritorious and above all the imperturbable. They are useful for the development of the mind. But for deliverance from *Saṁsāra* there is only the Noble Eightfold Path, that is to say, Supramundane Noble Eightfold Path. You mustn't confuse the two views. (Ñāṇānanda Bhikkhu, p. 259-260)

Mahācattārisakasutta, M.N.III.71-72

Tatra bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca bhikkhave, sammādiṭṭhi pubbaṅgamā hoti: micchādiṭṭhiṃ micchādiṭṭhīti pajānāti. Sammādiṭṭhiṃ sammādiṭṭhīti pajānāti. Sāssa hoti sammādiṭṭhi.

Katamā ca bhikkhave, micchādiṭṭhi: natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti. Ayaṃ bhikkhave, micchādiṭṭhi.

Katamā ca bhikkhave, sammādiṭṭhi: sammādiṭṭhimpahaṃ bhikkhave, dvayaṃ vadāmi: **atthi bhikkhave, sammādiṭṭhi sāsavā puññābhāgiyā upadhivepakkā** atthi bhikkhave, **sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā**.

Katamā ca bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā: atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke

samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti. Ayaṃ bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

Katamā ca bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā: yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ ayaṃ vuccati bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. So micchādiṭṭhiyā pahānāya vāyamati sammādiṭṭhiyā upasampadāya. Svāssa hoti sammāvāyāmo. So sato micchādiṭṭhiṃ pajahati. Sato sammādiṭṭhiṃ upasampajja viharati. Sāssa hoti sammāsati. Itissime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti. Seyyathīdaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

https://www.accesstoinsight.org/tipitaka/sltp/MN_III_utf8.html#pts.071

"Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view.

"And what is right view? Right view, I tell you, is of two sorts: There is right view with effluents, siding with merit, resulting in acquisitions [of becoming]; there is right view that is noble, without effluents, transcendent, a factor of the path.

"And what is the right view with effluents, siding with merit, resulting in acquisitions? 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is the right view with effluents, siding with merit, resulting in acquisitions.

"And what is the right view that is noble, without effluents, transcendent, a factor of the path? The discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for awakening, the path factor of right view[1] in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right view that is noble, without effluents, transcendent, a factor of the path.

"One makes an effort for the abandoning of wrong view & for entering into right view: This is one's right effort. One is mindful to abandon wrong view & to enter & remain in

right view: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right view.

Translation by Thanissaro Bhikkhu
https://www.accesstoinsight.org/tipitaka/mn/mn.117.than.html

Session Twenty Eight Interventions: Handout #1 Difference Between Kusala and Puñña

Note: Kusala, akusala, puñña and apuñña/pāpa are kammas (actions and its fruition) one layer of three types of saṃkhāras stated in the discourses such as Sangītisutta (D.N.III.217), Parivīmaṃsanasutta (S.N.II.82), Vibhaṅgasuttaṃ (S.N.II,p.4), and Cūḷavedallasutta (M.N.I.301). Kammas are like upper layers of samkhāras (kāya saṃkhāro, vacī saṃkhāro, citta saṃkhāro) when the three types of samkhāras (kāya saṃkhāro, vacī saṃkhāro, citta saṃkhāro) are the bedrock.

…

Ñāṇānanda Bhikkhu

However one can still raise a question regarding the significance of what are called '*puññābhisaṅkhāra*, *apuññābhisaṅkhāra* and *āneñjābhisaṅkhāra* and their relevance to *saṅkhāra:* In that context, what is called **'*abhisaṅkhāra*' are special preparations, that is to say, specially performed *kamma***. In the former context, *saṅkhāra* referred to such activities as inbreathing and out-breathing which are like the 'bedrock' of *saṅkhāras.* But here what is called ***abhisaṅkhāra* are volitional preparations where intention comes in**. *Puññābhisaṅkhāra* are meritorious special preparations, *apuññābhisaṅkhāra* are demeritorious special preparations and *āneñjābhisaṅkhāra* (Sangītisutta, D.N.III.217) are imperturbable special preparations, which have to do with the meditative absorptions – which bring about rebirth in Brahma worlds. Of course these three forms of preparations are also the outcome of ignorance, but by dispelling that ignorance in this very life those forces of preparations are stilled. These special preparations are kept up by egotism. All in all, *kamma* is dependently arisen. Our aim should be the cessation of *kamma*.(p.259).

The **basic meaning [referring to kusala]** is to be skilful. That 'skill' – so long as one is in *Saṁsāra* – is in avoiding rebirth in miserable realms and in getting reborn in heavenly realms. But to be **skilful in the highest sense** of the term is **to give up both merit and demerit (*puññapāpapahīna*) and get beyond *Saṁsāra* for good**. So then the term '*kusala'* has a deeper dimension of meaning than *'puñña'* (merit). Generally both terms are used together in some contexts. For instance in some discourses we find the terms '*puññābhisandā' and 'kusalābhisandā'* (streams of merit and streams of the skilful) used more or less like synonyms. However out of the two terms '***kusala*' is of greater influence and intrinsic worth than *'puñña'*. It is directly connected with the mind**.

We started with the roots of the skilful and the unskilful. **The roots of the unskilful are greed, hate and delusion. The roots of the skilful are non-greed, non-hate and non-delusion**. But have you ever heard of 'roots' of merit and demerit. Is there anything like that? There you are. Now you can understand the essential difference between '*puñña'* and '*kusala'*. '*Kusala'* or skilful has a direct relation to the mind.

The two words ‘puñña’ and ‘pāpa’ have been used from ancient times to denote deeds with pleasant and unpleasant results. The ten ways of making merit which you are familiar with namely **liberality, morality, meditation, dedication of merits, rejoicing in merits, rendering service, honoring, preaching, listening to Dhamma and straightening of one’s views** – all these are reckoned as ways of making merit. But what is reckoned as skilful are the ten skilful deeds which apparently are negative in formulation for the most part. What is **unskilful are killing, stealing, unchastity, lying, slandering, harsh speech, frivolous talk, avarice, ill-will and wrong views**. What are called **skilful are the abstention from killing, from stealing, from unchastity, from lying, from slandering, from harsh speech, from frivolous talk, non-avarice, non-illwill and right view**. In the case of unskillful what is difficult is abstaining. But one has to be skilful in abstaining.

The very distinction between the ten meritorious deeds and the ten skilful deeds shows the difference between ‘*puñña’* and ‘*kusala’*. As we mentioned above from the standpoint of the supramundane level, the highest ‘*kusala*’ is to be skilful enough to transcend even the subtlest preparations that perpetuate existence – that is to say not only merit and evil but also in and out breathing, thinking and pondering, perception and feeling. The Buddha made known to the world a wonderful state of cessation of existence in the attainment to the Fruit of Arahanthood in which all that is prepared (*saṅkhata)* even eye, ear, nose, tongue, body and mind are made to cease. (Ñāṇānanda Bhikkhu, p.269-270)

Summary: Puñña is accumulation of pleasant energy for the saṃsāra and kusala is emptying the saṃsāric energy (good or bad energy) to stop saṃsāra.

Parivīmaṃsanasutta/Investigating (S.N.II.82)

@ https://www.accesstoinsight.org/tipitaka/sltp/SN_II_utf8.html#pts.080

English translation @ https://www.dhammatalks.org/suttas/SN/SN12_51.html

Session Twenty Nine Interventions: Handout #1 Difference Among Kusala, Akusala, Puñña, and Apuñña

The following essay is quoted from Chanda Sara's Thesis submitted for Master of Buddhist Studies at the University of Hong Kong, 2019.

1.5.Definition of *Puñña-Pāpa* and *Kusala-Akusala*
1.5.1. Etymology- *Puñña & Apuñña/Pāpa*
Up to date, the etymology of *puñña* is unknown, but it is often translated as "good".[753] *Puñña* is the basis for future pleasant rebirth and heavenly life.[754] The *Pāli* word *puñña* is believed to have derived from the word *punāti*(√pū to cleanse). For an example, *puñña* fuels the continuation of life. [755] *Puñña* benefits one's future existence.[756] In the *Pāli Nikāyas*, *puñña* is interpreted as a condition that generates sensual pleasures in his future existence. For an instance, in the *Raṭṭhapālasutta,* [757] parents of Raṭṭhapāla pleaded him to return home, so that he could enjoy sensual pleasures and accumulate ample *puñña.*

With regards to the *suttas* such as the *Parivīmamsana*,[758] *Upanīyati,*[759] *Padhāna* (Verse 431),[760] *Raṭṭhapāla*[761] *and Kukkuravatika,*[762] ***Puñña* can be defined** as "A positive pleasant force intentionally accumulated by a person which prolongs his *saṁsāra* by producing future positive pleasant results."

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[753] "*Puñña,*" 516.

[754] "*Puñña,*" 516.

[755] *Paramattha-Dīpanī*, 4: 19.

[756] *Vimānavatthu*, ed. N. A. Jayawickrama, 13; P. D. Premasiri, "Interpretation," 68.

[757] "Raṭṭhapālasuttaṃ," 2: 57.

[758] "Parivimaṃsana," 2: 80-84.

[759] "Uttaro," in *Saṃyutta-Nikāya,* 1: 54- 55.

[760] "Padhānasutta," 75. *Aṇumattenapi puññena attho mayhaṃ na vijjati, Yesaṁ ca attho puññānaṃ te māro vattumarahati.*

[761] "Raṭṭhapālasuttaṃ," 2: 54-74.

[762] "Kukkuravatikasuttaṃ," 1: 389-391.

The antonym of *puñña* is either *apuñña* or *pāpa.* [763] Generally, the English word such as **bad, evil and sinful are employed equivalent to *apuñña/pāpa***.[764] In the *Pāli Nikayas*, both *puñña* and *pāpa* are used as **adjectives and substantive**. For instances, generating *apuñña* (*apuññaṃ pasavasi*)[765] and increasing *puñña* (*puññaṃ pavaḍḍhati*).[766] Examples for its use as adjectives are *pāpa dhamma*[767] and *puñña kiriyā*.[768] Regarding the *suttas* such as the *Parivīmamsana*,[769] *Upanīyati,*[770] *Padhāna* (Verse 431),[771] *Raṭṭhapāla*[772] *and Kukkuravatikasuttaṃ,*[773] ***apuñña* or *pāpa* can be defined** as " A negative unpleasant force intentionally accumulated by a person which prolongs his *saṁsāra* by producing future negative unpleasant results."

1.5.2. Etymology- *Kusala & Akusala*

Kusala* is often translated as clever, skilful or expert**.[774] As in the case of *puññā*, ***kusala is also employed in the early Buddhist Canon in the senses of **both adjective and substantive**. Adjective aspect of *kusala* often qualifies psychological phenomena and is often conjointly employed with mental states.[775] Moreover, it also qualifies bodily, verbal

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[763] "*Puñña*," 516.

[764] "*Pāpa*," 503, 504.

[765] "Alagaddūpamasuttaṃ," 1: 130.

[766] "Cakkavatti-Sīhanāda-Suttanta," vol. 3: 58.

[767] "Mahā-Vagga," 4: 205.

[768] "Mahāpadāna-Suttanta," 2: 28.

[769] "Parivimaṃsana," 2: 80-84.

[770] "Uttaro," 1: 54-55.

[771] "Padhānasutta," 75, *Aṇumattenapi puññena attho mayhaṃ na vijjati, Yesaṁ ca attho puññānaṃ te māro vattumarahati.*

[772] "Raṭṭhapālasuttaṃ," 2: 54-74.

[773] "Kukkuravatikasuttaṃ," 1: 389-391.

[774] "*Kusala*," 251, 252.

[775] "Udumbarika-Sīhanāda-Suttanta," 3: 57; "Sallekhasuttaṃ," 1: 40; "Anumānasuttaṃ," 1: 100; "Mahāhatthipadopamasuttaṃ," 1: 186; "Mahātaṇhāsaṅkhayasuttaṃ," 1: 269, 270; "Sūdo," 5: 149, 150; "Sacitta-Vagga," 5: 96, 97.

and psychological behaviours.[776] For an example, **in the *Sallekhasutta*[777] it is used as an adjective**. And, in the discourses such as the ***Vajjiyamāhitasuttaṃ*[778] and *Sammādiṭṭhisuttaṃ,*[779] *kusala* is used as a substantive**. **The etymology of *kusala* still remains unknown**.[780] Tedesco,[781] suggested that *kusala* is derived from a *Sanskrit* word *sukṛta*, but that assumption is still uncertain.[782] However, English such as "good"[783] and "skill"[784] are often employed synonymous to *kusala*, and used the English skilful and wholesome for *kusala.*[785] **For Karunadasa*, kusala* and *akusala* used in the Buddhist moral evaluation are having psychological implication. For an example, *kusala* is a positive mental states which conduces to psychological well-beings or health while *akusala* is a negative mental state that impairs psychological well-beings[786] [interpretation indicates kusala is used synonymous to puñña].** It seems his statement has been influenced by the *Pāli* commentarial explanation of the term *kusala*. For an example, in a commentary to the *Sampasādanīyasutta*, Buddhaghosa used the following five terms in describing *kusala*: *ārogyaṭṭhena* (absence of illness), *anavajjaṭṭhena* (faultless), *kosallasambhūtaṭṭhena* (produced by skill), *niddarathaṭṭhena* (freed from distress) and *sukhavipāka* (pleasant retribution).[787]
However, *Kusala* is also sometimes understood as an equivalent term to *puñña*.[788] Amidst such various interpretations, with reference to the discourses such as the *Dhp* (Verse.75, *39, 267, 412.*),[789] *Parivīmamsana*,[790] *Upanīyati,*[791] *Kukkuravatika,*[792] and the

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[776] "Samaṇamaṇḍikāsuttaṃ," 2: 25-26.

[777] "Sallekhasuttaṃ," 1: 40.

[778] "Upāsaka-Vagga," 5: 190-192.

[779] "Sammādiṭṭhisuttaṃ," 1: 46-47.

[780]P. D. Premasiri, "Interpretation,"63.

[781] Tedesco, "Sanskrit Kuśala," 131.

[782] Turner, "Kúśala," 173.

[783] Rhys Davids, *Sacred Book*, 37.

[784] Horner, *Middle Length Sayings*, 58.

[785] Karunadasa, *Early Buddhist Teachings*, 84-85.

[786] Karunadasa, 85.

[787] *Sumaṅgala-Vilāsinī*, 3: 873-904.

[788] "*Kusala*," 251, 252; Tedesco, "Sanskrit Kuśala," 134.

[789] *Dhammapada*.

Sampasādanīya,[793] ***kusala* can be defined** as "a mental state that leads to *Nibbāna*"- in another word it conduces to shorten individual's *saṁsāra*.

According to Cousins, *kusala* denotes skills in two contexts: **General and the Buddhist soteriological**.[794] When it is employed in the general sense, it is referred to proficiency such as in art and craft.[795] **In Buddhist perspective *kusala* is referred to a mental state that leads to fully enlightenment.**[796]

The antonym of *kusala* is *akusala* which is more synonymous to *pāpa*.[797] *Akusala* is often translated as "evil", [798] but Horner translated *akusala* as "unskill."[799] With reference to the *suttas* such as the *Kusala (Akusalapajahatha),*[800] *Parivīmamsana*,[801] *Upanīyati,*[802] and the *Kukkuravatika,*[803] ***akusala* can be defined as** " a mental state that drives away from the *Nibbāna*." This definition can be implied to *puñña* and *apuñña* as well, because they both are also leading away from the *Nibbāna*. ***Kusala* can be understood as a factor that leads to *Nibbāna, while akusala, puñña* and *apuñña/pāpa* are the factors that lead away from it, because *akusala, puñña* and *apuñña/pāpa* are accumulated due to**

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[790] "Parivimaṃsana," 2: 80-84.

[791] "Uttaro," 1: 54.

[792] "Kukkuravatikasuttaṃ," 1: 389-391.

[793] "Sampasādanīya-Suttanta," 3: 102.

[794] Cousins, "Good or Skillful," 143-149.

[795] "Rathakāra-Vagga," 1: 112.

[796] "Mūlapariyāyasuttaṃ," 1: 5-6; "Cūḷavedallasuttaṃ," 1: 300-301; "Sappurisavagga," 2: 222.

[797] "*Kusala*," 251.

[798] Rhys Davids, *Sacred Book*, 37.

[799] Horner, *Middle Length Sayings*, 58 of *yato kho avuso ariyasāvako akusalañca pajānāti* from "Sammādiṭṭhisuttaṃ," 1: 46.

[800] "Adhikaraṇa-Vagga," 1: 58. This is the Kusalasuttaṃ.

[801] "Parivimaṃsanasuttaṃ," 2: 80-84.

[802] "Uttaro," 1: 54- 55.

[803] "Kukkuravatikasuttaṃ," 1: 389-391.

ignorance.[804] However, it is noteworthy that *puñña* should not be understood as *akusala* in the sense of *pāpa*, yet *puñña is akusala* in the sense of preventing the growth of *kusala*.[805]

[804] "Parivimaṃsanasuttaṃ," 2: 82.

[805] Chanda Sara Sraman, "An Analytical Study of *Puñña-Pāpa* and *Kusala-Akusala* in Some Selected *Suttas* of the *Suttapiṭaka*" (Assignment, Centre of Buddhist Studies, HKU, 2019), 16, 17.

Session Thirty Interventions: Handout #1 Paṭiccasamuppāda (Middle Doctrine) and Two Extremes

Ñāṇānanda Bhikkhu

…[from second word of the 2nd sentence of page 503] we have pointed out with reference to the first two lines of the verse '*ye dhammā hetuppabhavā – tesaṁ hetuṁ Tathāgato āha*' that what is called '*hetu*' is not ignorance or any other link but that basic principle of '*idappaccayatā*' (specific conditionality) – 'This being – this arises' etc. We have also shown that as for '*hetusamuppanna*' each of these twelve links is arisen from a cause. Ignorance and other links are illustrations of the principle. This fact is further borne out by the qualification sometimes **mentioned about a Stream-winner (*Sotāpanna*) that he has clearly seen the cause as well as things arisen from the cause ('*hetu ca sudiṭṭho hoti hetu samuppanne ca dhamme*')**.

But an even clearer proof of this fact – as we earlier pointed out – is the declaration made by the Buddha showing the distinction between the Law of Dependent Arising (*Paṭicca Samuppāda*) and things dependently arisen (*paṭicca samuppannā dhammā*) [**Paccayasutta, S.N.II.p.25-27**]. It is a momentous declaration.

"*Jātipaccayā bhikkhave jarāmaraṇaṁ. Uppādā vā tathāgatānaṁ anuppādā vā tathāgatānaṁ ṭhitā va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā*".

"Dependent on birth is decay and death. Whether there be an arising of *Tathāgatas* or whether there be no arising of *Tathāgatas*, that elementary nature, that orderliness of the Dhamma, that norm of the Dhamma, the specific conditionality does stand as it is."

What corroborates the inter-connection between birth and decay is the norm that holds good whether there be an arising of Tathāgatas or there be no arising of Tathāgatas. That elementary nature 'stands as it is' – '*ṭhitā va sā dhātu*'. That is the 'suchness' which cannot be changed – '*tathatā*'. That specific conditionality (*idappaccayatā*) is *Paṭicca Samuppāda.* 'Things dependently arisen' (*paṭiccasamuppannā dhammā*) are the twelve links beginning with 'ignorance'. They all are '*hetusamuppannā*'. Every one of them is impermanent (*aniccaṁ*), prepared (*saṅkhataṁ*) and dependently arisen (*paṭiccasamuppannaṁ*). All this shows that an undesirable semantic change has occurred with the passage of time in regard to the Law of Dependent Arising.

There are enough instances in the discourses to prove that the twelve linked formula of *Paṭicca Samuppāda* has been presented as an answer to questions of extremists which are of the dilemma type. The world rests on a duality (*dvayanissita*) – the question of two things. Either 'it is' or 'it is not'. Either 'it exists' or 'it does not exist'. Either 'everything exists' or 'nothing exists'. Either it is 'one's own doing' or 'another's doing' [**Acelakassapasutta, S.N.II.p.19-20**]. The worldlings are immersed in such a duality (*dvayatā*). When such Brahmins come and raise questions, particularly in the

Kaccānagotta Sutta,[**S.N.II.p.17**] the Buddha pointed out that such questions with two ends rest on a duality (‘*dvayanissita*’).

“*Sabbaṁ atthīti kho Kaccana ayaṁ eko anto. Sabbaṁ natthīti ayam dutiyo anto. Ete te Kaccāna ubho ante anupa– gamma majjhena Tathāgato dhammaṁ deseti: avijjāpaccayā saṅkharā* ...(etc.)”

“(To say) ‘Everything exists’, Kaccāna, is one extreme. ‘Nothing exists’ – this is the second exrteme. Without going to both extremes, Kaccāna, the Tathāgata preaches the Dhamma by the middle: Dependent on ignorance, preparations … (etc.)”

Without going to both extremes the *Tathāgata* brings up the twelve linked formula of Dependent Arising. In that exposition both the direct (*anuloma*) and indirect (*paṭiloma*) orders are given. I hope you all can follow. Firstly, the direct order beginning with ‘*avijjā paccayā saṅkhārā*’ (Dependent on ignorance, preparations). Then the Buddha follows it up with the indirect order, ‘*avijjāyatveva asesa virāganirodhā*……(etc).’ (But with the remainderless fading away and cessation of ignorance……etc.). **Between these two we find ‘*samudaya*’ (arising) and ‘*nirodha*’ (ceasing). One cannot say something absolutely exists or absolutely nothing exists. There is an ‘arising’ and a ‘ceasing’. It is that norm that is called Dependent Arising or ‘*Paṭicca Samuppāda*’**. Not only that. Sometimes a **tetralemma beginning with ‘one’s own doing’ (*sayaṁ kataṁ*) ‘another’s doing’ (*paraṁ kataṁ*) and so on as well as six dilemmas were presented to the Buddha but he answered them with the twelve linked formula**. There are many who do not know why the Buddha puts forward these twelve links as his answer. Why does he do so? **In it [12 links of paṭiccasamuppāda] there is the solution in the present. It lays bare the structure of the problem. What is the structure? Within the background of ignorance, preparations arise. It is these preparations that keep up the vortex between consciousness and name-and-form. The outcome of that vortical interplay is bifurcation within the six sense-spheres as internal and external. Now comes up the story of the ‘dyad’ (*dvayaṁ*) – eye and forms, ear and sounds etc. That is why we illustrated the mutual interdependence (*aññamañña paccayatā*) with reference to the simile of the two bundles of reeds.** As a result of the bifurcation as ‘internal’ and ‘external’ in the case of the six sense-spheres, the entire story of feeling, craving, grasping, becoming and birth unfolds itself. (Ñāṇānanda Bhikkhu, p.503-506)

Session Thirty Interventions: Handout #2 The Middle Path

Cirassaṁ vata passāmi – brāhmaṇaṁ parinibbutaṁ

appatiṭṭhaṁ anāyūhaṁ – tiṇṇaṁ loke visattikaṁ

– Oghataraṇa Sutta [S.N.I.p.1]

It's long since I see a Brahmin who has attained *Nibbāna* Crossing over the sticky craving without stopping and without struggling.

The Buddha has on many occasions compared the crossing over of *saṁsāra* to a crossing over of the four floods. He taught the world the Middle Path as the technique of overcoming the **four floods, namely lust (*kāma*), becoming (*bhava*), views (*diṭṭhi*), and ignorance (*avijjā*)**. We see the emphasis given to *Paṭicca Samuppāda,* the Law of Dependent Arising even in this Middle Path. Therefore we have selected a verse on crossing the floods as the topic for this twelfth discourse on *Paṭicca Samuppāda*. This verse is found in the *Oghataraṇa Sutta[S.N.I.p.1]*, the first sutta in the *Saṁyutta Nikāya*. This is how it goes. When the Buddha was residing at the Jetavana Monastery in Sāvatthi, a certain deity called on the Buddha one night and respectfully stood on a side. He had a question to ask. "*Kathaṁ nu tvaṁ mārisa oghaṁ atari*?" "How, friend did you cross over the flood?" The Buddha replied, "*Appatiṭṭhaṁ khvāhaṁ āvuso anāyuhaṁ oghaṁ atariṁ*" "Friend, without stopping, without struggling I crossed the flood." Unable to grasp the implication of this statement the deity asked for further clarification. 'How exactly did you, friend, cross the four floods?" Then the Buddha explained "Friend, whenever I stopped, I sank. Whenever I struggled, I got swept away. Therefore, I crossed over without stopping and without struggling." The deity uttered this verse in praise of the Buddha, venerated him and vanished.

Now let us take up this verse for discussion.

'Cirassaṁ vata passāmi - brāhmaṇaṁ parinibbutaṁ'

It's long since I see a Brahmin who has attained Extinction, *Nibbāna appatiṭṭhaṁ anāyūhaṁ - tiṇṇaṁ loke visattikaṁ* It's long indeed since I see a Brahmin who has attained *Nibbāna* by crossing over the sticky craving called '*visattikā*' without stopping and without struggling.

The earlier reference to a forceful flood will not be a problem to you because it is common knowledge that if we stop having gone a little way, we get drowned. If we struggle we would get swept away. Only a systematic middling effort will take us across. Similarly the Buddha has offered a Middle Path in this Dhamma, for crossing over the four floods, lust (*kāma*), becoming (*bhava*), views (*diṭṭhi*) and ignorance (*avijjā*). (Ñāṇānanda Bhikkhu, p.303-304)

Oghataraṇasuttaṃ (*S.N.I.ed. M. Leon Feer, 1991, p.1*.)
Pāli version @ https://www.accesstoinsight.org/tipitaka/sltp/SN_I_utf8.html#pts.001

Evammesutaṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ etadavoca:

Kathannutvaṃ mārisa, oghamatarīti?

(Bhagavā:)
Appatiṭṭhaṃ khvāhaṃ āvuso anāyūhaṃ oghamatarinti.
Yathā kathaṃ pana tvaṃ mārisa appatiṭṭhaṃ anāyūhaṃ oghamatarīti?

(Bhagavā:)
Yadā svāhaṃ āvuso santiṭṭhāmi. Tadāssu saṃsīdāmi. Yadā svāhaṃ āvuso āyūhāmi tadāssu nibbuyhāmi1. Evaṃ khvāhaṃ āvuso appatiṭṭhaṃ anāyūhaṃ oghamatarintī.
(Devatā:)

Cirassaṃ vata passāmi2 brāhmaṇaṃ parinibbutaṃ,
Appatiṭṭhaṃ anāyūhaṃ tiṇṇaṃ loke visattikaṃ.

Idamavoca sā devatā. Samanuñño satthā ahosi.

Atha kho sā devatā "samanuñño me satthā'ti ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

Translation by Thanissaro Bhikkhu @
https://www.accesstoinsight.org/tipitaka/sn/sn01/sn01.001.than.html

Ogha-tarana Sutta: Crossing over the Flood

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him, "Tell me, dear sir, how you crossed over the flood."

"I crossed over the flood without pushing forward, without staying in place."[1]

"But how, dear sir, did you cross over the flood without pushing forward, without staying in place?"

"When I pushed forward, I was whirled about. When I stayed in place, I sank. And so I crossed over the flood without pushing forward, without staying in place."

[The devata:]

At long last I see

a brahman, totally unbound,

who without pushing forward,

without staying in place,

has crossed over

the entanglements

of the world.

That is what the devata said. The Teacher approved. Realizing that "The Teacher has approved of me," she bowed down to him, circumambulated him — keeping him to her right — and then vanished right there.

Session Thirty One Interventions: Handout #1 Vedanā or Feeling

Ñāṇānanda Bhikkhu

…[12th setentence of first paragraph of page 403] The deepest implications on *vedanā* are brought out in the *Cūlavedalla Sutta* of the *Majjhima Nikāya* [**Cūlavedallasutta, M.N.I.p.299**]. By way of introduction to this discourse, I wish to quote a part of it. Visākha, an *anāgāmi* lay disciple, seeks explanation to a series of complicating questions from the nun Dhammadinnā, an Arahant *Therī*. She tackled them in an expert manner. We would like to quote the last few questions and answers which were based on *vedanā*.

"Venerable Lady, how do you classify *vedanā*?"

"Friend Visākha, *vedanā* is threefold, pleasant, unpleasant and neither pleasant nor unpleasant. *Sukhā vedanā, dukkhā vedanā* and *adukkhamasukhā vedanā.*"

"Can you please explain what they mean?" (Visākha pretended not to know what they meant.)

"Whatever pleasant feeling is experienced physically or mentally, it is *sukhā vedanā*. An unpleasant physical or mental experience is *dukkhā vedanā*. Whatever physical and mental feeling is neither pleasant nor unpleasant is called *adukkhamasukhā vedanā*."

"Venerable lady, what is pleasant about a pleasant feeling? and what is unpleasant? What is pleasant about an unpleasant feeling and what is unpleasant? What is pleasant about a neither pleasant nor unpleasant feeling? and what is unpleasant?"

"Friend Visākha, a pleasant feeling is pleasant only as long as it lasts. Its change is unpleasant. *Ṭhitisukhā viparināma dukkhā*. An unpleasant feeling is unpleasant only as long as it lasts. Its change is pleasant. *Ṭhitidukkhā viparināma sukhā*. A neither pleasant nor unpleasant feeling is pleasant if surveyed with wisdom. It is unpleasant if surveyed without wisdom."

"What is the latency (*anusaya*) underlying a pleasant feeling? What is the latency underlying an unpleasant feeling? What is the latency underlying a neither pleasant nor unpleasant feeling?"

…

The *Therī*'s reply is as follows:

"Friend Visākha, the latency that lies hidden underneath a pleasant feeling is lust (*rāgānusaya*). The latency that lies hidden underneath an unpleasant feeling is anger

(*paṭighānusaya*). The latency that lies hidden underneath a neither pleasant nor unpleasant feeling is ignorance (*avijjānusaya*)."

"Venerable Lady, is the latency of lust found underneath every pleasant feeling? Is the latency of anger found underneath every unpleasant feeling? And is the latency of ignorance found underneath every feeling that is neither pleasant nor unpleasant?"

"No friend Visākha. Lust is not found underneath every pleasant feeling. Anger is not found underneath every unpleasant feeling. Ignorance is not found underneath every feeling that is neither pleasant nor unpleasant."

This position is further explained when the *Therī* answers Visakha's questions that follow.

"Venerable Lady, what must be eradicated in the case of pleasant feelings? What must be eradicated in the case of unpleasant feelings? What must be eradicated in the case of feelings neither pleasant nor unpleasant?"

"Friend Visākha, in the case of pleasant feelings, the latency of lust must be eradicated. In the case of unpleasant feelings, the latency of anger must be eradicated. In the case of feelings neither pleasant nor unpleasant, the latency of ignorance must be eradicated."

"Venerable Lady, must the latency of lust be eradicated in every instance of pleasant feelings? Must the latency of anger be eradicated in every instance of unpleasant feelings? Must the latency of ignorance be eradicated in every instance of feelings neither pleasant nor unpleasant?"

"No friend Visākha. *Anusayas* need not be eradicated in the case of every pleasant feeling or unpleasant feeling or every feeling that is neither pleasant or unpleasant."

With this brief reply the *Therī* presents an unusual description introducing three very special situations.

First and foremost a monk who deviates from lustful thoughts and unwholesome thoughts and immerses in seclusion with reflection and investigation (*vitakka vicāra*) attains the first absorption endowed with joy and ease (*pīti sukha*). The latency of lust is absent here although joy and ease are present. That is a very special mental state.

Secondly the Buddha declares something special about anger '*paṭigha*': A meditative monk entertains a longing, a yearning to speedily attain the noble emancipation through *Arahatphala Samādhi*, which is signeless (*animitta*) undirected (*appaṇihita*) and void (*suññata*), which the noble arahants attain and continue to abide in. The longing to attain that spiritual state is identified in the Dhamma as *nekkammasita domanassa*, dejection within renounced life and not *gehasita domanassa*, dejection within lay life **[Salāyatanavibhangasutta, M.N.III. p.215].** Dhammadinnā Therī declares that underneath this dejection no anger is found. That is a very special situation. Only a yearning prevails that the spiritual state has not yet been acquired, but no anger prevails.

The third factor is then explained. A certain monk who keeps aloof from pleasant and unpleasant feelings attains the fourth absorption which has only feelings that are neither pleasant nor unpleasant. No latency of ignorance is found underneath it. That is a special situation.

Followed by this explanation, the lay disciple Visākha comes up with an out of the ordinary question.

Venerable Lady, what is the counterpart of pleasant feeling?

This term needs explanation. Think of a coconut or something similar that has two halves. *Paṭibhāga* means the counterpart. Now let's get back to the questions and answers.

Venerable Lady, what is the counterpart of pleasant feeling?

Friend Visākha, the counterpart of pleasant feeling is unpleasant feeling.

Then, what is the counterpart of unpleasant feeling?

The counterpart of unpleasant feeling is pleasant feeling.

This answer establishes a relationship between the two.

Then, what is the counterpart of feeling neither pleasant nor unpleasant.

The counterpart, Friend Visākha, is ignorance (*avijjā*).

This answer is also unusual. The questioning continues.

What is the counterpart of *avijjā*, ignorance?

The counterpart is *vijjā*, knowledge.

What is the counterpart of *vijjā*, knowledge?

The counterpart is *vimutti*, emancipation.

What is the counterpart of *vimutti*?

The counterpart of *vimutti* is *Nibbāna*, extinction.

What is the counterpart of *Nibbāna*?

Friend Visākha, unable to restrain yourself from questioning, you are overstepping the boundaries. Higher life of *Brahmacariya* ends with *Nibbāna*, extinction. That is the end.

Your question is erroneous.

But I am sure you can see, when you go deep into this subject, **that the worldlings exist between pleasant and unpleasant experiences. Emancipation on the other hand arises in mid position called neither pleasant nor unpleasant.**

Now we know the counterpart of pleasant feeling is unpleasant feeling, and the counterpart of unpleasant feeling is pleasant feeling. But the feeling neither pleasant nor unpleasant goes deeper. When ignorance that lies hidden is dispelled knowledge dawns. When knowledge is dispelled, emancipation dawns, and *Nibbāna* emerges. Everything ends there. There is another valuable *sutta* relevant to this subject in the *Vedanā Saṁyutta* named *Salla Sutta* [**S.N.IV. p.207-210**]. Here the Buddha directly calls a person ignorant of the Dhamma as an illiterate common man. **Afflicted with unpleasant feelings he desires for sensual pleasure. What is the reason for this? Being illiterate and worldly, he can visualize no other escape from misery than through sense pleasure. He is totally ignorant of feelings that are neither pleasant nor unpleasant**. In an attempt to clarify this point on an earlier occasion, we remember bringing out the simile of a seesaw. A ride on the see-saw is similar to the ride on the head of a coconut frond which was a game of long ago. We see the ordinary worldlings ride the see-saw between joy and misery. They are not aware of the neither pleasant nor unpleasant position in the center. Only the noble disciple who dedicates himself to the serious practice of contemplation on feeling according to the *Satipaṭṭhāna Sutta*, is capable of identifying the neither pleasant nor unpleasant feeling[such contemplation leads to completely end suffering]. The worldlings on the run between the two extremes know nothing about the mid-position. (Ñāṇānanda Bhikkhu, p. 403-408)

Session Thirty Two Interventions: Handout #1 Paṭiccasamuppāda: A Solution for the Present Saṃsāric Problem

Ñāṇānanda Bhikkhu

Ye me pubbe viyākaṁsu

huraṁ gotama sāsanā

iccāsi iti bhavissati

sabbaṁ taṁ itihītihaṁ

sabbaṁ taṁ takkavaḍḍhanaṁ

nāhaṁ tattha abhiramiṁ

Tvañca me Dhammaṁ akkhāhi

taṇhānigghātanaṁ muni

yaṁ viditvā sato caraṁ

tare loke visattikaṁ

Idha diṭṭhasutamuta viññātesu

piyarūpesu Hemaka

chanda rāgavinodanaṁ

Nibbānapadamaccutaṁ

Etad aññāya ye satā

diṭṭhadhammābhinibbutā

upasantāva te sadā

tiṇṇā loke visattikaṁ

– *Hemaka Sutta, Sutta Nipāta* [Verses 1084-1087: p. 209-210] [Ñāṇānanda Bhikkhu, p.493]

Those who explained to me before

Outside the dispensation of Gotama

All of them said: ‘So it was and so it will be’

But all that is so-and-so talk

All that is productive of logic

I did not delight therein

But now to me, O! Sage

May you proclaim a Dhamma

That is destructive of craving

By knowing which and mindfully faring along

One might get beyond the world’s viscosity

The dispelling here in this world

Of desire and lust for pleasant things

Seen, heard, sensed and cognized

Is *Nibbāna* that slips not away

Knowing this they that are mindful

And are fully appeased here and now

Are always calm and composed

They have crossed the world’s viscosity [p.493-494].

[Alternative translation by Thanissaro Bhikkhu @ https://accesstoinsight.org/tipitaka/kn/snp/snp.5.08.than.html

[Hemaka:]

In the past,
before hearing Gotama's teaching,
when anyone explained 'It was,' 'It will be,'
all that was hearsay,
quoted words.
All that promoted conjecture
and gave me no pleasure.
Now, sage, teach me the Dhamma
demolishing craving,
knowing which, living mindfully,
one would cross over beyond
entanglement in the world.

[The Buddha:]

Here, Hemaka,
with regard to things that are dear
— seen, heard, sensed, & cognized —
there is: the dispelling of passion & desire,
the undying state of Unbinding.
Those knowing this, mindful,
fully unbound
in the here & now,

are forever calmed,

have crossed over beyond

entanglement in the world.]

The uniqueness of the Law of Dependent Arising discovered by the Fully Enlightened One is the presenting of a solution to the Saṁsāric problem in the present itself. Until then, religious teachers in the world went on searching for a solution by entwining past and future with logic. In this well-preached (*svākkhāta*) Dhamma what becomes obvious by the other qualities like '*sanditthika*' (can be seen here and now) '*akālika*' (timeless) '*ehipassika*' (inviting one to come and see) '*opanayika*' (leading one onwards) and by the term often used '*diṭṭheva dhamme*' (in this very life) is that solution in the present. Today we chose as the topic for the twentieth sermon on Dependent Arising, the *Hemaka Sutta* of the *Pārāyana Vagga* in *Sutta Nipāta* in order to turn your attention to this unique quality. Paraphrased, this is the meaning of those verses (p. 494).

1. '*ye me pubbe viyākaṁsu – huraṁ gotama sāsanā'*

Those, who, outside the dispensation of Gotama explained to me before –

'*iccāsi iti bhavissati*'

Said so 'it was', 'so it will be'

'*sabbaṁ taṁ itihītihaṁ*'

All that is 'so-it-was', 'so it was' talk

'*sabbaṁ taṁ takkavaḍḍhanaṁ*'

All that is productive of logic.

'*nāhaṁ tattha abhiramiṁ*'

I did not delight in it.

2. '*Tvañca me Dhammaṁ akkhāhi*

taṇhānigghātanaṁ muni'

But may you preach to me the Dhamma that destroys craving, O! Sage.

'*yaṁ viditvā sato caraṁ*

tare loke visattikaṁ'

Having understood which and faring mindfully, one can cross over from world's viscosity.

3. '*Idha diṭṭhasutamuta viññātesu*

piyarūpesu Hemaka'

In regard to pleasant things seen, heard, sensed and cognized here in this world, O Hemaka.

'*chanda rāgavinodanaṁ*

Nibbānapadamaccutaṁ'

The dispelling of desire and lust is the state of *Nibbāna* that does not slip away.

4. '*Etad aññāya ye satā*

diṭṭhadhammābhinibbutā'

Knowing this, those that are mindful and fully appeased here and now.

'*upasantāva te sadā*

tiṇṇā loke visattikaṁ'

Are always calm and composed and they have crossed over the viscosity in this world. [Ñāṇānanda Bhikkhu, p.494-495]

In a previous sermon we happened to mention that according to the exposition in the *Visuddhimagga* that is now accepted, out of the twelve links the two links ignorance and preparations (*avijjā saṅkhārā*) are reckoned as belonging to the **past**, the last two links, birth, decay-and-death as belonging to the **future,** and the eight links in the middle, consciousness, nameand-form, six sense-spheres, contact, feeling, craving, grasping and becoming (*viññāṇa*, *nāma-rūpa, saḷāyatana, phassa, vedanā,taṇhā, upādāna, bhava*) as belonging to **the present.** If we accept that exposition – that interpretation – what the Brahmin youth Hemaka had stated as a charge against other religious systems, the explaining as 'so it was' and 'so it will be', that is to say the 'so-and-so' charge could be levelled at our Dhamma as well. But, dear listeners, this is not a 'so-and-so' Dhamma. [Ñāṇānanda Bhikkhu, p.496]

Session Thirty Two Interventions: Handout #2 Paṭiccasamuppāda: A Solution for the Present Saṃsāric Problem

Ñāṇānanda Bhikkhu

…[4th line of the first paragraph of page 497] We have already explained to you all that the basic principle of the Law of Dependent Arising obtains between any two consecutive links of the formula. That is to say:

This being – this comes to be

With the arising of this – this arises

This not being – this does not come to be

With the cessation of this – this ceases.

The law holds good between any pair of links. It cannot be broken. It cannot take in additional things. Any two links are wonderfully interconnected. It is reinforced by the significant phrase **'*yā tatra tathatā avitathatā anaññathatā idappaccayatā*'** – 'That suchness, that invariability, that not-otherwiseness therein is the specific conditionality.' The Buddha has thus confirmed that connection [6th sentence of 3rd paragraph of page 497]…

…[second sentence of 4th paragraph of page 497] But, dear listeners, we have pointed out to you in our explanation of the *Mahā Nidāna Sutta* that the '*vaṭṭa*' interpretation that is actually relevant to the Law of Dependent Arising is that between consciousness and nameand- form. We have cited on several occasions a very deep section of the Buddha's sermon that confirms it. On this occasion too let me quote it for the benefit of those who are new-comers.

"… *Ettāvatā kho Ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā uppajjetha vā, ettāvatā adhivacanapatho ettāvatā niruttipatho, ettāvatā paññattipatho ettāvatā paññāvacaraṁettāvatā vaṭṭaṁ vaṭṭati itthattaṁ paññāpanāya, yadidaṁ nāmarūpaṁ saha viññāṇena*." [**Mahānidānasutta, D.N.II.p.63-64**]

"In so far only, Ānanda, can one be born or grow old or die or pass away or reappear, in so far only is there any pathway for verbal expression, in so far only is there any path way for terminology, in so far only is there any pathway for designation, in so far only is there any sphere of wisdom, in so far only is there a whirling round of pointing out a 'this-ness' – that is to say, as far as name-and-form together with consciousness"

In this exposition we have birth, decay and death and all the rest of it. Nothing is lacking. Venerable Sāriputta, the foremost in wisdom, presents this more clearly through a very simple simile in the *Naḷakaḷāpa Sutta***[Naḷakaḷāpasutta, S.N.II.p.114]** in answer to a

series of questions raised by Venerable Mahā Koṭṭhita. It is a wonderful simile. “Just as, friend, two sheaves of reeds are made to stand one supporting the other at the top, so consciousness stands with name-and-form as condition. And then with name-and-form as condition there are the six sense-spheres, contact, feeling, craving etc. Out of these two sheaves of reeds, if one is drawn, the other falls down. If the other is drawn, this will fall down. In the same way the cessation aspect is explained as follows: With the cessation of consciousness, the cessation of name-and-form occurs and along with the cessation of name-and-form, six sensespheres, contact, feeling, craving, grasping and the rest of it falls. Just try to visualize this: Out of the two sheaves of reeds, suppose the one on the **left is the consciousness** sheaf of reeds. The one on the **right side is the name-and-form** sheaf of reeds. A number of other sheaves of reeds are leaning on the name-and-form sheaf of reeds. All those would fall if the name-and-form sheaf of reeds falls. Now you can understand why this is called ‘*sandiṭṭhika*’ (visible here and now) ‘*akālika*’ (timeless) and ‘*ehipassika*’ (inviting one to come and see). There is no need to bring in three periods of time into the interpretation of the *Paṭicca Samuppāda* formula.

…[4th sentence of first paragraph of page 499] As you may recall, there is a duality of arising and ceasing (*samudaya-nirodha*). There is another duality of internal – external (*ajjhatta-bahiddhā*). It is these two dualities that you come across throughout the *Satipaṭṭhāna Sutta*. We have spoken about the two phrases ‘*iti ajjhattaṁ vā kāye, bahiddhā vā kāye*’ (whether in the internal body or in the external body) and ‘*samudayadhammānupassī vā vayadhammānupassī vā*’ (either seeing the arising nature or the passing away nature) [**Satipaṭṭhānasutta, M.N.I. p.56**]. This is the duality. But our *Theravāda* tradition has not recognized this term. It has not come up in the traditional exegesis. However we pointed out its importance. There are two discourses in the *Saḷāyatana Saṁyutta* of the *Saṁyutta Nikāya* by the same titled ‘*dvayaṁ*’ (dyad). In one *Dvayaṁ Sutta* **[Dvayasutta, S.N.IV.p.67]** we find the Buddha addressing the monks and saying: “monks, I shall preach to you about a dyad. What is the dyad? Eye and forms, ear and sounds, nose and smells, tongue and tastes, body and tangibles, mind and mind-objects. This is the dyad.”

Then the Buddha declares a very striking challenge: “If someone says I will reject this dyad and make known some other dyad, it will only be a vain boast. When questioned he would not be able to make good his boast. And furthermore, he would come to vexation.” Just see, all that is about the duality. In the other ‘*Dvayaṁ*’ *Sutta* [**Dvayam sutta2, S.N.IV.p.67**] this is how it comes up: “*Dvayaṁ bhikkhave paṭicca viññāṇaṁ sambhoti*.” “Consciousness, monks, arises depending on a dyad.” “*Kathañca bhikkhave dvayaṁ paticca viññāṇaṁ sambhoti*.” “How monks, does consciousness arise ‘depending on a dyad?” “*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*.” “Depending on eye and forms arises eyeconsciousness.” Then the Buddha makes another declaration. “*Cakkhuṁ aniccaṁ vipariṇāmī aññathābhāvī, Rūpā aniccā vipariṇāmino aññathābhāvino*.” “Eye is impermanent changing and becoming otherwise. Forms are impermanent, changing and becoming otherwise.” (Ñāṇānanda Bhikkhu, p. 450).

Session Thirty Three Interventions: Handout #1 Causes and Origins of Five Aggregates of Grasping: Difference between Five-Aggregates (Pañcakkhandha) and Five-Aggregates of Grasping (Pañcūpādānākkhandha)

Note: "The final outcome of the interdependent drama between *viññāna* and *nāmarūpa* is the preparation of the five aggregates of grasping (*pañca upādānakkhanda*) (Ñāṇānanada Bhikkhu, p. 331)."

Ñāṇānanda Bhikkhu

[Second paragraph of page 500] Now let us pass on to the two words '*hetu*' and '*paccaya*'. During the Buddha's time those two words were used in every discourse as synonymous. Whenever the question comes up as '*Ko hetu ko paccayo*' – 'what is the cause, what is the condition?' – the answer is one. There are no two answers. There is a delightful discourse titled '*Mahā Puṇṇama*', [**M.N.III.p.15-17**] which has as its setting a moonlit night out in the open air. The Buddha is seen answering questions raised by the monks. One monk strangely enough, rattled out five questions one after the other.

"Venerable Sir, what is the cause, what is the condition for the designation of an aggregate of form?

What is the cause what is the condition for the designation of an aggregate of feeling?

What is the cause what is the condition for the designation of an aggregate of perception?

What is the cause what is the condition for the designation of an aggregate of preparations?

What is the cause what is the condition for the designation of an aggregate of consciousness?"

Now the Buddha is answering:

"The four great primaries is the cause, the four great primaries is the condition for the designation of an aggregate of form.

Contact is the cause, contact is the condition for the designation of an aggregate of feeling.

Contact is the cause, contact is the condition for the designation of an aggregate of perception.

Contact is the cause, contact is the condition for the designation of an aggregate of preparations.

Name-and-form is the cause, name-and-form is the condition for the designation of an aggregate of consciousness." (Ñāṇānanda Bhikkhu, p.500-501)

However, craving is the only cause and origin of the five grasping aggregates (pañcupādānakkhandhā):

'Ime pana bhante pañcupādānakkhandhā kimmūlakā'ti? 'Ime kho bhikkhu, pañcupādānakkhandhā chandamūlakā'ti.(Mahāpuṇṇamasutta, M.N.III.p.16)-

"But in what, lord, are these five clinging-aggregates rooted?" "Monk, these five clinging-aggregates are rooted in desire." Translated by Thanissaro Bhikkhu at https://www.accesstoinsight.org/tipitaka/mn/mn.109.than.html

(Mahāpuṇṇamasutta, M.N.III.p.15-20)

…
Atha kho so bhikkhu sake āsane nisīditvā bhagavantaṃ etadavoca:

'Ime nu kho bhante, pañcupādānakkhandhā, seyyathīdaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho'ti.

Ime kho bhikkhu, pañcupādānakkhandhā, seyyathīdaṃ: 'rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho'ti.

Sādhu bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ pucchi.

'Ime pana bhante pañcupādānakkhandhā kimmūlakā'ti?

'Ime kho bhikkhu, pañcupādānakkhandhā chandamūlakā'ti.

Taṃyeva nu kho bhante, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcupādānakkhandhehi upādānaṃ'ti?

Na kho bhikkhu, taṃ yeva upādānaṃ te pañcupādānakkhandhā nāpi aññatra pañcupādānakkhandhehi upādānaṃ. Yo kho bhikkhu, pañcupādānakkhandhesu chandarāgo, taṃ tattha upādānanti.
Siyā pana bhante, pañcasu upādānakkhandhesu chandarāgavemattatāti?

…
Siyā bhikkhūti bhagavā avoca. Idha bhikkhu, ekaccassa evaṃ hoti. Evaṃrūpo siyaṃ

anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsaññño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānanti. Evaṃ kho bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatāti.

Kittāvatā pana bhante, khandhānaṃ khandhādhivacanaṃ hotīti?

Yaṃ kiñci bhikkhu rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santine vā, ayaṃ rūpakkhandho. yā kāci vedanā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, ayaṃ vedanākkhandho. Yā kāci saññā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, ayaṃ saññākkhandho. Ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, ayaṃ saṅkhārakkhandho. Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ viññāṇakkhandho. Ettāvatā kho bhikkhu, khandhānaṃ khandhādhivacanaṃ hotī'ti.

Ko nu kho bhante, hetu ko paccayo rūpakkhandhassa paññā panāya, ko hetu ko paccayo vedanākkhandhassa paññāpanāya, ko hetu ko paccayo saññākkhandhassa paññāpanāya, ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya, ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyāti?

Cattāro kho bhikkhu, mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya, phasso hetu phasso paccayo vedanakkhandhassa paññāpanāya, phasso hetu phasso paccayo saññākkhandhassa paññāpanāya, phasso hetu phasso paccayo saṅkhārakkhandhassa paññāpanāya, nāmarūpaṃ kho bhikkhu, hetu nāma rūpaṃ paccayo viññāṇakkhandhassa paññāpanāyāti.

Kathaṃ pana bhante, sakkāyadiṭṭhi hotīti?

Idha bhikkhu , assutvā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamma avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ. Saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ. Saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ. Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ. Viññāṇaṃ attato samanupassati, viññāṇavattaṃ vā attānaṃ attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho bhikkhu, sakkāyadiṭṭhi hotīti.
Kathaṃ pana bhante, sakkāyadiṭṭhi na hotīti?

Idha bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ,

nāttani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ, nāttani vā vedanaṃ, na vedanāya vā attānaṃ. Na saññaṃ attato samanupassati, na saññāvantaṃ vā attānaṃ, nāttani vā saññaṃ, na saññāya vā attānaṃ. Na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ, nāttani vā saṅkhāre, na saṅkhāresu vā attānaṃ. Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, nāttani vā viññāṇaṃ na viññāṇasmiṃ vā attānaṃ. Evaṃ kho bhikkhu, sakkāyadiṭṭhi na hotīti.

(Mahāpuṇṇamasutta, M.N.III.p.15-18)

Translated by Thanissaro Bhikkhu at
https://www.accesstoinsight.org/tipitaka/mn/mn.109.than.html

…

"Very well, then, monk. Sit back down in your seat and ask whatever you want."

Responding to the Blessed One, "Yes, lord," the monk sat back down in his seat and said to the Blessed One, "Aren't these the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling... perception... fabrications... consciousness as a clinging-aggregate."

"Monk, these are the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling... perception... fabrications... consciousness as a clinging-aggregate."

Saying, "Very good, lord," the monk delighted & approved of the Blessed One's words and then asked him a further question: "But in what, lord, are these five clinging-aggregates rooted?"

"Monk, these five clinging-aggregates are rooted in desire."

Saying, "Very good, lord," the monk... asked him a further question: "Is clinging the same thing as the five clinging-aggregates, or is clinging separate from the five clinging-aggregates?"

"Monk, clinging is neither the same thing as the five clinging-aggregates, nor is it separate from the five clinging-aggregates. Just that whatever passion & delight is there, that's the clinging there."

Saying, "Very good, lord," the monk... asked him a further question: "Might there be diversity in the desire & passion for the five clinging-aggregates?"

"There might, monk. There is the case where the thought occurs to someone, 'May I be one with such a form in the future. May I be one with such a feeling... perception...

fabrications... such a consciousness in the future. This is how there would be diversity in the desire & passion for the five clinging-aggregates."

Saying, "Very good, lord," the monk... asked him a further question: "To what extent does the designation 'aggregate' apply to the aggregates?"

"Monk, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form. Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling. Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception. Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrication. Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness. This is the extent to which the term 'aggregate' applies to the aggregates."

Saying, "Very good, lord," the monk... asked him a further question: "Lord, what is the cause, what the condition, for the delineation of the aggregate of form? What is the cause, what the condition, for the delineation of the aggregate of feeling... perception... fabrications... consciousness?"

"Monk, the four great existents (earth, water, fire, & wind) are the cause, the four great existents the condition, for the delineation of the aggregate of form. Contact is the cause, contact the condition, for the delineation of the aggregate of feeling. Contact is the cause, contact the condition, for the delineation of the aggregate of perception. Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications. Name-&-form is the cause, name-&-form the condition, for the delineation of the aggregate of consciousness."

Saying, "Very good, lord," the monk... asked him a further question: "Lord, **how does self-identity view come about**?"

"There is the case, monk, where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma — assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the

self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view comes about."

Saying, "Very good, lord," the monk... asked him a further question: "Lord, **how does self-identity view no longer come about**?"

"There is the case, monk, where a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self... does not assume perception to be the self... does not assume fabrications to be the self... He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view no longer comes about."

Mahāpadānasutta D.N.II.p 35

atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī vihāsi – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo, iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo, iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo, iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo, iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti, tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṃ vimuccī"ti.—

Translation by palicanon.org/ @ http://www.palicanon.org/en/sutta-pitaka/transcribed-suttas/majjhima-nikaya/129-mn-8-sallekha-sutta-effacement.html

‘Then, monks, at another time the Bodhisatta Vipassi dwelt contemplating the rise and fall of the five aggregates of clinging: “Such is the body, such its arising, such its passing away; such is feeling...; such is perception...; such are the mental formations...; such is consciousness, such its arising, such its passing away.” And as he remained contemplating the rise and fall of the five aggregates of dinging, before long his mind was freed from the corruptions without remainder.’

Appendix L: Research Ethics Guidelines in Target Population's Countries

Handout #1

1. Bangladesh

Ethical Guidelines for Conducting Research Studies Involving Human Subjects (PDF book) by Bangladesh Medical Research Council (BMRC)

https://bmrcbd.org/application_form/EthicalGideline/files/basic-html/page5.html or https://bmrcbd.org/application_form/EthicalGuidelines.pdf

2. Cambodia

Standard Operating Procedures (SOP) compiled in November 2008 by Ministry Of Health: National Ethics Committee for Health Research

https://nechr.org.kh/beta/camhrp/public/Cam_IRBs_HR_SOP_eng.pdf

3. India

Guidelines for Ethical Considerations in Social Research & Evaluation in India developed by

ALOK SRIVASTAVA for Centre for Media Studies-Institutional Review Board (CMS-IRB)

New Delhi, India in 2020

https://www.studocu.com/in/document/karnataka-state-law-university/constitution-law/guidelines-for-ethical-considerations-in-social-research-evaluation-in-india-2020/54699155

4. Indonesia (No specific ethic guidelines)

4.1. Rini Rachmawaty, "Ethical Issues in Action-Oriented Research in Indonesia," *Nursing Ethics* 24, no. 6 (2017): 686–93, https://doi.org/10.1177/0969733016646156.

4.2. Budy Resosudarmo, "Ethics in Social Research in Indonesia," *Bulletin of Indonesian Economic Studies* 58, no. 2 (2022): 233–35, https://doi.org/10.1080/00074918.2022.2105806.

5. Laos

Gonzague Jourdain,Woottichai Khamduang, and Vatthanaphone Latthaphasavang, "Ethical Issues to Consider Before Starting Research: Example of a Study on Preventing Mother-to-Child Transmission of the Hepatitis B Virus," in *The paths of ethics in research in Laos and the Mekong countries : health, environment, societies,* ed. Anne Marie Moulin, Bansa Oupathana, Manivanh Souphanthong, and Bernard Taverne (Ethical Research Committee of the University of Health Sciences of Laos and the Advisory Committee on Deontology and Ethics of the French National Research Institute for Sustainable Development (IRD), 2018), 65-69.

Available at https://www.researchgate.net/publication/325591454_The_paths_of_ethics_in_research_in_Laos_and_the_Mekong_countries_health_environment_societies

6. Myanmar (No specific ethic guidelines)

6.1. Zaw-Zaw Oo et al., "Current Status of Research Ethics Capacity in Myanmar," *Asian Bioethics Review* 10, no. 2 (2018): 123–32, https://doi.org/10.1007/s41649-018-0054-z.

6.2. "Research Access and Ethics in Myanmar" an essay by Kristina Simion at https://joxcsls.wordpress.com/2018/12/09/research-access-and-ethics-in-myanmar/

7. Nepal

National Ethical Guidelines for Health Research in Nepal 2022 Compiled by Nepal Health Research Council (NHRC) Ram Shah Path, Kathmandu, Nepal, January 2022 https://nhrc.gov.np/wp-content/uploads/2022/04/National-ethical-guidelines-October.pdf or https://nhrc.gov.np/publication/national-ethical-guidelines-for-health-research-in-nepal-2022_draft/

8. Sri Lanka

Code of Conduct for Health Research in Sri Lanka published by Education, Training and Research Unit and National Health Research Council Ministry of Health, Nutrition and Indigenous Medicine, April 2018

Available at https://www.researchgate.net/publication/346059829_The-Code-of-Conduct-of-Research-in-Srilanka

9. Thailand

The Ethical Guidelines for Research on Human Subject in Thailand, 2007 by Forum for Ethical Review Committees in Thailand edited by Tada Sueblinwong, Punkae Mahaisavariya, and Suthee Panichkul available at http://fercit.org/file/Guideline_English_version.pdf

10. General Guidelines

International Ethical Guidelines for Health-related Research Involving Humans

Prepared by the Council for International Organizations of Medical Sciences (CIOMS) in collaboration with the World Health Organization (WHO), 2016 available at https://cioms.ch/wp-content/uploads/2017/01/WEB-CIOMS-EthicalGuidelines.pdf

Appendix M: Grounding Techniques for the Participants

Handout #1

A. Mindfulness on Death by Bhikkhu Bodhi

https://www.youtube.com/watch?v=ekR4sEaQw1k

B. Mindfulness Breathing Meditation

Preparation for the Mindfulness Breathing Meditation:

1. Let us sit in a comfortable upright posture (in the chair or on the cushions, etc).

Engaging in Mindfulness Breathing Meditation:

1. Breath in and out gently

2. Let the inhalation and exhalation happen naturally

3. Let the mental and physical tension release along with the exhalation and inhalation.

4. Mindfully and gently breathe in and out.

5. Mindfully observe the breathing in and out as they naturally occur

6. Establish attention around the nostrils or face area as much as we can while breathing in and out

7. Continue this Mindfulness Breathing Meditation as long as you like to

Appendix N: Selected Participants' Responses to Interview Questions

Participant 2

Q2: After practicing meditation on death, it helped me calm down many unnecessary worries. It gave me a sense of urgency to live every moment meaningfully while reflecting on death. Although it sometimes makes me worry about dying people, thinking that I will also die someday, I take it positively as an opportunity to cultivate positive qualities. It is beneficial for living a meaningful life through personal cultivation.

Q5: Buddhist people should fear death so that they will get inspiration to live a meaningful life. They also should not fear death a lot. Once they worry, they will panic and cannot cultivate good qualities within their life.

Q7: As a Buddhist monk, I try to find out the situation's reality by keeping a positive mindset. Once my mind is stable, I can handle all the issues in my daily life without any difficulties. Sometimes, even I cannot handle it. In that case, I reflect the "Mirror of Dhamma" things or situations are beyond our control. That gives me inspiration to stay positive despite in difficult situations.

Participant 4

Q1: In my journey of practicing and reflecting on the Mirror of Dhamma, I have found it to be profoundly transformative in my daily life. Each day, I endeavor to integrate the principles of impermanence (Anicca), suffering (Dukkha), and non-self

(Anatta) into my understanding of the world and my interactions with others. For instance, when I face challenges or setbacks, I remind myself of the impermanence of all things. This awareness helps me to not get overly attached to or distressed by temporary situations. It brings a sense of calm and perspective, allowing me to navigate difficulties with a more balanced and less reactive mindset (Quotation 1).

Q1: The concept of non-self (anatta) challenges me to look beyond my ego and personal desires. By contemplating the interconnectedness of all beings and the illusory nature of the ego, I work towards reducing selfishness and enhancing my sense of connectedness with others. These reflections [on the Dhamma] help me respond to life's complexities in my daily interactions with a more straightforward, compassionate, and enlightened approach. The practice of the Dhamma becomes not just a personal journey but a way of enriching my relationships and contributing positively to the world around me (Quotation 2).

Q1: In dealing with personal or others' suffering, I reflect on the nature of dukkha (Quotation 4).

Q2: This contemplation helps me internalize the truth of Anicca, the impermanence of all things. It profoundly teaches me that the physical form is temporary and subject to decay, a composite of elements that will eventually separate and return to their natural state. Through this meditation, I confront the reality of death directly, which in turn diminishes fear and aversion to it.

The process is not morbid or fearful for me; instead, it's a powerful reminder of the transient nature of life, encouraging me to live more mindfully and purposefully. It reinforces the importance of not clinging to physical existence or material things but focusing on cultivating spiritual virtues and wisdom.

This practice of meditating on the decomposition of the body into the four elements has been instrumental in deepening my understanding of Dhamma and enhancing my spiritual journey, providing a clear and stark perspective on the reality of our physical existence and its ultimate dissolution.

Q3: From my understanding, I think humans fear death primarily because it is the ultimate unknown. No one can say for certain what happens after death, and this uncertainty can be deeply unsettling... [T]he fear of non-existence or the end of consciousness is a profound aspect of the human fear of death. The idea of one's thoughts, feelings, and sense of self coming to an end is difficult to contemplate. Humans develop strong attachments to their identities, experiences, and relationships, making the thought of their cessation quite distressing. The process of dying itself, with the potential for pain and suffering, also contributes to the fear of death.

Concerns about the physical and emotional experiences at the end of life, including the possibility of losing dignity and autonomy, can be frightening.

The emotional impact of separation from loved ones due to death is another significant factor. The pain of loss, both for oneself and for those one leaves behind, adds a deeply personal dimension to the fear of death. Finally, on an existential level, death

confronts individuals with the ultimate questions about the meaning and value of their lives. The fear that one's life may not have been "enough" or the anxiety over unresolved issues and unfulfilled potential can amplify the fear of death… [H]uman fear of death is a complex interplay of existential, emotional, and instinctual factors rooted in the unknown and the inherent desire for continued existence and meaning.

Q4: I would say that human beings generally fear death for several reasons. Firstly, there's an instinctual fear of the unknown. Death is the ultimate unknown, and not knowing what happens after can be terrifying for many people. They fear the potential nothingness, the end of consciousness, or the uncertainty of an afterlife.

Secondly, there's the fear of losing one's sense of self and existence. People value their experiences, relationships, and the continuity of their identity. The thought of all these coming to an end and the self ceasing to exist is a daunting prospect.

Additionally, many fear the process of dying, which might involve pain, suffering, or loss of dignity. The anticipation of physical discomfort and the potential emotional distress associated with the dying process can be a significant source of fear.

The fear of death also encompasses the sorrow of leaving loved ones behind or being separated from them, which can cause profound anxiety and distress.

Lastly, death prompts existential reflection. People often fear death because it forces them to confront the reality of their mortality and evaluate the meaning and purpose of their lives. The idea of not achieving one's goals or leaving behind unresolved issues can amplify this fear.

In sum, if I were capable of forming an opinion, I would suggest that the fear of death in humans arises from a combination of biological instincts, emotional bonds, existential questions, and the inherent uncertainty associated with the end of life.

Q5: As Buddhist practitioner, I would say that Buddhists should not fear death because of their understanding of impermanence, suffering, and non-self, which are central tenets of Buddhism… a Buddhist can cultivate a mindset that views death as a natural part of life's cycle, not something to be feared. The concept of impermanence (Anicca) teaches that all conditioned phenomena, including life itself, are transient and subject to change. Recognizing this, I would understand that death is just another phase in the ever-changing nature of existence. This acceptance helps in reducing the fear associated with the end of life. Understanding suffering (Dukkha) in its broadest sense includes acknowledging that clinging to life and fearing death leads to emotional turmoil and distress. By practicing detachment and recognizing the suffering inherent in life, I would find it easier to let go of the fear of death, seeing it as a release from the cycle of suffering. The principle of non-self (Anatta) suggests that there is no unchanging, permanent self that undergoes death…By applying these principles in daily life, I, as a Buddhist practitioner, would work towards a state of mind where the fear of death diminishes. Regular meditation and mindfulness practice would reinforce these understandings, helping to view death not as an end, but as a transition in the continuous flow of existence. Therefore, from this perspective, Buddhists should ideally not fear death, as their spiritual practice provides them with the tools and insights to understand and accept it as a natural part of life's process.

Q6. Firstly, the concept of impermanence (Anicca) in the “Mirror of Dhamma” helps in recognizing that all phenomena, including life itself, are transient and subject to change. This understanding can lead to a more accepting and less fearful attitude towards death, seeing it as a natural part of the universal process of change.

Secondly, the reflection on suffering (Dukkha) allows an individual to understand that much of the fear of death arises from attachment—to life, to loved ones, to experiences, and to the self. By meditating on the nature of suffering and the sources of attachment, one can gradually learn to let go, easing the fear of loss that death represents.

The principle of non-self (Anatta) challenges the notion of a permanent, unchanging self that experiences death. Understanding that the self is not a fixed entity but a collection of changing processes and conditions can diminish the existential fear of annihilation at death.

In practical terms, using the "Mirror of Dhamma" involves daily reflection and meditation on these principles. This practice can transform the way death is perceived, moving from a fear-based understanding to one grounded in the natural cycles of existence.

Regular contemplation on the impermanence of the body, feelings, perceptions, mental formations, and consciousness helps in internalizing the idea that death is just another aspect of life's impermanent nature. Furthermore, ethical living and the cultivation of positive qualities like compassion, generosity, and wisdom, as reflected in the "Mirror of Dhamma," contribute to a sense of peace and fulfillment. This ethical

practice supports a serene approach to life and death, as one feels more aligned with the natural order and less troubled by the inevitable [death].

Q7: As a Buddhist practitioner, I approach my daily issues through the lens of Buddhist principles such as mindfulness, compassion, and the Four Noble Truths. These teachings guide me in responding to life's challenges in a more balanced and ethical manner. For example, when I encounter a conflict at work or in personal relationships, I apply mindfulness to stay present with the situation without reacting impulsively. I try to understand the nature of the conflict and reflect on the Second Noble Truth, which teaches that craving and aversion lead to suffering. By acknowledging my desires and aversions, I can work towards resolving the conflict in a way that reduces suffering for everyone involved. In dealing with stress or anxiety, I practice meditation to cultivate calm and focused mind. This practice helps me to observe my thoughts and emotions without becoming overwhelmed by them, allowing me to address the root causes of my stress. The practice of mindfulness helps me recognize the impermanent nature of these mental states, reminding me that they will pass. When facing loss or disappointment, I reflect on the teachings of impermanence (Anicca) and non-attachment. Understanding that loss is a natural part of life helps me to accept difficult emotions and move through them with greater ease. I remind myself that attachment to people, things, or outcomes is a source of suffering and strive to let go of these attachments to find peace… as a Buddhist practitioner, I view my daily issues as opportunities for practice and growth. By applying the teachings of Buddhism, I can navigate the complexities of life with mindfulness, ethical conduct, and compassion, transforming challenges into paths for spiritual development.

Q8: ….I see Nibbāna as the highest achievement in the Buddhist path, representing the complete end of dukkha (suffering) and the cessation of the continuous cycle of existence. My practice is therefore focused on cultivating the Eightfold Path... Each aspect of this path contributes to developing the wisdom, ethical conduct, and mental discipline necessary for attaining Nibbāna.

In my daily life, this motivation shapes how I interact with others, approach my work and responsibilities, and spend my time in meditation and reflection. The prospect of Nibbāna inspires me to maintain a disciplined practice, ethical living, and a mind oriented towards letting go of attachments and aversions. It encourages a deeper investigation into the nature of reality, leading to insights that transcend worldly experiences and pleasures.

Ultimately, my commitment to attaining Nibbāna influences every choice and action, guiding me toward a life of deeper meaning and spiritual fulfillment beyond the transient allure of pleasant rebirths (Responses to Question 8).

Participant 5

Q1: [m]y son faced a road accident in the age of 25, and had to suffer for years. Though it was an aggravating sorrow, my thinking was that it's the nature of life and in line with the Eightfold path. I was able to sustain without disconcerting accordingly. I directed myself to listen, read and practice Dhamma with more attention, than earlier with that incident (Quotation 1).

Q1: I was sick badly due to cancer… was suffering my whole body after Chemo treatment given a period of one and half year... Although family members, relations and friends all looked after me well I had to bear inner pain myself as no one could take it, according to nature

Lying in bed most of the time I memorized the noble virtues of Lord Buddha in detail, impermanent nature of life according to Dhamma, and also the composition of Nama Rupa. Certainly those things help to strengthen my mentality. I recovered before the doctor's treatment plan.

Even now pain arises in my back, legs and fingers and toes. Sometimes less, sometimes more. When pain arises somewhere I contemplate that it originates at that place due to the unbalance of Maha Butha (patavi, apo, vayo, thejo)in the body and it would disappear at the same place… Remaining with such thinking for a few minutes, I get relieved (Quotation 2).

Q5: Buddhist practitioners aware life is impermanent, sorrowful and soulless and also a result of aggregates (Sanskara). Everyone know well the Pali verse “Vaya Dhamma sankhara, uppadavaya dhammino, uppajjithwa nirujjanthi, theasan vupa samosukho" Maha Sangha explains this chant in every funeral assembly in order to make aware that death is unavoidable in any circumstance. Buddhist practitioners should not fear death accordingly.

Q7: I always keep in mind that there is no other refuge to human beings than Dhamma, not for the end of suffering but also for consolation in life… Although my

virtues and composure are a bit, it is a great help to me to live without resentment and face daily issues patiently. No aggressive situations arise with others, no panic even in my bodily problems accordingly.

Participant 6

Q2: I do mostly death meditation and I always keep in my mind i am going to die in next movement so I should have be careful of actions, words and thoughts. If something go[es] wrong then it affects for the next life ... it create a bad life like an animal and devil… so I am careful from those because my mind reflects about the death.

Q3: I am not much fear to death and also I never get fear from others' death. I should fear to face death if we are not practicing good… as a wholesome karma....by the way when we are living we should have practice moment by moment wholesome actions, words, thoughts .... then our fear of death is gone far away from us.

Q7: When I am getting sad from something I always looking some times and spend some times deeply think how it has happened and after realize the thing I try keep away from me. If someone hurting me, then i stay away from him for some period ... then it goes away from me…

Q8: Suffering shows the path to nibbana. When I like something I have to struggle to get it... I get happy only for short time...by colleting many things and relations we build more suffering for our self. So we should not follow collecting path we should follow the giving up... then that will help to stay with the peace. That's the way I try to follow.

Participant 8

Q3: I am practicing and investigating dependent co-origination, so joining your program helped me understand and question things I had not paid attention to earlier.

Q7: When I am aware of the dependent co-origination and how suffering comes to my life and goes away, it is easy for me to be present with whatever the situation with a peaceful mind.

Participant 9

Q3: Few years ago I felt breathing difficulties and its feeling like on the edge of death, it's really terrible and disgusted experience ever in my life. After that I believe death phobia is still working in my mind, this is why I cannot see bloody or death movie and videos right now. When I felt breathing difficulty and understand on the edge of death, I had to accept death is common for all living beings, then I tried to meditation with closed eyes to calm down my mind.

Q5: Better not to worry about death. If worry about death you die everyday. Better practice to live life according to Buddhism until death come.

Q8: Nibbana is every one aim and it motivated everyone to practice Dhamma. I also practice Dhamma to accumulate wholesome which cause to achieve Nibbana.

Participant 10

Q1: After practicing the Dhammādāsa and Dhammāpariyāya factors, I came to understand that this life is merely a stop in samsara. Death is a certain phenomenon that

every human being must face in their lifetime. However, what can make the afterlife better is clearly taught in the Mahāparinibbāna Sutta.

Q2: When I meditated on Marananussati Bhavana, I felt like death has not a certain time. Every day I live could be the last day of my life. Death is certain for us but we forget that term with the bus[i]ness of the life. There is no age limit for time and nobody can hide from the death in any place of the world. The cause of death is not limited to natural death but many ways.

Q5: Buddhist practitioner should not be fear of death but be aware of death… People who are not aware their own death tend to do many bad things in their life.

Q8: Dhamma taught me the reality of human being and world. It further taught me the way of life according to Dhamma where there is no sorrow once you understand that everything impermanent.

Participant 13

Q1: They are statements I chant often and have great confidence in. For many years now, I have had great faith in the Triple Gem.

Q5: They should not fear death, but recognize that life is uncertain. There is no promise of safety in samsaric existence, which is why we should strive for unbinding, the only true safety from sickness, old age, and death.

Participant 14

Q5: Not only Buddhist practitioner, people of all faith should not fear death, because fearing death is never a solution, eventually no matter what, one will need to face it… So it is good to accept the body is not mine or myself. Fearing would only bring distress that is not good for mental and physical health.

Q8: This question does not make sense to me. Firstly, because I do not think of both things. Secondly, both of them are conceptual in reality. Rather, I practice in Dhamma to make the present movement happy and unaffected.

Participant 15

Q2: It makes me try to practice ariya atthanghika magga and achieve nirvana as soon as before my death.

Q3: I am not fear about death, but I always think it is better if I gain a margaphala before my death. As I think it is a result of the fear about samsara, not a fear about death.

Participant 17

Q1: The more I reflect on the Mirror of Dhamma 'Dhammādāsa Dhammapariyāya,' the clearer I become about my existence and the less fear and worry I have about my death. For me, it is like a full insurance package that assures I am heading in the right direction on my spiritual journey. It vividly clarifies that most of my worries, regrets, and anxieties are not real but rather projections of my distorted mind. These arise automatically when my mind becomes unmindful and unwise.

Q2: I have done Marananussati Bhavana several times in retreats, funerals and individual sittings. Whenever I practice it, a strong urge emerges in my mind that I should practice Dhamma more seriously. I start to feel how short my human life is, just like my lifeline to ticking to the end toward the death. The worldly business starts to sense meaningless, and it has no essence to satisfy me absolutely. Sometimes it brings some bit of regret that I couldn't utilize my time and resources properly according to the dhamma in past days.

Q4: I think people are not actually afraid of death but about death. Lots of general people have lots of misconception and over speculation regarding death. They often have a huge attachment to their body, loved ones, mobile and stationary assets in which they find meaning and purpose of their life. They are afraid to lose their existence to experience sensual pleasure and also mistrust about their future status after the death. Although they may have or have not believe on life after death, still they feel anxious of non existence or unknown status after the death.

Participant 18

Q2: I feel still I am not ready to accept the reality of death. But reflecting on death has made me to detach from some of the most desirable things. The reflection on death makes me calm and also directs me to live fully in the moment.

Participants 19

Q1: In this way, for my own I would say experience. You know, I feel so immersed to the Buddha, towards the Buddha. When I found that How the Buddha

discovered, Why Am I dying? Like when he renounced the before the renouncing the household life he saw the four Nimitta or … four signs getting disease and decaying. And the dead body and… ascetic. So in that time, he asked, am I also going to die? So by asking that question. He found the Paticcasamuppada. In the Paticcasamuppada I also so surprise when I found Why I get disease. Why am I going to die? Why am I decaying? My childhood was one appearance and now it's different in appearance why? Buddha gave a very clear and very depth answered what we say the Paticcasamuppada. So often I reflect. When I reflect that every moment I'm going to die for example you see I'm living in a cave Every time I step out from my cave. I by thinking that I'm going to die. I'm going to die. So in that way, it makes me so aware of the death, So then next step, then next step...Then finally, I can climb up to the town. Mountain to the temple. So these awareness that I'm going to die make me safe. Make my life safe. So this is how I reflect. And also, and this is the Dhamma... (Quotation 1)

Q1: With this Yoniso Manasikara, I feel that yes, my next life was going to be safe. I don't need to worry about my next life (Quotation 2).

Q2: …I found Okay, Buddha also passed away, Sariputta also passed away… all the great arahants are pass away. Kings, queens, great great people all have passed away. And all of them even including me every moment closing to the death closing to the death and they also pass away, similar way every moment I am also closing to the death and also there is also one very specific point “Marana niyatan jivitam aniyatam.” That sentence touches me so hard. This means like as you also know that, the life is not certain, but the death is certain. That sentence. Always remind me wow! Yes, as the

Buddha pass away, I'm also going to die... kind Ashoka, Raja Dutugemunu… Bongobondu Shkemujibu… how powerful persons…, but I'm also same. But same, I'm also going to die. So when I think like that is mainly wow, yes. So I feel more to practice.

Q5: Yeah. I would say, also directly to say, yes, should be afraid of death because if, if they're not practicing the 5 precepts, they should practice or they should be fear of death. But, if they are living in moral life, no need to fear. No need to fear of death if they are practice in the 5 precepts. No need to fear of death. But again, I'm saying if they're not practicing the morality or having keeping the five precepts, yes should be afraid of death.

Q8: Actually, neither those stated. Not that because of the pleasant, not because of the Dhamma, Nibbana. Actually, Practicing of the Dhamma made me, because I found this beneficial right now. Right now, now, today. For example, When I practice the Anapanasati, it calms my mind, when I am restless, when I practice Anapanasati, Not in a total of course, but in a certain level.

… When I contemplate on death, It's made me immediately to wake up and I can work. So I will say not because of the Nibbana, Not because of the pleasant state or Devaloka, Brahmaloka, or whatever we say. I will say, Practicing of Dhamma boost because of I got the at this moment benefit. That makes me to practice more Dhamma, Yeah.