

<sup>3</sup> A.P. Buddhadatta – *Pali Literature* (complete edition in Sinhala script) 1966 Colombo p. 176

<sup>4</sup> It is also possible that Buddhaghosa who was working for Mahāvihāra purposely ignored the Tooth Relic which was in the hands of Abhayagiri monks, the opponents of the Mahāvihāra, at the beginning.

<sup>5</sup> *Upaddavākule loka nirupaddavato ayam eka saṃvachcharene'va yathā nitṭham upāgatā*

<sup>6</sup> Jayawickrama N. A. says that "It is quite possible that some of these references were inserted by Buddhaghosa later on to works already completed." (*Inception of Discipline and Vinaya Nidāna*) (S.B.B. Vol. xxi) 1962 London p. xxvi

<sup>7</sup> N.A. Jayawickrama *Inception of Discipline and Vinaya Nidāna* (S.B.B. Vol. xxi) London 1962 p. xxvii

<sup>8</sup> E.W. Adikaram, *Early History of Buddhism in Ceylon*, Colombo 1994 p. 16 f.

<sup>9</sup> The scholars have pointed out that "up to present date" (*Yāva ajjatanā*) should not refer to the time Buddhaghosa composed Pali commentaries. He appears to have translated a phrase found in the *Sihalaatṭhakathā*. In the alternative, it should refer to the period Sihala... commentaries were written. It is noted that in the list of teachers (*VinA. I. p. 63*) who preserved and brought down the unbroken *Vinaya* tradition "up to the present day", does not include any theras who lived after the first century A.C. Therefore the scholars think that it refers to the period circa 1st century A.C. the time *Sihala Atṭhaatṭhakathā* took its final shape (E.W. Adikaram, *Early History of Buddhism in Ceylon*, 1994 p. 87).

**SAMATHA & VIPASSANA** are the two complementary aspects of Buddhist meditation. Since individual aspects of each have already been treated in a number of articles in this Encyclopaedia, the present article will in particular focus on their interrelation.

The term *samatha* can be translated as 'calmness' or 'tranquility'. Outside of a meditative context this word occurs as the 'settling' of legal questions, *adhikaraṇa samatha* (*Vin. IV, 207*). In the context of meditation, to develop *samatha* similarly means to 'settle' the mind, in the sense of making it 'steady',

'quiet', 'one-pointed' and 'concentrated'.<sup>1</sup> As the Buddha emphatically explained, those who dwell in seclusion and develop *samatha* are indeed living in accordance with the *Dhamma* (A. III, 86), while to neglect seclusion and the development of *samatha* spells decline for a monk in training (A. III, 116).

The development of *samatha* is in particular opposed to the hindrance of restlessness (A. III, 449). For such development, wise attention to the *samatha nimitta*, the 'sign' of *samatha* in the sense of that which 'causes' its development, is required (S. V, 66; S. V, 105). This refers to those meditation objects that are able to bring about deeper levels of concentration.<sup>2</sup>

The term *vipassanā* can be derived from the verb *passati*, to 'see' and the prefix *vi*, which in the present context connotes intensification and also a sense of analytical separation. To convey these nuances of analytical and intensified seeing, a suitable way of translating *vipassanā* is 'insight'.

In general, to develop *vipassanā* is to develop vision, understanding and insight in regard to formations,<sup>3</sup> and that above all to presently arisen ones.<sup>4</sup> The central aspect to be 'seen into' is impermanence, a crucial aspect of meditative wisdom (A. IV, 4), and the basis for insight into the other two characteristics of conditioned existence, *dukkha* and *anattā*. Though concerned with what may seem to be the less appealing aspects of existence, the development of *vipassanā* can lead to the arising of sublime forms of delight and happiness.<sup>5</sup>

The discourses mention hearing and discussing the *Dhamma* as contributory factors for *samatha* and *vipassanā* to lead to awakening (A. II, 140). This clearly indicates that some degree of theoretical acquaintance with the teaching of the Buddha is a necessary accompaniment to the development of *vipassanā* as a meditative practice.

Concerning the relationship between *samatha* and *vipassanā*, according to a passage from the *Aṅguttara Nikāya* the practice of *vipassanā* has the purpose of leading to the destruction of ignorance, while the practice of tranquillity is specifically aimed at the destruction of passion (A. I, 61). This however does not entail that these two aspects of meditation

represent two different paths leading to two different goals. In fact, according to the same passage in the *Aṅguttara Nikāya samatha* and *vipassanā* are both conducive to knowledge (*vijjābhāgiyā*). Another passage explains that for the sake of eradicating passion and a whole host of mental defilements both *samatha* and *vipassanā* are required (A. I, 100). Thus the above distinction only intends to draw attention to the specific task or quality of these two interdependent aspects of Buddhist meditation.

The basic difference between *samatha* and *vipassanā* can be illustrated with the help of mindfulness of breathing, since this meditation practice can be developed in both modes. The difference here depends on what angle is taken when observing the breath, since emphasis on various phenomena related to the process of breathing stays in the realm of variegated sensory experience and thus is more geared towards the development of *vipassanā*, while emphasis on just mentally knowing the presence of the breath leads to a unitary type of experience and is thus capable of producing deep levels of *samatha*.

The development of *samatha* leads to a high degree of mastery over the mind and thereby forms a basis for the development of insight. When insight is developed by a calm and steady mind, such insights will be able to penetrate into the deeper regions of the mind and thereby bring about true inner change. In addition to its supportive function in relation to *vipassanā*, the development of *samatha* also has benefits on its own. The experience of deeper stages of *samatha* is one of intense pleasure and happiness, brought about by purely mental means, which thereby automatically eclipses any pleasure arising in dependence on material objects. In this way the development of *samatha* can become a powerful antidote for sensual desires, by divesting them of their former attraction.<sup>6</sup>

Thus even though *samatha* on its own is not able to lead to awakening, it does have an important function to perform for the achievement of that aim. The path leading to the unconditioned requires both *samatha* and *vipassanā* (S. IV, 359), both to be developed by higher knowledge as integral parts of the noble eightfold path.<sup>7</sup> To borrow from the poetic imagery found in the discourses, *samatha* and *vipassanā* are the 'swift pair of messengers' carrying the message of *Nibbāna* along the road of the noble eightfold path (S. IV, 195).

In fact, when one surveys occurrences of the terms *samatha* and *vipassanā* in the discourses, what is rather striking is that they seldom occur alone, but most often are found together. This well conveys what their relationship should be, namely one of coexistence and cooperation. A calm mind supports the development of insight and the presence of insight in turn facilitates the development of deeper levels of calmness (*Dhp.* 372); therefore *samatha* and *vipassanā* are at their best when developed in skilful co-operation. This is neatly summarised in the *Paṭisambhidāmagga*, which emphasizes the importance of appreciating the essential similarity between *samatha* and *vipassanā* in terms of their function.<sup>8</sup> Viewed from this perspective, to speak of 'samatha' or of 'vipassanā' is less a matter of distinguishing between two separate systems of meditation than of highlighting two central qualities that are to be developed with any type of meditation practice.

Concerning the interrelation between *samatha* and *vipassanā*, the discourses indicate that there is no fixed pattern to be followed in this respect. According to a discourse in the *Aṅguttara Nikāya*, one type of practitioner may have gained *samatha* but not be endowed with the higher wisdom of *vipassanā*, while another one may be endowed with the higher wisdom of *vipassanā* without however having yet gained *samatha* (A. II, 92). In both cases, the Buddha recommended that an effort should be made to develop what is still lacking. In a similar way the *Yuganaddha Sutta* explains that some may practice *vipassanā* first and then develop *samatha*, others may build up *samatha* right at the outset and only then turn to *vipassanā*, and still others may develop both in conjunction (A. II, 157). Any of these approaches, so says this discourse, is capable of leading to the destruction of the fetters. These passages clearly indicate that there is no need to restrict the possibility to gain awakening to one approach only, presuming that the development of one of these two meditative qualities inevitably has to precede the other one.

Concerning SAMATHA see also ADHICITTA, ARŪPA, CALMNESS, CONCENTRATION, CONTEMPLATION, EKAGGATĀ, EKOTIBHĀVA, JHĀNA, KAMMAṬṬHĀNA, MEDITATION.

Concerning VIPASSANĀ see also ABHIÑÑĀ, ANUPASSANĀ, BHĀVANĀ, MEDITATION, INSIGHT, INTROSPECTION, INTUITION, SATIPATṬHĀNA, SUKKHAVIPASSAKA.

### Analayo

### References

- <sup>1</sup> A. II, 94 speaks of *cittam saṅtapetabbam sannisādetabbam ekodikattabbam samādahātabbam* in order to gain *cetosamatha*.
- <sup>2</sup> For a detailed exposition cf. *Vism* 84—435.
- <sup>3</sup> A. II, 94 speaks of *saṅkhārā daṭṭhabbā samnasitabbā vipassitabbā* in order to gain *adhīpaññādharmavipassanā*.
- <sup>4</sup> M. III, 187: *paccuppannāyā yo dhammam tattha vipassati*.
- <sup>5</sup> *Dhp.* 373; *Thag.* 398 = *Thag.* 1071.
- <sup>6</sup> Cf. e.g. M. I, 91; M. I, 504; A. III, 207 and A. IV, 411.
- <sup>7</sup> M. III, 289; S. V, 52 and A. II, 247: *samatho ca vipassanā ca, ime dhammā abhiññā bhāvetabbā*.
- <sup>8</sup> *Ps.* I, 21: *ekarasatṭhena samathavipassanā abhiññeyyā*

SAMBHOGAKĀYA See TRIKĀYA

SAMBODHI See BODHI

SAMBUDDHA See BUDDHA

**SAMMĀDITṬHI**, ‘right view’, is the first factor of the noble eightfold path and a quality of fundamental importance in early Buddhism. Just as the dawn is the forerunner of the sun, similarly right view is the forerunner of all wholesome things (A. V, 236).

To understand the range of right view requires some understanding of its opposite: wrong view (*micchādītṭhi*). Just as right view heads the path leading to deliverance, so wrong view heads the path that leads ever deeper into *dukkha*. Wrong view is one of the ten unwholesome courses of action (*akusala kammāpatha*), singled out by the Buddha as those actions with the propensity to lead to an evil rebirth. No other thing is as conducive to a lower rebirth as wrong view (A. I, 31), resulting in rebirth in the animal

realm or in hell (A. I, 60). Just as all growth originating from a bitter seed will be of a bitter nature, the Buddha pointed out, so whatever deeds, words, thoughts, intentions and aspirations originate from wrong view will all conduce to ill and suffering (A. I, 32).

To be of wrong view is to have a ‘perverted view’ (e.g. A. III, 114: *viparīḍassana*), and such perversion of one’s perspective will inevitably influence one’s action and behaviour. This same influence causes beings to arise in hell, a predicament due to their being of wrong view and having acted according to such wrong views<sup>1</sup>. It almost seems as if wrong view were a necessary requirement for being reborn in hell. In fact, unless beings were blindfolded by a false perspective, by the fond hope that somehow or other they will be able to get away with evil acts of behaviour, they would quite probably not undertake such evil deeds as will ripen in rebirth in the nether worlds.

The discourses describe various manifestations of wrong view. Some instances of wrong view are related to karmic retribution, instances in which the wrong view consists in presuming that by behaving like a dog or a cow (M. I, 387), by being an actor and entertaining people (S. IV 307), by performing one’s duty in warfare as a mercenary (S. IV, 309) or as a cavalry warrior (S. IV, 311), one will be reborn in heaven. Such wrong views involve a misconception of karma and its fruit, mistakenly believing that a type of behaviour which has the propensity of leading to rebirth in the animal realm or in hell will meet with a heavenly reward.

Other manifestations of wrong view can be found in the *Apaṇṇaka Sutta*, which examines the wrong views: ‘there is no other world’, ‘there is no action’ and ‘there is no cause’ (M. I, 402-8). Such wrong views not only misconceive, but flatly deny the existence of karmic retribution and causality, and consequently also discount the existence of other realms of existence. Several among the religious teachers living at the time of the Buddha were indeed proposing such wrong views. The *Sānaññaphala Sutta* reports Pūraṇa Kassapa proposing that action has no ethical quality, in the sense that there is no real difference between killing and helping others, between destroying and giving to others (D. I, 52). According to the same discourse, Makkhali Gosāla denied causality and Pakudha Kaccāyana taught a theory



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