- the noble eightfold path (A. IV, 348);
- the four jhana (A. IV, 465);
- the four brahmavaharas (A. V, 360);
- the four immaterial attainments (A. V, 360);
- the eight spheres of transcendence (A. IV, 348);
- the eight liberations (A. IV, 349);
- the attainment of cessation (A. IV, 465);

Hence patinissagga, similar to vossagga, spans the whole scale of meditative development. Perfecting giving up, then, requires giving up all craving, whereby the mind will be thoroughly liberated, tañhā ... patinissagga cittam suvinamattii ti vucaati (S. III, 13). Such giving up is the theme of the third noble truth, according to which the eradication of dukkha requires 'giving up' craving, tañhāya ... patinissaggo (e.g. S. V, 421). It was through such 'giving up' of craving and of any sense of 'I' and 'mine' that the Buddha reached supreme awakening, tañhāgato sabbaso tañhānusayaṁ ... patinissaggo anuttaram sammāsambodhipi abhisambuddho (M. I, 6); tañhāgato ... sabbasaṁkaranaṁ saññāpīānaṁ ... patinissaggo anupādāvimutto (M. I, 486).

The Patissambhidamagga distinguishes between two types of patinissagga in relation to the breakthrough to liberating insight: giving up through relinquishment, pariggagaṭapiñissagga, and giving up through leaping forward, pakkhandanapatiñissagga (Ps. I, 194). A similar distinction in relation to vossagga is found in the commentaries, which speak of letting go through relinquishment, parigaṇvossagga, and letting go through leaping forward, pakkhandanavossagga (MA. I, 85). Whether it be 'letting go' or 'giving up', parigaṇa refers to relinquishing all aspects of existence, while pakkhandana stands for the mind that leaps forward to the experience of Nibbāna.

In sum, then, vossagga and patinissagga can be seen to highlight the same theme from complementary perspectives, in that 'letting go' and 'giving up' are of continuous relevance to progress towards liberation. The final goal of such progressive 'letting go' and 'giving up' is but a culmination of the same, as can be seen from one of the epithets used to describe the goal as sabbapadhipatiñissaggo, the "giving up of all substrata" (e.g. M. I, 436). Hence 'letting go' or 'giving up', if practised wisely in such a way that it results in a growth of wholesome qualities, could be considered a succinct way of representing the central thrust of the teachings of early Buddhism.

... adānapatinissagge, anupādāva ye ratā, khīnasavatuttamato, te loke parintibbuta. Giving up acquisitiveness, And delighting in not clinging, [With] influxes destroyed and brilliant [with wisdom], These have attained Nibbāna in this world (Dhp. 89).

Anālayo

References
1 Keeping in mind that the immaterial attainments do not differ from the fourth jhāna in terms of concentricative depth of the mind, but only in respect of having more refined objects.
3 Vin. III, 173; Vin. III, 175; Vin. III, 178; Vin. III, 184; Vin. IV, 135; Vin. IV, 218; Vin. IV, 236; Vin. IV, 238; Vin. IV, 239; Vin. IV, 241; Vin. IV, 294. Another regulation concerned with patinissagga is when monks are enjoined to give up taking meals at improper times (M. I, 448).

VYĀPĀDA, sometimes spelled byāpāda.1 stands for "ill-will". The negative repercussions of vyāpāda are treated from a set of related angles in early Buddhism, wherefore vyāpāda makes its appearance in a fair number of categories that describe unwholesome states or tendencies. The present article will begin by surveying occurrences of vyāpāda in these categories, followed by turning to its arising, its consequences and the way to overcome it.

Vyāpāda as a Manifestation of Wrong Intention

Vyāpāda is one of the three types of wrong intention, which are the intention of sensuality, kāmasaṅkappa, the intention of ill-will, vyāpādasāṅkappa, and the intention of harming, vihitāsaṅkappa (e.g. M. III, 73; see also VIHMSĀ). These three types of intention stand in direct
opposition to progress on the path to liberation. Their counterparts - intention of renunciation, non-ill-will and harmlessness - constitute right intention as part of the noble eightfold path. A mind free from the three types of wrong intention is a mind of pure or undisturbed intentions, anāvālasaktakappa (A. V, 31).

To stay free from ill-will and harmlessness is of such importance for progress on the path that it can be compared to the weaponry of a war chariot (S. V, 6). Hence, as the Sallekhā Sutta enjoins, though others may be full of ill-will, one should make a determined effort to remain free from it oneself (M. I, 42).

Vyāpāda as an Underlying Tendency

In a set of five underlying tendencies, anurāya, described in the Mahāmālakesa Sutta, vyāpāda forms the last in the series (M. I, 433). It thus replaces in this discourse the more usual padahā found in the standard listing of seven underlying tendencies (e.g. D. III, 254).

The Mahāmālakesa Sutta explains that a small infant already has the underlying tendency to ill-will, even though a newborn child would not yet have the perception of a ‘being’, making it impossible for vyāpāda against beings to actually arise in the child, satta āpi na hoti, kuto pun’ asa uppajjissati satte su vyāpādo (M. I, 433). Thus vyāpāda is part of the basic emotional setup of unawakened beings, independent of whether such a being is already mature enough to experience actual manifestations of vyāpāda. The presentation in the Mahāmālakesa Sutta also indicates that the objects of ill-will are usually beings. These could either be other beings or else oneself, since ill-will can also manifest as self-hatred.

Vyāpāda as a Fetter

Vyāpāda is also the last of the five lower fetters, orambhāgiya sa jopajana (D. III, 234). These five lower fetters are what literally fetters mankind to transmigration in those realms of sa pāra that are still related to sensuality. While the first three lower fetters are overcome with stream-entry, the fetter of sensuality and the fetter of ill-will are completely left behind only with non-return. Hence the total removal of ill-will takes place only at a rather advanced stage of progress along the path.

Vyāpāda as a Pathway of Action

In a listing of altogether ten pathways of action, kammapaṭha, vyāpāda comes as the ninth in the series, preceded by covetousness. The Sālāyako Sutta explains that such vyāpāda involves the wish for other beings to be killed, slaughtered, annihilated, destroyed, and come to be non-existent, ime sattāha ānantu vā vajjhantu vā uccijjantu vā vinnassantu vā mā vā ahesup vā (M. I, 287). This series of wishes reflects the degree to which ill-will can narrow down one’s perception of a particular being as the culprit for a problem or situation, leading to the assumption that to eliminate this being is the only viable solution. As a pathway of action, such vyāpāda is a way of undertaking things that is bound to result in future dukkha (M. I, 313).

Vyāpāda as a Bodily Tie

In a group of altogether four bodily ties, kāygerahā, vyāpāda occupies the second position (D. III, 230). In this listing vyāpāda comes after covetousness, abhijjhā, which also precedes it in the ten pathways of action and which is similar in kind to the sensual desire, kimarāga, which precedes vyāpāda in the listings of wrong intentions, underlying tendencies and lower fetters. This pattern also recurs in relation to occurrences of vyāpāda in another two schemes, the hindrances and the mental defilements, where vyāpāda again follows sensual desires or the related covetousness.

This recurrent pattern of listing vyāpāda after sensual desire or covetousness need not be a matter of chance, but could point an underlying relationship between the two. Both are comparatively gross defilements of the mind that need to be overcome in order to progress on the path. Moreover, the two are to some extent related to each other, in as much as ill-will easily arises as a consequence of frustrated desire. This is reflected in an analysis given in the Sakkāpāsā Sutta. This discourse takes up the question why beings who wish to be free from ill-will nevertheless succumb to it (D. II, 276). In an intriguing analysis of a series of conditions, the Sakkāpāsā Sutta traces the arising of ill-will to selfishness, holding things as dear, desires, thoughts and conceptual proliferations. The way out of this predicament, according to the same discourse, is to pursue only such types of joy, somanassa, that do not have unwholesome consequences. Hence ill-will does indeed seem to stand in a close relationship to desires.
Vyāpāda as a Mental Defilement

Vyāpāda comes in second place after covetousness in the context of a whole series of mental defilements, upakātesa, listed in the Vatthu gama Sutta (M. I, 36). The Vatthu gama Sutta compares the presence of any of these mental defilements in the mind to stains on a cloth that make it impossible to properly dye the cloth. According to the Cūḷasāyasaputta Sutta, as long as vyāpāda is not brought under control a monk is not really engaging in the path that makes him worthy of being reckoned a recluse, samaṇa āsā (M. I, 281). The same is illustrated in a discourse in the Sappatantā Nikāya, which indicates that a monk under the influence of ill-will has missed out becoming a true recluse and also lost out on the possible enjoyment of instead living the household life. His predicament is comparable to a piece of wood from a funeral pyre that is burnt at both ends and in the middle smeared with dung, thus being in a condition where it cannot be put to any other use whatsoever (S. III, 93).

Vyāpāda as a Hindrance

Vyāpāda is also the second of the five hindrances (e.g. D. III, 234; see also kāmavaranā), where it comes after sensual desire, kāmacchanda, or else in some alternative listings after covetousness, abhisamā. As a hindrance, vyāpāda could be either "internal", in the sense of arising within oneself, or else "external", in the sense of being present in others (S. V, 110). Both perspectives should, according to early Buddhism, be given importance, since not only is vyāpāda within oneself a blameworthy quality, but also to encourage ill-will in others and to approve of it should be avoided (A. I, 299).

In the context of a set of similes that describes the nature of the hindrances with the help of a bowl full of water, used as a mirror to see the reflection of one's face, vyāpāda is similar to the water being heated up and boiling (S. V, 122). Such a condition would evidently make it impossible to use the water as a mirror. The imagery of boiling water aptly illustrates the effect of vyāpāda on the mind, an effect reflected also in the common parlance that someone is "boiling with anger". Vyāpāda quite literally heats up the mind. Moreover, one who succumbs to this hindrance is in a predicament quite similar to boiling water, which needs to be handled with extreme care in order to avoid that it spills over and harms those who are close to it.

Another simile compares the presence of the hindrance vyāpāda in the mind to copper as a corruption of gold. Due to such corruption, the gold will be brittle and unfit for being employed by the goldsmith, as it has lost its malleability and radiance (S. V, 92 and A. III, 16). This imagery draws out in particular the loss of workability of the mind due to the presence of ill-will. A similar nuance underlies another imagery, according to which vyāpāda compares to the effect of a particular strangling fig, whose effect is to encircle a tree, bend it and eventually split it apart (S. V, 96). Just as such a creeper weakens the tree its overgrows, so too the hindrance of ill-will weakens wisdom when it overgrows the mind.

In contrast, the mental condition when vyāpāda has at least temporarily been overcome is comparable to recovery from a physical illness (M. I, 275). According to the Samaṇaparipatthāna Sutta, intentions related to ill-will cease completely with jhāna attainment (M. II, 27). The Visuddhimagga explains that it is in particular the jhāna factor of joy, pīti, that stands in direct opposition to vyāpāda. (Visn. 141).

The Arising and Consequences of Vyāpāda

A prominent cause for the arising of vyāpāda is unwise attention to the sign of irritation, paṭighoṁnīttva (A. I, 3). Once ill-will has arisen, the mind tends to return again and again to the particular issue, event or person that has initiated the arising of vyāpāda. In this way, the paṭighoṁnīttva, the "sign of irritation", can be become quite literally the "nutriment", abhayā, for ill-will (S. V, 64).

Based on the presence of the element of ill-will in one's mind, vyāpādasadhiṇa, perceptions related to ill-will arise, vyāpādasaññā (S. II, 151). These in turn lead to intentions, desires, passions and quests under the influence of ill-will, vyāpādasākhāpaka, vyāpādachanda, vyāpādāpariñjāha, vyāpādopariñjāsa. The final results of this conditioned sequence are bound to be misdeeds by body, speech and mind under the influence of vyāpāda.

The presence of vyāpāda in the mind obstructs knowing what is beneficial for oneself and for others (A. III, 63), or keeping in mind what has been memorized for a long time (S. V, 122). According to the Cūḷasamāvibhaṅgasutta, ill-will and anger conduce to being reborn ugly, or even to rebirth in hell.
These future karmic results of ill-will reflect the effects that ill-will has even here and now, since an angry face, distorted by the tension of ill-will, is inevitably an ugly face.

The Lakkhaṇa Sutta provides the complementary perspective on the karmic consequences of vyāpāda, as it indicates that due to being free from anger and ill-will during previous existences, the Buddha was endowed with a beautiful complexion and a skin of a colour resembling gold (D. III, 159). The degree to which the absence of ill-will can affect countenance is also reflected in a passage in the Mahāsaccaka Sutta. According to this passage, the debater Saccaka was rather surprised to find that, when being addressed offensively, the Buddha's skin would brighten and his countenance become clear, chaṭṭhaṃ paccayā yassa mukhavaputto ca vippasīdhati (1, 250). Thus someone who does not react with ill-will and anger will not only be reborn endowed with beauty (M. III, 204), but even be more beautiful here and now, since the face of one who is forgiving, kind and patient, as illustrated in the Mahāsaccaka Sutta, will become more beautiful. Thus to endeavour to remain free from ill-will could even be considered a highly recommendable form of beauty care.

Beauty is, however, not the real reason why one should better avoid ill-will. A more serious consequence of being overwhelmed by ill-will is that one will do what one should not do and fail to do what should be done (A. II, 67). The dire consequence of allowing vyāpāda to remain in the mind are that the influence of ill-will on the mind leads on to words and deeds driven by the same unworthy state of mind, citta vyāpānne kāyakammam pi vyāpānna hoti, vac kammam pi vyāpānna hoti (A. I, 262). This is comparable to a house whose roof is not properly thatched, as a consequence of which the peak, the roof beams and the walls of the house will be affected.

To withdraw into solitude in the forest will be of little benefit for someone who is still under the influence of vyāpāda (M. I, 18); in fact to meditate with the mind overwhelmed by hindrance of vyāpāda is a form of mis-meditating, a way of practice that did not meet with the Buddha's approval (M. III, 14). The repercussions of vyāpāda are such that they can even contribute to a gradual deterioration of living conditions in general. Thus according to the Cakkavātsa-bhānā Sutta it is only when beings decide to leave vyāpāda and other unwholesome actions and mental conditions behind that, after a long period of continual decline, living situations begin to improve again (D. III, 74).

How to Overcome Vyāpāda

A foundation for overcoming vyāpāda is moral conduct, since by keeping the five precepts incumbent on a lay-follower of Buddhism one makes, as it were, a gift of fearlessness, non-anger and non-ill-will to other beings, abhaya, deti eva, deti avyāpājīha, deti (A. IV, 246). A set of discourses in the Aṭṭhakaccana Nikāya succinctly explains that to overcome thoughts of ill-will, perceptions of ill-will, or the element of ill-will in the mind requires quite simply to develop thoughts of non-ill-will, perceptions of non-ill-will and the element of non-ill-will, avyāpāda (A. III, 446).

In order to undertake this task, an important prerequisite for overcoming vyāpāda is clear recognition of its presence. The Satipāṭhāna Sutta describes such clear recognition, followed by developing an understanding of what has lead to the arising of this hindrance, what will lead to its removal, and how a future arising of vyāpāda can be prevented (1, 60). Such clear recognition as the first step in dealing with vyāpāda is of considerable importance. Instead of immediately reacting, the task is to allow mindfulness the time and space to clearly recognize that vyāpāda is present in the mind, and to see what has caused its arising. It is only when this first step of clearly assessing the situation has been carried to its completion that removal of vyāpāda comes in its proper place. This two-step approach is mentioned explicitly in the Hituttaka as a characteristic quality of the Buddha's teaching, which instructs to recognize evil as evil, pāpaṃ pūpakato passaṭha, followed by overcoming it, pāpaṃ pūpakato disvā tathā nibbindathā virajjathā vimuccathā (1, 33). Such overcoming, then, is the task of right effort, namely to arouse energy and strive in order to prevent the arising of ill-will and to overcome any ill-will that has already arisen (e.g. M. II, 11).

For the actual removal of vyāpāda, the above-mentioned comparison of a mental condition free from vyāpāda to recovery from a physical disease provides a helpful indication (M. I, 275). Together with the listing of vyāpāda as a bodily tie, kāyaṇa, this
draws attention to the bodily tension and quite literal dis-ease that the arising of vyāpāda can bring about. This bodily tension and the mental boiling up of vyāpāda augment each other. Thus, at times, a brake can already be put on this vicious circle by consciously relaxing the body, by quite literally taking a deep breath. Shortness of breath, clinching of teeth and tensing of shoulders are easily detectable bodily indicators of the presence of vyāpāda in the mind, and to consciously counteract them by relaxation can have quite surprising effects on the mental condition.

Intentional relaxation can also have quite substantial results if applied directly to the mind itself. Here the point is that ill-will inevitably involves a narrow perspective, usually a focussing on the irritating and displeasing aspect of a situation or a person at the exclusion of other aspects that do not reinforce the irritation. This narrow vision can escalate so much that, as described in the context of vyāpāda as a pathway of action, the only possible solution seems to be the elimination of the being in question. Once vyāpāda has successfully narrowed down the scope of perception in this way, from a subjective perspective the annihilation of the other becomes the only way out, as due to the narrowness of vision any alternative way out of the situation is no longer apprehended.

Here a conscious broadening of the scope of perception can go a long way in undermining the foundations of vyāpāda. The nuance of broadening of the mind comes up explicitly in a description of how ill-will in regard to disagreeable sense objects leads to a narrow state of mind, appiyāsanā śīpaśu vyāpajjati ... parittacetaso (M. I, 266). If, however, covetousness and ill-will are overcome, then the mind becomes broad and boundless, abhijjhāpi vyāpādāpi ... tesam pahānā aparittātāca me cittaṃ bhavissati, appamāṇaṃ subhāvītām (M. II, 262).

True broadening of the mind then comes about through the development of loving kindness, whose meditative radiation is quite literally "boundless", 1 appamāṇa, as well as being free from anger and ill-will, avera and avayāpajja (e.g. D. I, 251). Through the development of mettā, any ill-will will be removed, mettāṃ ... bhāvayato yo vyāpādo so pahāyissat (M. I, 424). A verse in the Itivuttaka indicates that for those under the influence of ill-will, who burn with the fire of anger, the way to extinguish this fire is mettā (Il. 92-93). In fact, loving kindness is the antidote par excellence for ill-will, so much so that it is impossible for vyāpāda to invade and persist in a mind that has developed mettā (D. III, 248).

Additional tools for overcoming vyāpāda are to consciously ignore the negative qualities of a person that is experienced as irritating and to instead direct attention to whatever positive qualities can be found in him or her (A. III, 186). In case one is unable to find anything positive, then the occasion has come for developing compassion, karunā, as a person bereft of any positive quality should indeed call up our compassion and pity. In addition to mettā and karunā, equanimity can help to overcome irritation, trying to forget about the issue that has caused irritation, or reflecting on the fact that all beings are the heirs of their own deeds (A. III, 185).

The Pāli commentaries mention, in addition to loving kindness and reflection on the karmic consequences of one's deeds, repeated wise consideration, association with good friends and suitable conversation as means for overcoming vyāpāda (MA. I, 283). The reference to associating with good friends receives a complementary perspective in a discourse in the Sānāyutta Nikāya, which points out that those under the influence of ill-will tend to associate with others who have the same inclination (S. II, 168). Hence frequenting those who are free from ill-will will support one's own struggle against vyāpāda.

For one who has reached final liberation, vyāpāda has forever been left behind. A Tathāgata is one who delights and rejoices in the absence of ill-will (It. 31). As the Jīvaka Sutta points out, the Buddha’s establishment in mettā was well grounded indeed, since he had forever eradicated any defilement of the mind that might lead to vyāpāda (M. I, 369).

Metivihāriyo bhikkhu
pasanno Buddhasārane
adhigacche padaṃ sattaṃ
sahāhāyapattamo sattāhaṃ.
A monk who dwells in mettā,
And is devoted to the Buddha’s teaching,
Shall attain the path of peace,
The happiness of the calming of [all] formations
(Dhp 368).

Anālayo
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Founder Editor-in Chief
G. P. MALALASEKERA, M.A., Ph. D., D. Litt., Professor Emeritus

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