

# 分析、智慧與健康生活： 在《教化病經》中的分析價值的審查

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## 摘要：

新型冠狀病毒 Covid-19 的流行使得當前世界充滿了恐懼和焦慮。每天與 Covid-19 相關健康問題不斷在出現。針對這公共的健康問題除了醫學科學可以提供解決方案之外，宗教教義的實用性在此也可獲得驗證。療癒是人類靈性的最終極目標，而療癒包括身、心兩面。在佛教傳統中，獲得穩定的心識的方法是保持健康的關鍵。要達到這種心境的穩定需要方法，為了克服這些心理壓力，佛教的正念練習已被科學證明是有效的。沉思練習的目的是看到人類經驗的終極的本質。為了了解人類經驗的真實性，早期佛教從心理和生理兩個方面進行了分析。首先，早期的佛教經文解構了對作為自我生存實體的人類經驗的信念和看法，然後觀察了其變化的組成部分。本文試圖通過分析來檢驗人類經驗的真實性如何幫助人們獲得智慧。分析結束時，將嘗試將分析智慧應用於新型冠狀病毒疾病，以檢查此類分析對健康的益處。這項研究是通過審查在中部尼卡雅（Majjhima Nikaya）的《教化病經》中對人的分析進行的。經由審查與詮釋所根據經文本身的意涵所得出結論為透過分析人類經驗的方法可以達到有效的個體療癒，此與因應由冠狀病毒引起的一系列

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心理問題，自我照顧和對人的信念改變的科學模型相當一致。這將有助於增進人們對感染的恐懼、對死亡的恐懼、焦慮和孤獨此類心理問題的認識。

**關鍵詞：**新型冠狀病毒疾病、《教化病經》、人類經驗、智慧、療癒

**Analysis, Wisdom and Healthy Life:  
An Investigation into the Value of Analysis in  
the *Anāthapiṇḍikovāda Sutta***

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**ABSTRACT:**

The current world is filled with fear and anxiety due to Corona virus (Covid-19). Everyday health problems are emerging related to Covid- 19. In addition to medical scientific solutions to health problems of the public, utility of religious teachings are tested. Healing is the ultimate goal of human spirituality. Healing is both mental and physical. The ways to achieve imperturbable mind are seen in the Buddhist tradition as the key to remain healthy. To achieve this mental stability, it requires a method. In order to overcome the mental distress, Buddhist practice of mindfulness has been scientifically proven effective. The objective of contemplative practices is to see the ultimate nature of human experience. In order to see the reality of human experience, early Buddhism analyses both the psychological and physical aspects. In the first place, early Buddhism texts deconstruct the belief and perception of human experience as self-subsistent entity and then

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observe the components of it as subject to change. The present paper attempts to examine how the revelation of reality of human experience by analysis helps the person to achieve wisdom. At the end of the analysis, there will be an attempt to apply the analytical wisdom to the context of Covid-19 with the purpose of examining the health benefits of such analysis. The study is carried out by investigating the analysis of human being given in the *Anāthapiṇḍikovāda Sutta* in the Majjhima Nikaya. The themes selected in the *Sutta* are examined and illustrated in terms of canonical teachings themselves. The conclusion will be reached that method of analyzing human experience is effective in bringing about healing in the individual. The scientific models of coping with the range of psychological issues caused by Covid-19, self-care and changing beliefs about the person, are in line with the analysis given in the selected Buddhist text and it will contribute to enhance the knowledge in dealing with such psychological issues, fear of infection, fear of death, anxiety and loneliness.

**Keywords:** Covid-19, *Anāthapiṇḍikovāda Sutta*, Human experience, Wisdom, Healing

## Introduction

In this moment in the history, we are witnessing large numbers of deaths occurring every day. People are affected by fear of being infected with the Covid-19 and experience fear of death. Many problematic psychological problems have recognized by the researches as increasing in societies due to the exponential spread of the disease caused by this inconceivable entity. Consequently both present moment as well as future of humanity are jeopardized. To cope with the psycho-physical imbalance, experts in different fields of studies have produced various treating methods. For example, Self-care method and changing core beliefs about the disease and the world. Buddhism being a world religion, has been guiding the human society in changing thinking patterns and developing realistic outlook about life for over centuries. The capacity of its teachings to guide people in difficult times has been continuously tested in the history. The status-quo requires us to come up with healing methods. This paper presents the method of analysis of human experience as a contemplative practice as a technique to enlighten the person about his true nature.

In the *Visuddhimagga*, Venerable Buddhaghosa compares the four noble truths to a medical system. That is, suffering, its origin, its ending and path to ending are corresponding to the medical analysis of disease, cause of disease, cure and medication to cure.<sup>1</sup> This assertion provides a strong ground to see the Buddhist teaching as a healing system. But, there is a question how Buddhism brings about healing. The present paper recognizes

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<sup>1</sup> *Visuddhimagga*,p.512

analysis of human experience as a method used in the *suttas* for healing the human beings.

As K.N. Jayatilleke points out the analytical approach to understand various propositions is traceable since early Buddhism. The fully developed stage of analytical thinking is found in the *Abhidhammapiṭaka*. Analysis of the concepts is carried out in terms of classifications, definitions and delimiting meaning of the terms.<sup>2</sup> Jayatilleke has produced a remarkable explanation as to the analysis in relation to epistemology in early Buddhism. In addition to the epistemological function, one can observe that method of analysis is used for bringing about mental and physical health. Furthermore, analyzing the phenomena is carried out to liberate human being from existential suffering. Suffering originates from attachment to human experience. So, practically one must cultivate non-attachment. To cultivate non-attachment, the texts of the *Suttapiṭaka* utilize analyzing human experience. For instance, many *suttas* have taken up analyzing the human personality through the classifications such as five aggregates, six sense bases, and eighteen-elements.

Further, concept formation process is examined by analyzing the sense-perception. By analyzing a particular phenomenon into its ultimate constituents, it is expected to reveal the causal relations that are effective in producing it, either physical or mental. Being able to see the causal relations is 'seeing things as they are' (*yathābhūta ñāṭa dassana*). Such an insight is of liberational effect from the attachment to life experience.

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<sup>2</sup> Jayatilleke, K.N., *Early Buddhist Theory of Knowledge*, p.277

The *Anāthapiṇḍikovāda Sutta*<sup>3</sup> ( The Discourse to Anāthapiṇḍika) is a text presenting an analysis of human experience in ten aspects. Mainly, the analysis is carried out by virtue of doctrinal classifications, namely, internal senses, sense-objects, consciousness, contact and feeling etc. It is significant to examine the context of the *Sutta* and its objective. According to the introductory section, Anāthapiṇḍika, the major benefactor of the Buddha, fell ill seriously. Learning his critical condition, Venerable Sāriputta and Venerable Ānanda visited him in the sick-bed. Having listened to the painful situation affected on Anāthapiṇḍika, Venerable Sāriputta taught tenfold teaching on human experience emphasizing ‘non-attachment’(*na upādiyissāmi*) towards constituents of experience and associated consciousness. The latter part of the *Sutta* reports that Anāthapiṇḍika was dead and born as a god. The two events in the *Sutta*, Anāthapiṇḍika’s sickness and consequent death set up the context for the doctrinal analysis in the *Sutta*. That is, the analysis is to teach how to face disease and death developing non-attachment to either of them.

The present paper will carry out an investigation in to the ten doctrinal classifications given in the *Anāthapiṇḍikovāda Sutta* placing in the context of healing. The complete picture constructed out of the doctrinal classifications used here represents ‘human experience’ in several respects. It is deemed that analyzing the human experience would bring about non-attachment and wisdom resulting in healing mentally or physically.<sup>4</sup>

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<sup>3</sup> MN.III.258-263; MLDB, pp.1109-1113

<sup>4</sup> Analayo, Bhikkhu, ‘The Healing Potential of the Awakening Factors in Early Buddhist Discourse,’ pp.12-19

What is central in the discussion is the role of analysis in producing understanding. So, the reason to bring forth different aspects of human life by the enlightened monk to Sāriputta induce non-attachment in a patient under severe health struggle implies that such an analysis would be conducive to awakening wisdom, which is developed through analysis. It is a timely effort to apply this method to the status quo in the world today, which is affected by Covid-19 pandemic.

Prior to taking up the tenfold classifications in the *Sutta* for discussion, the writer will discuss nature of sense experience, the method of analysis in the *Sutta* literature, and then wisdom which is not confined to theoretical understanding but functions practically. The *Anāthapiṇḍikovāda Sutta* is not an illustrative text. It is confined to providing a basic analytical thesis. So, to better understand the text and its analytical function, the reader should get light from other *suttas*. In the section given to reading the *Sutta*, certain classifications will be examined with the help of cross-references to the *suttas*. The conclusion will be that the analysis of human experience is capable of bringing about healing through non attachment and insight to the nature of things.

## **Nature of Human experience**

According to the Buddhist cosmology, human being lives in the world of sensual desire (*kāmaloka*). Human being is consisted of five aggregates and six senses. The internal senses, eye, ear, nose, tongue, body and mind receive information by coming to contact with the external sense-objects, form, sound,

smell, taste, touch and mind-objects. The nature of sense experience gained through the contact can be explained in two stages. The first is the perceptual process in which the person is inclined to interpret the percept in terms of egoistic concerns; the second stage indicates how the person goes on reacting to the sense experience. The first is explained in the *Madhupiṇḍika Sutta* and the second is explained in the *Mahātaṇhāsankhaya Sutta*. According to the *Madhupiṇḍika Sutta* the sense-experience going through a mental process finally produces a stage called ‘mental proliferation.’<sup>5</sup>

The second explanation is much appealing and easier to understand. As the *Mahātaṇhāsankhaya Sutta* explains:

On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels - whether pleasant or painful or neither-painful nor-pleasant - he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging.<sup>6</sup>

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<sup>5</sup> MN.I.112; MLDB, p.203: Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates.

<sup>6</sup> MN.I.267; MLDB,p.359

By nature, the interaction between senses and sense objects is pleasure oriented. Once the Buddha states that a person is allured towards the sense objects because there is inherent quality of pleasantness; both in the sense and the sense objects (e.g. eye and form), there is this quality.<sup>7</sup> It is useful to refer to the *Sutta* literature to understand this aspect of sense experience. The text titled *Puṇṇovāda Sutta* explains as follows:

Puṇṇa, there are forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. If a bhikkhu delights in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say.<sup>8</sup>

Feeling delighted at a certain thing enflames craving to have the same feeling repeatedly. Then, the desire towards the object becomes fixated (leading to the state of defilements called *āsava/ānusaya*). Once the mind is fixed (*upādāna*), then the existential being of a being follows accordingly. Consequently, the person is driven by those attachments.

The general state of the mind of a person driven attachment is portrayed by the metaphor of fire in the *suttas*. For example, in the *Ādittapariyāya Sutta*, the Buddha states that our senses, eye, ear, nose, tongue, body and mind are burning; they are burning due to greed (*lobha*), hatred (*dosa*) and delusion (*moha*).<sup>9</sup> In order to get liberation from this

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<sup>7</sup> SN.IV.11-13

<sup>8</sup> MN.III.268;MLDB, p.1117-18

<sup>9</sup> SN.IV.19-20

problematic experience, one is to gain wisdom. In order to get wisdom, things should be seen in relation to its origin (*yonisomanasikāra*). This seeing is brought about by paying analytical attention to ultimate constituents of the experience.

## Analysis

Analyzing is a method to get at truth. Specially, in philosophical discourses, analysis plays an important role. Prior to examine the nature of analysis reflected in the *suttas*, it is useful to clarify the nature of analysis as defined by modern scholarship. Thomas Baldwin explaining the purpose of analysis mentions that philosophical analysis is a method of inquiry in which one seeks to assess complex systems of thought by ‘analyzing’ them into simpler elements whose relationships are thereby brought into focus.<sup>10</sup> Removing complexity, which deters understanding through a certain method is also called analysis. As Baldwin summarizes, analysis is “the isolation of what is more elementary from what is more complex by whatever method.”<sup>11</sup>

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<sup>10</sup> Baldwin, Thomas, ‘Analytical Philosophy’ in *Routledge Encyclopedia of Philosophy*, 1998 in Beaney, Michael, ‘Analysis’, *Stanford Encyclopedia of Philosophy*, 2014. <https://plato.stanford.edu/entries/analysis/index.html>, Googled: 29/08/2020, 11.59AM.

<sup>11</sup> Mark Baldwin, James, *Dictionary of Philosophy and Psychology*, 1925, ed., Vol. I in Beaney, Michael, ‘Analysis’, *Stanford Encyclopedia of Philosophy*, 2014. <https://plato.stanford.edu/entries/analysis/index.html>, Googled: 29/08/2020, 11.59AM.

As it was mentioned in the introductory section, method of analysis to find truth has been applied within the *Suttapiṭaka*.<sup>12</sup> The Pali term, *vibhajati* (vi+bhaj+ti) stands for analysis. The subject taken for analysis is human personality. Understanding the human personality as it is the goal of early Buddhism. A misreading of the function of human personality is against the ultimate of Buddhism, attaining Nibbana. Throughout the *Suttapiṭaka*, we can find different aspects of human personality, which is composed of psychological and physiological dimensions, are analyzed. For analysis, classifications, definitions and etymologies are utilized. The purpose of this analysis is a liberation one. Attachment to human experience would lead to bondage. Therefore, attachment has to be removed. Analyzing human personality is considered as instrumental in producing the insight into phenomena. Seeing the ultimate constituents of sense experience, either it is mundane or supramundane, would result in non-attachment.

In the *Anāthapiṇḍikovāda Sutta*, which is presented in the context of a diseased person, shows that revealing the realistic picture of human experience would lead to non-attachment. The preacher in the *Sutta*, the elder Sāriputta advises Anāthapiṇḍika the householder neither cling to elements of experience nor cling to consciousness associated with the experience. Considered the entire teaching given in the text, several aspects of human experience are covered, namely, senses, sense objects, sense-consciousness, contact, feeling, six elements,

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<sup>12</sup> There are noteworthy attempts to illustrate the method of analysis in Pali Buddhism. See, Jayatilleke, K.N., *Early Buddhist Theory of Knowledge*, pp.277-332; Mitchell, W.D. “Analysis in Theravada Buddhism”, in *Philosophy East and West*, Vol. 21, No. 1, pp. 23-31

five aggregates, four immaterial *jhānas*, belief in this world and beyond, and varying percepts. The text does not provide reasons why one must not cling (*upādiyati*) to the experiential components and consequent consciousness, so, the teachings have to be illuminated with the help other textual references. What is significant in the text is its attempt to analyze the human experience. The effect of the text is shown by depicting Anāthapiṇḍka crying for not having an opportunity to listen to this sort of deep teaching. The depth of the teaching lies in the analysis. The method of analysis in the *Sutta* is in line with the definition of analysis as “the process of breaking up a concept, proposition, linguistic complex, or fact into its simple or ultimate constituents.”<sup>13</sup>

In Buddhism, the major purpose is revealing the causal-relation of the psycho-physical phenomena (*paṭiccasamuppanna dhammā*). The major truth to be discovered by peeling off different layers of defilements is ‘seeing the nature of reality’, that is causally conditioned things are impermanent, unsatisfactory and non-substantial. The state is mind which does not see this reality is called ‘ignorance’, a state influenced by wrong emotional and cognitive responses to the sense experience. Due to this error in perception, the person gets attached to the experience. So, the early Buddhist texts apply the method of analysis to avoid attachment to the experience. From the Buddhist point of view, attachment decides the existential destination (*upādāna paccayā bhavo*).

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<sup>13</sup> Audi, Robert (ed.), *Cambridge Dictionary of Philosophy*, in Beane, Michael, ‘Analysis’, *Stanford Encyclopedia of Philosophy*, 2014.  
<https://plato.stanford.edu/entries/analysis/index.html>, Googled: 29/08/2020, 04.07 PM.

The *Sutta* was preached to Anāthapiṇḍika who was in a grave illness. As the text mentions, he was dead soon after the sermon and was reborn as a god. The main theme in the *Sutta* is not to develop the attachment. It can be considered as preparing the mentality of the listener of a death-bed. On the other hand, it is a discourse given to a patient who was seriously hammered physically and mentally. Then, the discourse offers insights how to deal with a disease affected situation without losing mental balance giving in to distress and pain.

The analytical approach to the sense experience and existential destinations (*bhavāni*), is perceived in terms of ‘*vipassanā*’ method which is to discriminate and distance the subjectivity from the experience. Even the mentally developed states like *arūpa jhānas* are subject to analysis and distancing. So, meditational methodology underlying the *Anāthapiṇḍikovāda Sutta* can be concluded as ‘*vipassanā* method’ which is to analyze and discriminate the (*paṭisambhidā*) different aspects of experience.

Wisdom means realizing human subjectivity as transient, unsatisfactory and a non-substantial phenomenon. Getting this understanding is transformative of the habituated thinking pattern. Breaking the attachment to subjectivity takes place through the understanding and understanding comes about by analyzing the appearance into its fundamental composing units, both in the dimension of psychic and physical realities. In the context of the *Anāthapiṇḍikovāda Sutta*, there is an analysis of the components of sense experience, inner senses, external stimuli, feeling and various forms of percepts, etc. Then, the text provides an analysis of the six elements,<sup>14</sup> five

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<sup>14</sup> Kalupahana explains six elements as representing human personality. See, *A*

aggregates and immaterial realms, etc. It is observable that there is an attempt to examine various aspects of human existence. Continuous advice for not attaching to any aspect of experience is emphasized at every segment of analysis. Thus, the text forms a relationship between analytical wisdom and non-attachment.

## Wisdom

The reason for human suffering is craving and ignorance. Craving or desire keeps as asking for more and more the delight we derive from our sense experiences. Ignorance means that we do not understand what we desire is not of the nature that we expect from them, that is, permanency, pleasantness and substantiality. Desire and ignorance are not working separately but together. As the Buddha puts it ‘as we did not realize, craving and ignorance bound us to samsāric cycle’.<sup>15</sup> To change the way of dealing with the life experience, one must have the cognitive level called wisdom (*paññā*). Wisdom enables one to see the true nature of our reality. It is of penetrative nature. To break from the attachment, one has to see how our consciousness (*viññāṇa*) gets associated with different dimensions of experience.

There are different levels of wisdom that Buddhism proposes. And there are different degrees. It can also be said that varying contexts requires us to adopt different forms of wisdoms. In the context of undergoing a

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*History of Buddhist Philosophy, Continuities and Discontinuities*, p.72

<sup>15</sup> SN.II.24;CDB,p.549

sickness-affected situation, early Buddhism offers a method of distancing oneself from oneself. The doctrine of *anatta/anātman* means there is no something as self (a substance) that an individual could cling to permanently. Throughout the *Suttapiṭaka* of early Buddhism, the texts teach how to distance myself from the substantive view of myself. Thus, achieving the state of living with me without myself is the goal of Buddhism. The word wisdom sounds like a deep and hard entity to achieve.

The first dimension of wisdom is its theoretical explanation of reality. From the Buddhist point of view, human personality is not real but it is a process produced by five different aggregates which function together. Fundamentally, human being is constituted of mind and matter. According to the Buddhist understanding, mind has four dimensions, feeling, perception, volitional activities and consciousness. The matter is represented through the physical body. However, the person assumes that these five are real and they have intrinsic force. This is the deepest ignorance that keeps the person in suffering. On attaining the realization that the five aggregates are collections which function together, the person gets liberation.

## **Wisdom as practice**

As generally understood, wisdom is a form of knowledge. In Buddhist sense, it is the understanding of the nature of reality. However, wisdom is not mere knowledge, it is both theoretical and practical. Further, according to three-stepped training (*tiśikkhā*), wisdom is to be continuously developed (*paññā bhāvetabbaṃ-Mahāvedalla Sutta*). Regarding varying function of wisdom, Rune Johansson produces several significant insights. According to

him, wisdom is a ‘realization based on an analysis and observation of the processes within oneself.’<sup>16</sup> Further, Johansson points out that knowledge is not sufficient but what is more important is to examine and understand. In this sense, *paññā* refers to a conscious, especially visual clarification of facts, laws, and doctrines. To understand is to see relations and connections. However, his remark that wisdom comes at the end of realizing process (*Paññā* always comes at the end, not in the beginning)<sup>17</sup> is contentious for the reason that to gain wisdom, analytical skill is required and degree of wisdom is required to analyze the phenomena. So, in Buddhism, wisdom is immanent from the beginning to the culmination of spiritual transformation.

### **Analytical Wisdom in the *Anāthapiṇḍikovāda Sutta***

In the text, the analysis carried out in terms of ten kinds of classifications of human experience aims at generating non-attachment to any aspect of it. The discourse is offered to a sick-person. It requires us to reason why this kind of rigorous analysis is taught. As it was mentioned above, the text is to be viewed in two contexts, one is the mentality of a sick-person and who is passing the last days of his life.<sup>18</sup> The frequent advice from the enlightened teacher Venerable Sāriputta here is not to attach either to a particular aspect of experience (senses, aggregates, or four immaterial *jhānas*, etc) or not to let the consciousness be bound with any of

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<sup>16</sup> Johansson, Rune E.A., *The Dynamic Psychology of Early Buddhism*, p.203

<sup>17</sup> Johansson, p.203

<sup>18</sup> The commentary says that his death is inevitable

these experiences (e.g. I will not grasp the eye *-cakkhuṃna upādiyissāmi*<sup>19</sup> nor my consciousness will be based on the eye (*na ca me cakkhunissitaṃ viññānaṃ bhavissati*).<sup>20</sup>

The Sutta implements its analysis of human experience in relation to ten aspects. The order of the topics analyzed can be arranged into few aspects as follows:

1. Internal senses, external sense objects, sense-consciousness, contact, and feeling represent the fundamental sense-experience
2. Six elements and five aggregates stand for complete experience of human being covering both mental and physical
3. Belief in this life and next life is a matter which constitutes one's world view. The world-view plays the major motivational force in selecting the course of action
4. Four immaterial realms represent mentally developed stages in human experience though it is not common
5. The last item, range of percepts (*diṭṭha, suta, muta, viññāta*), is another way to put every mode experience one undergoes in any sphere of existence (*kāma-bhava, rūpa-bhava* and *arūpa-bhava*).

It is difficult to say there is a sequence among the items considered here, but it can be said that all these aspects have mutual relation.

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<sup>19</sup> The *ṭīka* (sub-commentary) to the sutta defines the term '*gaṇhissāmi*' as in terms of *taṇhāmānadiṭṭhiggāhehi*, <https://www.tipitaka.org/romn/>

<sup>20</sup> MN. III.530 (*Buddha Jayanti Tripiṭaka Series*); The commentary glosses this statement: *viññānañcāpi me cakkhunissitaṃ na bhavissati*. See, *Anāthapiṇḍikovādasuttavaṇṇanā*, <https://www.tipitaka.org/romn/>

## 1. Internal Senses

The first class of constituents of human experience taken for consideration is six internal senses. As Venerable Sāriputta advises:

Householder, you should train thus: ‘I will not cling to the eye, and my consciousness will not be dependent on the eye.’ Thus you should train. You should train thus: ‘I will not cling to the ear, and my consciousness will not be dependent on the ear.’ Thus you should train. You should train thus: ‘I will not cling to the nose, and my consciousness will not be dependent on the nose.’ Thus you should train. You should train thus: ‘I will not cling to the tongue, and my consciousness will not be dependent on the tongue.’ Thus you should train. You should train thus: ‘I will not cling to the body, and my consciousness will not be dependent on the body.’ Thus you should train. You should train thus: ‘I will not cling to the mind, and my consciousness will not be dependent on the mind.’<sup>21</sup>

Here, the classification of six senses is taken as a whole and then constituents are enumerated. Sense doors play the second critical in activating the psycho-physical processes expressed in the form of five aggregates. Though the internal senses are instrumental, they are cherished

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<sup>21</sup> MLDB, p.1110; MN.III.260: *evaṃ sikkhitabbaṃ – ‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ...na sotaṃ...na ghānaṃ...na jivhaṃ ...na kāyaṃ ....na manaṃ upādiyissāmi, na ca me manonissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.*

by the individual as ‘one’s essence’ (*eso me attā*). According to the text, one must not cling to the internal sense and consciousness associated with it. The text has recognized the attachment in two forms: attachment to the object *per se* and consciousness associated with it (*cakkhunissitaṃ viññāṇaṃ*).

The context, we locate the *Sutta* is disease affected person. Under a disease affected situation, there is more anxiety over the body and senses. One may worry about the proper functioning of the senses. On the other hand, it is natural to love one’s senses intensely (*upādiyati*). Having a mental-state of desiring senses processes a consciousness related. Then, the person is of strong attachment towards the sense and consciousness associated. From the Buddhist point of view, attachment conditions one’s being (*bhava*). Hanging in the existence is against the goal of Buddhism.

The nature of senses is explained using the simile of the pole and six animals. Six animals are tethered to a pole and each animal draws the pole toward its own direction. Similarly, our mind is dragged to each direction of six-senses.<sup>22</sup> The mind is in constant tensed-situation due to the fractioning of senses. The *Ādittapariyāya Sutta* is well illustrative of this fact, “all the senses are burning; they are bushing from desire, hatred and ignorance. The eye is burning...the ear is burning... the nose is burning...the tongue is burning...the body is burning...the mind is burning.

The *Anāthapiṇḍikovāda Sutta* does not substantiate with reasons why one should not cling to the internal senses. So, the reader has to see the matter in the light of other *suttas* in the canon. The text titled *No ce Assāda*

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<sup>22</sup> SN.IV.199

*Sutta* produces a comprehensive account regarding the nature of internal senses. As the text mentions:

Bhikkhus, if there were no gratification in the eye, beings would not become enamoured with it; but because there is gratification in the eye, beings become enamoured with it.<sup>23</sup>

According the reasoning in the Pali texts, one cannot be satisfied only with the aspect of gratification but one must be aware of the danger (*ādīnava*) and escape (*nissarana*). Due to the pleasantness in the senses, the person intensely desires for them, as ‘this is mine, this me and this is my self’, which is ‘*upādāna*’. The reasoning a person must adopts towards the senses is “the arising, continuation, production, and manifestation of the eye..ear..nose...tongue...body and mind is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.”<sup>24</sup>

## 2. Sense-objects

The advice concerning the sense-objects and related consciousness:

Householder, you should train thus: ‘I will not cling to forms, and my consciousness will not be dependent on forms.’ I will not cling to sounds, and my consciousness will not be dependent on sounds.’ Thus you should train: ‘I will not cling to odours, and my consciousness will not be dependent on odours.’ Thus you should train : ‘I will not cling to

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<sup>23</sup> CDB,1137; SN.IV.11

<sup>24</sup> SN.IV.13

flavours, and my consciousness will not be dependent on flavours.’ Thus you should train: ‘I will not cling to tangibles, and my consciousness will not be dependent on tangibles.’ Thus you should train: ‘I will not cling to mind-objects, and my consciousness will not be dependent on mind-objects.’ Thus you should train.<sup>25</sup>

As there is gratification in the sense objects, form, sounds, smells, taste, touches and mental concomitants, the mind (*viññāṇa*) gets basis on them. As in the case of internal senses, external sense objects are also perceived as of having desirability for which the person craves for. The *Dutiya No Ce Assāda Sutta* puts it as follows:

Bhikkhus, if there were no gratification in the form, beings would not become enamoured with it; but because there is gratification in the form, beings become enamoured with it.<sup>26</sup>

The way to get rid of being attached to the sense objects is to see the danger of sense objects and cultivating non-attachment. Not paying attention the aspects of danger and escape leads to strong attachment (*upādāna*) as ‘this is me, this is mine and this is myself.’ In the *Ādittapariyāya Sutta*, sense objects are recognized as undergoing burning experience:

The form is burning...the sound is burning...the smells is burning...the taste is burning... the touch is burning... mind concomitants are burning;

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<sup>25</sup> MLDB,p.1110

<sup>26</sup> SN.IV.34; MN.I.503: the eye delights in forms, takes delight in forms, rejoices in forms;

They are burning out of desire, hatred and ignorance.

### 3. Sense-consciousness:

In this section, the person is asked to give up attachment to a particular sense consciousness (eye-consciousness etc) and the mind associated with consciousness. According to the Buddhist psychology, sense consciousness is a stage of the perceptual process. It is characterized with the nature of unrest as other stages undergo. Following the reasoning given in the Adittapariyaya Sutta, sense consciousness is also recognized as subject to burning. Therefore, the Anathapidikicada Sutta advises not cling to sense-consciousness or the consciousness associated ( *evaṃ sikkhitabbaṃ – ‘na cakkhuvīññāṇaṃ upādiyissāmi, na ca me cakkhuvīññāṇaṃ anissitaṃ viññāṇaṃ bhavissatī’*ti).

### 4. Sense–Contact (*phassa*)

The advice given not to attach to sense-contact and consciousness attached to contact (*evaṃ sikkhitabbaṃ – ‘na cakkhusamphassaṃ upādiyissāmi, na ca me cakkhusamphassanissitaṃ viññāṇaṃ bhavissatī’*). The previous three elements, sense organs, sense objects and sense consciousness together constitute the sense imprint-*phassa*. This is a stage of sense perception which is not cognizable by an ordinary person. An advanced practitioner is supposed to possess this sort of awareness. However, the texts are descriptive about the nature of ‘*phassa*’. *Phassa* is recognized

mainly as the condition for feeling. The nature of *phassa* is examined as follows:

Bhikkhus, these three feelings are born of contact, rooted in contact with contact as their source and condition. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. In dependence on a contact to be experienced as pleasant, bhikkhus, a pleasant feeling arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling-the pleasant feeling that arose in dependence on that contact to be experienced as pleasant-ceases and subsides.

Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides; so too, these three feelings are born of contact, rooted in contact, with contact as their source and condition. In dependence on the appropriate contacts the corresponding feelings arise; with the cessation of the appropriate contacts the corresponding feelings cease."<sup>27</sup>

According to Buddhist Psychological analysis, *phassa* offers critical role in forming complicated aspects of ideation. As the Buddha points out, whatever the theory one would propose on kamma have to be based on contact. The whole experience of suffering is traced to contact, “ I have said that suffering is dependently arisen. Dependent on what? Dependent on contact.”<sup>28</sup>

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<sup>27</sup> SN.IV.215

<sup>28</sup> SN.II.34f

As D.J. Kalupahana observes the role of *phassa*, “Questioned about the veracity of each one of the conflicting theories about the nature of the self, of the world, etc., the Buddha refused to go beyond “contact” (*phassa*) that is the sense organ, the object of sense and consciousness functioning harmoniously to produce experience. No theories, no conceptions and no experience can go beyond contact and still remain meaningful.”<sup>29</sup> The element of contact thus seems to be a very critical and awareness of it is essential for producing non-attachment.

## 5. Sense Feeling (*vedanā*)

Sense-contact gives rise to feeling/sensation. Here, it is asked not to cling to feelings born from sense-contact and consciousness associated with contact. Venerable Sāriputta advises to Anāthapiṇḍika:

Householder, you should train thus: ‘I will not cling to feeling born of eye-contact, and my consciousness will not be dependent on feeling born of eye-contact.’ Thus you should train: ‘I will not cling to feeling born of ear-contact, and my consciousness will not be dependent on feeling born of ear-contact.’ Thus you should train: ‘I will not cling to feeling born of nose-contact, and my consciousness will not be dependent on feeling born of nose-contact.’ Thus you should train: ‘I will not cling to feeling born of tongue-contact, and my consciousness will not be dependent on feeling born of tongue-contact.’ Thus you should train: ‘I will not cling to feeling born of body-contact, and my

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<sup>29</sup> Kalupahana, D.J., *The Principles of Buddhist Psychology*, p.55

consciousness will not be dependent on feeling born of body-contact.’  
 Thus you should train: ‘I will not cling to feeling born of mind-contact,  
 and my consciousness will not be dependent on feeling born of  
 mind-contact.’<sup>30</sup>

Generally, feeling/sensation is classified into three forms, pleasant feelings (*sukha vedanā*), unpleasant feelings (*dukkha vedanā*) and neutral feelings (*adukkha-masukha vedanā*). Feelings are very powerful unless they are well-directed. They can grow into emotional obsessions. In the *paṭiccasamuppāda* analysis, the condition for arising of feeling is sense-contact (*phassa paccayā vedanā*). Feeling is recognized as the turning point of subjective experience. Further, it is characterized with hedonic tone. Feelings would cause activation of psychological tendencies which directly could influence the attachment to existence. Therefore, feelings have to be confined in their mode without modification, otherwise they would lead to emotional compulsion. In the context of a sick person, in whom painful feeling is dominant, psychologically sadness is active. His feelings are oriented at undesirability. Psychologically undesirability provokes dislikes. The person is not in agreement with his/her own condition. So, the text advises the patient not to attach to feelings while observing them as only stages of sense perception. Under the section ‘establishing mindfulness based on feeling’ (*vedanānupassanā*), observing feeling as they are is explained in detail in the texts.

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<sup>30</sup> MLDB.p.1111

Feelings would induce desire for sensual lust, one of roots of samsara. Explaining how sick-person would harbor for sense-desire, the Buddha stated that an ordinary person is unaware how to get out of pain, he would seek for sense-gratification as relief.<sup>31</sup> Moreover, in the Salla sutta, it is vividly explained the force of feelings in arousing mental tendencies (*anusayas*).<sup>32</sup>

The elements considered here, sense organs, sense objects, consciousness, contact, and feeling all have been seen in the *suttas* as things to perceive to be impermanent, suffering and lacking substantiality. After feeling element, conceptual process becomes active. The Anāthapiṇḍikovāda Sutta does not continue its analysis on sense perception to the elements of perception (*saññā*), thinking (*vitakka*), and mental-proliferation (*papañca*). Seeing the person who was listening to the discussion, being sick person, the preacher might have considered feeling is dominant experience at the moment, so it would be sufficient to carry the analysis up to that point. The *Pahāna Sutta* in the Saḷāyatana vagga of *Samyutta Nikāya* is helpful to put all the five stages of sense perception treated in the *Anāthapiṇḍikovāda Sutta*.

What is the Dhamma for abandoning all? The eye is to be abandoned, forms are to be abandoned, eye-consciousness is to be abandoned,

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<sup>31</sup> SN.IV.207: Touched by that painful feeling, he delights in sensual pleasure. Why is that? Because the uninstructed run-of-the-mill person does not discern any escape from painful feeling aside from sensual pleasure.

<sup>32</sup> SN.IV.208-210

eye-contact is to be abandoned, and whatever feeling arises with eye-contact as condition whether pleasant or painful or neither painful nor pleasant-that too is to be abandoned (similar for ear, nose, and tongue etc.).<sup>33</sup>

What is additional to this text found in the *Anāthapiṇḍikovāda Sutta* is ‘consciousness associated with each element (*nissita viññāṇa*).<sup>34</sup>

## 6. Six Elements and Five Aggregates

Both these items represent the human personality. The classification of six elements (*dhātu*) stands for the psycho-physical complex of human being. The material elements, earth, water, heat, wind and space represent the physical world both internal and external. The element of *viññāṇa* represents the psychological dimension. In the *Dhātuvibhanga Sutta* Buddha states that six elements stand for human being. As the Buddha says, “Bhikkhu, this person consists of six elements... the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. So it was with reference to this that it was said: Bhikkhu, this person consists of six elements.”<sup>35</sup>

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<sup>33</sup> SN.IV.16

<sup>34</sup> The Chinese version of the *Anāthapiṇḍikovāda Sutta* has included the ‘*taṇhā*’ (ài), which is not found in the Pali version (*Ekottarāgama* 51.8: Bù qǐ yú ài, muò yī ài ér qǐ yú shí-do not generate desire and do not generate consciousness over desire).

<sup>35</sup> MN.III.239; MLDB,p. 1088. See, *Mahāhatthipadopama Sutta* and *Mahārāhulovāda Sutta* for internal and external expression of the material

The analysis of human personality produced in the teaching of five aggregates is much popular. The material aggregate subject to clinging (*rūpūpādānakkhandha*), feeling aggregate subject to clinging (*vedanūpādānakkhandha*), perception aggregate subject to clinging (*saññūpādānakkhandha*), volition aggregate subject to clinging (*sankhārūpādānakkhandha*) and consciousness aggregate subject to clinging (*viññānupādānakkhandha*).<sup>36</sup> The truth of suffering (*dukkha sacca*), is summarized as ‘in brief, five aggregates subject to clinging is suffering’ (*sankhittena pañcupādānakkhandhā dukkhā*).<sup>37</sup> Being a critical doctrine in the Pali Nikāyas, the entire collection of the Khandavagga in the Samyutta Nikāya is dedicated to analyze five aggregates. The purpose of analyzing the human personality into five aggregates is to verify the truth of non-substantiality (*anātman*). What the person does attach is five aggregates.

The frequent instruction how to treat the five aggregates is observing their changing nature. By developing concentration, a person becomes capable of seeing things as they are. The five aggregates are perceived as they are: “A bhikkhu who is concentrated understands things as they really are. And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.”<sup>38</sup>

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elements.

<sup>36</sup> SN.III.47

<sup>37</sup> MN.III.249; SN.V.421

<sup>38</sup> SN.III.14

## 7. Four Immaterial Realms

The four immaterial realms are known in by the terms ‘*arūpa jhāna*, *arūpaloka* and *ārūppa*.’<sup>39</sup> The sphere of space (*ākāśānañcāyatanaṃ*), the sphere of consciousness (*viññāṇañcāyatanaṃ*), sphere of nothingness (*ākīñcaññāyatanaṃ*) and sphere of neither-perception nor non-perception (*nevasaññānāsaññāyatanaṃ*). Corresponding to the four contemplative stances known as four immaterial *jhānas*, there are fourfold-destinies wherein the person who develops those four *jhānas* will be born. In addition to the contemplative aspect and cosmological aspect, these four mental states are recognized as ‘liberations’ (*vimokkhā*). By transcending the realm of matter through mental cultivation, the person experiences these states. Even though they are higher mental attainments and kind of liberations, they are not permanent. Therefore, they are to be perceived as conditional phenomena, consequently subject to change.

Every aspect of human experience in the conditional realm would be an object for attachment. The meditative experiences are not exceptional. Due to lack of understanding, as the *Mūlapariyāya Sutta* states, the person who develops the four immaterial *jhānas*, would identify them with himself: “He perceives the base of infinite space as the base of infinite space. Having perceived the base of infinite space as the base of infinite space, he conceives [himself as] the base of infinite space, he conceives [himself] in the base of infinite space, he conceives [himself apart] from the base of

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<sup>39</sup> van Zeyst, H.G.A., ‘Arūpa’, in *Encyclopedia of Buddhism*, Volume II, p.103

infinite space, he conceives the base of infinite space to be 'mine,' he delights in the base of infinite space. Why is that? Because he has not fully understood it, I say.<sup>40</sup> This is attachment. The *Anāthapiṇḍikovāda Sutta* mentions that one should neither cling to the spheres nor to the consciousness associated with each sphere.<sup>41</sup>

## 8. Existence here and beyond

The advice on the existence:

Householder, you should train thus: 'I will not cling to this world, and my consciousness will not be dependent on this world. I will not cling to the world beyond, and my consciousness will not be dependent on the world beyond.' Thus you should train.<sup>42</sup>

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<sup>40</sup> The same reasoning is applied to consciousness, nothingness and neither-perception nor non-perception

<sup>41</sup> MN.III.261: *Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – 'na ākāsaṇāñcāyatanaṃ upādiyissāmi, na ca me ākāsaṇāñcāyatananissitaṃ viññāṇaṃ bhavissatī'ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – 'na viññāṇāñcāyatanaṃ upādiyissāmi... na ākiñcaññāyatanaṃ upādiyissāmi... na nevasaññānāsaññāyatanaṃ upādiyissāmi na ca me nevasaññānāsaññāyatananissitaṃ viññāṇaṃ bhavissatī'ti. Evañhi te, gahapati, sikkhitabbaṃ.*

<sup>42</sup> MLBD, p.1111; MN.III.261: *'Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – 'na idhalokaṃ upādiyissāmi, na ca me idhalokanissitaṃ viññāṇaṃ bhavissatī'ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – 'na paralokaṃ upādiyissāmi, na ca me paralokanissitaṃ viññāṇaṃ bhavissatī'ti. Evañhi te, gahapati, sikkhitabbaṃ.*

Glossing this statement, the comment explains that here concern is human world with its various consumptions and the next world, divine worlds etc things over there. At the sick-bed or death bed, a person's giving to think over the joys of human world or joys of another world. Consideration of existential possibilities seem a natural phenomenon. Pondering over such matters is also an object of grasping. Therefore, the *Sutta* advises to avoid such considerations and developing consciousness over them. Though the commentary refers only to the enjoyable aspects of this life and the next, some other *suttas* have dealt with various considerations regarding this aspect. One may feel remorse over what was done here and would worry about the next destination.

## 9. The range of percepts

The last aspect of human experience taken for consideration is the range of sense percepts. Venerable Sāriputta instructs the Millionaire Anāthapiṇḍika to train the mind so as not to cling either to varying percepts like what is seen, heard, sensed, cognized, encountered, sought after, and examined by the mind or to the consciousness dependent on any of them.<sup>43</sup> The experience in any mode of being in the Samsara, could be reduced to the range of percepts. The mind rests on any of them and constructs the

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<sup>43</sup> MLDB,p.1111: Householder, you should train thus: 'I will not cling to what is seen, heard, sensed, cognized, encountered, sought after, and examined by the mind, and my consciousness will not be dependent on that.'

conceptual world. Being aware of them is to control the process leading to attachment.

## **Analytical Wisdom , Covid-19, and Health**

Covid-19 pandemic has caused serious damage to human society. In addition to constraining physical movements, meetings, and other activities, the pandemic has harmed mental well-being of the people. Researches carried out in the fields of Medical Science and Psychology show that fear, anxiety, depression, and stress are prevalent in the countries. Due to COVID-19, mental health illnesses including anxiety, depression, stress, and sleep disorder have become prevalent problems across the world. People who are under the high risk of infection, stress, and burnout can develop common mental health problems such as anxiety, depression, and fear.<sup>44</sup> Moreover, it is pointed out that it is expected to witness many health issues both during and after Covid-19 pandemic: “There are compelling reasons to expect significant increases in mental health problems in many sectors of the population during and after the current pandemic crisis, particularly in countries with higher levels of economic vulnerability.”<sup>45</sup>

What is experienced at the moment is not merely confined to the present. It is predicted that there will be serious long term psychological issues. One of such issues is uncertainty associated with the threat of infection.<sup>46</sup> Furthermore, preventive containment measures and social

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<sup>44</sup> Bao et al. 2020; Tanhan 2020 in Vazquez, C. et al. 2021

<sup>45</sup> Galea et al.2020;Codagnone et al. 2020 in Vazquez et.al , 2021

<sup>46</sup> Taha et al. 2014

distancing would lead to increase feeling of loneliness and problems of anxiety and depression<sup>47</sup> and reduced life satisfaction in the general population.<sup>48</sup> It is a serious challenge how to cope with these mental problems and their long term effects.

The nature of effects of the disease caused by the virus can be divided into two stages: pre-infected stage and post-infected stage. In the first stage, the individuals suffer from the fear of getting infected. This stage would cause a suspicious attitude towards others. It can lead to break down social relations. In the post infected-stage, the person is infected causing fear of death. Moreover, the family members, relatives and friends also would be affected by fear of losing the beloveds. In the family context, the problem would be more complicated due to factors like fear of losing bread-winners particularly in low income families. Further in the post-infected stage, the person may undergo physical weaknesses and in certain societies social stigma.

Keeping this problematic social setting in view, let us examine what are the measures required to take to bring society into normalcy and the things conducive to maintain mental and physical well-being both during Covid-19 pandemic. Buddhism being a spiritual tradition has been shaping the lives, habits and mental attitudes towards existence for two millennia. The World Health organization has issued certain guidelines how the religions as well as religious leaders could help the public during Covid-19 pandemic. The

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<sup>47</sup> WHO 2020

<sup>48</sup> Zhang et al. 2020

spiritual support that religions can provide people is understood as very important.<sup>49</sup>

Before embarking upon how to apply analysis of human experience, it is useful to have an overview of the coping health measures that have been suggested. To name, the self-care model of treatment has been proposed to increase healthy life during the pandemic. As researchers point out, health can be considered from a more dynamic perspective as the ability to adapt and self-care in order to face physical, social and emotional challenges. Self-care is considered as an important and valuable principle because it emphasizes the active role of people in maintaining their own wellbeing. A well-known theory of self-care is Orem's Self Care Model. This theory identifies two components: the self-care agency (i.e., the ability of a person to engage in self-care) and the self-care behaviours (i.e., the activities performed by a person to maintain life and promote well-being).<sup>50</sup> Another theory about coping with the current situation is to developing positive core beliefs regarding the current threat coming from the pandemic and avoiding negative emotions such as uncertainty and anxiety about death etc. Developing positive beliefs is conducive to bring about capacity to coping well and negative attitudes would result in impairment in health.<sup>51</sup>

The present study of the 'health as consequence of wisdom gained through analyzing the human experience' could be classified as a

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<sup>49</sup> WHO/2019-nCoV/Religious\_Leaders/2020.1

<sup>50</sup> Orem, H. D. D., *Self-care deficit theory*, vol 4. Thousand Oaks: Sage Publications; 1991 in Martínez *et al.*, 2021

<sup>51</sup> Vazquez *et.al* , 2021

contemplative act. According to Buddhism, contemplation or mind development is a continuous practice to be carried out by anyone who seeks mental well-being. Individually, the person can maintain the method of analyzing the constituents of one's own mind and body would help to see how they are working under various conditions and situations. Theoretically this amounts to the Buddhist practice of 'insight meditation' (Pali: *vipassanā*) which reveals the momentary nature of the existence. Despite even the individual physically being affected, he can keep a different mental state without falling into melancholic state once he is equipped with understanding. Both at individual level as well as social level, having a strong mentality and capacity to cope with bitter situations is required. In facing social stigma, strong mind and understanding of human behavior would help.

In the previous sections, the themes, analysis, wisdom, their intimate relation, and application of analysis to the human experience in a selected early Buddhist text were illustrated. Let us examine how the analytical wisdom displayed is helpful to the unsettled life today due to Covid-19. Even though virus is unperceivable, the damage to human civilization is visible. Then, the problem becomes empirical. As the experts in the medical field observe, Covid-19 has caused serious health damages to the human civilization. Both physical and mental well-being is in danger. Particularly, mental distress caused by the situation is very serious. In treating the public to recover from mental imbalance, the religious practice has been scientifically proven to be very effective.<sup>52</sup> Moreover, different forms of

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<sup>52</sup> Coughlin, S. S., "Anxiety and depression: Linkages with viral diseases," in

religious practices existing among world religions are recognized as conducive to develop mental well-being. For instance, concentration on the God in Christianity and Hinduism and mindfulness practice in Buddhism have been tested positive in developing immune system. Among the practices, chanting religious texts and developing concentration and practicing in daily life are considered as capable of minimizing fear and anxiety.<sup>53</sup>

To elaborate further, the prevalence of fear and anxiety would lead to further psycho-social problems. As some researchers have observed due to fear person would be reluctant to social contact. And also, stigmatization is evident. The health professionals, doctors, nurses and other services all are in a tensed mentality. How do they can cope with the situation? How they are to maintain mental balance? And also, many countries receive the service of security forces to fight the pandemic. For instance, in Sri Lanka, over thousand security officers have been affected by the virus. The family members of these professionals are also in direct danger of infection. So, the mentality in the entire society is not healthy.

The present paper proposes a cognitive transformation as a solution to the mental distress arising due to disease affection. The patient is directed to examine his own personality composed of mind and body. The entire complex of psycho-physicality is analyzed into ten aspects and each is again

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*Public Health Reviews*, 34(2), 7.

<sup>53</sup> Koenig, H.G., "Maintaining Health and Well-Being by Putting Faith into Action During the COVID - 19 Pandemic," in *Journal of Religion and Health*, 59:2205–2214 (Online version)

analyzed into details. Consequently, the person is driven home that there is nothing to grasp as ‘me, myself or mine’. The repeated advice to the householder Anāthapiṇḍika by Venerable Sariputta is not clinging either to constituents of experience or to the resultant consciousness. For instance, regarding the spectrum of sense perception, it is said: “*I will not cling to what is seen, heard, sensed, cognized, encountered, sought after, and examined by the mind, and my consciousness will not be dependent on that.*”<sup>54</sup>

The investigations show that fear of getting infected and losing life is a universal psychological problem to day. The method of analysis and introspection into one’s feelings and perceptions can help in overcoming the issue. To the question why there is fear in us answer lies in one’s way of seeing the things. At the root of fear, there are many factors such as desire, hatred and ignorance. Particularly, the relation between illness and fear of death is intimate. The matter is observed as follows:

Again, someone is not devoid of lust, desire, affection, thirst, passion, and craving for the body. When he incurs a severe and debilitating illness, he thinks: ‘Alas, this body dear to me will leave me, and I will have to leave this body.’ He sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This, too, is one subject to death who is frightened and terrified of death.<sup>55</sup>

According to the reasoning depicted here, fear arises from attachment to the body. In order to keep out obsession with the body and personality,

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<sup>54</sup> MLDB,p.1111

<sup>55</sup> AN.II.172-74; Bodhi,2015, *The Numerical Discourses of the Buddha*,p.551

Buddhism analyses to the extent to show that what we cling as mine is nothing but collections of psycho-physical factors which are characterized with impermanence (*anicca*), suffering (*dukkha*) and non-substantiality (*anatta*). When person removes his/her attachment to the personality, freedom from fear appears:

Again, someone is devoid of lust, desire, affection, thirst, passion, and craving for the body. When he incurs a severe and debilitating illness, he does not think: ‘Alas, this body dear to me will leave me, and I will have to leave this body.’ He does not sorrow, languish, and lament; he does not weep beating his breast and become confused. This, too, is one subject to death who is not frightened and terrified of death.<sup>56</sup>

The method used in the Anathapiṇḍikovada Sutta is in line with the modern suggestions of applying self-care and cognitive changes to enhance health during Covid-19 pandemic.

A question that would come up is whether a person is capable of applying contemplative analysis under an unsettled atmosphere. A possible explanation is that life is the worthiest gift a person achieves. All the religions are to promote the protection of life. If the life is to be protected, then even most difficult tasks are to be undertaken by the persons. Human beings have undergone difficult situations throughout history. To save the life, one would be ready to take most difficult challenges. This is the mentality first we are to arouse and then to turn to wisdom of ancestors. Irrespective of bitterness of the pill, if we need health, must swallow. Likely,

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<sup>56</sup> Bodhi, 2015, *The Numerical Discourses of the Buddha*, p.552

we are required to adopt unfamiliar practices which would help to maintain a balanced mind in face of danger.

Deep understanding of reality happens during difficult situations. As the Buddha himself expresses, when there is ‘disease’, then the individual seeks for freedom from disease’. <sup>57</sup>So, using the method of analyzing various dimensions of human experience in the context of disease, both by a patient as well as a healthy person would yield a gap between the experiencer and the experienced. This distance is termed as ‘detachment’. One becomes an observer over oneself. This type of cognitive transformation would lead to minimize attachment to mind and body, thereby the consequent pain, stress and fear.

## Conclusion

The present paper made an effort to locate the *Anāthapiṇḍikovāda Sutta* in the context of healing. Healing is not confined to prescribing a course of medication. Healing is both physical and mental. As we learnt from Buddhaghosa the commentator the entire teaching of Buddhism framed into four noble truths is a medical system. To bring about equilibrium of mind, it requires cultivation, the cultivation of proper perspective about life experience. The change of perspective and developing non-attachment is perceived as easing the mind.

The mind is in a constant process of generating dispositions. The mechanism to keep them in balance is cultivating mindfulness. As the

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<sup>57</sup> *Udāna*,p.80f

Buddha states ‘There are streams flowing from every side, the mindfulness is the arresting power (*sabbattha savanti sotā, sati tesam nivāraṇam*)’. Here, metaphorically streams allude to defilements coming inside the mind from sense doors and consequent mental processes. Being attentive to the psycho-physical process is the way to understand non-substantiality. Perceiving the experience as substantial is the cause of pain, agony and distress. In a context of someone undergoing severe pain due to a disease, such kind of mental suffering tends to be intense. To avoid inclining to melancholic feeling, the Buddhist tradition uses understanding of the nature of reality.

The relevance of the ancient wisdom to the current moment is tested by its capacity to answer to emerging issues. Analytical wisdom displayed in early Buddhism is to examine in the context of health issues at hand. The world is overwhelmed by various problems arising from the spread of new corona virus. Wisdom displayed in the selected text is that what is taken as subject is a construct. The nature of a construct is changing, unsatisfaction and non-substantiality. Identification with any aspect of experience can cause fear of losing it, may be, one’s habituated life style, a beloved person or an alluring object. What is common in this moment is losing what we desire. In order to avoid building attachment to things, Buddhism has adopted analysis. Once, analysis is performed, the true nature is evident; seeing the true nature avoids arising fear and anxiety which are caused by ignorance.

In order to bring about peace of mind in a seriously ill person, the *Anāthapiṇḍikovāda Sutta* analyses human experience in terms of ten aspects.

Methodically it is the analysis that is applied to deconstruct the perception of human personality as independent entity. So, the analysis serves as revealing the ultimate nature of experience as collection of classes of constituent elements and this understanding is the achievement of wisdom. However, in order to perform an analytical investigation into one's own personality, it requires a degree of wisdom. Being objective is to build a distance between experiencer and the experience. The psychological imbalance is a consequence due to lack of maintaining the distance. What the *Anāthapiṇḍikovāda Sutta* has tried to achieve is cultivating the objective outlook for the experience by developing an analytical reading. It is finally therapeutic and liberational.

## Abbreviations

CDB *The Connected Discourses of the Buddha*

MN *Majjhima Nikāya*

MLDB *The Middle length Discourse of the Buddha*

SN *Samyutta Nikāya*

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