

- the noble eightfold path (A. IV, 348);
- the four *jhānas* (A. IV, 465);
- the four *brahmavihāras* (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);
- and through various types of insight related perceptions (A. III, 277; A. III, 452; A. IV, 148; A. IV, 465; A. V, 310).

Hence *paṭinissagga*, 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, *taṇhā ... paṭinissaggā cittaṃ suvimuttan'ti vuccati* (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, *taṇhāya ... paṭinissaggo* (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, *tathāgato sabbaso taṇhānaṃ ... paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho* (M. I, 6); *tathāgato ... sabba-ahaṃkāramamaṃkāraṃ ānānusayānaṃ ... paṭinissaggā anupādā vimutto* (M. I, 486).

The *Paṭisambhidāmagga* distinguishes between two types of *paṭinissagga* in relation to the breakthrough to liberating insight: giving up through relinquishment, *pariccāgapaṭinissagga*, and giving up through leaping forward, *pakkhandanapaṭinissagga* (Ps. I, 194). A similar distinction in relation to *vossagga* is found in the commentaries, which speak of letting go through relinquishment, *pariccāgavossagga*, and letting go through leaping forward, *pakkhandanavossagga* (MA. I, 85). Whether it be 'letting go' or 'giving up', *pariccāga* 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 *paṭinissagga* 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 *sabbūpadhipaṭinissaggo*, 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.

... *ādānapaṭinissagge,*  
*anupādāya ye ratā,*  
*khīnāsavājutīmanto,*  
*te loke parinibbutā.*

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 concentrative depth of the mind, but only in respect of having more refined objects.
- 2 Cf. in more detail Gethin: *The Buddhist Path to Awakening*, Leiden 1992: 162-168.
- 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 *paṭinissagga* is when monks are enjoined to give up taking meals at improper times (M. I, 448).

**VYĀPĀDA**, sometimes spelled *vyāpāda*,<sup>1</sup> 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, *vihimsāsaṅkappa* (e.g. M. III, 73; see also VIHIMŚĀ). 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, *anāvilasaṅkappa* (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 *Sallekha 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, *anusaya*, described in the *Mahāmalu sūya Sutta*, *vyāpāda* forms the last in the series (M. I, 433). It thus replaces in this discourse the more usual *paṅgha* found in the standard listing of seven underlying tendencies (e.g. D. III, 254). The *Mahāmalu sūya 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, '*sattā ti pi na hoti, kuto pan' assa uppajjissati sattesu vyāpādo*' (M. I, 433). Thus *vyāpāda* is part of the basic emotional set up of unawakened beings, independent of whether such a being is already mature enough to experience actual manifestations of *vyāpāda*. The presentation in the *Mahāmalu sūya 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 yojana* (D. III, 234). These five lower fetters are what quite literally fetters mankind to transmigration in those realms of *saṅsāra* 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, *kammapatha*, *vyāpāda* comes as the ninth in the series,

preceded by covetousness. The *Sāleyyaka 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 āāantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesuṃ 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, *kāyagantha*, *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, *kāmarāga*, that 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 *Sakkapaāha 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 *Sakkapaāha 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, *upakkilesa*, listed in the *Vatth epama Sutta* (M. I, 36). The *Vatth epama 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 *C e ā- assapura Sutta*, as long as *vy āp āda* is not brought under control a monk is not really engaging in the path that makes him worthy of being reckoned a recluse, *sama e ā* (M. I, 281). The same is illustrated in a discourse in the *Samyutta 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 N\*VARAṆA), where it comes after sensual desire, *kāmacchanda*, or else in some alternative listings after covetousness, *abhijjhā*. 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 *Samañamaññika 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, *p āti*, that stands in direct opposition to *vyāpāda*. (*Vism.* 141).

### The Arising and Consequences of *Vyāpāda*

A prominent cause for the arising of *vyāpāda* is unwise attention to the sign of irritation, *pa āighanimitta* (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 *pa āighanimitta*, the "sign of irritation", can become quite literally the "nutriment", *āhāra*, for ill-will (S. V, 64).

Based on the presence of the element of ill-will in one's mind, *vyāpādadhātu*, perceptions related to ill-will arise, *vyāpādasāññā* (S. II, 151). These in turn lead to intentions, desires, passions and quests under the influence of ill-will, *vyāpādasānkappa*, *vyāpādachanda*, *vyāpādaparijāha*, *vyāpādapariyesanā*. 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 *Cūlakammavibhaṅga Sutta*, ill-will and anger conduce to being reborn ugly, or even to rebirth in hell



(M. III, 204). 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, *chavivanno c' eva pariyoḍāyati mukhavaṇṇo ca vippasīdati* (M. I, 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 unwholesome state of mind, *citte vyāpanne kāyakammam pi vyāpannaṃ hoti, vacā kammam pi vyāpannaṃ 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 *Cakkavattisīhanāda 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, *abhayaṃ deti averaṃ deti avyāpajjhaṃ deti* (A. IV, 246). A set of discourses in the *Aṅguttara 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 *Satipaṭhāna Sutta* describes such clear recognition, followed by developing an understanding of what has led to the arising of this hindrance, what will lead to its removal, and how a future arising of *vyāpāda* can be prevented (M. I, 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 *Itivuttaka* as a characteristic quality of the Buddha's teaching, which instructs to recognize evil as evil, *pāpam pāpakato passatha*, followed by overcoming it, *pāpam pāpakato disvā tattha nibbindatha virajjatha vimuccatha* (It. 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, *kāyagantha*, 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, clenching 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, *appiyarūpe rūpe vyāpajjati ... parittacetaso* (M. I, 266). If, however, covetousness and ill-will are overcome, then the mind becomes broad and boundless, *abhijjhāpi vyāpādāpi ... tesam pahānā aparitānā me cittaṃ bhavissati, appamāṇaṃ subhāvitaṃ* (M. II, 262).

True broadening of the mind then comes about through the development of loving kindness, whose meditative radiation is quite literally "boundless", <sup>L</sup> *appamāṇa*, as well as being free from anger and ill-will, *avera* and *avyāpajjha* (e.g. D. I, 251). Through the development of *mettā*, any ill-will will be removed, *mettaṃ ... bhāvayato yo vyāpādo so pahīyissati* (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* (It. 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, *karuṇā*, as a person bereft of any positive quality should indeed call up our compassion and pity. In addition to *mettā* and *karuṇā*, 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 *Saṃyutta 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).

*Mettvihārīyo bhikkhu*

*pasanno Buddhasāsane*

*adhigacche padaṃ santaṃ*

*saṅkhārūpasamaṃ sukhaṃ.*

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).

# ENCYCLOPAEDIA OF BUDDHISM

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VOLUME VIII

**FASCICLE 3 : Vācā – Z hong a-han**



2009