Buddhist contemplation as a religious discipline

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Buddhist Contemplation as a Religious Discipline

by

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Table of Contents

1. The Buddha's emphasis upon Contemplation
   1. Introductory
   2. Meditation as the way of deliverance
   3. Difficulty of western mind in perceiving value of meditation
   4. Western literature shows western mind to be active in same fields of thought

II. The Buddha's idea of Emancipation
   1. The Emancipation is from rebirth
   2. The individual is responsible for his own emancipation
   3. Nirvana

III. Points of Insight in various fields
   1. Levels of mentality
   2. Conversion experience
   3. Discoveries
   4. Development of concepts
   5. The learning process

IV. The ideal process of analysis and synthesis
   1. The Buddha's system analytical and synthetic
   2. Aided by some factors prominent in the psychological field
   3. Gaining a positive emancipation
In general the object of this paper is to interpret if possible, in terms of modern psychology, the process of emancipation toward which the Buddhist devotee is laboring. It is obvious that in a work of this nature the whole of the subject of Buddhism cannot be thoroughly covered. A faith that claims approximately 300 million adherents; a faith which influences most of China, Japan, Thibet, Siam, Assam, Ceylon, in fact the most of Eastern Asia, does not afford such a simple task. A question immediately arises as to the value of such a study. What can the religion of such a type of people, oft called degenerate by some, offer as an inspiration for study? Is it profitable to dwell upon a faith which has nothing for its end but emancipation from life? Three hundred million devotees answers the first of these questions. The second of these is a little more serious. Dodson in his Sympathies of Religion points out the reasons for an idea of the degeneracy of the people—the subjection of women, marriage of girls before puberty, obscene emblems, countless and ingenious methods of torture, the prevalence of magic and fantastic superstition—and then asks the question, "What can we learn from such aesthetic, social and moral degenerates?" The answer is the remembrance that the orient, India especially, is the

1. P. 186-187
cradle of many noble truths, the land of beautiful sentiments, the core of the best in mystic arts. In the field of religion it may be said that "No people ever took religion more seriously, and none have struggled so hard on the way to salvation." As to the third query it is an open question as to whether the interrogator is correct or not, for the literature and its temper seem to point to the fact that the emancipation is not from life but rather into life. To the Buddhist, life is a chain of existences. He wants deliverance from this continual round of rebirth. To end craving desire and to stop the karma of his chain he struggles to the attainment of the arahatship, his salvation. Mrs. Rhys Davids calls attention to the fact that "for a great portion of the Orient, Buddhism has been not less a vehicle of culture than Christianity has been for the Occident." It has been a way, a deliverance from the burden, the five-fold attachment group, the form, sensation, perception, predisposition, consciousness groups.

Specifically the purpose of the paper is to analyze the contemplation that Gautama, the Buddha, urged as the key to solving the problem of deliverance into life, into the emancipated state, the arahatship that assures the peace of Nirvana. The best insight into the emphasis placed upon contemplation, is to be found in the field

2. Buddhism p. 31
3. Samyutta Nikaya XXII - 22 (Buddhism in Translation. Warren)
of the form, intent, contemplations which Warren has called "The Compendium or Manual of Meditation." After discussing the four contemplations of the body, sensations, mind, and the elements of being, the conclusion is drawn that any one who shall for seven years shall thus practice the four intent contemplations, may expect one or the other of two rewards — either he will attain to perfect knowledge in this present life or if at death the groups still remain, to never returning. What is true of the seven years' discipline is equally true of six, five, four, three, two, one years, and also of months. Even down to seven days, the fundamental truth being that "There is but one way open to mortals — — — for the realization Nirvana and that is the four intent contemplations."

With characteristic detail, forty subjects of meditation are outlined, including those in the ten kasinas, ten impurities, ten reflections, four sublime states, four formless states, one perception and one analysis. Meditation is necessary upon these for "without knowledge there is no meditation; without meditation there is no knowledge; he who has knowledge and meditation is near unto Nirvana." In the Vissuddhi Magga the attainment of the paths by meditation is again emphasized. The unconditional deliverance is the noble path realized by meditation

4. Digha Nikaya, Sutta 22 (Warren - ibid)
5. Dhammapada 372 - Fausbølle ed Bks of the East
Nirvana in its unconditional aspect. For the noble path is unconditioned from having sprung out of the unconditioned and it is a deliverance from being free from the corruptions. In the same way, the Noble Path when realized by meditation in its desireless aspect is to be understood as desireless; when realized by meditation or Nirvana in its empty aspect, as empty." And in the Books of the *Great Decease* the Buddha says (Rhys Davids says it is oft quoted in the oldest Suttas) "Great is the fruit, great the advantage of the rapture of contemplation when set round with upright conduct. Great is the fruit, the advantage of intellect when set round with the rapture of contemplation - - - -." So insistently is the deliverance by contemplation reiterated, that it leads Warren to say "Protestant Christianity teaches salvation by faith while Buddhism places its greatest reliance in meditation."

An apprehension of spiritual verities, an emancipation into a higher state by the route of contemplation seems to be a hard thought for the occidental mind to grasp and appreciate. It is hard for the practical western mind to get anything out of mystical contemplation. Dr. Patrick analyzes the difficulty this way: Our ethics are in terms

7. (1-12)
8. Ibid p. 280.
of Utilitarianism, our psychology in terms of Behaviorism, our philosophy in terms of Pragmatism. Receptivity, passivity, self-control, limitation of desire are unknown terms. His conclusion in the matter is that a failure in this respect is a definite loss. "We have gained comfort but not peace, contentment, social stability, morality, religion, art, culture, even physical health." But even though our temperament as a people is different, if we would overcome some of our prejudices and pre-formed convictions, we would find that the mystic states of the Buddha, his emphasis upon contemplation, his surety of an existent state above the "surface aspect of life" which can be approached, are ideas that are not unknown in much of the literature that we are accustomed to reading. For proper orientation it might be well to look into some of this literature, though it must be kept in mind that this review is only for the purpose of dispelling prejudice and for clearing our ideas and is not an attempt to definitely tie up the Buddha's type of thought with the quoted passages that are to follow.

Plotinus with his ecstatic states is easily the best starting point. For him there is a state beyond
consciousness, "a mode of vision which is ecstasy", and he is said by Porphyry, to have reached this stage at least three times. Commenting upon this visionary state he says "But to see and to have seen that vision is reason no longer, but more than reason, and before reason, and after reason, as is also that vision which is seen." This certainly is not far from the states of the Buddha. Thomas a Kempis in the same vein writes, "Blessed are the eyes that are shut to outward things, but interested on the things within." "Blessed are the ears that receive the pulses of the Divine Whisper." Pascal, the French mathematician, began to feel out past reason and sensing somewhat of the beyond says, "the last attainment of reason is to know that there is an infinity of things that surpass it," and summing up his convictions "the heart has its reasons, which the reason knows not of; we know it in a thousand things------." To the pessimistic Schopenhauer, there is only one way to overcome the bondage of the will and that is thru "aesthetic contemplation". The students who have attempted to define religion also help us to get a little nearer to the viewpoint we are

9. Ennead V1 9-10
10. Imitations 102
11. Pascal's Thoughts.
interested in. Max Muller puts it this way, "Religion is a mental faculty or disposition which independent of, may in spite of sense or reason, enables men to apprehend the infinite." Briggs is even more to the point when he defines religion as follows: "The disposition of the heart and will through which a man comes to care for the highest things, and to live in gentleness and inward calm above the surface aspects and accidents of life, we call in its inner nature spirituality."

When we come to the poet’s and essayist’s evidences of a kinship of spirit are too many to be quoted. Just a few references will suffice. Tennyson in his Higher Pantheism is full of it.

"Speak to Him thou, for he hears and Spirit with spirit can meete"

Wordsworth in Tintern Abbey writes,

"I have felt
A presence that disturbs with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused."

And again.
"That blessed mood
In which the burden of the mystery
In which the heavy and weary weight
Of all this unintelligible world
Is lightened: that serene and blessed mood
In which the affections gently lead us
Until, the breath of this corporeal home
And even the motion of our human blood
Almost suspended, we are laid asleep
In body and become a living soul:
While with an eye made quiet by the power
Of harmony and the deep power of joy
We see into the things of life,"

Carlyle offers many illustrations but the one from his "Hero as Prophet" will do. "To know: to get the truth of anything is ever a mystic act, of which the best logics can but babble on the surface." Waterlinck would have us living with the Infinite. "With a little watchfulness it were not difficult to hear the word that God must speak concerning our every act," "We all live in the sublime." Emerson's "Oversoul" is known to us all "that Unity, that Oversoul, within which every man's particular being is contained and made one with
all others." In this same essay he sums up the thought in mind when he says, "The trances of Socrates, the union of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Bohmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg———-are perceptions of the Absolute Law."

But these are not all. Admittedly this next step is a considerable distance from Buddha, Plotinus and others but there is however a ring of the same element. 12 Bertrand Russell calls our attention to the fact that "the greatest men who have been philosophers have felt the need both of science and mysticism." "The mystic lives in the full light of the vision: what others dimly seek he knows, with a knowledge beside which all other knowledge is ignorance." James also is prodding his way into another realm when he says "the so-called order of nature, which constitutes the world's experience is only one portion of the total universe, and that there stretches beyond this visible world an unseen world of which we know nothing positive, but in its relation to which the true significance of our present mundane life consists-----. The notion

12. Essay on Mysticism and Logic
that this physical world of wind and weather, where the moon rises and the sun sets, is absolutely and ultimately the divinely arrived at and established thing, is one that we find only in the very early religions. We have a right to believe the physical order to be only a partial order, that we have a right to supplement it with an unseen spiritual order." In the same essay by means of a dog in comparison with the human consciousness he draws an analogy showing that even the human consciousness is in advance of the animal so it is plausible to think of the mind that in the same manner surpasses the human mind. In this respect James is in close harmony with Keyser and his supernatural domain. Keyser says "just as with respect to the sub-rational domain of sense, the rational domain is the limit, ideal and overworld, so we may find in the rational realm itself clear and ubiquitous evidence of the existence aloft of a realm super-rational, the limit, ideal and overworld to the world of reason."

This review of the literature we are familiar with will help us to understand the problem just a little better and will reveal the fact that any study of the

Buddhist art of emancipation into a higher state will also be a study in some of our own fields of thought. True the Buddhist may not use the same figures of speech or possess the same temperament, and he may be a little more subtle in his interpretation, yet he is trying to reach out into the same infinity, seeking deliverance from the same problems as is the Occidental. A passage from Dr. Patrick on the mystic art, a passage broad enough to be applicable, will make a fitting close to this period of orientation. He says, "To those American writers who cannot understand that there is any good in the world except efficiency, mysticism seems to be merely a chapter of mental disease. To those whose whole creed is summed up in the two words vim, and pep, the mystics are unintelligible. But to the finer souls who love occasional silence, who love art, music, literature, religion, mysticism has a deep meaning."
Buddha's Idea of Emancipation.

Buddha's elaborate system of contemplation has but one aim, emancipation. With this one idea in mind he refuses to discuss other questions. He relegates them to the category of the unnecessary. "The Tathāgata is free from all theories." Whether the world is eternal or not, infinite or not, whether the soul and body are identical or not, whether the saints do or do not exist after death are all irrelevant matters.

"All these are jungle wilderness, puppet show-----and do not tend to aversion------------quiescence, Nirvana."¹ The Buddha is reported to have said many times that, "as the great ocean has but one taste, the taste of salt, so my doctrine has but one flavor, the flavor of emancipation."²

But what is this emancipation from? It is not from sin for there is no God in the system to offend or forgive. It is emancipation from rebirth, from Karma, from passion and desire. As Christianity continually emphasises that men must be born again, must put off the old man and put on the new, so the Buddhist believes that when this lower life of passion and desire dies,

¹. Majjhima Nikaya, Sutta 63.
the saint nears Nirvana. The Buddhist feels that what he is at present he has inherited from the past, and that at the present time he is shaping the future. "He believes that because of what he is now doing, creative potency, some one now in process of mental creation by him and to all intent and purpose his future 'self' will one day taste more or less of life's trials. To that embryonic character he is inextricably bound, ever making it or marring it and for it he is therefore and thus far responsible." So the Buddhist is looking for emancipation from anything that is the cause of rebirth. The distinctive feature in the scheme of emancipation, that differentiates it from all other types is the absolute dependence upon the individual for his salvation. (It is necessary to note here that this discussion is relevant only to primitive Buddhism, or the Buddhism that is represented today by the southern rather than the northern Buddhist of China.) There is no loving Father or atoning Christ but an invitation to tread the pathway by means of "virtue, knowledge, and self-denial." The Buddha's system certainly does not make the error that James seems to think that some have made, the "failure to recognize that the stronghold of religion lies in individuality", that the "pivot

round which the religious life revolves is the interest of the individual in his own private, personal destiny---. Gautama revealed the way and the responsibility then became individual. He did not claim to be a Saviour who would bear the sins of all. The whole system reveals the unalterable character of the law of causation, of the consequences of good and evil, of rewards and punishments. Nowhere is it more emphasised that "whatsoever a man sows that shall he reap." The individual is his own saviour gaining salvation without reference to a God. Clarke makes the point this way: "In the Buddhistic system man is everything and God nothing. In the Brahmanical system God is everything and man nothing." This dependence is summed up in the Dhammapada, "By oneself the evil is done, by oneself one suffers. By oneself the evil is left undone, by oneself is one purified. Purity and impurity belong to oneself, no one can purify another." And to make sure of the importance of self-emancipation, the Buddha's last words were"Be ye lamps unto yourselves. Be ye a refuge unto yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp.

5. P. 491
7. Verse 103.
Look not for a refuge to anyone besides yourself--------. Behold now I exhort you saying,"decay is inherent in all things. Work out your salvation with diligence." The idea of emancipation and the dependence upon the individual having been pointed out, it remains to discuss the goal toward which the discipline leads, the goal of Nirvana, the state over which there is much confusion and misunderstanding in western minds. The explanations here attempted are those which seem to be the results of the interpretations of the best scholars of the literature and temper of the people. The difficulty of the Nirvana concept is pointed out by Warren when he says, If it is said that Nirvana is the getting rid of the rounds of rebirth that is perfectly correct, but then we do not believe in rebirth. Nor can we call it annihilation, for annihilation implies something to be annihilated whereas Nirvana occurs when the elements that constitute the stream of any individual existence have their independence undermined and hence cease to originate, --------." Continuing from this point he says," when a priest by concentration has etherealized his aspirations, has gotten rid of all desire for any but spiritual forms of existence, and has then by wisdom become

9. Ibid P. 284
convinced that all existence without exception, no matter how high or abstract, is transitory and evil, he is prepared to look upon Nirvana as a good." In western thought the nearest analogue to the Buddhist Nirvana is the "kingdom of heaven that is within man" or "the peace that passeth all understanding." Nirvana has been called a state of annihilation, but this would seem to be contrary to its true spirit as is shown in the case of the rebuke of the priest Yamaka who was accused of the heresy of teaching annihilation, non-existence after death etc. The Nirvana state is described as one of complete fading out, of complete cessation, a non-adhesion, a perishing of passion, hatred and desire, a non-production of karma, the tranquility of a man who has risen above himself; not non-existence but attainment of a deathless state of immateriality, of pure form, of eternal verity, not a negation for it has a positive significance. By the representative of the Mahayana School of Japan, at the World's Parliament of Religion, it was defined as "complete attainment of truth." Rhys Davids says there are various names for Nirvana in the old suttas such as Emancipation, Island of Refuge, State of Purity, Supreme, Transcendent, Unchanging, Imperishable, Ambrosia. The burden seems to be on the side of the Nirvana condition as a

10. Samyutta Nikaya 22:33
11. Buddhism, American Lectures P. 151.
positive state. And if this be so it is no longer a question whether or not this is emancipation into life. The spirit of the literature, the discipline of the contemplation seems to point into an emancipation into something richer, the psychology of which we are not unfamiliar with, which is not peculiarly Buddhistic for the same principles seem, as it is hoped this study will show, to underlie the point of departure in various other fields. An effort will be made in the next chapter to point out similarities in the psychological foundations of insight in different fields.
III

Points of Insight in Various Fields.

Dr. Starbuck, on his chart on levels of mentality shows how evolution takes place from the elemental instincts to the height of refined, spiritualized values. Dr. Starbuck says that in actuality there are many levels of mentality, the steps in the evolutionary process being very gradual, but for a working basis he has chosen three levels. The first of these is the level of fundamental needs and elemental instincts, wherein are operative the four fundamental marks of mentality, namely urge, adaptation, reach, and conservation. The second is the level of symbolism in which the marks of mentality are refined into spontaneity, adjustment, anticipation, and conservativeness and are still active. At this level appear (a) free play of the imagination, (b) ceremonialism, (c) sentiment and emotion, (d) fanciful-real objects. Through the free play of the imagination these are set free and the third level appears, the level of spiritualized religion in which the four marks of mentality now refined into self-expression, cosmesthesia, telesthesia, and paliathesia are still operative and where the principles stated under the second level are refined into (a) thoughtfulness and insight, (b) conduct as a fine art, (c) refined sentiments, appreciation, (d) ideal real objects. The three levels are found in the realms of...
feeling, conduct and ideas. For instance, in the realm of feeling, elemental credulity refines itself into mystery cults at the second level and reverence at the third. In conduct the taboo develops into ceremonialism, and then into a highly refined ritual. In the field of ideas, oracles become traditionalisms at the second level and dogma or law at the highest level.

This piece of work which aims to show the development from the viewpoint of religion is equally true for other fields. And what is true of the evolution in general is also true of the individual development. The urge, adaptation, reach, and conservation are just as fundamental in the individual as in the race. The study shows that continual growth does take place and that at each level there are deeper and richer insights and refinements into spiritual values; the imaginations become real insights -- become so pronounced that after a two years meditation in a cave, a Mohammed can bring out a message of hope for 250 million people, or a Zeroaster after ten years of aloofness grasp a monotheistic God concept that revolutionizes
polytheistic Persian thought. A perusal of some of the data with which we are familiar points to the idea of development into rich insights. Dr. Starbuck writing of the birth of a larger self in respect to the conversion experience says, "After some weeks or months in the conversion cases, and some months or years in the gradual growth cases, of striving, building, and developing, the new life becomes an immediate possession for a real experience." That is, after having lived close for some time to the ideas preceding the experience there comes a time when a smaller self gives way to a larger, when an ordinary view gives way to an actual insight. Such would also seem to be the case when we examine other experiences of insight. The law of gravitation is discovered by a trained physicist. An "Origin of the Species" is produced after years of preparation. The Esperanto is invented by a master of twenty six languages. These things would seem to point to the fact that after "periods of incubation", of apparently no rich insight, a time of deliverance is reached in which ideas, concepts become richer. The neurological factor of summation of stimuli would seem here to have its parallel in

1. The Psychology of Religion P. 262
mental phenomena, for after a piling up of data in preparation it appears that a response forces itself out, a response that is bigger than the sum of the elements of stimulation. Angell in writing of the development of concept, states that there are two ways in which it is done; either by creation of essentially new concepts or by enrichment of the old ones. Abstraction, discrimination, comparison, present in varying degrees aid in building or enriching concepts according to our need and to our inspiration.

A fruitful field of study for this subject is that of experimentation on the learning processes. The results of various tests seem to point to the fact that after certain periods of training, keener efficiency, richer insights are obtained until at last the heights of mastery are reached. Watson has cited several interesting cases. Among these is the case of Swift who studied Russian for a period of about thirty minutes a day for two and one half month's time. The curve showed a rapid rise at first and slower rises later. A surprising number of plateaus occurred, at least four being well marked. Lashley's experiment of learning to shoot the English bow tells the

2. Psychology P. 263.
3. Behavior -- An Introduction to Psychology (333 & 283)
same tale; rapid rise, them slow progress, long and short periods of apparently no improvement. Starch discusses Hull's experiments with an elaborate system of Chinese figures, which show practically the same thing and in his own substitution tests he found the majority of his curves to show periods of apparently no development. Bryan and Harter's study of telegraphy is a well known piece of work in this field as is Book's investigation into the acquisition of typing skill. Breathing places and plateaux, some lasting from seventeen to thirty three days, occurred when practically no improvement in skill was noted. Attempts are made to explain the plateaux of organization as due to wavering attention, fatigue, loss of interest, periods of adaptation, carelessness, and as Bryan and Harter maintain, to the formation of hierarchies of habits. Plateaux and their causes are by no means facts that psychologists agree upon. However explanation of these plateaux is out of this field, the psychological fact of interest being that at various stages in progress there are richer insights into the task at hand. As Starch has put it, "Curves of learning have in common two general characteristics

5. Ibid P. 147.
although it may be doubtful as to whether they are universal in all types of learning, an initial period of rapid progress and successive periods of no progress or plateaus followed by periods of rapid progress," or as it is elsewhere graphically stated "We perch and fly." Seashore somewhat in harmony with this idea of level units, "There are various levels of mental work, from the highest which is represented by the most intensely concentrated consciousness down to the lowest mentality which borders on the purely physiological." James in his discussion on habit is not far from the same idea when he says "Thus we notice that after exercising our muscles or our brain in a new way, that we can do so no longer at that time; but after a day or two of rest, when we resume the discipline an increase in skill not seldom surprises us. I have noticed this in learning a tune, and it has lead a German author to say that we learn to swim during the winter and to skate during the summer."

We have seen by these studies that there are various levels of mentality, each leading to a deeper insight. We have seen that by an accumulation of data

or by a summation of the experience, rich results have been obtained. The far-reaching significance of these studies, like the exploration of plateaus of organization, do not concern us here, the question before us being whether or not the same general principle is operative in the Buddhistic scheme of emancipation. It shall be the purpose of the next chapter to show that such is the case and that the psychological factors that are at work leading to a compounding of experiences that finally lead to a development, a refinement, and finally to an emancipation, are somewhat similar in nature.
The Ideational Process of Analysis and Synthesis

IV.

It shall be the purpose of this chapter to show that in the Buddhistic system there is operating an analytical and a synthetic process which aids in the building up of a concept that finally leads to emancipation. Many psychologists are interested in the mental processes of analysis and synthesis which are operative in our thinking. Of these who have worked in this field Stout has summed up the thought when he says "By a process of analysis the concrete detail of actual sense perception is broken up, and certain aspects of it selected. This analysis may therefore be called conceptual analysis and the corresponding synthesis, conceptual synthesis. By conceptual synthesis the partial aspects are recombined into a new whole." "The several ideas are defined by their relation to each other in the ideal whole. Thus we have side by side a process of analysis and synthesis." And then he says "The details of actual perception which are omitted in the ideal representation (that is the final synthesis) are omitted because they will not fit into an ideal combination." And further, "In the process of ideal synthesis distinctions and selections are apprehended of which sense perception can never become aware. By ideal combination the world comes to be presented as an unified system of which only a very small part is to be actually present and the senses of an

individual percepient.

A study of the Buddhistic discipline points to the fact that there is a special system provided to aid directly in the process of analysis and synthesis. And this thought is in harmony with Angell in his discussion of the subject when he says, "Any device which facilitates the arousal of different nervous conditions will assist us in making our discriminations" and "hand in hand with these dissociative, analytical activities will be found a synthetic process which serves to unite the various disassociated elements." Such a device seems to be found in the Buddha's scheme of contemplation. He has outlined an elaborate system of disciplines for tearing to pieces old concepts and passing their elements in review, and parallel with this another system just as detailed for resynthesizing, containing the elements that the teacher would have incorporated into the "ideal synthesis." Analysis will show the deficiencies of certain ideas and in the following synthesis these will be left out, because, as Stout says, "they will not fit into the ideal combination."

The dissection of the contemplative scheme is a tedious task and probably a schematic one, but it will perhaps show how nicely the process of analysis and synthesis is aided. The wheel of life, or the chain of existence, con-

2. Ibid 106
taining the twelve links of causation, ignorance, karma, consciousness, name and form, organs of sense, contact, sensation, desire, attachment, becoming, birth, old age, decay and death, must be broken. This chain must absolutely be severed for on ignorance depends karma, on karma depends consciousness — — — etc. On cessation of ignorance ceases karma, on cessation of karma ceases consciousness — — — etc. On this chain of causation depends the whirlpool of rebirths from which the Buddhist is seeking relief. Ten bonds must be severed, the delusion of self, doubt, dependence on good, sensuality, hatred, love of life on earth, love of life in heaven, pride, righteousness, and ignorance. The four intoxications of bodily passions, delusions, becoming, and ignorance must be ended. The five hindrances of hankering after worldly advantages, corruptions, arising out of wish to injure, torpor of mind, fretfulness and worry, and wavering of mind must be overcome. The burden of the five attachment groups of form, sensation, perception, predisposition, consciousness must be dropped.

"The five groups form the heavy load
And man, this heavy load doth bear,
This load 'tis misery to take up,
The laying down thereof is bliss."
He who the heavy load lays down
Nor any other taketh up
By extirpating all desire
Shall hunger thirst, Nirvana gain."

These are in large the things that must be rooted out before progress can be made toward arahatship. The contention might be made that these negations are valueless as far as obtaining a positive result is concerned. To a certain degree this might be true but as one author has put it, "To know that we are in error is to know something positive, to add to the sum of human knowledge," and it was a Descartes who built up an influential system of philosophy on the "doubt" that remained after he had negated all his theories of things.

A study of the subjects of meditation aiding in the negating process show that if faithfully adhered to, the positive results will be obtained. Take for instance the case of the body. It is to be taken care of but the devotee is not to remain attached to it. Note its description. "The body is an open sore."

"This monstrous wound hath outlets nine,
A damp wet skin doth clothe it o'er,
At every point this unclean thing
Exuded nasty, stinking smells."

7. Milindopanha (Warren, ibid para. 90.)
It is a surety that with a reminder like this, not much attachment will be formed for the body. An examination of the modiations or the ten impurities will illustrate this further, the types of corpses named being bloated, purple, putrid, hacked to pieces, gnawed to pieces, scattered to pieces, beaten and scattered in pieces, bloody, worm infested, and skeletal. And these meditations produce but the first trance and four are necessary for deliverance. The ten kasimas and the one perception (loathesomeness of nutriment) are of like nature. It is an assured fact that with such meditations faithfully observed, some things are going to assume new appearances and possess different values for the searcher after emancipation.

As elaborate as is the tearing down process in the discipline, the building up process is just as complete. After a rigid disintegration, pulling apart, laying aside, there is a period of integration, of synthesis. Karma producing substances are left out of the new synthesis. The analysis has shown certain weaknesses and they can have no part in the final representation that is built up. There are the thirty graces to be acquired and the thirty-seven constituent elements of Arahatship including the four earnest meditations, the four fold great struggle, the four roads to saintship, the five

8. Vissudhi Magga ch. 3.
moral powers, the five organs of spiritual sense, seven kinds of wisdom, and lastly the eight fold noble pathway, of which it is said "Which then O brethren, are the dispositions which when I perceived, I made known to you, which when you have mastered it behooves you to practice, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitude, out of pity for the world, to the good, and the gain, and well of gods and men." The eight fold pathway of right views, aspirations, speech, conduct, livelihood, effort, mindfulness, and rapture, is to be traversed. The four noble truths are to be realized as are the four sublime states of friendliness, compassion, joy, and indifference and also the four formless states. A realization of these last four induces all the four trances necessary for emancipation. And then last there should not be definite enough the reflections on the Buddha, doctrine, order, conduct, quiescence, liberality, and the gods are there to assist in the building up of a finer synthesis. This is the scheme placed before the devotee and the promise is, "The man who orders his life aright will attain Nirvana." As it is summed up by one writer, "To have

10. Digha Nikaya
12. Encyclopedia Britannica, article on Buddhism.
realized the truths, traversed the paths, broken the bonds, put an end to the intoxications, and to get rid of the hindrances is to have attained the ideal, the fruit of arahatship.

Side by side with this ideational process of analysis and synthesis, it might be noted incidentally that contemplation is at work conserving and enriching values with the aid of some of the factors prominent in the psycho-analytical field, tho an effort will not be made to trace these out in detail. It has before been intimated, that the Buddhist doctrine is considered by some as one of suppression, or repression rather than one of emancipation. If there is one thing that the Buddhist doctrine emphasises it is the dragging out of a concept into the light and looking at it squarely, very much in the same way as the traveler in Plato's Republic compelled his inquisitive eyes to feast upon the carcas before the wall till their curiosity was completely satisfied. Rhys Davids in commenting upon an allied feature of this same view says,"it is a great mistake to suppose suppression of desire to be a part of higher Buddhism. It is really just the contrary--------.Entering the order did not mean mere mortification of feeling or deadening of energies. It was a diversion

of both into new channels." Insight is impossible ac­
cording to the Buddha because of the false values that
have been put upon certain things, as for example the self.
He says the ego is but an illusion and gives rise to at
least sixty-two heresies. Examine the idea of self. Bring
it out into full light by a keen analysis and the illusion will be dispelled. Göriat says of repression or resistance
that "it is the skeleton in the closet which plays havoc
with the peace of mind." The Buddha says that the various illusions prevent the emancipation that he came to teach,
that the faculties become so restrained by them that
higher verities are not perceptible. Realizing the power
of these hindrances to richer insight, the afore described
discipline of contemplation was given to bring relief, an
operation not very much unlike the abreactive principle
of the modern analysts, the principle of bringing forth,
or airing of an emotion, the "outlet by expressive move­
ment and associative connection," the same principle that
operates in the relief following confessions. "The re­
pression," Pfister quotes from Freud, "resembles the
burial of Pompeii," and then he continues, "that which
was buried remains unchanged under the thick covering.
Upon excavation it disintegrates." It might further be

14. What is psychoanalysis?
added that not only does the repression lie buried but it remains potent as well. Lay's figure of a jack in the box is suggestive of this thought. It is not too much of a stretch of the imagination to see that the Buddha's discipline is after the same thing. Erroneous theories have been stored up for so long that emancipation for them is difficult, and they give rise to various disorders, to various illusions. A rigid meditation is the only deliverance and when once applied, the various illusions like the Egyptian mummies that after centuries of exclusion from the air desintegrate upon exposure, will dissipate their energy, will cease to be determining factors in life. They will be taken out of the way and the path opened to the forming of a higher synthesis leading to emancipation. The law of compensation acting, the passions for the objects of sense will be transferred to meditations or the noble eight fold pathway and the like, with Nirvana as the goal. The object is to tear oneself away from the base, the lowering, the contemplative process leading to a refinement, a purification, a relief from the disturbing factors of desire, a feature in the system much like the Freudian sublimation. With the end of passion and desire, Nirvana, the Buddhist emancipated state, is not far off, for the objectionable
elements have been cast aside and the refined elements moulded into a unity that carries with it the power of deliverance.

A positive Nirvana is gained, an emancipation into life is achieved. The contemplative discipline has been building up various levels. Each level has been achieved and passed until the level of spiritual insight has been reached. Plateaux of organization have been constructed only to be left behind for higher ones. Perching and flying has been an operation until the maximum result has been attained. By the process of analysis, by the aid of the lower conscious activities, the preventative factors have been left out. Emancipation is the result. Thus we see repeated the story of various levels of insight until the highest is attained. We see duplicated the conversation experience, the great achievement experience, and the principle underlying the learning process. The act has not been dissimilar to the building up of any other concept of value. Take for illustration a common concept, dog. To those interested only in a particular dog, a collie, the concept dog is a mere abstraction, having nothing very positive about it. But to the scientist who is interested in classification, dog is a very lively term. He is not concerned with the distinctive features that make a collie a collie, a spaniel a spaniel,
or a hound a hound. In the building up of his concept he has found in the collie, the spaniel and the hound certain elements in common and these he has grouped into the concept dog, leaving out of this concept distinctive elements that differentiate each of the species. It is true that the value of the concept is a relative one. If the distinctive elements left behind are considered of more value than the general ones gathered together in the concept, the concept must be negative in value. But on the other hand if the general are considered of more import than the distinctive, the concept is positive in value. The Buddha's discipline aims for a positive concept. The attainment is to be emancipation. Analysis shows that many illusions and false values are present. A rigid discipline leads to a discarding of these and the residuum can only be those elements that will contribute something to emancipation. In the above illustration it was noted that if the discarded elements were considered of more value than those gathered up into the concept dog the concept was of negative value. In the Buddha's discipline however this matter is definitely taken care of, for the factors entering the final synthesis are of infinitely more value than the desires and passions that have been left behind. In this respect the discipline would not agree with Lodge in his emphasis upon the price that must be paid when intellectual analysis takes
place. In his discussion he says that intellectual analysis "is like introducing the card index system into our business, in this case, the business of thinking. We can now take hold of our experiences sort them out, and handle them, shuffle and manipulate them in such a way as to gain all the advantages of scientific efficiency, and the resulting clarity and distinctness are undoubtedly a real gain." And then he proceeds to show the other side in which the analysis splits and disintegrates until our experiences are like separate pictures which the moving-picture man puts together to represent a drama of real life, but the result is always mechanical, jerky, unnatural. The results, after analysis, always remain somewhat artificial, a photographic imitation of life. His conclusion is "that the introduction of intellectual standards of identity, difference, and organization gives us clearness, certainty, science; but at the same time we realize that this clearness has been brought with a price." The Buddha would not admit of a price being paid unless it be a price paid by elements discarded as worthless. His discipline is not one that leaves a disintegrated emancipation. His stronghold is the peace of Nirvana, a state of holy indifference to the elements not...

fitting into the unified idea of emancipation. The contemplative discipline has shown the miserable results of birth, decay, old age, and death in the dependence upon body, form, disposition, and illusions like that of the self. These things are negative in value, are discarded, and the positive factors alone retained, and these determine Nirvana, the positive state.

By the ideational process of analysis and synthesis emancipation, a point of deliverance is reached, a richer insight into spiritual verities is attained. As Lodge has so well stated it. "It is a Divine Experience, of which we can construct the outline, which is real and concrete; it is our sensory experience, with its continuity in space and time, which is fragmentary, riddled with contradictions, unreal, abstract. To arrive at metaphysical truth we must start indeed, with our human experience, but by strictly introducing the standards of identity, difference, and organization, far more strictly than in experimental and symbioic judgments we pass, step by step, from the ideas of human goodness, human knowledge, and human power, to greater-than-human, and finally to ideas of absolute, infinite Divine goodness, Divine knowledge, Divine power. It is by the strict introduction of these intellectual standards that we not merely reach the

17. Ibid p. 43.
the extreme limit of possible human development in goodness, etc., but ultimately cut ourselves loose from the remaining strands which bind us to humanity, and arrive at ideas which far transcend these in dignity and power. We use these intellectual standards as a kind of a tower by which to climb the steep ascent to heaven. After the top of the tower is reached, in physical reality we could mount no higher; but knowledge is not a physical tower and has no such limitations. From the purely human standpoint, it would seem as though the more strictly we introduce the standards of identity, difference, and organization, the more attenuated the living, sensory experience with which we start, and the more formal, artificial and devitalized become the concepts which we thus construct, until finally the symbol is cut loose from life as we know it, and sense is lost in intellectual vision. For the metaphysician, on the contrary, this death to sense is the beginning of intellectual life, and in the ultimate construction of transcendent thought we shake off the fetters that bind us to the earth below, and become one with the ideal which is also the only real, and by way of the intellectual love of God, enter directly into the Divine Experience."
This study has shown that (a) the Buddha's scheme of emancipation has a psychological foundation; (b) that just as other factors of experience can be psychologized, so can the Buddhistic contemplation; (c) that an ideational process of analysis and synthesis aided by some factors in the lower conscious levels is operative in affecting an insight into richer spiritual verities.
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