

## THE FOURTH NOBLE TRUTH

### Right Understanding (*samma ditthi*)

#### ◆QUESTION

We have now covered all the basic understanding of Buddhism. There is in later Buddhist commentaries an understanding which is drawn from the Buddha's words. It is the idea that if someone understands certain things, this will lead to right thinking, words and action and that this will in turn produce, in the goodness of time, circumstances around the meditator which will be supportive of the quest to liberation and enlightenment.

What do you think these understandings are?

So we come full circle, back to the problem of wisdom which in Buddhist terms means the solution to the problem of suffering. ◆ If the Buddha had left just a philosophy or psychology, he would no doubt be considered these days to be one of the greatest thinkers of mankind. ◆ But what sets the Buddha apart from philosophers was that he also left a methodology, a systematic practice whereby each and every individual could make their own discovery of what he himself had discovered.

The Fourth Truth is the Eightfold Noble Path. It is divided into three sections: morality, mental development and wisdom and it contains this practice, this methodology. Wisdom is what is gained in terms of our personal experience. These guidelines, culled by the Buddha from his own experiential wisdom, act as guidelines directing the whole process of self-enlightenment. There is the wisdom we gain through insight and the wisdom we gain through compassionate action or ordinary daily experience. Both of these are supported by what we learn from other sources such as books, magazines, TV and, of course, people and by how we ourselves think.

I'm sure everyone has had the experience of buying a do-it-yourself furniture kit, a sort of adult . ◆ If you're like me you take everything out, quickly work out in your head how it's supposed to go together and start fixing it up - only to come to the end of the labour to find one metal bracket or something left over. Because of this missing piece, the whole construction keeps falling over. So it all has to be dismantled and started again. Only this time with a humbling and grudging read of the instructions. ◆ Others, who do not suffer so much from overweening self-confidence, will carefully read the instructions or get a friend to instruct. ◆ Some will get a friend to do it so that although they might say they do it themselves. ◆ In all these cases, one or more of the above types of understanding has been employed, but the Buddha would have us tackle even such mundane things as building a DIY stool, by first of all reading the instructions, then thinking about it so we've actually understood it for ourselves and then construct it. ◆ In this way we can say we truly know what it means to construct a DIY stool. ◆ Now we're in a position to help others. ◆ I'm sure everyone has a friend who can 'fix things', and it ends up costing twice the professional fees. We can say that knowledge and wisdom is the more profound and authentic to the individual, the more it is discovered and experienced by that individual.

So, it's the same sort of attitude the Buddha wants us to apply to his teaching. When he explains to me that there is no lasting entity or soul to be found in body and mind, I understand it, but I'm not convinced. Then I go away and ponder over it and check it out with my own logic, arguing with other beliefs I have within myself. ◆ If after all my thinking, I understand it to be right, then it becomes almost my own argument as it were. ◆ But as yet it's all head stuff. ◆ I have not actually experienced the insubstantiality of my body and mind. Scientists, for instance, tell me there is no difference between my body and the computer I'm working on in terms of subatomic particles, but I don't experience myself as subatomic activity! ◆ Through the meditation practice I can experience the teaching of insubstantiality. I do begin to experience for myself the insubstantial nature of my body

and mind and when this happens my knowledge is the wisdom of seeing these things as they really are. It becomes experiential knowledge. This is 'realisation, to 'real-ise the truth. According to the Buddha, this is the only true wisdom.

Herein lies the importance of different types of wisdom in Buddhist practice. The progression from received knowledge to one's own personal conclusions to realisation through actual experience is expressed by the Buddha like this

There are two conditions to the Arising of Right Understanding, Namely, instruction by another and one's own wise consideration.

The importance of Right Understanding is that it is the first step.

If our first step is wrong, we might very well get lost! ♦

The Buddha says it in a more poetic way:

♦♦ Just as the red morning sky is the forerunner and first indication of the rising of the sun,

♦♦ Just so is right understanding the forerunner and first indication of karmically wholesome things.

So here expressed very clearly is the link between Right Understanding, kamma and our destiny. ♦ Before we make any decision, we do it by way of understanding. ♦ If I'm going to buy one of these DIY kits, I'd be very foolish if I didn't understand what it entails. Once I understand, my decisions put ideas into force, into action. Right Intention, the second part of the Wisdom division of this Noble Eightfold Path is just that. It is the will putting force into ideas, plans, projects which run along the lines laid down by Right Understanding. ♦ Having understood the meditation, what the actual practice and theory is, I then decide to sit. ♦ This decision is Right Intention. And this develops a Right Attitude which is another way the second step on the Noble Eightfold Path is sometimes translated.

Right Understanding undercuts delusion, whereas Right Intention undercuts greed and hatred. ♦ In this way Right Understanding and Right Intention destroy the roots of all unwholesome kamma. Indeed, of all suffering! We will never intend to keep the Three Primary Precepts or the Five Training Rules, we will never intend to practice the Perfections and we will never intend to meditate, if we have no knowledge or understanding ♦ of them. Right Understanding is the foundation of the Middle Way, the Path of Purification.

So what is Right Understanding? ♦ It is, of course, enshrined in the Four Noble Truths which were succinctly expressed in the Buddha's first talk: the Discourse on the Turning of the Wheel of the Law.

Here, the first distinction that he made is what should be avoided by. This doesn't just refer to monks and nuns, but to anyone who is turning towards a spiritual dimension. ♦ There are three paths, the path of sensual pleasure, the path of self-mortification and the Middle Path. ♦ The whole of the Buddha's teaching can be seen as the destruction of sensual desire. ♦ Remember this doesn't mean there's no tastiness anymore in our food. ♦ It means the end of greed. ♦ To end greed we need also to end its twin, hatred. ♦ Self-mortification, thinking that the body and mind are bad or evil and must somehow be destroyed, is wrong understanding. ♦ There's nothing evil in nature. ♦ Nature is perfect just as it is. ♦ It is our view of things that cause us suffering and there is no escape in self-hatred or repression or by means of self-mortification such as long fasts and so on. ♦ The Middle Path is simply to understand the crucial point that our greed and hatred are the roots of our misery. Once we have understood that, we have gone along way to destroying our delusions. ♦ Our wisdom is growing. ♦ Over Christmas and New Year, for instance, everyone drinks and eats so much. ♦ We get fat. ♦ That's the path of personal pleasure. ♦ Afterwards, we worry about cholesterol and heart attacks. We suffer ourselves to eat less and cut out what we like. ♦ That's the path of mortification. The Middle Path is to eat when we are hungry and until the body has had enough. ♦ The Middle Path is hedged both with the thorny bush of moral laws which safeguard us from doing anything unwholesome, unskillful or harmful and the

flowering bushes of the Perfections that perfume and beautify our journey. ♦ The Path itself is our steps, our actions, what we do and how we do. ♦ It is the meditative life in which sitting meditation trains us to live our lives in a mindful and careful way.

In the second of the Buddha's talks, given to the same five monks, he is concerned to extend their understanding of the underlying characteristics of human nature. ♦ Delusion causes us to identify with our pleasures. We think that's what we are. ♦ We think that's what life is about. ♦ This delusion is the theory upon which our greeds and hatreds are founded. ♦ To understand the nature of our delusion is paramount if we are going to achieve the Right Understanding without which all our intentions and all our actions will be leading us towards suffering, not away from it.

The Buddha converses with his disciples: ♦♦

What do you think? Is the body permanent or impermanent?

Impermanent Lord.

And is this impermanence something that brings happiness or unhappiness?

Unhappiness Lord.

And is it right to understand what is impermanent, and what destroys happiness as mine, me, or myself? ♦

No Lord.

And so he questions them concerning feelings, thoughts, emotions and even consciousness. ♦ All are not permanent, do not bring happiness and do not constitute a 'me' or 'soul' or 'self'.

If we really understand this, that there is nothing in our body and minds that we can hold on to since it is all arising and passing away, if we really understand that we can't call any of it a permanent me, or ego, or soul or self, then says the Buddha:

Understanding this, a wise noble disciple loses his passion for things of the body, his passion for feelings, for thoughts, for emotions, for consciousness. ♦ When he loses the passion for these things, his greeds and obsessions fade away. ♦ When greeds and obsessions fade away, the heart is liberated. ♦ When the heart is liberated, then he comes to know - this is liberation. ♦ He understands: this is the end of birth, the Holy Life has been completed, what had to be done has been done. There is no more rebirth for me.

Please notice! The heart is not lost with destruction of desire. It is liberated!

This talk was so clear to the five disciples and they were all totally liberated as their new understanding coupled with their meditation practice came to fruition. There and then they were released from their delusions. Becoming more and more aware of the changing nature of our lives will always undermine our attachment to it. ♦ When someone dear to us dies, it is extremely painful. ♦ Yet if the mourning process is successful, most of our sorrow will have passed within a year. Within five or ten years there may not even be a sad memory. ♦ Instead we will remember the person with warmth, joy and gratitude. Virtually all suffering caused by that separation will disappear. This is what the Buddha taught. ♦ If we can accept that life is impermanent and uncertain, our attachment to it will be questioned. As we come to see that life is forever on the move, we won't hold onto anything. ♦ We expect things to change, be it for the better or the worse. It doesn't matter anymore. ♦ What matters is how we react to it, how we are affected by it. ♦ It is of no use to our dead loved one, if we spend the rest of our lives in misery at their passing away! ♦ It's hardly what they'd want. ♦ They'd want us to get on with living! That's what the Buddha taught. Don't hold on to life. Just get on with living here and now, but with Right Understanding and Right Intention, of course. The Path that Buddhists follow, the Middle Path, also contains different levels of commitment and insight. A person, who experiences Nibbana, is known as a Sotapanna or stream entrant. ♦ It is said of a Sotapanna that their faith in the Buddha Dhamma Sangha is unshakable, for now they know by their own experience the Third Noble Truth, the End

of Suffering. Unfortunately, however, this is not the end of training. ♦ Even though total liberation to such a person is assured, there are three further Noble Paths to be attained. ♦ The second is called Sakadagami and at this stage the bonds of attachment and hatred are only loosened. ♦ It is only on achieving the third path, Anagami that these bonds that tie us to sensual pleasure are finally cut. Even so the training must still go on. ♦ Final liberation is achieved with the attainment of the Arahant which literally means to have killed all enemies. ♦ The enemies are, of course, greed, hatred and delusion. ♦ These four types of persons are known as the Noble Community, *Ariya Sangha*. ♦ They are the Buddhist saints. ♦ When a Buddhist bows three times towards a shrine, he is taking refuge in the Buddha, the historical personage and his enlightenment, the Dhamma, the doctrine and the Sangha, this community of saints. ♦ Taking refuge means to put one's trust in the Triple Gem or the Three Jewels as they are sometimes called. ♦ This act of refuge, plus the taking of the Five Training Rules is how a person becomes a Buddhist. ♦ But the formula is repeated by devout Buddhists everyday. ♦ And it is common to make a special effort, every quarter moon, approximately once a week. ♦ These four days per lunar month are known as Uposatha Days. ♦ Lay people often go to the monastery on these days to meditate or just to spend a quiet reflective day within monastic grounds.

For those who have not attained one of the paths, there is an understanding that if certain teachings are truly understood and development towards the first Aryan Path, Sotapanna, the Stream Entrant who intuitively Nibbana is assured. ♦ That teaching is called the Light of the Analytical Knowledge of Causation. ♦ There are three types of wrong understanding concerning the Law of Causation, the Law of Cause and Effect, the Law of Karma. The first is to say that existence, life, what we do, what happens to us, arises without a cause. Right Understanding states that everything happens because of something else. ♦ Everything is caused. ♦ Everything is the effect of a cause. ♦ The second is to say that existence, life, what we do, what happens to us arises spontaneously or because of some deity. This is also not Right Understanding. ♦ Every birth and action is conditioned by past and present actions. ♦ Thirdly, to say that only past actions condition the present and future is not Right Understanding either. ♦ To believe this would be to believe in predestination, in sealed fate. ♦ In reality, the present moment and the future are also effected by our present decisions. If this were not possible we would not be able to effect any change within ourselves. ♦ We would simply be doomed by fate. ♦ It is knowing that we can take certain control especially of our decision making that makes the whole process of purification and eventual liberation possible.

In other words to have truly understood the Law of Karma is to have the light which will lead meditators out of the dark. ♦ The Buddha talked of four kinds of persons. ♦ Those going from dark to dark, from light to dark, the unfortunates; and those going from dark to light and from light to light, the fortunates. Understanding that we can be in control of this process through our will means we have the ability to start moving in the right way. ♦ Understanding that unwholesome thoughts, words and actions produce the same, and that wholesome thoughts, words and actions produce the same, means we can now see the light. ♦ At least at this level we are beginning to see the connection between what we think, say and do and what happens to us. Even if the outer consequences of our actions are not immediately obvious, by our meditative practice we come to know their immediate effect on the mind and heart. ♦ If I'm angry with someone, maybe he'll try to get his own back. ♦ Of that I'm not sure. ♦ I don't know what the outer effect will be. ♦ But when I meditate and see how this anger affects me in myself, then at least I am aware of its negative and unhealthy effects on me. ♦ I notice the effects are quite the opposite if I'm kind, gentle and helpful. ♦ Slowly, this Analytical Knowledge of Causation begins to be our guiding light. ♦ Then we can say such a person is a *Cula-Sotapanna*, a lesser Stream Entrant. ♦ We can



The Light of Analytical Knowledge of Causation.

does not believe: that existence is uncaused

: that existence is caused by non causes

: that only past ♦ actions are only causes

such a person will produce circumstances conducive to training and eventual liberation

5. The Third Noble Truth

Nibbana : the End of Suffering

6. The Fourth Noble Truth

The Eighthfold Path.