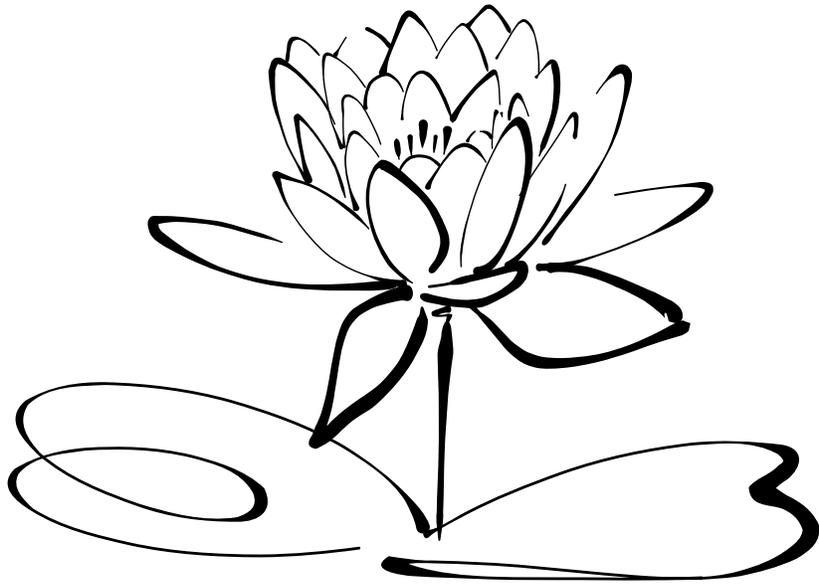


# **Integrated Practice Series:**

## **Sila**

### **Living with Integrity**



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Cambridge  
Insight  
Meditation  
Center

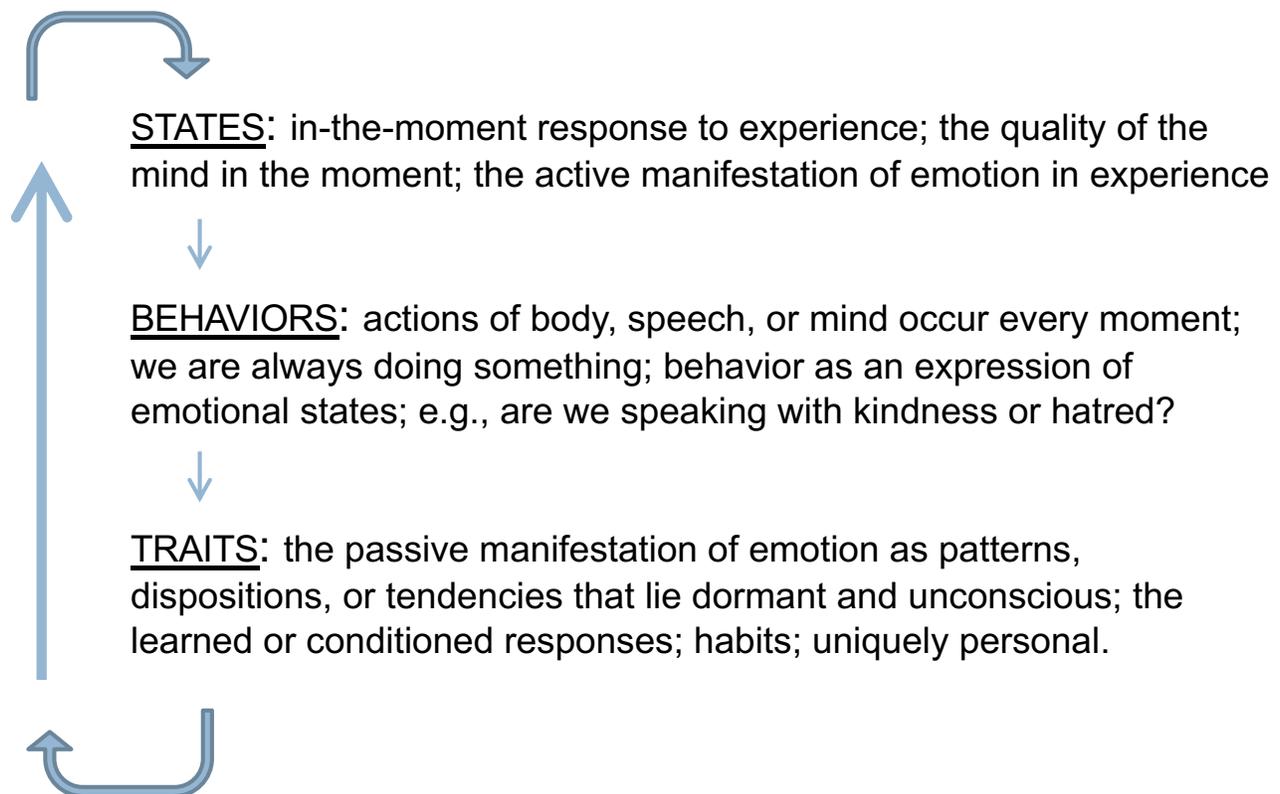
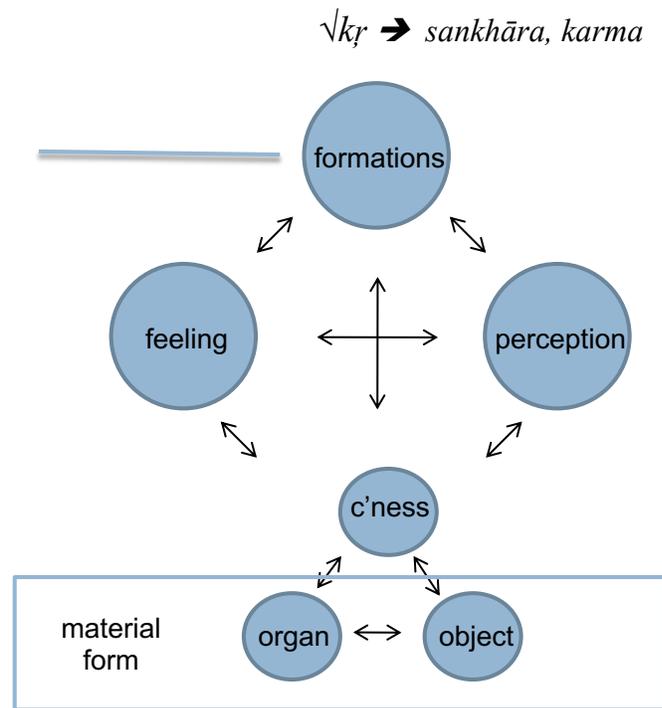
March 31, 2019

## THE FINEST GIFTS YOU CAN GIVE

1.3A ☸ TEXT	<i>Numerical Discourses 8.39</i>	1.3A ☸ PALI	<i>Aṅguttara Nikāya 8.39</i>
<p>There are these five gifts which are great gifts —pristine, of long-standing, traditional, ancient, unadulterated and never before adulterated— which are not suspect and never will be suspect, and are not scorned by ascetics and sages who are wise.</p>	<p>Here a noble person:</p> <ol style="list-style-type: none"> <li>1) gives up the destruction of life, and refrains from it.</li> <li>2) gives up taking what is not given, and refrains from it.</li> <li>3) gives up sexual misconduct, and refrains from it.</li> <li>4) gives up false speech, and refrains from it.</li> <li>5) gives up fermented and distilled intoxicants which are the basis of negligence, and refrains from them.</li> </ol>	<p><i>pañcimāni dānāni mahādānāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkiyanti na saṃkiyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi.</i></p>	<p><i>idha ariyasāvako: pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti... adinnādānaṃ pahāya adinnādānā paṭivirato hoti... kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti... musāvādaṃ pahāya musāvādā paṭivirato hoti... surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato hoti. ...ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti averaṃ deti abyābajjhaṃ deti. ...aparimāṇassa abhayaṃ averassa abyābajjhassa bhāgī hoti.</i></p>
<p>In doing so... a noble person gives freedom from fear, gives freedom from hostility, and gives freedom from oppression to an immeasurable number of beings.</p>	<p>...One will also share in the immeasurable freedom from fear, freedom from hostility, and freedom from oppression.</p>		

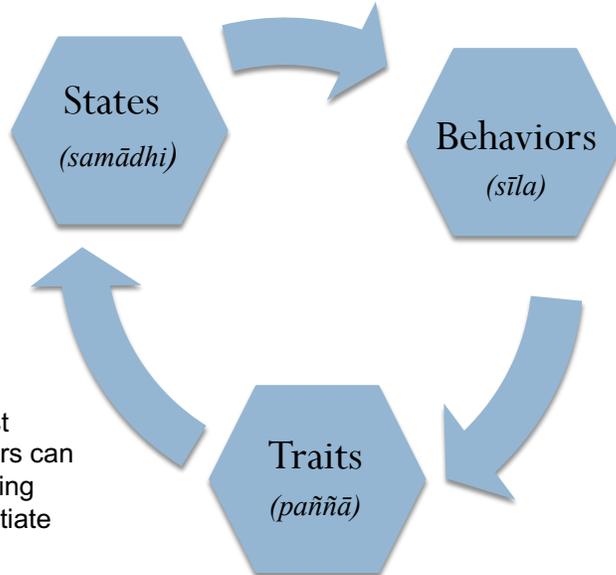
## THE AGGREGATE OF FORMATIONS

- Volitions (*cetanā*): decision, choices, will, executive function
  - Actions (*karma*): body, speech, and mind; both conscious & unconscious
  - Dispositions (*anusaya*): underlying tendencies, learned conditioning
- Formations (*sankhāras*) also co-arise each moment
  - Based on a root word meaning 'to do' they answer the question: 'How do I respond to this?'
  - These are our emotional responses to the object, as well as the actions generated from these emotions



## THE INTERDEPENDENCE OF THE FORMATIONS

To change mental states one must change the underlying traits that give rise to them; this can be done by modifying behaviors.



To change behaviors one must alter the states of mind that provoke and motivate them; states can be changed by transforming one's underlying patterns of emotional response.

To change traits one must modify behavior; behaviors can be changed by transforming the states of mind that initiate them.

## THE LANDSCAPE OF FORMATIONS

- Intentions (states)
  - Actions (behaviors)
  - Dispositions (traits)
- } these all have ethical value

Healthy ( <i>kusala</i> )			Unhealthy ( <i>akusala</i> )		
Not Killing	↑ ↓	Generosity	Greed	↑ ↓	Killing
Not Stealing		Kindness	Hatred		Stealing
Not Lying		Wisdom	Delusion		Lying
Not Misbehaving Sexually					Misbehaving Sexually
Non-Intoxication					Intoxication
Healthy Actions	Healthy Emotions	Healthy Roots	Unhealthy Roots	Unhealthy Emotions	Unhealthy Actions

## THREE STAGES IN THE CONSTRUCTION OF EXPERIENCE

<p>Surging Stage <i>vītikkama-bhūmi</i> (producing action)</p> 	<p>Anything arising in consciousness triggers a response before passing away, and these responses carry over into how the next mind moment is constructed. One might be aware of these responses, in which case it is said that we do an action intentionally. More often one is not consciously aware of these responses and most action is initiated below the threshold of awareness. If a powerful negative emotion reaches this stage and is no longer intentional, we say we are “carried away” by, for example, a fit of anger, or sadness, or violent behavior.</p>
<p>Presenting Stage <i>pariyuṭṭhāna- bhūmi</i> (come in to existence at the mind door)</p> 	<p>What is actually “arising and passing away” to the view of present-moment conscious awareness. The seeing, hearing, etc. of sense objects, the ‘thinking’ of various thoughts, all occur as brief episodes of consciousness. Each one is individually formed around a particular interaction between sense organ, sense object, and moment of consciousness. All such moments are strung together in a linear sequence known generally as the stream of consciousness.</p>
<p>Latent Stage <i>anusaya- bhūmi</i> (underlying; not yet in existence)</p> 	<p>Below the threshold of conscious awareness lies a powerful and influential set of latent conditions. These represent the sum total of all we have learned, experienced, or remembered (whether or not the memory is accessible to conscious awareness). Although not manifesting actively in the present moment, the architecture of these latent dispositions fundamentally shape how present experience will be constructed in ensuing moments.</p>

There is nothing anyone can do directly about the **Latent Stage** of one’s underlying tendencies. They are inherited from previous experience, and it is in this sense Buddhist say one is “heir to their karma.” It is in this storehouse of latent dispositions that are held traumas, ‘hidden potentials’, learned behaviors, conditioned responses, etc.

There is not much one can do when things have reached the **Surging Stage** either, because one is in the grips of powerful volitional forces that are not easily accessible to conscious control.

Practice involves learning how to bring maximum awareness to the **Presenting Stage**, to actually observing consciously (or, we might say, mindfully) the arising and falling of present experience. One can learn to bring a ‘gate keeping’ function to the mind, by encouraging wholesome activity and abandoning or not feeding the unwholesome activity that will naturally arise.

## ALIGNMENT OF THE STAGES, THE FORMATIONS, AND THE THREE TRAININGS

<p>Surging Stage (<i>vītikkama-bhūmi</i>) (producing action)</p>	<p>Activities (<i>kāya, vacī, manas</i>) (body, speech, mind)</p>	<p>Training in Integrity (<i>sīla</i>) (ethical restraint)</p>
<p>Presenting Stage (<i>pariyuṭṭhāna- bhūmi</i>) (come in to existence at the mind door)</p>	<p>Intention (<i>cetanā</i>) (creating action)</p>	<p>Training in Meditation (<i>samādhi</i>) (concentration and insight practices)</p>
<p>Latent Stage (<i>anusaya- bhūmi</i>) (underlying; not yet in existence)</p>	<p>Dispositions (<i>upadhi, anusaya</i>) (habits, traits, etc.)</p>	<p>Training in Understanding (<i>paññā</i>) (transformative wisdom)</p>

The three-fold classical trainings of Buddhism seem to align nicely with the three different senses in which the word *sankhāra* (formations) is used, and each can thus be used to help elucidate the other.

The important point is to realize that all three are aspects of a single dynamic process: human behavior is rooted in unseen learned patterns of conditioning, which are enacted as the mind and body respond to stimuli by constructing present-moment engagement with objects of experience, and these responses in turn play a role in rennovating and reorganizing the set of dispositions which are incorporated into the psyche for future use. Parts of this process are seen, parts are unseen, and the degree to which it can be consciously realized can be augmented by training.

The Buddhist tradition has long worked at three levels to help bring about this training.

- Training in integrity has largely to do with modifying overt behavior along the lines of ethical restraint, which serves to help avoid situations of surging unwholesome behavior. Learning to cultivate what is wholesome and abandon what is unwholesome helps protect against getting carried away by the pursuit of pleasure or avoidance of pain.
- Training in meditation helps develop one's ability to notice what is actually happening here and now, as opposed to constructing labels and conceptual stories about experience. Both concentration and insight practices help strengthen the ability to remain consciously aware at the presenting stage of experience, as intentions are just formed.
- Training in understanding works on changing the fundamental ways in which we view and respond to the objects of experience. By seeing the transience, the limitations, and the inherent selflessness of all phenomena, one becomes less likely to want things to be different than they are and grasp after experience in ways that foster suffering.

1. Here a person rouses his their, makes an effort, stirs up energy, exerts their mind and strives to **restrain** (*samvara*=cover) the arising of unarisen unwholesome mental states.
  - On [*seeing an object with the eye*], one does not grasp at the whole or its details, striving to restrain what might cause unwholesome states, such as hankering or sorrow, to flood in on him. Thus one watches over the sense of [*sight*] and guards it. [*repeat for the other five senses*]
  - Five-fold restraint: *sīla*- (virtue), *sati*- (mindfulness), *ñāṇa*- (knowing), *khanti*- (patience), *virīya*- (effort).
2. Here a person rouses thier will, makes an effort, stirs up energy, exerts thier mind and strives to **abandon** (*pahāna*=give up, leave alone) unwholesome mental states that have arisen.
  - One does not assent to a thought of lust, of hatred, of cruelty that has arisen, but abandons it, dispels it, destroys it, makes it disappear.
3. Here a person rouses their will, makes an effort, stirs up energy, exerts their mind and strives to **develop** (*bhāvanā*=cause to be) unarisen wholesome mental states.
  - One develops the awakening-factor of [*mindfulness*], based on solitude, detachment, extinction, leading to maturity of surrender. [*repeat for the other six factors of awakening*]
4. Here a person rouses their will, makes an effort, stirs up energy, exerts their mind and strives to **maintain** (*anurakkhana*=protect) wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development.
  - One keeps firmly in his mind a favorable object of concentration which has arisen.

## TWO KINDS OF THOUGHT

*Dvedhāvitakka Sutta* (M 19)

Before my enlightenment, while I was still only an unenlightened person, it occurred to me: “Suppose that I divide my thoughts into two classes.” Then I set on one side thoughts of [ x ], and I set on the other side thoughts diligent, ardent, and resolute, a thought of [ x ] arose in me. I understood thus:

- This thought of [ x ] has arisen in me.
- This leads to my own affliction, the affliction of others, and to the affliction of both.
- It obstructs wisdom, causes difficulties, and leads away from Nibbana.

When I considered [in this way], it subsided in me.

Whenever a thought of [ x ] arose in me, I abandoned it, removed it, did away with it.

Whatever a person frequently things and ponders upon, that will become the inclination of their mind. If one frequently thinks and ponders upon thoughts of [ x ], one has abandoned the thought of non-[ x ] to cultivate the thought of [ x ], and then their mind inclines to thoughts of [ x ].

[x = sensual desire; ill-will; cruelty]

## ABANDONING UNWHOLESOME STATES — strategies

Training in Integrity ( <i>sīla</i> )	Abandoning Temporarily <i>tadaṅga-pahāna</i>	Ethical practice often involves letting go of some desired object (e.g., of addiction) or familiar behavior (e.g., lying) by an act of will or of conscious restraint, knowing this will be a temporary act and that the underlying causes have not been addressed.
	Abandoning by Distancing <i>vikkhambhana-pahāna</i>	Other times such practice involves deliberating trying to avoid situations in which the unwholesome behavior is likely to be triggered or reinforced. This too is understood to be a temporary and limited strategy.
Training in Meditation ( <i>samādhi</i> )	Abandoning by Cutting Off <i>samuccheda-pahāna</i>	Working more actively with seeing specific mental states arising in experience, once can work to abandon or dispel the urges or propensities as they present themselves. This requires the ability to see what is actually happening in the present moment.
	Abandoning by Tranquilizing <i>paṭipassaddhi-pahāna</i>	Another strategy is to gradually diminish the force with which such urges work on the mind and body. The force of unwholesome drives diminishes over time, and this is a process that can be assisted by repetitive clear seeing.
Training in Understanding ( <i>paññā</i> )	Abandoning by Releasing <i>nissaraṇa-pahāna</i>	At a certain stage of development the responses that once had firm hold actually loose their power to hijack behavior entirely. The desire to smoke, or to over-eat, or to erupt in anger is just no longer there; one simply no longer grasps after that particular object or experience.

One form of Buddhist ethical practice is to abandon unwholesome or unhealthy mental states. This can be done in a number of ways, here considered in the context of the three trainings.

- Integrity involves working with things externally, so to speak, at the level of behavioral restraint. Abstain from certain things or situations, and you are less likely to get caught by desire for them.
- Meditation works more directly with the flow of consciousness. Learning how to observe it carefully allows one to access change at a cognitive and experiential level.

Understanding involves deeper, more underlying changes in the mind and body. By changing the underlying patterns of the psyche we change how experience is constructed.

## GUIDELINES FOR RIGHT SPEECH

1.5A ☸ TEXT	<i>Long Discourses 1</i>	1.5A ☸ PALI	<i>Dīgha Nikāya 1</i>
<p>Abandoning <b>false speech</b> (lying), one refrains from false speech; a speaker of truth, a supporter of truth, trustworthy, dependable, not a deceiver of the world.</p>	<p>Abandoning <b>malicious speech</b> (slander), one refrains from malicious speech; one does not repeat there what one has heard here to the detriment of these, or repeat here what one has heard there to the detriment of those.</p>	<p><i>musāvādaṃ pahāya musāvādā paṭivirato ...saccavādī saccasandho theto paccayiko avisamvādako lokassā' ti.</i></p>	<p><i>pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ...īto sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. īti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā' ti.</i></p>
<p>Abandoning <b>harsh speech</b> (abuse), one refrains from harsh speech; only such speech as is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing to the multitude, attractive to the multitude —only that kind of speech is spoken.</p>	<p>Abandoning <b>frivolous speech</b> (gossip), one refrains from frivolous speech; one speaks at the right time speaks what is correct , speaks to the point, speaks of the teachings, speaks of the practice; one is a speaker whose words are to be treasured, timely, reasoned, well-defined, and connected with the goal.</p>	<p><i>pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato ...yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā' ti.</i></p>	<p><i>samhappalāpaṃ pahāya samhappalāpā paṭivirato ...kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitaṃ' ti.</i></p>

What qualities make a person difficult to admonish?  
[unwholesome qualities].

What qualities make a person easy to admonish?  
[wholesome qualities].

A person ought to infer about themselves in the following way:

A person with [unwholesome qualities]  
is displeasing and disagreeable to me.

If I were to have [unwholesome qualities],  
I would be displeasing and disagreeable to others.

A person who knows this should arouse his mind thus:  
'I shall not have [unwholesome qualities].'

A person should review himself thus:

Do I have [unwholesome qualities]?  
If, when he reviews himself, he knows:

'I have [unwholesome qualities],'  
then he should make an effort to abandon those unwholesome states

But if, when he reviews himself, he knows:  
'I have no [unwholesome qualities],'  
then he can abide happy and glad,  
training day and night in wholesome states.

Friends, when a person reviews himself thus, if they sees that these unwholesome states are not all abandoned in themselves, then they should make an effort to abandon them all.

But if, when one reviews oneself thus, one sees that they are all abandoned in oneself, then one can abide happy and glad, training day and night in wholesome states.

*Just as when a woman—or a man—young, youthful, fond of ornaments, on viewing the image of her own face in a clear bright mirror or in a basin of clear water, sees a smudge or a blemish on it, she makes an effort to remove it, but if she sees no smudge or blemish on it, she becomes glad thus: 'It is a gain for me that it is clean'.*

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**THE EIGHT WORLDLY CONDITIONS**

Numerical Discourses 8.6

Gain and loss,  
fame and shame,  
praise and blame,  
pleasure and pain:

These are conditions that people meet,  
impermanent, transient, and subject to change.

A mindful, wise person knows them  
and sees that they are subject to change.

Desirable conditions do not excite one's mind  
nor is one resentful of undesirable conditions.