



Alle Medien auf Theravada Dhamma sind ein Geschenk des dhamma und somit ausschließlich zur kostenlosen Verteilung.
All media on Theravada Dhamma are for free distribution only – as a gift of Dhamma.

Ajahn Martin – Is the citta atman or anatta

A dhamma-talk given to Sergio by Ajahn Martin

Sergio

I would like to talk about the concept of "citta" according to the Forest Tradition. Other theravadin traditions says that the concept of "citta" according to the Forest Tradition is almost a new way of reintroducing the "atman" concept. Than Acharn Maha Bua says: "The citta is never born and never dies". So the basic question is: which would be the difference between the concept of citta according to the Thai Forest Tradition teaching and the concept of the vedic concept of atman? Because both seems to be alike (others say).

Ajahn Martin

I don't know the concept of atman. So it will be difficult to explain it, the best thing is for you to enter appana samadhi and then you will know for yourself.

However if atman and soul are similar, then this is the conventional citta, that travels from one birth to the next. The citta has a cloak that covers it, this cloak is called Self. The cloak is avijja, once avijja is gone, there is only the true citta. So the true citta and atman cannot be the same, you know atta is Self, atman probably comes from there, but the Lord Buddha teaches anatta, the principle of not Self. When the fire extinguishes, that is nibbana, what is left? Just try it out. light a fire and extinguish it. What is left? As long as an arahant lives, the ingredients for lightening the fire are still there, the five khandhas, but the fire is gone.

Don't mix up conventional citta with citta. The citta never dies, but the cloak that covers the citta and makes it an individual Self can be destroyed, that does not mean that the citta will die, just like raindrops, as long as they are individual raindrops, have individual forms they feel they are special, but once they drop into the ocean, the cloak of individuality is destroyed and they become one with the water. So has the citta died?, or the raindrop vanished into empty air?

Sergio

Can you give me your comments about the following link and so...

Ajahn Martin

(sorry the links and the topics were removed from this website)

But my answer is still covering the general topic:

Just in that article, Than Acharn was talking about the citta, and they argued about consciousness. Consciousness or vinnana is one of the khandhas and of course is not eternal. The citta is eternal. Just remember what the Lord Buddha said, the Thatagata after dead neither is nor is not. The citta is not individualistic, not personal. How could the Lord Buddha talk to Acharn Mun presenting Dhamma to him in the form of the Lord Buddha, if there is nothing that is eternal and everything dies away? We grasp the term citta wrongly, we think every being has a citta, no that is not right, every being is part of that one citta, that is eternal. This would be the correct view.

Now why do we come to believe we have a citta that belongs to us? Because when we talk of us, then we talk in terms of the five khandhas. The five khandhas are personalized are individual. So what is going from one life to the next? kamma.

People cannot grasp the idea of the citta, so they don't know it and confuse it with consciousness. But consciousness doesn't go from one life to the next! So people actually do not know what goes from one life to the next and kamma is caused by intention and intention is caused by desire...

So thinking about this leaves us completely blanked out.

So what is creating desire? At the root of it it is avijja. So avijja is giving us this delusion of Self, just like a virtual reality game gives us the feeling that there is a person. If nobody plays, there is no person.

So the citta covered by the cloak of avijja creates this illusion of a personal citta, and this is called by Than Acharn Maha Boowa the conventional citta. Just like a raindrop is called a raindrop but its essence is the water or the ocean where it came from. And once the raindrop falls back into the ocean, where is the raindrop???

So when avijja is destroyed, what remains? the pure citta. The raindrop has fallen back into its home where it originated from and because the sun that emerged it from the water to be a raindrop is destroyed, no further raindrops will be created.

People just don't understand, people just cannot grasp something beyond their capabilities of understanding, that's why the Lord Buddha gave them the path and the signs to follow to reach the end. So if people do not follow his teaching how in the world will they ever understand? Then the Dhamma just turns into a poisonous snake and bites them and herewith blinds them for a long long time.

Now Sergio, do you understand? Appana samadhi is the way to experience this true citta, not the conventional, that we can experience day in and out.

Sergio

Than Acharn Maha Boowa writes:

"Our real problem, our one fundamental problem which is also the citta. A fundamental problem is that we lack the power needed to be our own true self. Instead, we have always taken counterfeit things to be the essence of who we really are, so that the citta's behavior is never in harmony with its true nature." Venerable Nandisena told me: "You see. That is another way of reintroducing the atta concept in buddhism." Why is that?

Ajahn Martin

Now first let's think about what the Lord Buddha said. Nibbana is extinction. What is extinguished? the fire or in other terms avijja. What is avija, it creates for us an illusion that there is Self. So if avijja is gone, Self is gone.

What else did the Lord Buddha say? It is not correct to state the the Tathagata is after death, nor is is correct to state that the Tathagata is not.

People who argue that the pure citta is self, most probably fall to the wrong view that after parinibbana there is nothing. And that of course according to the Lord Buddha is wrong view.

Atman, if I am not wrong, is Self, Self is the illusion that is created by avija, once avija is gone atman is gone.

So if you discuss this topic with others ask them what is left when avijja is gone?

That is the pure citta, not the defiled citta that is contaminated with Self.

To make a long answer short. The Tathagata after death neither is nor is not, this is according to the forest teaching the pure citta. And why would the Lord Buddha describe nibbana as the supreme happiness? if there is nothing left at all???