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Chaperon Your Wandering Mind

By Chimi Wangmo

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Fundamental Nature of Mind

According to *rdzogs chen* (The Great Perfection) perspective, the ultimate nature of the mind is pure, which is referred as enlightened mind or the clear light mind. Various afflictions and negative emotions are nothing but the products of conditioning. All the Buddhist traditions agree that mind is something that is empty like space always lacking of form or color. *kun mkhyen klong chen rab 'byams pa*[KunghenLongchenRabjampa1308 – 1363] abbreviated as *klong chen pa*[Longchenpa], one of the greatest teachers of *rnying ma*[Nyingma]lineage and the most brilliant writer in the Tibetan Buddhist literature who authored more than two hundred treasuries of books, offers to explain that the relative function of the mind is to perceive and understand objects; without the mind, beings are powerless to perceive or understand objects. In relative sense, the mind's main function is to assign things through assigning names and compartmentalizing even though the perception is devoid of existence. Similar observation is made by modern scientists such as¹Stephen Hawking when studying quantum physics, he observes that brain is like a computer and consciousness or mind is like a computer program – when the computer is shut off, the program ceases to run. He further observes that our human race is merely a chemical scum on a moderate sized planet that is orbiting around an average sized star in the outer suburb of one among a hundred billion galaxies. He goes on to observe that the whole universe exists for human's benefit of the mind even with an insignificant presence in the vast galaxies.² His findings have parallels to *klong chen pa*'s teachings on the human mind found in the *byang chub kyi sems kun byed rgyal po'i don khridrin chen sgrubo*, where he describes how everything appear. He affirms that all experience and life forms cannot be proven to exist independently of it being present before the mind. All experience and life forms that one goes through has “me” as its roots to the universal creativity that is pure and total. He observes that the way things appear is one's own being, and the way things arise is one's own manifestation.³ For Stephen Hawking, he was awed by his own discovery that everything in the galaxy exist because of “me”, which is why he pointed that one could make everything disappear as quickly as through shutting down one's eyes, which is what is termed as the ⁴theory of relativity as

¹ Stephen Hawking was a theoretical physicist and cosmologist, known for his theoretical prediction that the black hole emits radiation; was the greatest scientist of this age known for the theory of relativity and quantum mechanics.

² (Ferris)

³ (Longchenpa, You Are the Eyes of the World. Translation of: *byang chub kyi sems kun byed rgyal po'i khridrin chen sgru bo.*)

⁴ Theory of relativity is the science of experience rather than the science of universe, which Albert Einstein discovered but couldn't realize. The theory deals with time and space where the fundamental question if time and space inherent property of the universe independent of humans or are they only entities that reflect human experience. So according to the theory, time and space vary according to the frame of reference of the observer.

discovered by ⁵Albert Einstein even though he didn't realize he discovered the phenomena of the *dbu ma* (Skt. *Madhyamaka*). Following him, John Von Neumann and Eugene Wigner pointed out that consciousness has the extreme role to play in quantum mechanics. According to their examinations and findings, this could mean that the observer is intrinsically part of the main formulation of quantum mechanics, and what differentiates the observer from the physical particle could be the mind and consciousness. In quantum mechanism, it does not suggest the mind matter dichotomy – it neither points to materialism nor ⁶solipsism but to a mid-way between these two extremes, epiphany that both ⁷Werner Heisenberg and ⁸Wolfgang Pauli got, which is the essence of the Buddhist philosophical view point of *dbu ma paor* the ⁹*Madhyamikato* which *klong chen pa* proclaims that *Madhyamika* tradition is the secret and the profound teachings of Buddha Śākyamuni. All the four major traditions of Tibetan Buddhism viz. *rnying ma*, *sa skya*, *bka' brgyud*, and *dge lugs* adhere to the middle way philosophy expounded by Arya Nagarjuna through the direct interpretation of the meaning of *PrajñāpāramitāSūtra* found in his Collection of Reasoning.¹⁰

The manifestation of the world depends upon how one sees it and experiences it. We see the world through our own perception. However, through the trainings, we are able to free our vision of familiarity through a new prism – this is achieved in a shift in the perspective that supersede our ordinary way of perceiving. The phenomena of perceiving start with how we look at the world and perceive things including ourselves in terms of projects or what *klong chen pa* calls as task-at-hand i.e *gzung*. We look at things in terms of objects to whose solicitation for attention we respond by choosing what to grasp '*dzin* and what not to grasp. Perception can never be separated from the perceiver's concrete situational standpoint. Herbert V. Guenther annotate *klong chen pa's sems nyid ngal gso*, with a modern-day analogy of a perception of an individual vis-à-vis traffic lights during the time of driving and at the time of looking out of the window observing the traffic lights. The same functioning of the traffic lights is perceived in a distinct variation as one situation entails the individual being caught up in a distinct traffic situation, while in the second scenario the individual is detached from it even though both are in the distinct perceptual situation of being in it or detached from it. So, individuals' perception depends on the situation in which it is perceived. So, our state of being depends on our own disposition

The entities vary depending on the experience of the observer's experience. Thus, time and space are not inherent properties of the universe but defined by one's science as they are only properties pertaining to how individuals' senses interpret the universe.

⁵ Albert Einstein was a German born theoretical physicist one of the two pillars of modern physics along with quantum mechanics. His well-known work includes the mass energy equivalence formula.

⁶ Solipsism is a philosophical view that only one's own mind is sure to exist. As an epistemological position, solipsism holds the knowledge of anything outside one's mind is unsure.

⁷ Werner Heisenberg was a German-born theoretical physicist known for Heisenberg uncertainty principle.

⁸ Wolfgang Pauli was a Austrian-Swiss physicist and one of the pioneer in quantum physics, he was known for the discovery of the new law of nature, the exclusion principle popularly known as Pauli principle.

⁹ Madhyamika is written in reference to those followers of the Madhyamaka school

¹⁰ (Jikdrel-Yeshe-Dorji)

and not on the circumstances we are in. It is thus, within such framework of complexity that each individual's perception of their world develops.¹¹ The simplest way of interpreting the mind is explaining it as an open dimension or *stong pa*, and the *sems nyid* is explained as cognitive in a clear light that operates in pristine cognition called *yes shes* that deals with 'there-ness' or *snang ba* as pure 'there-ness' called *dagsnang*. This intricacy of mind is at a loss of its clarity thus scrambling in the dark termed as *gti mug* conjuring something there to be something not, turning pure there-ness into impure there-ness called *ma dag pa'i snang ba*.¹²

Our mind primordially is pure, which is stainless in every aspect; indeed, it is for us to look inside and see that the mind is like a sky where clouds may appear and disappear in the sky but the sky's magic remains pure just as the primordial Buddhahood that is spotless in itself. So, what is pure from the beginning, the object and mind are not two.¹³ Whatever is there has no independent reality, and what presents itself is the open dimension of being. Just like the rising and falling of the waves are same as expanse of water; what presents in itself and what is free in itself are not existing as two.¹⁴ In the relative world, the milieu of everything including the things one perceive, multiple thoughts and the feelings that arise, multiple emotions that one experience, all of these may seem complicated and intricate but it is just around a moment's reach to discover that minds affirmations and negations are one and the same in the openness of being. *klong chen pa's* conclusion is drawn according to his clear light experience and conforms to what Buddha Śākyamuni principally taught. This is where he goes beyond the quantum physicists have reached, and he advises his students that all that is postulated by the intellects is devoid of any substance while the names are incidental just like the essences are imputations, and to go where the intellects have not introduced a duality. Thus, he concludes that all the entities of reality which cannot be grasped concretely in their variety are the images that do not exist as a duality – *Samsāra* and *Nirvāṇa* does not exist as two, they are but one and same in the realm of enlightened mind.¹⁵ However, to be able to arrive to this realization there is much diligent effort to make so that one doesn't fall into the nihilistic conformity. *mi pham* (Mipham), another great *nying ma* master in his commentary on the fundamental nature of mind, cautions that due to the inability to realize the equality of the noumenon do not have the ability to even know even the preliminary trace of where the uncompounded mind of clear light is.¹⁶ Owing to the *ma dag pa'i snang ba*, one would either slip into nihilistic view, or fall into dualistic view, or distract to unproductive discussion on irrelevant things that is further away from seeing the enlightened mind.

¹¹ (klong-chen-rab-'byams-pa, The Trilogy of Finding Comfort and Ease pp. 167-169)

¹² (klong-chen-rab-'byams-pa, The Trilogy of Finding Comfort and Ease p. 174)

¹³ (klong-chen-rab-'byams-pa, The Trilogy of Finding Comfort and Ease p. 180)

¹⁴ (klong-chen-rab-'byams-pa, The Trilogy of Finding Comfort and Ease pp. 181-183)

¹⁵ (klong-chen-rab-'byams-pa, The Trilogy of Finding Comfort and Ease, p. 182)

¹⁶ (mi-pham-rgya-mtsho p. 62)

Mind in *rdzogs chen* perspective is said to be endowed with three pristine wisdom residing as the basis, they are: (a) mirror-like wisdom, (b) wisdom of the sphere of reality, and (c) wisdom of individual realization. In Sūtras and *Tantras* it is called the “sphere and emptiness” – being devoid of all aspects of proliferation and signs or marks of its presence. It is also being referred as self-arisen pristine wisdom; owing to its unchanging aspect it is called “fundamental mind”, which also gets referred as “fundamental cognition” or “natural mind of clear light”. Owing to its immutability, it is also called “mindvajra” since it does not undergo any change. The mind *vajra* pervades wherever space is present, and thus this basal mind of clear light is called “that endowed with space-*vajra* pervading space”. The different names are the synonyms of the fundamental mind, which is the *vajra*-mind – they are used merely as a way of emphasizing different qualities. For the sphere of reality, it is not to be understood as a mere empty sphere rather it is luminous where the luminosity doesn’t come together with sphere that is separate from it. Although it is a luminous mind but does not have any particle that is to be designated as compounded. Likewise, self-arisen pristine wisdom must not be understood as a subject that is counterpart to an object; the self-arisen pristine mind is the immutable mind and not a compounded mind with traces. Under the *rdzogs chen* classification system, there are three classes of teachings: mind-class, expanse-class, and the quintessential-instruction class. In the mind-class, it is referred as mind of enlightenment, while in the expanse-class it is referred as sphere of reality, and in the teachings of the class of quintessence, it is referred as self-arisen pristine wisdom. In most *mantric-Tantras*, it is referred as the fundamental mind.¹⁷

Dynamics of Wandering Mind

Beings are accustomed to mistaken mind; the agents and object with which beings engage with is the mistaken mind. The force behind these activities are the six senses and the fifty-one mental factors that works upon on varying actions so much so that the unmistaken mind becomes dormant and unfamiliar. Almost all the things humans do and think are weighed heavily by the mistaken mind and are unable to understand what ultimate mind is. The mistaken mind has more prominence in one’s life so that the mere thought of discarding it for something new as unmistaken mind throws into apprehension. In order to differentiate the two, it is therefore important to hear in the beginning about the vast hearing, in the middle engage in vast thinking and in the end vast meditation.¹⁸

In almost every case, the mistaken mind supersedes way faster than the unmistaken mind; and *klong chen pa* presents from the *rdzogs chen* perspective of how the mistaken mind overpowers. He presents that since beings are unable to recognize the essence of the ‘appearance of the basis as it is, they become distracted into the delusions. When phenomena arise as the ‘appearance of the basis’, along with it

¹⁷ (mi-pham-rgya-mtsho pp. 55 - 57)

¹⁸ (mi-pham-rgya-mtsho pp. 44 - 46)

arises the cognition which is the power of compassion arisen naturally in the nature of clarity and awareness with the ability of analyzing the objects -- this is the unmistaken mind. However, owing to *ltonas*, which the inability to recognizing itself as it is, the ‘appearances of the basis’ becomes associated with three unseen ‘un-enlightenment’ called *ma rig pa*, they are:

rgyubdag nyid gcig pa

The not-knowing of the arisen cognition itself as the primordial purity is the un-enlightenment of the single self, which is the cause.

lhan cig skyes pa

This is the innate un-enlightenment where the simultaneous arising of the cognition and the not-knowing of the self-essence or watching the spontaneously accomplished appearances, and the inability to know that they are self-appearances without existence.

kun tu brtags pa

The third *ma rig pa* that overpowers the un-mistaken mind is *kun tu brtags pa*. It is the ‘analyzing of the self-appearance’ as others, which is the ‘apprehender and the apprehended’ is the un-enlightenment of the imaginaries.¹⁹

In essence these three are same but differ in aspects – here when one is analyzing the ‘self-appearance’, owing to the inability to realize the ‘basis’ and the ‘appearances of the basis’, and not realizing that the basis as the essence, nature and compassion while also failing to realize that the mode of spontaneous accomplishment is appearance of the basis. So, because of apprehending the ‘self-appearance’ as others, one becomes distracted into delusion. Through the aspect of these three causes and the four conditions of delusion, the impure concepts in the appearances of the basis, one becomes deluded into the appearance of basis as the dualistic cognition of the apprehender and the apprehended.²⁰ The four conditions of delusion are:

- (a) Condition of cause – The not knowing the ‘appearances of the basis’ has arisen from itself, which is the condition of cause.
- (b) Condition of conceptually observed object – The condition of the arising of the appearance of the basis as the object is the condition of conceptually observed object.
- (c) Condition of empower – The condition of delusion is the condition of apprehending as “I” and “my”, which is the empowering condition.

¹⁹ (Longchen-Rabjam pp. 206-208)

²⁰ (Longchen-Rabjam pp. 208-209)

(d) Condition of the delusions – The simultaneous arising of the first three conditions is the immediately preceding condition of the delusions that makes up the fourth condition.²¹

So, the combination of these conditions and the three causes of un-enlightenments, one becomes deluded into dualistic cognition such as apprehender and the apprehended; as a result of which six thoughts arise as the ceaseless apprehenders that result in the rise of six emotional defilements in the form of dormancies; they in turn bind the intrinsic awareness thus making an individual deluded into the appearance of the six objects.²² The six thoughts are: (i) The thought associated with un-enlightenment, (ii) The thought of mind-consciousness, (iii) The thought of seeking, (iv) The thought of ascertaining, (v) The gross or the emotional thought, and (vi) The thought of contemplation.²³ The six emotions also alternatively used as five poisons and the un-lightened emotion that prevails all of the five conditions that follow after the six thoughts. They are listed as: (i) Un-enlightenment, (ii) Desire, (iii) Hatred, (iv) Ignorance, (v) Pride, and (vi) Jealousy. What follows after six emotions is the appearances of six objects; [at the sensorial level the commonly classified forms are the five *Skandhas* that has already been presented in detail in the previous chapter. Here from the Dzogchen point of view, the objects are five *Skandhas* in addition to mental objects, they are listed as: (i) Form, (ii) Sound, (iii) Smell, (iv) Taste, (v) Feeling, and (vi) Mental objects.²⁴

We are nothing more than heaps of five physical senses; they are the five psycho-physical aggregates that are significant factors in shaping of our mind and its mental process. These five aggregates represent the structure of the human psychology as well as its pattern of evolution and the pattern of evolution of the world.²⁵ The theory of five aggregates are fundamentally the portrait of human self that outlines the stages of the wandering mind and its perception. These stages are described as the analysis of a personal experience and a view on cognition from a Buddhist perspective. Form is breakable; Feeling is vivid experience, Perception is cognizance of phenomenal characteristics; Conditioning factors are causal and conditioning elements not accounted for in the other four aggregates; and the Consciousness is the awareness.²⁶

The working of the mind and mental factors make up the entire status of the human beings – the dynamics of the mistaken mind. Human beings starting from conceiving till death, are faced with arrays of pain. Pain when in the womb is compared to being trapped in the exit-less iron compartment. *jig med gling pa* explains in the *yon ten rin po che'i mdzod kyi rtsa ba* that in the womb, the full-grown

²¹ (Nga-Gi-dBang-Po f. 22a)

²² (Nga-Gi-dBang-Po f. 20b)

²³ (Nga-Gi-dBang-Po f. 21 b)

²⁴ (Nga-Gi-dBang-Po f. 21 a)

²⁵ (Lingpa , app 4 p. 1)

²⁶ (Lingpa , app 4, pp. 1 - 2)

fetus is confined in the darkness punctuated by deluded consciousness, which is the first experience of pain faced in the life of living beings.²⁷ When the fetus is finally fully-grown, it feels discomfort and is greatly affected by the actions of its mother – such as her emotion, hunger, thirst, heat and cold. *gling pa* further presents that the physical pain at the time of birth is compared to crushing cliffs where the dreadful pain is felt both by the mother and the child. Some even lose their lives owing to unbearable pain²⁸. After going through the agony of birth the pain doesn't end there, the newly-born child goes through countless physical as well as emotional and psychological pain. The memory of former state is dimmed dauntingly upon the infant when it is then exposed to the open space becoming gullible and terrified by the leap change of environment.²⁹

As the infant grows, she is tossed in the vast world of uncertainty, joy, thrill and challenges. Her youthful vigor soon loses out to the approaching stain of times; feeble body betrays every movement and become susceptible to ailments. As the body parts dwindle, the beauty once desired is muted like the heat and light of the murky sun. When the reality of balance health is jeopardized, the fatigued owner that holds to the *phung po lngais* pained with fear of death. Eventually, when smitten with suffering of death transiting to the uncertain destiny, the loved ones and the wealth that has been accumulated are left behind.³⁰ There is neither relief nor rest in peace but opening a Pandora of more afflictions, thus human misery seems limitless so long as humans allow our mind to drift away deluded and obscured from the true nature of our mind.³¹

Stimulated by our own clinging to the illusory phenomena, humans throughout our lifetime unconsciously spend entangling in our own mental patterns that result pain and suffering in return. Just as poison causing death while ingested, so does our defilements that take away the life of liberation without even being noticed. Such is the pain resulted from one's own infliction triggered by our own wandering mind i.e. delusion. We have allowed ourselves to be dictated by such destructive emotions for so long so much so that we have become oblivious to the potential and purpose of our lives. *klong chen pa* in his presentation of **The Practice of Dzogchen under Arising Under delusion**, due to one's inability to realize the essence of the appearance of the basis, one gets drawn to *mtshung ldan* the delusion with three related delusion or *ma rigs pa*.³²This is further explained in the doctrines of *Samsāra*, where one's ability to realize the essence of appearance is marred by three related aspect. First aspect is ignorance of selfhood termed as *bdag nyid gcigpu* that arise as consciousness but not recognized. Second interrelated ignorance is the unconsciousness of the true essence and that consciousness emerge

²⁷ (Lingpa , chapter 4, v. 30)

²⁸ (Lingpa , chapter 4, v. 31)

²⁹ (Lingpa , chapter 4, v. 32)

³⁰ (Lingpa , chapter 4, v. 34 - 35)

³¹ (Lingpa , chapter 4, v. 37 - 39)

³² (Longchen-Rabjam p.208)

together, which is termed as *lhan cig skyes pa*. Third is the ignorance of the imaginary termed as *kun tu brtag pa* that alters all the being as the perceptions are externally perceived.³³ These three un-enlightenments that is arising simultaneously results the condition of delusion, which makes up the four conditions. So, through the four conditions, the impure concepts and appearance one becomes deluded into appearance of the basis as the dualistic cognition of the apprehended and the apprehender.³⁴

We are constantly distracted by our own confusion triggered by our wandering mind that has allowed the mental factors and aggregates to grow out of proportion; we get distracted so much that we forget our prodigious inherent potentials of seeing the reality and become a Buddha.³⁵ The first noble truth of suffering expounded by Buddha Śākyamuni, stems from human's own absentmindedness and ignorance. He discovered that humans are not only fundamentally incapable of being mindful but are unable to develop exertion to break free from our own confusion and conflict. This is so because of human wandering mind that creates a sense of bewilderment and split in one's personality, and that sense of confusion gives rise to dissatisfaction. There is a ripple effect of one sense leading to the other often resulting in an identity opposite of what we inherently are. Because of such sense of dissatisfaction of not finding the right things, we outpour frustration and blame the world outside of us. While the problem originated from our own confusion and the lack of awareness, and because the environment is not according to our own expectations, we get agitated at the world.

Humans often create the inconvenience to ourselves losing track, losing context and losing reference point of openness. Everything starts on a minute scale as that of a flicker of thought that has the power to expand immeasurably large. Tiny shift in our attention are what creates the emotions of attachment, anger and ignorance. Although these emotions are seemingly large scale and obscene, but they have their origin in the subtle twists that take place in our wandering mind constantly. Suffering begins with very simple and ordinary flicker of thought derived from our own basic confusion. Before the intention begins, there is a state of uncertainty occurring every fraction of second in our human state of being. Within the uncertainty phase, humans have the natural and intuitive yearning towards pain known as *kun 'byung*. *kun* means all and *'byung* means arising in Tibetan, where *kun 'byung* means arising of all including the defilements. *kun 'byung* gives birth to the twelve *Nidānas* and the origin of the five forms.³⁶ According to the *chos mngonpa'i mdzod*, *kun 'byung* can arise as flickering thoughts and is connected with *sems 'byung* – the fifty-one mental events arising from the mind. *kun 'byung* is also associated with two forms of *sgrib pa* or obscuration, they are: (a) *bakchaggisgrib pa* translated as obscuration of habitual tendencies, and (b) *snyonmonggisgrib pa* translated as obscuration of negative emotions. The flickering is *bakchaggisgrib pa* that sets off the emotions and waits to light any of the

³³ (Jikdrel-Yeshe-Dorji p. 54)

³⁴ (Longchen-Rabjam pp. 208-209)

³⁵ (Trungpa ,pp.33-39) & (Lingpa)

³⁶ (Trungpa ,pp.39-43) & (Lingpa)

other factors that are waiting to be lit up because of which something large is being triggered by something very small; the first little hint of dislike or attraction for somebody eventually escalates and results in a much bigger psychodrama. Such tiny shifts of attention are what create the mental impulses and emotion that of attachment, anger, ignorance and all the other obscuration of negative emotions.³⁷

We go through endless desolation; *jig med gling pa*(Jigme Lingpa), one of the great teachers that followed *klong chen pa*'s lineage, uses the analogy of a moth's attraction to the flame, he presents in **The Precious Quality** that like a moth attracted to the candle light that destroys them, humans too are attracted to the negative mental state that are indeed the source of our own misery. This is thus because humans constantly fall prey to the pleasing sounds of flattery, often enticed by the aroma of tobacco, taste of meat, lover's soft touch, and the caress of the silken robes. The great master and a scholar *zhi ba lha* (Śāntideva) reiterate this in *byang chub sems dpa'i spyod pa la 'jug pa* or *Bodhicaryāvatāra* where he points out that:

“For beings long to free themselves from misery,
But misery itself they follow and pursue.
They long for joy, but in their ignorance,
Destroy it, as they would their foe.”³⁸

Relatively our life is a fleeting moment experienced by all living beings; where their existence is brief and uncertain. Besides the sufferings at the time of birth, old age, sickness and death, humans in the brief span of lifetime, we go through varying degrees of emotional journey of joy, pleasure, grief and disappointment. All joy and pleasure enjoyed do not last but become just a mirage and eventually bring discontentment and sorrow time and again.³⁹ Hopes and fears make us slave to the daily rat race. For survival, fame and power people are drawn deeper into *Samsāra* of entanglement termed as *'khor ba*.

Owing to our own instability in mind, our habitual pattern exhibit that whenever we are faced with undesirable and unappealing circumstance, we avoid the situation or lack effort to face and improve. This process takes place in all the things we do regardless of the magnitude, and this is the origin of perpetually recreating suffering while enabling the continuum of the result of it. Humans tend to look outside and view the world as a crutch; this comes from one's belief of eternity and the hope of maintaining oneself – of continuing to be, and constant search for alternatives that can sustain one's being. One begins to look outside and grasp at the world as a way of maintaining oneself. What seems like a sustainable scheme of maintaining oneself doesn't last but break down; the more it breaks the

³⁷ (Trungpa ,p.34) & (Lingpa)

³⁸ (Śāntideva , V28)

³⁹ (kun-mkhyen-klong-chen-rab-'byams , pp. 163-170)

more one has to maintain and rebuild – when the rebuilding begins, suffering returns as one is bound to go back again and again to rebuild. This process of regeneration of suffering results into a vicious cycle of *Samsāra*. One is constantly caught up in actions that seemingly entertains oneself, which actually becomes the product of suffering and also producer of suffering. It thus becomes the origin that perpetually re-creates suffering like a wheel, as well as what one constantly goes through owing to the result of suffering.

Get Familiar with Your Mind

Human birth is the rarest of opportunity as compared to the visibility of stars during day-light. While obtaining the precious human birth, if one doesn't recognize the potential and not take opportunity in this lifetime the probability of getting another chance is highly unlikely.⁴⁰ Further, in the Verse 24 in *Bodhicaryāvatāra*, it states as the following:

“And though all this I understand
But later waste my time in foolish idleness
Then when my time to die comes around
My sorrows will be lack indeed.”⁴¹

This sums up the life of human beings even with the innate Buddha nature: it is a waste of the precious human body for allowing the mind to wander away in obscurity that cloud the true nature and the value of the mind. The verse describes how unfortunate one becomes when death approaches, one is filled with hallucinations and dark ignorance; impaled by sorrow and one has to journey yet again with tremendous suffering to drift further to the lower realms.

The probability to be born as human being is compared to the probability of the blind turtle's probability of encountering a floating yoke in the vast ocean derived from the teachings of the Buddha Śākyamuni recorded in all tradition. While teaching to a group of monks, he compares the difficulty of achieving human birth to the probability of the one-eyed turtle living in deep ocean that comes to the surface once every hundred years for a chance insertion of its neck into the single floating yoke that drifts in all direction on the surface as recorded in teachings of all tradition.⁴² Human life is as rare to obtain as the blind turtle coming to surface every hundred years whose probability to come across the drifting yoke is nearly impossible. For the blind turtle to encounter the floating wooden yoke, firstly the yoke should be perpetual. Chances are that the wooden yoke may get decayed; even if the yoke withstands the harsh condition to stay afloat, there is no way possible that the turtle will live billion years for a likelihood to

⁴⁰ (rgal-srsas-dngul-chu-thogs-med , Verse 1)

⁴¹ (Śāntideva , Verse 24)

⁴² (rgal-srsas-dngul-chu-thogs-med verse 1)

encounter it.⁴³ The simile of the blind turtle used by the Buddha is to show how rare it is to get this precious human form, and to suggest about the difficulty and the probability of acquiring human life.

We human beings are blessed with great freedom, opportunities and qualities to realize the true nature of the mind; they have the crucial potential of wisdom, love, compassion, capability, skills, power, awareness and knowledge to free oneself from *Samsāra*.⁴⁴ Further, the humans of 21st century, are privileged with easy access to *Dharma* at the reach of one's palm tops. Precious human life is rare but rarer are those who can let go of the unvirtuous actions, which brings to the next point of what goes on in human life despite all the freedom and endowment. The next point presents the human mental composition and the subsequent human tendencies that make them go in circles of existence. Humans don't usually realize how close they are to bringing those freedom and endowments to fruition. From the moment of birth until today with all the eighteen freedom and endowment, it is highly likely that if we prioritize the practice we could bring this to fruition.

The working of the mental factors must be understood, rare opportunity of precious human body has acquired and for those that had the opportunity to come in contact with Buddha's *Dharma* are the achievers of the precious qualities – a criteria to achieve its goal of Buddhahood. At the existential level, adopting the Four Immeasurable could keep the direction of one's thought, speech and action on the right track.

Eventually, even the 'mind and mental events are concepts and mere postulation within the three realms of *Samsāra*'. When the state of total presence is recognized mind and mental events would cease. In every meditation session, the practitioner is expected to gather the knowledge about the mind through observing, questioning, and testing just as the scientists observe during the running of their experiments. Just like they diligently evaluate and verify their findings, the person meditating is expected to evaluate over and over until one develops a meaningful understanding of one's own mind. Thus, among many spiritual traditions in the world, Buddhism offers the deepest examination of the mind and what constitutes the root of *Samsāra* that the Buddha propounded and ways to dealing with all levels of obscurations to attain liberation.⁴⁵

The modern metaphysical breakthrough of their staggering discovery that the entire universe in the galaxy exist because of "me", was expounded by Buddha Śākyamuni two thousand years ago. All his teachings have been progressively directing at waking up to reality – moving from the Four Noble Truths to Two truths to emptiness to liberation. Many traditions have developed varied views and approaches

⁴³ (kun-mkhyen-klong-chen-rab-'byams , pp. 177-180)

⁴⁴ (kun-mkhyen-klong-chen-rab-'byams , pp. 167-170)

⁴⁵ (kun-mkhyen-klong-chen-rab-'byams)

to achieving this goal. As long as one cannot differentiate between mistaken mind and unmistaken mind, one cannot understand the spontaneous arising since humans are accustomed to engaging with the agents and objects of the mistaken mind. In *Tantra*, Buddha proclaimed that the mind and mental factors have the aspect of an exaggeration of the three realms. So, one ought to learn from the conventionalities and then use them as a means to ascend into higher level of the ultimate. After acquiring enough skills in conventional phenomena, one can gradually shift the perspective to understanding the ultimate reality.

The true nature of the mind is enlightened wisdom and compassion that is brilliantly awakened but human beings are not able to see this primordially awakened mind. The primordial nature of the mind is pure, which is referred as clear light. Different approaches are adopted in order to recognize this potential; we are endowed with enlightened mind within us, all we need to do is make a conscious effort to get familiar to it and uncover the treasury that is within our reach.

Bring the Mind Home: The Four Great Catalyst of Being

klong chen pa recommends cultivation of equanimity for a practical purpose; equanimity provides clearer view and a sounder appreciation of what is there at a relative level – be it animate person or inanimate things that constitute the world that beings perceive. It is possible to generate equanimity through the development of inner strength. The inner strength enables oneself towards a wider dimension in being; although the individual growth varies in different individuals since the starting point is inner strength.⁴⁶

This inner strength can be trained, and the inner strength enables beings to participate externally; the participation occurs through four fundamental characteristics – referred as the four-immeasurable represented by love, compassion, joyfulness, and equanimity. All of these characteristics imply a thoughtfulness of another being's welfare, wellbeing and success when taken in their positive connotation. The four catalysts can take the being to any direction if the being is unable to balance the inner fundamental characteristics. Negatively, it is the euphoric state in a make-belief world induced by sentimental impulse that is detrimental to growth. Beings' growth is either aided by these four immeasurable catalysts, or catapult to the opposite direction of impurity. So, each of these four is categorized as two kinds – those that have objective reference and those that are non-referential. The referential and non-referential distinguishes the ambiguity nature of the feelings as well as the usage of the terms. The usage of the term can be in reference to the objects i.e. all sentient beings, the terms are also used to describe the process of sensing the feelings that are designated as 'love' and 'compassion' or other feelings. Having an 'objective reference' limits the range of love and there is a danger of

⁴⁶ (Longchenpa[Author] and Guenther[Translator] , p. 106)

requiring affirmation from and of the object and other's values, which may turn into clinging in turn becoming the source of one's irritation, frustration and blindness to the real value of the other individual. Such feelings have the danger of turning into negative counterpart, for which reasons the starting point is equanimity.⁴⁷The four immeasurable is the key to generate positive inner growth in beings, possible way to chaperon and nurture the mistaken wandering mind, these four are vastly correlated and one must know how to strike a balance within this intimate interrelationship to harmonize the effects and counter effects among these four catalytic manifestations. For instance, the notion of object vis-à-vis living beings is already a negation of the other being's intrinsic value by merely being seen as the 'subjectively' in terms of how to further one's demand – that becomes the source of pain. This can be countered in a way by compassion as the active force in the removal of the pain and suffering. However, even the compassion triggers sentimentality as in feeling helpless at the magnitude of suffering around oneself – feeling of sadness and helplessness can easily overwhelm oneself that can easily lead to frustration and some ordinary beings even go to the extent of blaming the Buddha or God for not 'answering' their prayers. This frustration can be countered by joyfulness – as the affirmation of the fulfillment. The affirmation of contentment as 'what needed to be done was done'. However, this may also lead to feeling of elation, which may again lead the being to take up unrealistic goals to which one would become attached with. So, it is the equanimity that brings the being back to the firm balanced ground. Even equanimity has the second characterization of inhibition like the other three catalysts.⁴⁸

The working of the four catalysts can be described as (1) Love, is a positive manifestation but if it is limited to the objects subjectively, it becomes a negative fixation as one becomes attached to the objects of love. (2) Compassion, is a positive manifestation and it counteracts love but one may plunge into getting overwhelmed and become sentimentally charged, which is the condition of negative fixation; (3) Joyfulness, is a positive manifestation that counters compassion but the feeling of joyfulness may turn into a feeling of elation because of which the referential mind is unable to contain and lose oneself in making unrealistic goals to which one becomes inordinately attached – this is the negative fixation; and (4) Equanimity is a positive manifestation and counters joyfulness, it is equanimity that brings one down to the solid ground. However, it doesn't end there as equanimity can be inhibited by apathy, this feeling of indifference with laziness is a condition for negative fixation. What counters apathy is love, which in turn can create both positive and negative effect on an individual.⁴⁹

These four catalysts have important role to play in an individual's development and growth – growth is basically a reconstitution from fictitious being to real being. The mental impulses work as the defense mechanism against individual's growth, to what *klong chen paterms* as a malfunctioning of a basic and

⁴⁷ (Longchenpa[Auther] and Guenther[Translator] , p. 107)

⁴⁸ (Longchenpa[Auther] and Guenther[Translator] , pp. 107 - 108)

⁴⁹ (Longchenpa[Auther] and Guenther[Translator] , p. 208)

connectiveness. When the malfunctioning occurs, it gives rise to ‘equality pristine cognition’ in unauthentic fictitious being as ‘arrogance’, which is an ego inflation. Such condition of ‘the meaningfulness-continuum pristine cognition’ is the condition of spiritual darkness. The catalyst for restoring pristine cognition is ‘equanimity’. Likewise, ‘individualizing pristine cognition’ gives rise to clinging to individual preferences, which constitutes the individual being’s world – ‘compassion’ is the catalyst for this. The ‘mirror-like pristine cognition’ manifests in the character of ‘aversion’, which is countered by ‘love’ while the ‘pristine cognition that things just are’ then appears as envy or greed – the desire that things should have been otherwise, which is further an emotion to be dismantled down by ‘joyfulness’. The cultivation of the four immeasurable great qualities of beings are the starting point to inner development, and for the development of the whole human being.”⁵⁰

Activate the Ethical Impulse

The cultivation of the four immeasurable qualities meticulously is the catalyst to the constructive phase of a human being, which in turn leads to activation of these inner potential for clairvoyance and complete perspicacity of *byang chub kyi sems bskyed* (skt. *Bodhicitta*) – which is not merely to feel sad upon coming across suffering of others but rather to be moved to take an action; this situation is termed as ethical impulse that can be cultivated and activated. What one calls the world is an ongoing process of search for meaning that is value structured, which is the positive purpose where one drives forward instead of having to push from behind.⁵¹ Activation of such positive impulse comprises of two relative phases: first being the ‘settled determination’, where by having a purpose in life, which can be possible through cracking of the emotions that have negative impact or that emotions having growth inhibiting and darkening effect on the individual, and second phase being the ‘steady pursuance of purpose’ where one must make conscious efforts through the exercising of the six transcending functions.⁵²

Our lives’ meaning is not found in ‘other worlds’, the first glimpse is noticeable when we set on the path and laid in the moment of pure joy – this is termed as the ‘first spiritual level’. The reference of ‘first spiritual level’ measured within the framework of various phases of path and the spiritual levels that one has to traverse with consistent pursuance to scale up the quest in life’s meaning. Although such ethical impulse is rooted in an individual, it is in the individual ethical action that is linked to a wider world in which all the action of the being becomes ethically relevant. Similarly, the individual growth is determined by one’s own capacities within the framework of value and goodness.

We must differentiate between the fundamental nature of our mind and the dynamics of the mistaken mind. The way to chaperon our mistaken mind that wanders away from its basis is through consistent

⁵⁰ (Longchenpa[Author] and Guenther[Translator] , p. 211)

⁵¹ (Longchenpa[Author] and Guenther[Translator] , pp. 123 - 124)

⁵² (Longchenpa[Author] and Guenther[Translator] , p. 124)

effort in things we do, say and think. It is important to check on ourselves if we are doing better today than yesterday in terms of our inner development. We have the privileged access to our own mind; we must use that privilege of access to begin our journey inward. Whether it is a spiritual path or a mundane journey, we must make conscious efforts to seek for our enlightened mind and not allow ourselves to drift away from what is right within our primordial nature.

Seek not for a place or a condition where we can be but seek for our enlightened mind that is only accessible to us!

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Early Traces of Thilashin Era in Myanmar

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Four Types of Pabbajja (going forth)

There are two types of people in the world – people who live in the household life (*āgārika*) and people who leave the household life and live as ascetics (*anāgārika*). Again, the *anāgārika* type is divided into four: *Upasāmpada pabbajja* (higher ordination), *sāmaṇera pabbajja* (novice), *issi pabbajja* (hermit), and *paribbājaka pabbajja* (wanderer). *Upasāmpada pabbajja* in Buddha *Sāsana* is the type of ordination received by *bhikkhu* and *bhikkhunī*, which has eight types of *upasāmpada* (ordination). *Sāmaṇera pabbajja* or the ordination is meant for male and female novices in *Sāsana* with correct recitation of refuge formula in the triple gems. To become a male or female novice, one has to three requirements: shaving hair, wearing robes and reciting the triple gems with correct stress and intonation on the part of both candidate and teacher. Then only a candidate may become a novice. Nowadays Theravāda has only male novices. *Issi pabbajja* means becoming a hermit such as King Temiya⁵³, Kaṇha⁵⁴ and Suvāṇṇasāma⁵⁵ taken from the Jātaka tales. There are eight types of hermits according to the *Hirisutta*⁵⁶: *saputtabhariyā* - a hermit who goes forth with his family, living on farming and trading, *uñchācārikā* - a hermit who dwells near the gate of the village or city and teaches the sons and daughters of the king or Brahmin in return takes cooking oil or rice instead of gold and silver, *tampattakālikā* - a hermit who goes for alms-round, *anaggipakkikā* - a hermit who lives on fruits that do not require cooking, *atmamuttika* - a hermit who brings along the mallet to hit the bark to eat when hungry, takes precepts and develops the four cardinal virtues, *dantaluyyakā* - a hermit who bites and eats the bark with his teeth when hungry and takes precepts and develops the four cardinal virtues, *pavattaphalikā* - a hermit who dwells near the pound or forest and eats lotus' petals or fruits or flowers or bark of the tree when hungry, never seeks for food, and takes precepts and develops the four cardinal virtues, and *vaṇṭamuttikā* - a hermit who eats fallen leaves and never goes away for food, and takes precepts and develops the four cardinal virtues. Among the eight types of hermits, the last one is the highest one. The *paribbājaka pabbajja* refers to the wandering ascetics and the white-robed acolytes who existed before and during the time of the Buddha as rival. This group also includes the present *thilashins* who are under the Buddha *Sāsana*. During the Buddha time, the *paribbājaka* were under two groups: *acelaka paribbājaka* – the naked ascetics, such as Aselakassapa and Nigaṇṭhanāṭaputta,⁵⁷ and *channa*

⁵³ *Cariyapitaka Aṭṭhakathā*. p.208-220.

⁵⁴ *Jātaka Aṭṭhakathā (I)*. p.209-212.

⁵⁵ *Cariyapitaka Aṭṭhakathā*. p.249-254.

⁵⁶ *Suttanipāta Aṭṭhakathā (I)*. p.310-311.

⁵⁷ These two are famous rival religious leaders during the Buddha's time in India.

paribbājaka -the clothed ascetics, such as Upatissa (Sāriputta), Kolita (Moggalāna), and Suppiya *paribbājaka*. *Paṇḍaraṅga paribbājakas* are included in *channa paribbājaka* and they wear white clothes. Wearing white colored robes is more ancient than saffron robes among *paribbājakas*. In *Sārasaṅgaha Aṭṭhakathā* (*pañcaantaradhānakathā*-31)⁵⁸, the white clothed *paribbājakas* existed after the dispensation of Kassapa Buddha and still exists until now. With shaved head, they wore white robes like *bhikkhus*. In Buddha *Sāsana*, some of these *paribbājakas* became *bhikkhus* and *bhikkhunīs* but some were not. *Pārājika Aṭṭhakathā* mentions that King Bindhusāra, father of King Asoka used to offer food to sixty thousand Brahmins and *Paṇḍaraṅga paribbājaka*. Definitely, there was a rival *paṇḍaraṅga paribbājakas* against saffron clad *bhikkhus* and *bhikkhuns* during the time of the Buddha. The *bhikkhunī* lineage was extinct 500 years after the Buddha’s demise for many reasons. Those women sick of worldly life may find a way to renounce household life probably became *paṇḍaraṅga paribbājakas* under Buddha’s *sāsana*. They practiced Buddha’s teachings and became members of *Sāsana* as *paṇḍaraṅga paribbājakas*. Thus, the contemporary *thilashins* are the successors of *paṇḍaraṅga paribbājakas*.

Precepts of Thilashins

Being members of *Sāsana*, *thilashin*’s precepts should be *pabbajja sīla* (precept). According to *Theragāthā aṭṭhakathā*⁵⁹, there are two types of precepts: *gahaṭṭha sīla* concerning lay people and *pabbajita sīla* concerning monks, novices, hermits, wanderers and *thilashins*. *Gahaṭṭha sīla* is a fivefold precept (*pañcasīla*)⁶⁰ that should be followed by all worldly people in everyday life. And they can also practice the eight precepts (*aṭṭhasīla*) or ten precepts (*dasa sīla*) from time to time. *Pabbajita sīla* requires observation of at least ten precepts and possibly fourfold-purification precepts. Therefore, *thilashin* and *paribbājaka* should observe ten precepts forever. For monks, the observation of fourfold-purification precepts is optional. According to *Dīpavaṃsa*, while Venerable Mahinda converted the king and people of Sinhala (Sri Lanka) into Buddha *Sāsana*. Anuḷādevī and her retinue wanted to join the *bhikkhunī Saṅgha*. They shaved their hairs and took the form of *paribbājakas* and waited for Venerable Saṅghamittā for ordination. At that time, they observed ten precepts.⁶¹ So, ten precepts needed to be observed by *thilashins* even though most contemporary *thilashins* in Myanmar observe eight precepts except handling of money, which is difficult to observe. Majority of student *thilashins* observe eight precepts; and most of the meditating *thilashins* observe ten precepts; their four requisites are supported from the center. The eight precepts described in the Piṭakas are:

- (i) I undertake the precept to refrain from destroying living beings.

⁵⁸ Cited in [Yaway Tun. *Bhikkhunī Sasana Hnint Thilashin Thamine*. p.121-122.]

⁵⁹ “...sīlaṃ gahaṭṭhasīlaṃ pabbajitasīlanti duvidhaṃ...upādāya sabbaṃ catupārisuddhisīlaṃ...”*Theragāthā Aṭṭhakathā* (II). p.152-153.

⁶⁰ Abstaining from killing, stealing, sexual misconduct, false speech, and drinking (including drugs).

⁶¹ *Dīpavaṃsa, Chronicle of the Island*. Trans. Hermann Oldenberg. Digital edition (2nd Ed.), 2018. p.194.

- (ii) I undertake the precept to refrain from taking what is not given.
- (iii) I undertake the precept to refrain from sexual (ignoble) activity.
- (iv) I undertake the precept to refrain from incorrect speech.
- (v) I undertake the precept to refrain from intoxicating drinks and drugs, which lead to carelessness.
- (vi) I undertake the precept to refrain from eating after noon.
- (vii) I undertake the precept to refrain from dancing, singing, music, going to see entertainments, wearing garlands, using perfumes, and beautifying the body with cosmetics.
- (viii) I undertake the precept to refrain from lying on a high or luxurious bed.

In the ten precepts, number seven of eight precepts become two and the last precept is refraining from accepting gold and silver (money). These ten-precepts (*dasa sīla*) are practiced by a novice. All these precepts should be recited in Pāli by understanding in one's own language. Nowadays *thilashins* in Myanmar take nine precepts (*navan̄ga sīla*) by adding the commitment to dwell in loving kindness towards all beings - '*mettā sahaḡatena cetassā sabbapāṇa bhūtesu pharitvā viharanaṃ samādhīyāmi.*'"

The Term 'Thilashin' and the Color of their Robes in the History of Myanmar

According to the chronicles of Myanmar, the word *thilashin* was used around the Kone Baung Era (1752-1885). Before that there were traces of their lineage in early history of Myanmar. The earliest we can go is during Pyu Dynasty (around the 3rd century A.D.). Although we do not know how they were named during Pyu and Bagan era, we are sure that they existed in Myanmar *Sāsana* along with the *bhikkhus* according to the scriptures, stone inscriptions and remains from those places. This is evident from the two golden Mg Kan inscriptions excavated at Hmawzar from Sarekhetarā (modern Pyae City). The style of Pāli written on them is like the Pāli style of Tampapaṇṇi (Sinhala) form. Besides, twenty golden plates written in Pāli were found at Hmawzar in 1962 again. Therefore, it is sure that Buddhism has been developing in Myanmar around 5th and 6th centuries.⁶² Chinese accounts recorded about Pyu people more elaborately and mentioned that Theravāda Buddhism in the Pyu period was shining magnificently. There is a mention in the Tang Dynasty Annuals (around 800 A.D.), about a tradition of sending boys and girls to monastery at the age of seven and bringing them back home at the age of twenty if they could not follow the rules of the Buddha and allowing them to grow their hair again. Such custom was prevalent in Pyu country.⁶³ Based on this fact, Dr. Than Tun confirms that *bhikkhunī sāsana* existed in Myanmar during Pyu era. As it is mentioned above the *bhikkhunī sāsana* was extinct in Theravāda 500 years after Buddha's demise, there were *paribbājakas* (*thilashins*) members of *paṇḡariṅga*. They were addressed in stone inscriptions as The Graceful Io Hsee Taw,

⁶² Cited in [Shin Ādiccavaṃsa (Taungbaw Kyaung, Sarlingyi), *Buddhasasana Thamine* (Yangon: Sarpe Beikmhan, 2005), 83-84.]

⁶³ Cited in [Yaway Tun (p.129) and Dr. Than Tun (p.59)]

Venerable Master Io A Kyan Pin Thin, Saṅkādhī Io A Kyan Thin, and the Graceful Ihi Tee Thin etc. Those names may be interpreted in modern colloquium as the Grate Master (female) Daw Hsee Taw, the Junior Master (female) Ma Kyan Pin Thin, Saṅghādhipati (seems the highest patriarch) and the Graceful Daw Tee Thin, etc.⁶⁴ Yaway Tun has cited in his book that they wore white-colored clothes at that time. In the later period of King Anawratha, there were people called *thidintone* and there were male (*phoetutaw*) and female (*maethila*) referring to those who wear white clothes in Myanmar or *paṇḍaraṅga* in Piṭaka.⁶⁵ During Ava Era (1364-1555A.D.), female members of religious order played important roles. In 1404 A.D., during the time of King Min Khaung, Sakyō Sayadaw went to Rajadhiraja of Pāgo as diplomat for peace. As a gesture showing the peace making, the monk riding on a non-tasked elephant and accompanied by three hundred of *thidintones* presented himself to the rival king. It was mentioned in Sasanalāṅkāra Sardan (p-139) and Glass Palace Chronicle (I) (p-490).⁶⁶ Here *thadintone* means woman who observed precepts. In the Yadanakyaemone Palace novel (p-60), which was written during the time of King Alaungphaya (1752-1760), the second Myanmar founder, it is mentioned that Āvajjañña Prince wanted to teach the princess instead of *thadintone*. To quote Āvajjañña Prince, “Instead of *thidintone*, it would be easier for princess to understand if I (Āvajjañña Prince) teach her (Princess)...how can *thilashin* teach her while she is still learning? ...”⁶⁷ There the word *thadintone* was used as *thilashin* in this Palace Novel for the first time referring to the same body of observing mendicants. It was for the first time we come across *thilashin* as synonyms of *thidintone*, who we see today. From this period onwards, *thilashins* became the teachers in the palace and respected by the royals.

Thadintones used to wear white and saffron clothes according to Amedawphyae Kyan of Maung Thaung Sayadaw (I).⁶⁸ Through literature we know, even at the time of King Min Don, *thilashins* were still wearing white colored clothes. It is reflected in the poems of Bamaw Sayadaw, a famous monk during the time of King Min Don. One day, he was going for alms-round with other monks. On the way he saw the *thilashins* who were resting in the public rest house. There, being a learned and happy poet, he composed a verse of merriment for his friends:

“No wit and no skill,
To greet the white hen on the rest house is my will;
She is dainty, and her form is delicate,
Clad in her clothes of white jute.

⁶⁴ Yaway Htun. *Bhikkhūṇī Sasana Hnint Thilashin Thamine (4th Ed.)*, (Yangon: Kalya Offset, 1998), p.134.

⁶⁵ Yaway Tun. p.139.

⁶⁶ Cited in Yaway Tun. p.142.

⁶⁷ Cited in Yaway Tun. pp.144-145.

⁶⁸ Maung Thaung Sayadaw (I), *Amedawphyae Kyan* edited by Ashin Vāsava, Ashin Kelāsa, et al. (Mandalay: Padethar Piṭaka press, 1961), 150.

In her nunnery under the hill to meditate.”⁶⁹

Here the poet described the *thilashin*'s white cloths as white hen. So, it was sure the color of *thilashin*'s clothes was white at that time. During the British Colonial rule, the *thilashins* were in white colored clothes. W. Osborn Allen in *A Person's Holiday* writes, “The great pagoda at Rangoon is called the Shwedagon. Up and down the steps pass throngs of men, women, children, monks with their shaven heads and yellow robes, and sometimes a nun shaven but dressed in white, looking old and ugly...”⁷⁰ While Mahāgandhārāma Sayadaw (1858-1919) was residing in Sagaing hill, *thilashins* went there to pay respect to him one day. At that time seeing *thilashin*'s white colored blouse, he said to the nuns, “Your hands are like lay people. You should wear the same color (orange) like the upper garments.” It is because during *uposatha* day when lay devotees in Myanmar observe eight precepts, they also wear white colored blouse with brown *longyi*.⁷¹ From that time onwards the white color was replaced with dyed color of light orange, pink and yellowish. But nowadays, educated nuns wear pink colored garments and nuns from meditation field wear yellowish or brown.

Mae Kin, Mother of Contemporary Thilashins and Her Lineage in Modern Era

In modern era, so far the researcher can trace, the famous *thilashin* Mae Kin or Daw Khaemā (1814-1882)⁷² was the sister of famous monk, Shankalaykyun Sayadaw⁷³ (title use for a monk in Myanmar). During the time of King Bagyidaw (1820A.D.), they come from Manipur (India) with other Kathe ethnics as the city was defeated by Myanmar King. Saya⁷⁴ Kin studied *Kiccāyana Pāli Gramma* and *Ṭīkā* (sub-commentary) from her preceptor and she learnt Pāli and *Aṭṭhakathās* (commentaries) from Thayankar Sayagyi, an ex-monk, in Sagaing hill. She observed forest dwelling in Gutalone Chaung (monastery) and learnt from Htut Khaung Sayadaw with other nuns. Although her brother, Shankalay Kyun Sayadaw was famous in teaching, he did not teach neither her nor any other nuns and lay women due to his strong observance in vinaya (discipline) rules. Another friend who stayed with Saya Kin was Mae Natpe. Saya Kin loved to teach and Saya Mae Natpe emphasized in meditation only. While they were meditating in the Sagaing hills, they were seen by two brother princes, Mindon and Kanaung. The two princes were pleased with the peaceful appearance of the two nuns. They kept in their mind to make the two nuns as their teachers when they would become king. Once King Mindon ruled the country, he requested the two nuns to come to the palace to teach his daughters, consorts and maids. Saya Kin came to the palace with three exemptions from the king:

⁶⁹ Me Me Khine, Ms. *Burmese Buddhist Nuns In The Theravāda Tradition And Their Attitudes Towards Social Work*. Thailand: Assumption University, 1999. p.33.

⁷⁰ Cited in Me Me Khine, 1999, p-38.

⁷¹ A type of traditional cloth, lower garment used for both man and woman in Myanmar.

⁷² These years are according to Yaway Tun (p.166 and 186).

⁷³ His name is Venerable Nanda and he wrote the dhamma and vinaya gazette edict for King Mindon. He died at 1858A.D.

⁷⁴ A title used for a nun, which means ‘teacher’.

- (i) Being a female nun, exempt from staying in a tiered roof residence like monasteries,
- (ii) Exempt from any title or medal
- (iii) Exempt from cooked rice or any food.

Saya Mae Natpe rejected at the first time by saying that she was not good at speaking like Saya Kin and wanted to stay in the village only. Upon three times request although she agreed, eventually went back to Mingun. Saya Kin taught dhamma to the court ladies and let them meditate. In this way she propagated dhamma and earned her reputation as a venerated teacher in the palace. Mae Kin was the same age with King Mindon. Therefore, the king was more sympathy for Saya Kin and supported her with all requisites. It was said that during his reign, a viss (3.6lbs) of cooking oil and a half portion of rice (5.40 gallons) were donated to every nun monthly. The king permitted his daughters to ordain as a nun Saya Kin just like his sons as novices in the monastery with a great ceremony. The people loved and respected her due to her ethics, calmness and great wisdom. She was in her age giving up teaching and spent her life practicing meditation in Sagaing hill. She sent her pupils to the palace to teach the court ladies. Daw Vaṇṇa, Daw Dhamma, Daw Vimāla, Daw Gone, and Saya Thup (Daw Esāri) were her famous pupils with their *pariyatti* (teaching or learning in Piṭakas) knowledge. According to Shwehingar Sayadaw, Saya Kin used to offer food (*Swun*) to Kyauktawgyi Pagoda in Mandalay every year. At that day, she used to honor the Buddha starting from 8pm until the next early morning. While spending her days in meditation and devoting to dhamma at Sagaing hill, Saya Kin, the mother of contemporary *thilashins*, died at the age of 68 in 1882 during the reign of King Thibaw (1878-1885). Her remains were placed in a brick mansion that lied in a cave at Warchet. A Buddha image was also installed in there. In recent year 2018, the statue of *Thilashin* Mae Kin was installed there by *thilashins* from Sagaing hills as a memory of her (fig.1). After the death of Saya Kin, among her able pupils, Saya Thup was the most famous in *Abhidhamma* teaching. Especially she wrote the brief account of nine divisions on *Abhidhammattha saṅgaha* (*Thingyo Koepine Akyin Thayoupkyan*).⁷⁵ She died at Gugalay Chaung in 1893 year and Daw Vaṇṇa, famous for her faith, took care of her nunnery. Daw Dhamma, another pupil of Mae Kin, was also famous for her good conduct and beauty. She taught dhamma at Gūni Chaung, Sagaing. Another pupil of Mae Kin, Saya Gon was famous for her strict discipline. As the saying goes, “Mae Dhamma (was famous) in beauty, Mae Vaṇṇa (was famous) in faith, and Saya Gon (was famous) in her conceit” – Mae Dhamma or Daw Dhamma was beautiful; Daw Vaṇṇa was a pious nun and was able to pay homage by reciting dhamma for the whole night without standing up and generous in giving; Saya Gon was a quiet, tough and so discipline that often viewed as pride by many.

⁷⁵ Yaway Tun. p.190.

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Critical Survey of the Buddhist Teachings for Healthy Livings

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Introduction

Health is understood as the most important factor for individual and country's progress. Health is directly and indirectly intertwined with goals such as education, wealth, fame, and social affairs. Healthy living is important to everyone as good health is the key point to success and happiness. Throughout the history, leaders, professionals and physicians have tried to promote balanced health for their citizens. When we browse the ways of healthy livings the professionals suggested, we can mainly find the following factors. They are:

- To drink more water;
- To drink fruit juices;
- To eat meat less; and more vegetables;
- To avoid intoxicants (alcohol, cigarettes, etc.);
- To meditate;
- To abandon negativity and negative people;
- To take care of personal hygiene;
- To do exercise;⁷⁶
- To maintain good relationships;⁷⁷ and
- To avoid excessive sexual intercourse.

The aim of this article is to research the aforementioned healthy living factors in the Buddhist teachings.

Water

In the *VinayaPitaka*, we can find two kinds of water. They are: drinking water and water for other uses.⁷⁸ Drinking water is essential thing to prevent dehydration while one is travelling. The Buddha asked his disciples to receive water-strainer as one of the eight requisites⁷⁹. If there were no water-strainer while the monk was travelling, he was allowed to use the corner of his robe to strain water. It further states that water-strainer is essentially allowed in order to prevent illness infected by water; and killing minute insects lived in water. The Buddha asked to appreciate natural clean water by not

⁷⁶ Celestine Chua. *45 Tips to live a Healthier Life*. www.personalexcellence.co.

⁷⁷ Mitzi Bockmann. *Why are Healthy Relationships important to a Healthy Life?* Web, Jan. 13, 2019. <https://letyourdreamsbegin.com/relationship-love/why-are-healthy-relationships-important-healthy-life/>

⁷⁸ ThichNhatTu&ThichDucThien. *A Buddhist Approach to Healthy Living*. Editors. Vietnam: The United Day of Vesak, 2014. P. 75.

⁷⁹ Eight requisites are three robes, begging bowl, razor, needle, belt, and water-strainer.

throwing excreta, spittle, garbage, and impure food into water places such as pond, stream, river, etc.⁸⁰ The Buddha asked Ven. Ānanda to take water for him while he was taking a rest. In that story, the Buddha said, ‘he is thirsty’.⁸¹ We can clearly see that Buddhism appreciates natural clean water and drinking water is an essential thing that one needs.

Fruit Juices

In the *Pali* Canon, the Buddha admonished his monastic disciples to be satisfied with two meals a day: breakfast and lunch. For the convenience of some hungry monks in the evening time, the Buddha allowed eight kinds of fruit juices to drink. They are: mango juice drink, rose apple juice drink, seed-banana juice drink, seedless banana juice drink, *madhu* juice drink, grape juice drink, water-lily root and juice drink.⁸²

Less Meat and more Vegetables in Meals

Vegetarianism is a controversial matter among the Buddhist sects. In the *Pali* Canon, the Buddha denied the suggestions proposed by *Devadatta* to put vegetarianism in the *Vinaya* rules. However, the Buddha allowed eating meat free from these circumstances: heard, seen, and suspected that the animal is intentionally killed for the eater.⁸³ In addition to, the Buddha mentioned trading meat as one of the wrong livelihoods.⁸⁴ *BhesajjaKhandaka* of the *VinayaPitaka* mentions ten prohibited meats. It seems that meat is less frequent than vegetables in the monks’ meal in the Buddha’s time.

However, Buddhists adopt vegetarianism for two reasons: first of five precepts (abstention from killing any living beings); and compassion. Particularly, Mahāyāna Sutras extol vegetarianism. The *MahāyānaSūtras* that consider meat-eating as undesirable and karmically unwholesome include the *NirvāṇaSūtra*, the *ŚūraṅgamaSūtra*, the *BrahmajālaSūtra*, *MahāparinirvāṇaSūtra*, the *AṅgulimāliyaSūtra*, the *MahāmeghaSūtra*, and the *LankāvatraSūtra*, and the *Karma Sūtra*.⁸⁵ According to this tradition, vegetarianism is highly advocated. The results show that Buddhists’ scriptures advise to eat less meat, and more vegetables.

⁸⁰ Sekhiya. Pādukavagga. Pācittiya.

⁸¹ MahāparinibbānaSutta. DīghaNikāya. Vol. IV.

⁸² BhesajjaKhandaka. Mahāvagga. VinayaPitaka.

⁸³ Buddhist Vegetarianism. Web, Mar. 8, 2019. https://en.wikipedia.org/wiki/Buddhist_vegetarianism

⁸⁴ Five kinds of wrong livelihoods: trading meat, weapons, humans, drugs, and alcohol. VānijaSutta. AṅguttaraNikāya. Vol. IV.

⁸⁵ KaramTejSarao. Vegetarianism (Buddhism). P. 3. Web, Feb. 5, 2019.

https://www.researchgate.net/publication/315852848_Vegetarianism_Buddhism

Intoxicants

In Buddhism, the fifth precept says abstention from intoxicants (*surāmerayamajjapamādaṭṭhānāveramaṇisikkhāpadaṃsamādhīyāmi*). Intoxicants can be called *Surāmeraya*. *Surā* is mild or strong alcoholic drink made out of grains and/or grain products: e.g., beer, whiskey. *Meraya* is mild or strong alcoholic drink made out of flowers, fruits, or honey: e.g. wine, mead, rum.⁸⁶ David R. Loy interprets fifth precept as avoiding from alcohol, legal and illegal drugs, and no harmful intoxicants that cloud the mind.⁸⁷ Another account interprets it includes avoiding coffee, alcohol, tobacco, and contraband drugs.⁸⁸

In order to commit drinking, there are the fulfillments of four conditions, which must be present in the moment of the transgression of the fifth precept. They are (1) the presentence of intoxicants, liquor, or drugs (*Madaniyam*); (2) an intention to drink (*Patukamyatacittam*); (3) the effort to drink (*Tajjovayamo*); and (4) the act of drinking (*Patiappavesanam*). In the *DhammikaSutta* in *Suttanipāta*, the Buddha warns his disciples not to indulge in drinking with two stanzas while addressing other four precepts with only one stanza. In the first stanza, the Sutta warns that one should not: take liquor; get others to take liquor and give consent to take liquor. The second stanza cautions that ‘taking intoxicants makes people mad (*ummadanam*), and become deluded (*mohanam*) and, hence, only fool takes liquor (*balakanta*). *Surāmeraya* is the first thing that takes people to hell.⁸⁹

In the *SīgalovādaSutta* of *DīghaNikāya*, the Buddha points out six disadvantages of drinking alcohol. They are:

1. Loss of wealth;
2. Increasing conflict in society;
3. Increasing various diseases;
4. Evil reputation;
5. Losing one’s other senses; and
6. Weakening wisdom of the person.⁹⁰

However, tea is not out of bounds for Buddhists while it is known for its addictive constituents, caffeine. Moreover, some Buddhists believe that drinking tea can promote one’s concentration power. It is clearly see that Buddhism prohibits drinking alcohol and smoking in the lay society.

⁸⁶ BhikkhuÑāṇatusita. *Analysis of the BhikkhuPātimokkha*. P. 219.

⁸⁷ Chapter IV: *Buddhist Solutions for the Social Problems*. P. 181. Web, Feb. 12, 2019.
http://shodhganga.inflibnet.ac.in/jspui/bitstream/10603/160510/14/11_chapter%204.pdf

⁸⁸ Happy Buddha: The Health Benefits to Living Buddhist Lifestyle. Web, Oct. 30, 2013.
<https://kwiksure.com/blog/health-benefits-to-living-buddhist-lifestyle/>

⁸⁹ *DhammikaSutta*. *Suttanipāta*.

⁹⁰ *SīgalovādaSutta*. *DīghaNikāya*. Vol. III.

Personal Hygiene and Environmental Cleaning

Personal hygiene plays an important role in the monastic community. In the *VinayaPitaka*, we can see that the Buddha laid down disciplines on personal and environmental cleaning. In the apartments, mopping the floor, dusting, clearing cobwebs, cleaning, sweeping were prescribed together with measures for personal hygiene. Washing one's feet as one enters the monastery, prohibition of spitting on the floor, using a spittoon, location of a specific place to kindle fire were innovations that came into effect in the course of time. Cesspools were dug to drain sewage and dump garbage.⁹¹

Dhammapada mentions that the Buddha blamed on those ascetics who believe in smearing with mud on the body can lead to liberation.⁹² In addition to, the Buddha asked his disciples to take care of their dental health. In the *DantakaṭṭhaSutta* of *ĀṅguttaraNikāya*, the Buddha mentions five benefits of brushing teeth. They are:

1. Good for the eyes;
2. Good smell of the mouth;
3. The sense of taste is cleaned;
4. Phlegm and mucus do not get on the food; and
5. One's food can be enjoyed.⁹³

In short, personal hygiene and cleanliness are important in maintaining one's good health according to Buddhism.

Exercise

Physical activity can promote one's physical and mental endurance. Professionals advocate many types of physical exercises for one's physical fitness. They are: walking, running, cycling, jogging, swimming, playing football, badminton, etc. Among them, walking is the easiest and costless exercise. In the scriptures, the Buddha asked the monks to go for alms from house to house. This daily activity can guarantee the monks' fitness. In the *CankamaSutta* of *ĀṅguttaraNikāya*, the Buddha mentions benefits of walking. They are:

1. Being fit for long travel;
2. Being fit for striving;
3. Being free from affliction of disease;
4. Having good digestion; and
5. Sustaining long concentration.⁹⁴

⁹¹ PategamaGnanarama. *Aspects of early Buddhist sociological thought*. Pp. 51-52.

⁹² Daw Mya Tin. *Dhammapada Verses and Stories*. Dhammapada Verse 141.

⁹³ *DantakaṭṭhaSutta*. *ĀṅguttaraNikāya*. Vol. III.

⁹⁴ *CankamaSutta*. *ĀṅguttaraNikāya*. Vol. V.

According to Buddhism, one cannot work for one's own total development or that of others. Walking is highly suggested to engage in for maintaining good health.

Maintaining Good Relationships

According to Buddhism, people and society are inseparable as no one can survive alone. As a member of society, one needs to fulfill responsibility and talk nicely to maintain a relationship. In the *SīgalovādaSutta* of *DīghaNikāya*, the Buddha mentions responsibilities of each person. They are as follows:

The five duties of children are:

1. Once supported by them, I will now be their support;
2. I will perform duties incumbent on me;
3. I will keep up the lineage and tradition of my family;
4. I will make myself worthy of my heritage; and
5. I will offer alms in honor of my departed relatives.

Parents should minister their children in these ways: they should

1. restrain them from vice;
2. exhort them to virtue;
3. train them in a profession;
4. contract a suitable marriage for them; and
5. in due time, hand them their inheritance.

The five duties of students are:

1. to rise (from their seat, in salutation);
2. to wait upon them;
3. eagerness to learn;
4. personal service; and
5. attention when receiving their teaching.

The five duties of teachers to their students are:

1. to train him in what wherein he has been well trained;
2. to make him hold fast that which is well held;
3. to thoroughly instruct him in the lore of every art;
4. to speak well of him among his friends and companions; and
5. to provide him safety in every quarter.

The five duties of husbands to their wives are:

1. to be respectful;
2. to be courteous;
3. to be faithful;

4. to hand her authority; and
5. to provide her with adornment.

The five duties of a wife to her husband are:

1. to do her duties well;
2. to be hospitable to kin from both sides;
3. to be faithful;
4. to watch over the goods he brings; and
5. to be skillful and industrious in discharging all her business.

The five duties of a clansman to his friends are:

1. to be generous;
2. to be courteous;
3. to be benevolent;
4. to treat them as he treats himself; and
5. to be as good as his word.

The five duties of friends to the clansman are:

1. to protect him when he is off his guard; and, on such occasions,
2. to guard his property.
3. to become a refuge in danger;
4. to not forsake him in his troubles; and
5. to show consideration for his family.

The duties of the master to his servants and employees are:

1. to assign them work according to their strengths;
2. to supply them with food and wages;
3. to tend them in sickness;
4. to share with them unusual delicacies; and
5. to grant leave to them at times of need.

The duties of servants and employees to their master are:

1. to rise before him;
2. to lie down to rest after him;
3. to be content with what is given to them;
4. to do their work well; and
5. to advance his praise and good fame.

The duties of clansman (devotees) to *dhamma* teachers are:

1. to be affectionate in action;
2. to be affectionate in speech;
3. to be affectionate in mind;
4. to keep open house to them; and

5. to supply their temporal needs.

The duties of *dhamma* teachers to clansman are:

1. to restrain him from evil;
2. to exhort him to good;
3. to love him with kindly thoughts;
4. to teach him what he has not heard, and to correct and purify what he has heard; and
5. to reveal to him the way to heaven.⁹⁵

According to Buddhism, nicely talking means: speech that is avoided of lying, backbiting, harsh language and frivolous talk; speech that is true, harmonious, gentle and beneficial; speech that speaks to the right person, the right time and the right place; and speech that is true, honest, friendly, meaningful, benevolent, harmless, gentle, useful, harmonious, and polite speech.⁹⁶ One can have to talk nicely even though he fulfills his responsibilities. These factors can maintain and lengthen the relationships between people.

Excessive Sexual Intercourse

In the *PotaliyaSutta*, *kāma* (that is, desire or passion) is portrayed as canker (*āsava*), *kāma* as craving (*taṇhā*), *kāma* as flood (*ogha*), *kāma* as bond (*yoga*), *kāma* as grasping (*upādāna*), *kāma* as hindrance (*nīvaraṇa*), *kāma* as defilement (*kilesa*), *kāma* as fetter (*saṃyojana*), *kāma* as latent defilement (*anusaya*), and so on.⁹⁷ So, we can see that *kāma* occupies the first place in all kinds of immoral categories. Consequently, in the *Māgandiyasutta*, *kāma* has been characterized as painful to the touch, very hot and scorching, etc.⁹⁸ In Buddhist teachings, lay people are advised to abstain from sexual misconduct (*kāmesumicchācārāveramanisikkhāpadaṃsamādhīyāmi*). At a minimum, this means the avoiding of rape, abduction, and adultery. It also encompasses making sex beyond one's settled partner and homosexuality.⁹⁹

In the *Sīgalovādasutta*, the Buddha asked the couple to be faithful to each other as a responsibility. In the *Asātamantajāta*, the Buddha narrated the danger of unusual sex. It tells how a blind and aged woman fell in love with a pupil of her son and planned to kill her own son in order to have unhindered

⁹⁵ *Sīgalovādasutta*. *Dīghanikāya*. Vol. III.

⁹⁶ *Chapter Three: the study of VācīSūcārīta*. P.111. Web, Mar.1, 2019.

http://shodhganga.inflibnet.ac.in/bitstream/10603/107602/5/5_chapter-three.pdf

⁹⁷ *Potaliya Sutta*. Cited. AshinSumanacara. *Reflections on Mental Illness and the Buddhist Approach to Mental Health*. P. 526.

⁹⁸ *Māgandiyasutta*. *MajjhimaNikāya*. Vol. I.

⁹⁹ According to Buddhaghosa, it is only concerned with sexual desire. According to sangharashita, it is concerned with both sensual and sexual desire. Cited, the third precept: avoiding sexual misconduct. Web, Mar. 2, 2019. <https://www.clear-vision.org/Schools/Students/Ages-17-18/Buddhist-ethics/3rd-precept.aspx>

sex.¹⁰⁰ Therefore, celibacy is stressed in the monastic order. In spite of laying down celibacy for the monks, arranging a marriage has been considered the duty of one's parents. In summary, Buddhism advocates marriage in lay society but not excessive sex.

Abandoning Negativity

In order to purge negativity, one needs to cultivate positivity. Positivity derives from positive emotions in Buddhist psychology such as loving-kindness, compassion, sympathetic joy, and equanimity. One needs to extend unlimited, universal love and good-will to all living beings without any kind of discrimination, like a mother loves her only child; great compassion for all living beings who are suffering, in trouble and afflictions; sympathetic joy in others' success, welfare, and happiness; and equanimity in all vicissitudes of life.

In the *Dīghanikāya*, the Buddha describes benefits of four cardinal virtues, "here, monks, a disciple dwells pervading six directions (i.e. east, west, north, south, zenith, and nadir) with his heart filled with loving-kindness, compassion, sympathetic joy, and equanimity will be abundant, grown, measureless, free from enmity and free from distress.¹⁰¹ Moreover, one can eliminate negative emotions by contemplating on their dangers. For example, contemplating on disadvantages of being angry. They are: ugliness, lying in pain, no prosperity, being poor, being infamous, no friends, and being reborn in hell.¹⁰² Moreover, one needs to avoid association with pessimists but to associate with optimists. If one can cultivate and apply four cardinal virtues in daily life, the environmental factors can affect less on him.

Meditation

Today, scientific researches on meditation reveal that meditation is good for both physical and mental health. Even it can cure and prevent some physical and mental diseases. In Buddhism, forty subjects of meditations are traditionally found. Some people have wrong perception that one needs to renounce the world to meditate or meditation is a matter of saints. On the contrary, meditation is a tool to use in maintaining a person's balanced lifestyle; in handling our daily problems; and in cultivating good emotions and strong mindsets. Whatever types of meditation may be, the goal is to cultivate mindfulness or awareness, attention or observation (*sati*). One of the well-known, popular, and practical examples of meditation connected with the body is called breathing-in-and-out meditation. For cultivating mindfulness, one just needs to sit cross-legged, keeping the body erect and mindfulness alert. If it is difficult to sit cross-legged, one can sit on chair keeping the body erect and mindfulness alert.

¹⁰⁰ *AsātamantaJātaka*. *KhuddakaNikāya*. *JātakaAṭṭhakathā* I.

¹⁰¹ *TevijjaSutta*. *Dīghanikāya*. Vol. I.

¹⁰² *KodhanaSutta*. *AṅguttaraNikāya*. Vol. IV.

Thus seated, another stage is to close one's eyes and gaze at the tip of one's nose. Meditation is good for one's physical health, for relaxation, sound sleep, and for efficiency in daily activities.¹⁰³

Conclusion

The aforementioned factors show that Buddhists' healthy lifestyles appeared over 2500, years ago still agree with modern ways of healthy living. Although the goal is to promote health, the Buddhist healthy living is not only concerned with this life but also with next life. Physical healthy livings are supports for mental and spiritual health. And the results demand Buddhists or Buddhists' organizations need to do more research on each tradition related with healthy lifestyle to promote wellbeing for oneself and others.

¹⁰³ WalpolaRahula. *What the Buddha taught*. Web, Mar. 21. 2019.
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Ajahn Mun- in the Eyes of Disciples

By Chan Sivilay

Dr Fa Qing (Supervisor)

Ajahn Mun is the most accomplished and highly regarded forest meditation master in 20th century in Thailand, with his unique teaching style which is straightly from the heart. One can find that almost every inspirational anecdote, tactics of practical doctrines come from his real experience turn out to be great benefits for all his students consequently become turning point of their lives. Thus, large followers in Thailand were either his directed disciples or were deeply influenced by him. This paper is about a community of people to do the gift they received from Ajahn Mun. More obviously, it is a collection transcribed talks, and essays offered by some of his best well-known disciples while being presence with Ajahn Mun at various places. Through these various views from his disciples had expressed to him. It will gain more concise understanding about Ajahn Mun in different aspects.

Ajahn Chah (1918-1992)

Aspects of Ajahn Chah visited Ajahn Mun in the course of his practice he was struggling with crucial problems. Having heard the story of Ajahn Mun who was considered as highly respected teacher in that age, he walked far miles away, sleeping in the forest, going alms rounds from village to village on the way in searching of Ajahn Mun in the Northeast, Thailand.

On entering monastery of Ajahn Mun, he was impressed with great atmosphere of tranquility and secluded surroundings. In the evening, he along with his friends was warmly welcome to pay respect Ajahn Mun. Ajahn Mun made a powerful impression on him; he was inspired to practice harder by Ajahn Mun appearance¹⁰⁴. Having interacted with Ajahn Mun, he was curious about monk's disciplines rather than meditation.

“At this stage I was struggling with my practice.... I was stuck. It was so happened that I had a chance to go and see Ajahn Mun, so asked him: Venerable Ajahn what am I to do? I've just begun to practice but I still don't know the right way. I have so many doubts I can't find any foundation at all in the practice”¹⁰⁵.

¹⁰⁴ Pratibha Pabhasrawong. *Foreign Buddhist Monks under the Lineage of Phra Ajahn Cha: A Case Study of Wat Pah Nanachat. Ubon Ratchathani.* (M.A degree, Thailand: Thammasat University, 2002). P 14.

¹⁰⁵ Phra Phōthiyānathēra. *Food for the heart.* (Ubol Rajathani: Saṅgha, Wat Pah Nanachat, 1992). P.9.

After reading *Visuddhi magga* (Path of Purification)¹⁰⁶ in the content of the morality, concentration and wisdom, he felt that it was beyond the ability of a human being to practice; it's so detailed and meticulous. He thought nobody in the world could do that, it seemed to be completely impractical. To memorize every single rule would be impossible, it's beyond him.

Ajahn Mun advised Ajahn Chah, it is true that there is a lot if we were to take account of every single rule in the *Vinaya*, but it's really only little what we call *Vinaya* has evolved from the human mind. If we train this mind to have *hiri* (a sense of shame) and *ottappa* (intelligent fear of consequences), as his basic principle, in the presence of those two virtues, he said, everything else would follow.

Practicing in this way will condition us to be content with little, mindful whatsoever we are doing whether walking, standing, sitting or sleeping our mindfulness becomes strong and will be able to maintain *sati* at all times¹⁰⁷. This teaching is very important. It's not so much that we must know every single training rule, if we how to train our own mind.¹⁰⁸ He then began to discourse on the threefold training of *sila*, *samadhi* and *pañña*, the four Roads to Success, and the five Spiritual Powers. Eyes half closed, his voice becoming stronger and faster as he proceeded, as if he were moving into a higher and higher gear. Ajahn Chah and his companions sat completely enrapt. Ajahn Chah later said that although he had spent an exhausting day on the road, hearing Ajahn Mun's *Dhamma* talk made all of his weariness disappear; his mind became peaceful and clear, and he felt as if he were floating in the air above his seat. It was late at night before Ajahn Mun called the meeting to an end and Ajahn Chah returned to his place.

On the second night, Ajahn Mun gave more teachings, and Ajahn Chah felt that he had come to the end of his doubts about the practice that lay ahead. He felt a joy and rapture in the *Dhamma* that he had never known before. This succinct and direct teaching was a revelation for Ajahn Chah and transformed his approach to practice. The Way was clear."¹⁰⁹

After receiving a great advice from Ajahn Mun, Ajahn Chah always kept that teaching in mind. He felt a joy and rapture in the *Dhamma* that he had never experienced before. Only two days of visiting Ajahn Mun then he left. With this regard, he was once asked why he had only made a little contact with Ajahn Mun. He replied that "a person with closed eyes would spend years close to a fire and still not see it,

¹⁰⁶ Visudhi Magga-Āchariya Buddhaghos's exhaustive commentary on Dhamma-Vinaya

¹⁰⁷ (มูลนิธิพระอาจารย์มั่น ภูริทัตโต. บุรพาจารย์ : ธรรมปฏิบัติ และ โอวาทธรรมท่านพระอาจารย์มั่น ภูริทัตตมหาเถร. บริษัท ชวนพิมพ์ 50 กรุงเทพมหานคร พลยกคม ๒๕๖๐). Ajahn Mun Bhuridatta Foundation. *Great Grand Teacher: Way of Practice and Teaching of Ajahn Mun Bhuridattha Thera*. (Bangkok, Thailand, 2017). P 464.

¹⁰⁸ Phra Phōthiyānathēra. P 10.

¹⁰⁹ Forestsangha. "Ajahn Cha Biography" Web.05 February 2019 <<https://forestsangha.org/ajahn-chah/biography>>

whereas someone with good eyes would not take long to see the light”¹¹⁰. Definitely, to meet an experienced teacher it’s very rare chance, Ajahn Chah does not really think in this way to always stay with a teacher for a long time also ask many questions instead he prefers observing and absorbing then go away to reflect on those teachings accordingly.

For the next seven years Ajahn Chah practiced in the style of the austere forest tradition, wandering through the countryside in quest of quiet and secluded places for developing meditation. He lived in tiger and cobra infested jungles, using reflections on death to penetrate to the true meaning of life. On one occasion he practiced in a cremation ground, to challenge and eventually overcome his fear of death. While he was in the cremation ground, a rainstorm left him cold and drenched, and he faced the utter desolation and loneliness of a wandering homeless monk¹¹¹. After many years of wandering, he was satisfied with his practices in theory and practice then he put his experiences into practice by teaching his disciples also establishing Wat Nong Pah pong monastery which provided an ideal place for meditation practice.

That incident of meeting Ajahn Mun was truly privileged for Ajahn Chah a short time yet enlightened period. He felt more confident and vigorous in his practice subsequently he told his experience to his disciples thus “what I gained and share with you all today due to I went to pay respect to Ajahn Mun”¹¹².

1. Ajahn Mahā Boowa Ñānasampanno (1913-2011)

Ajahn Maha Bua Ñānasampanno, was one of the most regarded teachers of the Thai forest tradition of Theravada Buddhism. He became a Bhikkhu for seventy-even years, and by the time of his death, his teachings had spread widely through Asia, and Western countries”¹¹³.

After his ordination, he was interested in reading about the biography of the Buddha and his disciples with their hardship to reach Enlightenment. He was so moved, and immediately awakened a strong sense of faith in his heart by those stories even the tears rolled down his cheeks. Considering the possibility of his attainment, he desired to be free from suffering. Toward that purpose, “I decided to formally study the Buddha’s teachings as a preparation for putting them into practice. With that aim in mind, I made a solemn vow to complete the third grade of pāli studies. As soon as I passed the third level pāli exams, I planned to follow the way of practice. I had no intention to study further or take exams for the higher levels”¹¹⁴.

¹¹⁰ Pratibha Pabhasrawong. P 14.

¹¹¹ Wat Pah Nanachat. *Ajahn Chah Bodhinyana*. (Kulumpur: Sukhi Hotu Dhamma Publications, 2010). P22.

¹¹² Ajahn Mun Bhuridatta Foundation. *Great Grand Teacher.: Way of Practice and Teaching of Ajahn Mun Bhuridatta Thera*. P465.

¹¹³ The forest Monastery of Baan Taad, 2013. Web. 14 February 2019. <<http://www.luangta.eu/site/index.php>>

¹¹⁴ Maha Boowa. Trans. Bhikkhu Dick Silaratano. *Samaṇa*. (Bangkok: Forest Dhamma Books, 2011). P16.

By the reason, he came to realize that fruition is attainable in this very life. All the stuffs he used to study before, he was unable to put into practice as it described eventually he lost encouragement for further study on texts. That is to say, he began searching for spiritual teacher who could guide him what he always longs for- the genuine way to experience the taste of liberation. (Traditionally Thai monk separates into two groups: city monk and forest monk, urban monks more likely to focus on studies of Buddhist texts, for forest monk dedicate themselves on meditation to live simplicity and contented life aim at pursuing the path to liberation).

Having learned that Ajahn Mun was staying at Wat Chedi Luang, he was so overwhelmed with joy to meet him in person. The moment he saw Ajahn Mun, a feeling of complete faith arose within him. "I felt that because I had now seen an *Arahant*, I hadn't wasted my birth as a human being. Although nobody had told me that he was an *Arahant*, my heart became firmly convinced of it the moment I saw him. At the same time, a feeling of sudden elation hard to describe came over me, making my hair stand on end"¹¹⁵. Even the first time he saw Ajahn Mun immediately knew that Ajahn Mun would be his mentor and guidance for fulfilling his hope.

Loungta Maha Boowa expressed to his great master Ajahn Mun with highly respect thus "Ajahn Mun, who I am truly considered as one the most honor with bottom of my heart, for real, I said"¹¹⁶. Ajahn Mahā Boowa always greatly respected and admired, referring to him as "one who was like a father and mother to us." He dedicated everything to Ajahn Mun even his life.

Meeting with Ajahn Mun, he felt amazed with mind reading ability of Ajahn Mun. Sometimes, he tested Ajahn Mun but failed so he never again dared to challenge with Ajahn Mun. He already knew the doubt of Ajahn Maha Boowa even the first interaction.

When staying with Ajahn Mun, he felt as though the paths, the fruitions and *Nibbana* were nearly within his grasp. Everything he did always produced good results. But when he left for wandering in the forest alone, all that changed. Because the foundation of his mind was not firm yet, when doubts began to arise, he could not find the solution by himself then he would head right back to Ajahn Mun for needed advice. Those issues completely solved the moment Ajahn Mun offered a solution.

Ajahn Maha Boowa said "comparing myself with Ajahn Mun, I could see that we were very different. When Ajahn Mun looked at something, he comprehended it thoroughly and in a way that was just right

¹¹⁵ Ibid.P 17.

¹¹⁶ Ajahn Mun Bhuridatta Foundation.*Great Grand Teacher.: Way of Practice and Teaching of Ajahn Mun Bhuridattha Thera.* P407.

from every angle in the heart. He never forced on only one side, but always used wisdom to see the broader picture. This lesson I learned many times while living with him”¹¹⁷.

Ajahn Maha Boowa thoroughly observed every aspect of Ajahn Mun while living with him “Though I had met so many meditative teachers unlike Ajahn Mun that I ever experienced”, he said. Every of his action always incorporated with Dhamma to contemplate upon.” Sometimes, he would causally talk between teacher and disciple. Nevertheless, when taking it in terms of perceiving *Dhamma* he definitely had enlightened thought behind.

2. Ajahn Lee Dhammadharo (1907-1961)

Ajahn Lee is a commonly known meditation teacher in the Thai forest tradition of the Dhammayut order of Theravada Buddhism. A student of Ajahn Mun who has high spiritual power and important figure in the line of Ajahn Mun, succeeded in worldly and spiritual ways.

Ajahn Lee’s incident to enter monastic life was when he around twenty years of age. He accidentally killed a dog that ate an egg while he was cooking. As he recollected in his biography: "Immediately, I was sorry for what I had done. "How on earth can I make up for this sin?" I Thought"¹¹⁸. With this remorse thought in his mind, that event influenced him to ordain as a monk. At first, he was ordained as a Mahanikaya monk, he was reported being unsatisfied with the behavior of monks surrounding him. Those monks were "Playing Chess", "Held Cock Fights" and even "ate food in the evenings"¹¹⁹. Upon meeting Ajahn Mun, Ajahn Lee re-ordained under the Dhammayut where he wandered in the forests as "Tudong" , and traveled as far as Burma, Cambodia and India.

Having heard the story of Ajahn Mun from his disciple, interested keenly to meet him in person, started to search for him. Around five in the evening he reached the forest monastery at Kut Laad, where he learned that Ajahn Mun had just return to Wat Burapha. Upon meeting Ajahn Mun, he received him a great advice what just he was looking for. Ajahn Mun taught him a single word – *Buddho* to meditate. It is only a short time but enlightened. That incident he wanted to let his father know the good news: that he had met Ajahn Mun that this was the life I was looking for, and that he had no intention of ever returning to live out his life there at home. He had once told himself, “you’ve been born a person: You’ll have to try to be better than the monks you’ve known. Now it seemed that my hopes were being fulfilled”. This is why he went home to tell his father. “I’ve come to say goodbye. I’m going for good.

¹¹⁷ Maha Boowa. *Samana*. P 29.

¹¹⁸ *Autobiography of Phra Ajaan Lee*, Trans. Thanissaro Bhikkhu, (Metta Forest Monastery California: Valley Center, 1994). P 5.

¹¹⁹ Dhammayut Amulet-The Thai Forest Tradition Amulets. “Ajahn Lee Dhammadharo”. Kuala Lumpur: MY. 4 June 2017. Web. 4 March 2019. < <http://dhammayut-amulet.blogspot.com/2017/06/ajahn-lee-dhammadharo-phra.html>>

All my belonging I'm handing over to you. And I'm never going to lay claims on anything of yours. Although I hadn't made a firm decision never to disrobe, I had decided never to let myself be poor". The life was about to progress in his wandering monk, but once he got to Bangkok his thinking of lay life returned to him once again. He disrobed, applied for a job meanwhile; he decided to get married with his beloved one, they had one child together. Sadly, his first wife got ill and finally passed away. He hired a nurse to take care of his child ended up becoming his second wife. His second wife was completely different from his first wife which made him bored to death on worldly life, he therefore re-ordained again, hopefully one day Ajahn Mun would come.

By chance, Ajahn Mun was invited to join the funeral ceremony. Learning that *Ajahn* Mun stayed nearby, he was overjoyed, but had no chance to have even a word with him¹²⁰. He met Ajahn Mun second time at Wat Boromnivasa, Bangkok. Ajahn Mun gave him a short sermon "*Khīna jāti vusitam brahmacariyanti*", in translation as "The Noble ones, having freed themselves from the mental effluents, find happiness. That's all what he could remember but he sat quietly but Z gave his heart more peace than it had felt all the years he had been practicing on his own¹²¹. From that point on, he followed and made a regular practice with Ajahn Mun. Ajahn Mun always gave him a lesson. "When we went out for alms, as we would walk along, he'd constantly be giving me lessons in meditation all along the way. If we happened to pass a pretty girl, he'd say, look over there, do you think she's pretty? Look closely. Look down into her insides. No matter what we passed-houses or roads-he'd always make it an object lesson"¹²².

Living with Ajahn Mun he felt very good but also very hard. He had to be willing to learn everything anew. As he said "to be able to stay with Ajahn Mun for any length of time, you had to be very observant and very circumspect. You couldn't make a sound when you walked on the floor, you couldn't make noise when you swallowed water or opened the window or doors. There had to be a science to everything you did-hanging out robes, taking them in, folding them up, setting out sitting mats, arranging bedding, everything, otherwise he'd drive you out, even in the middle of the Rains Retreat. Even then, you'd just have to take it and try to use your power of observation. In other matters- such as sitting and walking meditation- Ajahn Mun trained me in every way to my complete satisfaction. But I was able to keep up with him at best only about 60 percent of the time."¹²³

The most meaningful and impressive aspects to Phra Ajahn Lee "while in presence with Ajahn Mun is because there were many things about him that had me amazed". He said, "For instance, there were times when I would have been thinking about something without ever mentioning it to him, and yet

¹²⁰ Ajahn Lee. P32.

¹²¹ Ibid. P33.

¹²² Ibid. P35.

¹²³ Ibid. PP 38-39.

he'd bring up the topic and seem to know exactly what my thoughts had been. Each time this happened, my respect and devotion towards him deepened. I practiced meditation constantly free from many of the worries that had plagued me in the past"¹²⁴.

Ajahn Khao Anālayo (1888-1983)

Ajahn Khao Analayo is an early disciple of Ajahn Mun who could release the circle of suffering. One occasion Ajahn Mun revealed to his closed pupils “Luang Pu Khao *Analayo* was one of the two students who attained the *Arahant* in *Chiang Mai* when *Ajahn Mun* still remained”¹²⁵. For Ajahn Mun, “Ajahn Khao was kind of wise man but he lost his ways so long, with proper guidance certainly he would attain fruition”.

The first time Ajahn Khao came to contact with Buddhism when he learned that his wife who he loved to the bottom of his heart changed in a way that he never imagined possible, she had affairs with other man while he was far away for worked. Soon he acknowledged that he was so furious almost killed both of them. Fortunately, he remained calm and knew the bad consequence of his action. He revealed that “If I kill her, she will suffer enormous pain, regardless of the fact that she is guilty and knows she’s guilty. After all, even an insect bit can be unbearably painful, how much more so the intense pain of death. So I must restrain myself carefully consider the consequence before it’s too late”¹²⁶. For the best of his decision, he chose to search for spiritual way finally gave up worldly happiness and began looking for real bliss from the teaching of the Buddha.

Ajaan Mahā Boowa wrote while Ajahn Khao was spending Rain Retreat with Ajahn Mun in Chiang Mai province thus: “the longer strived for practice and the more attentively listen to his teaching Ajahn Khao concisely recognized the words that Venerable Ajahn Mun spoke when stayed together. With that teachings had penetrated deep into his heart. His strong faith in Ajahn Mun grew deeper and deeper until it became one with his heart”¹²⁷.

He told his students later, the great appreciation of teaching advice taught by Ajahn Mun. “Each of the master’s teachings don’t take long time, the *Dhamma* he showed fairly pure practice thoroughly follows the step of *Dhamma*, leaving no doubt for the listeners causing them to implement more determination,

¹²⁴ Ibid

¹²⁵ (โครงการหนังสือบูรพาจารย์ เล่ม ๔. “หลวงปู่ขาว อนาลโย”. เรียบเรียงโดย รศ.ดร.ปฐม-รศ.ภัทรา นิคมานนท์)Burapha Book Project, volume 4. “Luang Pu Khao Analayo”. Compiled by Assoc. Prof. Dr. Prathom - Asst. Prof. Phatthanik Manon. Web. 6 March 2019. < http://www.dharma-gateway.com/monk/monk_biography/monk-hist-index-page.htm>

¹²⁶ Maha Boowa Nāṇasampanno, Trans. Pannavaddho. *Venerable Ajaan Khao Anālayo: a true spiritual warrior*. (Udon Thani: Forest Dhamma Books, 2006). P 14.

¹²⁷ Ibid. P 42.

effort in their practices. Listening to Dharma from teachers each time as if he had added more power to *Dhamma* drive to practice day and night except sleep time”

Ajahn Mun taught him the true way of practice in this way: “when watching the *kilesas* and searching for *Dhamma*, no one should overlook the heart, which is the place where the *kilesas*¹²⁸ and *Dhamma* all dwell. Both the *kilesas* and *Dhamma* are to be found only in the heart and not elsewhere in any time or place whatsoever. They arise in the heart, develop in the heart and die away in the heart- which is the one who knows them. Trying to cure the *kilesas* or search for *Dhamma* in other places is useless. Even if you were to spend the rest of your life doing so, you would never come across them as they truly are. Even after dying and being reborn many times, you would still come across only *kilesas* that have arisen from the heart and experience the discontent and suffering that comes from them.

By searching for *Dhamma* in the heart, you will gradually start to find it. It will then increase steadily, depending on the intensity with which you strive for it. Time and place are merely conditions which can promote or suppress the *kilesas* and *Dhamma*, causing them to develop or deteriorate accordingly.”¹²⁹ This is a part of Ajaan Mun’s admonishment to him turned out to be an essential teaching that Ajahn Khao always kept it in mind quiet clearly, for it was buried in his heart with no room for doubt.

The Dhamma teachings taught by Ajahn Mun is a broad dimension in the sense applying the teaching of the Buddha in a practical manner, but the invaluable advice that he often suggests people is the importance of the mind to ensure that his teaching is directed towards those who wish to purify their minds when come to the Buddha’s teachings. Everybody has potential to understand the teachings of Buddha through developing one’s own mind so as to gain the inner peace and realize wisdom of the *Dhamma*. That is very heart of forest tradition under Ajahn Mun lineage.

¹²⁸ Kilesa (pali): defilements

¹²⁹ Ibid

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Human Problems: Lokadhamma

By Regina Chakma

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Definition of *Lokadhamma*

The term *lokadhamma* is a combination of two words *Loka* and *Dhamma*. The word *Loka* means ‘world’ or ‘beings’ and *Dhamma* means ‘law of Nature’. Usually in Buddhism the term *loka* carry various meaning among those one meaning is ‘beings’ as a world. Sumanapala Galmangoda mentioned in “Buddhist Social Philosophy and Ethics”, the world or being means a world (being) of experience, an individual, without individuals there cannot exist a concept of world, everything in this world Centre’s on the individual.¹³⁰

According to Pali- English Dictionary by, *Loka* is not a fixed term it can be applied to the object of view applied materially or immaterially and emphasizes either one or the other object or category in question. Thus, a translation of “sphere, plane, division, order,” and interchanges with “world”.¹³¹ Furthermore, Buddhism classified the term world (*loka*) in three different ways - *Lokantitayolokā – okāsaloko, saṅkhāraloko, sattalokoti*.¹³² MahāsiSayādaw has explained in “A Discourse on *Lokadhamma*” such as –

- i) *Sattaloka* means “all *sattava* or beings”, each being is indeed one *loka*. That is, each man, woman, or animal is a *Loka*.
- ii) *Okāsaloka* means the world of place abodes, the residence of human, *devas*, *Brahmās*, of Denizens beneath regions of misery – hell, animal kingdom, and the abodes of *Petas*. The Abodes of animals and *petas* are on the earth; the abodes of *devas* and *Brahmass* are celestial worlds.
- iii) *Saṅkhāraloka*, the steady occupation of body and mind (elements of beings). Also, the continuous development of insentient things such as earth, trees, forests, mountains, abodes, water, air, fire, etc. In simple term *saṅkhāraloka* is explained as the form of an evolutionary process of *nāma-rūpa*.^{133 - 134}

And the term *dhamma* has different meaning in different context generally it has used in religious background in India as a Nature, and teaching belong to religious and so on. In Buddhism term *dhamma* comes second one among triple gems. Which means the doctrine of the Buddha and also can find

¹³⁰ SumanapalaGalmangoda, *Buddhist Social Philosophy and Ethics*, (Singapore: Samadhi Buddhist Society, 2006), p. 1.

¹³¹ T.W. Rhys Davids and William Stede. *Pali-English Dictionary* (Oxford: Pali Text Society, 1998), 586.

¹³² Ud. A. 166, ChatthaSangayana.

¹³³ MahāsiSayādaw, *A Discourse on Lokadhamma* (Rangoon: Buddha SāsanaNuggaha Organization, 1980), pp.3-4.

¹³⁴ Ud. A. 166, ChatthaSangayana.

different meaning of the term *dhamma*, some use to mention the *kamma*, nature (*dhammaniyama*) and five aggregates, (*sabbedhammaanattā*) all conditioned things are non-self and justice.

Another definition of *dhamma* in Buddhism means cosmic law and order but is also applied to the teachings of the Buddha. In Buddhist philosophy, *dhamma/dharma* is also the term for "phenomena". For practicing Buddhists, references to "*dharma*" (*dhamma* in Pali) particularly as "the *Dharma*", generally means the teachings of the Buddha, commonly known throughout the East as Buddha-Dharma. It includes especially the discourses on the fundamental principles (such as the Four Noble Truths and the Noble Eightfold Path), as opposed to the parables and to the poems.¹³⁵ Therefore the term *loka* in this context means "beings" and *dhamma* means "law" and hence the meaning of *lokadhamma* is law of nature (of the world or beings). The natural phenomena that every being has to receive and deal with.

S. Galmangoda's defined the world as experiences of an individual is in fact appropriate if we translate the meaning of *lokadhamma* as worldly conditions, because He mentioned that without an individual the concept of the world does not exist, and therefore there would not be experience of *lokadhamma*. As a result, we conclude comprehending the meaning of *lokadhamma* from Mahasisayadaw translation as worldly conditions. That among the three *lokas*, *lokadhamma* is applicable to the *Sattaloka* 'the world of all beings'.

The *lokadhammas*, or what we call the 'Eight Worldly *Dhammas*', arise from our sense of self-importance. Delight is a *lokadhamma* — this is *sukha*, or what we call happiness. Aversion is a *lokadhamma*, its *dukkha* — we don't like it and we're unhappy. See these *lokadhammas* as simply nature – things come, things go. The guest come and they go – it's not their residence. For what do we go delighting and getting angry about? All we really need is what is sufficient for us to do our *samana* duties well – that's enough.¹³⁶

However, BhikkhuLuangPorLiem has beautifully illustrated these *lokadhammas*. Nevertheless 'see these *lokadhammas* simply nature- things come, things go' from this sentence it is understood that normally people celebrate their positions, popularity, success and becomes jubilant with fleeting achievement, but this is not real enjoyment you are enjoying because of some good causes, but this achievement may also go away one day. So, do not be too excited or too low. Just sit for a while and think the achievement is with me today but another day I may lose due to un-circumstances reasons. Therefore, there is no vivid reason to explain what life is, excitement and enjoyment never allow to decide its reality. It happens that during satisfactory moments we happen to be the most fortunate person, but when a small misfortunate struck then we suffer. Like the fingertips covered by the mud we say it

¹³⁵ "Dharma." "The Oxford Dictionary of World Religions." Web. 21 February 2019
<https://en.wikipedia.org/wiki/Dharma#cite_note-ODWR-Dharma-10>

¹³⁶ LuangPorLiemThitadhammo, *Knowing the World: Teachings on the nature of Mind and the world* (Thailand: WatPahNandachat, 2013), p.10.

is dirty. That is why, to know the real nature of *lokadhamma*, we should cultivate our mind and become aware of things going on around us. Otherwise we are going to suffer from this *lokadhamma*.

In *LokavipattiSutta* AN (8.6)¹³⁷, or *Paṭhamalokadhammasutta* and *dutiyalokadhammasutta* AN (8.6)¹³⁸. From these *suttas* it can be understood that the Buddha explained the *lokadhammas*, how everyone is affected by it in day to day life. There are two types of men that is an ordinary- man and the *arhants*-the perfected one, experiences the same these *lokadhammas*, but in different ways. But as an ordinary man mostly get caught up in these *lokadhammas*. Whereas for an *arahat*: “He distinguishes between the unconscious way in which the average person becomes consumed by The Eight Worldly Concerns and the way a monk should relate to them”.¹³⁹ Furthermore, however their behavior is different in dealing with the *lokadhamma*, an *arahat* when faced with such circumstances do not react to the situations weather it is gain or loss, fame or defame, praise or blame, happiness or sorrow. But they stay with or act with equanimity.

Therefore, the worldly winds are those circumstances in life how we respond to them. Sometimes we are caught off-guard, and they blow us about, we sway and swing, our minds get into spin. Like the wind fanning the flames of a fire, we allow the worldly winds to set the fires of craving and aversion blazing in our hearts.¹⁴⁰

The pairs of *Lokadhammā*

The pair of *lokadhamma* is vice versa to each other. When one occurs, one does not but at the same time it stays together. All the pairs of *lokadhamma* (gain and loss, fame and defame, praise and blame, happiness and sorrow) is in everyone’s life, since gain led to happiness, so the fame and praise follows automatically. But on other hand if loss occurs defame, blame and sorrow follows up them. This is the nature of *lokadhamma*. An ordinary man without the knowing the nature, keeps on expecting the good side of *lokadhamma* and get attached to it, desire for it. But when one is face suddenly loss of good then one suddenly feels low, grief, and lament. Which mean only expecting good side of *lokadhamma* and getting attached but due to these attachments may generates immoral *lokadhammas*, which are *alabha*, *ayasa*, *ninda* and *dukkha*).

¹³⁷ ThanissaroBhikkhu. “LokavipattiSutta: The Failings of the World.” Web. 27 February 2019.
<<https://www.accesstoinsight.org/tipitaka/an/an08/an08.006.than.html>>

¹³⁸ AN 8.6

¹³⁹ Lisa Erickson. “The Eight Worldly Concerns.” Web. 29 August 2018.
<<http://www.bellaonline.com/articles/art183597.asp>>

¹⁴⁰ Vajragupta, *Sailing the worldly winds: a Buddhist way through the ups and downs of life* (Cambridge: Wind horse Publications, 2011), p. 4.

These Eight Worldly Concerns are not simply our desires and aversions, but the feelings of satisfaction and unhappiness that we feel when we experience what we want or do not want, what some term 'delight and disappointment'.¹⁴¹

Gain(*lābho*) and loss(*alābho*)

Usually people wish gain other than loss, but both are always followed whether we want it or don't. The pair is always together.

Small instances of gain and loss are happening all the time, so we have to deal with a constant succession of them.¹⁴² Sometimes we expect something and happened something different for example – before my coming to Thailand I expected good money from my aunt as she is rich among my all relatives. But in reality, she gave me very less amount. Which led me to annoy and frustrated towards her. In the same way when we are very hungry, expecting to have a delicious meal but seeing it's not a delicious, we get angry, annoyed. This way our expectation kills our normal behavior and generate anger within oneself, which cause mentally and environmentally disturbed.

We meet various gain and loss in life through time and situations. The loss is reverse to the gain, while happiness relies on gain. On the other hand, even loss can bring happiness when we take it positively, like when loss happens to oneself or not gain what should have been gained. Then on other hand we reflect that this loss is gain for some others. In this way we should generate equanimity mind in other's gain. It is not possible for all people to possess these qualities in this world to stay with the equanimity mind. There are people usually who do not accept losing their belongings, so they get angry, irritated, and behave abnormal.

The loss is hard, and they are natural, very difficult to face which led to depression, hopeless, mental issues, fear etc. Especially the death of beloved one is more painful, we are over sorrowed, do not have ability to accept the reality, and it is out of our imagination that how one whom we love so much can easily gone or lose. On other side profits can bear smilingly but not so the losses. More often than not they lead to mental derangement and sometimes to suicide when the losses are unbearable. It is under such adverse circumstances that one should exhibit moral courage and maintain a balance mind.¹⁴³ Instead of grieving over the temporary loss, one should adopt philosophical attitude, that “there is nothing to be called me or mine”. One must face them with equanimity (*upekkhā*) and think it is an opportunity to practice the sublime virtue.¹⁴⁴

¹⁴¹ Lisa Erickson. “The Eight Worldly Concerns.” Web. 29 August 2018.
<<http://www.bellaonline.com/articles/art183597.asp>>

¹⁴² Vajragupta, p. 13.

¹⁴³ Nārada, *The Buddha and his Teachings* (Kuala Lumpur: Buddhist Missionary Society, 1988.), p. 643.

¹⁴⁴ *Ibid*, p. 645.

Fame (*yasa*) and Defame (*ayasa*)

We are obsessed with fame and afraid of our own insignificance. When it dawns on us how hard we need to work to be seen as someone special, our fear of insignificance is only magnified.¹⁴⁵

Fame and defame are another pair of inevitable worldly conditions that confront us in the course of our daily lives.¹⁴⁶ In normal life we yearned for the fame and try as much as possible to avoid ill fame. Worldly people like enormous followers and supporters. The more supporter we have more satisfied, very proud and courage for having large assembly. This happens because an ordinary man seek publicity, and socially well- known. Those people are satisfied when other people respect and honor them. In order to obtain publicity, people use many ways, but when it's not working in normal ways. Then they use different methods like showing their power, wealth, property, superiority, and pay bribes. We long to see our names and pictures appear in the papers. We are greatly pleased when our activities, however insignificant, are given publicity. Sometimes we seek undue.¹⁴⁷

However, fame is not material thing to buy. But if we buy the fame it will remain until the balance is left, when balance finished the fame is gone like a cup of coffee, when paid for a cup of coffee you will get a cup of coffee. The shopkeeper won't give you an extra cup of coffee. In this way if one think fame can be bought with money it is like buying a cup of coffee.

When we gain lots of fame in society, we always have a fear of losing their fame and to save this fame, we may keep on lying to others. As fame is earned with lies and by wrong means of livelihood. We need not hunt after fame. If we are worthy of fame, it will come to us unsought. The bee will be attracted to the flowers, laden with honey. The flowers however, does not invite the bee.¹⁴⁸ There are rare people who understand fame is not bought by money, power, and strength, is acquired naturally.

Ill-fame/defame (*Ayāsa*) is opposing factor of fame. When a person's greed is high, he himself sets a trap of delusion and hatred. It happens due to immoral conduct, especially violating the five moral precepts i.e. *Pañcasīla* (not to harming living things, not to take what has not given, no sexual-misconduct (having a wife/husband do not look for others wife/husband), not to lie or gossip, and not to take any kind of intoxicating substances), which is very important for social well-being and harmonious lives.

¹⁴⁵ Ray Fenwick, "What are the eight worldly concerns." < <https://www.lionsroar.com/buddhism-by-the-numbers-the-eight-worldly-concerns/> > Web, 10 Feb. 2019.

¹⁴⁶ Nārada, p. 645.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid, p. 646.

Normally it takes years to erect a magnificent building. In a wink, with modern devastating weapons, it could easily be demolished. Sometimes it takes years or a lifetime to build up a good reputation. In no time, the hard-earned good name can be ruined. Nobody is exempt from the devastating remark that begins with the ill-famed.¹⁴⁹ Therefore, the cause of ill-fame happens mostly due to dishonest and violation of rules and regulation of society in the country.

Blame (*Nindā*) and Praise (*Pasamsā*)

We need to be pumped up constantly or we begin to have doubts about our worth. When we are not searching for praise, we are busy trying to cover up our mistakes, so we don't get caught.¹⁵⁰

The third pair of *lokadhammas*, blame (*Nindā*) and praise (*Pasamsā*) are two more worldly conditions that affected mankind. It is natural to be elated when praised and to be depressed when blamed.¹⁵¹ Praise changes everything like – when I was young my mom always told me to cook but I was not interested in cooking rather than I was more interested in making arts and crafts. But whenever I cook everyone would blame me because sometime vegetables are not fully cooked or lack of salt or too much salty, or it is too much spicy, and so on. Then I determined to prepare delicious food, as I wanted praised from them. I got praised from my dad for the first time in my life that I can cook well. Even today, when I remembered that moment, the praised that I got from my dad, I still cherish my happiness.

In the Dhammapada. 227, [*Porāṇametamātula, Netamajjatanāmiva; Nindantituḥhimāsīnaṃ, nindantibahubhāṇīnaṃ; Mitabhāṇimpinindati, natthilokeanindito.*] – O Atula! Indeed, this is an ancient practice, not one only of today; they blame those who remain silent, they blame those who speak much, and they blame those who speak in moderation. There is none in this world who is not blamed.¹⁵² The Buddha explained that the practice of blame and praise is the nature of society. A man who is deserving to be praised they are blamed and even the one who does not deserve to be praised but they are praised. Therefore, every society is running with these two natures that is blamed and praised.

Praise and blame are always go side by side, but there is more chance that the blame may materialize more. There is no one who is free from this *lokadhamma*. Even the Buddha was subjected to it. Even today the Buddha is blamed by some and he is also praised by some. He also mentioned that well-instructed disciple of the noble one has no effect of it either praise or blame. Since they realized the true nature and see everything as normal i.e. arises and passes. In this way, we should learn to train our mind like the well-instructed disciple who understood the real nature who does not react to it to praise and

¹⁴⁹ Dhammananda, *You and your problems*, p. 86.

¹⁵⁰ Ray Fenwick, "What are the eight worldly concerns." < <https://www.lionsroar.com/buddhism-by-the-numbers-the-eight-worldly-concerns/> > Web, 10 Feb. 2019.

¹⁵¹ Nārada, p. 469.

¹⁵² Acharya Buddhārakkhita, p.88-89.

blame. The blameworthy is one who physically, verbally and mentally does the unwholesome actions and immoral act. We act in order to get satisfaction and peace of mind, so wherever a bit of discomfort arise is disliked. It happens due to ignorance as they are not able to discern the real fact from the superficial ephemeral one, thus led to *Dukkha*- suffering.

Happiness (*Sukha*) and Pain (*Dukkha*)

Once we have happiness, fear, arises, for we afraid to lose it. When suffering arises, no amount of wishful thinking makes it go away. The more we hope for it to be otherwise, the more pain we feel.¹⁵³ This is the fourth pair of *lokadhamma*, Happiness (*sukha*) and Pain (*dukkha*). Happiness (*sukha*) is the main factor everyone seeks for it among all the dichotomies, therefore, we are engaged in different fields of works in order to maintain happiness in daily. TheraNārada, mentioned, they are the most powerful factors that affect mankind.¹⁵⁴

If Happiness is everything, satisfaction, enjoyment, sorrow less life, luxury life, then why a wealthy - person seeks happiness, when he has everything, why he is not satisfied what he has from worldly things. Some misunderstand as having more wealth is happiness, they think they would live the highest blessings of life and think that a wealthy person lives the most happiness, most comfortable life in his possession of wealth. But the truth is not a real happiness or comfortable life he has. As the nature of happiness and comfortable are not for ever existing, it changes every moment. All beings want to be happy with what they have, as we all are being seeking happiness. But greed has no limitation for seeking happiness this is a simple reason why human beings cannot be happy in this world or neither nor in next life. Until and unless they understand reality of the world.

In a case with the poor man, his expectation of getting wealth will lead him to suffer. Most people dream of happiness more mind is disturbed when it is not going well. The state of mind is disturbed when something is not done morally, then the result is not happiness, but worries and anxieties will follow up. On the other hand, happiness does not discriminate people with their caste or race or wealth or possessions. Real Happiness falls on one who control their sense bases and accept the true nature of existence.

¹⁵³ Ray Fenwick, “What are the eight worldly concerns.” < <https://www.lionsroar.com/buddhism-by-the-numbers-the-eight-worldly-concerns/> > Web, 10 Feb. 2019.

¹⁵⁴ Nārada, p. 653.

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A View of Buddhist Culture within Chakma Society

By Asha Chakma

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Introduction

The Chakma's are the people rich in their own culture, folklore, literature and customs. Generally, Buddhism played a vital role in the growth of all Chakma communities found across South East Asia. From the ancient time until today, the Chakmas have been practising Buddhism. Moreover, Chakma's forms of mentality and behaviours are based on Buddhist ideology into the life of a Chakma since his birth until death.

During the Buddha's time, a story relating about a monk named *Aṅgulimala Thera*¹⁵⁵, the Buddha preached this discourse to the women during their pregnancy to lessen their sufferings and obstacles, “(Sothina gabbha vutthanam, yanca sadheti tankhane; therassa ngulimalassa, lokanathena bhasitam; kappatthayim mahatejam, parittam tam bhanama he. Yatoham bhagini ariyāya jātiyā jāto, Nābhijānāmi sañcicca pāṇam jīvitā voropetā, Tena saccena sotthi te Hotu sotthi gabbhassa)”.

Until today, this practice is still extant among the Chakma community. The people also invite the monks to perform *paritta* chanting, *mangala* chanting and *puñnyanumodāna* at home and the monks sprinkle the holy water around the house and tie the white holy threads to bless the family members in bestowing blessings, peace and tranquillity in the families as well as the society.

When the baby is born, the name is given by the monks and foods are offered to the monks in the rituals. In every growing stage of the life of Chakma, Buddhism serves as the predominant guide. Another example is when a child, especially a boy, grows to be an adult, he will be ordained as a monk, known as *pabbhajā*, which is highly valued as an auspicious practice in a Chakma family.

According to Chakma Buddhists, everything starts by paying respect to the Triple Gems. As the farmer when he harvests the first crop, it is offered to the monastery. Thus, Buddhism has been absorbed into the life of the Chakma so deeply that even the language also embraces so much Buddhist terminology. Every full moon day is an auspicious day for Chakma Buddhist. They observe this day with due solemnity. They will visit monastery, listen to the *dhamma* discourses and give the *dāna* to the *Bhikkhus*.

¹⁵⁵ Angulimāla Sutta” *Sariputta*. Web, 13 March, 2019. <<https://www.sariputta.com/paritta/29/pali/angulimala-sutta>>

Today, most of the Chakma people celebrate New Year's Eve by chanting, meditation and sharing loving and compassionate moments with their beloved family and friends. These religious and humanitarian activities are considered as wholesome actions to acquire good health, prosperity and success for the coming years ahead. These can be frequently observed on festival days. Most of them preserve their customs, religious rites, dialects and traditional costumes.

1.1 Culture and Crafts

Buddhism has been the principled of self-training and philosophy of life of the Chakma. Buddhism is the religion of peace, loving-kindness, and compassion and elevate the lives of Chakma people, such as speech, respect for the body, interpersonal relations, eating, clothing, marriage and others. The Chakma people are frank, friendly and they possess a strongly developed sense of courtesy and respect. Everyone who adheres to the latter will receive a warm welcome. They generally accepted a form of greeting among Chakma people is *jhu jhu* is a sign of greeting of mutual recognition made by raising both hands, palm joined, to a position lightly touching the body between the chest and the forehead. The upper arm and elbows are kept close to the body. The people who are juniors in age are the first to give the *jhu jhu*.

Another excellent example of the richness of Chakma culture is its folk music which is extremely popular among Chakma in Bangladesh, India and other parts of the world where they are situated. The principal instrument is the “*Henggarang, Dhuduk, Singya, Baji and Tak*¹⁵⁶” sorts of flutes. *Henggarang* is made of the bamboo split of 3 to 4 inches long and about half-inch in breadth. The instrument is pierced into three pieces, having a split in the middle and a place for gripping. The other end is fixed with a string which is pulled by placing instrument between the two leaps and then a sound like *Krang-krang* is produced. This is played mainly by the womenfolk¹⁵⁷.

Ordinarily, the basic Buddhist teachings affected the person and society as a whole, because Buddhist teaching became the foundation of self-training in the daily life of Chakma people. Many rituals and festivals were originated from Buddhist perspectives and even the monks take part in the wedding ceremony, housewarming and so on.

They practice the five precepts, eight precepts, *dasa paramī* and celebrate the Buddhist auspicious days. When entering a monastery and home, it is suitable in Chakma culture behaviour to remove shoes before entering. In a Chakma home raised off the ground, and the shoes are left below the house. When walking

¹⁵⁶ S. P. Talukdar, (*Genesis of indigenous Chakma Buddhists and their pulverization worldwide*. Delhi: Kalpaz Publications, 2010). P. 213.

¹⁵⁷ Jyotir Moy Chakma, (*The Chakmas in Mizoram: their indigenous tribal society and folk culture*). P.147

or passing in front of people, especially older people, either sitting or standing one should excuse oneself and lower the body and bit while passing or walk around if there is a person resting or asleep. Never step across a person. Moreover, men and women rarely show affection in public. When visiting a place for worship in the monastery, it is inappropriate to wear shorts or bare sundress. Every woman wears their traditional dresses.

Traditionally, in Chakma custom especially for man must have ordained at least twice in their lifetime which is before getting married and after married for a shorter or longer period which is governed by the *vinaya pitaka*. Ordination as a novice is necessary before the higher ordination (*upasampada*). After the ordination, there is a daily routine for monks to go for alms (*piṇḍapāta*). During their monkhood, they have to study *Vinaya* and *dhamma* to cultivate morality and to become a good Buddhists after disrobing. Chakma belief, their parents would get merit from their children's ordination because ordination is good and doing wholesome deeds.

The Buddha's teaching and Buddhist literature such as the *Jātaka* story have much inspired the Chakma arts. The art forms which we can be seen in Chakma Buddhist monastery on walls are taken from *Jātaka* tales. It is also believed that the robe itself is the symbol of Buddhism.

1.2 Funeral ceremony

Generally, in the Chakma Theravāda Buddhist tradition, the dead body is bath and covered with white cloth. Flowers are spread over the cloth and placed money on it. The Buddhist monks are invited to chant the *Sutta-s* and preached *dhamma* talk about *anicca*, *dukkha* and *anatta* to reduce the suffering of other people about the dead person and transferring merits by doing meditation.

“*Satdinya*”, which takes place six days after the crimation, in the sixth night the Bhikkhu-s are invited for chanting the family, relatives and neighbour's spread *akāsa padīpa pūja* (sky oil lamp and lighting 1000 candles in the names of death person. On the seventh day, the family offered *San̄gha dāna*, *Aṭṭhaparikkhara dāna* and feast is given to the Bhikkhu-s and fellows.

There is also another special custom of offering *dāna* for many generations of their ancestors to transferred merits to their departed souls. That ritual called “*Bhadya*”. The monks and the relations invoke the spirits of the ancestors. There is a *Sutta* called “*Tirokudda sutta*¹⁵⁸” in *khuddakapaṭṭha* of *Khuddaka Nikāya*.

¹⁵⁸*The Kuddaka-Pāṭha Together with its Commentary Paramatthajotikā I.* (edit. Helmer Smith. PTS. London: 1978). P. 201.

1.3 Marriage

The Chakma considered the marriage as a purified union of two lives and preserved the generation¹⁵⁹. The Chakma practice the monogamy method. The Buddha also indicated that to be faithful to one own wife and not to be sensual to run after another woman. In the “*Parabhava Sutta*” in *Sutta Nipata* which means “Downfall”, the Buddha realized that one of the main causes of man’s downfall is his involvement with other women¹⁶⁰.

In a Chakma society, marriage plays a very important part in tying the knot of the relationship of giving supports and protection. The couples become responsibilities and they create a new bonding of people, of the two families. As indicated in the “*Sigalovada Sutta*” of *Dīgha Nikāyā* the Buddha mentioned ten duties of husband and wife. Within those duties, they can live in family peaceful, harmoniously without any conflict. Parents and elderly people advices the couple to move forward with hand in hand and to be respectful, hardworking and being kind.

“*Pañcahi kho gahapati-putta ṭhānehi sāmikena pacchimā disa bhariyā paccupaṭṭhātabbā...pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā*”¹⁶¹”

At last both parents advised their children and the bride is handover to the groom. A banquet is also arranged for the occasion, special food offered to the monks at the monastery and seeking their blessings and the couple take blessing from elders is also sought with a bow and it is given by blowing air on rice and cotton and putting on their head. So that the couple is good health and live happily in their life. Accomplishing weeding with the help of a monk is found more consequence and peaceful. It also follows the principle of Buddhism. Thus, today people are select for wedding ceremony by Buddhist monks.

1.4 Life Philosophy based on Buddhist Doctrine

The fundamental teaching of Buddhism is based on kindness and compassion. The sublime emotion of human beings is kindness towards all sentient beings. This emotion is the basic source of social harmony. The social harmony is emphasized throughout the teaching of the Buddha. The Buddha has stated many *Sutta-s* such as *sigalovada Sutta*, *Mangala Sutta*, *Karaniyo Metta sutta*, *Metta sutta*, all these *Sutta* is given a harmonious way of living. Where there is violence, there is no harmony. So, the pious Chakma are taught by that non-violence is the basic principle of social harmony. The important Buddhist teaching which has touched the way of life of Chakma people included the Four

¹⁵⁹ S.R. Maitra. (*Ethnographic stud y of the Chakma in Tripura. ASI. Delhi:*). p.121

¹⁶⁰ K. Sri Dhammananda. (*What Buddhists believe?* Pulau Pinang: Yayasan Belia Buddhist Malaysia, 1999). P. 237

¹⁶¹ *The Dīgha Nikāya, vol.III.* (Edit. J. Estlin Carpenter, PTS, London: 1976). P.190

Noble Truths (*Cattaro Ariyasacca*), five precepts (*Pañca Sila*), Eight Precepts (*aṭṭasila*) and the Noble Eightfold Paths (*atthangika-magga*).

Mindfulness of one's conduct is to be analyzed under the principle training in higher morality which comprises Right Speech, Right Action, and Right Livelihood. Right Speech which refers to the good conduct in words, that is, abstaining from using false speech, from unkind speech, harsh speech and from vain talk. Right Action refers to the wholesome course of actions which include abstaining from killing, from taking what is not given, from stealing and from sexual misconduct. Right livelihood refers to avoiding dishonest.

In Buddhism five precepts is given as a principle of social harmony. In any society either Buddhist or non-Buddhist without five precepts there is less chance to get better society or citizenship. Buddhism gave these five precepts to the society so that society would function harmoniously. Buddhism emphasized how to live peacefully and harmoniously with all living beings. Buddhism not only accent individual to individual, social to social how to live harmoniously but also accent how to live peacefully with all the living beings including animate and inanimate. Inanimate here means nature, mountain and so on all object in the environment are to live harmoniously. There are many *Sutta-s* where the Buddha advice to live harmoniously with nature. *Sutta* like *Khandhaparita*.

// That undertaken aspiring for the noble state (*nibbāna*) is superior¹⁶²//

According to Buddhism, cruelty and unkindness are considered *akusala* and kindness and compassion are the *kusala dhamma*. The *kusala dhamma* is to be practice in basic human good qualities as per Buddhism. All human beings were classified in a hierarchy of merits, which accumulated according to *kamma*. One possesses good sense-bases with good objects because of his/her past good *kamma*. Because of our various actions done by the past, our results of long-lived and short-lived, beauty and ugly, rich and poor, and ignorant and intelligent make us different from one another, it is due to the difference of wholesome and unwholesome actions done in their past.

So, the Buddha also mentioned in *Cūlakammavibhaṅga sutta*, *Majjima Nikāya*¹⁶³, saying, “Being have *kamma* as their exceptional possession, they are the successor of *kamma*, it is their environment, *kamma* is their relatives and the *kamma* is their shelter. It is *kamma* which divides them up into low and high”. Thus, the Chakma people believed in good *kamma* or good deeds (*kusala kamma*) and bad *kamma* or evil (*akusala Kamma*), including this life and next life.

¹⁶² Vism. 13

¹⁶³ *The Majjhima-nikāya vol.iii* (Edit. Chalmers Robert. PTS, London: 1977).p. 202

Incorporation of flowers offering and candlelit as part of the daily devotions by the homage of the Triple Gems- the Buddha, the *dhamma* and the *San̄gha*. Chakma people share a rich ethnic diversity. Therefore, social harmony is emphasized throughout the teaching of the Buddha and it has deep impacted to Chakma community.

1.5 *Vassā* Practice

According to the Buddhist monks have to observe the rain retreat for a period of three months. It generally falls between July and October. Chakma community is such a magnificent spiritual Buddhist who are really dedicated, at the time of *vassāvāsa* almost all the Chakma went to monastery every day and especially the men take *pabbajjā* and those are not taken *pabbajjā* they go monastery to listen to the *dhamma* and these three months are immensely made for listening *dhamma*, many of them observe *aṭṭhasīla* and give *dāna* every day, even they don't want to miss for one day.

During the three-month rain retreat period in Chakma custom marriages cannot be performed, and other forms of public entertainment, even cannot move to new houses are forbidden, because, at this prescribed time, the monks have to stay at their permanent residence, devoting themselves strictly to study of the Buddhist teaching and meditation. The monks maintained asceticism and spirituality for self-righteous utterances enshrined in their traditional culture.

1.6 *Kaṭhina* Ceremony

The Chakmas Buddhist Society celebrate disparate Buddhist festivals as *Buddha Purnima*, *kaṭhina civara dāna* (offering a robe to *San̄gha-s*), *Aṭṭhaparikara dāna*, *vassāvāsā and pavarana*, *San̄gha dāna*, *Tripitaka worship*, *Madhu Purnima* (offering Honey), *Bīju* (New Year), *Māgha pūjā and Āsālha pūjā day*. It is utterly clear that the Chakmas Buddhist religion is one of the traditional systems from the ancient times.

One of the oldest religious practices is *Kaṭhina Civāra dāna*¹⁶⁴ (the offering Robe to the Monks), according to the Theravāda *vinaya*. The word *Kaṭhina* means “hard” “stiff” or “unbreakable”.

From the first shrink moon of the October to the full moon of November, how they celebrate this auspicious day. The theme of *kaṭhina* start around 3 pm where everyone gathers at *dhamma* hall, the women take refuge to the triple gem and *aṭṭhasīla*. The weaving of *kaṭhina* robe is made from raw cotton, the first processes is spinning the raw cotton with traditional instrument (*dhonu*) to make soften and dying of the fabrics, the thread is rinse into the hot water, again rinse into the gruel water in order

¹⁶⁴ Aryadev R. Roy. *The Chakma Buddhist: “A critical evaluation”*. 30 Nov. 2015. Web, 16 March 2019. https://www.academia.edu/19275405/The_Chakma_Buddhist.

to make smooth and strong of the thread and dry on fire after the thread is dry and make as round roll which is ready for weaving of cloth on handlooms and finishing the *cīvara*¹⁶⁵ (robe) in 24 hours, and stitched the cloths according to the rules of making a *cīvara* and then offer to the *Mahā Saṅgha*, this is how the Chakma Theravāda Buddhist they weave the pieces of cloths in their traditional way. This practices frequently can be seen within the Chakma than any other Buddhist communities. There is a difference between the common *cīvara* offering and the *kaṭhina cīvara* offering. It is one of the most glimmer and immemorial saving characteristics of Chakmas¹⁶⁶.

// “*kaṭhina*” ceremony shall be performed by monks when they complete their vassā¹⁶⁷. This holistically practice of *kaṭhina* can be seen only within Chakma society¹⁶⁸./

1.7 *Bīju* Festival

The Chakma also celebrate the festival called *Bīju*¹⁶⁹ (New Year) which fall on the month of April, it is one of the biggest cultural festivals of Chakma which is assimilated for three days as *Phool Bīju*, *Mul Bīju* and *Guchepujche Bīju*¹⁷⁰. During these three days, they abstain themselves from killing and harming of any beings. The first day called *Phool-Bīju*: on this day early in the morning before the sunrise peoples amassed a different kind of flowers and there is a very delight and meaning full ritual have done by the Chakma people.

The Chakmas floater the flowers in the rivers or ponds is because they say goodbye to New Year’s eve and Welcome to New Year and wish that good luck, joy, prosperity and peace comes to their family, relatives and neighbours and live happily and wear their traditional Chakma’s attire, and also the house is decorated in an astonished with different kinds of flowers, cleaned of Buddhist Monastery (*vihāra*) by the youths, and give bathed to the Elders and the Children, maidens and youths visit house to house seek blessing from elder’s, and exchange greetings, it is the sign of love and respect that we give someone which bring so much joy and compassion. Peoples are welcome to visit house to house to enjoy various food prepared by every household.

The *Mul Bīju* (New Year) which falls on 14th of April, the Chakma visit (*Kyong*) monastery and offer food, candles, flowers to pay homage to the Buddha and the peoples perform lave to the Buddha statue

¹⁶⁵ S. P. Talukdar, (*Genesis of indigenous Chakma Buddhists and their pulverization worldwide*. Delhi: Kalpaz Publications, 2010). P. 152.

¹⁶⁶ Ibid.

¹⁶⁷ *Vinaya Texts* (Trans. Davids Rhys T.W and Oldenberg Hermann, Delhi: 1968). p.149

¹⁶⁸ B. D. Dipen. Global Buddhist door “Buddhist in Bangladesh celebrate kathina Civar dan festival”. 18 Nov. 2018. 17 March 2019. <<https://www.buddhistdoor.net/news/buddhists-in-bangladesh-celebrate-kathin-chibar-dan-festival>>

¹⁶⁹ S. P. Talukdar, (*Genesis of indigenous Chakma Buddhists and their pulverization worldwide*. Delhi: Kalpaz Publications, 2010). P. 231

¹⁷⁰ Ibid.

with sandalwood water and listen to *dhamma* (doctrines) discourses from monks. Some boys ordained as *samanera* (novices) during the festival and lay devotees practice eight precepts (*aṭṭhasīla*)¹⁷¹.

1.8 The role of Buddhists *Saṅgha* in Chakma society

The Buddhist *Saṅgha* has been one of the greatest and most important in Chakma society. It has played a prominent role and is very closely involve with the life of the Chakma people both in the religious and secular sphere. This role can become more or less important according to situations, times, and changes with the society.

The present day, Chakma Buddhists monk have made positive influences to Chakma society. They have fostered benevolence in the society and through its many ceremonies and its daily contact with people, it has engendered a sense of belonging and social cohesion. The Buddhist monks have also lent a purity and dignity to the community and have nourished real respect for in mind of the people. It is true that they have expected nothing in the way of services from the Rangamati, Bangladesh. Further, the Buddhist monks have played and, in fact, still play an important role in the education of the young children. The schools are situated near the monastery, and monks teach children in schools.

Nonetheless, Chakma Buddhist monks and novices are the sons, brothers and nephews of Chakma people. At all time, when Chakma people are in peace or in trouble the Chakma Buddhists monks and novices are always with them. Accordingly, they side by side strongly support the people's struggle for independence and freedom. Chakma Buddhist monks have worked for society as in, for example, carrying out their daily routine by preaching and training in the *dhamma* the multi-ethnic Buddhist people, particularly on the lunar month, and on Buddhist holy days such as *Visākha puja*, *Asālha puja*, and the beginning and the end of the Buddhist rains retreat (*vassa*). Besides these, Buddhist monk preached the *dhamma* through social media like you tube, facebook, and journals, and have also organized meditation training camp where Buddhist monks, novices and lay people come to practice meditation and trained morality, concentration and wisdom (*Sīla*, *Samādhi*, *Puññā*). Furthermore, Chakma Buddhist monks have had a vital role in guiding the people to observe and implement the teaching of the Buddha in their daily life and to preserve historic traditions, the cultural heritage, and their unity and identity.

In addition, Chakma Buddhist monks and novices have paid attention to renovate and maintain monasteries and Buddhist holy places. They preached *dhamma* and encourage the young people, children and others lay devotees to practice morality and to preserve Chakma traditions and culture.

¹⁷¹ S. P. Talukdar, (*Genesis of indigenous Chakma Buddhists and their pulverization worldwide*. Delhi: Kalpaz Publications, 2010). P. 232

The Chakma society is given more important place to *Saṅgha* like any other Theravāda Buddhist country like Thailand, Sri Lanka, Laos, Myanmar and Cambodia.

1.9 The Monastery as the Center of Cultural and Social Life in the Village

The monastery in a village is a center of social life. Every Chakma village has a Buddhist monastery known as “*kyang*” and a Monk. These Temples act as centers for community gatherings, educational and other purposes on top of the basic function of spirituality and expansion of the *dhamma*. The monks preside at religious festivals and ceremonies. It is supported through the joint effort of the whole village community. Monasteries of Chakma have always been centers for education for the people. Monastic schools not only to educate a new generation of novices but they also widen the curriculum for other children. They usually accept all village children who cannot afford to go to a state school or who have difficult access regarding distance. The education in a monastic school is free, Chakma monasteries are also a place for preservation and transmission of their cultural heritage. The children are taught basic morals and civics, social rights and duties towards the others. The most stunning is that Chakma’s monastery are a people of relaxation.

A monk’s life is highly regarded by the lay people as being full of austerity, discipline, blameless activities, and familiarity with sacred literature through study, teaching and meditation. The monks in Chakma society are highly respected as the meditator, and as the vehicle for other people’s merit-making activities, the main and traditional religious function of the monk is to facilitate and officiate at, the merit-making ceremonies which are directed towards the layman’s spiritual benefit. It’s is said that most Chakma people can do without modern services, but they could not conceived of life without their monks. The role of *Saṅgha*, in so far as it ritual religious functions are concerned, tends to create a sense of community.

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Homeless Practice in the 6th Century B.C. with Particular Reference to Non-Buddhist Śramaṇa Movement

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The term *Śramaṇa* (Skt.); *Samana*; (*Pāli*) implies the "one who labours, toils or exerts themselves (for some higher or religious purposes) or "seeker, one who performs acts of austerity, ascetic"¹⁷². It has been held that *Śramaṇa* movement was originated from the homeless practice and developed step by step within the complex cultural fusion between Aryan and non-Aryan's civilizations. Therefore, the arising of the *Śramaṇa* movement can be considered as the best result of action and reaction of these civilizations in ancient India. Moreover, the significant development of *Śramaṇa* movement can be seen in the sixth century B.C. as the result of spiritual awakening within the periods of *Aranyaka* and *Upanisad*, which arose, as against traditional Vedic and *Brahmanic* religions. It is quite evident that the *Śramaṇa* movement itself strived against the traditional Brahmanism based on Vedic teachings.

"*Śramaṇas* were individual, experiential, and free-form traditions, independent of society; and in religious competition with Brahmin priests, who as opposed to *Śramaṇas*, stressed mastery of texts and performing rituals"¹⁷³. If we go through the sociological background of ancient India, it evident that *Śramaṇa* tradition mostly grew up along with the Kṣatriyas and Vaiśyas (among the four clans) but mostly not Brahmins. It seems that Kṣatriyas and Vaiśyas helped immensely, this new tradition while it developed against the traditional thoughts of Brahmins. For instance; King *Bimbisāra* and King *Ajāsatta*, both the powerful rulers of Magadha and *Pasenadi Kosala*, of *Kosala* supported the *Śramaṇas* of different religions and more particularly Buddhism.

However, though the Sramana movement grew as against Brahmanic movement, it does not mean that entire Brahmin clan in India denied the *Śramaṇas* nor all of them rejected the *Śramaṇas*. It is true that the Brahmins were born to families adhered to the traditional teachings of Brahmanism, which were the primary religion for most Indians, yet some of the Brahmana clan men also joined and helped the *Śramaṇa* movement. Even the great disciples of the Buddha, *Sāriputta* and *Moggallāna*, who were born as Brahmins entered to the Sramana movement and became prominent members there.

¹⁷² Jotiya Dhirasekera. *Buddhist monastic discipline*. (Colombo: Buddhist Cultural Centre, 2007). P. 4.

¹⁷³ "Śramaṇa" *OMICS International*. Web, 28 Dec. 2018.

<http://research.omicsgroup.org/index.php/Sramana#cite_note-44>

However, the traditional homeless practitioners of Brahmana did not give up that last Brahmin practice of *Sanyasin* stage. It was followed by Brahmins who were interested in the traditional way of life mentioned in the Vedās. Majority of Brahmins seemed to have followed the traditional way of practices. Nonetheless, *Śramaṇa* movement rejected the main concepts of the Brahmanism. They typically engage in three types of activities: austerities, meditation, and associated theories (or views). "*Śramaṇas* adopted a path alternate to the Vedic rituals to achieve liberation while renouncing household life. As spiritual authorities, *Śramaṇas* were at variance with traditional Brahmin authority. Some scholars opined the term *Śramaṇa* appears in texts of the Brahmanas as a religious order other than the Vedic (i.e., *Āstika*) traditions"¹⁷⁴. As a conclusion, *Śramaṇas* rejected the Creator God (Mahā Brahman) as well as the teachings of his creations, which embraced the aspects regarding home life with wife, children, other properties, caste system, an authority of Vedas and so on. That means *Śramaṇa* had discarded the basic concept of Brahmins.

Brahmanism had formulated the personal and social life of people in India. According to the accepted formula about life known as the four *Āśramas*, the homeless practices belong to the last stage namely *Sanyāsin*. A Brahmin practitioner was required to fulfil the other three *Āśramas*, which *brahmacāri*, *grhastha*, and *vānaprastha* when he entered the forest to practice the last advanced stage of *Sanyasi*, which was the time of old, age to carry out the homeless practice. *Śramaṇa* tradition did not accept this formula. Most of the *Śramaṇas* became ascetics before they became old. Even the greatest ascetic, Siddhartha, also cultivated the ascetic life in his age of twenty-nine.

In this way, this *Śramaṇa* movement can be considered as an extensive reformation and revolutionary movement for the social, philosophical, and religious development in Indian society. Some of the ascetics questioned the tradition by using logical and intellectual knowledge and rationales that they realized themselves. The inspirable and interesting contexts of this new renewal movement attracted many people to support and join with the *Śramaṇa* groups. Therefore, the *Śramaṇa* movement became more powerful and flourished with various other types of practices.

Different Schools of *Śramaṇas* and Their Practices

Buddhist scriptures mentioned the two terms, *Śramaṇa* and *Brahmana* (*Pāli: samaṇa* Brahmana), to refer to the main categories of religious groups that adhered to the practice of homelessness in ancient India. Even the *Kassapa sīhanāda* sutta in *Dīghanikāya* had utilized these two terms for the Buddhist monks during the previous Buddha's time. The fact that another main remarkable

¹⁷⁴ Bilimoria, Purusottama, Joseph Prabhu, and Renuka M. Sharma. *Indian ethics*. (Aldershot, England Burlington, VT: Ashgate, 2007). p. 315.

Śramaṇa tradition besides Buddhism, which is Jainism, also used these two terms, *Śramaṇa* and *Brahmana*, in the same way¹⁷⁵. In sum, all groups of homelessness had included these two terms to describe the practitioners of homelessness. However, there is no doubt the main and essential groups were found primarily in these terms *Śramaṇa* and *Brahmana*.

Sukumar Datta pointed out the name list of various groups of ascetics from *Udāna* in *Khuddaka Nikāya*, "*sambahulā nānā titthiyāsamana brahmanā pribbājakā*"¹⁷⁶. On that occasion, there were many contemplatives, Brahmins, & wanderers of various sects living around Sāvattihī with differing views, differing opinions, and differing beliefs, dependent for support on their different views. Some of the contemplatives & Brahmins held this doctrine, this view"¹⁷⁷ -¹⁷⁸ Even the *Satta Jatila Sutta* in *Śmyutta Nikāya* and the same details with the *Ud 6.2 Jatila Sutta* has given the few names of some ascetics groups.

"Then seven coiled-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers with their nails grown long, their body-hair grown long, walked past not far from the Blessed One. King *Pasenadi Kosala* saw the seven coiled-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers with their nails grown long, their body-hair grown long, walking past not far from the Blessed One"¹⁷⁹.

"*Tena kho pana samayena satta ca jaṭilā satta ca nigaṇṭhā satta ca acelakā satta ca ekasātakā satta ca paribbājakā parūḷhakacchanakhalomā khārivividhamādāya [khārividham ādāya (pī.) dī. ni. 1.280 tadaṭṭhakathāpi oloketabbā] bhagavato avidūre atikkamanti*".¹⁸⁰⁻¹⁸¹

The Pāli text above from the *Satta Jatila Sutta* mentioned the five different kinds of ascetics who follow different practices: *jaṭilā*, *nigaṇṭhā*, *acelakā*, *ekasātakā*, *paribbājakā*, *parūḷhakacchanakhalomā*. *Jatila* was a class of ascetics, so called on account of their matted hair (*jatila ti tapasa, to hi jatadharitaya idha jatila ti vutta*) (UdA.74; see also 330). These ascetics were sometimes classified under *isi* (Culla Nid.149) and also under *muni* (Culla Nid.513)¹⁸². These were the two names given to

¹⁷⁵ Datt, Sukumar.M. A. B. L. *Buddhist Monastic order*. (New York: Kegen Paul, Trence and co.LTD.1924). P.41.

¹⁷⁶ Ibid P.39

¹⁷⁷ *The Anguttara-Nikaya*, vol. I. Ed. Moris, Richard. (London: PTS, 1961). P. 173.

¹⁷⁸ *Tittha Sutta*. 27. December,2018. "Tittha Sutta: Sectarrians (2)" (Ud 6.5), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 3 September 2012, Web, 22 Dec. 2018. <<http://www.accesstoinsight.org/tipitaka/kn/ud/ud.6.05.than.html>>

¹⁷⁹ *Satta Jatila Sutta* (Ud 6.2), *Dhamma Wiki. com*. Web, 30 Dec. 2018. <https://dhammadownload.com/index.php/Ud_6.2_Jatila_Sutta>

¹⁸⁰ *Udāna*. Ed. Steinthal, Paul. (London: The Pāli Text Society, 1982). P. 65.

¹⁸¹ *Samyutta-Nikāya of the Sutta-Piṭaka*. (Oxford: PTS, 1991). P. 78.

¹⁸² "Jatila" *Wisdom Library*. Web, 29 Dec. 2018. <<https://www.wisdomlib.org/definition/jatila>>

the Jains, the followers of Nigaṇṭha Nātaputta. Unlike the naked ascetics (*Acelakā*), they wore one garment, a covering the body. However, when praised for their modesty, they answered that their reason for wearing a garment was to prevent dust and dirt from falling into their alms dishes.

Ascetics known as *Ekasātaka* used only one robe. The *Pribbrājaka* were the wandering ascetics. Sukumar Datt had mentioned a name of *Śramaṇa* groups given by the Rhys Davids in his book entitled "Buddhist in India and Dialogues of the Buddha", as "*Ājīvaka, Munḍāsavaka, Jatilaka, Paribrājaka, Māgaṇḍika, Tedandika, Avirudhaka, Gotamaka, and Dvedhammikas*"¹⁸³. Buddhist scriptures, as well as *Jina* and Hindu texts, have given the details of *Śramaṇas* at the time during the sixth century B.C.. Nonetheless, it is difficult to understand some groups and their practices, because there was an inter-related and inter-twined complexity with each other. Most of the ascetics were the wanderers or seekers of the truth. As we know, the great ascetic *Siddhartha* also went to be trained under the teachers. By the way, after realizing that practices were unable to help him to be freed from sufferings, he abandoned them.

In the same way, the great disciples of the Buddha, *Sāriputta (Upatissa)* and *Moggallāna (Kolita)*, were also trained under the ascetics, *Sanjaya Pribbājaka*, and had left. Buddha's disciple, *Devadatta*, had also separated one time from the Buddha with other five hundred monks. Even *Mhāvira* left *Makkhalīgosāla*. These details were given to depict the images of ascetic groups that existed in the sixth century B.C.

When we are concern about the practices of these homeless groups the *Udumbarika sīhanāda sutta* (DN)¹⁸⁴ is vital. This sutta has given comprehensive details about some of the ascetic practices. Buddha described these practices as follows:

“Suppose, Nigrodha, a self-mortifier goes naked, uses no polite restraints, licks his hands, does not come or stand still when requested. [41] He does not accept food out of the pot or pan..... He wears coarse hemp or mixed material, shrouds from corpses, rags from the dust-heap... .He is a plucker-out of hair and beard, devoted to this practice; he is a covered-thorn man, making his bed on them, sleeping alone in a garment of wet mud, living in the open air, accepting whatever seat is offered, one who drinks no water and is addicted to the practice, or he dwells intent on the practice of going to bathe three times before evening. What do you think, Nigrodha, is the higher austerity thereby fulfilled, or not? 'Indeed, Lord,

¹⁸³ Datt, Sukumar. M. A. B. L. *Early Buddhist Monastic orde.* (New York: Kegen Paul, Trence and co.LTD.1924). P. 45.

¹⁸⁴ *The Dīgha Nikāya*, vol. III. Ed. Carpenter, Estlin J. (London: PTS, 1976). P. 36.

it is fulfilled'. 'But, Nigrodha, I maintain that this higher austerity can be faulted in various ways'¹⁸⁵.

The text of *Udāna* has mentioned about the behaviour of Jatilas. The biography of the Buddha reveals us that the Buddha visited the famous three *Jatila* brothers' in their places and converted them to be the followers of the Buddha before they met King Bimbisāra. Then these Jatilas also stayed with the Buddha when the Buddha met the King Bimbisāra in Magadha. Then, King Bimbisāra had a question that, whether it was the Buddha who became the follower of *Jatilās* or the *Jatilās* became the followers of the Buddha. This story gives the idea about the religious background of the time of the Buddha.

Jatilās believed the purification by using the water. Therefore, many times of the day, they took a bath from the river. Some of the other practitioners also believe that holy water can purify a person internally. This faith not only belonged to the ascetics but also followed by some of the lay people. *Sigalovada Sutta* in *Dīghanikāya* has given the best example for this.

Some of the ascetics who adopted the homeless ascetic life imitated some of the animals' behaviours in their actions. *Kukkuravatiya Sutta* in *Majjhima Nikāya* has mentioned about two ascetics who cultivated the observance of dogs (*Kukura-vata*) and cows (*Go-vata*) in this way. They were impersonating the eating, sleeping, and other characteristics of the animals that they selected. *Kukkuravatiya sutta* reports this as follows:

"At one time, the Blessed One lived with the Koliyas, in a hamlet named *Haliddavasana*. Punna the Koliya, who observed the habits of cattle and the naked *Seniya*, who observed the habits of dogs, approached the Blessed One. Punna the Koliya, who observed the habits of cattle, worshipped the Blessed One and sat on a side¹⁸⁶.

*(Atha kho puṇṇo ca koliyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu. Upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā kukkurova paḷikujjitvā ekamantaṃ nisīdi)*¹⁸⁷.

Above is a great example to understand the practices of ascetics. This is only one example of the *Vata* that observes the habits of animals. Questions arise asking why they practice in this way. This is because they believed that the practices could remove the Karmas they had done in their previous lives in the

¹⁸⁵ Walshe, Maurice, translator. *The Long Discourses of the Buddha: a Translation of the Dīgha Nikāya*. (Wisdom Publications, 1996). P.385.

¹⁸⁶ *Kukkuravatika Sutta, Metta. lk.* Web, 31 Dec. 2018. < <http://www.metta.lk/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima2/057-kukkuravatiya-e1.html>

¹⁸⁷ *The Majjhima Nikāya*. Vol. I. Ed. Trenckner, V. (London: PTS, 1979). P.387.

saṃsāra. By exhausting the Karma through these practices, they could end the sufferings in the *saṃsāra*. As we know, ascetic Siddhartha was also engaged in some of these practices for self-mortification (*Attakilamathānuyoga*), before he was enlightened. According to the evidence, it indicates that there were various kinds of practices within the different homeless groups.

So far, we have discussed the external characteristics of the *Sramana*-s who have gone forth from home to homelessness. Then it has to examine their rationale lying behind their practices. So, many ascetics required to find real answers to the question of life and the world. Because of the spiritual awakening of this period, ascetics were interested in finding the truth about philosophical concepts such as *Karma*, *punarjanma*, *saṃsāra*, *dukkha*, end mokṣa or liberation. These ascetic ideas later became the basis for the development of *Śramaṇa* tradition that based on the same spiritual and cultural background in ancient India. Because of the ascetic's search of truth, they concluded a different truth themselves. Their belief of truth was mainly based on the two facts of existence (*astitā vāda*) and non-existence (*nāstitā vāda*) of the soul. The ascetic practices were based on this foundation. In the first sermon, Buddha mentioned that the two practices, which are belonged to the extremes, must be rejected by the monks. Those extremes are called *Kāmasukallikānuyoga* (sensory indulgence) and *Atkilamathānuyoga* (self-mortification). Some of the ascetics like *Jainas* believed that there was a soul migrating from life to life in the *saṃsāra* according to the *karmas*. The purification of *Ātma* or *Jīva* from the *karmas* and the control of producing the new *karmas* became the main goal of their practices. They believed that the purification of *Ātma* or *Jīva* is the path to *Mokṣa*. Those who believed in the *Sasatavāda* philosophy of existence (*astitā vāda*) had gone in a diverted way.

On the other hand, those who did not believe in *Attavāda* rejected the system of reincarnation in different ways. They were called *Ucchedavadins*. Then, the believers of some of the *Ucchedavādīns* emphasized the extremes of sensual indulgence. Even the training was broadcasted from a very materialistic angle, which, on the one hand, was in opposition to the traditional Brahmanism. In addition, they rejected the loyalty of the teachings of karma and reincarnation taught by the Brahmanas. These objections seemed to have been a major factor in bringing about a more revolutionary doctrine like the Buddha Dhamma. There was a philosophical backdrop for the two extremes, *Sasatavāda* and *Uchedavāda*, in this *śramaṇa* movement.

Diverse views of *Śramaṇas* that based on those two extremes had been rejected by the Buddha in *Brahmajāla sutta* (DN) with the details of sixty-two views. This particular sutta allows us to understand the philosophical changes of this period in India. One of the unique features of this phenomenon is that the knowledge Acquired to bring the consequential corresponding spiritual practices forth the consequential corresponding spiritual practices. These ascetics were able to foresee their previous life by using this knowledge. However, their spiritual attainments were limited merely on their narrowed

experiences. By that knowledge, some rejected the law of karma and the result. Some preached the end of karma. Some had refused the efficacy of causes and effect of the causal theory¹⁸⁸. In this way, the sixth century B.C.in India was an era of religious and philosophical controversies. There was a trend in seeking the ultimate truth. Different ascetics explained the nature of truth in different ways. Therefore, so many debates took place among the religious groups. Some of the teachers became popular as they acquired many followers based on extra-sensory knowledge. People respected those teachers who admired by many followers. Therefore, some ascetics were concerned about the power of having many followers. Moreover, even the ordinary society was very curious about the behaviours and activities of these ascetics.

Six Famous Heretic Teachers in Śramaṇa Movement

According to the Buddhist texts, some of the spiritual teachers who had many followers were respected and famous than other ascetics during the time of Buddha. Such six teachers were well known among other Sramana-s except for Sakyan (Buddhist) śramaṇa-s. As they had many followers, they were known as those who had many groups of people (*Sanghi, Ghanī,*) and who were the masters for many people (*Ghanācariyā*) It is fortunate that we are able to get some information about them to form the Buddhist sources. The *Sāmaññaphala Sutta* in *Dīghanikāya*¹⁸⁹ Specially provides some detail about them. These six ascetic leaders were considered the representatives of the Indian philosophical movements, which came forward against the Brahmanic philosophical tradition at that time. The six teachers were named as *Pūrana Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sanjaya Belatthiaputta* and *Nigantha Nataputta*.

Even, this sutta opens a window into their individual teachings, as reported by King Ajatasattu to the Buddha; each of these accounts was very brief. However, after going through the details of the biography of the six famous teachers given in the commentary to that sutta by Buddhaghosa, one may get a better idea of Śramaṇa movement. This sutta mentioned that how famous those six teachers are: "Your majesty, there is....., the leader of a community, the leader of a group, the teacher of a group, honoured and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. "¹⁹⁰.

According to the example above, it is clear how people admired the religious leaders on their vision and what the qualities they wished from them. Except for *Niganthanhaputta*, and *Sanjaya bellatthiputta* the four among others were considered as "non-actionists" (Pāli, *akiriyāvādī*) as they rejected the effective

¹⁸⁸ *The Dīgha Nikāya*, vol. I. Davids, Rhys T. W., and Carpenter, Estlin J. (London: PTS, 1975). P.1.

¹⁸⁹ *Ibid.* P. 47.

¹⁹⁰ "Samaññaphala Sutta: The Fruits of the Contemplative Life" (DN 2), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, Web, 28 Dec. 2018. <<http://www.accesstoinsight.org/tipitaka/dn/dn.02.0.than.html>>

power of the human action, wholesome and unwholesome actions. *Sanjaya bellatthiputta* was famous for his view, which is known as skepticism (*Amarāvikkhepavādi*). He did not accept or reject any views. *Niganthanāputta* was the only teacher who accepted the *karma* concept among the other six teachers. While accepting the efficacy of *Karma*, he has presented even the way of destruction of *Karma* for attaining the liberation. However, as he declares that everything pertaining to present life is due to the *Karmas* has done in the past was a determinism.

According to our discussion, the Sramana movement can be identified as a powerful and innovative movement, which influenced the social, cultural, religious, philosophical, and religious change of the sixth century BC. Though it is not mentioned by name in the title of this article, have to say one, that Buddhism, exceeded these whole traditions with its unique characteristics.

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The Significances of Six Perfections in Mahāyāna Buddhism: An Analytical Study

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There are many religions, beliefs and traditions in the world that give and tell the moral principles and specific obligations to the fellow human and to the Gods. Some religions and traditions confirm in one God, while others believe in many Gods, and non-God. Even though religion is very important to human life, but not all religions and beliefs are contributed to developing the peaceful co-existence, human conscience and wisdom, and allowing human to grow to the highest stages. Instead, spreading the extremism, radicalism, hate among the human, and tell them to believe in the supremacy of the wisdom of Gods without consideration. Therefore, what teachings can answer to these problems, and can transcend and develop human capacity and quality from the lower and interior stage to the highest and superior ones? Can Six Perfections of Mahāyāna Buddhism contribute to making the world become the better place to live and making people to be worthy?

There are many teachings and factors that determine the conditions and the awareness of the human being. The religions, faiths, traditions, political ideologies, economic outputs, and technological and scientific results, and the global trends are the fundamental of the developing human understanding and cause them to lead their lives in those specific results. With these consequences, there are three trends such as: too indulgence in life, the middle path, and too draconian or extremism. The Buddha taught to practice the middle path and avoid the other two ways. These two paths are the causes of suffering, depression, stressfulness and problems, and cruelty in life and world. There are also the tendencies of seeding the concepts of valuing the successfulness rather than the value of life, competing rather than cooperation, giving higher value on material than the pure heart, and racing and seeking for superiority in military equipment, technology and science as well as natural resources, and the spreading of extremism. Contradictorily, the world thinks less on the matters of natural disaster, the integrity of people, climate change, the shared destiny of each other, the moral responsibility to ones 'self and society, the all-rounded development and peace, and commitment to serve others. Therefore, the teaching of Six Perfections in the form of the Middle Path is the solution to those matters not only this present but also in the future and distant future. Why?

There are various Mahāyāna Sūtras that explain the Six Perfections which has its depth of compassion, human conscience, dedication for others, moral principles, and wisdom. According to the *Samdhinirmocana Sūtra* introduces the *Six Perfections* or "*Transcendences*" by having a disciple ask

the Buddha: “How many bases for training are there for those seeking Enlightenment?” The Buddha responds: “There are Six: Generosity, Morality, Tolerance, Energy, Meditation, and Wisdom.” This Sūtra claims that the Six Perfections are “bases for training.” Thus, it means that they constitute a series of practices or “training” that guide Buddhist practitioners to achieve the goal of Enlightenment or awakening. These Six “training” are the means or methods to that all-important end. But the perfections are much more than techniques and the most fundamental dimensions of the goal of Enlightenment.

It is expected that practice the Path of the Bodhisattva, in the Six Perfections “Pāramitās” in Mahāyāna Buddhism, having three aspects each, there are thus eighteen aspects of practices to accomplish and develop them from their beginnings until they truly become “Pāramitās” or “Perfections”. In doing of this traverse, the Five Path of the Bodhisattva is the Path of Accumulation ‘*Samhāra-Mārga*’, Preparation ‘*Prayoga-Mārga*’, Insight ‘*Darśana-Mārga*’, Familiarization ‘*Bhāvanā-Mārga*’, and Fulfillment ‘*Aśaikṣā-Mārga*’. As we make this journey, the ultimate of the First Path becomes the relative of the Second Path, and the ultimate of the Second Path becomes the relative of the Third Path and so on until the Fifth Path. The six perfections are explained as followings:

First, Dāna Pāramitā or the Perfection of Generosity. The word of “Pāramitā” in Sanskrit literally means ‘having reached the other shore.’ It also means ‘Transcendence,’ or ‘Perfection’. Dāna means generosity that is the first Pāramitā. Together ‘Dānapārami’ means ‘Perfection of Generosity’. With heart full of great compassion, Bodhisattva has fulfilled and given uncountable ‘dānas’ to attain the wisdom of perfect Enlightenment “Sāsamboammdhi nāṇa” and the support to become a Buddha.

There are many things that has to deal with Dāna. There are two views about Dāna: giving Dāna makes people lazy and giving Dāna can save life. In Buddhist point of view, Dāna saves you yourself and others, society and the whole world. A person who does Dāna regularly gain three beneficial merits: a) being praised, loved and honored by human and Gods, b) dealing with his/her stinginess, jealousy, greediness, and selfishness or attaching, and c) Dāna will be his/her perfection for happiness in the present life and across to the ultimate shore of happiness. The beneficial merits for the others, society and the whole world are: a) saving and shining the life, b) reducing poverty, and c) Dāna makes peace, mutual respect and compassion, love and peaceful co-existence. In Buddhist, Dāna is the deep feeling of compassion and understanding.

The people who claim that giving Dāna makes people become lazy or produces more beggars is do not understand the Dāna in Buddhist sense. There are three kinds of perfection of charity: Giving materials, Giving Dharma or ideas, and giving the forgiveness. Dāna is a main important part of our life. Dāna is our contribution and responsibility to the fellow people, the poor, and the society. Dāna material perfectionare of two kinds: the direct Dāna and indirect Dāna. When a person has the compassion to

donate someone directly with something that is needed, this is called direct material Dāna. The government increases the investment to create the employment, reduce the poverty through development, does not exploit the people, do not corrupt the people, and do not commit the corruption, giving justices, and so on, is called in direct material Dāna. Giving your ideas to your friend, to society or government, teacher teaches the student, the monk preaches the Dharma, writing the book, and so on, is called Dharma Dāna or Giving Dharma. All the people has the mistakes in their life, so forgive them. In short, giving material is giving them a fish, and teach them how to fish is Dharma Dāna, and then cooperate with them friendly and honestly in the purpose of a peaceful living without thinking of the negative thing that they committed, giving them a comfortable feeling is called Giving the forgives.

Everyone has to contribute to shaping their society. Everyone has the responsibility to promote the social welfare, happiness, and peaceful co-existence. The perfection of charity, giving material, sacrifices, ideas, and forgiveness is the main responsible task that required every member of society to contribute. Those who have material and money, give them. Those have ideas and wisdom to develop nation, share them, and make peaceful relations, respected relations and learn how to forgive others.

Secondly, the Perfection of Ethics, or Śīlā Pāramitā. Reaching the shore of liberation by practicing the moral principles, personal discipline or the rule of law is the second factor of the “thought of enlightenment”. The moral principles, the personal discipline and the rule of law are very crucial for every person, every organization, and every country. The perfection of ethics will determine the value and dignity of the person, organization, country, and the cause of happiness and harmony. Instead, the conflict and unhappiness are the result of unethical behaviors. The man without ethics is harmful. The government without ethics is social evil.

The Buddha nature that lies in our mind is covered by many impurities that encourage us to do evil at the time we are unable to control them. People are not always self-discipline or self-regulation. Therefore, we need the lines, rules, and the specific disciplinary to contain this evil-minded. Disciplinary or moral perfection will prevent us from committing the evil by words or activities. The Perfection of Ethics is about how do we treat others and how do we value ourselves. It has to do with our daily activities, habits, and speeches in moral ways. There are two-fold of the Perfection of Ethics: do not treat others and yourself badly, and valuing yourself and others. To Confucius believe that the moral principles are of three: wisdom, compassion, and encouragement. To the Buddhist teaching, the basic of morality that lead to happiness and harmony are: do not harming or killing, do not stealing or exploiting, do not having sexual misconduct, do not twist the truth, lying or inciting, and do not drinking alcohol or using drugs. Or we can say that to have compassion is not harming or killing, do not stealing is having happiness with what you are able to make earn and happy with what others can, do not having

sexual misconduct is having great love with your wife and family, and speaking the truth, and do not drinking alcohol or using drugs is developing the mindfulness and wisdom.

Looking and observing the people around the world, we realize that there are many kinds of people and problems. The peoples that do not care about the social-welfare and the values of life, the peoples that harming the social-welfare, the peoples that promote the values of social-welfare, and the people that with the less capacity to live a better life. In short, there are good-willing person and bad-willing person, the peace-lover and troublemaker, the offender, exploiter and victim, and the like. Therefore, every organization and state need to set the specific rules and lines of conduct. Without the Perfection of Ethics, the inter-relationship between people and people, state and state, and organization will be in trouble. In short, the perfection of ethics is the foundation of personal, organizational, and country harmony, peace, mutual respect and dignity.

The Perfection of Ethics is very important to value and dignity of every person, organization, and states. The great nation is the nation that: government has rule of law or every officer is moral and discipline, and the people are moral and discipline. The Perfection of Ethics has to be developed into the heart and the mind of people. Without the perfection of ethics, the people, organization and state are unhappy, chaos, exploitation, and disorder.

Thirdly, the Perfection of Patient Endurance or *Kṣānti Pāramitā* in Sanskrit. According to the Mahāyāna Buddhism the word of '*Kṣānti*', is translated as tolerance and elsewhere frequently as patience or forbearance, has been a central virtue throughout the long history of Buddhism. The strength of mind that is unaffected by any circumstances, people, mood or hardship and still be able to stay calm and peace is the Perfection of Tolerance. Patience or tolerance is the very important story of daily life that everyone has to train to build the strength of one's mind. The life almost totally failed if without tolerance.

There are many things that we have to be patient such as our own feelings, hardships, duties, goals, and people. Tolerance is the highest values of consideration and education. The feelings or emotion is the hardest thing to tolerate and overcome. Every day, there are many negative emotions that could lead us to do terrible mistakes. There are four kind of feelings that we have to suppress and overcome: do not anger in the feelings that trigger us to be angry, do not be greedy in feelings that trigger us to be greedy, do not be illusory in the feelings that trigger us to be illusory, and do not be drunken in the feelings that trigger us to be drunken. The wise man controls these feelings and stay calm and peace with his consideration and the strength of mind. Then, he can challenge all hardships, depression, laziness, and undisciplined habits to fulfil his duties or to reach his goals. There are many types of people that come to our lives. The most important is to know that not all of them will make us happy, can satisfy us or to

do what we want them to do. And all the people are different by character, background, feelings, and the ways of thinking. Perfection of tolerance is not about the passiveness, fearfulness, or incapacity to challenge them, but about using the strength of mind to influence them and bring them to reach the shore of liberation all together.

The people will make the very big mistakes in life if they cannot patience if the moment of anger, greediness, and illusion. The results of these feelings can be very harmful to them or their families and nation. The great people are the people who can tolerate with many bad circumstances, feelings, insults, look down, difficulties, and people and stay calm and peace. All things are very difficult, all feelings and sensitive are harmful, and not all the people are reasonable all the times, be patience. Patience is about observing calmly. It can be very bitter to be patient, but it will bring the sweet fruits.

Fourthly, the Perfection of Energy or *Vīrya Pāramitā* in Sanskrit. According to the Mahāyāna Buddhism, the characteristics of energy are dynamism in action, competence in initiative, firmness of intention, a zestful mind, and perseverance in action. These five factors constitute the characteristics of energy. According to the Buddha's words, the characteristic of energy is constituted by both physical and mental steadfastness '*Asraṃsanatā*'.

The constant effort is not mean that working without resting, but it is about the creative, productive and disciplined effort to reach the goals. This thought of enlightenment comes to be very important because all of perfections are has to be accomplished by practicing it. All things has to be accomplished by effort again and again.

The shore of liberation, happiness, goals, wisdom, and ultimate peace are not going to be accomplished by accident. Buddhas and Bodhisattvas, scholars, and philosophers are not reaching these superior stages by accident. But all has to be accomplished by the Perfection of Energy. According to Buddhist Sūtras, Buddhas and Bodhisattvas after wishing to reach the shore of awakening and bring sentient beings to this goal, they made hundreds of eons to purify themselves, to serving others, and to practice the Dharma, or in short to fulfill the perfections. The big goal required long time effort. The effort to make merely ones' own benefit is not a Perfection of Energy. Therefore, the Perfection of Energy there are four principles to make sure that all are benefited, or it is called the four principles of right effort. The four principles of perfection of energy has their roots in purification ones' self and others and serving ones 'self by serving others. They are: a) any evil and impurity that has not yet arisen, prevent them from arising, b) any evil and impurity that has arisen, try to get rid of them, c) any good deed and purity that has not yet arisen, make it happen, and d) any good deed and purity that has arisen, develop them to flourish more and more with the heart.

The heart and mind are not always thinking in the wholesome ways, so, people make mistakes in life, therefore prevent them from happening again. There are many negative thoughts that come into our mind or encourage us to do evil, therefore suppress them. There are many things that we need to contribute to developing social, religious welfare and our obligations that has not yet fulfill, so what has been done, develop them, and what just come into your mind and heart make them happen. In short, you have to make a great effort to do the good and avoid the evil, then purify yourself and others.

Fifthly, the Perfection of Concentration or Meditation. Mahāyāna Buddhism texts are insistent on the necessity of meditation in the quest for Buddhist Enlightenment. Early Sūtra named the “*three poisons*” is greed, aversion, and delusion that were thought to dominate human minds. The kinds of calm, focused mentality formed in meditation were considered the most effective remedies for the “*three poisons*” of human life. When human greed prevails, we pull the world toward ourselves. When aversion dominates, we push the world away, and when delusion obtains, we are oblivious of our true circumstances, or hide in denial.

This perfection goes deeply into the roots of wholesome mind, purification the mind, uproot the poisons of the mind, and tranquility. The Buddhist believe that “we all are mind-made” or “everything is in and comes from the mind”. Wholesomeness and unwholesomeness, happiness and suffering, purities and impurities, greediness and selfishness, and illusion and anger are lying in the mind. Therefore, the perfection of meditation is about eradicating the poisons of the mind and purifying it.

The nature of the mind is thinking and generating the Karma. When the poisons of the mind influence it, the mind generates bad Karma and suffering. In various Buddhist Sutras, the poisons of the mind are the root of all unwholesome, sufferings, and problems. The poisons of the mind, roots of klessas, or the roots of all unwholesome are of three: delusion, greed, and aversion. They have the very close relations. In the theory of interdependent arising, Moha or delusion is the root cause of rebirth and cycle of birth. By Moha or ignorance, people become aversion, greed, and attaching. By aversion and greed, people make many problems, clinging to everything and sufferings.

The nature of mind is thinking excessively, restlessly, tirelessly, very distracted, and moving to everywhere, everything from one to another, moving to the series of thoughts, jumps up and down whether those are real. This tireless mind producing the complexity, anxiety, stress, worry, depression, dreaming, and connecting and generating to too many problems. According the new psychological researches revealed that almost 95% of our problems is created by our thought. Therefore, mind has to be purified and tranquil by perfection of meditation which there are two styles: the Samatha (calming) and Vipassanā (insight).

The first of these is *Samatha*, “*calming*”, a meditative practice that functions to stabilize and focus the mind, while at the same time initiating a process of nurturing certain desirable mental qualities such as friendliness, compassion, and equanimity. This kind of meditation typically begins with “*mindfulness in breathing*”, a central practice throughout the history of Buddhism. The main practice of *Samatha* is to observe and realize the inflow and outflow of breathing, training the mind to be in the present, in the moment, and focus on the mindfulness and awareness of the wave of the mind, cutting it from the connection of distractedness, emotional reactions, overthinking, and orienting the mind into the “single pointedness of mind”. Concentration at this level generates a stillness and composure against which the “poisons” and “hindrances” of mind cannot gain ground. The reasonable thinking and wisdom will arise in the center of calmness of mindfulness.

In contrast to the concentration of consciousness required of calming meditation, insight meditation ‘*Vipassanā*’ entails the cultivation of thinking, specifically those thoughts capable of giving rise to enlightened wisdom. The *vipassanā* is looking and observing deeply into the insight nature of organic body, feelings, mind and Dharmas. The four *Vipassanās* are: a) Observing into the insight nature of organic body, b) Observing into the insight nature of feelings, and c) Observing into the insight nature of mind, d) Observing into the insight nature of Dharma.

The sixth *pāramitā* is *Prajñā* or perfection of wisdom. Wisdom is the heart of the Mahāyāna Buddhist Tradition of thought and practice. The Sūtras that communicate the Mahāyāna teachings are justifiably called “*The Perfection of Wisdom Sūtras*” because throughout this impressive body of literature wisdom in the primary topics of discussion. In the mythology surrounding the tradition, wisdom is the “*Mother of Buddhas*”

This enlightenment thought is the guide to all perfections, and in its scenes is an ultimate wisdom, insight, or realizing the absolute truth which are the middle path, emptiness and the law of interconnectedness. The Perfection of Wisdom is the shine of the light that gives the bright and clearness to the mind. The mind is covered by darkness of delusion, greed, anger, and attaching which the order the people to do evil. When the perfection of wisdom is fully developed, the mind becomes pure and this darkness are destroyed. The life comes noble, refreshing, and rest from impurities.

The Perfection of Wisdom is pictured as more than just the highest and most exalted of the Bodhisattvas virtues; it is the one that brings the others to fruition. The first five perfections are initially practiced at ordinary levels of understanding and then nurtured to the level of perfection when wisdom is applied to them. Therefore, the *Perfection of Wisdom in Eight Thousand Lines* says: “For this Perfection of Wisdom directs the Six Perfections, guides, and leads, instructs, and advises them. Because, if they are deprived of the Perfection of Wisdom, the first five perfections do not come under the concept of

perfections, and they do not deserve to be called ‘*Perfection*’.” “It is thus that the Bodhisattva, the great being who trains in this deep Perfection of Wisdom, has taken hold of all the Six Perfections, has procured them, and has conformed to them, because in this deep Perfection of Wisdom all the perfections are contained”. Therefore, wisdom is the capacity to envision and work with the “*emptiness*” of all things. Mahāyāna Sūtras maintain that the Bodhisattvas “*home is deep thought on the meaning of emptiness*”. “*Emptiness*” is a universal predicate in this Buddhist tradition, a claim about all claims, a view about all views, and a position with respect to all positions you might hold. The Bodhisattva dwells on the concept of emptiness, hoping eventually to embody its meaning at a more profound level than the conceptual.

Wisdom is the ability to face the truth and not be unnerved or frightened. It is the capacity to be disillusioned, but not disheartened. It is the ability to consider the contingency and the groundlessness of all things, oneself included, and not turn away from that consideration in fear. Wisdom means setting aside illusions about oneself and the world and being strengthened by that encounter with the truth. It entails willingness to avoid seeking the security of the unchanging and to open oneself to a world of flux and complex relations. This includes, as the *Vimalakīrti Sūtra* puts it, “overcoming the habit of clinging to an ultimate ground”. One way to say this is that Bodhisattvas, those who seek wisdom and open transformation throughout their lives can be distinguished in terms of how much truth they can bear or how many illusions of comfort and security they are willing or able to set aside. With something like this in mind, the Large Sūtra says: “if when this Perfection of Wisdom is being expounded, the thought of the Bodhisattva does not become cowed, stolid, or regretful, and if his mind does not tremble, is not frightened or terrified, then that Bodhisattva courses in perfect wisdom”

The teaching of Six Perfections is the main principles of peace, prosperity, love, dignity, honor, and the way to the ultimate and provisional shore of liberation. There are many darkness, impurities, sufferings, mistakes in life. However, the teaching of Six Perfections can change and bring to the shore of purity and liberation if they are fully applied in life. The perfection of charity, morality, patience, effort, meditation and wisdom are the main principles to solve all kinds and levels of problems. The international community, every state, and every person should apply these principles for the sake of reaching the shore of liberation.

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An Examination on the Social Impact of Human Activities Rooted in Hatred

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Introduction

Hatred is a human emotion which involves the feelings of animosity or resentment. It is one of the terrible enemies to devastate the existences of individual members of global society. In Buddhism, hatred is compared to fire because it can destroy the beauty of the nature of the world community. If the people are burned by the fire of hatred, they will commit evil deeds such as killing living beings. Human intolerance and aggressive behavior are certainly the characteristic of hatred or anger. Hatred therefore is a source of indescribable misery, poison and weapon for individuals and all human society.

In this day and age, many parts of the world are facing with the anxious and harmful things on account of the irritation, dissatisfaction, disharmony, social problems and religious barriers. The Buddha therefore mentioned that there is no sin like hatred. Then the fire of hatred is the most terrible thing in the world¹⁹¹. Just as a fire consumes the fuel which has arisen and grows into a vast conflagration, similarly if the fire of hatred burns and consumes the minds of people, there could not be seen peaceful mankind and peaceful community¹⁹². The major enemy against the peace is anger and its group aggression and revenge. It causes unwholesome deeds to demolish the peace of human's mind and world's community.

The Arising of Hatred

In Buddhism, threefold of enemies such as lobha-lust, dosa-anger and moha-ignorance are definitely mentioned as the most dangerous weapons or poisons of human society. All of these enemies are the root of hatred because they are produced by ignorance. As we have known, human hatred is a pernicious cancer that can spread rapidly in society. According to Buddhism, the reason of the arising of hatred is due to jealousy (Issa) and stinginess (Macchariya)¹⁹³. On account of jealousy and stinginess, hatred arises inside of human's mind. The characteristic of jealousy is exhaustion of others' property and non-patience.

¹⁹¹ "Natthidosasamo kali" Dh.202.

¹⁹² Nyanaponika, Thera. "The Roots of Good and Evil". (Kandy: Buddhist Publication Society, 1999) 37.

¹⁹³ "Issāmacchariyaṣaṃyojanākhosaverāsadandhāsapattāsbhyāpajjāviharantisaverinoti". Sakka-pāñhaSutta, DN. Mahāvagga.

The characteristic of avariciousness is concealment of one's success or wealth. When the others use one's wealth, one who has niggardliness arising in the mind is unhappy. That is the characteristic of stinginess or Macchhariya¹⁹⁴. So, jealousy takes an external sense and it used to look at wealth of others. Niggardliness takes inner sense and it used to look at its own wealth. Jealousy and stinginess are the result of like (piya) or dislike (apiya). When you have this kind of consciousness, a kind of ethical principle causes an unpleasant sensation.

In Buddhist teachings, there is other evidence concerned with the emerging of hatred or anger. The Buddha explicitly expounded that repugnant sign and injudicious consideration are the appearance of hatred or anger which could damage peaceful human society¹⁹⁵. Especially hatred is an anti-social defilement because it results from conflicting interests between our-selves and others. 'The arising of hatred is related to other psychological constructs.

It may be motivated by feeling of envy, or jealousy. Intelligent people are not excluded from feeling hatred, despite it being a useless feeling and harming the very person who hates'¹⁹⁶. These are the stumbling blocks in the way to progress and development of the global society. In ĀghataVatthuSutta, the Buddha expounded 'nine objects of resentment' as the sources of the emerging of hatred. All human beings are caught up in resentment by following these thoughts:

1. He has done me misfortune
2. He is doing me misfortune
3. He will do me misfortune
4. He has done misfortune to those who I love and love to me
5. He is doing misfortune to those who I love and love to me
6. He will do misfortune to those who I love and love to me
7. He has done fortune for those unloved and disliked by me
8. He is doing fortune for those unloved and disliked by me
9. He will do fortune for those unloved and disliked by me.

Though Sutta mentioned above are nine objects of resentment by putting on 'resentment or angry of a wrong place' there should be known ten kinds of objects of resentment¹⁹⁷.

¹⁹⁴ Bhikkhu, Nyānoli. "The Path of Purification". (Thaipei: The Corporate Body of the Buddha Educational Foundation, 2014) 532.

¹⁹⁵ "Paṭighanimittaṅcayonisocamanasikāroimekhobhikkhavedvepaccayādisassauppādāyāti" AN 2.87.

¹⁹⁶ Jose I, Navarro. "The Psychology of Hatred". Web. 6. April. 2013
<https://www.researchgate.net/publication/273482719_the_Psychology_of_Hatred>

¹⁹⁷ "Anattham me acarīāghātambandhati, caratīāghātambandhati, me carissatīāghātambandhati, piyassa me manāpassaanatthamacarīti, appiyassa me amanāpassaacarītiāghātambandati" ĀghātaSutta.AN. NovakanipātaPāḷi.

Hatred and Violence

In Buddhism, hatred and violence are human acts which lead to a society's decay. All crimes are included in Pāpa (evil) but all Pāpa (evil) are not included in violence because violence and hatred are included in under the category of Pāpa¹⁹⁸. Violence is one of the most problematic issues all around the world. As we have seen, different types of violence could be seen in our multi-cultural society as outnumbered.

According to Buddhist account of social conflicts, violence is the active response to social conflicts. It really indicates something wrong in the minds of the people and not in the society. In Dhammapada, the Buddha mentioned remarkable stanza to note mankind regarding violence and aggression as following:

*‘Jayamverampasavatidukkhamsētiparājito
upasantosukhamsētihitvā jayaparājayam’.* Dh.201

In this world, victory gives birth to hate, the defeated person dwell in misery. The best way to attain to social happy life and peace of global society is to abandon of victory and defeat¹⁹⁹. Violence is an extreme aggression involving physical force intended to damage or kill someone or something. It means to bring harm negativity to someone whether it's verbally, physically, mentally. Most scholars said that cultural differences, social norms, and political attitude play a pivotal role in emerging hatred and violence.

Some violence occurs in the members of society because of the wrongdoing of people physical actions, verbal hate speech and mental in-proper emotions. As obvious evidences resent year there had been violation in different parts of the world which have brought to the issue of incitement to hatred. Especially northern of Rakhine state in Myanmar was violated by ARSA terrorist group. Consequently, native peoples suffered various forms of miseries by reason of terrorist ethnicity or religions. It should be understood that many of violence worldwide have also contained a component of incitement to national, racial or religious hatred²⁰⁰.

All human beings are the prisoners of their own greed, hate, and delusion. Violence and battlefield arising in the society are out of unwholesome human motives. ‘War that is conducive to criminal behavior is the first reason for violations’²⁰¹. There are many glaring cases that hatreds kept alive among

¹⁹⁸ Bandula Jayawardhana. “*Buddhism and the Problem of Crime*”. Web. January. 21.2019
<<http://infolanka.com/org/srilanka/religion/16.htm>>

¹⁹⁹ Daw, Mya Tin. “*The Dhammapada*” (Yangon: Department for the Promotion and Propagation of the Sāsana, 1993) 69

²⁰⁰ “*Annual report of the United Nations High Commissioner For Human Rights Council*”. Web, 11, January, 2013 https://www.ohchr.org/Documents/Issues/Opinion/SeminarRabat/Rabat_draft_outcome.pdf

²⁰¹ Hean-Jacques Freasard. “*The Roots of Behaviour in War*”. (Geneva: International Committee of the Red Cross, 2004) 27.

people of different religion and racial groups. The society where practice the Dhamma, ought to be no victors and no defeated. The non-violence teaching of the Buddha stated that force leads to counterforce and violence to more violence²⁰².

Disadvantages of Hatred in Global Society

In Buddhism hatred consisted of toxic emotion can generate many disadvantages for human beings. The result of hatred is an extreme hurting oneself and others. The disadvantages of hatred could be seen as many proofs in Buddhist teachings. The individuals who are destroyed or defeated by hatred can commit any evil deeds such as killing, stealing, lying and abusive words with bodily action and verbal action.

Hatred causes human lack of companions and fames. As consequently, they lose their sense, identity and property by hatred²⁰³. In resent year, there are many countries confronted with appalling acts of terrorism in the world. Especially Munich in Germany and Paris in French are attacked by terrorists as the results of hatred. By seeing these incidences of terrorism, the peaceful co-existence of mankind and peaceful world communities are threatened by the terrorist. ‘The Psychological and emotional effects of hatred are not limited to individual’²⁰⁴.

The individuals live in society always expect to get the essence of world peace. Peace cannot be achieved only the external behavior of the people. It arises as a psychological attitude in the mind of the individual by way of practicing moral virtues. In Buddhism, moral virtues play in important role to build peaceful world. According to Philosophy and Psychology’s perspective “human wants are never satisfied”. Therefore, human beings will never be completely satisfied with their desires²⁰⁵ Hatred generated from human desire (lobha) create only human sufferings.

Various sufferings faced with today world are derived from the human possessing three poisons such as agreed, hatred and delusion. Of them, hatred or anger is the most dangerous enemy for human communities and then here is no offence or guilt like hatred or anger in the world. The person who is the feeling of hatred cannot investigate right or wrong, good and bad which is advantages or

²⁰² Bhikkhu, Khantipalo. “*Aggression, war, and conflict*”. (Kandy: Buddhist Publication Society, 1986)

²⁰³ “*Tatokāyēnavācāvadhāṃkatvānakodhano, kodhābhibūtopurisodhanajānimigacchti*”. Kodhana Sutta, AN. Sattakanipāta.

²⁰⁴ Inta, Dzelve. Ph.D. “*Psychological Effects of Hate Crime*”. (Latvijas: Latvian Centre for Human Rights, 2008) 14.

²⁰⁵ Nafis, Imtiaz. “*A World Full of Hatred*”. Web, September, 29. 2016
<<https://www.TheDailyStar.net/shout/essay-competition-“-world-full-hatred”-1291108>>

disadvantages for his own benefits. When people are conquered by hatred, their mind could not see light of true like darkness²⁰⁶.

Any society that is full of hatred would never be achieved social harmony, peacefulness and happiness. Inversely social illness such as social issues, economics issues, political issues, environmental crisis and wars would be seen as a result of the disadvantages of human hatred or anger.

Healing Hatred with Loving Kindness

Nowadays many places of the world confronted with war, killing and violence are decreasing in peace, harmony and love. In order to bring the world together by means of peace and love, it is necessary for every individual to develop loving-kindness towards every living being. This is one of the best weapons for every individual to bring inner peace to oneself through practice of loving-kindness. In Buddhist teachings, Metta-loving kindness is the most effective method to maintain purity of mind and to purify the mentally polluted atmosphere. It radiates through the purified mind after eradicating hatred, jealousy, cruelty, enmity and grudges²⁰⁷.

With the development of science technology, each country around the world produces the highest weapons to protect the fairs of their countries, and to defeat their enemy. It is not true way that leads to Global peace, because only increasing of material form without mental development, the world could never be seen as social happiness, peacefulness. As long as all the members of society harbor to abused, defeated, beat and robbed to other, hatred is never ceased. Only when they abandon such kinds of resentment, bitterness and hostility, hatred is appeased²⁰⁸.

Buddhist believes that the best medicine to antidote to human hatred born by anger is loving-kindness. In MettāSutta the Buddha preached how to practice mettā and it is compared to mother of children:

*‘Mātāyathāniyamputtamāyusāekaputtamanurkkhe
Evampisabbabhūtesumānasambhāvayeparimānam’.*

Even though mother faces with hazard of her life, just as she protects her child, one have to cultivate boundless heart towards all beings. The thoughts of her boundless love pervade the whole world without any obstruction, hatred and enmity.²⁰⁹ In this age, there are many possible ways to arise hatred or anger in our everyday life, because human beings are struggled to dwell comfortably for their lives. The Buddha showed the way to removal of hatred that feels in human mind. When a person gives birth to

²⁰⁶ “*Kuddhoatthamājānāti, kuddhodhammānapassatiandhatamāntadāhoti, yaṃkodhosahatenara*”.
KodhanaSutta. AN.

²⁰⁷ Dr. K. Sri Dhammananda. “What Buddhist Believe”. (Kuala Lumpur: Buddhist Missionary Society, 2002)

²⁰⁸ “*Akkocchimānavadhimāmajinimamahāsi me, yecataṃnaupanayhantiveramtesūpasammati*” Dh.4.

²⁰⁹ Ven. Mahinda. “*Awakening with Metta*”. (Kuala Lumpur: Āloka Foundation, 2014) 8.

hatred based on someone who speaks abuse words, and attack to harm, the best method described by the Buddha is to cultivate loving-kindness for him.

The Buddha spoke the disadvantages of hatred, revenge, reprisal and requital in the story of Kālayakkhini, Dhammapada Commentary. In this way, if the light of loving-kindness spread in individual mind, the heat of hatred born by anger could not be burned in them²¹⁰. Peaceful global society is only attained by practicing loving-kindness. In Buddhism Mettā or loving kindness is a beautiful mental state that purifies mind dispelling anger, malice, hatred, jealousy, resentment, sorrow and happiness. It promotes the development of virtues such as compassion, sympathetic joy and equanimity.

Conquer Hatred by Patience-Khanṭī

In Buddhism, patience is also the best antidote to anger. As human beings are ordinary people, they face up to the physical pain and mental pain in their daily life. The physical disorders are brought about by wrong habits of thought, unhealthy mental attitudes. Under this situation, it will be useful to practice patience²¹¹.

The ability of patience is to control one's emotions even when being are criticized or attacked. In accordance with the increasing of impatient people, any community would surely confront with biggest social problems that can damage the peace of global society. Nowadays patience is the grate foundation of peaceful and the best way of solution to cease any problems. If we have not it, we have to fight one and another not merely between two countries, religious sets, many groups of societies but even brother and sister as well. Patience is the best holy practice, it never harms to others²¹². By cultivating and developing patience, the destructive emotion will not have the chance to surface to take control and direct us to commit evil.

In this world, there is no evil equal to hatred, and there is no austerity equal to patience. Therefore, in all possible ways is to cultivate patience in order to spread all members of society. In Buddhism, there could be seen many evidences concerning the ability of forbearance. In Akkodha Sutta the man named Bharadvaja came to the Buddha and spoke abuse words angrily, but the Buddha did not accept his abuse words and conquered his hatred by cultivation patience²¹³. The roots of crimes, of violence, of terrorists and religious problems, racial discriminations, ethnic unrest materialized most countries of the world today are due to lack of human patience or forbearance.

²¹⁰ *“Yasamīmbhikkhave, puggaleāghāto jāyethamettābhāvetabbā-*

evamītasamīmpuggaleāghāto paṭivinetabbo” ĀghātaPaṭivīnayaSutta, AN. Navakanipāta.

²¹¹ K Sri, Dhammānanda. *“How to Live without Fear & Worry”*. (Taipei: The Corporation Republic of HwaDzan Society, 200) P-203.

²¹² *“Khanṭīparamāntapotiikkhā”* Dh.184.

²¹³ AkkosaSutta. Samyuttanikāya.Sagāthāvagga.

According to Kakacupama Sutta, the Buddha advised to all monks, how to practice patience thus: even if anyone were to speak ill of you to your face, you should abandon any householder's desire, thought. Even if anyone were to strike you with the hand or with a stick, weapon, you should abandon any householder's desire and thought²¹⁴.

The path of developing loving-kindness and compassion is to be patient. The Buddha used to advise that the best way to forgiveness irritated person is to forbearance at all²¹⁵. *Dīghāvu Vatthu* in *Vinaya Mahāvagga* Pāli mentioned the benefits of the removal of hatred with forbearance as an obvious example. In that story a young prince's parents were brutally murdered by other of king *Brahmadatta* who conquered his family's kingdom of *Kosala*.

This story gave invaluable knowledge how one should not go on a path of vengeance and how one should conquer hatred with patience and love²¹⁶. If we revenge violence hatred by hatred, there would be no end of hatred. The best approaching to solve all these problems is to appease them with the antidotes of sympathy, forgiveness, tolerance and equanimity.

Conclusion

The discussion above is an examination on the social impact of human activities rooted in hatred. It will provide the pragmatic method to analyze the effects of hatred for individuals and global society. This examination shows the ways to practicing and developing patience along with loving-kindness in order to be skillful in subduing anger. Every society involved in hatred can be evidently seen environmental crisis, economic crisis, political offence unhappiness and non-peacefulness. Buddhism is the path leading to the peace of entire world and is also the path searching for peace of individual. The best way to get the real peace of people and global society is to practice patience and loving-kindness. Patience and Loving-kindness are the best medicine to antidote to human activities rooted in hatred, anger.

²¹⁴ Piya Tan, trans, "*KakacūpamaSutta: The discourse on the parable of the saw*". Web.20 January 2016 <<http://dharmafarer.org/wordpress/wp-content/uploads/2010/02/38.1-kakacupama-S-m21-piya.pdf>>

²¹⁵ "*Akkodhenajinekodham*" Dh. 223.

²¹⁶ "*Mākhovamītātādīghāvudīghampassamārassam, na hi tātādīghāvuveneraverāsammamti, averena hi tātādīghavuverāsammamīti*" *VinayaMahāvaggapāli*. *DīghāvuVatthu*.

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The Basic Buddhist Principle for Happy Life

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Introduction

As we know, people always demand and have the same wishes to live a happy life. No matter where you live in the world, it is a common sense that everyone desires to embrace happiness and reject any sufferings in his life. Therefore, everyone tries to fulfill this wish through many different methods and great efforts in order to gain happiness. What is happiness? As it is mentioned in *Abhidhamma Pitaka*, it refers to the pleasant feelings. It is a mental state born within the mind (*Cetasikaṃ Sātaṃ Sukhaṃ*), it occurs depending on the desired objects. There are two kinds of happiness: physical happiness and mental happiness. Physical happiness is originated within the body and mental happiness is derived within the mind. The path to happiness begins with an understanding of the root causes of sufferings. So, the Buddha is considered as the doctor who really know the causes of sufferings. He also knows the medicine that is dhamma which helps to cure the illnesses. The nurses are sangha orders who encourage and show the ways how to take the medicine rightly.

After attaining the Buddhahood under the Bodhi tree, the Buddha finally understood how to be freed from sufferings. The Buddha presented the ultimate truths to His great disciples. The Four Noble Truths (*Cattaro Ariyasacca*) are the essential teachings of the Buddha. They are the truth of suffering, truth of the causes of suffering, truth of cessation of suffering, and truth of the path that leads to the end of suffering. In fact, sufferings exist. There are its causes, its own cessation, and its methods to overcome the sufferings. These Four Noble Truths are very important for the Buddhists because it always concerned with the sufferings of humanity.

There are two kinds of sufferings: physical and mental sufferings. The first noble truth identifies the presence of sufferings. Life is full of sufferings. Birth is suffering, aging is suffering, illness is suffering, and death is suffering. Union with displeasing companions is suffering, separated from the beloved ones is suffering, and not to get what one wishes is suffering. In brief, all the five aggregates are subjected to clinging and they produce suffering²¹⁷.

The second noble truth is the main root cause of suffering. In society, people suffer because of desire and ignorance. One desires and craves for material goods and immorality. All the desires can never be fully satisfied. As a result, it would bring only sufferings. Ignorance means that not seeing the Dhamma or not understand the world as they really are. Without understanding and knowing the truth, one's mind

²¹⁷ Dhammacakkappavattana Sutta. Thannissaro Bhikkhu. SN. 56.11.

possesses with greed, hatred, delusion, jealous, and anger which are rooted in the ignorance. The third noble truth is the truth of the end of suffering. That is to say, to achieve true happiness (*Nibbāna*) which is free from all sufferings, and the cycles of rebirth in ceaseless existence in *samsara*. The last noble truth is the key to attaining the end of suffering. It is the Eightfold Noble Path namely: Right View, Right Thought, and Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. In fact, these eight steps are the path to true happiness.

The Buddha understood the way how to attain happiness in the society and He suggested the means and fundamental teachings for the followers to achieve ultimate happiness.

Triple is an Instrumental to Gain Happiness

Taking refuge in the Triple Gems is one of the most significant and meaningful ritual in Buddhism²¹⁸. Relying on the Triple Gem or adhering faithfully to Buddha's teachings is truly enjoyable and praiseworthy. The aim of taking refuge in Triple Gem is to become a Buddhist and learn more precisely about the teachings, *dhmma*, of Buddha. The *dhmma* practices bring about remarkable benefits and advantages. One will be able to gain reputation and prosperity, including wealth, money and happiness.

The term "*Tiratana*" is derived from Pāli language. It is literally translated as Triple Gem or three kinds of gems, and worldly treasure sapphire, diamond, jade, pearl, ruby, emerald, cat's eye, and other gems of great value²¹⁹. The Triple Gem consists of Buddha, Dhamma, and Sangha that are considered as the noble wealth. Any worldly treasures are incomparable with this invaluable noble treasure. The Buddha is like the sunlight that can mature and perfect all living beings, for the Buddha is said to be this world; Dhamma is like pure water that can nurture living beings, for the Dhamma is considered to be the truth of life; and the Sangha is a field of cultivating noble worthy treasure of merits for the followers²²⁰.

Buddha and Benefit of the Buddha

Gotama Buddha, the founder of Buddhism, He lived in Northern India in the 6th century B.C²²¹. His name is Siddhattha which means "wish-fulfilling". He was born at Lumbini Park, Nepal on the full moon day of Vesak (May) in 623 B.C. He was the son of King Suddhodana and Queen Mahāmāyā²²². At the age of 16, he married with Yasodhara, who gave birth a son named Rāhula. At the time, he saw the Four Great Omens, namely, an old man, a sick man, a dead man, and a recluse. There was a great

²¹⁸ Smith, David. *Dhamma and Mind Worldly Mind*. Bearwood: West Midlands, Uk. P.20. 2002.

²¹⁹ U Tan Mya Aung. *How to Live as Good Buddhist*. P.49. 2002

²²⁰ Bhikkhu, Bodhi. *Going for Refuge, Taking the Precepts*, Kandy: Buddhist Publication Society, 1994.

²²¹ Narada, Mahathera. *Buddha and His Teachings*. Kandy: Buddhist Publication Society, 1998. P.3-4.

²²² E.J. Thomas, *Life of Buddha*, P.6.

change in his mind, He understood the nature of life and felt compassionate for all human beings who have to face the sufferings of old age and death.

At the age of 29 in 594 B.C., He renounced the world and sought for the ultimate truth²²³. He practiced self-mortification for 6 years. At the age of 35, he attained Buddhahood. Since then, the Buddha taught tirelessly and relentlessly for the benefits and happiness of human beings, Devas and Brāhmas for 45 years. At the age of 80, the Buddha entered into *Mahāparinibbāna* in Kusinara, at the full moon day of Vasak in 543 B.C.

There are Nine Great virtues of the Buddha that one should understand and reflect on these qualities, as are following²²⁴.

1. *Arahant* means that the Buddha is an Arahant who wipe out of defilements such as *Lobha, Dosa and Moha*. He has destroyed of all mental defilements and cut the cycle of rebirth completely which free from suffering; He is worthy of respect from all sentient beings.
2. *Sammāsambuddho* means that The Buddha found out the way and fully understood the path which is Four Noble Truths without any teacher.
3. *Vijjā-caraṇasampanno*, the Buddha was endowed with perfect knowledge, noble conduct, or theory and practice.
4. *Sugato*, The Buddha has reached the bliss of Nibbāna by following the right path and The Buddha is a great speaker, who is always saying the truths.
5. *Lokavidu*, The Buddha fully knows and understands the nature of Three Worlds such the World of living beings (*SattaLoka*), the World of Conditioned Things (*Saṅkhāraloka*) and World location (*Okasaloka*).
6. *Anuttarapurisa dhamma-sarathi* means that the Buddha is the best teacher who can bring the wayward back into the fold and guide of men to be tamed.
7. *Satthādevamanussānaṃ*, the Buddha is the teacher of devas and men.
8. *Buddho*, as the Buddha realized the four noble truths with the highest conduct and insight, he is well known as Buddha.
9. *Bhagavā*, the Buddha has perfect mental and spiritual powers as well as supernormal powers.

²²³ Ariyapariyedesana sutta. MN.26

²²⁴ A Study Guide for Right Practice of the Three Training. P.133.

Dhamma and Benefits of the Dhamma

The Buddha spent forty-five years the rest of his life to preach the *Dhammas* for the welfare, benefits, and happiness of Men and Deva. Those *Dhammas* divided into 84,000 *Dhammakhandas* or groups. The term “*dhamma*” can be well-defined as the law of nature or the truth. The *dhamma* is rule-governed the path that can lead to attain the enlightenment, unsurpassed and perfect enlightenment. In reality, *dhamma* literally refers to the Four Noble Truths, Eightfold Noble Path, Three Characteristics and the Law of Dependence Origination.

In another way, dhammas summarizes as the *Tipiṭaka* which is the heart of Buddhism. All teachings of Buddha contain in *Tipiṭaka*.²²⁵ It is played significant to maintain the life of *Buddhasana*²²⁶. The *Tipiṭaka* allocated into three division or three baskets, namely: *Vinaya Pitaka*, *Sutta Pitaka* and *Abhidhamma Pitaka*.

There are Six Great Virtues of Dhamma as following²²⁷.

1. *Svākkhato*- the dhamma is well and precisely taught, dhamma is well-expounded.
2. *Sandiṭṭhiko*- the dhamma can be testable and realizable by practice and know by direct experience.
3. *Akāliko*- the dhamma is enabled to give timeless and immediate results here and now for those who follow and practices it.
4. *Ehipassiko*- the dhamma is worthy of investigation and welcomes all beings to put it into the testing and experiencing by themselves.
5. *Opaneyyiko*- the dhamma is capable of being entered upon and therefore it is worthy to be followed as a part of one’s life.
6. *Paccattaṃveditabbo*- the dhamma can be perfectly attained and realized by the noble disciples.

Sangha and Benefits of the Sangha.

The *Sangha* is the noble disciples of the Buddha. He established the Sangha order to keep and propagate *dhammas*. The sangha has well-disciplined, and pure noble conduct such a mind, action and thought. There are two kinds of sangha namely the Noble Disciples (*ariyasangha*) and the Conventional Sangha (*sammutisangha*).

²²⁵ "Tipitaka: The Pali Canon", edited by Access to Insight. Access to Insight (BCBS Edition), 30 November 2013, <<http://www.accesstoinight.org/tipitaka/index.html>>

²²⁶ R.H. Robinson, W.L. Johnson, and Thanissaro Bhikkhu. *Buddhist Religious: A Historical Introduction*. (4th Edition), Belmont, California. 2005. P.51.

²²⁷ A Study Guide for Right Practice of the Three Training. P.148.

In addition, Sangha consists of Nine Virtues as following²²⁸.

1. *Suppaṭipanno* - who has good conduct and well practice.
2. *Ujuppaṭṭipanno*- who practice directly and upright conduct.
3. *Ñāyappaṭipanno*- who is wise conduct and practiced insightfully.
4. *Sāmācippaṭipanno*- who is practiced with integrity and dutiful conduct.
5. *Āhuneyyo*- who is suitable for accepting the worth of offering and worthy of gifts.
6. *Pāhuneyyo*- who is worthy of hospitality.
7. *Dakkhineyyo*- who is suitable for accepting worthy of gifts.
8. *Añjalikaraṇīyo*- who is worthy of respect and reverential salutation and
9. *Anuttarampuññakhettaṃ*- who is an incomparable field of merit to the world.

The Benefit of Taking Triple Gem.

As a result of taking refuge in the Three Gems, a Buddhist cannot be reborn in the four lower realms. In addition, if he is reborn as a deva, he will excel in ten qualities over other devas (the ten qualities are: longevity, fine physical appearance, physical and mental well-being, good companionship, power and enjoyment of the five senses). The Buddha expounded in the *VelāmaSutta* that a Buddhist who has established himself in the Triple Gem will enjoy more benefits than a person who makes unlimited and incomparable offerings²²⁹. As the Buddha instructed, one who takes refuge in three Gems can enjoy the eight benefits in his future existences as follows: 1. Being honoured by men. 2. Being endowed with great wisdom. 3. Having influence on others to conform to one's wish. 4. Having great wealth. 5. Having a fair golden complexion. 6. Being loved by many people. 7. Having a good and loyal friend, and 8. Having a great reputation.

Frankly speaking, taking refuge in the Triple Gem is the beginning of treading on the gateway to the Middle Path that leads to liberation from *Samsāra*.

Three Basic Buddhist Principle for a Happy Life

In the chapter three focuses on the main three basic principles of Buddhism. It is simply so-called Dāna-Generosity, Sīla- Morality, and Bhavana- Cultivation²³⁰. By understanding these three principles properly, it is the way to gain the highest benefit within oneself and others. In any society should follow and cultivate dhammas for a happy life. It is suitable for society happiness, harmony and peaceful.

²²⁸ A Study Guide for Right Practice of the Three Training. P.152-153.

²²⁹ AN.9.20

²³⁰ Bhikkhu Revata. *The Truth Taught by All Buddhas*. 3rd Edition. Singapore: Published by Pa-Auk Meditation Center, 2016. P.15-16

Dāna-Generosity

Buddhism presents the act of giving is one of the most basic principle virtues. Dāna literally means giving. It is fundamental practice of Buddhism. It is the first factor of the ten kinds of Meritorious Deeds, and the Ten Perfections (*Paramī*) that practiced by the Buddha. Therefore, the path of enlightenment and happiness life is initially started with practice giving. In society, people suffered due to greed, craving, and stinginess, this is the main cause of suffering. Giving away is the best weapon against with defilements. Second, giving associated with a wholesome intention will lead to happy rebirth in the future life. Third, it is so important, when giving is accompanied by pure intentions for noble states, it is based for development of morality, concentration and wisdom that lead to end up of suffering²³¹.

In fact, Dāna actually means to giving or sharing a suitable thing such as wealth, having humility, rendering services to others and not only that but also clothes, food, drinking water, medicine, and dwelling place to a needed person. On the other hand, it is performing acts of charity not only with a pure volition and non-greed mind but also with loving-kindness and respect. The purpose of Dāna is the forsaking one's property with a true faith in actions (*kamma*) and its results (*kammavipāka*) for the welfare and happiness of recipients.

Sīla-Morality

The Buddha laid down the moral principle for a way of good life, which is well-known as middle way (*Majjhimāmagga*). It is the path to achieve happiness and ultimate goal that is to say Nibbāna.²³² The origin of root causes of suffering is ignorance (*avijjā*), desire (*taṇhā*) and unwholesome actions (*kamma*). Buddhism present the way to overcome those defilements such as morality (*Sīla*), meditation (*Bhāvana*), and wisdom (*Pañña*).

Morality is one factor of the Eightfold noble path which consist of right speech, right action, and right livelihood. The word “*Sīla*” is derived from Pāli language which can be literally translated as virtue, morality, precept or moral principle and so on²³³.

Morality is being recommended for practice both on the personal level and the social levels²³⁴. On the personal level, the observance of five basic precepts for lay people takes as firstly groundwork for

²³¹ De Silva, Lily. Giving in the Pali canon' in *Dana: The Practice of Giving*. The Wheel Publication: Buddhist Publication Society, Kand. 1990.

²³² Kala Acharya (Dr). *Buddhism* (Mumbai: Somaiya Publications, 2002), p.195.

²³³ Murti, T.R.V. The Central Philosophy of Buddhism: a Study of the Madhyamika System. (George Allen and Unwin Ltd., 1960), P.349.

²³⁴ P.A Payutto, Bhikkhu. *A Brief Introduction to the Buddha-Dhamma*. NakkhonPathom: Wat Nyanavesakavan, 2011. P.22

cultivation of higher virtue of mental development. So *Sīla* is the most important factor on the spiritual path. Without morality, the concentration and mindfulness cannot develop as well as cannot reach up to development of wisdom. Observing precepts properly is said to be key of the accumulation of merits which will support one in the present life and ensure happiness and prosperity in next life as well. On the social level, undertaking the five precepts supports to have peaceful coexistence, mutual respect, happiness and harmony in society. It also helps to keep maintaining an atmosphere which is given to social development.

Samādhi-Concentration

In society, people want to get rid of sorrow, suffering and attain true happiness. For this reason, we are struggling to earn our own living every day, to get enough food, clothing, and shelter. However, we are never satisfied and contented with what we have. Our desires never come to an end. Consequently, we are certainly to face worry, anxiety, sorrow, pain, grief, lamentation and despair, etc. so if we wish to release from all these sufferings, we need a remedy. This remedy is nothing but meditation (*bhāvanā*)²³⁵.

Meditation is a method of repeated contemplation on various objects, namely, body (*kāya*), sensations (*vedanā*), consciousness (*citta*) and mental objects (*dhamma*). There are two kinds of meditation: *Samatha* (tranquility meditation) and *Vipassanā* (Insight meditation). *Samathabhāvanā* leads to concentration of mind (*samādhi*) and *Vipassanābhāvanā* leads to wisdom (*paññā*).²³⁶

²³⁵ Dr Nandmālābhivamsa. *Samatha and Vipassana Concentration and Insight Concentration*. Mandalay: Center for Buddhist Studies. 2003. P.1-2.

²³⁶ P.A Payutto, Bhikkhu. *A Brief Introduction to the Buddha-Dhamma*. 2011. P.23.

Conclusion

In conclusion, learning the basic Buddhist principle for a happy life is necessary for the society. It is fundamental knowledge for the beginners and either, Buddhists or Non-Buddhist who are interested in *Buddhadhamma*. I believe that this article topic will be useful for the beginners. Because all the topics are related and concerned with the Buddhist way of life. For that reason, it will encourage the lay Buddhist people as well as non-Buddhist to cultivate dhammas and live in accordance with the teaching of Buddha.

To be a true Buddhist follower, one must know and study the basic teaching of the Buddha as well as put it into practice in daily life. As I mentioned in above passages, one will gain many benefits after learning *Buddhadhamma*. For instance, when one understands clearly the meaning and the benefit of the Triple Gems, one will acquire knowledge and increase more faith in the *buddha*, *dhamma*, and *sangha*. Moreover, this essay topic offers more basics principle of Buddhist way likewise giving away charity, observing the precepts, and develop mindfulness and concentration that lead to prosperous and happy life.

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Brahmavihāra as the Objects of Meditation

By Usha Chakma

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Introduction

In the *Visuddhimagga*, the *Brahmavihārabhāvana* discloses the systematic method of developing four sublime states towards all living beings to lead a peaceful life.²³⁷ The progress of *Brahmavihāra* is realized when one is mindful of loving-kindness, compassion, sympathetic joy and equanimity. It extends in all directions and the whole universe becomes aware of the four sublime states. Freed from hatred and ill will,²³⁸ they extend towards all living beings.

In method of practice, the first three attitudes are different from each other. *Karuṇā* and *Muditā* can be related to loving-kindness but they are detached from each other. While “wishing happiness for all” is *mettā*; “wishing all to be free of suffering” is *karuṇā* and “rejoicing in the happiness of others” is *muditā*. Equanimity is non-attachment, peacefulness and a balanced state.²³⁹

Bhāvanā’ is cultivation and development of mind.²⁴⁰ It pacifies the stressful mind. The practice of *mettābhāvanā* is a sincere desire to benefit all beings. Those who want to practice *mettābhāvanā*, one should cultivate *mettā* in mind at the first stage. When *mettā* develops, compassion arises in thoughts. Feeling compassion towards destitute is known as *karuṇābhāvanā*. When one cultivates both loving-kindness and compassion in mind then one experiences sympathetic joy called *muditābhāvanā*. Everyone is capable of developing these three kinds of meditation in their daily lives. Developing these three meditations one can develop *upekkhābhāvanā* which is a balanced state of mind that is to treat all beings impartially.

There are pre-requisites to practice the four *brahmavihāras* as meditational objects. Either one should have full knowledge of methods of practice or else one needs a learned teacher who is well versed in the techniques. Next, an appropriate place which is free from ten kinds of impediments to practice. Thereon, one can start cultivating the *brahmavihāras* one after another.

²³⁷ BhikkhuÑānamoli, *The Path of Purification* (Singapore Buddhist Meditation Center, 1956). p. 321.

²³⁸ Brahma Vihara Bhavana, Sayar U Chit Tin, 11.02.2019.

< http://www.chinabuddhismencyclopedia.com/en/index.php?title=Brahma_Vihara_Bhavana>

²³⁹ Venerable Sujiva, “Mettā Bhavana.” Web, Feb 11, 2019. <<http://www.buddhanet.net/mettab5.htm>>

Venerable Sujiva, *Meditation on Loving Kindness and Other Sublime States*, (Unique Printing System Sdn. Bhd.: Penang, 1992.). p. 85.

²⁴⁰ Nyanatiloka, *The Manual of Buddhist Dictionary*, p.31.

Qualified Teacher

Before one starts practicing any method of meditation, it is most important to find a qualified teacher who is good in both theory and practice or one should be well versed in the technique of particular meditation subject. The practice of meditation is simple, but guidance is needed as a beginner. There are some experiences which will be possible for a new practitioner and can certainly create mental state of curiosity and confusion. It is vital to be guided by a qualified teacher who has own regular practice.

Suitable place

The *Suttas* appreciate few places which are convenient for meditation practice, they are; living in the forest, on a mountain, in a cave, in the open air, at the foot of a tree, in a cemetery, on heap of a straw and on a wooded flatland.²⁴¹ In the same way, a lay practitioner should also select a quiet place where one is not troubled by people for any circumstances. One should choose a place where all the necessary requirements are available and where it is befitted to improve meditation under the direction of a qualified teacher.

Avoidance of Impediments

Impediments are something that obstructs one's practice. Ten main impediments for meditation are mentioned in the *Visuddhimagga*, namely; *Āvāsa* (Dwelling), *Kula* (Family), *Lābha* (Gain), *Gaṇa* (Class), *Kamma* (Business),²⁴² *Addhana* (Travel), *Ñāti* (Kin), *Abadha* (Affliction), *Grantha* (Books), *Abhiññā* (Supernormal Powers).²⁴³

Although these ten impediments are not essentially harmful, but they can waste valued time for the practice. Even they also can be a cause of affections, annoyance and other defilements. Therefore, one should abandon these as much as possible mostly for a *vipassanā* meditator.

Methods of Practicing *Mettā-Bhāvanā*

Mettā, the first stage of *Brahmavihāra*, is a state of mind. It is an entirely noble and pure mental factor which brings benefit to all. One wishing to develop *mettā*, should cut impediments and acquire the meditational subject from a qualified teacher. Then one should seat happily on a well-arranged seat

²⁴¹ M.i, 181.

²⁴² *Kamma* means a business matter such a new building work. When one is engaged in this matter must know what has and has not been done, what material has or has not been acquired by carpenters, etc. Thus, it is always an impediment.

²⁴³ BhikkhuÑānamoli, *The Path of Purification* (Singapore: Singapore Buddhist Meditation Center, 1956), pp. 91-98.

in a quiet place. In the beginning one should investigate the ills of hatred and the benefits of patience, because in the progress of this meditational subject hate must be abandoned and patience should be developed. Anger is a direct enemy of *mettā*. Accordingly, *mettā* cannot rise when anger exists. In order to develop *mettā*, hatred should be removed. Therefore, by cultivating patience one can develop *mettā*.²⁴⁴

First Step: Avoidance of Four Kinds of Persons

At the very beginning one should not develop loving kindness towards four kinds of persons: an antipathetic (*appiyapuggala*), a very dear (*atippiyasahāyaka*), a neutral (*majjhappuggala*) and an enemy (*verīpuggala*). A person of the opposite sex (*liṅgavisabhāga*) and a dead person (*kālakatapuggala*) also should be avoided.²⁴⁵

Antipathetic person is someone who never helps but benefits one's enemies. In the beginning it is difficult to develop *mettā* towards them because anger may arise towards them. It is hard to develop *mettā* towards a very dear person or towards a neutral person. One cannot develop *mettā* towards enemies either. One should not develop *mettā* to an individual person especially a person of opposite sex as an object because lust may arise for him or her, but it is possible to develop *mettā* towards opposite sex in group in this way: 'may all women be happy.' Again, one should not take a dead person as *metta* meditational object as it obstructs in the attainment of *jhāna*.²⁴⁶

Second Step: Cultivation of *Mettā* with Four Kinds of People

One should develop *mettā* towards the four types of persons: oneself (*atta*), a person one like and respect (*piya*), a neutral person (*majjhatta*) and an enemy (*verī*).

The first development of *mettā* starts with oneself. After developing *mettā* towards oneself in this way, 'May I be happy.' Then *metta* has to be extended towards others seeing the sameness of oneself and others. *Samyutta Nīkaya* states, 'Having searched all directions with the mind, one cannot find anyone anywhere whom one loves more than oneself. In the same way do all beings in all directions²⁴⁷ love themselves more than anyone else, therefore one who wishes for his own welfare should not harm others.'²⁴⁸ With the following four thoughts one should develop *mettā* towards oneself;

²⁴⁴ Dr. Mehm Tin Mon, *The Essence Path of Visuddhi Magga*, (Yadanar Min Literature, Yangon, 2008), p. 167.

²⁴⁵ Bhikkhu Ñānamoli, p. 321.

²⁴⁶ Ibid. pp. 321-322.

²⁴⁷ *sabbādisānuarigammacetasā, nevajjhagāpiyataramattanākvaci.*

Evamāpiyoputhuattāparesaṃ, tasmānahiṃseparamattakāmo.

²⁴⁸ Pa-Auk Sayadaw, *Knowing and Seeing*, (Taiwan: 1999), p. 59.

- i. May I be free from enmity²⁴⁹
- ii. May I be free from mental suffering²⁵⁰
- iii. May I be free from physical pain²⁵¹
- iv. May I be well and happy²⁵²

Next one should direct one's mind towards a person of the same sex whom one likes and respects, such as a teacher or a fellow meditator. One should remember that person's integrities, kindness, knowledge, kind words which inspired respect and admiration. After that one should develop *mettā* towards him in same way as in the case of oneself only replacing "May I be free" with "May this good man be free."

Subsequently, one can develop *mettā* towards a neutral person (*majjhatta*) and an enemy (*verī*). After developing *mettā* towards the four types of persons, the meditator's mind becomes calm, quiet, tranquil and well concentrated. Cultivating *mettā* individually towards each person one should develop *mettā* in the same way towards beloved persons including parents, brothers and sisters, relatives and friends, one after another.

Thus, one should keep on developing *mettā* to those four types of individuals without dissimilarity. When one can cultivate *mettā* equally to the four kinds of people then one can eradicate the differentiations and distinction as myself, a dear person, a neutral person, and an enemy. Being impartial to everybody, one can break the obstacles among people and enjoys happiness.

Again, one develops *mettā* to oneself for a few minutes then to another dear person, neutral person, enemy, one after another. Next again one cultivates *mettā* same way one after another as before. Consequently, changing persons each time, one should do this again and again with different groups for several times. Thus, one's mind develops *mettā* constantly and equally towards everyone without any break. While one is able to continue equal love towards oneself, the dear person, the neutral person and the enemy, one breaks the barriers between various individuals (*sīmāsambhedha*). It means that one can really love all people equally. Therefore, everyone should cultivate *mettā* equally towards all types of persons to attain the goal of *mettā*.

²⁴⁹ *ahaṃavero homi*

²⁵⁰ *ahaṃavyāpajjhohomi*

²⁵¹ *anīghohomi*

²⁵² *sukhāttānaṃpariharāmi*

Third Step: Dissemination of *mettā* to Unspecified, Specified beings and Ten Directions

While *Paṭisambhidāmagga*, includes a method of twenty-two categories for developing *mettā*,²⁵³ *Visuddhimagga* lays out the development of the twenty-two categories of Dissemination of *mettā* for those who have successfully attained concentration and accomplished *sīmāsambhedha* in developing *mettā*, namely;

1. Five categories of unspecified dissemination(*anodhiso-pharaṇā*),
2. Seven categories of specified dissemination(*odhiso-pharaṇā*),
3. Ten categories of directional dissemination(*disā-pharaṇā*). (Ps,ii, 130)

1) *AnodhisoPharaṇā*

Dissemination of *mettā* towards unspecified beings includes: All beings; All breathing things; All creatures; All persons; All individuals.²⁵⁴ *Mettā* is disseminated to five kinds of unspecified beings in four ways which we have already indicated in the Second Step²⁵⁵

In same way one should disseminate *mettā* with the remaining four types of unspecified beings.

2) *Odhiso-Pharaṇā*

Dissemination of *mettā* is practiced with specified beings, namely: All women (*sabbāttthiyo*), All men (*sabbepurisā*), All enlightened beings (*sabbeariyā*), All unenlightened beings (*sabbeariyā*), All Devas (*sabbadevā*), All humans (*sabbemanussā*), and All beings in the lower realms (*sabbevinipātikā*).

3) *DisāPharaṇā*

While practicing *metta*, *DisāPharaṇā*, is directed towards all living beings located in the eastern direction (*puratthimāyadisāya*) as an object. Similarly, one should spread *mettā* towards all living beings located in the remaining nine directions: the West (*pacchimāyadisāya*), the North (*uttarāyadisāya*), the South (*dakkhiṇāyadisāya*), the South East (*puratthimāyaanudisāya*), the North West (*pacchimāyaanudisāya*), the North East (*uttarāyaanudisāya*), the South West (*dakkhiṇāyaanudisāya*), the below (*hetṭhimāyadisāya*), and the above (*uparimāyadisāya*).

The method of pervading *mettā* towards all beings located in ten directions are to be radiated in four ways as mentioned in *anodisapharaṇā* category.

²⁵³ *Paṭisambhidāmagga*

²⁵⁴ *sabbesattā, sabbepāṇā, sabbabhūtā, sabbepuggalā, sabbeattabhāvapariyāpannā.*

²⁵⁵ See Second Step: Cultivation of *Mettā* with Kinds of People.

Benefits of Cultivating *Mettā*

Eleven benefits of cultivating *mettā* are mentioned in *AṅguttaraNikāya*,²⁵⁶ they are: i. A man sleeps in comfort, ii. Wakes in comfort, iii. Dreams no evil dreams, iv. He is dear to human beings, v. He is dear to non-human beings, vi. Devas guard him, vii. Fire, poison, and weapons do not affect him, viii. His mind is easily concentrated, ix. His complexion becomes bright, x. he dies unconfused, xi. if he penetrates no higher attainment, he will be reborn in the Brahma World.

As a result of developing *mettā*, one becomes strong, influential and beneficial. Then it brings peace and happiness.²⁵⁷ It relieves the stress of mind and one is capable to increase his ability for forgiveness, self-acceptance, and association with others.²⁵⁸

Development of *Karuṇā-Bhāvanā*

Karuna is compassion for all suffering beings. *Karuna* is the sincere wish that all beings be free from difficulties and come to prosperity.²⁵⁹ It is not hard to cultivate the sublime abiding of compassion who is already developed loving kindness. At first, one should not directly take a close, a neutral, an antipathetic or a hostile person as an object of meditation. In addition, one must avoid an opposite sex and a dead person.²⁶⁰ On the contrary, one must take a living, same sex suffering being as an object of meditation. Imitating on object's suffering one must stimulate compassion for that being. Once one's concentration is strong and cheerful, one able to see the object in light of concentration. Next one should develop loving kindness meditation based on object and go into *jhāna*. After developing *jhāna* one should keep that suffering being as object and should cultivate compassion with the thought: 'May this person be released from suffering,' (*ayaṃsappurisodukkhāmuccatu*). Repeatedly, one should cultivate *karunā* till one reaches the fourth *jhāna*.²⁶¹

Karunā can be cultivated towards ordinary beings who are not free from four lower states and who have the possibilities to commit unwholesome actions. As a result, one may be born in lower world as one can see the suffering of beings who take rebirth due to *kamma-vipāka* in this unending everlasting *Saṃsāra*. Therefore, one can take every being as an object of *karuṇā* who is not free from suffering of birth, old-age, illness and death.²⁶²

²⁵⁶ AN 11.16

²⁵⁷ Venrable Sujiva, *Meditation on Loving Kindness and Other Sublime States*, (Penang: Unique Printing System Sdn. Bhd., 1992), p. 11.

²⁵⁸ Ibid. p. 12.

²⁵⁹ Ibid. p. 73.

²⁶⁰ Ibid.

²⁶¹ Pa-Auk Sayadaw, *Knowing and Seeing*, (Taiwan: 1999). P. 68.

²⁶² Ibid.

One should develop compassion just like *mettā* towards four types of persons: oneself, a respected and dear, a neutral and an enemy.²⁶³ Then one must develop the twenty-two categories of dissemination of compassion as mentioned in the method of *mettā*.

Development of *Muditā Bhāvanā*

Muditā is the third *brahmavihāra* which is always in the sense of joy at other's success, prosperity and achievements. It is a sincere wish of continuous happiness for others. At the beginning, one should avoid the four types of persons as meditational objects as mentioned in *mettā* practice. One should select a friendly, alive and same sex person. The commentaries define that person as one who is continuously happy. After arising gladness towards dear and respected person, then one can cultivate *muditā* to neutral and hostile persons. Eventually, one develops *muditā* to all beings of the universe which should constantly be practiced under the *mettā*. Then one can continue to cultivate *muditā* towards unspecified pervasion in five ways, specified dissemination in seven ways and directional dissemination in ten ways. As a consequence of developing *muditā* one can enjoy eleven benefits just like the benefits of loving-kindness.

Development of *Upekkhā-Bhāvanā*

Equanimity or *upekkhā* is observing without any partiality.²⁶⁴ After developing *mettā*, *karunā* and *muditā*, one should cultivate *upekkhā*. When one already developed *mettā*, *karunā* and *muditā*. The *brahmavihāras* should be analysed and practiced with wisdom. The first three *brahmavihāras* are linked with each other and bring delight to all beings with this wish: 'may all beings be happy.' One can see the benefits in equanimity. Then one should extend equanimity to a neutral person, followed by a dear and a hostile person. One should be able to exercise equanimity towards a loved one or otherwise.²⁶⁵ Thus equanimity is practiced without any discrimination.

One should arouse *upekkhā* towards the neutral person like before. First, one must break down the barriers in all circumstances among three people - a dear one, person, a friend, and hostile person, and oneself. One should repeatedly practice it in the same way to get the advantages of *upekkhā*.²⁶⁶ The benefits of *upekkhā* is similar to the benefits of *mettā*.

²⁶³ Bhikkhu Ñānamoli, p. 341.

²⁶⁴ Ashin Janakabhivamsa, *Abhidhammā Daily Life*, p. 73.

²⁶⁵ Vibhaṅga 275.

²⁶⁶ Bhikkhu Ñānamoli, p. 343.

These are the methods of cultivating four *brahmavihāras* as mentioned in the *Paṭisambhidhamagga* and *Visuddhimagga*. However, they have different aspirations. *Mettā* seeks affection and benevolence on all beings. *Karuṇā* expects extends sympathy and kindness towards beings suffering from affliction. *Muditā* begins with sympathetic joy that is directed towards all beings. *Upekkhā* all living beings as objects and projects impartiality on them.

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Buddhist Tradition in Myanmar

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Introduction

This paper is a presentation about the arising and flourishing of Buddhism in Myanmar. Myanmar as the nation has been known throughout history and it is one of the major countries following Theravada Buddhism. The history of Buddhism in Myanmar is closely interlinked with the development of Myanmar-culture and civilization. Myanmar culture relates to Buddhist culture in multiple ways. The use of Pāḷi word in Myanmar society and the invented traditions represent the connection of Buddhist and Myanmar traditions. Buddhism plays a major role in the heart of Myanmar society as they have been embracing Buddhism since immemorial time. So, the rites, rituals, traditional beliefs and daily life of Myanmar society are influenced by Buddhist theory.

The main objectives in this paper are to study about the Buddhist Traditions in Myanmar's cultures and rituals in their daily and yearly life styles by three objectives, namely, 1) the historical background of Buddhism in Myanmar, 2) the use of Pali words in Myanmar and 3) the influence of Buddhism on the festivals and in the daily life of Myanmar Society. The research is primarily descriptive in nature. So, secondary data is the main source of data. Finally, this article will analyze chronicles, texts stories, and festivals in Myanmar which are highly enriched with Buddhist culture.

1. Brief historical background of Buddhism in Myanmar

1.1. The Land

Myanmar, officially, Union of Myanmar, republic in Southeast Asia, bounded by Bangladesh, India, China, Laos and Thailand. Myanmar was known as Burma until 1989; the English version of the country's name was changed by the military government that took over in 1988.²⁶⁷ Buddhists are 89 percent of all the people of Myanmar. Most adhere to the Theravada school of Buddhism and for the majority of Myanmar's population, Buddhism is the center of individual life and the monastery is the center of the community.

1.2. The Arrival of Buddhism in Myanmar

The arrival and expansion of Buddhism in Myanmar is to be studied by legends, chronicles, foreign records and archaeological survey on remnants and excavations.

According to a legend, before the introduction of Buddhism by TherasSona and Uttara, Buddhism was known to Burma or Myanmar during the lifetime of the Buddha. This legend mentioned that there were two merchants-brother: Tapussu and Bhallika from Okkalāpa, Asitanja (one of the old names of Yangon), through the province of Uruvela, met the Buddha who was sitting under a tree. They offered rice cake and honey to the Buddha and took refuge in the Buddha and in the Dhamma. The Buddha granted their request handing-over some hair relics. Having returned their motherland: Myanmar, they enshrined them in a Pagoda on the top of Singuttara Hill, which is known as, at present, Shwedagong Pagoda²⁶⁸. This story is found in the Mahāvagga of VinayaPiṭaka and also on the commentary of Anguttara Nikāya. The Shwedagon Inscription of King Dhammaceti (4th century AD) is also inscribed based on this story. This shrine is the famous and the biggest pagoda in the world.

1.2 The earliest excavations in Myanmar

The earliest excavations in Myanmar, inscriptions on gold plates, silver plates or copper plates are found. Those inscriptions usually run:

*“Ye dhammāhetuppabhavā, tesamhetumtathāgatoāha
tesancayonirodho, evamvādīmahāsamano”*

Apart from legendary sources, these plates are historical evidences which indicated that Theravāda Buddhism flourished in Rakhine State, Beik-tha-noe, Sri Ksetra (Thayekhettaya), etc. Therefore, the religion has arrived Myanmar since the 2nd century AD. Most of the scholars also accept that.

²⁶⁷ C. Maxwell-lefroy, *The Land and People of Burma*. London: PTS, 1963 p. 40.

²⁶⁸ Ibid, p. 4 - 5.

- Montothane Ramanna (Burmese version), p. 108 - 124.

There can be no denying that Buddhism was already flourishing in Myanmar in the 1st century A.D., as attested by the archaeological evidence at Beik-tha-noe (Vishnu City), 90 miles southeast of Bagan. Buddhism was also an invigorating influence at Sri Ksetra (Thayekhattaya), near modern Pyay City 160 miles south of Bagan, where a developed civilization flourished from the 5th to the 9th century.

The archaeological finds also indicate a widespread presence of Tantric Buddhism, Mahayāna Buddhism and Hinduism. Avalokites'vara (Lokanatha) called Lawkanat in Myanmar; Tarā, Manjusri Buddhas, Vais'ravan.a, and Hayagriva, all prominent in Mahayāna Buddhism, were very much part of Pyu (and later the Bagan) iconography scene. Various Hindu Brahman iconography ranging from the Hindu trinity, Brahma, Vishnu and Shiva, to Garuda and Lakshmi have been found, especially in Lower Burma.

From the A.D. 4th century onward, the Pyu built many Buddhist stupas and other religious buildings. The styles, ground plans, even the brick size and construction techniques of these buildings point to the Andhra region, particularly Amaravati and Nagarjunakonda in present-day southeastern India. Some evidence of Ceylonese contact is seen by the presence of Anuradhapura style "moonstones" discovered at Beikthanoe and Halin. By perhaps the 7th century, tall cylindrical stupas such as the Bawbawgyi, Payagyi and Payama had emerged at Sri Ksetra.

1.3 The Beginning of Pure Theravada Buddhism in Myanmar

According to Myanmar tradition, the official introduction of Buddhism to Myanmar is attributed to Theras, Sona and Uttara who were sent to Suvāṇṇabhūmi after Third Buddhist Council. At that time, the people of Suvāṇṇabhūmi were the followers of Brahmanism, so the Theras preached the Sutta called Brahmajāla, which consists of (62) kinds of wrong views and people got clear understanding of Buddhism and became the followers of Buddhism²⁶⁹.

Although Buddhism is said to be practiced continuously in Lower Myanmar after the missions of the Third Council, it seems to be that the mission of the two Theras did not reach this region. Therefore, we heard nothing about the statement of Buddhism, until the time of Anuruddha (Anawratha) who was ruling Bagan and, a follower of Brahmanism. However, under the influence of Shin Araham, a Taling Theravādin monk who came from That on to Bagan, King Anurudha became a follower of Theravāda Buddhism. With intention of building up his kingdom on the original teachings of the Buddha, he tried to find the scriptures and relics of his new region in different quarters. So, King Anuruddha came to

²⁶⁹ - Ibid, p.8 - 9

- *2500 Years of Buddhism*. p. 86 - 88.

- The Mahavamsa, p. 86 - 87.

Thaton and sent an envoy with other presents to the King of Thaton-Manuha and requested from him certain sacred texts and relics. But King Manuha refused to give them. Then the King Anuruddha started to attack and captured the Thaton- Ramanna country-lower Myanmar and brought the sacred relics, Tipiṭaka and some Buddhist monks to Bagan²⁷⁰.

The arrival of Shin Arahan in Bagan in 1053 AD and arrival of Tipiṭaka Texts and missionary monks in Bagan in 1057 AD are the two important events which made turning points in Myanmar religious and cultural history. Thereafter, King Anuruddha, with the help of Shin Arahan, introduced Theravāda Buddhism as well as the language of Pāḷi in that area. Then he himself tried to eliminate the Aris sects and beliefs. Then with the patronage of King Anuruddha, Bagan came to be known as a centre of Theravāda Buddhism. Subsequently the religion, its literature and art also came to be flourished. Thus, during his reign, Buddhism got in high position and Myanmar enjoyed a period of harmony and prosperity²⁷¹.

From these dates onwards Buddhism in pure form or Theravāda Buddhism with Tipiṭaka Texts for reference, has been firmly established in Myanmar and it has been flourishing till today.

2. Pāḷi and Pāḷi-derived word in Myanmar Society

This chapter is a study of the penetration and thriving of Pāḷi expressions in Myanmar society. The importance of Pāḷi expressions in Myanmar society will be revealed here.

Myanmar usages the Pāḷi words by taking them directly or uses the Pāḷi words after changing them into Myanmar word form. In Myanmar society, usages of vocabulary pertaining to education, economy, the names of roads, wards, townships, the names of sports ground, the names of stalls, the names of associations for social assistance, the names of persons and Pāḷi words and words derived from Pāḷi in daily spoken speech are still used. "Mingalar par" is the greeting word of Myanmar people and it come from the Pāḷi word "Mangala", which means "Cutting the unwholesome deeds." Myanmar calls "UN" or "United Nation" as "Kulathamagga" derived from "Kula + Samagga" in Pāḷi and "Relative group" is its meaning while "President" is called "Sammata" as the ancient Pali text. These three words indicate what the role of Pali word in Myanmar is.

In this chapter, the important role of Pāḷi words and words of Pāḷi derivation pertaining to education, some names of person and traditional medicine, and daily spoken language will be presented.

²⁷⁰ Ibid,

- Roger Bischoff, Buddhism in Myanmar, A short history, Kandy. Sri Lanka. 1995 p. 21.

- 2500 Years of Buddhism, p. 88

- History of Theravada Buddhism in South East Asia, p. 84 - 85

²⁷¹ Ibid, p.85

2.1. Usages of vocabulary pertaining to education

From the Primary School to the High School there have eleven levels namely; Mula (Standard), Pathama, Dutiya, Tatiya, Catuttha, Pancama, Chatthama, Sattama, Atthama, Navama and Dasama Standard.

The word "Takkatho (University)" used in the higher education is derived from Pāḷi word "Takkasīla". In the field of higher education Pāḷi loans are widely used especially in names of subject etc... The mottos of Universities, such as "Paññāsamaābhānatthi", are also written in Pāḷi expressions to gain weightiness in meaning by taking them from Pāḷi literature, Jātaka, Dhammapada, Lokanīti, etc.

Departments of University used the Pāḷi words –

1. Dassanikabedaṭhāna - (Dassanika + beda + ṭhāna)
Department of Philosophy - (Philosophy + study + place)
2. Manussabedaṭhāna - (Manussa + beda + ṭhāna)
Department of Anthropology - (human-being + study + place)
3. Dhātubedaṭhāna - (Dhātu + beda + ṭhāna)
Department of Chemistry - (an element/ constituent + study + place)
4. Rūpabedaṭhāna - (Rūpa + beda + ṭhāna)
Department of Physics - (appearance / form/ figure + study + place)
5. Rukkhabedaṭhāna - (Rukkha + beda + ṭhāna)
Department of Botany - (tree + learning + place)
6. Sattabedaṭhāna - (Satta + beda + ṭhāna)
Department of Zoology - (living being + study + place)
7. Bhūmibedaṭhāna - (Bhūmi + beda + ṭhāna)
Department of Geology - (grown + study + place)
8. Vāṇijjabedaṭhāna - (Vāṇijja + beda + ṭhāna)
Department of Commerce - (commercial + study + place)
9. Aṇṇavābadaṭhāna - (Aṇṇavā + beda + ṭhāna)
Department of Marine biology - (the sea/ ocean + study + place)
10. Khandhābadaṭhāna - (Khandā + beda + ṭhāna)
Department of Anatomy - (aggreage/ group/ body + study + place)
11. Bhogabadaṭhāna - (Bhoga + beda + ṭhāna)
Department of economics - (wealth + study + place)
12. Upadepaññāṭhāna - (Upade + paññā + ṭhāna)
Department of Law - (law/ advice + study + palce)
13. Pathavīvanthāna - (Pathavī + vaṃsa + ṭhāna)
Department of Geography - (face of the earth+ lineage + place)

2.2. Names of some Persons

- i) Sandar (Canda) - moon
- ii) Nandar - adorable
- iii) Thuta (Suta) - Knowledge
- iv) Thiri (Siri) - luck, glory
- v) Yadana (Yatana) - Jewel
- vi) Thidar (Thita) - cool, cold
- vii) Sūra - a hero
- viii) Puṇṇamī - full moon
- ix) Beluva - the fruit of the vilva tree
- x) Mālā - garland, flower
- xi) Mekhalā - a girdle
- xii) Ganthavaṇ (Gantha+vamsa) in literature + lineage
- xiii) Pāragū (one who has reached the opposite shore, side)
- xiv) Navarat (Nava+ratana) nine jewels
- xv) Sūrein (Sūra+inda) king of the hero
- xvi) Hemā - gold
- xvii) Ājānī (Ājāniya) a man of noble race
- xviii) Heman (Hemanta) - winter
- xix) Zarnī (Jāneyya) - intelligence
- xx) Zeyar (Jeyya) - victory

2.3. Names of Myanmar Traditional Medicine -

- i) Mahosadha (Mahā + Osadha) – great + medicine
- ii) Moriya (Mora + iya) - as a peacock
- iii) Dhīghāyu (Dhīgha + āyu) – long + life
- iv) Jīvasukha (Jīva + sukha) - life + happiness
- v) Migathi (migasi) - deer
- vi) Cakkhupala (Cakkhu + Pālā) - eye + protector

2.4. Some Pāli words and Pāli-derived words in daily spoken -

- i) Akutho (Akusala) - bad deed
- ii) Anatta – selflessness
- iii) Aṅgā (Aṅga) - part of the body)
- iv) Anicca - Impermanence

- v) Aruṇ (Aruṇa) - the dawn/The sun)
- vi) Asubha – ugly / disgusting
- vii) Atite (Atīta) – past
- viii) Āhāra - food,
- ix) Bhawa (Bhava) - life
- x) Dāyakā - male doner
- xi) Dāyikāma (Dayika) - female doner
- xii) Dukkha – suffering
- xiii) Kaṃ (Kamma) - deed, action
- xiv) Khaṇa - immediately/instantly/short time
- xv) Khandha - body/collection
- xvi) Kutho (Kusala) - good deed
- xvii) Nibban (Nibbāna) - freedom from desires
- xviii) Paccuppan (Paccuppanna) - present
- xix) Sarita (Carita) - behavior
- xx) Setana (Cetana) - intention
- xxi) Thamahta (Samatha) – concentration
- xxii) Thammata - president
- xxiii) Thaṃsarā (Saṃsāra) - round of rebirths
- xxiv) Warthanar (Vāsanā) - predisposition
- xxv) Wipatthanar (Vipassana) – seeing the nature
- xxvi) Wuṭ (vaṭṭa) - round, circle

Myanmar language has been significantly influenced by Pāli language due to the practice of Buddhism and study of Buddhist literature in Myanmar. As a result, Pāli words have been widely adopted and used in Myanmar language. The usages of Pāli and Pāli-derived words are wide and frequent in Myanmar society. Those Pāli words are still being used in writing as well as in spoken in Myanmar.

3. The influence of Buddhism on the festivals and in the daily life of Myanmar Society

3.1. Basic Myanmar Culture and believe

Myanmar traditional culture and customs are based on the teachings of Buddha Buddhism pervades every aspect of Myanmar-life and the religion perhaps has more of a hold on Myanmar than any nation in the world. Myanmar is filled with temples and monasteries and monks. A large majority of people practice Buddhist traditions at home. Respecting adults or parents is a common attitude of each individual. Preserving the principle of Buddhism is also important to each individual. Forgiveness is a core concept and perhaps the best quality of Myanmar Buddhist. On the other hand, ignorance is regarded as a sin. The Buddhist community's emphasis on forgiveness and caring for each other in the family and community at large dominate Myanmar-society.

Central to the beliefs of Theravada Buddhists is kamma, the concept that good begets good and evil begets evils. Another belief is that all living things go through reincarnation. If a person has committed sins, he or she will be reincarnated into a lower level being such as an animal or suffer in Hell. We reap what we have sown. The ultimate aim in life according to Buddhist belief is to escape the cycle of rebirth and reach Nibbāna.

Myanmar Buddhists say there are three important things, Dāna, Sīla, Bhāvanā, that should perform in their daily life. Meritorious deeds that will help further a person on the road to achieve include giving donations (especially to monks) and abiding by the Five Precepts of Buddhism and practicing Bhāvanā (meditation). The Five Precepts are exhortation not to kill, steal, commit adultery, lie and drink alcohol. The Five Precepts are codes of conduct for laypeople. There are also Eight, Nine and Ten precepts meant to be practiced by more serious lay devotees. Myanmar Buddhist believe that those who die are reborn in a form that is in keeping with the merit they accumulated while alive. The cycle of death and rebirth is believed to continue as long as ignorance and craving remain. The cycle can be broken only through personal wisdom and the elimination of desire.

3.2. Buddhist cultural festivals in Myanmar

The Culture of Myanmar is deemed synonymous with its Buddhism and there are more religious ceremonies. The famous ceremonies are Novitiation ceremony, Ordination ceremony and Anekajā ceremony. Moreover, Myanmar has a lot of special days about Buddhism in each month. From these festivals and ceremonies, it can be known that majority of Myanmar cultures base of Buddhist culture. Furthermore, Myanmar people usually celebrate the ceremony of Dhamma-talk. So, every Sabbath day and every special religious day and any other day, the ceremony of Dhamma-talk can be seen in a Dhamma hall or at a junction or in an open ground. Beside these ceremonies, for each month, there are many seasonal religious festivals.

i) Tankhu (Tagu): April, Myanmar New Year

Myanmar New Year begins with pouring water showing on friends with goodwill and loving kindness. This festival is called 'Thingyan' which means 'Change'. It is wreathed with fantastic tales and folk story, but Buddhist in spirit. During that festival, Myanmar people throw water over friends, and even strangers on the streets. Among friends, all the teasing and playing and joking go with the spirit of the season. There is merriment and fun galore. But it is not all fun and play; the elderly and the pious perform a lot of meritorious deeds to usher in the 'New Year'. People keep Sabbath; go to pagodas and monasteries; and offer foods and alms to monks and nuns. Even the cities, while the wild celebrations are rampant, the monasteries and pagodas are teeming with people of all ages. Most of them are there with the serious purpose of doing good deeds. It is indeed a silver lining as the revelry goes on for three days. To gain merit, fish and cattle are also set free.

ii) KahSoun (Kason), May, Buddha Day & The Watering Bodhi-Tree Festival

According to Myanmar calendar, the full moon day of Kason, the second month, signify three most significant days in Gotama Buddha life time: The day he was born, the day he achieved enlightenment in the foot of Bodhi tree and the day he entered parinibbana (passed away).²⁷² To show respect to Gotama Buddha, all over the Myanmar, men and women of all ages go to pagodas in procession in order to pour water on the sacred tree to make sure it does not die of drought during hot summer and to ensure the trees longevity. This ceremony has become an important part of Myanmar culture on every full-moon day of Kason. With hope of deliverance from suffering, that particular day was warmly welcomed and lies beneath the heart of devotees. Myanmar celebrate these anniversaries by giving alms, keep precepts, and practice meditation.

iii) Nayoun (Nayone), June, the Scriptural Examination

It is in this month that scriptural examinations for monks and nuns are held. The lay people, mindful of the service of the monks and their life-long dedication to the study of the Buddha's teachings, do their best to supply the comforts and amenities of the candidates. It is necessary to offer daily alms food to those who come from other towns to the examination centers. Contributions to the cause are donated by the community and organizations. Organizations take charge of offering daily alms food to a large number of monks. Each household takes in one or more monks, according to their means. Everyone is anxious to do the meritorious deed of giving support to the monks, the Order of Sangha, custodians of the Buddha's Dhamma.

²⁷² Four significant days some said, by adding the day he had been prophesied to become the next Buddha. Dipankara Budha predicted that the hermit Sumedha would become Gotama Buddha in this Buddha world.

4. Wahso (Waso): July, Waso, Vassa, festival

Waso, the fourth month of the Myanmar calendar, commemorates the Buddha's First Sermon and the beginning of the Buddhist Lent. It is an occasion for religious function of the Sangha but the laity also participates in it with offerings the four requisites to the sangha going into the rain retreat. Ordinary folk are also expected to be more spiritual. They make it a point of fasting and observing special precepts one day in the week. Even habitual drinkers take a vow of abstinence, for the season, at least. It is good in a way for people to be reminded of the need for self-discipline. Marriages are taboo during the lent. This has nothing whatsoever to do with any religious concept.

5. Wakhaun (Wagaung), August, MahaDok Festival (Alms-Bowls Festival)

'Wagaung (August) is the month for what is called 'Maha-Dok' festival named after a very poor man who became rich over-night for his offerings to 'Kassapa Buddha'. The story of Mahaduggata is a favourite with Myanmar Buddhist.

On the festival day, a large marquee is built to place as many alms bowls as there are monks in the locality. Monks are invited to receive the bowls and lots are drawn. And, the monk is to receive whatever bowl his lot falls. Thus, casting lots for alms-bowls is a festive fun and promise. It is called the MahaDok festival.

6. Thitintyut (Thadingyut), October, Festival of Lights

Thadingyut, the seventh month of the Myanmar calendar marks the end of the lent. It is the festival of lights on the full-moon day, one day before and one day after. Houses and streets in cities and towns across the country are brilliantly illuminated. Pagodas are also crowded with people doing meritorious deeds. It originates in the story of worldly beings welcoming back the Buddha with lights as He descended from 'tāvātimsā,' the fourth abode of celestial beings after he had preached the Abhidhamma to his mother. The full moon day of the Thadingyut is accordingly known as 'Mahā Pavāraṇā Day' from the earliest times. It's also known as 'Abhidhamma day' or 'Festival of Lights on Mount Meru'.

7. Tanhsaunmoun (Tazaungmone), November, the Festival of Offerings

It is the eighth Myanmar month, time for offering of Kathina, Matho Thingan, Pansukū (Panthagu) offering, lotus robe offering and lighting. Though Tazaungdine lights festival began in the times immemorial as a folk ritual, it is regarded today as an essentially Buddhist festival. The month is the time for offering the Kathina robe to the Sangha Order. It is the custom of the community to organize the offering of gifts, everyone contribution on cash or in kind. Members of the same for this purpose and collect gifts for the monastery. Kathina offering is considered one of the most meritorious deeds.

8. Tapaun (Tabaung), March, Sand Stupa Festivals

Tapaung is the twelfth (the latest) month in the Myanmar calendar. In the ancient times of Myanmar Royalty, the king, queens and their entourage surrounded by guards went to these lovely sand banks in the rivers and create Stupas which are made glittering white sand. The raising of stupas made of sand and festivities surrounding this activity used to be a prominent feature of this month. This consisted basically of moulding river sand into the shape of a stupa using concentric rings of bamboo matting or rattan cane to form the outline and decorating with various religious motifs such as pennants, banners, real and artificial flowers.

Conclusion

Myanmar is well-known for far and wide land of Pagodas and religious buildings. Pagodas are religious monuments commemorating religious events of the time. They are also landmarks in the history and development of Theravāda Buddhist activities in the country. A multitude of pagodas and monuments in Bagan, Bago, Thaton, Mrauk U, Pyay, Mandalay, Sagaing and several other historic sites in the country stand witness to the extent to which Theravada Buddhism had spread to the peak to which it had flourished. With the moral and spiritual force of Buddhism, Myanmar people have been able to withstand the vicissitudes of time throughout its history. Myanmar could stand in the topmost stage among Theravāda countries regarding Pāḷi, Abhidhamma and Meditation. Since Myanmar culture, such as Myanmar alphabet, prose, poetry, stone inscriptions recording charity, novels, customs, vocabularies, etc. came into existence depending on Theravāda Buddhism and Pāḷi Canon, Myanmar and Buddhism cannot be separated one from another. There is a proverb that states, "To be Burmese is to be Buddhist."

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The Development of Theravada Pali literature

By Venerable Singkham

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1. Introduction

Theravada or views of Theras which refers to the elderly disciple monks from the time of the Buddha. Traditionally the Theravada monks are the elders who participated in the 1st 2nd and 3rd Buddhist councils. They are truly conservative monks with the conviction to preserve the authentic teaching of the Buddha throughout the long history. The teaching of the Buddha (Dhamma) known as Tipitaka. It is the collection of the word of the Buddha. The Tipitaka was firstly preserved orally by the early disciples. Later it was transmitted to Sri Lanka were initially preserved orally and were later written down during the Fourth Buddhist Council. And become the most valuable literature of Theravada Buddhism. Moreover, Tipitaka of the Theravada tradition was generally accepted as the most completed set of the original teaching of the Buddha among the other Buddhist traditions. However, the Tripitaka was written down as an ancient Indian language called Pali. Therefore, Pāli Tipitaka or Pali Canon were called. The Tipitaka was certainly developed from time to time in history. It was a long period of literary activity which forms the doctrinal foundation of Theravada Buddhism. Tripitaka or Pali Canon is a vast body of literature, Most voluminous. when a need was felt for guidance on how to interpret suttas that would be beneficial for bhikkhus and followers, Therefore, several literary sources and non-canonical Pali literature (commentaries, sub-commentaries, etc.) together constitute the complete body of classical Theravada texts.

2. The origin of Theravada Pali literature

At the time of the Buddha, there are no writing materials to convey the teaching of the Buddha. The Buddha gives sermons by his own spoken language with the true understanding of the particular person or the group of people. He goes town to town to reveal the Dhamma what he had discovered. Ultimately the Dhamma was impressed and brought many people into the order. This becomes the community of Sangha (disciples of the Buddha). At the same time, the teaching of the Buddha was educated and analyzed by listening among the Sangha. Therefore, listening must be the best way of learning Dhamma at the time. The Dhamma was told and memorized by disciples themselves. Each discourse of the Buddha probably begins with the sentence. “Thus, have I heard”²⁷³ that means they have listened and remembered from person to person. It is true that the teaching of the Buddha was firstly preserved orally by the Sangha.

²⁷³ Every sutta begins with the words: *Evam me sutam. Ekam samayam bhagava ... viharati ...*

Once the Buddha said “Ānanda! the Doctrine and Discipline I have set forth and laid down for you all shall be your Teacher after I am gone.” This saying of the Buddha indicates that what he has been taught to the disciples will be our next long-lasting master.²⁷⁴ This saying of the Buddha possibly would have been provoked some of the disciples to categorize the teaching of the Buddha. Actually, The Buddha's death was a great loss to most of his followers, except the deeply realized disciples, and many were plunged into deep grief. Yet there was a monk who had entered the order in his old age, who rejoiced at the Buddha's death. “Do not be sad, brothers, he said. "Cry not. We are now free of the Great Ascetic. He constantly worried us, saying 'This is suitable, this is not suitable.' Now we are free to do what we like.”²⁷⁵ These unexpected words spoken by a monk hardly a week after the death of the Great Teacher caused the Venerable Maha Kassapa, the third chief disciple of the Buddha, decide to hold the First Council leading by arahants in order to protect and preserve the teachings.

It was three months after the death of the Buddha, in the eighth year of King Ajātasattu's reign, five hundred pre-eminent Arahants, concerned with preserving the purity of the doctrine, held a convocation in Rājagaha to recite it. Venerable Ānanda Thera, the Buddha's beloved attendant, who had the special privilege and honor of hearing the discourses from the Buddha Himself, and Venerable Upāli Thera, who was the most knowledgeable about the Disciplinary Rules, were chosen to answer questions about the Dhamma and the Vinaya, respectively. The main purpose of this council is to classify the dhamma. The Dharma and Vinaya traditionally are said to have been collected at the Council. The doctrines (Dharma) were organized into scriptures (suttas) and the suttas were eventually collected to form a Sutta-pitaka (basket of suttas). The rules and regulations of monastic discipline (vinaya) were collected and organized into a Vinaya-pitaka (basket of Vinaya). And higher treatise (Abhidhamma) was also taken as the compilation done by the Theras probably after the first Buddhist council and carried on completing the whole of Abhidhamma Piṭaka till the Third Buddhist Council. These three sections are called Tipiṭaka.

Two other Councils of Arahants were held 100 years and 236 years later, respectively, again to recite the Word of the Buddha, because attempts were being made to pollute the pure Teaching of the Buddha and during the two Buddhist councils the Sangha split into two schools, The Sthaviravada and the Mahasanghikas. these schools subsequently suffered schism that eventually resulted in at least eighteen schools. During this time the canons maintained by the various schools were expanded and changed.²⁷⁶ The Pāli Tipitaka text was transmitted to Sri Lanka by venerable Maha Mahinda Thera, And Then, the following period, according to Sri Lankan Mahavamsa about 83 BCE, during the reign of the pious Śri Lankan King Vaṭṭa Gāmaṇi Abhaya (104—77 BCE), a convocation of Arahants (probably the fourth

²⁷⁴ Digha Nikaya Mahavagga 141

²⁷⁵ Vin.ii.284, D.ii.162 Mhv.iii.6.

²⁷⁶ Akira Hirakawa, History of Indian Buddhism p 82

Buddhist council) was held, and the Tipiṭaka was, for the first time in the history of Buddhism, committed to writing at Aluvihāra in Śri Lanka (Ceylon).²⁷⁷

If Buddhism was not introduced to Sri Lanka by Venerable Maha Mahinda Thera in the 3rd Century B.C., Tipitaka would have been disappeared because there has been no place for Pali Tripitaka in Indian tradition. Furthermore, the Sri Lankan elders enlarged the length of tradition by adding various pieces of information into the Commentaries. These commentaries were translated into Sinhala by Ven. Maha Mahinda Thera himself. All the commentaries were translated within a very short period of time. However, Pali Tripitaka was not translated into Sinhala. Theravada tradition maintained the purity of the Pali canon by preventing from translating it to any other language. In the Indian tradition. People believe that the translation of the sacred texts would spoil the original teachings. This Indian tradition has affected the Theravada tradition in Sri Lanka. Theravada elders believed that the Pali canon should not be translated into Sinhala. It was Theravada tradition in Sri Lanka which decided to keep the Pali canon in written form. Though it was natural calamity brought the Mahavihara monks into this decision it gave Mahavihara monks full credit of the valuable works they undertook to keep the Pali canon first ever in the history of Buddhism. If Theravada tradition did not take that bold step the Pali Tripitaka would not have come to us as it is now.

3. What is Pali Canon

Pali simply means text. It is the language of Theravada Buddhism and believed by Theravāda Buddhists that the Pali is the first language of the world. In the Theravāda Buddhism Pali is known as Māgadhi language and the Buddha also talk in this Māgadhi. Traditionally Pāli was derived from Māgadhi. Therefore, Pali is understood as the language in which the Buddha gave his discourses. However, in Tipitaka, we do not come across the term ‘Pāli’ synonymously with the term ‘language’. Earliest usage of the term “Pali” can be traced back to the commentaries (Atthakathas) of Buddhaghosa, which were written in 5th century A.D. As per the commentaries are written by the Buddhaghosa, the term “Pali” came to be regarded either as synonym for Buddhavaṇṇa (words of the Buddha) or for the Tipitaka (original canonical texts). Buddhaghosa mainly used the term Pali to distinguish commentaries from the original canonical text. (Tipitaka).

The term “pitaka” is basket or the collection of discourses. However, the term “pitaka” was used in those days to denote “literature of dhamma”. This logical interpretation of the word “Pitaka” as religious literature gets revealed through Tipitaka itself. In reality, the entire literature, which grouped words of the Buddha in three divisions and preserved them safely, came to be known as the Tipitaka Although

²⁷⁷ Mhv.xxxiii., Dpv.xx.

traditionally Tipitaka was used to denote the religious scriptures of any tradition, with passage of time, the word “Tipitaka” came to refer exclusively to the words of the Buddha.²⁷⁸

The Tipitaka or Pali Canon of Theravāda Buddhism, after two and a half millennia and six major Councils, has been generally recognized as the oldest, most original, most complete, and most accurate record of the Buddha’s teachings still available today.²⁷⁹

4. The authenticity and antiquity of Pali Canon

This has been a question by various other schools of Buddhism. The Buddha’s discourses were carried out in various other languages. In other words. There were Tripitaka in other languages. Therefore, the Theravada’s claim that the Buddha’s words are recorded and protected only in Pali Tripitaka is not accepted by various other sources. But the Pali Tripitaka is the closest version to the Buddha’s words if not the Buddha’s own words. The historical development of the Pali canon is not accepted in the Theravada tradition. The Theravada tradition believes that all the words found in the Pali canon are the words of the Buddha, called Buddhavacana. In fact, In the Pali Tripitaka of the Theravada Buddhists, most of the speeches and addresses are attributed to the Buddha himself. It is also told at length and in detail, where and on which occasion the master delivered a speech or addressed a gathering²⁸⁰

The classical example is the Kathāvatthu. It was composed in the third Buddhist council. The Pali commentaries themselves state that Ven. Moggaliputta Tissa gave expression to the text called Kathāvatthu. Then how all the texts and discourses in the Pali canon can be regarded as Buddhavacana. The commentaries their own theory with regard to this issue. They say that Moggaliputta Tissa Thera gave expression to the Kathavatthu not in his own intelligence; it was the Buddha, by knowing that there would be controversy after about one hundred years of his Parinibbana, He gave the basic topics which Ven. Moggaliputta Tissa developed. Therefore, the authorship of Kathavatthu should be attributed to the Buddha.

Similarly, there are various other discourses which are attributed to venerable monks during the time of the Buddha. For example, Madhupindika Sutta is the composition of Ven. Mahakaccana who developed the synopsis that the Buddha had given. Therefore, the authorship of the discourse is attributed to the Buddha himself. This is what Theravada believes. there are 84,000 units of the Dhamma in the entire Pali Tripitaka. The commentators say That 82,000 units of the Dhamma were preached by the Buddha while 2000 units were preached by the monks. But still, the units that should be attributed to the monks

²⁷⁸ Gombrich, Richard F Theravada Buddhism (2nd ed.), London: Routledge, p. 153-4.

²⁷⁹ Payutto, P. A. "The Pali Canon What a Buddhist Must Know pdf p.6

²⁸⁰ Maurice winternitze, History of Indian literature vol. II p 4

are regarded as the Buddha's own composition because the monks just developed the Buddha's words. Thus, Theravada believes that the entire Pali Tripitaka is the composition of the Buddha.

5. Pali Tipitaka Text

The Pali Canonical text or Tipitaka "Three Baskets" (of doctrine), is divided into three major parts:

- Vinaya Piṭaka: The Collection of Disciplinary Rules.
- Sutta Piṭaka: The Collection of the Buddha's Discourses.
- Abhidhamma Piṭaka: The Collection of Philosophical Treatises.

5.1. Vinaya Piṭaka: The collection of disciplinary rules which are grouped into the following sections

- **Suttavibhanga:** the basic rules of conduct (Patimokkha) for bhikkhus and bhikkhunis, along with the "origin story" for each one.
- **Khandhaka:**
 - a) Mahavagga: in addition to rules of conduct and etiquette for the Sangha, this section contains several important sutta-like texts, including an account of the period immediately following the Buddha's Awakening, his first sermons to the group of five monks, and stories of how some of his great disciples joined the Sangha and themselves attained Awakening.
 - b) Cullavagga: an elaboration of the bhikkhus' etiquette and duties, as well as the rules and procedures for addressing offences that may be committed within the Sangha.
- **Parivara:** A recapitulation of the previous sections, with summaries of the rules classified and re-classified in various ways for instructional purposes.

5.2. Sutta Pitaka: The collection of the Buddha's discourses(suttas). The suttas are grouped into five nikayas, or collections:

- **Digha Nikaya:** The "Long" Discourses (Pali digha = "long") consists of 34 suttas, including the longest ones in the Canon. The subject matter of these suttas ranges widely, from colorful folkloric accounts of the beings inhabiting the deva worlds (DN 20) to down-to-earth practical meditation instructions (DN 22), and everything in between. Recent scholarship suggests that a distinguishing trait of the Digha Nikaya may be that it was "intended for the purpose of propaganda, to attract converts to the new religion."
- **Majjhima Nikaya:** The "Middle-length" Discourses (Pali majjhima = "middle") consists of 152 suttas of varying length. These range from some of the most profound and difficult suttas in the Canon (e.g., MN 1) to engaging stories full of human pathos and drama that illustrate important principles of the law of kamma (e.g., MN 57, MN 86).
- **Samyutta Nikaya:** The "Grouped" Discourses (Pali samyutta = "group" or "collection") consists of 2,889 relatively short suttas grouped together by theme into 56 samyuttas.

- **Anguttara Nikaya:** The "Further-factored" Discourses (Pali *anga* = "factor" + *uttara* = "beyond," "further") consists of several thousand short suttas, grouped together into eleven nipatas according to the number of items of Dhamma covered in each sutta. For example, the Eka-nipata ("Book of the Ones") contains suttas about a single item of Dhamma; the Duka-nipata ("Book of the Twos") contains suttas dealing with two items of Dhamma, and so on.
- **Khuddaka Nikaya:** The "Division of Short Books" (Pali *khudda* = "smaller," "lesser"), consisting of fifteen books (eighteen in the Burmese edition):
 - Khuddakapatha — The Short Passages
 - Dhammapada — The Path of Dhamma
 - Udana — Exclamations
 - Itivuttaka — The Thus-saids
 - Sutta Nipata — The Sutta Collection
 - Vimanavatthu — Stories of the Celestial Mansions
 - Petavatthu — Stories of the Hungry Ghosts
 - Theragatha — Verses of the Elder Monks
 - Therigatha — Verses of the Elder Nuns
 - Jataka — Birth Stories
 - Niddesa — Exposition
 - Patisambhidamagga — Path of Discrimination
 - Apadana — Stories
 - Buddhavamsa — History of the Buddhas
 - Cariyapitaka — Basket of Conduct
 - Nettippakarana (Burmese Tipitaka only)
 - Petakopadesa (Burmese Tipitaka only)
 - Milindapañha — Questions of Milinda (Burmese Tipitaka only)

5.3. Abhidhamma Pitaka: The Collection of Philosophical Treatises. The third division of the Tipitaka. The Abhidhamma Pitaka is divided into seven books.

i) Dhammasangani ("Enumeration of Phenomena")

This book enumerates all the paramattha dhamma (ultimate realities) to be found in the world. According to one such enumeration these amount to:

- 52 cetasikas (mental factors), which, arising together in various combination,
- 89 different possible cittas (states of consciousness)
- 4 primary physical elements, and 23 physical phenomena derived from them
- Nibbana

ii) Vibhanga ("The Book of Treatises")

- This book continues the analysis of the Dhammasangani, here in the form of a catechism.

iii) Dhatukatha ("Discussion with Reference to the Elements")

- A reiteration of the foregoing, in the form of questions and answers.

iv) Puggalapaññatti ("Description of Individuals")

- Somewhat out of place in the Abhidhamma Pitaka, this book contains descriptions of a number of personality-types.

v) Kathavatthu ("Points of Controversy")

- Another odd inclusion in the Abhidhamma, this book contains questions and answers that were compiled by Moggaliputta Tissa in the 3rd century BCE, in order to help clarify points of controversy that existed between the various "Hinayana" schools of Buddhism at the time.

vi) Yamaka ("The Book of Pairs")

- This book is a logical analysis of many concepts presented in earlier books.

vii) Patthana ("The Book of Relations")

- This book, by far the longest single volume in the Tipitaka (over 6,000 pages in the Siamese edition), describes the 24 paccayas, or laws of conditionality, through which the dhammas interact. These laws, when applied in every possible permutation with the dhammas described in the Dhammasangani, give rise to all knowable experience.

These whole complete Pali Tipitaka texts. Earliest commentaries were in Sinhala (Local language). It is said that these very earliest commentaries were brought to Sri Lanka by Ven. Mahā Mahinda Thera

from India and translated into local Sinhala language. Later those commentaries in Sinhala language were translated into Pali by the Aṭṭhakathācariyas (Commentators) namely Buddhadatta, Buddhaghosa, Dhammapāla, Upasēna and Mahānāma, and these commentaries were not worded to word translations of Sinhala commentaries but added the views of commentators also while they compiled these commentaries. Therefore, these commentaries have become more or less the works of those commentators and rich with not only the interpretations of Dhamma but also with the history of Sri Lanka and India and so many of sociological information.

6. Sinhala Commentaries

Mahāpaccari Aṭṭhakathā – It was composed inside of a large raft. Kurundi Aṭṭhakathā – It has been composed in the place called Kurundivelli. Mahā Aṭṭhakathā was made at Mahāvihāra. There was a commentary written in the Āndra language known as Andatṭhakathā.

6.1. Vinaya Piṭaka

Vinaya piṭaka = Samantapāsādikā composed by Buddhaghosa; 5th c. Pātimokkha = Kaṅkhāvitaraṇi composed by Buddhaghosa; 5th c.

• Suttapitaka

- i) Dighanikaya Atthakatha = Sumangalavilasini composed by Buddhaghosacariya; 5th c.
- ii) Majjhimanikaya Atthakatha = Papañcasudani Composed by Buddhaghosacariya; 5th c.
- iii) Samyuttanikaya = Sarathappakasini composed by Buddhaghosa; 6th c.
- iv) Anguttaranikaya = Manorathapurani composed by Buddhaghosa; 5th c.

• Khuddaka Nikaya

- i) Khuddakapatha = Paramatthajotika attributed to Buddhaghosa; 5th c.
- ii) Dhammapada = Dhammapadatthakatha = attributed to Buddhaghosa; 5th c.
- iii) Udana = Paramatthadipani composed by Dhammapala; 6th c.
- iv) Itivuttaka = Paramatthadipani composed by Dhammapala; 6th c.
- v) Suttanipata = Paramatthajotika attributed to Buddhaghosa; 5th c.
- vi) Vimanavatthu = Paramatthadipani composed by Dhammapala; 6th c.
- vii) Petavatthu = Paramatthadipani composed by Dhammapala; 6th c.
- viii) Theragatha = Paramatthadipani composed by Dhammapala; 6th c.
- ix) Therigatha = Paramatthadipani composed by Dhammapala; 6th c.
- x) Jataka = Jatakathakatha attributed to Buddhaghosa; 5th c.
- xi) Niddesa = Saddhammapajjotika composed by Upasena; 5th c.
- xii) Patisambhidamagga = Saddhammapakasini composed by Mahanama; 6th c.
- xiii) Apadana = Visuddhajanavilasini unknown
- xiv) Buddhawamsa = Madhuratthavilasini composed by Buddhadatta; 5th c.
- xv) Cariyapitaka = Paramatthadipani composed by Dhammapala; 6th c.

- **Abhidhamma Pitaka**

- i) Dhammasangani = Atthasalini composed by Buddhaghosa; 5th c.
- ii) Vibhanga = Sammohavinodani composed by Buddhaghosa; 5th c. this commentary covers other 4 books are Kathavatthu, Puggalapannatti, Dhatuk, Yamaka
- iii) Patthana = Pancappakaranatthakatha composed by Buddhaghosa

The commentaries have been supplied to the Tipitaka in order to understand the various suttas in the Nikayas. It means some of the suttas difficult to understand without commentaries. In general, there are some places in every suttas need to have more clarification on the matters. At that time it is necessary to use the commentaries. For example, Mulapariyaya Sutta, the first Sutta of Majjhimanikaya, is difficult to understand without the commentary. Apart from that Pali Tripitaka and commentaries, there is a large number of sub-commentaries (Tika). Those are also included in this category of Theravada literature. They have written for further explanation of Tipitaka volumes.

7. Conclusion

Earlier the teaching of the Buddha called Dhamma Vinaya which has been educated and preserved orally by the Sangha. About 3 months after the Buddha's death by the great concern and comprehension of elderly monks of the Buddha. The first Buddhist council were held to recite Dhamma Vinaya and ultimately to preserve the teaching of the Buddha. The result of the first Buddhist Council. During this time Dhamma Vinaya has been categorized into three parts or Tipitaka namely Vinaya Pitaka (The collection of disciplinary rules). Sutta Pitaka (The collection of the Buddha's discourses) and the last parts Abhidhamma Pitaka (The Collection of Philosophical Treatises) which has been later developed after the first council and carried on till finished the whole Tipitaka. However, Historically Buddhism had faced a lot of conflicts and problems within the Buddhist order and other as well. Nonetheless, Buddhism did not disappear from India at all. By the great support of the Indian emperor Ashoka, Buddhism and Tipitak were brought to Sri Lanka by one of Dhamma missionary named Venerable Maha Mahinda Thera. Then, Theravada Buddhism was recognized again; The Pali Tipitaka was fully written down and preserved as the most original form. Today the Pali Tipitak of Theravada Buddhism is the most valuable literature of the Theravada tradition. That has been inspiring a lot of commentaries and sub- commentaries including culture, pieces of art in different Theravada Buddhist countries.

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The Way of Becoming Successful Person According to the Buddhist Perspective

**By Venerable Pannyadhaja
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Introduction

Buddhism is both a path of emancipation and a way of life. As a way of life, it connected with the economic, political and social beliefs and practices of the people. Buddhist teaching is based on the enlightened knowledge of the Buddha. He preached the Dhamma and it is the fundamental doctrine in Buddhism that describes the true knowledge of life and nature. An understanding of Dhamma is a prerequisite condition for Buddhist economic life and society. Consumption and wealth are merely economic tools for human development and the enhancement of quality of life, but they are not goals in themselves. Each individual should live his or her life according to the Noble Eightfold Path: avoiding the extremes of self-indulgence and self-mortification. Consumption, production and other economic activities have to be at the right amount. The individual's virtue is linked with the welfare of society. Wholesome acts performed by members of the community will result in social harmony, maintenance of natural order, cultivation of social well-being, and attainment of economic prosperity for the community as a whole. These social conditions can, in turn, help individuals achieve the prosperity of present life and the state of liberation. Buddhism provides not only the way of material well-being but offers many ethical norms for properly handling wealth. Wealth has to be acquired through righteous means, utilized with contentment, and be distributed generously, but wisely.

Righteous Actions and Acquisition of Wealth

The righteous acquisition of wealth is crucial in Buddhist economic society. Wealth should not be acquired under five conditions such as killing, stealing, involving sexual misconduct, lying, and involving intoxicants. These five precepts are basically a combination of the right speech, right action and right livelihood of the Noble Eightfold Path. In *Abhisanda Sutta*²⁸¹, the Buddha said that by observing five precepts one can give all living beings or society freedom from fear, freedom from enmity, and freedom from worry. Many people know five precepts as morality (Sila) but in this Sutta the Buddha used it as offering (Dana) as well. Thus, five precepts should be observed not only for the benefit of oneself but of society. In brief, five precepts support a person to live long, to sustain his property from easily downfall, to associate with people, to meet those who are faithful to him, and to become as an intelligent person. Such person can do for the good of him or for the good of many.

²⁸¹ *AnguttaraNikāya*. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P.1174.

Material wealth should be used to alleviate physical suffering while an attitude of non-attachment to wealth is essential for the eradication of unfulfilled desires. Buddhism accepts that accumulation of wealth should be through righteous and non-violent means.²⁸²

The principles for the material success

In the Sigāla Sutta, the Buddha showed the systematic way of accumulating wealth. The aim of this Sutta is to show the way of success in life. According to this Sutta one should refrain from four acts of defilement, he should not do evil deeds which are instigated by four factors, and he should not involve in six practices causing dissipation of wealth. After avoiding these fourteen improper ways of practices, he also needs to guard the six directions. By so doing, he can be successful in the present world as well as in the future.

Four acts of defilement and human prosperity

The followings are the four acts of defilement such as taking life, stealing, adultery, and lying.²⁸³ The first one is to abstain from the torturing or destruction of life in any living beings. It discourages violent actions that can cause un-satisfactoriness within oneself and disorder within society. By avoiding such things, one recognizes his relationship with all living beings. Killing of being is the main cause of short life in both present and future. Harming being is the main cause of too often ailment and injures. Do not kill or hurt living things and do not give the consent for others to hurt.²⁸⁴

The second one is designed to reduce craving. Stealing creates costs to society, because it creates unnecessary protection and guarding. Avoiding stealing is important for the last long of the wealth. If one avoided stealing in the past or present, his wealth and property possibly cannot be destroyed by five dangers such as fire, water, governors, thieves, and bad heirs. In the contrary, if he commits such evil, the wealth of such person can be too often lost by those five dangers even though he too much has accumulated the wealth.

Third one is intended to preserve stability and harmony in society by preventing bad actions based on lustful desire. One who commits this is automatically hated and criticized by everyone in the society. Nobody wants to associate with him because of knowing his bad behavior. Without friends and companions, he cannot make any business in life.

The last one is aimed at protecting the truth by establishing trust within the society and by reducing the transaction costs of business that may arise from lying. If one makes business by lying to others and

²⁸² Priyanut, Piboolsravut. *An Outline of Buddhist Economic Theory and System*: Simon Fraser University, December, 1997. P.155.

²⁸³ *DōghaNikāya*. Trans. Maurice Walshe. Boston: Wisdom Publication, 1995. P. 462.

²⁸⁴ *khuddakanikaya, Suttanipata*, P.T.S, verse, 394, Myanmar edition, verse 396.

causing the damages of the others' property, he is insulted and even arrested mistakenly. In turn, his property also can be lost because of others tell-lies.

Four factors instigating evil acts

According to the Sigala Sutta, and Agati Sutta,²⁸⁵ one should not lead astray to commit evil acts. When one is not led astray by these four factors, namely, partiality, anger, fear and ignorance, he does not commit any evil. "If through desire, hate, fear, or delusion one transgresses against the Dhamma, one's fame diminishes like the moon in the dark fortnight"²⁸⁶. "If one does not transgress the Dhamma through desire, hate, fear, or delusion, one's fame becomes full like the moon in the bright fortnight"²⁸⁷.

Six bad habits causing ruin of wealth

There are many ways of causing ruin of the wealth, but the Buddha pointed out six in the Sigāla Sutta. They are taking intoxicant, going out late at night, frequenting entertainments, gambling, bad friends and laziness. Each one has six bad consequences to dissipation of wealth. One should try to avoid such habits. There are also various causes that lead to the dissipation of wealth enumerated by the Buddha in Parabhava Sutta.²⁸⁸

Guarding the six directions safe and secure

To build a favorable society, duties and responsibilities of each person towards others regarding to their relationships are crucial. Individuals as members of the society have duties and responsibilities to fulfill. In Buddhism, associations among people are divided into six groups: parents and children, teachers and students, wife and husband, friends and companions, employees and employers, and monks and laypeople.²⁸⁹ These groups are the six directions that should be secured in order to be successful and peaceful in life. The basic principle of social ethics in Buddhism is that one should not pursue only material concerns, but also be aware of one's duty towards society.²⁹⁰

²⁸⁵ Thanissaro Bhikkhu (Trans.) Agati Sutta: Off Course (AN.4.19). Available on-line at <https://accessstoinight.org/tipitaka/an/an04/an04.019.than.html>

²⁸⁶ *Anguttara Nikāya*. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P.405.

²⁸⁷ Ibid.

²⁸⁸ *Parabhava Sutta, Suttanipāta Pāli, Khuddaka Nikāya*. PTS version- P.19, Myanmar Edition. P.295.

²⁸⁹ *Singāla Sutta, Pāthikavagga Pāli, Dōghanikāya*: Myanmar Edition P. 146, PTS- P. 180.

²⁹⁰ Priyanut, Piboolsravut. *An Outline of Buddhist Economic Theory and System*: Simon Fraser University, December, 1997. P. 42.

Conditions of worldly progress

In Vyagghapajja Sutta, there are four conditions which produce the material wealth and happiness in this very life and in the future. They are the accomplishment of persistent effort, the accomplishment of watchfulness, having good friends and balanced livelihood.²⁹¹

The first condition focuses on how to accumulate wealth. Having the skill and knowledge to manage one's duties at work are the conditions of creating wealth. The MangalaSutta instructs that one should have proficiency in a particular craft or industry which he is engaged in. Learning is a very important fact that contributes to the success of any undertaking. Without learning, one will not be able to handle even labour properly.²⁹²

The second condition focuses on how to protect wealth with attentiveness. One needs to guard and watch his/her wealth so that the government does not seize it, thieves do not steal it, fire does not burn it, water cannot carry it away, and ill-disposed heirs do not waste it²⁹³. Protecting wealth is an action that prevents un-satisfactoriness from arising due to the unexpected loss of wealth, within the legal conditions set forth by society. It is an attempt to maintain the benefits derived from wealth over long term horizon and it is Buddhist sustainable wealth management.²⁹⁴

Third condition is connected to associating with good people. Good friends will bring happiness and also advice on the right way of accumulating and consuming wealth. They create a good environment and give security in a one's life. Good friends are those who are faithful, virtuous, learned, generous, and wise. This condition provides good relationships among people in society to make progress.

The last condition is related to the consuming of wealth. This is called the balanced livelihood because it implies a balance between one's expenses and income. Knowing and living within one's expenses and income provide him/her successful life without extravagance or miserly. A person should spend reasonably in proportion to his income, neither too much nor too little.²⁹⁵ The Buddha instructs the young Sigāla that the income should be divided into four portions as follows: one portion should be spent and enjoyed, the two for the business, and the fourth should be reserved for the emergencies.²⁹⁶

The conditions mentioned above are for the worldly progress or success. True happiness, however, in Buddhism is said to be balanced between material happiness and mental happiness. Thus, it is necessary to contemplate on virtues conducive to mental welfare and benefits in the future.

²⁹¹ *AnguttaraNikāya*. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P. 1194.

²⁹² Priyanut, Piboolsravut. *An Outline of Buddhist Economic Theory and System*: Simon Fraser University, 1997. P.178.

²⁹³ *AnguttaraNikāya*. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P.1192.

²⁹⁴ Priyanut, Piboolsravut. *An Outline of Buddhist Economic Theory and System*. Simon Fraser University, 1997. P.159.

²⁹⁵ *Gems of Buddhist Wisdom*. Kuala Lumpur: The Buddhist Missionary Society, 1996. P.415.

²⁹⁶ *DōghaNikāya*. Trans. Maurice Walshe. Boston: Wisdom Publication, 1995. P.466.

Conditions of Spiritual Progress

According to the Vyaggapajja Sutta there are four conditions which can certainly support the spiritual progress in this very life and future. They are endowment with confidence in the law of Kamma, morality, charity, and wisdom which can analyze things as they really are.²⁹⁷In AlavakaSutta²⁹⁸ the Buddha replied, when the Alavaka asked ‘what the highest wealth of man is’, that ‘the confidence or faith in the law of kamma is the highest wealth of men’.²⁹⁹ Through the confidence one can make the other good deeds for the spiritual wealth.

Morality is one of the important factors for the development of spiritual. Observing precepts is not only for the benefit of oneself but the benefit of others as well. In abhisanda Sutta,³⁰⁰ the Buddha used the five precepts (sila) as the great charity (mahādāna). It is because by observing morality for oneself he also gives or offers the peacefulness, non-violence, and freedom of fear to others.

Concerning business in the world today, there is one policy that if one can give many to people, he will get many as well. Giving in Buddhism is also very important to organize the team or company. It is a tool for maintaining the harmony among the society, organization even countries. The benefit of giving (caga) is many according to the Buddha’s teachings. As present result, not only receivers but all people cherish the giver, and they will help or do for him whatever or whenever he needs. Thus, this quality physically and mentally can make him happy here in this life and hereafter. The last condition is wisdom. The Buddha in Alavaka Sutta said that of livings, living with discernment or wisdom, one’s life is called the best.³⁰¹ This is beneficial and practical condition for different level of people. One has to make living with discernment whether he/she is rich or poor. Without wisdom one cannot manage his life properly with regard to using the wealth he had possessed. Regarding to the wisdom, once Venerable Moggallana said to Venerable Sariputra thus, ‘you have great wisdom and your wisdom is like a piece of salt in the curry’. In that case, salt is always needed in every curries and the curry is not eatable with the salt. Similarly, wisdom is needed in everything whether worldly progress or spiritual progress.

²⁹⁷ *AnguttaraNikāya*. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P. 1196.

²⁹⁸ *AlavakaSutta, SagathavaggaPali, SamyuttaNikaya*. Myanmar Edition.P. 216. (PTS Version. P. 214).

²⁹⁹ *Ibid* P. 214.

³⁰⁰ *Ibid* P. 246.

³⁰¹ PiyadassiThera (trans.) (1999). AlavakaSutta: Discourse to Alavaka (SN 10.12). Available on-line at <https://accesstoinsight.org/tipitaka/kn/snp/snp.1.10.than.html>

Right livelihood

Schumacher, who is a Western economic, said that ‘right livelihood is one of the requirements of the Buddha’s Noble Eightfold Path. It is clear, therefore, that there must be such a thing as Buddhist Economics’.³⁰² Right livelihood means controlling bodily and verbal actions in doing business. Acquiring wealth within the allowability constraint gives rise to a balance between material and mental well-being. Former arises from the acquired wealth, while the latter arises from satisfaction which results from blamelessness.³⁰³

Five trades should be avoided

As a trader it is vital importance to know to make proper trades. Concerning with this, the Buddha suggested as to what kinds of trade should be avoided to cultivate the right livelihood. In the Pancaka Nīpāta, Anguttara Nikāya, the Buddha instructs his followers to avoid five kinds of trade and commerce. They are trade in arms and weapons, trade in slaves or living beings, trade in meat or flesh, trade in intoxicants and drugs, and trade in poisons.³⁰⁴

It is clear that one should not make deathly weapons. One should not ask others to make such deathly weapons as well. Thus, these weapons may create danger and harm to other living beings. Therefore, trade in arms and the like are not right means of livelihood. Slavery and prostitution not only impede mental development, but also violate human rights. The occupation that involves prostitution, slave-trade etc should be avoided to get right livelihood. Killing animals can cause immediate mental distress or painful in the future, when he/she gets the reaction of what was done in the past. Using intoxicants such as alcohol and all kinds of drugs have the potential to cause illusions, hallucinations, carelessness and negligence. The production and selling of poison and weapons can be used to harm other beings. Such trade thus leads to instability in society. One should try to abstain from making a living by these five trades. Then trade and commerce become full of high purpose and moral conduct too. In every society, right means of livelihood is basic and essential.

The wheel for the success

In the Cakka Sutta, there are four factors that cause the increase of wealth in a short time. They are (1) dwelling in a suitable locality, relying on good persons, right resolution, and merits done in the past.³⁰⁵The first factor is also the same one found in the Mangala Sutta. The dwelling place must be

³⁰² Dr. Dharmasena, Hettiarachchi. *Buddhist Economic Philosophy: As Reflected in Early Buddhism*. Sri Lanka: Educational Publications Department, 1991. P.151.

³⁰³ Priyanut, Piboolsravut. *An Outline of Buddhist Economic Theory and System*. Canada: Simon Fraser University, 1997. P.157.

³⁰⁴ U Han Htay, and U Chit Tin. Translation: *How to Live as a Good Buddhist. Vol.1* Department for the Promotion and Propagation of the Sāsana, 2002. P.90.

³⁰⁵ *AnguttaraNikāya*. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P.419.

comfortable, secure in construction. The commentators show the meaning by explaining that a suitable place should have people who practice the Noble Dhamma. It is a high meaning and for the purpose of leading spiritual life. Concerning this factor, there are two options for an individual to choose between according to his free will. One option is to find a new suitable place. The other is to change the place where one is already living and make it conducive to his well-being and other's well-being as well.³⁰⁶

The second factor is the social one that leads to increase in wealth. The Mangala Sutta³⁰⁷ expressed association with the wise as a blessing. Sigalovada Sutta shows in detail of good friends and bad friends. Moreover, the Vyagghapajja Sutta define that any person, irrespective of his age, who is endowed with qualities such as morality, charity, wisdom etc is a good friend. In reply to Ven. Ananda, who said that association with the good friends comprises half of noble life, the Buddha in the Kalyanamitta Sutta³⁰⁸ declared that it is not merely half of noble life but the whole of noble life.³⁰⁹

Third one is control properly oneself. A person should be mindful of establishing himself properly. It is clear that there are different faculties among individuals. Therefore, it is of primarily importance for one to recognize one's own potential and properly nurture them. The Atthasadvajataka³¹⁰ enumerates six gateways to progress, which are also important to personality development. These six are 1) Health 2) Morality 3) Approval of elders 4) learning 5) conformity with righteousness and 6) dynamism.³¹¹

The fourth factor is also important for the development. Though a person tries his best to accumulate the wealth in various ways but if the merits done in the past do not support him, his actions will not bear the fruit successfully. The Mangala Sutta mentions thus, 'being endowed with merits done previously as a blessing'. For example, good education got in childhood would enable one to obtain a decent job or start a profitable venture. Similarly, merits in the past also become conducive to the success of present life.

Four types of happiness

According to the Anana Sutta, there are four types of happiness related to wealth in this life. They are, happiness from ownership, happiness from the enjoyment, happiness from debtlessness, and happiness for blamelessness.³¹² The first one is gained when possessing wealth. By having such kinds of wealth, one can also enjoy the use of that wealth. The happiness of debtlessness is only can be enjoyed

³⁰⁶ Dr. Dharmasena, Hettiarachchi. *Buddhist Economic Philosophy: As Reflected in Early Buddhism*. Sri Lanka: Educational Publications Department, 1991. P. 183.

³⁰⁷ MangalaSutta, Khuddakapatha. KhuddakaNikaya. Myanmar Edition.P.3.PTS.P. 3.

³⁰⁸ KalyanamittaSutta, Sagathavaggapali, SamyuttaNikaya. Myanmar Edition P. 87. PTS.P. 87.

³⁰⁹ Dr. Dharmasena, Hettiarachchi. *Buddhist Economic Philosophy: As Reflected in Early Buddhism*. Sri Lanka: Educational Publications Department, 1991. P.184.

³¹⁰ Atthasadvajataka, JatakaPali 1. Khuddaka Nikaya. Myanmar Edition.P. 20.

³¹¹ Dr. Dharmasena, Hettiarachchi. *Buddhist Economic Philosophy: As Reflected in Early Buddhism*. Sri Lanka: Educational Publications Department, 1991. P.185.

³¹² AnguttaraNikāya. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2012. P. 452/3.

if the possessor is skillful in the management of the wealth. The last one is the true happiness because it can give the owner good result not only in this life but the next. The Buddha said that the first three kinds of happiness do not worth even one-sixteenth of this fourth kind of happiness.³¹³ Anavajja-sukha is happiness derived from faultless physical, verbal and mental actions. The Buddha most emphasizes the fourth one because the first three are the fleeting happiness.

Principles for the rulers and governors

According to the Buddhist teachings, a king or a leader must be possessed the ten qualities also called “Ten Virtues of the King”. They are charity, morality, self-sacrifice, integrity, gentleness, austerity, non-anger, non-violence, tolerance, and non-deviation from the dhammic norms.³¹⁴

Besides, the Kutadanta Sutta³¹⁵ illustrates that the proper way to deal with crime is to first improve the economic condition of the people. The governors should distribute necessary agricultural facilities to farmers, give capital to those in trade and business, and assign proper living wages and salaries to those who are employed. Thus, when people are provided with opportunities to earn an income, they will be content, have no anxiety or fear, and will not cause harm to the society. Therefore, these conditions will lead to a peaceful and prosperous country.³¹⁶ A peaceful country or society is important for the progress of individual. Each individual also has duties and responsibilities to fulfill as a citizen of country or society depending on his/her position.

Conclusion

There are people who believe that Buddhism is a sublime a system that cannot be followed by ordinary persons in daily life. They think that one has to follow monastic life if one wants to be a real Buddhist. It is a sad misconception that comes from the lack of realizing of the Buddhist way of life. To practically apply Buddha’s teachings, one needs not run away physically from the world. Once Sariputta, the chief disciple of the Buddha, said that one may live in a forest devoting himself to ascetic practices, but might be full of impure thoughts. Another might live in a village or town, practicing no ascetic practices, but his mind might be pure, and free from defilements. Among these two, the one who lives a pure life in the village or town is definitely far superior to the one who live in the forest. This is an example for the spiritual progress. As for the material progress it is nothing to say whether everyone can use the Buddha’s advices or not.

³¹³ Dr. Dharmasena, Hettiarachchi. *Buddhist Economic Philosophy: As Reflected in Early Buddhism*. Sri Lanka: Educational Publications Department, 1991. P.232.

³¹⁴ Jataka Pali-2, Khuddaka Nikaya. Myanmar Edition P. 97.

³¹⁵ Dōgha Nikāya. Trans. Maurice Walshe. Boston: wisdom Publication, 1995. P.133.

³¹⁶ Priyanut, Piboolsravut. *An Outline of Buddhist Economic Theory and System*. Canada: Simon Fraser University, 1997. P. 45.

Men unlike other beings are always attempting to improve their existing conditions. The principles or advices mentioned in this study are the way of updating one's existing conditions. Material well-being is essential for mental development. One who is in the face of poverty cannot afford to make spiritual progress. According to the Buddhism, people in the world whether they may be laypersons or monks must accumulate four essential requisites to live. The four requisites are food, cloth, shelter and medicine. The main reason of searching for the wealth is to possess these four things. Whatever reason one may hold, this small study shows him/her the way of accumulating the wealth, protecting the wealth and enjoying the wealth.

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关于佛陀是否受法供养的探讨

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對以上《毗婆沙》法供養的態度可總結為：頓根不能施設法供養于利根者；低證量者不能施設法供養于高證量者。想要澄清供養成立與否，先要理清法的內容與說法的目的。

在原始佛教的經典中，《中阿含經》中對法以數目來分類：

【諸比丘！如來說一正法，一切眾生皆仰食存……諸比丘！如來說二正法：一名，二色……如來說十正法，所謂十無學法，無學正見、正思、正語、正業、正命、正念、正方便、正定、正智、正解脫。】³¹⁷

以上內容雖以數目來分類，但並不系統，重複的也很多。（因為篇幅很長，所以只能節選一部分展示給大家，因此看不到重複的內容。）但從原經中可以得出一個結論，法是包羅萬象的。直到論師們的出現，開始對法進行系統的整理，於是就有了後來俱舍的七十五法和唯識的百法之說。

佛法的修學目標是涅槃，於此，法基本被分為兩大類：世間法、出世間法；有為法、無為法。涅槃是出世間法，無為法。

那何為世間法，世間與出世間的關係如何呢？

在《雜阿含經》中對世間的解釋為：“色無常、苦、變易法，是名世間，世間法；如是受、想、行、識，無常、苦，是世間，世間法”³¹⁸總括為五蘊既是世間³¹⁹。世間法的性質簡稱法性，不論總相、別相同歸於法性³²⁰。法性既是三法印、緣起、性空、如來或涅槃。出世法的達成，是深觀法性的結果³²¹，可見法性通於世出世法。緣起是有為法，世間法，但看到因緣所生的非實，便開始觸及到出世間法³²²。原始經典稱之為“得法眼淨³²³”。另外，因出世間法屬

³¹⁷ 《長阿含經》大正1，49-52頁。

³¹⁸ 《雜阿含經》大正2，8下。

³¹⁹ 《醫喻經》大正7，893中。

³²⁰ 龍樹《大智度論》大正25，296中。

³²¹ 《佛說法印經》大正2，500下。

³²² 《了本生死經》大正16，815中。“若諸比丘見緣起為見法，已見法為見我。”

³²³ 《雜阿含經》大正2，6中。

無為法，無為法不可表，在言語之外³²⁴。所以表達出世法也不得已用世法來做參照，比如對聲聞四果位的描述，因無法直接表示出世所得，所以用世間現象的疑、貪、嗔、癡、慢的減少與完全消滅來表述出世法³²⁵。

由此看來，修行的過程，所參、所悟無不來自世間法、有為法。增壹阿含經記載的“諸佛皆出人間³²⁶”和中論的“不離俗諦而得第一義諦³²⁷”說的都是這個道理。

由以上對法的分析，法供養的目的就變得明確了。首要的是通過法的分享而達到出世解脫的目的，退一步是通過法的分享達到世間善法增長的目的。而且論中明確指出法供養成立的前提是使受法者能“生未曾有善巧覺慧”。所以，我們將以上三個條件綜合起來，分析頓根利根、高證量與低證量受法的情況。

《論語》中有這樣一句話：“見賢思齊焉，見不賢而內自省也。”，這說明即便遠遠聽到或是看到是非法之徒、非法之事，都會引起人們心中的警覺，從而警策自己不要犯同樣的錯誤。這些人可能連頓根或低證量者都算不上，而且他們的初衷也不是警策大家，但卻有人因他們而產生內省、警覺、發心善行；也有人因為目睹他們的惡行而激發其出離心，生起壞想、滅想而證無生。所以非法之徒的施不成立，卻有激發世間善法和出世間善法的可能。

惡法都可能對覺解有增上，那善行或教法更是如此。經中有很多世尊誇讚弟子的例子，如對阿難、二十億耳、富樓那尊者、祇樹給孤獨長者等。世尊對自己弟子的善行感到歡喜讚歎，同理，師長對自己的學生、父母對子女亦是如此。那此時的歡喜不也是善果善報么？只要受者沒生起嫉妒等惡心，其本身就是一種滋養、增上，供養即可成立。

那這些被激發的世間善心或出離心等是否屬於“未曾生起的善巧覺慧”呢？

很明顯，“未曾生起的善巧覺慧”是個個人的問題，即相比于從前的自我有了對善法或出世法更高的覺解。也就是說善巧覺慧是沒有客觀標準的，它在於當事人程度如何。況且諸行無常，萬法新新非故，人的領悟總是在當下發生的事情上創造新高，因為人是有大腦有記憶的生物，一切的經歷和體會都為如今的覺解做基礎。就像時時更新的數據庫，當然是最後一刻的數據最多、分析也最深入。新的經歷必然會生起新的領悟，無論是世間善法還是出世法。所以，生起未生起的善巧覺慧是必然的。

³²⁴ 龍樹《中論》大正30，24上。“諸法實相者，心行言語斷。無生亦無滅，寂滅如涅槃。”

³²⁵ 印順《佛法概論》（正聞出版社2000年10月新版1刷）258-262頁。

³²⁶ 印順《華雨集第四冊》（正聞出版社2000年10月新版1刷）28頁。

³²⁷ 龍樹《中論》大正30，33上。“若不依俗諦，不得第一義。不得第一義，則不得涅槃。”

所以，頓根于利根、低證量于高證量亦有施設法供養的可能。

那面對論中“一切有情於佛隨應能設財供養非法供養。無能為佛說法者故，及不能生佛未曾有善巧覺慧故。……佛讚弟子有多因緣非為受法。或為彼得無畏心故……或為遮彼誹謗事故……或欲令彼言威肅故……或欲顯彼功德大故，如佛讚歎舍利子言……”的說法，又做何解呢？

從上文對世尊不受法供養的看法來分析，是有部論師站在“法身圓滿³²⁸、生身有漏³²⁹”的立場推論的。

世尊證得涅槃，成就法身，極其圓滿。矛盾是極其圓滿的法身要用一個漏身來承載。既然用有漏之身可證得無漏之法，說明這兩者之間不是絕對不同的，說明利用世間法可抵達出世法。佛陀本非即佛，而是從凡夫修持而來，這中間的樞紐是因為人人都有成佛的可能性，簡稱佛性。這可能性，是法性，即無我性、緣起性。從佛陀體證的出世法來看，不必用圓滿不圓滿來形容，因為“諸法寂滅”是理，不論在什麼事相上體悟到性空，其理一定是唯一的，所以無所謂圓滿之說。但對事相理解的廣泛程度是有差別的，如有些法師能利用識的產生講述因緣生，但不一定能用一片樹葉、愛情或經濟來講述。比如世尊及擅長應機說法，而其他不能，這都是智的層面。所以可總結為，理是出世間所證，沒有圓滿之說。但智是生身能夠提供的，所以有增長的可能，既有圓滿的可能。佛法身是出世間理與生身經歷智的結合。由此說明，世間法的廣博對理解真理的能力具有增上作用³³⁰，這也是為什麼世尊相對於其他的獨覺佛或弟子更加善巧的原因。世間法對出世間法不僅只是啟發的作用，還能在智用方面使說法者更圓融。

所以，對佛的法供養，應有三個維度。一是出世間理的維度，二是智增上的維度，三是善法增上的維度。

對佛陀法性的體悟，我們無法再給佛陀任何的善巧覺慧。但對佛陀講法的經驗，眾生們是一定幫了大忙。佛陀不是一下子就成佛了，而是在輪迴中不斷錘煉，以至於在這一生中不僅自己覺悟，還能讓他人也覺悟。難道這漫長的輪迴中，所經歷的一切不會給今日的佛陀造成影響么？而這影響，既可以讓世尊生出離心、精進心，也能夠鍛造世尊善巧的講法方式。所以，形形色色的眾生與事件對佛陀受法的圓融程度是有貢獻的，這是供養的體現之一。

³²⁸ 《阿毗達磨大毗婆沙論》大正27，154下。“然佛世尊定不於他受法供養。法身功德極圓滿故。”

³²⁹ 同上，大正27,396頁。

³²⁹ 同上，大正27,392下。

³³⁰ 鳩摩羅什譯《金剛般若波羅蜜經》大正8，760中。“此法如來所得無實無虛，是故如來說：一切法皆是佛法”。

佛陀讚歎弟子們，歡喜之情油然而生。佛身有漏，佛陀的色身仍是心色二法所攝，五蘊的功能與眾生是一樣的，同樣是作意、觸、想、受、行的運作機制。不同的是在這過程中不再生起我見，從而離染。就算世尊是為了讓弟子生無畏或得堅固而讚歎，但世尊的用心良苦也一定是善法的增上。從世間的角度講，善法是沒有絕對圓滿的，世尊在五蘊身中亦有局限，只是相對其他人更接近于圓滿，所以世尊每一次的欣喜讚歎都是世間善的增長，更趨近于圓滿。

結合以上三點，除了理，智與善法都可增長，佛的法身才能有圓滿的可能。所以，對佛的法供養成立。

初期大乘經典《維摩詰經》中〈法供養品〉以及《大智度論》中〈善根供養〉都提到了對佛的法供養。此時的供養不再像《毗婆沙》中那麼細分，而是以勸人向法為核心，悟佛所悟，行佛所行，就是對佛最殊勝的供養。如《智論》說：“菩薩行六波羅蜜，以法供養諸佛。或有菩薩，行一地法供養諸佛，乃至十地行法供養。或時菩薩得無生法忍，自除煩惱及眾生煩惱，是法供養。”³³¹雖然《毗婆沙》與《智論》都說到對佛的法供養，但《毗婆沙》更強調以具體對象佛的供養，所以多用理性分析。而《智論》則傾向於象徵性的供養，此時的佛不再是人，而是法身佛，甚至延伸到眾生自我的佛性，總體來說是個從具象到抽象的過程。雖然在初期大乘法供養的內涵有變化，但也不代表抽象的法供養就無懈可擊。應該把後來的法供養理解成教法的方便轉化，用供養諸佛的動力來成就自己本身。

總體來說，關於佛法供養的成立問題不能單純的肯定或否定，不同的前提和定位都會導致不同的結論。連《大毗婆沙論》這樣如此包羅萬象、分析至微的著作，都不能窮盡萬法，給所有問題一個確切的答案，更何況是篇小小的文章。所以尋找確定的答案不是本文的目的，真理是全方位的認知，並非某一視角，希望通過對以上話題的探討，能夠開闢些不同的思考與認知角度供大家參考。

³³¹ 龍樹《大智度論》大正 25，277 中。

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《佛說盂蘭盆經》略探

研究生釋繼尊

導師朱曉寧博士

一、緒論

《佛說盂蘭盆經》是西僧人竺法護（230 - 308）所譯，時當西晉。《佛說盂蘭盆經》記載了佛的弟子目連救母的故事，講述了目連的母親生前做了錯事，死後墮入惡道。後因目連在佛自恣日份供養十方僧眾，成功拯救了母親。然而，佛教盂蘭盆會在中國普及化的歷史過程，則有賴於帝皇的推廣，以及成功結合儒學的孝道和道教節日的科儀。遠在南北朝時期，西元538年，梁武帝開始舉行了盂蘭法會以報答父母及祖先恩德。此後歷代帝皇也相繼以佛禮進行盂蘭盆會，推崇孝道，成為中國化的第一個重要過程。

佛教自印度東傳，在中土經歷了漫長的歲月，從衝突到融和，終至形成了中國化的佛教。其中對孝道思想的闡揚詮釋及孝行的倡導鼓吹，無疑是佛教中國化推動的主要力量與表現。兩晉以來至隋唐，佛教高僧大德或化俗僧侶們對孝道的積極提倡，不論在方法與作為上，均有著突出的表現。他們透過譯經，造經、註經、法會、歌詠、俗講等方法，從教理到儀式，由上層到民間，實可謂雅俗並蓄，不一而足。其中，特別以《佛說盂蘭盆經》為中心，從著名晉·竺法護所譯的《佛說盂蘭盆經》，鼓吹「盂蘭盆齋會」以薦亡。這是因為盂蘭盆經與中國祭祖敬親的孝道思想相互契合，而得以相沿成風。隨著《盂蘭盆經》的流傳與「盂蘭盆齋會」的風行，在隋唐之際淨土宗興起，更有撰造《淨土盂蘭盆經》的出現，從此《淨土盂蘭盆經》的內容可窺見淨土宗鼓吹孝道的努力。其後，為使《佛說盂蘭盆經》系經典旨意能得到充份的闡揚，高僧大德們乃陸續進而展開此經的註疏工作。其中初唐·慧淨的《盂蘭盆經贊述》，採用佛教傳統解經之法，援引諸經，以宣說盂蘭盆經「拔苦孝行」之義。

中晚唐·圭峰大師宗密的《盂蘭盆經疏》，是歷代有關《盂蘭盆經》註疏中最具影響力的一部。宗密疏糅合中國孝道故事於註疏中，並多方引用《孝經》等儒家典籍，將佛教強調孝道的精神推展到極致。這是透過佛經註疏進行佛教中國化的成功範例，此對後代其他佛經及有關《佛說盂蘭盆經》的註疏隨之具有極其深遠的影響。

近世敦煌藏經洞發現寶貴的《盂蘭盆經講經文》寫本，是唐五代化俗僧對庶百姓進行通俗講經的底本。以淺近口語疏釋經文，直陳孝行以宣說父母深恩，勸誘世人行孝，感人至深，效果亦著，是佛教中國化、世俗化的方便法門。

二、《佛說盂蘭盆經》之因緣脈絡

印度在夏季裡炎熱多雨，雨季長達三個月，出家人不方便到戶外渡化，且蟲蟻繁殖迅速，草木生長繁茂，為避免出外托鉢時傷害無辜蟲蟻，於是佛立夏季三個月為集體共修日，集聚一處安心修道，稱為「結夏安居」。

「盂蘭盆」，即「救倒懸盆」，凡夫眾生輪迴於地獄、餓鬼，畜生三惡道咕不堪言，如人腳朝上，頭朝下，無可槩者。先人若無子女為做福德，無以為濟脫離惡道。《佛說盂蘭盆經》中記載著，盂蘭盆法會是十方眾生七月十五佛歡喜日、眾僧自恣時，具飯，百味五果、汲灌盆器、香油燈燭、床敷臥具供養十方大德僧眾、佛、菩薩、聲聞、緣覺等一切聖眾，依其供養之德迴向父母、六親眷屬，可得生者福樂百年，亡者升天自在化生得享天樂，遠離地獄、餓鬼、畜生、惡道。《佛說盂蘭盆經》中記載：「大目犍連始得六通，欲度父母，報乳哺之恩。即以道眼觀世間，見其六母生餓鬼中，不見飲食，皮骨連立。目連悲哀，即以鉢盛飯往餉其母。母得鉢飯，便以左手障鉢，右手搏食；食未入口，化成灰炭，遂不得食。」³³²說明了佛陀住世時，弟子目犍連尊者精進修道，出家一個月便證得果位，得六種神通，即天眼、天耳、他心、宿命、神足、漏盡。目連以天眼看見母親在餓鬼道受苦。尊者取一鉢飯往餉其母，飯未入口即化火焰，不得其食。尊者自知己力不能救拔其母，便救助佛陀。此有關目連的故事，在佛教經典中，資料是相當多的。³³³目連救母的故事卻只在《佛說盂蘭盆經》中出現。另外在梁·寶唱等所集的《經律異相》中亦有目連救母的敘述，但大抵只是節錄《盂蘭盆經》重點，無有差異。經中又記載說：「十方眾僧，七月十五日僧自恣時，當為七世父母及現在父母厄難中者，具飯百味五果，汲灌盆器，香油錠燭，床敷臥具，盡世甘美以著盆中，供養十方大眾僧。」

³³⁴ 由此可知，目連母親命終之後生餓鬼中，不得飲食，即使目連的神通力，亦無法救度，須仰賴十方眾僧咒願之力，乃得解脫。而目連是照佛指示，於七月十五日，以齋僧的方式，拔度其母脫離餓鬼之苦。經文內容簡潔，並未提及目連母親姓氏，及以何因緣而墮鬼道。這是經典原來風貌。爾後，以佛教故事為骨幹，而發展出了變文，其中內容增添不少，且有了中國化的特色。

³³² 《佛說盂蘭盆經》《大正藏》冊 16，頁 779。

³³³ 《佛光大辭典》上冊，佛光出版社，頁 2108 - 2109。

³³⁴ 《佛說盂蘭盆經》《大正藏》冊 16，頁 779。

三、《佛說盂蘭盆經》的盛行

中國最早行盂蘭盆會者傳為梁武帝，據《佛祖統紀》卷三十七載，大同四年（538）武帝曾至同泰寺設盂蘭盆齋。又《釋氏六帖》卷四十五載，梁武帝每逢七月十五日，即以盆普施諸寺。其後蔚成風氣，歷代帝王臣民多行此會，以報父母、祖先恩德。據《法苑珠林》卷六十二〈祭祠篇〉、《佛祖統紀》卷五十一等載，唐代諸帝如代宗、德宗等皆極重視盂蘭盆供。另據《大宋僧史略》卷中內道場條載，代宗將過去施盆於寺之儀式改設於宮內，供奉更莊嚴之器物。至於民間行盂蘭盆會之盛況，如日僧圓仁之《入唐求法巡禮行記》卷四會昌四年（844）條所載，長安諸寺在七月十五日供養，作花蠟、花餅、假花等爭奇鬥艷，並於佛殿前鋪設供養，全城士庶巡寺隨喜，競修功德。又據《盂蘭盆經疏》序載，僧眾亦循例於是日各出己財，造盆供養三寶。宋代盂蘭盆之風習依舊，然盆供之富麗莊嚴與供養佛僧之情形漸減，而形成薦亡之行事。據《東京夢華錄》卷八中元節條載，是日焚燒冥錢，衣服，並上演目連救母雜劇等。高承於事物紀原一書中，指責當時之盆會已失供養佛僧之意。又據南宋吳自牧之《夢梁錄》卷四載，僧寺於七月十五日設盂蘭盆會，集施主之財米等而為之行薦亡儀式。因知其後盂蘭盆會已成為寺院中每年重要行事之一。據《敕修百丈清規》卷七〈節臘章月分須知條及幻住庵清規〉載，盆會之內容僅限於諷經施食而已。明代祿宏於《正訛集》中，指出世人以該日施食鬼神為盂蘭盆會之非。清代《儀潤欲》綜合諸說，乃謂宜於白日奉蘭盆以供養三寶，而於夜間普度鬼神。然諸寺院遵行者不多，而民間一般仍多以薦亡度鬼為主。此外，在盂蘭盆會中所設之齋食供養，稱盂蘭盆齋；供佛僧之百味飲食、百種器具，稱盂蘭盆供；後世多以瓜、果、麵、餅、茶、飯等，供養餓鬼。日本則於推古天皇十四年（606）起，諸寺於四月八日及七月十五日有設齋之行事。齊明天皇三年（657），始設盂蘭盆會，因與祖先崇拜之民俗相融，故其後即盛行於朝野，至今不輟。因供奉亡靈，故亦稱魂祭、靈祭、精靈祭、精靈會。又行盆會為除亡者之苦患，而淨土真宗亦以之為追善、追福之修法，乃稱歡喜會。現今於七月十五日，僧院循例舉行盂蘭盆會，在諷經施食之外，並有供僧大會，近年在佛教界更醞釀訂定該日為僧寶節。

四、《佛說盂蘭盆經》經中的孝道思想

《地藏菩薩本願經》中的地藏菩薩，乃是過去世多生在因地中以「婆羅門女」、「目光女」等女身來行孝，可謂是佛門孝代表；目犍連尊者是現世修成阿羅漢果，證得六通的比丘，擁有上天入地、跨越神冥二界的能力，其與舍利弗並成釋迦牟尼佛兩大弟子，被稱為「雙賢」。³³⁵目犍連尊者修得六通之後，一心將其母親從餓鬼道救出來，度得解脫。後世因仰慕尊者的孝心、

³³⁵ 姚秦·鳩摩羅什譯《大智度論》《大正藏》冊25，頁354下。論曰：「舍利弗是右面弟子，目犍連是佛左面弟子」。

孝行而稱他為孝子，亦是佛門孝子的代表；而且，目連入冥救母的孝形象更成為後人的學習榜樣。

《佛說盂蘭盆經》主要內容如上所說，是在描述目連入冥救母及行盂蘭盆供養方法。目連尊者因為投佛修行之後習得神通，想要度化父母二人以報恩，因此用道眼觀察其母親的下落。最後發現其母親在餓鬼道中，骨瘦如材，不能進食。目連尊者看在眼裡、悲在心中，十分難過，便將飯供與母親，但飯未進未進口已化為炭火，終不能進食。目連尊者看在眼裡、悲在心中，十分難過，便將飯供與母親，但飯未進口已化為炭火，終不能食。目連尊者大聲哭叫，回去求教於佛陀。佛陀乃為他賜救母脫離餓鬼道的方法，即盂蘭盆供。

五、 結論

《佛說盂蘭盆經》與「盂蘭盆會」中所帶有的佛法思想，應表現於「神通不抵業力」的人間法則或「因果報應」規律。目連之母因在世慳貪、毀謗三寶等惡因，結果逝世之後墮落餓鬼道，受諸痛苦；目連尊者雖然得六種神通，但因為其母的業力過重，故目連一人無法將救解脫。最後通過盂蘭盆供，靠十方眾僧的咒願，及自己的誠心懺悔，而得解脫餓鬼道、升天堂享樂自在。

就其功能而言，《佛說盂蘭盆經》、「盂蘭法會」擁有頗多的功能：飲水思源、憶念親恩、報孝、度亡、融合儒家孝道思想等功能。透過《佛說盂蘭盆經》提倡「盂蘭盆會」的施行，可以教育人們「飲水思源」人脈道理；透過目連尊者「入冥救母」形象的扮演，可以教育人們佛教知恩、報恩與至孝的道理；透過佛法「神通不抵業力」的規律，可以教育人們懂得愛惜生命、保護生命的美德及積極過生活的守業態度；透過佛法「因果報應」的法則，可以教育個人的行為舉止，啟發人們向上、向善的動力，培養良好的品行，守護自己的所作所為；透過佛教「發露懺悔」一事的結果，可以教育人們懂得面對自己的過錯，自覺慚愧，以求懺悔。

縱觀整篇論文的内容，筆者將加以肯定《佛說盂蘭盆經》除了對佛教傳播具有極大的助力之外，也對現代孝道思想、行孝方式產生了一定的影響。

密宗起源之简讨

研究生德贤法师

导师法庆博士

研究目的

随着全球化现象的深化，藏传佛教也持续地走向世界，影响越来越大。与此同时，关于密宗的起源，密宗是不是佛教，成为东西方佛教学术界的热点。作为一位藏传佛教徒；基于对自己对佛教传统的了解，我想有件要澄清这个问题，或许将这个疑难问题提供一些观点与角度。

研究方法

本文要采用历史学，思想史的方法，问或使用文献学的方法。

研究意义

首先从汉藏早期佛典翻译的文献中发现密宗的文本。其次：弄清印度密宗与印度教之间的关系，主要探讨密宗是如何改造印度的秘密仪式与修行方法。再次：藏传佛教徒对密宗起源的几种看法。最后澄清学术界有些人基于宗派或学术的偏见认为密宗非佛教是占不住脚。

密宗典籍翻译阶段中寻找其开端

1. 汉传密宗文本

谈起密教的起源时，现代多数人认为七八世纪的印度披着婆罗门教的秘密仪式和修行方法的后期佛教，但这种评价是错误的，因为十九世纪国内外一批学者的著作上记载，在《印度佛教史概说》：“自七世纪中顷以来，大乘佛教急剧地密教化。”³³⁶又渥德尔《印度佛教史》：“金刚乘的起源似乎可以定于六世纪。”³³⁷但这种说法是只是无上瑜伽的兴起之说而已，在印顺《印度佛教史》：“佛元八世纪以降，秘密教日见风行”³³⁸可以定于公元二三世纪左右，又在《密宗教史》：“当以西晋帛黎密多罗所译的《大灌顶经》，又东晋竺昙无兰所译有《陀邻钵咒经》、《摩尼罗亶神咒经》”³³⁹等唐朝之前有密教译经二十五部，还有其记载：“昙无兰可谓在唐昙无兰可谓在唐以前与密教关系最深之人矣”所以唐朝之前中国已有了密宗译师和译经，因此密教进华可以定在公元二至三左右，这说明在印度密教起源公元一二世纪或许可能更早，也很接近大乘兴起的时密教也出现之说法。

³³⁶ 日，佐佐木教悟等，《印度佛教史概说》1989年10月第一版，复旦大学出版社，89页。

³³⁷ 英国，渥德尔《印度佛教史》1987年4月第一版，北京商务印书馆出版，453页。

³³⁸ 印顺法师《印度佛教史》台湾正闻出版社，305页。

³³⁹ 主编，张曼涛现代佛教学术周刊72，《密宗教史》密宗专集之二，台湾，大乘文化出版社，2页。

2. 藏传密宗文本

在西藏佛教七世纪才传入，所以典籍翻译的时期中找不到什么密宗的任何有趣的渊源，不过吐蕃王朝第二十八代赞普拉托日年赞时期（约公元四世纪）佛经天降之说法，其说法西藏果罗·宣努拜《青史》、隆钦·饶绛巴《隆钦教史》、松赞干布《嘛呢宝训集》等，普遍认为真有其事，但天而降之事件，在历代西藏学者中展开过激烈的讨论。我们的主题不在于天降问题，所以不过多介绍，本文目标在于其天降之经典种类上，种类和数量上有差别的说法：在《西藏王统记》中有这样的记载：“为了使佛教在吐蕃流传之缘起，《宝篋经》、《六字真言心要》、《百拜忏悔经》，以及一肘高的金塔、增达嘛呢萨擦壶、莫札印章等，伴随阳光从天空降落到王宫之顶。”又在《嘛呢宝训集》记载：“《宝篋经》、《百拜忏悔经》、《十二缘起经》和《十善经》”，没有记载《六字真言心要》，如果真有《六字真言心要》此经的话，密宗可以推到公元四世纪之前，因此密宗起源不能认为公元六七世纪

一、密教起源不同之说法

密教源于释迦牟尼佛之前第一佛毗婆尸佛（妙观佛）首次讲部分密法，“宁玛派认为，情器世间从形成到消灭，期间佛、菩萨辈出，第一佛第一佛毗婆尸佛（妙观佛）首次讲部分密法”³⁴⁰ 释迦牟尼讲授四部密法。“《集密根本续》中说，现在佛释迦牟尼宣讲金刚乘密法。《一切乘明义宗派宝藏论》中说，佛释迦牟尼觉悟后前往须弥山顶和色界究竟天讲授续部后来南印度一座名叫毗摩的山上为弥勒等众多菩萨、众空行母、持明大成就者讲授四续部，金刚手菩萨结集。”³⁴¹ 金刚乘源于佛涅槃后二十八年。《真实摄略经》中说，佛涅槃后二十八年，天龙、夜叉、罗刹及人等五持明出现，金刚手菩萨作为佛的报身向他们传授普贤佛在法界所讲的密法，于人间广泛传播的开始。在毗卢遮那佛在色究竟天宣讲金刚乘密法。在为使佛法得以发展，佛弟子释迦菩提向徒众灌顶，阿闍梨鸠摩讲授密法教诫、口诀、指导修炼，七百弟子获得持明成就。在金刚密法作为大乘佛教的一部分，与大乘佛法同时兴起。多罗那他说，佛教第三次结集前，尚未出现大乘教法，三次结集后，随着大乘佛教的兴起，密法出现，在香巴拉传播。在印顺《印度佛教史》说：《秘密大乘》是佛法的潜流依大乘佛法的发展而渐渐流行起来。在《平川彰印度佛教史》说，笈多王朝时代婆罗门教为国教而佛教受到影响印度教是极为咒术性的宗教，所以佛教也密教化了，还佛教密教化在贵霜王朝时代、笈多王朝时代，例如弟子的进入仪式中，佛教采用了国王即位仪式的灌顶礼仪的，即是在贵霜王朝时代。还有进行祈祷的情形，佛教采用了筑土坛而造炉燃火的祈祷的（护摩）home、祈祷圣场所的曼荼罗等。在《印度佛教史概说》中说，密教由许多复杂因素的混合而形成的难以给它下一个简单的定义，但可把它的特点为如下两点，一是，系统组织化的咒术仪礼、二是，神秘主义。这印度佛教的影响下自七世纪中顷以来，大乘佛教急剧地密教化。除了传统的礼拜对象佛，菩萨之外，新兴起的密教诸尊被吸收到佛教中来。

二、密宗起源之原由

密宗起源地在于印度的主要南部，西北部一带的疆域，但其起始的确切时间众说纷纭，根据多罗那他的《印度佛史》当中说“大乘经典兴起的的同时密宗经典也出现”，³⁴² 不过近代学者根

³⁴⁰ 索南才让著（汉名许得存）《西藏密教史》，5页。

³⁴¹ 索南才让著（汉名许得存）《西藏密教史》，5页。

³⁴² 多罗那他《印度佛教史》，藏文版、278页。

据历史研究和考证，一般认为密宗成立以及发展过程经历了几个过程，从杂密、纯密、到无上瑜伽如《时轮续》等三个时期。在某些阿含经当中出现了沙弥持咒的记载“《中阿含经》卷四七《多界经》（《大正藏》一，724页上），说：或有沙门梵志，或持一句咒、二句、三句、四句、多句、百千句咒，今脱我苦；求苦、习苦、趣苦；苦尽者，必有是处。”³⁴³又在“部派佛教的《四分律》卷二七（《大正藏》二二，754页中）、《十诵律》卷四六（《大正藏》二三，337页中）等，即有佛陀听许持善咒治疗宿食不消、毒蛇、牙痛、腹痛等记载。”³⁴⁴、在大乘《心经》中的即说咒曰之一切尽苦之大明咒，《法华经》的陀罗尼品等零碎的密咒名为杂密。八世纪被印度僧人介绍到中国的，善无畏翻译的《大毗卢遮那经》mahavairocana（大日经）、金刚智所译的《金刚顶经》之陆续出现后完成了独立体系的“正纯密”但是这些密续典经初出世间很难说明无上瑜伽密续典经之前出现但这两部密续是西元七世纪“《大日经》看作是密教的独立，这被认为是在西元六五零年前后，来到长安的善无畏，西元七四二年译为七卷的经典，《经刚顶经》西元六八十年或六九十年左右经刚智西元七二三年译到中国”³⁴⁵，在八世纪后逐渐西藏译出的《集密本续》、《大威德本续》、《喜金刚本续》、《胜乐根本续》和《时轮根本续》在印度七世纪初期开始形成了独特的无上瑜伽或后期秘密教“七世纪开始陆续出现了《集密本续》……等密续，”³⁴⁶平川彰认为“《秘密集会》（guhya-samaja-tantra）是无上瑜伽部最早的其中之一，在不空时代亦即在八世纪已成立了”³⁴⁷。所以八世纪即完成了密宗独立的宗派。

三、密宗的特色之处

有四个特点，第一，修习所使用的方便多。密宗比大乘显宗方法多，比如诵咒、火供、生起次第、圆满次第、修不同的本尊修法、护法、等诸多的禅定修法。第二，能易修。大乘法门成佛即要修习三大阿僧祇劫，此门最快即生成佛，大圆满的话最快六个月能成佛，最慢七次人天往返即可成佛。第三，修习简便不苦。大乘及小乘繁琐的理论和律仪约束，密教那些约束必要时可以被免，主要智慧和方便为首。第四是，根器锐利者的法门。所说的“烦恼即菩提”这法门能障碍等诸恶行转化成菩提道的聪明智慧鼎胜者，才能修得不然容易堕落恶趣。

四、无上瑜伽不违背佛法

本人认为密宗是缘起性空的基础上，教徒学者主动地做了取长补短的方法，吸收了外道和当时正兴起的气脉明点等种种方便法，因为当时诸多大国护持婆罗门教，还出现印度教的哲学家著名人物而印度教的复兴，其占有了大多数的人口，因此教徒们卫护佛教，适应当时环境，而为有情众生根基说法，为诸多信徒引入佛教的教导门下，即是造就了密教法门。但也没有放下佛

³⁴³ 圣严法师著《印度佛教史》原东初出版社，282页。

³⁴⁴ 圣严《印度佛教史》282页。

³⁴⁵ 平川彰著《印度佛教史》庄昆木译、商周出版、473/490页。

³⁴⁶ 索南才让著（汉名许得存）《西藏密教史》中国社会科学院出版、7页。

³⁴⁷ 平川彰著《印度佛教史》493页。

教本有的价值观，比如空性之智慧和慈悲之基础的菩提心，《乘门普摄经教宝藏三学善说论》中说“为度化贪心欲重者跟随（自在天）的徒众说无上瑜伽续、为度化嗔心者跟随（遍入天）的徒众说行续、为度化痴心者（梵天）的徒众说事续，为度化三毒趋向不定者的徒众说瑜伽续。”³⁴⁸ 也可以说四世纪初笈多王朝兴起时印度教为国教，支持印度教复兴而且西元七五零至八五零年之间出世的印度教的著名人物北印度的鸠摩罗梨罗（kumaralila）和南印度的商羯罗（samkara）“二人游化各地、擅长辩论，对印度教的光大”³⁴⁹佛教受到了严重的伤害，所以有多方面的因素。但近代学者对“无上瑜伽”之密续称为左密，因为那些密续之中有性修法，但本人认为能够认可“发恼即菩提”之烦恼转化成菩提道的话，亦为何不能，无上瑜伽之性转化菩提的修法也不能够贬低啊！在《坛经》云：“善知识！凡夫即佛，烦恼即菩提。前念迷即是众生，后念悟即是佛。前念著境即烦恼，后念离境即菩提。”（见《般若品》）告诉我们，众生与佛、烦恼与菩提的区别只在一念中。迷惑时是众生，觉悟后就是佛。执著时引发烦恼，离开执著后当下便是菩提。若行善行恶存在执著同样是解脱的障碍，若缘起性空的基础上种种禅定即能一切恶行即能转化菩提。

总结

总之对密宗起源各有所说，具体是否尊释迦牟尼对“邬仗亚那”国王自在慧传授密法开始兴起，这据说是新密的观点。但本人认为这些有点抽象话，理性来说的话后期学者所说，原始佛教和大乘佛教的典经中思想和咒语等基础上吸收当时复兴的印度教和本土的习俗的影响下有被动和主动的两个因缘之造就成果。

参考资料

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- 4 印顺《印度佛教史》正闻出版社印行。
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³⁴⁸ 工珠，云丹嘉错，著作《乘门普摄经教宝藏三学善说论》公元 1864，89 页。

³⁴⁹ 印顺《印度佛教史》正闻出版社印行，391 页。

从《南柯记》看汤显祖如何理解禅宗色空思想

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明中叶以后，佛教中兴之势已成，自然衍生出与佛教相关的传奇创作。明末传奇一方面是作者本身崇佛，另一方面亦希望借助佛教义理来拯救当时世道人心。汤显祖写于万历二十八年的《南柯记》，记契玄禅师度脱淳于棼一事。本文试以万历年间的《南柯记》来分析汤显祖对佛教、禅宗思想的理解，某程度上亦反映士大夫对当时世道人心的心态。

《南柯记》写于万历二十八年(1600)五月，是在汤显祖自遂昌任上弃官还乡后的第三年。加上该年八月，儿子突然八岁夭折，眼看山河日非，饱受丧子之痛，感慨人生无常，故下野辞任。而《南柯记》极写淳于棼的顿悟，恰恰是汤显祖内心的最佳写照。³⁵⁰同时代的王思任在《批点玉茗堂牡丹亭词叙》中云：「《邯郸》，仙也；《南柯》，佛也；《紫钗》，侠也；《牡丹亭》，情也」。³⁵¹王氏在分析「临川四梦」以「佛」来总结《南柯记》，可见《南柯记》具有极为浓烈的佛教色彩。

《南柯记》故事题材取材自唐人李公佐所作的小说《南柯太守传》。《南柯太守传》主要描述东平人淳于棼，是一位吴楚游侠，好酒，家境不俗，惜好养豪客，后更因喝酒忤帅而被罢官，此后生活更为落拓。生日当天，淳于棼醉酒由友参扶到东厢休息，便喂马洗脚。在迷蒙间，淳于棼梦见紫衣二使，引令其来到槐安国。在槐安国，淳于棼更见到了酒友周弁与故人田子华。槐安国主，因见其淳父有功，把二女儿瑶芳即金枝公主嫁与淳于棼。淳于棼得贤妻让襄助下，竟任南柯郡城太守，更育有五男二女，「男以门荫授官，女亦娉于王族。」³⁵²成为豪门大族，家势显赫。二十年过去，适遇檀萝国攻打南柯郡城，淳于棼派周弁前往征战，周持勇轻敌，大败而筛，及后，多年酒友周弁因生疽而亡，金枝公主又急疾而薨。此后，淳于棼「出入无恒，交游宾从，威福日盛」，³⁵³因此令槐安国主的生疑，将其罢官遣乡，途中竟破车墮卒，淳于棼心中不解，忽见一穴，看见闾巷，亦昔日一样，不禁老泪纵横。后更现紫衣二使大声呼其姓名，淳于棼从梦中惊醒，正见二友正在床前替他洗脚，醒来后，淳于棼和二友试去寻穴究源，惊觉“槐安国”和“檀萝国”原来只是蚁穴。梦里，若度生；而梦外，却不过一刻光景而已。因此淳于棼「感南柯之浮虚，悟人世之倏忽，遂栖心道门，绝弃酒色」³⁵⁴

「色」、「空」是佛法中的重要观念，其中体现在般若学的基本经典——《般若波罗蜜心经》中。《般若波罗蜜多心经》言简文赅，经中足以涵盖般若学中核心概念。当中以中道立

³⁵⁰ 徐宏. 曲肱禅呓——汤显祖《南柯记》禅宗思想杂谈[J]. 中国戏曲学院学报, 2005, 26 (1):31-35.

³⁵¹ (明)王思任. 王季重杂著[M]. 台湾: 伟文图书公司, 1977: 324.

³⁵² (唐)李公佐撰, 汪辟疆校录, 南柯太守传[M]. 唐人小说, 北京: 古典文学出版社, 1957: 88

³⁵³ 同上, 88.

³⁵⁴ 同上, 90.

场，阐述「五蕴皆空」。惟有达到「空」，才能「心无挂碍」，进而「心无恐怖」，终得解脱涅槃境界，一方面反映出色空观在佛法中的核心价值，另一方面亦配合禅宗重要经典——《金刚经》的般若思想。《金刚经》以鸠摩罗什最广为流传。经中中心思想亦集中在「色空」。正如三十二品中的名偈，亦强调诸法皆空。佛陀说，人生一切皆苦，而苦的源于人之有欲念贪执，而生起种种烦恼。人极力断除欲望、贪执，才能由烦恼束缚中解脱。以「色空」观念有利于了解欲念、贪执对自身的逼迫，惟有修习佛法，才得以脱离苦难，离苦得乐。正因一切皆空，世间事物没有贪恋的必要。人最大的执着莫过于我执，佛教中的「我执」，有「我痴」、「我见」、「我慢」、「我爱」等四种形态。「我痴者，谓无明，愚放我相，迷于我理，故名我痴。我见者，谓裁执，放非我法，妄计为我，故名我见。我慢者，谓据傲，恃所执我，令心高举，故名我慢，我爱者，谓我贪，于所执我，深生耽着，故名我爱。」³⁵⁵ 即执着自己是实有，凡事以自我为中心，继而引发各种贪念，衍生无边的烦恼。因此，色空观念实践在人生、生命时，就提出「无我」，只有这样才有达致解脱的可能。

湯顯祖的《南柯記》在第八齣《情著》道出了淳於棼之入夢的緣由：「此生癡情妄起」³⁵⁶，「這生好不多情也」³⁵⁷。足見淳於棼是全因「癡情」、「多情」才有誤入夢境。前如第五齣《宮訓》、第六齣《慢譴》、第七齣《偶見》，後至第九齣《決婿》，則是為第八齣《情著》所描述的夢境作鋪墊和延伸。其次，在《南柯太守傳》中，契玄禪師這人物只由一女子輕輕一提，從未出場，只是沒關重要的角色；然而在《南柯記》中，契玄禪師卻一躍而成劇本中敘述劇情的要角，這人物在情節變化時，代替湯顯祖從佛教的角度、視角來編寫劇本，湯顯祖《南柯記題詞》曰：「人之視蟻，細碎營營，去不知所為，行不知所往，意之皆為居食事耳。見其怒而酣鬥，豈不喑然而笑曰：何為者耶！，天上有人焉，其視下而笑也，亦若是而已矣。」³⁵⁸ 依照湯顯祖所言人的行為與螻蛄是一樣的，一生皆為「居食事」，而人類社會裡的鬥爭，其本質也與螻蛄無異。

《南柯記》第四齣《禪請》、第八齣《情著》、第四十二齣《尋寤》、第四十三齣《轉情》和第四十四齣《情盡》這五齣中，湯顯祖通過契玄禪師解釋自己對色空思想的解讀。

第四齣《禪請》中，寫契玄禪師一上來便自報家門：

老住西峰第幾層，琉璃為殿月為燈？終年不語看如意，長守林泉亦未能，證取綱宗。從世尊法演於西天風；自家契玄禪師是也，自幼出家修行，今年九十一歲。參承佛祖，到達摩心傳於東土。無影樹下，弄月嘲沒縫塔中，安身立命，可以浮漚複水，明月歸天。³⁵⁹

³⁵⁵ (唐)玄奘译、韩廷杰校释. 成唯识论校释[M]. 北京：中华书局，1998：287.

³⁵⁶ (明)汤显祖, 中山大学中文系五六级明清传奇校勘小组整理, 南柯记[M]. 北京：中华书局，1960：20.

³⁵⁷ 同上：20

³⁵⁸ 徐朔方笺校. 汤显祖诗文集[M]. 上海：上海古籍出版社，1982：1096.

³⁵⁹ (明)汤显祖, 中山大学中文系五六级明清传奇校勘小组整理, 南柯记[M]. 北京：中华书局，1960：7.

这一齣，带出《南柯记》的禅宗性空重要思想。禅宗强调不单重视经典的文字，更重视圆满佛性。禅宗的性空要旨是：「不立文字，教外别传，直指人心，见性成佛」，参禅悟道，一旦明心见性，彻悟自心，成佛可期，此齣剧词中每以「如意」、「无影树」与「没缝塔」来象征参禅悟道的「心」，带出禅宗「直指人心」的要旨。「直指人心」是禅宗参禅悟道的重要手段。「直指」是直接针对人心，放下妄念，不为外境所迷，不攀缘外境，直观自心、自性，逐步走向彻悟。一旦彻悟，一切妄想执着随之消失。如六祖慧能有偈曰：「菩提本无树，明镜亦非台。本来无一物，何处惹尘埃。」³⁶⁰ 如第八齣《情着》描述扬州孝感寺请哭玄禅师来讲经，禅师开座与众僧对答。在这对答中，表现了汤显祖对禅宗色空观念的理解。当中契玄禅师(净)与弟子(首座)的问答：

(首座)如何空即是色？

(净)东沼初阳疑吐出，南山晓翠若浮来

(首座)如何色即是空？

(净)细雨湿衣看不见，闲花落地听无声。

(首座)如何非色非空？

(净)归去岂知还向月，梦来何处更为云？³⁶¹

通过师徒对答反映出汤显祖对禅宗「色空」不二思想的理解，如「南山晓翠若浮来」的空即色观，「细雨湿衣看不见」的色即空观，「归去岂知还向月」的非色非空观。《华严经》「法界三观」中的「真空观」观照诸法，可以使人观色非实色，而是「细雨湿衣看不见」的喻体正是真空；观空非断空，而是「南山晓翠若浮来」的喻体是幻色，即可谓观色即是空，空即是色，色空不二，从而摆脱情尘欲所累，达到真空妙有。

明万历以后，朝政日非，科举路绝，士大夫惟追求自我解脱，调整内心种种失衡。禅宗强调「超越世俗而不离世俗」，符合士大夫的心理需要。一方面逃避现实困局，却未至自我放弃。但正是这种对自我爱惜，只求适意，令他们实际体悟禅宗顿悟的真谛。明末涉及佛教题材的戏曲传奇创作日多，当中多谈及禅宗「色空」思想者，本文以汤显祖的《南柯记》为例，大概亦可基本理解明末士大夫的心态。从《南柯记》对禅宗色空观念对接受程度，反映明末士人在心态的变化，对社会走向绝望。

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³⁶⁰ (唐)慧能. 坛经[M]. 北京：中华书局，1983：16.

³⁶¹ (明)汤显祖, 中山大学中文系五六级明清传奇校勘小组整理, 南柯记[M]. 北京：中华书局，1960：7.

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從志蓮淨苑第二進殿堂看東西兩大淨土與人間淨土的關連

研究生陳浩衡

导师法庆博士、李葛夫博士

中國大乘佛教叢林的規劃與布局，具體地展現出佛教所重視的，和要求修行者達到的德行與智慧並重的完整菩提道。論文的題目，以一真實呈現在我們眼前的人間淨土，其中東西迴廊的殿堂代表著菩提道的始終，然後歸趣於佛法的真善美。當身處緣起和合的清淨空間，讓我們來細說修行佛法的目的。佛，是證覺圓滿的聖者，是眾生的無上福田。本論文闡釋了關於佛陀說法的意義，在仰信佛的智德圓滿中，聲聞乘時期著重在解脫道的修行，大乘佛法時期更多的追隨釋尊的菩薩大行，著重在利他的菩薩行。正信佛法，修持佛法，可以令身心淨化，智能和德性得以開展。解脫道和菩薩道的修持，是甚深難行的，非有大智慧，大能力不可。佛出人間，在五濁惡世成道，娑婆眾生的煩惱障重，難教難化，而且壽命相對短促，實在不易學有所成。釋尊大慈悲，教以信願先行的易行道，說十方淨土，隨願往生，在淨土中安穩地跟隨佛菩薩的教導，由信而智，達至上求佛道，下化眾生的大乘意趣，然後，返回娑婆度眾生。

論文除了闡述釋尊的教法，更說明了釋尊所開示東西二佛二淨土的意趣。東方阿閼佛妙喜淨土的法門，如旭日東升，是重在智證如如的菩薩大行；西方阿彌陀佛極樂淨土的法門，如落日潛暉，是重在信阿彌陀佛功德莊嚴，願生安樂國修行。這說明了菩薩從初發心乃至成佛的完整菩提道。菩薩從初發大心，廣修六度萬行，長劫在生死世間救度眾生，而歸於成佛、入涅槃，這是重智證的正常道；西方是光明藏，佛光輝耀於彼岸，是著重佛德的攝受，這是重信願的方便道。然而，在修行的過程中，佛說八萬四千法門，不論是任何一個法門，信願與智證是相輔相成，互為增上的。

器世界是眾生的依報，國土的好與壞，穢與淨，是眾生共業所成。穢土的意義，在於人心的不淨，原因在於眾生對我執和法執的愚癡。通過佛法的修行，心淨則國土淨，淨化了的人心和內在德行的完成，便能體現和達到與佛菩薩一樣的圓滿，那麼，人間也就可以依據此理想，而建設成就人間的淨土。

佛是德智圓滿兩足尊，佛德巍巍，佛智深邃，德智如鳥之兩翼，相輔相成。佛法的修行是強調信解行證，依於佛德的加持而達到自力的智證如如。論文寫作的目的是希望藉著探討佛陀的教法和佛所開示淨土法門的連繫，並以叢林這標誌性的人間淨土來說明「淨」的意義，從而達到完成穢土人心淨化的願求。

論文分六章，此章先作前言說明，第二章簡介人間淨土——中國大乘佛教叢林，第三章說明佛法與大乘佛法的意趣，第四章論述初期大乘佛法的淨土思想，第五章探討人間淨土的建設，第六章作一簡短的結論。

人間淨土－叢林

佛法的目的，在涅槃解脫。佛法大海，信為能入，佛法的修行，不離信願和智慧的互增上。修行佛法，戒為第一。佛制戒使僧團和樂清淨，成就人間無上福田。佛陀建立僧團，目的把佛法繼續在世間流布。佛法東流，中國大乘八宗之「禪宗」，宗禪大師馬祖道一及其弟子百丈懷海建立中國化的叢林制度。有叢林制度的建立，叢林成為人間淨土的標記。俗語說，「馬祖創叢林，百丈立清規」。百丈懷海倡導一日不作，一日不食，勞動自養成為叢林制度。他們所建設的中國特色的僧團制度，對後世漢傳佛教的發展有著廣泛的影響。

香港志蓮淨苑的緣起，是由於八十年代後期，政府興建大老山隧道，將志蓮周邊木屋群安置，志蓮於是藉此因緣，重建佛寺。由於有感土瓜灣、鑽石山一帶在唐宋時期具有豐富的文化氛圍，於是搜集資料、考察中國與日本的唐代寺院，選定敦煌 172 窟晚唐「觀無量壽佛經變圖」作為藍本，按唐代木構建築方式，復建一座晚唐風格木構淨土佛寺，重新將香港文化追溯至大唐盛世。

志蓮淨苑李葛夫博士在《中國佛教建築及園林藝術》講義中，關於志蓮淨苑的部份，老師總結的說：「八十年前，志蓮祖師在這片隱藏深厚文化之地建立道場，目的就是要推動生命之學、性情之教與叢林之慧，經過八十載的默默耕耘，而有此鬧市中淨域，俾大眾能修心安養，得見天地的真善美，宇宙的無盡藏。」¹





志蓮淨苑唐式建築群，坐北朝南，主要殿堂皆位於南北中軸線上，東西兩側有配殿，均衡對稱，成為「三進三重門一院」式佈局。通過第一重門「山門」進入第一進蓮花池，象徵淨土的七寶池及八功德水。兩邊是長廊環抱，過道盡端是第二重門「天王殿」。進入第二重門便是第二進，面對正殿「大雄殿」，中為丹墀，兩側迴廊由東配殿藥師殿，客堂，西配殿觀音殿，祖堂組成。東配殿，喻意菩薩行從東方開始，修行者以般若勤修佛法增長出世間智慧；西配殿，喻意菩薩行圓滿的歸趣。修行者通過完整的菩薩行，以上求佛道，下化眾生來達至求得佛的德智圓滿為目的。經過了東西迴廊的藥師殿及觀音殿，到達正中的大雄殿，喻意菩薩行的圓滿。

從大雄殿北門入第三進，有法堂、藏經樓、方丈室、念佛堂。寺院東北丘地為「一院」，建有萬佛塔。四周以迴廊環抱整座建築群；迴廊設直櫺窗，造成內外交融的迴環呼應，舒廣開朗。大雄殿中，供奉著本師釋迦牟尼佛像，佛像左右分別是大智文殊師利菩薩和大行普賢菩薩，佛像兩側的脅侍，分別是迦葉尊者和阿難尊者。進入大雄殿，仰望佛菩薩的塑像，身處虛空，回溯二千五百多年前，佛出人間，遊行教化，以比丘相行菩薩行，把無上佛法流布世間。現在，讓我們借此人間淨土來了解佛陀的教法和佛說淨土的功德莊嚴，看東西兩大淨土與人間淨土的關連。

佛法與大乘佛法

由於釋迦牟尼佛的降生，世間從此有佛法的流傳。佛法是教導眾生離苦得樂，解脫生死繫縛的法門。佛法是解脫道，解脫道是甚深難思議的；大乘佛法是菩提道，菩提道是難行難忍的。對於娑婆眾生來說，要對佛法理解和修持，實在不是容易的事。佛以善巧方便，由淺而深，由易入難，或以信願佛果為入佛法的修行方便，或以智證如如為自覺證悟的法門。

佛陀經過六年的苦行，從眾生的現實身心去觀察，發見緣起法性而大覺解脫。生死與涅槃，都依緣起而有可能。緣起，是為緣能起的依緣性；涅槃，是生死苦迫的徹底止息。佛說中道，即是八正道，是出世解脫的清淨法門。把八支聖道歸納為三學，成為戒學、心學、慧學。三學是道，修道所證得的是解脫，把道與解脫合說，即戒、定、慧、解脫四法。如《阿含經》說四種清淨：「戒清淨，心清淨，見清淨，解脫清淨。」² 佛陀依古仙人道修行而成等正覺，弟子們依教而行，成就心解脫與慧解脫。佛弟子隨其根性，有言下頓悟的，是以般若為先導的預流支。有次第漸入的，是以信三寶和聖戒成就為入的四證淨預流支；信是以心淨為性的，聖戒是人類的德行。佛法以信為先或以慧為先，有隨法行與隨信行兩類的修行法門。然而，甚深佛法是智慧所覺證的，所以信願和慧力是不可或缺，相輔相成的。

佛弟子中，有自覺跟隨佛陀的大行，發起大心求無上菩提，以救度眾生而行菩薩行。大乘般若思想闡發《阿含經》的緣起深義。般若是觀空的智慧，無住於一切事相中，才能忘我無私地圓滿菩薩度化眾生的工作，並在實踐中提昇一己的精神素養。空慧與慈悲是《般若經》思想的二大支柱，是大乘佛教思想的基礎。菩薩發心、修行、成佛，是大乘佛法的主要內容。六波羅蜜多，依佛陀所行的而一般化，成為一切菩薩所共行的波羅蜜多。六波羅蜜多：布施、持戒、忍辱、精進、禪定、般若，分配為福（世間）、智（出世間）二種資糧。大乘菩薩行需要同時具備悲、智這兩種力量。大乘佛法，以發菩提心，修菩提行，成就佛果為宗。菩薩與佛，有著不即不離的因果關係，佛果的無邊功德莊嚴，是依菩薩行而圓滿成就的。大乘佛法，是完滿波羅蜜多的修行。

佛法中，以信為本的方便道，如六隨念的一部分，有著更多的開展；對於廣明菩薩發心、修行、證入的甚深行的眾多教典，也有方便的成分。大乘佛法，是充滿理想而又能普及的一個新的階段。大乘佛法重視般若的智證，般若是甚深法門，而也有他適應眾生根性的方便，《般若經》說的書寫、供養、施他，都是從信門入的方便。行者聽聞般若波羅蜜，受持、讀、誦、思惟、正憶念，那就不離薩婆若心，即不離菩提心。依菩提心而修學，就是

自力修持所得的現世福德。佛法的四不壞淨與六隨念法門，是適應隨信行人。六隨念是：念佛，念法，念僧，念戒，念施，念天。念，是憶念，即明記不忘；是修行，是修習定慧所必要的。行者依專心憶念，能夠趣入定境，由定而能發慧。憶念所持的戒行清淨，是重自利的；憶念如法施捨的功德，是重利他的。佛法是一味的，從重信與重福德的修行中，導向菩提與般若相應，由信願的方便道而通達甚深難行的自力修持。佛法中，著重於聖道的憶念；大乘佛法是依於勝義的，是重在契證的正法。

在大乘佛法開展中，念佛的從自力而向他力發展，聞十方佛而執持稱名號，受持、讀、誦、為人說，受到重信行的大乘所尊重，是自力的廣義念佛法門。除了信願增上的大乘行，甚深廣大的菩薩道也說到超越的佛陀觀，因此，理想的佛陀觀成為大乘佛法的通義。念佛，從稱名、觀相、唯心而入實相，念佛已不只是重信的法門。念佛三昧與空解，是彼此的相助相成。大乘佛法的佛陀觀，在法界無差別中，畢竟寂滅而化用無盡。易行道是以佛為中心的進修，信願與智證並重，能助成菩薩心行，也就能不退阿耨多羅三藐三菩提。

初期大乘佛法的淨土思想

佛法有信願和智證兩種法門，開出了易行道和難行道。淨土思想也因應眾生根性的不同而有分別。菩薩行是上求佛道，下化眾生。菩薩發心學佛，要實現佛那樣的淨土，攝取淨土的目的是為了教化眾生，眾生往生淨土，由此而得好好修學。這是淨土施教的特色。發願往生淨土，有佛力庇佑，可以放心修行，到花開見佛，得無生忍，菩薩不捨眾生，再回娑婆度眾生。這是淨土思想的意義。

初期大乘佛法的淨土有：東方阿閼佛妙喜淨土和西方阿彌陀極樂淨土。阿閼，意思是「不動」，所以又稱為不動如來。阿閼淨土，是著重在般若空義的修證，是常行道，是難行道。阿閼菩薩，誓願對眾生不起瞋恚而得名，這是他的根本誓願。阿閼佛淨土，是重在德行，廣修六波羅蜜，修行清淨的法門。雖不是偏重信願的，但是，正信佛說，也是勸人發願往生的。

在十方佛淨土中，阿彌陀佛與極樂淨土是一切佛和佛土中最殊勝的。這是強調佛德莊嚴，引發眾生的信向佛道。法藏上求佛道，希望成佛的時候，成就最上莊嚴國土，聽見阿彌陀名字的十方世界眾生，都發願往生阿彌陀極樂淨土。阿彌陀佛，即是無量佛，無量，有二種意義：無量光、無量壽。這是顯示佛的智慧光明，佛的壽命無量無邊。阿彌陀淨土，是為了拔除眾生苦本，只要信阿彌陀佛功德和發願往生，便可得生。西方阿彌陀極樂世界，

是一乘淨土，往生的都是不退轉於無上菩提。一心念佛而心繫大乘要義，不失菩提心才是往生阿彌陀淨土法門的根本條件。信願為上的方便易行道，是求生極樂世界的首要條件，在淨土中安心修行，當然是以智證如如為目的。

佛法，以寂滅為本性，以涅槃為究竟；大乘佛法，從畢竟寂滅中，起無邊的化用。東方阿閼佛土，著重菩薩廣發大心、修菩提行，下化上求，而歸於成佛、入涅槃，這是重智證的正常道。西方阿彌陀佛土，著重佛德的攝受，不失菩提心而繫念大乘要義，這是重信願的方便道。求生淨土的原因，是因為面對著娑婆世界的不理想。這東、西兩大淨土，說明了菩薩從初發心乃至成佛的完整菩提道。往生淨土是求自他兼利，信願和智證雙修，才是大乘佛法的本義。

人間淨土的建設

佛法以人為本，佛出人間，目的在解除眾生的苦本，實現眾苦永滅的涅槃，同時也淨化眾生所依賴的世界。龍樹《大智度論》所說的「四悉檀」³，即是佛陀應機說法的四大宗旨：世間悉檀，以引起樂欲為宗；為人悉檀，以生善為宗；對治悉檀，以制止人類的惡行為宗；第一義悉檀，以顯了真義為宗。佛陀自覺成佛，眾生信願佛的說法而隨之修行，這是信願為先，然後根據自己的能力，隨分隨力的修行，達到徹底的覺悟。

佛陀在正常道外別開方便的易行道，說十方淨土隨願往生，好讓佛法可普護一切眾生。淨土的理想世界，是比對於我們現在的世間所有的缺陷，而得到徹底的改善，這是人人都希求的。佛陀開示淨土法門，以佛力加持為助緣，在自力以外別開善巧，作為智證的前方便。心、佛、眾生，是三無差別的。佛與眾生的分別在於，眾生無明，因此流轉生死，佛是覺者，所以解脫。眾生依於佛力加持，又得到菩薩教化，菩薩上求佛道，下化眾生。佛、菩薩、眾生是相互依持，互相增上的。佛說眾生被無明所惑，無明起於眾生的我見及我所愛的錯誤，於是產生我執和法執，而這一切都是由於眾生不淨的心。《阿含經》說：「心清淨故，眾生清淨。」⁴《維摩經》說：「心淨則國土淨。」⁵ 佛陀在穢土成佛，穢土的意義實則就是人心的不淨。所以，要成就人間淨土，也必需眾生自己的努力，當中最重要的是自淨其意，然後才可與佛、菩薩相應，一起去完成淨土的建設。大乘佛法的目的就是要達到這樣的世界。

佛教的真正意趣，是擺脫拘縛身心的煩惱，實現自由而趣向解脫。莊嚴的淨土，對於人間確實是富有啟發性，人間也應該依據此理想而為實現人間的淨化而努力。菩薩行，是從自

利利他中去完成，建設淨土，也是合眾人之力去完成。理想的世界，並非向外馳求，攀緣和緣慮，結果只會增長煩惱，而必需是在淨化了的人心和內在德行的完成後的體現，才可達到與佛一樣的圓滿究竟。眾生對佛法有了信心，然後發願修行。心得清淨而智慧生，這需要信解與智慧並重。由信而智，達至上求佛道，下化眾生的大乘意趣。這才是佛法信願行和慧願行的互增上，成就人間淨土的意義。⁶

結論

宗教的力量，是可以平伏人心的困擾。圓滿的宗教，可使人們身心德性有平衡的發展。佛教是提倡信願和智慧並重並行，由自力和他力展轉增上，達到自身的徹底完善，圓滿個人的正報，同時，結合所有人的力量，實現理想的依報，清淨莊嚴的世界。

佛陀不是以形而上的理念說教，是從現實人生所面對的困惑苦惱中，體證到離苦得樂的自由自在，佛教稱為涅槃，意指煩惱的寂滅。佛教的歸趣，是把眾生從繫縛中釋放出來，由充滿惱熱的煩惱而達到清涼的自在。佛教是以人身的向上熏修，而體現絕對真理的。佛是到達絕對真理的圓滿體現；菩薩與聲聞聖者等是部分的體現了真理。所以，信仰佛菩薩的德智，以此作為理想和師範，是眾生向上超越的力量來源。

佛陀善巧的說法，是依人類共同認識的常識境，指出它的根本錯誤，從而引領眾生進入聖者的境地。這二諦的善巧說法，目的在使眾生依世俗諦而通達第一義諦。佛為比丘制戒，建立僧團，並交付流通佛法的責任，通過清淨僧伽這一人間淨土的標記，讓眾生得以倚仗他力來洗滌身心。叢林佛寺可以幫助眾生從事相上通達真理的意義，從而淨化人心。有易行的他力幫助，建立起堅定不移的信願，才能以清淨的身心向著菩提大道前進，達到人間淨土的建設圓滿。

本論文探討了佛法所闡述的慧願行和信願行，兩者猶如鳥之兩翼，並行不悖，相輔相成。從志蓮淨苑，這形象化的東西兩大淨土所顯示的意義，說明了跟建設人間淨土的連繫，其中，最重要的，是從淨化人心出發，穢土也可以成為人間樂土。所以，彌勒菩薩當來下生，也都是在人間成佛。

¹ 李葛夫《中國佛教建築及園林藝術·從香港唐宋文化氛圍看志蓮淨苑的創建》p. 19-20。

² 《雜阿含經·五六五經》卷二十一（大正二·一四八下）。

³ 《大智度論·序品》卷一（大正二五·五九中）。

⁴ 《雜阿含經·二六七經》卷十（大正二·六九下）。

⁵ 《維摩詰所說經·佛國品》卷一（大正一四·五三八中-下）。

⁶ 文章內容參考，釋印順法師，《初期大乘佛教之起源與開展》，《淨土與禪》。

試述孤山智圆儒佛汇通的思想

研究生释胜莲

导师朱晓宁博士

前言

智圆所提倡的儒佛汇通思想，学界多从其中道思想、儒佛关系角度谈论，而对智圆儒佛思想的现实指向性尚未作具体讨论。本文拟在具体分析智圆所处时代背景前提下，考察智圆对当时反佛思想的回应，从回应中发现智圆对儒佛关系中主张于儒佛汇通，通过政治与伦理的视角，分析智圆儒佛汇通思想的现实指向性。

一、智圆所处时代背景

（一） 社会和平稳定，为三教的发展提供条件

孤山智圆（976—1022）出生于宋太宗即位初年，其活动时间主要是宋真宗（998—1022）在位的二十五年间，《宋史》将其称为英悟之主。真宗统治前后，北宋政治、经济、文化和社会都发生了重大变化，自唐中叶以来的混乱逐渐走向了和平，中央集权也代替了封建割据，社会和文化方面都发生了重大变化。

1、政治方面

宋真宗继承了宋太祖和宋太宗建国以来的主要政策，在《宋大诏令集》中有讲真宗在位期间，“寤寐贤良”“亲临庶政”，“期及小康，志在日新”。

2、经济方面

宋太祖时期，便多次诏令召集流民，奖励垦荒，并把垦田和人丁增加数额作为奖惩地方官的依据，从而使得社会生产获得较快发展。而宋真宗也非常重视农业、关心农业生产，他大力推广占城稻，使得农业生产力有了较大提高。《续资治通鉴》中记录了真宗之言：“经国之道，必以养民务穡为先……则可以力行其事，富庶吾民矣”。³⁶²

3、文化方面

当时雕版印刷术已经成熟，在敦煌发现的公元868年雕版印刷的《金刚经》乃是目前世界上发现有确切日期的最早印刷品。北宋建立后，宋太祖还发愿雕造《大藏经》，由此有了我国第一部汉文大藏经《开宝藏》。陈直锷在《北宋文化史述论》中认为真宗朝乃是北宋刻本印书激增的开始，这所言不虚，在李焘撰的《续资治通鉴长编》中记载了真宗视察国子监图书馆时与国子监祭酒邢昺的对话，当真宗问书版多少时，邢昺的回答是：“国初不及四千，今十余万，

³⁶² 雕龙网络版：续四部丛刊/史部/编年，续资治通鉴[02-0027]

经史正义皆具……今版大备，士庶家皆有之，斯乃儒者逢时之幸也。”³⁶³由此可知，真宗时期由于印刷术的发展，各种典籍也随着流传，从而促进了文化的交流与繁荣。

二、儒佛汇通的伦理观

智圆对于儒佛的汇通实际多在于其伦理道德思想上，下面从伦理方面进行进行叙述。

（一）、中道与中庸相融之伦理观

智圆认为佛教所讲的中庸便是龙树所讲的中道：“释之言中庸者，龙树所谓中道义也。”³⁶⁴具体说来，智圆通过对荡空与胶有这两个极端化的批判，认为荡空为过，胶有则不及，唯实习中道才能明因果，分善恶，用戒律，修礼仪。很明显这里的中道并不是佛教龙树所讲的中道，因为龙树所讲之中道乃是为显其性空之理，这里之中道说乃是不离之中道，与天台所讲的空假中道思想相近，乃是不离两边也不执两边为中道思想，由此中道思想可以与中庸思想相沟通结合。

（二）、忏悔与自讼结合的心性伦理观

在心性伦理上，智圆作为天台山外派的重要代表人物，以心性能具三千法为而为妄心之源。认为心性理体自身是清净的，所谓的性恶乃是圣人心性所具之化他法门，理障则为心性随缘而生之毒害，故忏悔罪业须回归心性，心性开显之程度决定了行忏之深浅，无明的除灭，乃是法性的了达，但并不破性恶法门。智圆将这种佛教忏悔观与儒家的自讼联系起来，他咋在《湖州德清觉华净土忏院记》一文中云：

且吾释氏之勉忏悔者，其实自讼之深者，改过之大者……使观其心而知罪无相，不曰自讼之深者邪？对其像而誓不造新，不曰改过之大者邪？然后指净土。”³⁶⁵

自讼一词乃是儒家之语，《论语》中就讲：“已矣乎，吾未见能见其过而内自讼者也”所谓的自讼即指对己之过失自责反省，悔过改正，孔子曾评价颜渊为不贰过，在孔子看来，能自讼不贰过就可算为仁之道，智圆由此特别强调自讼之行。

噫能自讼而改过，庶乎为善人君子者难矣哉，不然何圣师感叹激励如是之甚也，且吾释氏

³⁶³ 中华经典古籍库：史部/编年类，续资治通鉴长编，卷六十

³⁶⁴ 同上 894 上栏

³⁶⁵ 同上 900 上栏

之勉忏悔者，其实自讼之深者，改过之大者。”³⁶⁶

这样就将佛教的忏悔与儒家之道联系起来，二者都可看为践行仁道的途径。

（三）、节情以中，即情而性的复性思想

另外，智圆还提出复性之说，智圆认为：“古者能仁氏之王天竺也……以复群生之性，由是佛教生焉……复其性，蹈夫大方，安乎秘密藏者，可胜言哉？”在这里智圆从复群生之性的角度对佛教之生加以论说，通过复性，佛教和儒学能够进一步沟通。

对于复性之不同处，智圆讲道：“复性有浅深，言事有远迩，则不得不异也。至乎近善而远罪，胜残而去杀，则不得不同也”³⁶⁷在智圆看来，复性即近善远罪，这样便使得儒释之学说都归结为善的理论，这使得二者的根本区别转化为为善深浅意义上的差异性。

对于情，智圆强调即情而性，追求节情以中，他根据《中庸》之思想认为：“节情以中则可，噫！立言者，莫不由喜怒哀乐内动乎。夫喜而不节，则其言佞，怒而不节，则其言讦……发而皆中节谓之和，中也者，天下之大本也，和也者天下之达道也。”³⁶⁸这种即情而性说在另一方面也是受天台十界互具、性一修异而形成的，性一则无君子小人，修异则有小人君子之分，故他讲：“君子好之甚矣，小人好之亦甚矣，好之则同也，所以好之则异乎，夫君子之好也，俾复其性；小人之好也，务悦其情。君子知人之性也本善，由七情而汨之，由五常而复之，五常所以制其情也。”³⁶⁹根据此，智圆将情与性区分开来，他讲：“是故率天地之性而生者，心必则乎德义之经……取悦于情，何益于教化哉？”³⁷⁰

（四）、从因果祸福讨论伦理思想

从因果祸福看，北宋初期，经历了五代之乱，人们在遭受种种不公后，已经对因果报应说产生了质疑，传统的福善与祸淫在现实世界中仿佛颠倒了过来。王禹偁就提出了“福善与祸淫，斯言仅虚设”的说法。智圆对此也提出了相应看法：

传曰：福善祸淫，或者谓验之于事，则为善而召祸，为恶而致福，亦多矣！其鬼神之无灵

³⁶⁶ 同上 870 下栏

³⁶⁷ 同上 894 上栏

³⁶⁸ 同上 900 下栏

³⁶⁹ 同上 903 上栏

³⁷⁰ 同上 900 下栏

耶？格言之近诬耶？”³⁷¹

又举《易》所讲：“易曰积善之家，必有余庆；积不善之家，必有余殃。旧说谓善恶延于子孙，故曰余殃余庆也，而世共疑之。”³⁷²面对这种迷因果、混善恶的情况，智圆首先是辨别了世人所谓的祸福与君子所谓的祸福的不同：

夫世所谓祸福者，以富贵、崇高、安康、寿考、之谓福也，贫贱、侧陋、刑戮、短折之谓祸也……夫君子之谓祸福者异乎哉，为仁者有大顺之显名，垂于亿载之下，虽童子妇人犹知贵而好之，非福如何？岂以一世贫贱……得其小者近者，君子所谓祸福者，得其大者、远者也。”

³⁷³

智圆认为君子追求的祸福乃是大者，远者，并且这个才是更值得追求的。他举《易》之言讲：

且士有履仁义尽忠孝者之谓积善也，岂但享福于一朝，其实垂令名于百世也垂令名于百世，非余庆邪？其悖逆残贼者之谓积恶也，岂但速祸于一朝，其亦垂丑名于百世。垂丑名于百世，非余殃邪？³⁷⁴

又讲：“谈三世报应，所以证福善祸淫之无差也，使夫黎元迁善而远罪、拨情而反性，核其理也，则明踰指掌。”³⁷⁵这样智圆就将佛教一贯提倡的三世因果说与儒家传统的善恶报应论沟通起来，为了强调此种三世性与善恶自作性，他又讲：“考善恶报应也，悉我自业焉，非止言其上帝无常天网恢恢而矣。”³⁷⁶这种三世因果报应论显然有强烈的事功色彩，另外智圆强调这种善恶报应的自作性还在于他对当时择日之风盛行的批判：

不闻用吉日而致福也……不闻用凶日而致祸也。故曰：“吉凶祸福，系于人不系于日也。”

³⁷⁷

此外，道德伦理方面，宋初为了消除威胁皇权的内乱，所采取的措施一是建立正名分、忠厚廉耻为之纲纪的礼法制度，二是特别提倡忠孝伦理道德。这种伦理道德即是儒家的五常。智

³⁷¹ 同上 893 中栏

³⁷² 同上 892 中栏

³⁷³ 同上 893 中栏

³⁷⁴ 同上 892 中栏

³⁷⁵ 同上 880 下栏

³⁷⁶ 同上 870 下栏

³⁷⁷ 同上 906 上栏

圆把佛教的五戒十善与儒家的五常联系起来，他认为五戒乃与五常同归。

小结

智圆的儒佛汇通思想，在宋代佛教历史上具有重要影响。其兼通佛儒的个人修养，也使之成为汇通二家的代表性人物成为必然。从政治与伦理的视域看智圆的儒佛汇通思想，可以清晰的看到，一方面，智圆站在佛教本位，积极适应时代需求，谋求生存发展；正如东晋道安法师在经历颠沛流离的避难战乱生活后，发出的“不依国主，则法事难立”的感慨一般，智圆所处时代，正是战乱初平之时，在政治意识上，可谓与道安法师遥相契合。是当时代较为清醒认知佛教社会位置及机会的高僧。另一方面，智圆以包容的态度，求同存异、兼推儒佛的举措，更是顺时应势，契理契机的将儒佛关系、儒佛与政治关系、儒佛的社会功能等做了系统的梳理与创新性诠释。

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