

eJOURNAL OF BUDDHIST RESEARCH STUDIES

VOLUME 7, 2020



Than Hsiang Buddhist Research Centre
Penang, Malaysia

<http://research.thanhsiang.org/>

Table of Contents	Page
1) The Concept of Friendship in the Pāli Literature2 By Ven. Nandamrlar	
2) Overcoming fear-A study based on Pāli Nikāya Texts..... 17 By Saksith Sounthone	
3) An Anthropological Survey on Excavations at the Buddhist Archaeological Sites in Bagan29 By Phyo Pyae Sone Kyaw	
4) Social Justice in Early Buddhist Political Teaching42 By Rony Barua	
5) A Critical Study of the Ethical Values in <i>Jātaka</i> Literature55 By Ms. Dalipru Marma	
6) The Benefits of Ānāpānasati Meditation: A Study Based on Pāli Nikāya Texts71 By Venerable Soma	
7) Wealth and Its Causes in Buddhist Perspective.....83 By Venerable Candāsiri	
8) The Heart Sutra.....96 By Alfredo García Galván	
9) Ethical Code is Essential for the Well-being and Development of the Society 101 By Hooi Gan Lau	
10) What Abhidharma Is and Means..... 110 By Earl Hardie Karges	
11) Contemporary Buddhist Vegetarianism..... 121 By Dr. SIEW Ngung Chia	
12) The Fundamental Pillar of Peaceful and Harmonious Society 143 By Myat Kay Khaing	
13) Karma and Generosity 151 By Mr. Heber Patetta	

14) 檀香寺助念团的回顾与展望	160
陈慧菁	
15) 從中國佛教傳播來探討俗講的現代啟示	164
張天賜	
16) 佛教與耆那教 — 業說及解脫思想差異之初探.....	171
釋顯仁	
17) 廿世紀初至二戰後華僧在馬來亞弘化途徑與奉獻之研究	177
釋開諦	

The Concept of Friendship in the Pāli Literature

By Ven. Nandamrlar

Prof. Kapila Abhyawansa (Supervisor)

Introduction

Friendship is an essential factor in human society because humans are social beings. Different people make friends with others for different purposes. Various types of friends or friendships are obvious in world-societies called a good or a bad friend, true or fake companions, etc. The current situation in the world, making a friend is one of the major factors as good and suitable friends are very rare to find out. Most people, nowadays, do not understand the importance of companionship.

In Buddhism, the Buddha expounded many discourses or teachings on *mitta* (friend or friendship). Besides, defining the term "friend and friendship" is different between the Buddhist and social point of view. Herein, I would like to focus on the concept of friendship in the Pāli literature because having good friends, good companionship, a good partnership is the whole of the holy life.¹ It describes how Buddhism implicates in friendship.

¹ S. Vol.v, 2.

Definition of Friendship

To understand the meaning of friendship, one should realize what a friend is. Generally, it is translated as "a person you like or someone who know and like very much and enjoy spending time with."² In Buddhism, it is known as *mitta* (Mitra in Sanskrit) meaning friend, companion, "one who loves or who is loved. Additionally, it is defined as the letter: they enclose in all that is hidden."³ In Oxford Advanced Learner's Dictionary, it is mentioned that "a person you know well and like, and who is not usually a member of your family or a person you communicate with on a social networking website or a person who supports an organization, a charity, etc., especially by giving or raising money; a person who supports a particular idea, etc."⁴ However, in Buddhism, friend means not only strangers but also family-members who are living in one's environment. Sometimes, the Blessed One also described himself as one's friend.⁵ Once, regarding a Deva's question, the Blessed One said, a traveler is a friend for traveling one, the mother is a friend in one's own home, a close companion is a friend for businessman, and the one's good deed is his friend in the future life.⁶

Types of Friends in Pāḷi Literature

The different kinds of friends are found in the early Buddhist scriptures. In the *Maṅgala Sutta*, the Buddha began with twofold friend namely a bad friend and a good friend. And he encourages not to communicate with an uneducated person but communicate with wise.⁷

² LDOCE, 6.edt, 2015.

³ PED: "*Mettāyaṇṭī ti mitta, minantī ti vā sabba-guyhesu anto pakkhipantī ti attho.*"

⁴ OALD<<http://www.oxfordlearnersdictionaries.com>>

⁵ K. Dhammasami. *Blessing You Can D.I.Y (Maṅgala Sutta)* (Singapore: Oxford Buddha Vihāra, 2012), 16.

⁶ S. Vol. i, 37.

⁷ K. Vol. i, 1.

Herein, Buddhism analyzes having friend based on one's mental qualities or virtues because one's success or failure depends on his associates. That is why the Buddha said, "if you find a wise friend who is diligent, who lives by virtues, ethics, and wisdom, who conquers all dangers, then, live with him happily and mindfully. Otherwise, just as the king left his kingdom and lives, just as the elephant named *Mātāṅga* left his followers and lives alone in the forest, likewise, leaving the bad companions, you would live alone. Indeed, one who associates with either higher or equal friends should be praised. Not finding such friends, like the only horn of rhinoceroses, live alone enjoying blameless food."⁸ Besides, the Buddha elaborated on another two types of friends called a fake friend and affectionate friend regarding their characters as follows:

One should distinguish these four enemies who are pretending as the friends: the man who is a great taker, a great talker, who flatters, a friend in the state of sexual enjoyment and gambling.

That is why the Buddha, here, explains thus:

The friend who expects to take,

The friend who gives lip service,

The friend who flatters you,

The friend who is your partner in the state of wrong-doing.

These four are real enemies, not friends,

The wise man realizing this,

Should dissociate from them

⁸ Sn. 8.

Just as staying away from the dangerous path.⁹

On the contrary, if one who is endowed with these four grounds, notices him as a kind-hearted friend or true friend: the helper, one who is a friend in both good and bad situations, one who points out the profitable, and one who is compassionate.¹⁰

Nevertheless, the classification of friends from the Buddhist perspective is based on one's spiritual qualities, morality, and ethics. Therefore, as a social being, one should have such kinds of good characters and also must be endowed with the good qualities of friendship.

Qualities of a Good Friend

There are many discourses in the Pāli Canon, which describe the characteristic of friendship. It is interesting to notice that the Buddha not only discusses the nature of a good friend but also that of a bad friend because if a person associates with a bad friend, it can be a factor for the downfall.¹¹ According to early Buddhist texts, for the laypeople, the man who possesses these seven factors is a good partner and should associate with him. What seven?

1. "He gives what is heard to give.
2. He does what is difficult to do.
3. He is very patient upon you.
4. He tells you his secrets.
5. He keeps your secrets.
6. He never leaves you in danger.

⁹ D. vol. iii, PP. 186-187.

¹⁰ Ibid.

¹¹ Sn. 18.

7. He does not despise when you are ruined."¹²

Here, the Buddha describes mutual lovingkindness and compassion as the significances. Without mutual kindness and love, establishing any harmonious society is impossible. Besides, these seven factors of a beautiful companion imply unselfishness of Buddhist friendship because if one has not these characters, he will not consider and perform for the good of others. As a result of selfishness, there will be many problems in any relationship. In opposites, generosity is the medium of social development. Herein, the Buddhist duties of social progress are sharing with others, extended family, and practicing spiritual development. Starting from the poor, old and weak to the large religious and social communities, they share their wealth.¹³ In this way, Buddhism leaves egoism from their mind and produce an unselfish mind.

Additionally, even for the monks and nuns also, the mutual relationship is vitally significant as an achievement the *Jhāna* states and insight knowledge to some extent base on skillful teachers. Hence, the perfect Enlightened Buddha clarifies the important seven qualities of a good partner who should be associated even if he be driven away.

They are:

1. One who deserves to be admired,
2. One who deserves to be an honor,
3. One who can make you please,
4. One who can advise,
5. The monk who is sufferance of speech,
6. One who tells profound words, and
7. One who does not urge in unsuitable.¹⁴

¹² E.M. Hare (trans.), *The Book of the Gradual Sayings* (AN), Vol. iv, (Pāḷi Text Society Publication, London, 2006), 18.

¹³ Dhammasami, 34.

¹⁴ A. Vol. ii. 32.

Everyone usually admires a virtuous and wise man because he teaches and recommends us to behave and perform according to the Buddha's teachings. Whenever he sees one's fault or mistake, he never hesitates to point out it for the sake of him or her. Moreover, he obeys patiently even the younger when they correct some of his mistakes. These qualities are the signs of a beautiful friend for all monks and nuns.

Being a Good Friend for Oneself and Others

Nobody would like to have a friend with the bad and hated because bad companions will share disadvantages and hated one will be his enemy. In Buddhism, the association with an unpleasant person is suffering.¹⁵ At this point, the Buddha reminds us how to train oneself to be a good person for himself and others. To be a good one, he described, in the *Bālapaṇḍita Sutta*, three marks of a wise man or saint namely good thought, good speech, and good action. Otherwise, he is a foolish man.¹⁶ In other words, abstaining from ten kinds of bad deeds¹⁷ is the mark of a good one. This is the brief teaching of the Buddha. Then, he says, "First establish yourself in the right, then you may advise others. Let not the wise man give occasion for reproach."¹⁸ In Buddhism, individual spiritual quality is a fundamental requirement because depending on personal virtues, societies will be united, harmony and peace. Therefore, if you protect yourself, you protect others. In the same way, if you protect others, others protect you.¹⁹ That is why, the Buddha, here, guilds us to train oneself to be a good friend.

¹⁵ S. v, 421: "*appiyehi sampayogo dukkho.*"

¹⁶ M. Vol. iii, 162-170: "*Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsita bhāsī ca dukkaṭṭakammakārī ca. Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsita bhāsī ca sukatakkammakārī ca.*"

¹⁷ Vibh. 391: "*Ten kinds of bad deeds: killing, stealing, committing sexual misconduct, telling lies, slandering, harsh speech, vain talk, envy, violence, wrong view.*"

¹⁸ Ibid. 23: "*Attānameva paṭhamam, patirūpe nivesaye; Athaññāmanusāseyya, na kilisseyya paṇḍito.*"

¹⁹ S. v, 169: "*Attānam, bhikkhave, rakkhanto param rakkhati, param rakkhanto attānam rakkhati.*"

Duties of a Friend and a Companion

From the early Buddhist point of view, duties are the requirement for the good of all social people. In the *Singālovada Sutta*, The Omniscient Buddha demanded to fulfill respective relational duties. Among them, the duties of a partner involved in one of the significant roles. Therefore, to be a dutiful friend, one should treat his friends by giving, using sweet speech, being helpful, being impartial, and consideration. Likewise, one needs to help his companions by way of guarding them when they are forgetful, protecting their goods when they are heedless, being a refuge when they have danger, not leaving them in troubles, and showing consideration for their families²⁰. The good friend here is his second self because he treats his colleagues like himself and they identify with you both good and bad situations. They will be your refuge for your good when you encounter trouble and danger, said the Buddha.²¹ For these reasons, these social obligations are important activities of human society. By doing so, Buddhism promotes human social dignity.

The Role of Friendship in Lay-Community

Buddhism gives special consideration for the state of friendship among priests as well as lay-people. Hence, the lifetime of him, the Buddha expounded many doctrinal and social teachings. Among them, one of the important teachings is the significance of the association. Besides, He sees the disadvantages of having an evil mate and the advantages of having a good companion. That is why he urgently admonishes his followers not to associate with the wrong people and advises to associate with the right persons. Then, he says

²⁰ D. iii, 190.

²¹ Subhuti, 115.

Not keep wicked man company,

Not keep the lowest man company,

Associate with a good person,

Associate with the best person.²²

Whenever he expounds the dhamma regarding good and bad points, the Buddha usually mentions the drawbacks because doing evil is more dangerous than neglecting merit. Herein, the Exalted One elaborates on the disadvantages of having wicked friends namely becoming any gambler, any glutton, being any drunkard, Cheating, deceiving, and the only bully is his friend and companion.²³ On seeing these disadvantages, the Blessed One recommends avoiding wicked mates.

In opposite, keeping good companies is also one of the significances because the essential benefits are available from communication with a wise man and that leads to the development of present wealth. Therefore, the Buddha encourages us to associate with spiritual partners in many places of his teachings.

It is involved as an essential role, so he says, that "considering as one who guides to hidden treasure, you should approach and follow a wise man who points out faults and who chides. This is better, not worse."²⁴ In this point, the important role of relationship in the educational and economic fields become evident. Generally, the Buddhist ambition of association with others is to get and share knowledge or prosperity that they need. That is why the teachers should give proper guidelines to their students considering their close friends. As a result, they

²² Dh, 11: "*Na bhaje pāpake mitte, na bhaje purisādhame; Bhajetha mitte kalyāṇe, bhajetha purisuttame.*"

²³ D, iii, 184.

²⁴ Dh, 11: "*Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ; Niggayhavādiṃ medhāvīṃ, tādisaṃ paṇḍitaṃ bhaje*" *Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.*"

will receive some respect namely raising from the seat in salutation, waiting upon them, paying attention to them, personal service, and attentive learning, from the clever pupils.²⁵ In opposite, none of the students will make honor the teachers. On the other hand, because of learning from an educated teacher, the learners are ministered well training, making sure themselves in teachings well, instructing them in the art and sciences, recommending them to their suitable friends and companions, and providing for their safety in everything.²⁶ In this matter, Buddhism points out a skillful or an educated teacher is how necessary in a school. Furthermore, the relationship between employee and employer also described as a significant aspect of Buddhist friendship because it is also related to the financial welfare of social communities. Herein, the Buddha points out here how to do business hand in hand for the great advantages. Because of doing business with a good master, the employees will get great benefits such as good salary, good foods and drinks, medical care, nutritious food, and the holidays occasionally, and so on.²⁷ The master ministers towards his employees, consequently, his business will increase more and more. Vice versa, because of good support from the employer, his staff works getting up early, going to bed late, taking what is giving, doing their duties carefully, and caring about their good repute.²⁸ These ways are very beneficial for both of them because their career is interdependent. Furthermore, associating with a good and wise, he may know the knowledge of the wise, and he is better, not worse. And then, the knowledge can get only from the wise, not from the mad. He will be free from sorrow among who is sorrowful. Amidst his relatives, he shines, he will be reborn in a good destination, and he is going to abide comfortably.²⁹

²⁵ D, iii, 190.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ S. i, 17.

The Role of Friendship in the Monastic Community

Even for a monk, a good friend is necessary because one can complete his holy practice with the guidance of a spiritual friend. Otherwise, one is not able to achieve the path and fruition of knowledge.

For the Buddhist Monk-Order, to learn the right instruction is the ultimate aim of having friendship because nobody can achieve the path and fruition of knowledge without having guidance from a skillful meditation teacher but the Buddha. In opposite, following the instruction of the admirable companion, one can develop and pursue the noble eightfold path³⁰ that depends on seclusion, dispassion, and cessation. Besides, The Buddha says, that oh Ānanda! depending on me as admirable friendship, admirable companionship, admirable camaraderie, beings subject to rebirth, aging, death, sorrow, lamentation, pain, distress, and despair have gained release from rebirth, aging, death, etc. In this way, one may know how spiritual friendship, spiritual companionship, spiritual camaraderie is the whole of the holy life."³¹ Additionally, having a good friendship is a preceding sign to cultivate the eight Noble paths i.e. a monk who has a spiritual friend will develop eightfold noble path many times.³² In other words, being a partner of a good companion is only a great helpful thing for the arising of eight Noble Paths.³³ Becoming a *sotāpanna*³⁴ of Venerable Sāriputta or Venerable

³⁰ Ibid: "cultivating right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

³¹ Ibid: "Mamañhi, ānanda, kalyāṇamittaṃ āgama jātiddhammā sattā jātiyā parimuccanti, jarāddhammā sattā jarāya parimuccanti, byādhidhammā sattā byādhito parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Iminā kho etaṃ, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ – yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā'ti."

³² S. v, PP. 30- 31.

³³ Ibid. 32, 34, 35, 37.

³⁴ Ven. Nyanatiloka, "stream-winner, is the lowest of the 8 noble disciples (ariya-puggala)" Buddhist Dictionary.

Moggalāna is a good example of having a spiritual friendship.³⁵ Therefore, friendship is very important for Buddhist monk-community.

The Buddha praises having friends with the good because association with a good person, one's wisdom grows, and even a fool becomes wise. Therefore, one should communicate with good people. In doing so, one would escape all suffering.³⁶ It implies the holy practice will complete with the help of wise and good partners. It is true because knowledge is the jewel of a human being.³⁷ This is the greatest benefit of communication with the wise and good. That is why the concept of friendship involves one of the significant aspects of early Buddhist Texts.

Conclusion

In summary, Companionship is one of the significances of the human community because personal or social advantages are interrelated. Furthermore, the classification system of Buddhism is based on the mental virtues. Besides, training oneself good is as important as association with good because one's wholesome action is his friend for both now and future existence. Regarding this interdependence, performing respective social duties is the requirement for all humans and it implies that this is the only way to develop social peace and happiness.

Moreover, I have examined the concept of friendship using different discourses by the Buddha in this report. Then, I have already discussed various aspects of the concept of companionship to find the significance of the friendship for oneself and others. Besides, they can expel bad qualities because of the influence of good friends. Moreover, for the religious monks and nuns,

³⁵ Vin. Vol. i. PTS. 40-42. Cst4. 60,61

³⁶ Th2, 143. S. i, 18.

³⁷ S. i, 36.

to realize the four noble truths is based on an admirable partner such as the Blessed One, and an Arahant, or a virtuous and skillful guidance-monk.

According to the early Buddhist point of view, the relationship among extended family, schoolmates, businessmen, and neighbors are included in Friendship. For those reasons, with the conclusion, I can say that the concept of friendship in early Buddhism is a very important factor for all societies.

Bibliography

Primary Sources

Sutta-Nipāta. Andersen, Dines, and Helmer Smith, eds. London: The Pali Text Society, 1913.

Majjhima-Nikāya. Vol. 3. Chalmers, Robert, ed. London: The Pali Text Society, 1900. part.

2.

The Vibhaṅga. Vol. 2. Davids, Rhys, ed. London: The Pali Text Society, 1904.

Pāḷi-English Dictionary. Davids, Rhys, and William Stede, eds. London: The Pali Text Society, 1992.

The Dīgha-Nikāya. Estlin Carpenter, J, ed. Vol. 3. London: The Pali Text Society, 1911.

Samyatta-Nikāya. Vol. 5. Leon Feer, M, ed. LONDON: The Pali Text Society, 1898.

Samyutta-Nikāya of the Sutta-Piṭaka. Vol. 1.---, ed. London: The Pali Text Society, 1884.

Longman Dictionary of Contemporary English. 6th ed. N.p., 2015.

Buddhist Dictionary. Nyanatiloka, Ven. 4th ed. Sri Lanka: Buddhist Publication Society, 1980.

The Therīgāthā. Oldenberg, Hermann, and Richard Pischel, eds. London: The Pali Text Society, 1883.

“Oxford Advanced Learner’s Dictionary.” N.p., n.d. Web.

<<http://www.oxfordlearnersdictionaries.com>>

The Āṅguttara-Nikāya. Vol. 2. Richard Morris, Rev, ed. London: The Pali Text Society, 1888.

The Dhammapada. Sumaṅgala Thera, Suriyagoda, ed. London: The Pali Text Society, 1914.

Secondary Sources

Dhammasami, K. *Blessings You Can D.I.Y.* Singapore: Oxford Buddha Vihara, 2012.

- Lee, T Y. *A Life of Blessings*. Penang: Sukhi Hotu Dhamma Publications, 2010.
- Subhuti. *Buddhism and Friendship*. Birmingham: Windhorse Publications, 2004.
- U Pandita, Sayadaw. *On The Path To Freedom*. Translated by Mya Thaung. Malaysia: Buddhist Wisdom Center, 1995.
- Davids, Rhys, trans. *Dialogues of the Buddha*. Vol. 3. Delhi: Montilal Banarsidass Publishers, 2000.
- , trans. *The Book of Kindred Sayings (Samyutta-Nikāya) Mahāvagga*. Vol. 5. London: The Pali Text Society, 1980.
- , trans. *The Book of the Kindred Sayings (Samyutta Nikāya)*. Vol. 1. London: The Pali Text Society, 1917.
- Hare, E. M, trans. *The Book of the Gradual Sayings (Aṅguttara Nikāya)*. Vol. 4. London: The Pali Text Society Oxford, 2006.
- HORNER, I. B, trans. *The Collection of the Middle Length Sayings (Mijjhima-Nikāya)*. Vol. 3. London: The Pali Text Society OXFORD, 1999.

Online Sources

- Amaro, Ajanh et al. *Admirable Friendship*. Dhamma Flower Sangha, 2012. Web. 5 Jan. 2020. <http://krishnamurti.abundanthope.org/index_htm_files/Admirable-Friendship.pdf>
- “Kalyanamitta-The Buddha’s Teachings On Friendship.” (2016): n. pag. Web. 16 Feb. 2020. <<https://inthewordsofbuddha.wordpress.com/2016/02/06/kalyanamitta-the-buddhas-teachings-on-friendship/>>
- Khienwong, VPP. “Kalyānamitta of Buddhism and Kantin Friendship as Path to Liberation.” (2015): n. pag. Web. 15 Feb. 2020. <https://www.mcu.ac.th/directory_uploads/administrator/file_upload/20180809110016_0F3BFAAB-9C73-4EE4-B480-C1A52174D3FE.pdf>

Nwe, Lay. “The Concept of Friendship in Theravada Buddhist Thought.” *University of Mandalay Open Access Repository* 11 (2013): 9.

<<https://umoar.mu.edu.mm/bitstream/handle/123456789/249/The%20Concept%20of%20Friendship%20in%20Therav%C3%A6da%20Buddhist%20Thought.pdf?sequence=1&isAllowed=y>>

“The Good and Beautiful Friend (Kalyānamitta).” *What-Buddha-Said. Net* (2016): n. pag.

Web. 16 Feb. 2020. <<https://www.what-buddha-said.net/kalyanamitta/>>

Overcoming fear-A study based on Pāli Nikāya Texts

By Saksith Sounthone

Prof. Tilak Kariyawasam (Supervisor)

Introduction

Fear is the unpleasant feeling that people have when they are in danger, when something bad might happen, or when a particular thing frightens us.³⁸ People experience different types of fear such as fear of failure, fear of rejection, fear of changing, fear of public speaking, fear of losing, fear of unknown, fear of death and so forth.

Fear is often caused by strong desires and attachment to either persons or things. When people cling to the precious and valuable objects, they have to protect it. When one is extremely attached to a person, and if that person faces any struggle or suffers from a serious sickness, a concern for his well-being will turn into fear.³⁹ As the Dhammapada verse (214) mentions, “From attachment springs grief, from attachment spring fear. From lust springs grief, from lust springs fear. From craving springs grief, from craving springs fear. For one who is wholly free from attachment, craving, lust there is no grief, whence then fear?”⁴⁰ Therefore, having a strong attachment lead to suffering when someone is separated from this desired person or object. A feeling of loss, dejection, hopelessness and frustration arise in his or her mind, when he or she is separated from the beloved ones. People have attachments because of the Delusion of self.

³⁸ Diana Lea, *Oxford advanced American dictionary for learners of English* (Oxford New York: Oxford University Press, 2011), p.548.

³⁹ “The Psychology of Emotions in Buddhist Perspective: Sir D. B. Jayatilleke Commemoration Lecture, Colombo, 1976”, by Dr. Padmasiri de Silva, *Access to Insight*, Web, 30 November 2013. Web. 01 Feb. 2020. <<https://www.accesstoinight.org/lib/authors/desilva-p/wheel237.html>>.

⁴⁰ “Piyavagga: Affection” (Dhp XVI), translated from the Pali by Archary Buddharakkhita, *Access to Insight*, Web, 30 November 2013. Web.01 Feb.2020. <<https://www.accesstoinight.org/tipitaka/kn/dhp/dhp.16.budd.html#dhp-215>>.

Subsequently, people create the idea of a permanent ego for self-preservation. From this belief of self, they start to develop the wrong ideas of Me and Mine and together with all craving, selfish desires, conceit, pride and other unwholesome thoughts. Therefore, the concept of self is the main source of all problems.⁴¹

Impact of Fear

A fear can be healthy when it causes people to stay away from the dangerous situation. Because of fear, people learn how to deal with the wild beast and protect themselves from the attacks of other tribes.⁴² By being afraid of failing in exams, people put more effort to read books. Furthermore, because of fear, the great things emerged. For instance, being afraid of losing, people established the security system, fear of death leads to emergence of medical science, being afraid of repeated birth the samsara, prince Siddhartha left home and became the Buddha. Besides that, fear can lead people to be morally good when they are afraid of committing any bad deeds, thinking of bad results will come to affect his life, which in Buddhism, is called the fear *ottappa*. This type fear should be developed and cultivated.

However, fear also creates other unpleasant feelings such as: anger, worry, anxiety. Behind anger always lies fear of being powerless or fear of losing the person or things. Some people think that by being aggressive and overreacting is the best to show that how strong they are. Such this fear lead to conflict.

In addition, fear even causes killing. When we response to fear unskillfully, perceiving dangers to our own life or property, we believe that we can gain strength and security by destroying the lives and property of others.⁴³ When I was in Laos especially in

⁴¹ K. Sri. Dhammananda, *How to live without fear & worry* (Malaysia: BMS Publications, 1989). P.6

⁴² Ibid, p.9.

⁴³ “Free from fear”, by Thanissaro Bhikkhu, *Access to Insight*, Web, 5 June 2010. Web. 02 Feb. 2020. <<https://www.accesstinsight.org/lib/authors/thanissaro/fear.html?fbclid=IwAR1CbHOQnirHpanbvN0zv25Tsd8Q5OzWtKs34Bq4FQ4iqr0WsRTfmdDqeF8>>.

the field in countryside, people kill many animals such as snakes, mice, etc. They fear that all these animals will come to eat their grain, therefore they killed the mouse. By being afraid that snake will come to bite their children, they kill it. Therefore, fear lead one to unwholesome deed.

Solution to Overcome Fear

The opposite of fear is courage, confidence or assurance. In order to overcome fear, people should build confidence in mind. The Buddha mentioned one who possessed these five qualities, faith, virtue, learning, energy, and wise, gains self-confident in a trainee.⁴⁴

1. Faith in the law of cause and effect (*Kammasaddhā*)

Kamma literally means action or deed, but in the teaching of the Buddha it refers exclusively volitional action which perform through body, speech, and mind. The law of *kamma* (*kammaniyāma*) is self- subsistent in its operation, ensuring that willed deeds produce their effects in accordance with their virtuous quality just as surely like seeds bear fruit in accordance with their species.⁴⁵ Simply, *kamma* can be put in the simple language thus: do good and good will come to you, do bad and bad also will come to you. It also can be described in this way: If you sow good seeds, you will reap a good harvest. If you sow bad seeds, you will reap a bad harvest.⁴⁶ Once, the Buddha was asked by the young man thus: what is the cause that lead amongst mankind to become short lived and long lived, the healthy and the diseased, the ugly and beautiful, lack of power and the powerful, the poor and the rich, the lower and the higher born, and the ignorant and the wise? Kindly, the Buddha's answer was: "All living beings have

⁴⁴ *Āṅguttara Nikāya*; Trans. Bhikkhu Bodhi. (Boston: Wisdom Publications, 2012), p. 507.

⁴⁵ Anuruddha, et al. *A Comprehensive Manual of Abhidhamma: the Abhidhammattha Sangaha of Ācariya Anuruddha*. (Kandy, Sri Lanka: Buddhist Publication Society, 1993). p.200.

⁴⁶ K. Sri. Dhammananda, *What Buddhists Believe*. (Kuala Lumpur, Malaysia: BMS Publication, 2002), p.129.

actions (*Karma*) as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is Karma that differentiates beings into low and high states.⁴⁷”

However, it does not mean that *Kamma* is the fix destiny of life. Although the past *Kamma* cannot be changed, people still can change the present actions. That is why, Buddhism tell us to be in the present moment trying to avoid any bad deeds, do only the good things, and purify the mind. And also, the Buddha emphasized on suggestion his disciples to live heedfully, mindfully and diligently. The Lord Buddha said, “*Atta hi attano natho; Atta hi attano gati*, meaning: you are your own master; you create your own destiny. We are our own masters and write our own future.”⁴⁸

The destiny is something entirely self-created and self-earned, whether it is for good or for evil. People create they own destiny by their own thought, words and actions, and their get back from life sooner or later what they themselves have given to life. From the results of their deeds there is no escape. Hence, man himself is the builder of his own life, the creator of his fate, now and in the future.⁴⁹

2. Virtuous behavior (*Sīla*)

Sīla is ethical conduct which based on love and compassion. It is the standards and principles of good behavior in accordance with the path of righteousness. Right speech, right action, and right livelihood are represented of virtuous living. When one walk on this path, he will have all these qualities thus: speaking at the right time, right place, useful talking, harmless talking, and keeping noble silence. He will not harm to other by not trading in arms and lethal

⁴⁷ Mahasi Sayadaw, “The theory of Kamma” Web. 03 Feb. 2020. <<http://www.buddhanet.net/e-learning/karma.htm>>.

⁴⁸ “Facing Illness with Equanimity” *Vipassana Research Institute*, Web, 2 July 2015. Web. 03 Feb. 2020. <<https://www.vridhamma.org/node/2059>>.

⁴⁹ K Sri Dhammananda. *How to Live without Fear*, p.167.

weapons, intoxicating drink, poisons, killing animal, and cheating.⁵⁰ These right speech, right action, and right livelihood are included in five precepts as follows:

1. Abstaining from the destruction of life
2. Abstaining from taking what is not given
3. Abstaining from sexual misconduct
4. Abstaining from false speech
5. Abstaining from liquor, wine, and intoxicates

One who has these five qualities (five precepts) dwell with self-confidence at home. When people commit unwholesome deeds by destroying life, taking other's property, engaging in sexual misconduct, speaking false, and indulging in liquor, wine, and in intoxicants, they are overcome by timidity, dwelling without self-confidence.⁵¹ It is because of he afraid, and worry of punishment from the ruler or from the society. When one avoids committing evil to oneself and other, he is not afraid and worry other's blaming, just like a poison cannot soak into the hand which without any wound. Therefore, he has confidence even in the difficult situations.

3. Learning, improving oneself

One of the reasons leading fear is lacking of knowledge or information about the certain things which made us fear. For example, two walking man coming together, and suddenly they encounter the snake. One man runs away but another man approaches the snake and catches it without any fear, it is because of he is a snake holder. He knows type, and nature of snakes and he had learned the skills to catch it before. That is why, he has confidence catching it. If people want to grow in life, they have to keep learning. As Mahatma Gandhi said, "Live as if you were to die tomorrow, learn as if you were to live forever." By learning much, one will gain

⁵⁰ Walpola Rāhula, and Paul Demiéville. *What the Buddha Taught* (New York: Grove Press Distributed by Random House, 1974). p. 47.

⁵¹ *Āṅguttara Nikāya*; Trans. *Bhikkhu Bodhi*, p.545.

confidence in their field. The question, we should often ask ourselves thus “Who am I?” The answers may be, I am a student, police, a doctor, a newsreader, a monk, and so on. Whatever we are, we should improve the skills accordance to our jobs or positions. Only learning is not enough, one has to practice in accordance to the lessons. “To learn much without practicing is like counting the cows of others or like carrying a raft on one's head instead of using it to cross the stream.”⁵² There are four kinds of learned person which existed in the world.

1. One of little learning who is not intent on what he has learned
2. One of little learning who is intent on what he has learned.
3. One of much learning who is not intent on what he has learned.
4. One of much learning who is intent on what he has learned.

The last person is, he has learned much on discourse, many subjects and having understood of what he has learned, and understood dhamma, he practiced in accordance with dhamma. Therefore, he is called one of much learning who is intent on what he has learned.⁵³ Learning without intention is wasting the time. Listening, thinking, asking, and recording, are the good ways of learning. Importantly, practicing in accordance what we have learned is necessary. “The learned man who does not practice the Dhamma is like a colorful flower without scent”⁵⁴

4. Live energetically (*Viriya*) “state of a strong man”

According to Buddhism, *viraya* (persistent effort) is the most important condition for one who desires to modify unfolding of one’s bad *kamma*. By effort made today, a person can create fresh *kamma*, and change his environment and circumstance. As human being, we should

⁵² “The Case for Study”, by Bhikkhu Bodhi, *Access to Insight*, Web, 5 June 2010. Web. 04 Feb. 2020. <https://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_05.html>

⁵³ Bhikkhu Bodhi, “*The Numerical Discourses of the Buddha*” (Wisdom Publications, 2012). *Sutta Central*. Web. 05 Feb. 2020. <<https://suttacentral.net/an4.6/en/bodhi>>.

⁵⁴ K Sri Dhammananda, *Fear and Worry*, p. 155.

not waste the time by grieving over the past or passing our time in idleness and heedlessness. One will miss the golden of opportunity to achieve something in his valuable human life if he is lazy and waste his time on unnecessary things, leading regret to oneself. “There is nothing like destiny other than the effect of our previous efforts. Our previous efforts are called our destiny. Our achievements are determined by our effort. Our effort is therefore our destiny.”⁵⁵

Before the Buddha attained enlightenment, he also felt fear during his practicing in the deep forest. Instead of giving up from fear, he put effort on his practice by keeping the same posture. If fear arises in his mind during walking, standing, sitting, or laying, he did not change that posture till he had subdued that fear and dread.⁵⁶ This the good example of facing fear. Although he felt fear, but he kept practicing till winning it. Therefore, one should make an effort, arouse energy and strive for abandoning unwholesome deed, cultivating wholesome deed, and purifying the mind. “Arousing energy for the attainment of the as-yet unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized”⁵⁷

4.1 Mindfulness of Death

One can arouse energy by practicing mindfulness of death. This method is suitable for everybody who wishes to cut off attachment, hindrance, and unwholesome of life. It shows us that life is impermanence, and uncertain. The practitioner should aware of death by comparing himself with others in seven ways, that is to say: with those of great fame, great merit, great strength, great supernormal power, great wisdom, with Pacceka Buddhas, and even with fully Enlightened Buddhas.⁵⁸ All these great people are also subject to die, then how about us?

⁵⁵ K Sri Dhammananda, *Fear and Worry*, pp.165-169.

⁵⁶ *Majjhima Nikāya*. Trans. Bhikkhu Bodhi. (Boston: Wisdom Publications, 1995), p.104.

⁵⁷ *Aṅguttara Nikāya*; Trans. Bhikkhu Bodhi, p.26.

⁵⁸ Mehm, Tin Mon. *Samatha (Basic Level): Faculty of Patiptti Department of Samatha*. International Theravāda Buddhist Missionary University, (Yango, Myanmar 2004), P.194.

The Buddha suggested his disciples to reflect thus: “I could die on account of many causes. A snake might bite me, or a scorpion or centipede might sting me, I might stumble and fall down, or my food might disagree with me or my bile might become agitated, or people might attack me, or wild spirits might attack me, and I might die, that would be an obstacle for me.”⁵⁹ Hence the Blessed One said: “Bhikkhus, this human life span is short. “Just as a chariot wheel, when it is rolling and touching the ground only on one point of its tire, and, when it is at rest, rests only on one point, so too, the life of living beings lasts only for a single conscious moment.”⁶⁰ Therefore, people should put effort to do good deed for oneself and others.

5. Being wise (*Paññā*, wisdom)

In Buddhism, wisdom is realizing or perceiving the true nature of reality; seeing things as they are, not as they appear. That is, understanding the true nature of *anicca* (impermanence), *dukkha* (suffering) and *anatta* (essence lessness) in all things. It also be called right understanding.⁶¹ Such this wisdom arises from cultivating our mind through insight meditation (*vipassana*), self-observation.

When a gentleman is wise, they have the wise of arising and passing away (arising and cessation of the five aggregates of existence) which is noble, penetrative, and leads to the complete ending of suffering.⁶² Wisdom does not arise suddenly and spontaneously. It grows up gradually by spiritual life training. These include relying on a teacher, asking question to clear away one’s doubts, observing the rules of discipline, learning and reflection, and contemplating the arising and vanishing of the five aggregates. Right view is the supporting

⁵⁹ *Āṅguttara Nikāya*; Trans. Bhikkhu Bodhi, p.850.

⁶⁰ Buddhaghosa. *The Path of Purification (Visuddhimagga)*, Trans., Nānamoli Bhikkhu (Buddhist Publication Society, 2010), p.233.

⁶¹ “Prajna or panna in Buddhism”, by Barbara O’Brien, Learn Religions, Web, 17 March, 2018. Web. 06 Feb. 2020. <<https://www.learnreligions.com/prajna-or-panna-449852>>.

⁶² Translated for SuttaCentral by Bhikkhu Sujato, 2008, Sutta Central, Web, 22 Feb 2020. <<https://suttacentral.net/an8.54/en/sujato>>.

factor of growing up the wisdom. Learning and investigating the Dhamma also contribute to the growth of wisdom.⁶³

5.1 Eight Worldly Conditions

“Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, and pain.”⁶⁴ These are the common conditions which happen to all. We may be happy today and it may turn into suffer tomorrow. The person who understands these worldly conditions, he has no fear of losing because he knows all the condition are inconstant, impermanent and subject to change.

Conclusion

To overcome fear, people have to generate confidence in mind by believing in one own action (good causes, good results), living in accordance to virtue, learning what should be learned, arousing energy to do whatever we want to accomplish in life. And the important thing is seeing the impermanence of fear through practicing meditation. Who practice these principles, the confidence arises in mind, and gradually the fear will be reduced.

⁶³ *Aṅguttara Nikāya*; Trans. *Bhikkhu Bodhi*, p.30.

⁶⁴ “Lokavipatti Sutta: The Failings of the World” (AN 8.6), translated from Pali by Thanissaro Bhikkhu. Access to Insight. Web, 4 July 2010. Web. 20 Feb 2020.
<<https://www.accesstinsight.org/tipitaka/an/an08/an08.006.than.html>>.

Bibliography

Primary Sources

Aṅguttara Nikāya; The Numerical Discourses of the Buddha: A Translation. Bhikkhu Bodhi.

Boston: Wisdom Publications, 2012.

Majjhima Nikāya; The Middle Length Discourses of the Buddha: A New Translation.

Bhikkhu Bodhi. Boston: Wisdom Publications, 1995.

Saṃyutta Nikāya; The Connected Discourses of the Buddha: Translated from the Pāli.

Bhikkhu Bodhi. Somerville, MA: Wisdom Publications, 2000.

Secondary sources

Anuruddha, et al. *A Comprehensive manual of Abhidhamma: the Abhidhammattha Sangaha of Ācariya Anuruddha.* Kandy, Sri Lanka: Buddhist Publication Society, 1993. Print.

Buddhaghosa. *The Path of Purification (Visuddhimagga):* Trans., Nānamoli Bhikkhu, Buddhist Publication Society, 2010.

Dhammananda, K S. *How to Live without Fear & worry.* Kuala Lumpur, Malaysia: BMS Publications, 1989. Print.

-----, *What Buddhists Believe.* Kuala Lumpur, Malaysia: BMS Publication, 2002. Print.

Krishnamurti, J. *The First and Last Freedom.* New York: Harper & Row, 1975. Print.

Mehm, Tin Mon. *Samatha (Basic Level): Faculty of Patipatti Department of Samatha.*

International Theravāda Buddhist Missionary University, Yangon, Myanmar 2004.

Rāhula, Walpola, and Paul Demiéville. *What the Buddha taught.* New York: Grove Press Distributed by Random House, 1974. Print.

Internet Sources

“Facing Illness with Equanimity” *Vipassana Research Institute*, Web, 2 July 2015. Web. 03 Feb. 2020.

<<https://www.vridhamma.org/node/2059>>.

“Free from fear”, by Thanissaro Bhikkhu, *Access to Insight*, Web, 5 June 2010. Web. 02 Feb. 2020.

<<https://www.accesstoinight.org/lib/authors/thanissaro/fear.html?fbclid=IwACbHOQnirHpanbvN0zv25Tsd8Q5OzWtKs34Bq4FQ4iqr0WsRTfmdDqeF8>>.

“Piyavagga: Affection” (Dhp XVI), translated from the Pali by Archary Buddharakkhita, *Access to Insight*, Web, 30 November 2013. Web. 01 Feb. 2020.

<<https://www.accesstoinight.org/tipitaka/kn/dhp/dhp.16.budd.html#dhp-215>>.

“Prajna or panna in Buddhism”, by Barbara O’Brien, *Learn Religions*, Web, 17 March, 2018. Web. 06 Feb. 2020.

<<https://www.learnreligions.com/prajna-or-panna-449852>>.

“The Case for Study”, by Bhikkhu Bodhi, *Access to Insight*, Web, 5 June 2010. Web. 04 Feb. 2020.

<https://www.accesstoinight.org/lib/authors/bodhi/pps-essay_05.html>

“The Psychology of Emotions in Buddhist Perspective: Sir D. B. Jayatilleke Commemoration Lecture, Colombo, 1976”, by Dr. Padmasiri de Silva, *Access to Insight*, Web, 30 November 2013. Web. 01 Feb. 2020.

<<https://www.accesstoinight.org/lib/authors/desilva-p/wheel237.html>>.

Bhikkhu Bodhi, “The Numerical Discourses of the Buddha” (Wisdom Publications, 2012). *Sutta Central*. Web. 05 Feb. 2020.

<<https://suttacentral.net/an4.6/en/bodhi>>.

Bhikkhu Sujato, Trans. With Dīghajāṇu (Dīghajāṇu Sutta), 2008, *Sutta Central*. Web. 07 Feb. 2020.

<<https://suttacentral.net/an8.54/en/sujato>>.

Mahasi Sayadaw, “The theory of Kamma” Web. 03 Feb. 2020.

<<http://www.buddhanet.net/e-learning/karma.htm>>.

An Anthropological Survey on Excavations at the Buddhist Archaeological Sites in Bagan

By Phyo Pyae Sone Kyaw

Dr. Krishna Ghosh Della Santina (Supervisor)

Introduction

Anthropology is the study of ancient human being and their culture, religion, and language, etc., The root of modern Myanmar is considered to be the Bagan Empire, established by King Anawratha around 11th century AD. In the history of Myanmar. The Bagan period is the revolutionary period of Burmese arts and culture, language and religion. One of the most striking features of the Bagan period was the tradition of temple construction introduced by King Anawratha. About ten thousand temples and pagodas were built. Gradually, many temples and pagodas were destroyed by natural disasters and less preservation. However, since beginning of the 20th century in Bagan many archaeological conservation and excavation projects conducted by the Myanmar Department of Archaeology. The archaeologists found various Bagan wall paintings, wall carvings, sculptures, *Jātaka* reliefs, stone inscriptions, and so on. There are the main elements of this discussion.

History of Bagan

Before the establishment of the Bagan Empire, we can find the Pyu and Mon kingdoms. The Pyu Kingdom was flourishing in Upper Burma. On the other hand, the Mon Kingdom was flourishing in Lower Burma. Historically, around 200 BCE, the Pyu people entered the Irrawaddy valley from Yunnan. Conversely, Chinese records of 300 AD mention a group of

people known as the Pyu, who had apparently migrated into the region from the Tibetan plateau to Myanmar.⁶⁵ They established the Pyu kingdom around 200 BCE and flourished until they were conquered by the Bagan and Mon Dynasties around 900 AD.⁶⁶

The first major group of immigrants to arrive around the 3rd century BCE were the Mons. They were originally from China. The Mons were heavily influenced by the Brahmanic culture and the Aśokan Buddhist kingdom in India. They established the Dvāravāti Kingdom around 600 AD. Pegu was also established by the Mon in the 6th century AD; it was the capital of southern Myanmar in the 13th century AD, when the Mons ruled the region. Around the 9th century AD they established the Thaton city states, and around the 12th century AD, the Hanthawaddy city states. Later on, the Bagan king Anawratha conquered the Thaton city states, which marked the end of the Mon kingdom.⁶⁷

The Bamar people entered the upper Irrawaddy valley and established the Bagan Kingdom.⁶⁸ The traditional history of Myanmar up to the Bagan period is recorded in the “Glass Palace Chronicle” (*Hmannan Yazawin*). The document was produced in the early 19th century AD by a group of people who were working in a room of King Bagyidaw’s Glass Palace in Mandalay. It is the key compilation for English speaking scholars, available in English language since 1923.⁶⁹ Substantially, the earlier *Great Chronicle* of U Kala, has the record of the history of three Burmese kingdoms, namely *Tagaung*, *Srīkṣetra* (*Thayekittaya*) and Bagan.⁷⁰

⁶⁵ “Myanmar - Pyu Kingdom” Web. 20 Feb. 2020.

<<https://www.globalsecurity.org/military/world/myanmar/history-pyu.htm>>

⁶⁶ “Pyu Kingdom Cities in Myanmar (Burma)”. Web. 21 Feb. 2020.

<<https://www.worldatlas.com/articles/pyu-kingdom-cities-in-myanmar-burma.html>>

⁶⁷ “Ancient Mon People” *Facts and Details*. Web. 21 Feb. 2020.

<http://factsanddetails.com/southeast-asia/Myanmar/sub5_5a/entry-2997.html#chapter-2>

⁶⁸ Victor B. Lieberman, *Strange Parallels: Southeast Asia in Global Context, C. 800–1830*, Volume 1, Integration on The Mainland (Cambridge University Press, 2003), p. 152.

⁶⁹ Tin & Luce, p. 31.

⁷⁰ Ibid. p. 32.

According to the historical evidence, King Pyinbya founded Bagan in the second-century AD, but Bagan became famous at the time of king Anawratha, in 11th century AD.⁷¹ There were many famous Bagan kings, like King Anawratha, Kyansittha and Alaungsithu and so on. Among all the kings of Bagan, King Anawratha and King Kyansittha offered magnificent contributions to Buddhism.

King Anawratha was the first king of United Myanmar. By conquering different kingdoms, like *Pyu*, *Mon* etc., he unified the Burman people. He also introduced them to Theravāda Buddhism and set Bagan on the road to glory. King Anawratha, who founded the United Bagan Kingdom in 1044, built the Shwezigon Pagoda.⁷²

After King Anawratha, King Kyansittha ruled Bagan from 1084 to 1113 AD. He is considered as one of the greatest Burmese monarchs of the Bagan Dynasty. Like King Anawratha he also patronized Buddhism in Myanmar, and he established the Ananda Temple around the 11th century AD.

The Bagan empire started to become weaker and weaker after king *Alaungshitu*. During the time of King Narathihapati the Bagan empire declined.⁷³ The Bagan empire flourished from the 11th to the 13th century AD, before its decline. At that time Bagan was the most modern city in Southeast Asian kingdoms.⁷⁴

⁷¹ Bob Hudson, *The Origin of Bagan: The Archaeological Landscapes of Upper Burma to AD 1300* (Sydney: University of Sydney, 2004), p. 26.

⁷² “Shwezigon Pagoda” *Renowntravel*. Web. 21 Feb. 2020. <<https://www.renown-travel.com/Burma/Bagan/Shwezigon-Pagoda.html>>

⁷³ Phayre, *History of Burma*, p.51.

⁷⁴ Charlotte Kendrick Galloway, *Burmese Buddhist Imagery of the Early Bagan Period (1044-1113)*, Vol. II, (Australian National University, Nov. 2006), p.35

Practice of Temple and Pagoda Constructions

In the Bagan period, the Bagan kings and people constructed numerous monuments in order to gain good merits. The number of religious edifices increased year, by year as they believed their soul would rest in *Nirvāṇa* (peace) by building religious monuments.⁷⁵

Some says around 10 thousand pagodas were built in Bagan within the 11th to 13th century AD⁷⁶. According to Bagan literature there is a proverb for Bagan pagodas, which runs like this “*Hle win yoe tan thanyannyan Bagan phayapaund*”⁷⁷. It means in Bagan there were 4446 pagodas, out of which about 3000 stupas presently remain.

The pagodas in Bagan are famous for art and architecture. Most of the pagodas were decorated both from the inside and the outside with various wall paintings. Among many Bagan Pagodas and temples, the Shwezigon pagoda and the Ananda Temple are very famous and rich for art and architecture. The design of the Shwezigon Pagoda has been copied many times across Burma over the centuries. The Ananda temple, also called Anandaceti, is considered to be one of the best surviving masterpieces of the Mon architecture. It is also the best preserved and most revered of the Bagan temples. During the earthquake of 1975, the Ananda temple was considerably damaged, but it has been totally restored. Besides, Lokananda pagoda, Gawdawpalin temple, Thatbyinnyu temple, Seinnyet sister temples, Bupaya pagoda, Mahabodhi temple, Abeyadana temple, Mingalaceti temple, and so on, are also quite famous among all Bagan monuments.

⁷⁵ MyoNyunt Aung, “Archaeological Conservation of Bagan Ancient Monuments in Myanmar” *Establishment of the Network for Safeguarding and Development of the Cultural Heritage in the Mekong Basin Countries*, (Princess MahaChakriSirindhorn Anthropology Center, Bangkok, Thailand, 16-18 Dec. 2017), p.24

⁷⁶ Hudson, p.26.

⁷⁷ “Bagan (Pagan)”. Web. 22 Feb. 2020. <<http://Myanmartravelinformation.Com/About-Myanmar/Myanmar-Arts/49-Bagan/About-Bagan.Html>>

Concise History of Conservation and Excavation Work at Bagan

Many Bagan temples and pagodas are damaged and collapsed due to earthquakes, natural disasters, and heavy rainfall. As a result, many important Buddhist art and architectural works are lost. Moreover, until the 1900s, there was no conservation and excavation project undertaken in Bagan. In 1901 CE, when Lord Curzon, the Viceroy of India visited Bagan, he was very impressed to see those Bagan magnificent monuments. When he returned to India, he ordered to establish an archaeological museum and to take conservation measures for the Bagan ancient monuments. The conservation work mainly involved the making the access roads to the monuments, the repair and restoration of the damaged portions, removing and clearing the debris inside the compound of the temples. However, after the independence of Myanmar, the Department of Archaeology (DOA) took a major step. They started excavation at the ancient city of *Pyu* and contemporary cities, to reveal the ancient Myanmar culture through the preservation of ancient monuments, collecting and deciphering early inscriptions, antiquities, and preserving of mural paintings. From 1948-1996 CE the DOA just conserved and restored 15% of the monuments in Bagan. In 1966 CE the major conservation work of the DOA was handed over to the Public Works Cooperation (PWC), before the 1975 CE earthquake. After the 1975 earthquake many Bagan monuments were highly damaged. As a result, the Government of the Union of Myanmar constituted an advisory committee consisting of twenty members scholars, archaeologists, architects, engineers and technicians, for the conservation and restoration work. The conservation and restoration work continued until 1994 in different installments, with the help of ICCROM and UNESCO/UNDP. They have renovated various Bagan monuments, mural paintings, stucco carvings, and so on.⁷⁸ The last excavation was done at Bagan in 2003. Throughout the excavation many wall paintings, stone inscriptions, mural

⁷⁸ Ibid. pp.25-28.

paintings, *Jātakareliefs*, terracotta figures, and so on, were found. They are very important for us to know about the cultural and religious history of Myanmar through anthropology.

An Anthropological Survey on Archaeological Evidence of the Bagan Period

As mentioned above, anthropology is the study of human populations, where we holistically explore the biological, socio-cultural, archaeological, and linguistic aspects of human existence.”⁷⁹ Anthropology has four major branches, namely socio-cultural anthropology, biological anthropology, archaeological anthropology, and linguistic anthropology.⁸⁰ Socio-cultural anthropology means the study of societies and cultures around the world.⁸¹ Physical anthropology involves an evolutionary perspective towards the study of human populations and their diversity.⁸² Archaeological anthropology studies human societies and cultures from prehistory.⁸³ Linguistic anthropology is the study of role of language in the social lives of individuals and communities.⁸⁴

Socio-cultural Condition of Bagan: Archaeological Anthropology

As mentioned above archaeology is a branch of anthropology. So, the archaeological findings are automatically connected to anthropology. Therefore, in order to know about the

⁷⁹ PriyaParul. “Anthropology: Meaning, Definition, Introduction, Branches & Examples” *Sociology Group*. Dec. 21, 2017. Web. 22 Feb. 2020. <<https://www.sociologygroup.com/anthropology-meaning-branches/>>

⁸⁰ Ibid.

⁸¹ Ibid.

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

Bagan's socio-cultural condition, the archaeological findings like stone inscriptions, mural paintings, sculptures, *jātaka* reliefs, and so on, are very important.

According to archaeological investigation, Bagan culture, religious beliefs, language, literature, art and architecture were at first very close to Mon and Indian cultures.⁸⁵ For example, the ground plan of the Ananda Temple is Similar to Paharpuror Sompura Mahāvihāra in Bangladesh, and Nakhonpahton Ceti in Bangkok, Thailand.⁸⁶

The inscriptions, mural paintings, sculpture and *Jātaka* reliefs found from the Bagan archaeological sites show the clothing of Bagan people. The archaeological findings throughout early Bagan people's clothing was similar to Indian clothing.⁸⁷ Clothes can be roughly divided into two types: upper clothes and lower clothes. The analysis of the mural paintings of the Bagan period shows that imported clothing and cloth, such as silk, satin, velvet, patterned fabrics, etc., were also used.⁸⁸ The upper garment for the man was *wuttlon*, and the lower garments were *khaci* and *paso*, and the upper garment of female was known as *yinsi*, and the lower garments were sari with girdles of various designs, worn around the waist, like Indian women.⁸⁹ Even today in Myanmar people are using this kinds of dress.

The people of Bagan provide for their livelihood through fishing, business and trade and in various other ways. A wall painting found in the Lokananda sanctuary represents a fishing boat with the fishermen rowing and pulling the fishnet. How did the fishermen of the Bagan period use sailboats for fishing? Another wall painting found in the Lokananda sanctuary represents the water transportation during the Bagan period.⁹⁰ Although the *jātaka* reliefs

⁸⁵ Coedès George, et al. *The Indianized States of Southeast Asia* (Univ. of Hawaii Press, 1996), p.150.

⁸⁶ "Ananda Temple". Web. 23 Feb. 2020. <<http://www.baganmyanmar.com/bagan-pagodas-temples/bagan-temples/57-ananda-temple.pdf>>

⁸⁷ Aye Aye Than, "Myanmar Costume Style in the Bagan Period", Bagan Metropolis. July 9-15, 2017, p.2

⁸⁸ Ibid. p.3.

⁸⁹ Ibid. pp. 5-13.

⁹⁰ Pyiet Phyo Kyaw. "Secular Evidence in the Visual Art of Bagan" *Bagan Metropolis*, July 9-15. 2017. p. 4.

basically represent Buddhism, they also represent Bagan lifestyle. The *Nandivīsāla Jātaka*, no. 28, found in Bagan, shows that the people of Bagan used bullock carts, and another *Jātaka* relief found in the Lawkahteikpan temple shows the use of horse carts for transportation and trade during the Bagan age.⁹¹ These are still common in Bagan rural areas. Besides, in the 2003 excavation near the “*Kyanzittha* palace” the archaeologists unearthed a piece of red slip sealed with the mark of the Chinese coin, and an underglazed blue circular ceramic box, showing Bagan’s trade relationship with China, Vietnam.⁹² The archaeologists found some wall paintings in the Abeyadana temple, representing Bagan cultural dances, sword dance and drum dance, which are even now noticeable in Bagan rural sides.⁹³

The *Jātaka* relief plaque was brought from West PhetLeik to Shwesandaw Stupa. The *Bahiyajātaka* relief show that Bagan people were very happy, socially and individually. Bagan was a prosperous kingdom.⁹⁴

Bagan Religious Beliefs

According to the archaeological findings it is proven that the early Bagan people worshipped *Nats* or Spirits. It was the earliest identifiable form of religion found in Burma.”⁹⁵ The Nat worshippers of Bagan believed that everything in the world is governed by *Nats*, such as places, people, trees, rocks, and areas of life. All are associated with different *Nats*. *Nats* can protect and guard, but they can be vengeful too.⁹⁶

⁹¹ Ibid. pp. 7-15.

⁹² Hudson, *The Origin of Bagan*, pp.231-232

⁹³ P. Kyaw, p.5.

⁹⁴ Ibid. p. 6.

⁹⁵ Richard M. Cooler, “Chapter I: Prehistoric and Animist Periods” *Seasite*. Web. 24 Feb. 2020. <http://www.seasite.niu.edu/burmese/cooler/Chapter_1/Chapter_1.htm#planks>

⁹⁶ Violet Cluoutman. “Native Spirit: An Introduction to Burmese Nat Worship.” *Inside Asia*. Web. 24 Feb, 2017. Web. 24 Feb. 2020. <<https://www.insideasiatours.com/blog/2017/02/02/burmese-nat-worship/>>

Besides, at Bagan various Hindu gods, such as *Śiva*, *Brahma*, and *Viṣṇu*, were worshipped. It proves Hinduism was also a partial practice of Bagan people. In Bagan a badly damaged image of Śiva was found, which was exposed by flood on the riverbank, close to a tank west of Shwe-onhminmonastery, Myinbagan. Beside thus Nanpaya temple, which was built by captive King Manuha, contains intricate carvings of Brahma, and it also contains depictions of other Hindu gods.⁹⁷ The Nathlaung Kyaung, the only Hindu temple at Bagan, is also known as *Viṣṇu* temple, because of different *Viṣṇu* images, carvings and sculptures.⁹⁸

According to legends, Mahāyāna Buddhism also reached Bagan, but it could not survive. However, around the 11th century AD, when King Anawrahta came to power, he was converted to Buddhism by Shin Araham. Since then Bagan people practice Buddhism. Currently, 90% of people are Theravāda Buddhists in Myanmar.⁹⁹

Bagan Languages

Bagan rulers primarily used Burmese, a Tibeto-Burman language, but both *Pyu* and *Mon* were lingua franca of the Irrawaddy valley. *Pyu* was the dominant language of Upper Burma. The *Pyu* language is thought to belong to the Tibeto-Burman language family.¹⁰⁰ However, “In the early Pagan era Mon was sufficiently prestigious for Burman rulers to employ that language frequently for inscriptions and perhaps in court usage.”¹⁰¹

⁹⁷ “Nan Pagoda” *Apollotravel*. Web. 24 Feb. 2020.

<<https://apollotravel.pyaephyomaung.me/subpage/bagan.html>>

⁹⁸ The Director of Archological Survey, “*Pictorial Guide to Pagan*”. (Rangoon: Ministry of Union Culture, 1963), p.24.

⁹⁹ Violet Cloutman, “Native Spirit: An Introduction to Burmese Nat Worship” *Inside Asia*. Web, 25 Feb.2020. <<https://www.insideasiatours.com/blog/2017/02/02/burmese-nat-worship/>>

¹⁰⁰ Graham Thurgood and Randy j. Lapolla, ed. *The Sino-Tibetan Languages*, (London New York: Routledge, 2003), p. 196.

¹⁰¹ Victor B. Lieberman, *Strange Parallels. Southeast Asia in Global Context, c. 800-1830: Mainland Mirrors: Europe, Japan, China, South Asia, and the Islands*. Vol. I (New York: Cambridge University Press, 2009), p.133

In archaeological excavation the stone inscriptions found from the Myaceti the earliest evidence of Bagan inscriptions. Prince Rājākumāra, son of King Kyansittha, inscribed the stone inscription around 1113 AD. He built this in respect to his father, when he was in his death bed. A similar stone pillar was found in an old precinct of Myaceti Pagoda. The stone inscriptions found in Bagan, have four faces, and in the four faces are inscribed *Pyu*, *Mon*, *Myanmar* and *Pāli* languages respectively.¹⁰²

Conclusion

So, here through the archaeological, anthropological investigation and analysis of the wall paintings, wall carvings, *Jātaka* reliefs, stone inscriptions and antique pieces found from Bagan archaeological sites, they show the ancient Bagan arts and culture, religious beliefs, language, and lifestyle. Most importantly, throughout this archaeological and anthropological survey we come to know that the ancient Bagan arts and culture, religious beliefs, language, lifestyle have a direct influence on the modern Myanmar arts and culture, religious beliefs, language, lifestyle. Burma, Burmese language, Burmese culture, Burmese art and architecture, Burmese people all are thus named because of the Burman language, which was the main language of Bagan people. Finally, I believe that this paper will help the reader to know about the early Bagan arts and culture, religious beliefs, language, lifestyle, and their availability in modern Myanmar.

¹⁰² “Stone Inscriptions” *Bagan: Ancient Capital of Myanmar*. Web. 25 Feb. 2020.
<<https://bagan.travelmyanmar.net/stone-inscriptions.htm>>

Bibliography

Primary Sources

Coedès, George, et al. “*The Indianized States of Southeast Asia*”. Univ. of Hawaii Press, 1996.

Galloway, Charlotte Kendrick. “*Burmese Buddhist Imagery of the Early Bagan Period (1044–1113)*”. Vol. II. Australian National University, Nov. 2006.

Hudson, Bob. “*The Origin of Bagan: The Archaeological Landscapes of Upper Burma to AD1300*”. Sydney: University of Sydney, 2004.

Lieberman, Victor B. *Strange Parallels: Southeast Asia in Global Context, C. 800–1830*, Vol. I, Integration on The Mainland Cambridge University Press, 2003

Lieberman, Victor B., *Strange Parallels. Southeast Asia in Global Context, c. 800-1830: Mainland*

Mirrors: Europe, Japan, China, South Asia, and the Islands. Vol. 1. New York: Cambridge University Press, 2009.

The Director of Archaeological Survey. *Pictorial Guide to Pagan*. Rangoon: Ministry of Union Culture, 1863.

Thurgood, Graham, and Randy J. LaPolla, ed. *The Sino-Tibetan Languages*. New York: Routledge, 2003.

Articles

Aung, MyoNyunt. “Archaeological Conservation of Bagan Ancient Monuments in Myanmar”

Establishment of the Network for Safeguarding and Development of the Cultural Heritage in the Mekong Basin Countries, Princess MahaChakri Sirindhorn Anthropology Center, Bangkok, Thailand, 16-18 Dec. 2017: 24.

Kyaw, Pyiet Phyo. "Secular Evidence in the Visual Art of Bagan" *Bagan Metropolis*, July 9-15, 2017: 4.

Than, Aye Aye. "Myanmar Costume Style in the Bagan Period" *Bagan Metropolis*. July 9-15, 2017: 2.

Web Sources

"Ananda Temple". Web. 23 Feb. 2020.

<<http://www.baganmyanmar.com/bagan-pagodas-temples/bagan-temples/57ananda-temple.pdf>>

"Ancient Mon People" Facts and Details. Web. 21 Feb. 2020.

<http://factsanddetails.com/southeastasia/Myanmar/sub5_5a/entry2997.html
chapter2 >

"Bagan (Pagan)". Web. 22 Feb. 2020.

<<http://Myanmartravelinformation.Com/About-Myanmar/MyanmarArts/49Bagan/About-Bagan.Html>>

Cloutman, Violet. "Native Spirit: An Introduction to Burmese Nat Worship" *Inside Asia*. Web, 25 Feb.2020.

<<https://www.insideasiatours.com/blog/2017/02/02/burmese-nat-worship/>>

Cooler, Richard M. "Chapter I: Prehistoric and Animist Periods" *Seasite*. Web. 24Feb.2020.

<http://www.seasite.niu.edu/burmese/cooler/Chapter_1/Chapter_1.htm#planks>

"Myanmar - Pyu Kingdom" Web. 20 Feb. 2020.

<<https://www.globalsecurity.org/military/world/myanmar/history-pyu.htm>>

"Nan Pagoda" *Apollo Travel*. Web. 24 Feb. 2020.

<<https://apollotravel.pyaephyomaung.me/subpage/bagan.html>>

Parul, Priya. "Anthropology: Meaning, Definition, Introduction, Branches &Examples"

Sociology Group. Dec. 21, 2017. Web. 22 Feb. 2020.

<<https://www.sociologygroup.com/anthropology-meaning-branches/>>

“Pyu Kingdom Cities in Myanmar (Burma)”. Web. 21 Feb. 2020.

<<https://www.worldatlas.com/articles/pyu-kingdom-cities-in-myanmar-burma.html>>

“Shwezigon Pagoda” Renowntravel. Web. 21 Feb. 2020.

<<https://Www.Renown-Travel.Com/Burma/Bagan/Shwezigon-Pagoda.Html>>

“Stone Inscriptions” *Bagan: Ancient Capital of Myanmar*. Web. 25 Feb. 2020.

<<https://bagan.travelmyanmar.net/stone-inscriptions.htm>>

Social Justice in Early Buddhist Political Teaching

By Rony Barua

Prof. Kapila Abhayawansa (Supervisor)

Introduction

The essence of social justice is underlying in early Buddhist political teachings. The early Buddhist political teachings taught by the Buddha, are based on morality, because justice depends on people's moral behaviour. Buddhism believes, if a social authority (government) rules the society with morality, justice can be established in society. If not, injustice will prevail enormously. The early Buddhist political teachings show that justice should be above everything. It is the primary duty of the social authority to give an assurance of justice in society. If injustice prevails in society, it hampers social development, peace and harmony. As a result, people suffer from insecurity, poverty, illiteracy, ill-health, social segregation, and so on. When people suffer from poverty, ill-health or social segregation, they cannot improve their spirituality. Without spiritual development social development is also impossible. Social development and spiritual development are related to each other. Therefore, when social authority maintains a society with law and order, with morality, social injustice does not exist in that society. When a society is free from injustice, then people in that society can improve spirituality. Moreover, when the Buddha taught the dhamma, there was no government like now. At that time, different kings were ruling different territories. In the Pāli-Canon various kings' names are found. Among them, king Bimbisāra, king Pasenadi, king Ajātasattu are well known. They had a very good relationship with the Buddha, and they patronized Buddhism. So, the Buddha taught political teachings indicating the kings. Even though the government

replaced kingship, the early Buddhist political teachings are effective to rule a country. If the government applies those teachings justice will prevail in society.

The Origin of Kingship (Government) in Early Buddhist Perspective

Early Buddhist political teachings are available in various *Pāli* discourses, such as in the *Aggañña Sutta*, *Cakkavatti-sīhanāda Sutta*, *Kūṭadanta Sutta*, and *Jātaka* stories, where we can find the origin of Kingship. As mentioned above, earlier there were kings and kingdoms, not governments and states. Now, the kingdoms turned into states, and kings changed into governments. Early Buddhist discourses present the emergence of kingship. The *Aggañña Sutta* (DN. 27) presents that the first king was elected by the people to prevent social crimes and to maintain the law. According to this *sutta*, when a greedy nature arose in the mind of the people, they started stealing, telling lie, and people had to punish them. Therefore, people came together and thought that,

“Suppose we were to appoint a certain being who would show anger where anger was due, censure those who deserved it, and banish those who deserved banishment! And in return, we would grant him a share of the rice.”¹⁰³

Consequently, they chose the most handsome, best looking, pleasant and capable person, and appointed him for this above-mentioned job. In the *Aggañña Sutta*, he is recognized as ‘*Mahā-sammata*’ meaning the Great Elected One.¹⁰⁴ “The Great Elect was chosen at an enormous gathering of the people at a time when private property and family were no longer respected. He was appointed to maintain law and order, and he was expected to depend for his

¹⁰³ Maurice Walshe, trans., *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya* (Boston: Wisdom Publication, 1996), p. 413.

¹⁰⁴ Nandasena Ratnapala, *Buddhist sociology* (Delhi, India: Sri Satguru Publications, 1993), p.74.

livelihood on a share of crops and herds which he received in return for his service.”¹⁰⁵

Venerable Nandasena Ratnapala in his book “Buddhist Sociology” further remarks:

“As the people were responsible for electing the king, there was no question of being the king's son and solely because of paternal inheritance becoming the heir to the throne. Even an individual who becomes a ruler by virtue of ascriptive rights should win the approval of the people in order to continue his position.”¹⁰⁶

The *Ulūka Jātaka* also gives an account of the origin of kingship. It says, “the people who lived in the first cycle of the world gathered together, and took for their king a certain man, handsome, auspicious, commanding, altogether perfect.”¹⁰⁷

In this way, according to early Buddhist political teaching emerged kingship. In early Buddhism one can find definitions of the king. In the *Aggañña Sutta*, a ‘King is the one who pleases the people by justice or righteousness’ (*Dhammena pare rañjetīti kho ‘rājā’*).¹⁰⁸ In the *Cakkavatti-sīhanāda Sutta*, the term “*cakkavattī rājā*” means ‘Universal Monarch’, who rules till the end of all four directions, South, East, West and North.¹⁰⁹ As now kingship does not exist, so venerable Walpola Rahula remarks that “Of course, the term ‘king’ (*Rājā*) of old should be replaced today by the term ‘Government’.”¹¹⁰

Kingship or government emerged because of social needs and based on public consent, not by family heritage. This is an indication of a democratic government system. Regarding this venerable K. Sri. Dhammananda wrote: “The Buddha encouraged the spirit of consultation and the democratic process. This is shown within the community of the Order in which all

¹⁰⁵ Ibid., Cited from A.L. Bhasam. *Aspects of Ancient Indian Culture* (New Delhi, 1956).

¹⁰⁶ Ibid.

¹⁰⁷ E. B. Cowell, ed., *The Jātaka: or Stories of the Buddha's Former Births*. Trans. W.H.D. Rouse. Vol. II. (Cambridge: At the University Press, 1895), p. 242.

¹⁰⁸ DN.27. See Kapila Abhayawansa, *A Peaceful and Harmonious Global Society Through Buddhist Elements* (Thailand: The World Buddhist University, 2015), p.21

¹⁰⁹ Bhikkhu Sujato, trans., “The Wheel-Turning Monarch: Cakkavattisutta (DN 26)” *Sutta Central*. Web, 27 Feb. 2020. <<https://suttacentral.net/dn26/en/sujato>>.

¹¹⁰ Walpola Rāhula, *What the Buddha Taught* (London: Gordon Fraser Gallery, 1978), pp.84-85.

members have the right to decide on matters of general concern.”¹¹¹ It means the Buddha supported democratic government, because in a democratic country people have their freedom of speech. Although now people talk about democracy, even in democratic nations democracy is unknown because of immoral government policies.

Impact of Immoral Government on Society

According to Buddhism, because of immoral government social injustice prevails in society. An immoral government means a corrupt government. When the government, which works for the people in society, is corrupt, then social development becomes impossible. People can expect nothing from a corrupt government, because a corrupt government does not think about people in society. The allotted budget for social development, such as for building schools, colleges, hospitals, clinics, bridges, culverts, or road constructions, the corrupt politicians use those for their luxury. As a result, society remains underdeveloped, and injustice prevails in society. In an underdeveloped and unjust society social, peace and harmony and happiness are not possible. In this situation, spiritual development is also impossible. For the spiritual development of people social development is important. When society is just, peaceful and happy, then people can develop spirituality. Moreover, the impact of immoral government on society is destructive. It gives rise to socio-economic imbalances and poverty.

According to Buddhism, poverty is a major social problem, caused by immoral government, and the impact of poverty on society is devastating.

Generally, poverty is a state or condition in which a person or community lacks the financial resources and essentials for a minimum standard of living. It means people suffer

¹¹¹ K. Sri Dhammananda, *What Buddhists Believe*, 4th ed. (Buddhist Missionary Society Malaysia: Kuala Lumpur, 2002), p. 313.

concerning housing, clothing, food, water, medical attention and so on. Therefore, early Buddhist political teachings condemn poverty.

In the *Iṇa Sutta* of the *Aṅguttara Nikāya* the Buddha said, “*dāliddiyaṃ dukkhaṃ loke, iṇādānaṅca vuccati;*”¹¹² Poverty is called suffering in the world; so too is getting into debt.¹¹³ Poverty forces people to borrow money. Again, when they cannot pay back on time, they suffer from harassment and verbal abuse.

Buddhism believes, poverty is the result of an improper distribution of wealth by the government. In the *Cakkavatti-sīhanāda Sutta* of the *Dīgha Nikāya*, the Buddha said, “*ādhanānaṃ dhane ananuppadiyamane daliddiyaṃ vepullaṃ gacchati*”¹¹⁴ It means that when wealth or money is not given to the needy people, poverty increase grossly. Poverty leads to more social problems. This *sutta* also remarks,

“When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined.”¹¹⁵

This statement of the Buddha proves how dangerous poverty is. Poverty is behind all anti-social actions, as mentioned above. An unjust and immoral government leads society to chaos. So, people do not get enough social supports for spiritual progress. Therefore, a good and moral government is necessary for social development. The government must pay attention to economic growth and reduce poverty, otherwise society will fall in to chaos, and people will suffer from insecurity, injustice, and social conflicts. If government pay attention to this, then people can develop spirituality, and contribute to social progress and happiness. Therefore, the

¹¹² AN. 6.45.

¹¹³ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*. (Boston: Wisdom Publications, 2012), p. 915.

¹¹⁴ DN. 26.

¹¹⁵ Bhikkhu Sujato, trans., “The Wheel-Turning Monarch: Cakkavattisutta (DN 26)” *Sutta Central*. Web, 27 Feb. 2020. <<https://suttacentral.net/dn26/en/sujato>>.

early Buddhist political teachings promote an ethical government, which can ensure justice in society.

The Essence of Social Justice in Early Buddhist Political Teachings

Social justice means providing equal rights and privileges to all the members of society, regardless of their race, gender, age, colour, or social status. Ensuring social justice is a primary responsibility of government. Therefore, the government must be morally good. In the *Āṅguttara Nikāya* the Buddha said,

“When the ruler of a country is just and good, the ministers become just and good; when the ministers are just and good, the higher officials become just and good; when the higher officials are just and good, the rank and file become just and good; when the rank and file become just and good, the people become impartial and good.”¹¹⁶

A flow of justice is expounded here, which starts with the government. When the government is morally good, then everything under a government, such as the defence ministry, health ministry, education ministry, transportation ministry, finance ministry, agriculture ministry, ministry of law and justice, etc., become just and good. They do not commit immoral activities and provide proper services to the public.

Furthermore, the *Cakkavatti-sīhanāda Sutta* presents the noble duty of a Wheel Turning Monarch. It remarks:

“Well then, my dear, relying only on principle—honouring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders,

¹¹⁶ Dhammananda, p. 315.

people of town and country, ascetics and brahmins, beasts and birds. Do not let injustice prevail in the realm. Pay money to the penniless in the realm.¹¹⁷

It is the noble duty of the ruler or government to rule the country by honouring, respecting, and venerating the *Dhamma*. The term *Dhamma* is being used for ‘justice’. According to Buddhism, *Dhamma* is the inevitable fact in the universe, in which truthfulness, lawfulness, and regulatory aspects are merged. *Dhamma* plays a vital role to establish integrity, equality, dignity, internal peace, harmony and happiness among people.¹¹⁸ So, if the ruler or the government keeps *Dhamma* (justice) above everything, and provides equal protections and facilities to all the members of the society, anti-social activities will not prevail in that society. On the other hand, if the ruler or the government does not rule abiding by law and order, social crimes increase in that society.

If one does something against social law and order, it is called a crime. Buddhism presents its viewpoint regarding crimes in the *Aggañña Sutta*, *Cakkavatti-sīhanāda Sutta* and *Kūṭadanta Sutta* (DN. 5). According to these *suttas*, people commit crimes out of craving or poverty.¹¹⁹ Whether people commit crimes out of craving or poverty, they will be punished according to the law.

In the modern world, the five most common criminal punishments are incapacitation, deterrence, retribution, rehabilitation and restoration.¹²⁰ Among these five retribution and rehabilitation are often used. In the retribution form of punishment, the punishment depends on the crime committed. For example, for murder one has to confront either the death penalty or life imprisonment. On the other hand, rehabilitation focuses on helping criminals and

¹¹⁷ Bhikkhu Sujato, trans., “The Wheel-Turning Monarch: Cakkavattisutta (DN 26)” *Sutta Central*. Web, 27 Feb. 2020. <<https://suttacentral.net/dn26/en/sujato>>.

¹¹⁸ Abhayawansa, pp. 140-141.

¹¹⁹ Pādegama Ñāṇārāma, *An Approach to Buddhist Social Philosophy* (Singapore: Ti-Sarana, Buddhist Association, 1996), p. 107.

¹²⁰ Admin, “Addressing Transgressions: Types of Criminal Punishment” Point Park University Online. Web. 29 Feb.2020. <<https://online.pointpark.edu/criminal-justice/types-of-criminal-punishment/>>.

prisoners overcome the barriers that led them to commit criminal acts. These are given here for an easy understanding of the early Buddhist perspective of crimes and punishment in contrast to modern law. So, what does Buddhism suggest regarding punishment? Regarding punishment, the *Kūṭadanta Sutta* suggests that:

“Suppose Your Majesty were to think: ‘I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment’, the plague would not be properly ended. Those who survived would later harm Your Majesty’s realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty’s revenues will be great, the land will be tranquil and not beset by thieves, and the people, with joy in their hearts, will play with their children, and will dwell in open houses.”¹²¹

Here “Buddhism embarks on a mission to prevent crime on the premise that “prevention is better than cure”.¹²² The early Buddhist political teachings show how to control crimes instead of punishing, as in this above statement. Buddhism believes crimes cannot be controlled by the death penalty or imprisonment. Buddhism says to prevent crimes the ruler or the government has to provide proper support to the people. If the government provide equal opportunities to the people so that they can develop their lifestyle and improve their economic condition, as a result they will not commit crimes. According to Buddhism, a king or the ruler is also worthy of punishment. In the *Milinda Pañha*, it is stated that:

¹²¹ Walshe, pp.135-136.

¹²² Ñānārāma, p. 108.

“If a man, who is unfit, incompetent, immoral, improper, unable and unworthy of kingship, has enthroned himself a king or a ruler with great authority, he is subject to a variety of punishment by the people, because, being unfit and unworthy, he has placed himself immorally in the seat of sovereignty. The ruler, like others who violate and transgress moral codes and basic rules of all social laws of mankind, is equally subject to punishment; moreover, to be censured is the ruler who conducts himself as a robber of the public.”¹²³

Furthermore, realizing the importance of moral government for a country to be happy, Buddha provided a series of ‘Ten duties of the King’ (*dasa-rājā-dhammā*), e.g. in *Jātakas*. A government should follow those ten duties of the King.¹²⁴

1. Generosity (*dāna*) means the ruler should not have craving and attachment for wealth and property but should spend wealth for the welfare of the people.
2. Morality (*sīla*) means the ruler should never destroy life, cheat, steal and exploit others, commit adultery, utter falsehood, or take intoxicating drinks.
3. Altruism (*pariccaga*) means sacrificing everything, such as personal comfort, name and fame, and even his life, for the good of the people.
4. Honesty (*ājjava*) means the ruler must be free from fear and favour in the discharge of his duties, must be sincere in his intentions, and must not deceive the public.
5. Gentleness (*maddava*) means he must possess a genial temperament.
6. Self-control (*tapā*) means he must lead a simple life, and should not indulge in a life of luxury.
7. Non-anger (*akkodha*) meaning a king should bear no grudge against anybody.

¹²³ Dhammananda, *Buddhists Believe*, p. 317.

¹²⁴ Walpola Rāhula, *What the Buddha Taught* (London: Gordon Fraser Gallery, 1978), pp. 84-85.

8. Non-violence (*avihimsa*) means not only that he should harm nobody, but that he should try to promote peace by avoiding and preventing war, and everything which involves violence and destruction of life.
9. Patience (*khanti*) means he must be able to bear hardships, difficulties and insults without losing his temper.
10. Non-opposition (*Avirodha*) means he should not oppose the will of the people, should not obstruct any measures that are conducive to the welfare of the people.¹²⁵

If the government maintains these ten duties properly, people will become happy, and society will become prosperous. Regarding these ten qualities of the ruler venerable Walpola Rahula wrote: “If a country is ruled by men endowed with such qualities, it is needless to say that country must be happy. But this was not a Utopia, for there were kings in the past like Asoka in India who had established kingdoms based on these ideas.”¹²⁶

Besides, regarding the behaviour of the ruler (government), the Buddha also advised that: “A ruler never show partiality or should not be biased and discriminative between a particular group of subjects, should not harbour hatred against the subjects, should be moral in any circumstance, and possess a good understanding of the law. Government should not allow injustice (*adhamma*) in the region, as the lives of the members of a society shaped are by laws and regulations, economic arrangements, institutional arrangements, which are influenced by the political situation of the country.”¹²⁷ If the government maintains these behaviours, then justice will prevail in society, all the people will get proper food, education, accommodation, healthcare, job opportunities. As a result, their economic condition will improve, and they will live happily and harmoniously. Crimes and punishment will be less. Then society will become a moral society, and people will get proper justice.

¹²⁵ Ibid., p. 85.

¹²⁶ Ibid., p. 86.

¹²⁷ Dhammananda, *Buddhists Believe*, pp. 316-320.

Conclusion

The early Buddhist political teachings emphasize the morality of government to establish justice in society. Social happiness depends on a moral social authority or government because government looks after every aspect of society. The governmental duty is to give proper protection and support to all the people in society regardless of their social status, race, colour, religion or political belief. On the other hand, an unjust and immoral government is the cause of all social suffering. An immoral government control all social aspects. When social authority itself is immoral, people loose their social freedom. Corruption increases in society, and because of unequal distribution of income, poverty increases. Poverty causes several anti-social activities like killing, stealing, banditry, and so on. So, the early Buddhist political teachings focus on the morality of government, because it is very important to have social peace, harmony and prosperity. If governments all over the world follow these teachings of the Buddha, there will be no warfare and social conflicts. Justice will prevail in society.

Bibliography

Primary Sources

Pāli

Āṅguttara-nikāya, Chaṭṭha Saṅgāyana Tipiṭaka Version 4.0 (CST4), Maharashtra: Vipassana Research Institute, 2011.

Dīgha-nikāya, Chaṭṭha Saṅgāyana Tipiṭaka Version 4.0 (CST4), Maharashtra: Vipassana Research Institute, 2011.

Majjhima-nikāya, Chaṭṭha Saṅgāyana Tipiṭaka Version 4.0 (CST4), Maharashtra: Vipassana Research Institute, 2011.

The English Translation Texts

Bhikkhu Bodhi. *The Numerical Discourses of the Buddha: A Translation of the Āṅguttara Nikāya*. Boston: Wisdom Publications, 2012.

Cowell, Edward B. Ed., *The Jātaka: or Stories of the Buddha's Former Births*. Trans. W. H. D. Rouse. Vol. II. Cambridge: At the University Press, 1895.

Walshe, Maurice. Trans., *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publication, 1996.

Secondary Sources

Abhayawansa, Kapila. *A Peaceful and Harmonious Global Society Through Buddhist Elements*. Thailand: The World Buddhist University, 2015.

Dhammananda, K. Sri. *What Buddhists Believe*. Fourth Edition. Kuala Lumpur: Buddhist Missionary Society Malaysia, 2002.

Rāhula, Walpola. *What the Buddha Taught*. London: Gordon Fraser Gallery, 1978.

Ratnapala, Nandasena. *Buddhist sociology*. Delhi, India: Sri Satguru Publications, 1993.

Ñānārāma, Pātegama. *An Approach to Buddhist Social Philosophy*. Singapore: Ti-Sarana Buddhist Association, 1996.

Web Sources

Admin. “Addressing Transgressions: Types of Criminal Punishment.” *Point Park University*

Online, 2 May 2019. Web. 29 Feb. 2020.

<online.pointpark.edu/criminal-justice/types-of-criminal-punishment/>

Bhikkhu Sujato. Trans., “The Wheel-Turning Monarch: Cakkavattisutta (DN 26)” *Sutta*

Central. Web. 27 Feb. 2020.

< <https://suttacentral.net/dn26/en/sujato> >

A Critical Study of the Ethical Values in *Jātaka* Literature

By Ms. Dalipru Marma

Prof. Tilak Kariyawasam (Supervisor)

Introduction

The life story of the Buddha is divided into three sections (*Dūrenidāna*, *Avidūrenidāna*, and *Santikenidāna*) which are found in the intro to the Commentary of *Jātakaṭṭhakathā* known as ‘*nidāna*’ (source, origin, cause).¹²⁸ *Jātaka* relates the previous lives of the Buddha Gautama with the Buddhist and ethical values of the *Bodhisatta*.¹²⁹ The goal of *Jātaka* literature is to inspire people to act according to the social norms of humanity better of Buddhism, not all humans share the same values and walk on the path to true happiness.

A big number of *Jātaka* stories indicate the concept of loving-kindness and compassion (*mettā-karuṇā*) as the dynamic principle of self-sacrifice.¹³⁰ Besides, the *Jātaka* literature is filled with the notion of *Kamma* and rebirth, the concept of *Kamma* and rebirth is widely explained in the *Jātaka* stories to emphasize the significance of ethical values. Even Buddhism fundamentally is known for its philosophical teaching on *Kamma* and *vipāka*. The famous statement in the *Vāseṭṭha Sutta* “identity of a person or an outcast can decide not by birth but

¹²⁸ A.P Buddhaddatta, *Concise Pāli English Dictionary*.

¹²⁹ W.G. Weeraratne, *Encyclopaedia of Buddhism*, Vol. VI. (Colombo: The Government of Sri Lanka, 1996), p. 3

¹³⁰ Vishwanath Prasad Varma, *Early Buddhism and Its Origins* (Delhi: Munshiram Manoharlal Publisher Pvt. Ltd. 1973), p. 190.

by one's actions.¹³¹ Therefore, it is said in *Suttanipāta* “*kammunā vasalo hoti, kammuna hoti brahmaṇo*”¹³² – “One is an outcast by action, one is a Brahmin by action.”¹³³

The terms of principal ethics are basically implied as an analysis of the assessment of human conduct, way of living, character by deeds. Culture is the physical foundation of human life for proper control, organization of moral values and developing the demon of perception.¹³⁴ On the other hand, five precepts encourage one to cultivate loving-kindness and compassion by abstaining from killing, stealing, adultery, falsehood, and consumption of intoxicant drinks. It is mentioned in *Aṅguttara Nikāya* (AN. 8.39) that one accrues eight benefits for practicing the five precepts, namely; the reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to the welfare and to happiness.¹³⁵

Jātaka literature is also known for the ten *pāramis* that are necessary for the spiritual attainment of Buddhism. The *pāramī* or *pāramitā* is a crucial factor to practice in our day today's life to cultivate ethical values in personal and social level. Every *Jātaka* story explains the Bodhisatta struggle to fulfill the necessary ethical values, which are known as *pāramī*.

It is documented in *Mahāvamsa* that Kings *Iḷanāga* has heard *Kapi Jātaka* from a *bhanaka*. These stories are relevant even in modern societies of today, where particularly children, in their growing years, take these stories for guidance in cultivating ethical values in their lives for happiness and success of life.¹³⁶ *Guṇa Jātaka* (Ja. 157) is well-known for its

¹³¹ Suttanipāta, (Pali Text Society, 1913) p.24.

¹³² SN.1. p. 7.

¹³³ Piyadassi Thera, “Vasala Sutta: Discourse on Outcasts.” Web, Dec. 13, 2019.
<<https://www.accesstoinight.org/tipitaka/kn/snp/snp.1.07.piya.html>>.

¹³⁴ AN., Vol.I,p.249

¹³⁵ Thanissaro Bhikkhu, trans., “Abhisandha Sutta: Reward.” Web, Dec. 17, 2019.
<<https://www.accesstoinight.org/tipitaka/an/an08/an08.039.than.html>>.

¹³⁶ Kurunegoda Piyatissa. “Buddhist Tales for Young and Old.” Web, Dec. 17, 2019.
<http://www.buddhanet.net/bt_intro.htm>.

teachings on friendship and qualities of good friends as well as describes the disadvantages of jealousy. The *Jātaka* further explains in stanza how a jackal saves a Lion from the trap of deadly mud, “A friend who plays a friendly part, however small and weak he is, he is my kinsman and my flesh and blood, a friend and comrade he; despise him not, my sharp-fanged mate! This Jackal saves my life for me.”¹³⁷

The Significance of *Jātaka* Literature

The significance of *Jātaka* literature is the most symbolic form of expression of human society and the animal’s feelings as well. *Jātaka* literature empowers us to learn, understand, and appreciate valuable deeds, for seeking happiness, and to perform better in one’s daily life. Ethics of Buddhism is a method to discover and preserve one’s values, principles, and determinations. Most of the *jātaka* stories are associated with ethical values of moral philosophy that are found in stanzas and proses.¹³⁸ The whole of the *Jātaka* literature, *Bodhisatta* plays as an idol in the mind of the readers. It had been applied to individuals, families, and society in which proficiency never failed in any situation. The ethical values of *Jātaka* can be sublimated in every society of the world.

Buddha’s previous life of Sumedhā (*Bodhisatta*) was very precious. As king Sivi, the *Bodhisatta* was very famous for the charity. So, the king of the Deva (*Sakka*) realm came to the observation and he pretended as a blind old man and asked for his (*Sivi*) eyes. King took out both of his eyes and offer him willingly without any hesitation.¹³⁹

Occasionally, *Jātakas* included several accounts of the past and earlier realities which narrative as parallel case and showed the moral penalties of the various deeds. The *Pāli* canon

¹³⁷ E.B. Cowell (edit.), *The Jātaka or Stories of the Buddha of Former Lives Vol. II.* (Cambridge: The University Press, 1895), p. 20.

¹³⁸ Ibid.

¹³⁹ E.B. Cowell, *The Jātaka*, Vol.iii, of the *Sutta pitaka*, 34.

recorded that *Mahāsudassana Sutta* of the *Dīghanikāya* (DN. 17) where the Buddha preaches the *Mahāsudassana Jātaka* (Ja.95).¹⁴⁰ The *Jātaka* stories frame with the perceptions of *Kamma*, rebirth, and emphasize the significance of individual ethical values. The original concept of *Jātaka* is also fundamentally based on rebirth and the principle of *kamma*. Another common theme in *Jātaka* literature in ‘*apadāna* (Sanskrit: *avadāna*)’ literature the worthiness of good karmic rewards reinforced life. For example, in the *Kummāsapinda Jātaka* (Ja. 415), a poor man due to alms-gift four handfuls of food given to four *paccekabuddhas*. As a result of *kamma*, he reborn as a king.¹⁴¹

For example, in *Sukhavihāri Jātaka* (Ja.10.), it has been seen that happiness is unconditional emotions and if it arises without any attachment. Human is curious for seeking happiness in living life. A truth has seen by this stanza, “The man who guards not, nor is guarded, sire, lives happy, freed from slavery to lusts.”¹⁴² The fundamental desire of every human being is to find material and mental happiness.

Everything has two sides in the world ‘positive and negative’ or ‘hero and villain.’ *Jātaka* stories are one of the sections of learning where consequently related to good and bad character. Even though it is called bad however villain character of the story also can teach a human being to be afraid of doing unwholesome deeds. It is a term necessary for a human to correct the negative concept and being ashamed of doing evil deeds. Well-known writer Peter Harvey calls such considerations ‘prudential considerations.’¹⁴³

¹⁴⁰ Rhys David T.W. *Dialogues of the Buddha* Part-II, pp. 192.

¹⁴¹ Ja. ,vol.iv, p.244.

¹⁴² Ja. p.32.

¹⁴³ Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (Cambridge, 2001), p. 2.

Buddhist ethics can play a significant role to bring the global society together. Ethics a valuation of human behavior and character. The ultimate foundation of Buddhism is ethics which may serve as a path of social integration.

The Concept of Buddhist Ethics

The concept of Buddhist ethics described in *Jātaka* literature through stories. Ethics is considered as an assessment of human conduct, character, aims, the system of life and foundation. Buddhism is exceptional in ethical teaching that manifests the proper behavior of the human world where people can lead a concord life in a diverse society. One can escape from the chain of rebirth through the Practice of moral values as it establishes the foundation firmly.¹⁴⁴ In Buddhism, *Dhamma* is the foundation of human ethics. It is the law of regularity that has been participated in daily activities.¹⁴⁵ Human beings have the capability to realize the unwholesome thinking. Ethics as an instrument to protect own self from all kinds of evil deeds in mentally and physically way. The social development of Buddhist ethics contributed to the mental formation, education, economics, science, and politics.¹⁴⁶

This evidence is seen in the *KaraniyaMettā Sutta* (Sn.1.8) which is famous for its instruction as a way of practicing universal love to attain peace of mind. The *sutta* methodically explains the way of developing universal love to promote the welfare and peaceful path for the whole society.¹⁴⁷

¹⁴⁴ Gihyun Kwon, *Analytical Study of Origin and Development of Jātaka*, (Banaras Hindu University: India, 1997) p. 169.

¹⁴⁵ Keown, Damien. *Buddhist Ethics: A Very Short Introduction*. (Oxford New York: Oxford University Press, 2005), p.4.

¹⁴⁶ “Buddhism & Ethics”, Symposium Volume,(IABU Conference Mahuchulalongkronrajavidyalaya University: Thailand, 2008),p.(9)

¹⁴⁷ Acharya Buddharakkhita, trans., “Karaniyametta Sutta: The Hymn of Universal Love.” Web, Feb. 04, 2020. <<https://www.accesstoinight.org/tipitaka/kn/snp/snp.1.08.budd.html>>.

The *Jātaka* prescribed the five precepts¹⁴⁸ are fundamentally significant for laypeople, every king and subject under his reign¹⁴⁹ which should be practiced as these precepts can be conditioned for the integrity, harmony and peaceful society of the world other than self-cultivation. These five precepts teach one to be kind, compassionate, considerate, being truthful and restraining oneself from all immoral circumstances. In *Kurudhamma Jātaka* (Ja. 276) mentions how to purify the life by all good deeds in the society based on the virtues. In the kingdom of *Kalinga*, there was drought and as a consequence insufficiency of food. The *Kalinga* king practiced the *Kurudhamma* that is great five virtues (*pañcasīla*)¹⁵⁰ and fell rain in his kingdom.¹⁵¹ Precepts and ethical values can be seen in the Noble Eightfold Path as the right understanding, right thought, right action, right speech, right livelihood, right effort, right mindfulness, and right concentration. The whole five Buddhist precepts are included in the right action and right speech, whereas the right livelihood of Buddhism instructs to avoid five kinds of trading namely, arms, human beings, flesh (including all breeding animals), intoxicants and harmful drugs, and poison. Noble Eightfold Path is considered as a center doctrine in Buddhism. It is the format of practicing the middle path avoiding the two ultimate truths.¹⁵²

Kamma and ethics in Buddhism cannot be separated as both are related to each other. According to Buddhism the definition of *kamma* as explained in *Aṅguttara Nikāya* thus; “*cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā ’ti*

¹⁴⁸ Five Precepts are, not to kill, steal, adultery, false speech and intoxicant drinks.

¹⁴⁹ Maurice Walshe, trans., *The Long Discourses of the Buddha* (Boston: Wisdom Publications, 1995), p.281.

¹⁵⁰ Killing, stealing, adultery, lies, intoxician.

¹⁵¹ Cowell, Edward B. *The Jātaka, or, Stories of the Buddha's former births*. (London Boston: Pali Text Society Distributed by Routledge & K. Paul, 1981), p.251.

¹⁵² Encyclopaedia of Buddhism, p.148.

(AN. 6.63) – “Intention, I tell you, is *kamma*. Intending, one does action by way of body, speech, and mind.”¹⁵³

Moreover, the concept of *kamma* in Buddhism indicates it as one’s choice, refuge, and companion. A clear statement is found in *Cūḷakammavibhaṅga Sutta* thus, “Beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is an action that distinguishes beings as inferior and superior”¹⁵⁴ – “*Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā.*”¹⁵⁵

Ethical Values in *Pārami*

The meaning of the *Pāramī* (Pāli), or *Pāramitā* (Sanskrit) interrelated of the word ‘characteristic, function, manifestation and proximate causes collectively as well as individually.’¹⁵⁶ Ven. Bhikku Bodhi said “a *Bodhisatta* must be fulfilled the perfection to gain the qualities of spiritual development. *Pāramitā* explained as ‘gone to the beyond’ and leads the transcendental path of these abilities.”¹⁵⁷ The commentary of the *cariyāpitaka* gave a long and systematic explanation of the *pāramitās*. Accordingly, *pāramitās* are those qualities that are produced with compassion, generosity and concerned mind.¹⁵⁸

The significance of ten *pāramī* is a various list of qualities that the direction to attain Buddhahood. Humans should have the potential to cultivate the desired good and welfare in

¹⁵³ Thanissaro Bhikkhu, trans., “Nibbhedika Sutta: Penetrative.” Web, Sep, 21, 2019. <<http://www.accesstoinight.org/tipitaka/an/an06/an06.063.than.html>>

¹⁵⁴ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, p. 1053.

¹⁵⁵ MN. 135.

¹⁵⁶ *The Great Chronical of the Buddhas*, vol.1 (Singapore edition), p. 54.

¹⁵⁷ Bhikkhu Bodhi, *A Treatise on the Paramis from the Comentre on the Cariyapitaka*, 2005. Web, Feb. 11, 2020. <<https://www.accesstoinight.org/lib/authors/bodhi/wheel409.html>>.

¹⁵⁸ Horner, I. B. *The Minor Anthologies of the Pali Canon* (London: Pali Text Society, 2000).

the suffering earth.¹⁵⁹ Buddhaghosa's early 5th-century *Path of Purification* (*Visudhimagga*) explained that by cultivated four lordly states (four *Brahma-vihāra*), loving-kindness (*Mettā*), compassion (*karunā*), altruistic joy (*muditā*), equanimity (*upekkhā*) –one may reach 10 perfections.¹⁶⁰ By practicing perfection *Bodhisatta* wished to attain supreme enlightenment. When a person follows the purification of virtue the purpose of purifying bodily, verbal, and mental state, then he must concentrate the path of perfections.¹⁶¹

The perfection of charity is willingly giving to others the animate and inanimate properties. It is selfless, never calculated of gaining or losing. Virtuous ethics of most appreciated and primary charity are food, clothes, house, hospitalize, and education. The commentary of *Caritapitaka* has mentioned the mode of practicing *dāna* in giving arms as a result recipient receive a long life, (*āyu*), beauty (*vaṇṇa*), happiness (*sukha*), strength (*bala*) and wisdom (*pañña*).¹⁶² There are many stories in *Buddhavaṃsa Atthakatha* or *jātaka* where Bodhisatta fulfilled the perfection of charity. Among the stories, *Vessantarā Jātaka*¹⁶³ *Sivi Jātaka*¹⁶⁴, and *Vyāghrī jātika*¹⁶⁵ are famous due to the charity. It is ethical valuable conduct of the generosity of people with a humble mind. Generosity is a form of such a fundamental level to develop moral and virtuous conduct (*sīla*). In Buddhism, *sīla* has prevention those actions to purify done by physical and verbal. The basic ethical formation of discipline is moral precepts (*sīla*), shame to evil (*hirī*) and fear to do evil (*ottappa*).¹⁶⁶ It considered as a subject of training

¹⁵⁹ Harvey, Peter. *An Introduction to Buddhist Ethics: Foundations, Values, and Issues* (Cambridge: Cambridge University, 2000), p131.

¹⁶⁰ "The Ten Perfections in Theravada, Mahayana and Bon." Web, Feb, 10, 2020. <<https://studybuddhism.com/en/advanced-studies/abhidharma-tenet-systems/comparison-of-buddhist-traditions/the-ten-perfections-in-theravada-mahayana-and-bon>>.

¹⁶¹ Bhikkhu Ñāṇamoli, *The Path of Purification* (Kandy: Buddhist Publication Society, 1975), p, 23.

¹⁶² The Great Chronicle of the Buddha's, vol.i, p.65.

¹⁶³ E.B. Cowell, *The Jātaka*, Vol.vi, p.474.

¹⁶⁴ Ja. vol.iii, of the *Sutta pitaka*, 34.

¹⁶⁵ "Jātaka tale: Prince mahāsattva." Web, Feb. 12, 2020. <<http://dunhuangfoundation.us/blog/2018/3/7/jataka-tale-prince-mahasattva>>.

¹⁶⁶ Vism.1, p.8.

oneself divided from the noble eightfold path the first three (morality, concentration, and wisdom).¹⁶⁷ The great importance of ethics in society is morality which has written in *Silavīmamsa Jātaka* (Ja.362) “Apart from virtue wisdom has no worth.”¹⁶⁸

The perfection of *Nekkhamma* is to abandon all sensual lust, craving, and any selfish activities to follow the moral discipline. Here mentioned two types of renunciation – 1) renunciation of earthly happiness by accepted ascetic lives. And 2) the temporary prohibition of impediment (*nīvaraṇa*) by knowledge (*jhāna*).¹⁶⁹ The story of *Makhādeva jātika* (Ja.9) king Bodhisatta abandons the disagreeable atmosphere in luxury life and receive the ascetic life.¹⁷⁰ A noble *Bhikkhu* leads the follower to the cycle of life is a blessing in society. Along with spiritual development Bodhisattva always perform the services of others.¹⁷¹ *Nekkhamma* (renunciation) is followed by *paññā* (wisdom or Knowledge). *Mahā Ummagga Jātaka* (Ja.546) Buddha the power of knowledge makes the people humble, a vast multitude as ascetic and establishes them in the paths of sanctification.¹⁷² There is no ethical knowledge of realization without renunciation craving. The moral value is the perfection of energy (*virīya*) leads to becoming the truth of aim. A *Bodhisatta* when practicing the *virīya* he never stops until it is reached the goal.¹⁷³ Giving up is a sign of weakness and it arises from the low mental of energy.

The term perfection of forbearance (*khantī pāramī*) is tolerance of physical and verbal aggression given by others without arising any anger. The definition of forbearance has

¹⁶⁷ Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Kandy, Sri Lanka: Buddhist Publication Society, 1997.p. 200.

¹⁶⁸ *Silena n’anupetassa sutena’ ttho na vijjati*.

¹⁶⁹ Berzin archives, *Study Buddhism*. Web, Dec.22, 2019. <<https://studybuddhism.com/en/advanced-studies/abhidharma-tenet-systems/comparison-of-buddhist-traditions/the-ten-perfections-in-theravada-mahayana-and-bon>>.

¹⁷⁰ Robert Chalmers, *The jātika*, vol.i, trans.1895, p.31

¹⁷¹ H.T. Francis and R.A. Neil, *The jātika*, trans. vol.iii, 1897, p.157.

¹⁷² Ja., vol.vi, p.329.

¹⁷³ Viriya paramita, Learn Religions, web. Feb. 15, 2020, <<https://www.learnreligions.com/virya-paramita-perfection-of-energy-449709>>.

evidence in *Khantivādi Jātaka* (Ja.313) ¹⁷⁴ where Bodhisatta endured all kinds of torture inflicted by the drunkard king. To live in a peaceful society *khantī* is important as *virīya*. Truthfulness (*sacca pāramī*) define as a realization of four noble truths, the action of body, speech, and mind. It is the foundation of the outstanding characteristics and qualities of a *Bodhisatta* is do what they speak and they speak what do, their act and action are the same.¹⁷⁵ Truthfulness people are trustworthy, sincere, and honest by thought, words, and thought. The perfection of truthfulness followed by *adhiṭṭhāna* as a resolute determination. A *Bodhisatta* does not forget the goal (*Adhiṭṭhana*) even though many obstacles might come to him, sickness, grief, and the death of a loving person. One of the famous story *Mūgapakkha jātika* (Ja.538) One-month baby *Temiya* practiced the determined until the king order for execution.¹⁷⁶ Loving-kindness (*mettā*) is similar to rain which falls on everyone in equal measure without partiality of caste, creed and skin color.¹⁷⁷ “Conquer anger by love, evil by good; conquer the miser with liberality and the liar with truth.” Loving-kindness could be overcome the anger, wickedness, stingy and liar and conquers the struggling of life.¹⁷⁸ Equanimity (*upekkhā*) is ascertaining properly, taking impartially, or viewing justly or looking correctly, without any expectation or attachment, kindness or disgrace.¹⁷⁹ Only the balancing possible to point out the right view and right action. In Buddhism said, “As no waves break the calm of ocean’s depths, unruffled should his mind be.”¹⁸⁰

¹⁷⁴ Venerable Buddhaghosa, *Jātaka-aṭṭhakathā*, vol.iii, KN (Yangon: the Ministry of religion affairs, 1959), p.38.

¹⁷⁵ *Yathāvādī tathākārī yathākārī tathāvādī*

¹⁷⁶ *Cariyapiṭaka Aṭṭhakathā*, pp.208-220.

¹⁷⁷ U ko lay. U Tin Lwin, *The Great Chronicle of Buddhism*, Vol.ii, p.11.

¹⁷⁸ Dhp. p.441.

¹⁷⁹ G.P. Malalasekara. *Encyclopaedia of Buddhism*. Ceylon: The Cultural Publications Co. Ltd. 1984.p.314.

¹⁸⁰ Chalmers, Lord. *Buddhist Teachings*, (Cambridge: Harvard University Press, 1932) p, 221.

Conclusion

Jātaka literature found many stories on ethics, such as how to get benefit by practicing moral conduct individually, with family, and how to spread in society. It does not have a limitation to follow the teaching of moral activities. Besides, most of the stories of *jātaka* are well-known because it gives importance to ethical values. The purpose of ethical values is to establish perfection in life, social association, business affairs, and government rules and regulations. *Jātaka* stories also speak persuasively of human ethical values that contribute to concord, peace, development, and happiness. For instance, when a person performs unwholesome actions (*akusala kamma*), as the results of it, one is born in the misery world. It is the philosophy of *kamma* that gives self-confidence, self-reliance and moral encouragement which supports a person to be kind, tolerant and considerate. Usually, Buddhist monks used *jātaka* stories mostly related to *kamma* and rebirth to effectively inspire the lay people to practice morality, concentration, and wisdom. It also generates the ability to distinguish moral and immoral values. The evidence indicates that the Buddha, as *Bodhisatta* worked diligently to fulfill the *pāramis* and helped the sentient beings in various ways. The story had been narrated about sacrificing lives for the good, happiness of others by willingly and joyfully. It sustains to balance a perfect society with a pure-heart.

Ethics is a kind of instruction and regulation which is an essential part of human society. Every action produces a reaction, it can be good or bad. The purpose of Religions is to contribute to society for harmony, peace, and welfare all of the beings. The fundamental importance of ethical values promoted to the history of moral conception in the world. In modern philosophy, philosophical ethics has a distinction between two approaches. The first approach of ethics as the inquiry to find out the differences between right and wrong, moral and immoral, and evaluation of human deeds.

Bibliography

Primary Sources

Acharya, Buddharakkhita. Trans. *Dhammapada: A Practical Guide to Right Living*.

Selangor: Sukhi Hotu, 2001.

Bodhi. *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*.

Boston: Wisdom Publications, 2012.

Dīgha Nikāya: The Long Discourses of the Buddha. Maurice Walshe (trans.). Massachusetts:

Wisdom Publications, 1996.

Dhammananda, K S. *The Dhammapada*. Kuala Lumpur: Sasana Abhiwurdi Wardhana

Society For distribution by Buddhist Missionary Society, 1988.

Majjhima Nikāya: The Middle Length Discourses of the Buddha. Bhikkhu Ñānamoli and

Bhikkhu Bodhi (trans.). Massachusetts: Wisdom Publications, 2005.

Ñānamoli, and Bodhi. *The Middle Length Discourses of the Buddha: A New Translation of*

the Majjhima Nikāya. Boston: Wisdom Publications in association with the Barre

Center for Buddhist Studies, 1995.

Ñānamoli. *The Path of Purification*. Kandy: Buddhist Publication Society, 1991.

Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Kandy:

Buddhist Publication Society, 1997.

Saṃyutta Nikāya: The Connected Discourses of the Buddha: Bhikkhu Bodhi (trans.).

Massachusetts: Wisdom Publications, 2000.

Secondary Sources

Acariya Dhammapala. 'A Treatise on the Pāramitas.' (Trans.) Bhikkhu Bodhi. Kandy:

Buddhist Publication Society, 1996.

Ahir, D. C. *The Influence of the Jātakas on Art and Literature*. New Delhi: B.R. Pub. Corp.,

2000.

- Akbar, Mansura Haidar, and Abū. *Mukātabāt-i- 'Allāmī (Inshā'i Abu'l Fazl): Letters of the Emperor Akbar in English Translation*. New Delhi: Munshiram Manoharlal Indian Council of Historical Research, 1998.
- Appleton, Naomi. *Narrating Karma and Rebirth: Buddhist and Jain Multi-life Stories*. New York: Cambridge University Press, 2014.
- _____. *Jātaka stories in Theravāda Buddhism: Narrating the Bodhisatta path*. Farnham, Surrey, England Burlington, VT: Ashgate Pub, 2010.
- Bokanoruwe, Devananda. *Social Aspects of Early Buddhism*. Singapore: Ti-Sarana Buddhist Association, 1998.
- Chaudhary, Angraj. *Essays in Buddhism and Pāli Literature*. Delhi: Eastern Book Linkers, 1994.
- Cowell, Edward B. *The Jātaka: or, Stories of the Buddha's Former Births*. Delhi: Motilal Banarshidass Publications, 1990.
- Cone, Margaret, and Richard F. Gombrich. *The Perfect Generosity of Prince Vessantara: A Buddhist epic*. Bristol: Pali Text Society, 2011.
- Cozort, Daniel, and James M. Shields. *The Oxford Handbook of Buddhist Ethics*. Oxford New York, NY: Oxford University Press, 2018.
- Davids, Rhys, T.W. *Buddhist India*. Delhi: Motilal Banarsidass, 1971.
- Endo, Toshiichi. *Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries*. Nedimala, Dehiwela: Buddhist Cultural Centre distributor, 1997.
- Galmangoda, Sumanapala. *Buddhist Social Philosophy and Ethics*. Singapore: Samadhi Buddhist Society, 2006.
- Geiger, Wilhelm, and Ghosh, Batakrishna. *Pāli Literature and Language*. New Delhi: Munshiram Manoharlal Publishers, 1996.

- Hạnh, Nhất. *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy & Liberation: The Four Noble Truths, The Noble Eightfold Path, and other Basic Buddhist Teachings*. London: Rider, 1999.
- Harvey, Peter. *An Introduction to Buddhist Ethics: Foundations, Values, and Issues*. Cambridge: Cambridge University Press, 2000.
- Hirakawa, Akira, and Paul, Groner. *A History of Indian Buddhism: from Śākyamuni to Early Mahāyāna*. Delhi: Motilal Banarsidass, 1993.
- Horner, I. B. *The Minor Anthologies of the Pali Canon*. London: Pali text society, 2000.
- Horner, I. B. and Jaini, Padmanabh, S. *Apocryphal Birth-Stories Paññāsa-Jātaka*. London: Pali Text Society, 1985.
- Hooft, Stan, and Nafsika Athanassoulis. *The Handbook of Virtue Ethics*. Durham: Acumen Publishing Limited, 2014.
- Jones, J. J. *The Mahāvastu*. London Boston: Pali Text Society, 1973.
- Kalupahana, David J. *Buddhist Philosophy: A Historical Analysis*. Honolulu: University Press of Hawaii, 1976.
- Keown, Damien. *Buddhist Ethics: A Very Short Introduction*. Oxford: Oxford University Press, 2005.
- Malalasekara G.P. *Encyclopaedia of Buddhism*. Ceylon: The Cultural Publications Co. Ltd. 1984.
- Malalasekara G.P. & Jayatilleka K.N. “*Buddhism and the Race Questions*” (UNESCO 1995), The Wheel Publication No.200/201. Kandy: BPS, 2006.
- Margaret, Cone and Richard, F. Gomrich, trans. *The Perfect Generosity of Prince Vessantara: A Buddhist Epic*. 2nd ed. Bristol, U.K.: Pali Text Society, 2011.
- Nārada. *The Buddha and his Teachings*. Kandy: Buddhist Publication Society, 1988.
- Naomi, Appleton and Shaw, Sarah, trans. *The Ten Great Birth Stories of the Buddha*. Vol-2. Chiang Mai: Silkworm, 2015.

Ñānārāma, Pātegama. *An Approach to Buddhist Social Philosophy*. Singapore: Ti-Sarana Buddhist Association, 1996.

Pande, Govind, C. *Studies in the Origins of Buddhism*. Delhi: Motilal Banarsidass Publishers, 1995.

Paul, Richard, and Linda Elder. *Miniature Guide to Understanding the Foundations of Ethical Reasoning*. Dillon Beach, CA: Foundation for Critical Thinking, 2003.

Saddhatissa, H, and Charles Hallisey. *Buddhist Ethics*. Boston: Wisdom, 1997.

Shaw, Sarah, trans. *The Jātakas: Birth Stories of the Bodhisatta*. New York: Penguin Books, 2006.

Shah, Reena. *Movement in Stills: The Dance and Life of Kumudini Lakhia*. Ahmedabad: Mapin Publishing, 2005.

Skilton, Andrew. *A Concise History of Buddhism*. Birmingham: Windhorse, 1997.

Skilling, Peter. *Mahāsūtras: Great Discourses of the Buddha*. Oxford: Pali Text Society, 1997.

Tan, Piya. *Buddhist Culture: An Observation of the Buddhist Situation in Malaysia and Singapore and Suggestion*. Kuala Lumpur: The Friends of Buddhism Malaysia, 1988.

Internet Sources

Acharya Buddharakkhita, trans., “Karaniyametta Sutta: The Hymn of Universal Love.” Web, Feb.04, 2020. <<https://www.accesstoinight.org/tipitaka/kn/snp/snp.1.08.budd.html>>.

Barbara O’Brien, “The Ten Perfections of Theravada Buddhism.” Web, Aug. 25, 2019. <<https://www.thoughtco.com/the-perfections-of-theravada-buddhism-449617>>.

Silva, Lily, De. “One foot in the world: Buddhist approaches to present day problems.” Web. Sept. 24, 2019. <<https://www.accesstoinight.org/lib/authors/desilva/wheel337.html>>

Thanissaro Bhikkhu, trans. “Anana Sutta: Debtless.” Web, Jan. 4, 2020.

<<https://www.accesstoinsight.org/tipitaka/an/an04/an04.062.than.html>>.

Thanissaro Bhikkhu. “The Ten Perfections: a study guide.” Web, Jan. 4, 2020.

<<https://www.accesstoinsight.org/lib/study/perfections.html>>.

Thanissaro Bhikkhu, trans., “Nibbhedika Sutta: Penetrative.” Web, Sep, 21, 2019.

<<http://www.accesstoinsight.org/tipitaka/an/an06/an06.063.than.html>>.

Thanissaro Bhikkhu, trans., “Abhisandha Sutta: Reward.” Web, Dec. 17, 2019.

< <https://www.accesstoinsight.org/tipitaka/an/an08/an08.039.than.html>>.

Kurunegoda Piyatissa. “Buddhist Tales for Young and Old.” Web, Dec. 17, 2019.

<http://www.buddhanet.net/bt_intro.htm>.

Piyadassi Thera, “Vasala Sutta: Discourse on Outcasts.” Web, Dec. 13, 2019.

<<https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.07.piya.html>>.

The Benefits of Ānāpānasati Meditation: A Study Based on Pāli Nikāya Texts

By Venerable Soma
Dr. Bhikkhu Gyanabodhi (Sajal Barua) (Supervisor)

Introduction

The practice of *ānāpānasati* is much praised by the Buddha and used by many disciples as an important meditation practice.¹⁸¹ In the Nikāya literature, the practice is said to bring great fruit and great benefits for the practitioner.¹⁸² Venerable Mahasi Sayadaw describes the twofold function of the *ānāpānasati* practice. According to him: “The only difference is that observation of the conceptual form of the breath produces tranquility, while attention to its touch and movement produces insight.”¹⁸³

People in today’s world have been facing a great number of psychological disorders such as anxiety, stress, and depression and so on. Due to not being able to handle their emotions some of them even decide to end their lives by committing suicide.¹⁸⁴ The practice of *ānāpānasati* can play a significant role in dealing with people’s negative emotions and developing good mental health. It can be practiced in any suitable place depending on one’s willingness for the

¹⁸¹ M III 82; S V 321.

¹⁸² The Buddha tells his son Rāhula at M I 421: *Ānāpānasati, rāhula, bhāvanā bhāvitā bahulikatā mahapphalā hoti mahānisamsā’ti* (Rāhula, when developed and made much the cultivation of mindfulness of breath in and out, there is great fruit and great benefits.).

¹⁸³ Mahāsi Sayadaw, *Manual of Insight*. Translated by Vipassanā Mettā Foundation Translation Committee (USA, Vipassanā Mettā Foundation, 2016) 129.

¹⁸⁴ A report of the World Health Organization (WHO) states that approximately 264 million people are effected by depression globally; see the report at <<https://www.who.int/news-room/fact-sheets/detail/mental-disorders>>

practice. So, the importance of the practice of the *ānāpānasati* lies not just in the attainment of *nibbāna* from the *samsāric* existence, but in bringing about a happy condition in this life itself.¹⁸⁵ In other words, this practice leads to overcome sorrow, lamentation, pain, and grief and the right way and finally to the realization of *nibbāna*.¹⁸⁶

Importance of the *ānāpānasati* practice

The Buddha is the first Noble person who discovered the one-way to attain *nibbāna*. If one practices mindfulness of breathing, one is reaching on the one-way. And that one-way has only inside the Buddha's dispensation. Due to the Buddha finds out the one-way firstly, all disciples can follow this way and practice it rightly and release from sufferings. All Buddha who appeared in the past crossed the flood by *ānāpāna* meditation and they will cross and cross over now in this way.¹⁸⁷

Another important thing is that *ānāpāna* meditation is one of the ancient practices because even the enlightened being (*bodhisatta*) practiced this way in ancient time and mostly he spent his time with *ānāpāna* practice to be secluded from the suffering of mind and body.¹⁸⁸ This practice leads to the eightfold noble path which includes morality, concentration, and wisdom. Every meditation has to practice with the eightfold noble path in Buddhism because the concentration is supported by morality, the wisdom is supported by concentration and morality is supported by concentration. One cannot practice without one after another.¹⁸⁹

¹⁸⁵ Ud 37.

¹⁸⁶ M I 56.

¹⁸⁷ S V 169.

¹⁸⁸ S V 318.

¹⁸⁹ D II 81: “*iti sīlaṃ iti samādhi iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa. Samādhiparibhāvita paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati.*”

In the *Vesālīsutta* of *Samyutta-nikāya*, the Buddha mentions that *ānāpānasati* is peaceful and sublime, a sufficient practice to develop concentration, ambrosial dwelling, and it extinguishes all unwholesome states whenever they arise. That is why the mindfulness of breathing is a very important practice to develop concentration and to attain cessation of suffering.¹⁹⁰ When the Buddha fulfilled the perfection before enlightenment, he is an aid to have practiced this meditation to reduce tiredness of body and mind. When he becomes the Buddha, mostly, he stays with *ānāpānasati* in his lifetime and even he is near his passing away, he has continued to remain established in the mindfulness of breathing without a break until he attained *parinibbāna*, the final cessation.¹⁹¹

Methods of practicing the *ānāpānasati* meditation

There are sixteen steps of *ānāpānasati* meditation according to the *Ānāpānassatisutta* of *Majjhima-nikāya*. It is divided into four groups. They are the first fourfold group, second, third, and the last group. Of them, the first three are regarding tranquility and insight meditation and the last one only applies for pure insight meditation. The second and the third group require the attainment of the absorptions. This sutta covers all *ānāpānasati* practice in other Nikāyas texts as the Buddha fully expounded sixteen kinds in it.¹⁹²

When you practice mindfulness of breathing according to *ānāpānassatisutta*, your practice is endowed with four foundations of mindfulness because it is based on the long or short breath in first fourfold method, on half of feeling and half of perception in second, on the mind which

¹⁹⁰ S V 321.

¹⁹¹ Ledi Sayādaw, *Manual of Mindfulness of Breathing Ānāpāna Dīpani*. Translated by U Sein Nyo Tun (Kandy, Sri Lanka, Buddhist Publication Society, 2011) 22.

¹⁹² Bhikkhu Bodhi, Trans. *The Middle Length Discourses of the Buddha*, (Boston, Wisdom Publication, 2009): PP. 943-944.

is endowed with mindfulness in third, and based on wisdom which can eliminates the five hindrances in last group.¹⁹³

Undertaking the practice of the *ānāpānasati* for tranquility meditation

The instructions as found in the Pāli literature are as follows. A meditator should observe morality (*sīla*) at first. He has to cut off busy things (*palibodha*),¹⁹⁴ ask for the meditation object from the teachers and should go suitable place and quiet place for easy to develop concentration and he has to choose one of the four postures for practice but mostly sitting posture use in many meditation centers because it may be middle way, it is not luxurious posture nor too much effort to practice. Then he starts to practice mindfully ‘breathing in and breathing out’ ‘breathing in and breathing out’ until his concentration is perfect.¹⁹⁵

As a beginner, when he practice mindfulness of breathing, he has to focus on the tip of the upper lip or around the nostrils that are called touching point, but he does not need to follow the breathing into the body and out of the body. In this way, he can practice developing his concentration. The object of *samatha* meditation is a concept. Simply be aware of the in-and-out breath. This means, do not note ‘in-and-out breath is impermanent, is suffering’, and so on.¹⁹⁶

When he becomes his breath is subtle and unclear, he should keep his awareness where he last noticed the breath and temporarily wait for it there. And he will find that, as he applies his

¹⁹³ Ashin Nandamālābhivamsa. *The Summary of Ānāpānassati Sutta*, (Sagiang, Centre for Buddhist Studies, 2011), 164.

¹⁹⁴ Nyanatiloka, “Palibodha- *obstacles, is the term for the following things if they obstruct the monk in the strict practice of a subject of meditation: a crowded monastery, traveling, relatives, association with lay folk, gifts, pupils, repairs in the monastery, sickness, study, magical power.*”

¹⁹⁵ Bhikkhu Buddhadasa, Trans. *Ānāpānasti (Mindfulness of Breathing)*, (Bangkok, Sublime Life Mission, 1980) 14-48.

¹⁹⁶ The Pa-Auk Tawya Sayadaw, “*Knowing and Seeing.*” 33.

mindfulness and wisdom in this way, breaths will reappear, but he should not get up from his seat. Then he should go on focusing his attention on the in-and-out-breath at the point of contact to be aware of the whole breath. As he gives his attention in the way, he will appear the sign (*nimitta*) of concentration.¹⁹⁷

About the sign, there are three kinds namely; the preliminary sign (*parikamma nimitta*), the acquired sign (*uggaha nimitta*), and the counter sign (*paṭibhāga nimitta*). The forty meditation objects can be the preliminary sign and the acquired sign but only 22 meditation can become the counter sign such as; ten *kasīṇas*, ten *asubhas*, one *kāyagatāsati*, and one *ānāpānassati*.¹⁹⁸ From the time the counter sign appears, the mental hindrances are distant from his mind. And he continues to practice frequently the mindfulness of breathing by taken the object of counter sign. When the concentration on the counter sign is strong enough, his mind becomes absorption concentration (*appanāsamāthi*) and then he attains *jhānas*.¹⁹⁹

Undertaking the practice of the *ānāpānasati* for insight meditation

When a meditator practices insight meditation with mindfulness of breathing, firstly, he should observe morality.²⁰⁰ After fulfilling the morality, he can start to practice mindfulness of breathing with access concentration or absorption concentration. Herein, if he did not attain one of these concentrations, he needs to establish momentary concentration (*khaṇika-samādhi*) to expel hindrances. Having attained that concentration, he has to practice *ānāpāna* insight meditation.²⁰¹

¹⁹⁷ Bhikkhu Ñāṇamoli, Trans. *The path of Purification* (Colombo: Buddhist Publication Society, 2010): 272.

¹⁹⁸ Dr. Mehm Tin Mon, *Buddha Abhidhamma Ultimate Science* (Selangor, Majujaya Indah, 2006) 370.

¹⁹⁹ Ñāṇamoli, 277.

²⁰⁰ Ñāṇamoli, 19.

²⁰¹ Dhs -a 117.

In the insight, the object of *ānāpāna* meditation is the ultimate reality of matter which is mundane. That is why he should pay attention to the natural characteristics which are the four elements in the breath; hardness, softness, flowing, heat, supporting, pushing, etc. and general characteristics that are impermanent (*anicca*), suffering (*dukkha*), and non-self (*anatta*). Then he contemplates ‘in-and-out breath is impermanent, is suffering, and is non-self. At that time he will see the mind and matter as they really are.’²⁰²

By seeing such, he purifies his view. He sees not a being, but only the unity of mind and matter with analytical knowledge of mind and matter (*nāmarūpa pariccheda ñāṇa*). Using this knowledge, he can remove the wrong view of the ego, self, and ever exists. When he sees the mind and matter, he understands that it becomes because of causes and conditions, this is no creator in the world and then his mind is no longer to sixteen doubt. Then he attains the knowledge of causality (*paccaya pariggaha ñāṇa*). These two knowledges are the foundation of insight meditation. After attaining these two knowledges, he becomes the junior stream-winner (*cūla-sotāpanna*). He will never reborn woeful state (*apāya*) if he practices and maintains these two until death.²⁰³

To develop knowledge, he continues to contemplate mindfulness of breathing, then he understands the mind and matter from the point of the characteristic of impermanence, etc. When he understands mind and matter with these three characteristics, his mind becomes knowledge of investigating the characteristic (*sammasana ñāṇa*). He sees mind and matter in a rising and falling aspect (*udayabhaya ñāṇa*). When he reaches this knowledge, his mind is

²⁰² Mahāsi Sayadaw, PP. 108-109

²⁰³ Ñāṇamoli, 609-621.

very peaceful and stable to contemplate mindfulness of breathing. For a beginner, at that time ten imperfections of insight may arise in him namely; rays emitting from the body on account of insight (*obhāsa*), rapture (*pīti*), boy-and-mind-tranquility (*passaddhi*), the controlling faculty of strong faith or resolution (*adhimokkha*), intense effort which supports meditation-mind (*paggaha*), pleasant feeling (*sukha*), quick insight wisdom or knowledge (*ñāṇa*), mindfulness fixed on the object of meditation (*upaṭṭhāna*), equanimity (*upekkhā*), and attachment (*nikanti*).²⁰⁴ These are very dangerous to arise in the next pieces of knowledge.

Then, he sees and realizes its object in the aspect of dissolution (*bhaṅga*), of fearfulness (*bhaya*), of danger (*ādīnava*), of disenchantment (*nibbidā*), of desire for deliverance (*muñcitukamyatā*), of reflection (*paṭisaṅkhā*), of equanimity towards conditioned things (*saṅkhārupekkhā*), and conformity (*anuloma*). After that, *gotrabhū-ñāṇa* which has entered the lineage of the noble state appears and takes *Nibbāna* as its object.²⁰⁵ After destroying the former lineage of *puthujjana*,²⁰⁶ and constructing the new noble lineage, then immediately the path knowledge (*magga-ñāṇā*) appears. After that, immediately two or three fruition knowledge (*phala-ñāṇā*) precede and cease. And he really becomes stream-enterer (*sotāpanna*). He can enjoy the unique bliss of *nibbāna* as much as he likes and is fully guaranteed never to be reborn in the woeful states.

The Benefits of the *ānāpānasati* meditation

One who wants to achieve benefits has to practice mindfulness of breathing as the Buddha's instruction. If one practices and develops it for a long period, one will attain the great

²⁰⁴ Ñāṇamoli, 66.

²⁰⁵ Ñāṇamoli, 631-701.

²⁰⁶ Nyanatiloka, "Puthujjana- literally: one of the many folk, world ling, ordinary man, is any layman or monk who is still possessed of all the 10 fetters, binding to the round of rebirths, and therefore has yet reached any of the 4 stages of holiness."

benefits. In the *Mahāsatipaṭṭhānasutta* of *Dīgha-nikāya*, it mentions the benefits when one focuses on the in-and-out breath mindfully, one's mind is purified, is freed from sorrow and distress, is the disappearance of pain and sadness, is gaining of the right knowledge, and is the realization of *nibbāna*.²⁰⁷ And *Ānāpānassatisutta* points out great results due to the development of mindfulness of breathing, it accomplishes the four foundations of mindfulness, the seven enlightenment factors, higher true knowledge, and final liberation.²⁰⁸

Paṭipopamasutta indicates the profits of *ānāpāna* that one becomes tireless of body and mind, is not clinging, and its liberation from the four taints (*āśava*) that are attachment to sensual pleasures, attachment to fine-material and immaterial *jhāna*, sixty-two kinds of false views, and ignorance about the four noble truths. And due to being free from unwholesome states, he can reach the four fine-material *jhānas* and four immaterial *jhānas*.²⁰⁹

Āsavakkhayasutta describes the advantages of mindfulness of breathing that when one well establishes the concentration by mindfulness of breathing, one can lead to the abandoning of fetters (*saṃyojana*), to the uprooting of the underlying tendencies (*anusayas*), to the full understanding of the course, to the destruction of taints.²¹⁰ In the *Kaṅkheyyasutta* of *Samyuttanikāya*, the Buddha said that if he stays with the concentration by mindfulness of breathing, it says that he is trying to remove cankers (*āśava*), and the hindrances which are sensual desire, ill-will, sloth and torpor, restlessness and remorse, and skeptical doubt.²¹¹

²⁰⁷ D II 291.

²⁰⁸ M III 82: “*Ānāpānassati, bhikkhave, bhāvitā bahulikatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulikatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulikatā vijjāvimuttiṃ paripūrenti.*”

²⁰⁹ S V 319.

²¹⁰ S V 341.

²¹¹ S V 328.

On account of mindfulness of breathing, *Sutadhara-sutta* of *Āṅguttaranikāya* said that one who is endowed with five qualities is no longer time to penetrate the highest stage of the fruition (*arahattaphala*). What are the five?

1. He has few jobs for livelihood and is easily contented with four requisites,
2. He eats little food and is not too much trying to get food,
3. He sleeps a few times and is always vigilant for practice,
4. He learns and tries to memorize the teaching of the Buddha that are good in the beginning, middle, and in the end, and
5. He contemplates the mind which is free from all afflictions.²¹²

Nowadays, it is a busy world. Many people try to find something to solve the financial problem, mental problem, health problem, and so on. While they are searching for something and doing business, they are arguing about something and fighting each other in society. They are not the stability of the mind and body. They are painful physically and mentally because of their strong attachment to something which perceives through sensory gratification but Buddhist *ānāpāna* meditation can help you to solve these problems. When you focus on breath mindfully, at that present moment you can achieve such welfares; changing your mind and body that is not healthy, improving your good attitudes, and your behaviors, reducing worry about the future as well as the regret over the past, helping relieve stress, treating heart disease, lower blood pressure, reducing long-lasting pain, depression, substance abuse, eating disorders, couples' conflicts, anxiety disorders, and obsessive-compulsive disorder, improving sleep, and alleviating gastrointestinal difficulties.²¹³

²¹² A II 120.

²¹³ “*Benefits of Mindfulness*,” Help Guide, Aug 19, 2019, <<https://www.helpguide.org/harvard/benefits-of-mindfulness.htm>> Feb 29, 2020.

Breathing in and out is a very simple exercise to develop your mind. If you sit still and feel your breath in and out, that can help you to increase your stillness or your level of patience for waiting for something, to improve your ability to focus on one thing when you are distracted to do something, to develop a calm state of mind which means you do not become angry or upset, especially in difficult situations, to calm your mind when you are very anxious about something, to improve your creative power in your life, to become more aware of your thought that has to remove unhelpful forms, to know clearly how you feel now, to be self-control when you become emotional thought, feeling, and immediately desire to do wrong things, and to develop a greater ability to stay present rather than getting caught up in thinking about the past and future.²¹⁴

Conclusion

As has been discussed above, the practice of *ānāpānasati* is regarded as one of the most important meditation practices in Buddhism. I have pointed out that this practice is very much appreciated by the Buddha in many places in the Pāli Nikāya literature. The Buddha not just encouraged his disciples to take up the *ānāpānasati* as a practice to progress in the spiritual journey; he told them that he himself quite often engaged in the practice. We find in the modern Buddhist world, there are many Buddhist monasteries and meditation centers that focus on the practice of *ānāpānasati*. And this practice only needs to use your breath as the object. As a beginner, it is not difficult to search for meditation objects because this object is very close to your life. In any suitable place and time, you can practice this to reduce stress, pressure, and mental problem. If properly practice this according to the Buddha's instruction one will enjoy the *jhāna* factors, finally, one will realize the *nibbāna*.

²¹⁴ Andy Hix, "10 Benefits of Breathing Meditation," Salt, Jul 8, 2015, Feb 29, 2020, <<https://www.wearesalt.org/10-benefits-of-breathing-meditation/>>.

Bibliography

Primary Sources

Āṅguttara-Nikāya. Vol. 2. Hardy, E, ed. London: The Pali Text Society, 1896. Part, 3.

The Dīgha-Nikāya. Vol. 2. Davids, Rhys, and J Estlin Carpenter, eds. London: The Pali Text Society, 1903.

The Majjhima-Nikāya. Vol. 3. Chalmers, Robert, ed. London: The Pali Text Society, 1899. Part, 1.

The Majjhima-Nikāya. Vol. 1. Trenckner, V, ed. London: The Pali Text Society, 1888. Part. 1.

Saṃyutta-Nikāya. Vol. 5. Leon Feer, M, ed. London: The Pali Text Society, 1898.

Udānaṃ. Steinthal, Paul, ed. London: The Pali Text Society, 1885.

Secondary Sources

Bodhi, Bhikkhu, trans. *The Connected Discourses of the Buddha*. Boston: Wisdom Publication, 1998.

---, trans. *The Middle Length Discourses of the Buddha*. Boston: Wisdom Publication, 2009.

Buddhadasa, Bhikkhu. *Anapanasati (Mindfulness of Breathing)*. Bangkok: Sublime Life Mission, 1980.

Mehm Tin Mon, Dr. *Buddha Abhidhamma Ultimate Science*. Third. Selangor: Majujaya Indah, 2006.

Müller, E, ed. *Dhammasaṅgaṇī Aṭṭhakathā or Aṭṭhasālinī*. London: The Pali Text Society, 1897.

Ñāṇamoli, Bhikkhu, trans. *The Path of Purification*. 4th ed. Buddhist Publication Society, 2010.

Nandamālābhivaṃsa, Ashin. *The Summary of Ānāpānassati Sutta*. Sagiang: Centre for Buddhist Studies, 2011.

Nyanatiloka, Ven. *Buddhist Dictionary*. Fourth. Kandy, Sri Lanka: Buddhist Publication Society, 1988.

Rahula, Walpola. *What the Buddha Taught*. Second. United States Of America: Grove Press, 1967.

Sayādaw, Ledi. *Manual of Minfulness of Breathing Ānāpāna Dīpani*. Kandy.Sri Lanka: Buddhist Publication Society, 2011.

Sein Nyo Tun, U, trans. *Manual of Mindfulness of Breathing Ānāpāna Dīpanī*. Kandy. Sri Lanka: Buddhist Publication Society, 2011.

The Pa-Auk Tawya, Sayadaw. *Knowing and Seeing*. Fourth. Singapore: Pa-Auk Meditation Centre, 2010.

Thiradhammo, Ajahn. *Working with The Five Hindrances*. Malaysia: Aruno Publications, 2015.

Translation Committee, Vipassanā Mettā Foundattion, trans. *Manual of Insight*. USA: Vipassanā Mettā Foundation, 2016.

Online Sources

A Report of the World Health Organization (WHO) States That Approximately 264 Million People Are Effected by Depression Globably. Switzerland: N.p., 2019. Web. 1 Mar. 2020.

<<https://www.who.int/news-room/fact-sheets/detail/mental-disorders>>

“Benefits of Mindfulness.” *A Harvard Health article* (2019): n. pag. Web. 29 Feb. 2020.

<<https://www.helpguide.org/harvard/benefits-of-mindfulness.htm>>

Hix, Andy. “10 Benefits of Breathing Meditation.” (2015): n. pag. Web. 29 Feb. 2020.

<https://www.wearesalt.org/10-benefits-of-breathing-meditation/>

Wealth and Its Causes in Buddhist Perspective

By Venerable Candāsiri

Prof. KapilaAbhayawansa (Supervisor)

Introduction

Wealth is generally the major tool that demonstrates the standard of living beings. It is widely accepted that wealth is an important fundamental principal of existence and subsistence of human beings. It ensures comfortable life and helps to development spirituality. In the world, people work hard to improve their living standard. But the government policy in every country adopt new economic laws to improve the living standard. In the modern days, the standard of living beings has been improved. Nevertheless, problems, like poverty, unemployment, unequal income distribution, bribery and etc., are waiting for the good and sustainable solution. Almost all the countries are struggling resolve these problems. In order to resolve such problems, both developed and developing countries in the world now facing the same problems. They have come up with the certain solutions, however, the solutions have questioned: which are harmful for one or others. So, the problem is still waiting for the better solution. According to Buddhism, there is no doubt that Buddha has given the teaching which concerned with both social and individual progress. Buddhism says poverty is suffering in the world. The appearance of the Buddha is for the benefit, happiness and welfare of the world. He taught the dharma for forty-five years dedicating not only to the super mundane affair (*lokuttara*) but also for worldly affair (*lokiya*). He answered the way to the sound economy through proper production, distribution and consumption. He declared that whosoever would like to stay with their family, wife and children happily in the society, have to make wealth. One can gain wealth by persistent effort, saving wealth, associating with good friends and

following a balance economic policy. Even though wealth cannot give guarantee of happiness, but for the material wellbeing it is important. Therefore, he emphasizes to earn wealth by way of the non-violence.

Training impact on wealth

Moral activities have an impact on economic directly or indirectly. If a particular area is unsafe, full of robber, thief, crime, violence and unrest, no one wants to go there, no businessman wants to invest there, and no tourist wants to go there. Only if the area is safe and peaceful, then the tourist and businessman will come and invest there. In order to form a peaceful place, everyone have to follow the moral activities (*sīla*). In the *visuddhimagga*, it is called ‘morality’ (*sīla*) in the sense of composing (*sīlana*). What is this composing? In one sense it is keeping well, that is, keeping one’s bodily and verbal actions well. A virtuous person keeps his manners well composed and his bodily and verbal actions are not in disarray but well controlled. In another sense ‘*sīlana*’ means upholding. It upholds whole some states such as concentration and wisdom or it serves as the foundation for wholesome states to grow up²¹⁵.

Morality is to train the body and speech, to give to the sympathy to all living beings regarding as self and to develop the loving-kindness, sympathy joy and equanimity to others. To achieve the supreme goal, morality is the basis of the teaching, concentration is middle and meditation is final²¹⁶.

Morality (*sīla*) is training body and speech. Concentration (*samādhi*) is training the mind. Meditation (*bhāvanā*) is training the wisdom. Morality is the most important step on the spiritual path. Without morality, concentration cannot be accomplished. Without

²¹⁵ Mehm Tin Mon. *The essence of visuddhimagga*. Volume1. Yangon. 2008, p.28.

²¹⁶ *Sīlancasabbaguṇānamādisamādhimacchepaññāpariyosānanti*. Dhi.1.ṭī. p.9.

concentration, wisdom cannot be fully perfected. They are correlated to each other like a stool which has three legs so that it cannot fall down.

Morality, concentration and wisdom also in the worldly state play important role to acquire a wealth. In the *Sukhapatthanāsutta*, the Buddha addressed to monks that “These three, monks, are the happiness, longing for which, the wise one should guard his morality. Which three? May applause come to me’- so thinking, the wise one should guard his morality. May possessions arise for me’-so thinking, the wise one should guard his morality. May I following the breaking up of the body subsequent to dying, arise in a happy destiny, in a heavenly world’ – so thinking, the wise one should guard his morality. These, monks, are the three happiness, longing for which, the wise one should guard his morality”²¹⁷ One has to keep morality; it is dynamic to promote better future, longing for happiness to come to me praise, to arise wealth to me and to go to the heaven.

Also, for the concentration and wisdom aspect, the Buddha recommends shopkeeper to acquire wealth in the *Dutiyaāpaṇikasutta* of *Anguttaranikāya* that “*Bhikkhus*, possessing three factors, a shopkeeper soon attains vast and abundant wealth. What three? Here, a shopkeeper has keen eyes, is responsible, and has benefactors”²¹⁸. For shopkeeper is qualified and skillful in concentration or wisdom associated with the keen eyes, responsible and benefactors. He has to know item what price he bought and sold, how much capitals and how much profits he got. He is skillful in buying and selling goods. He acquires wealth with right livelihood which is refraining from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, trap, robbery, and taking goods by force²¹⁹. He is able to be expert the trade. He is able to control his mind by refraining easy

²¹⁷ Peter Masefield. *Itivuttaka*. P.T.S, oxford. 2001, p.62.

²¹⁸ Bhikkhu Bodhi, Trans. *The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya* (Boston: Wisdom Publications, 2012), p.214.

²¹⁹ Maurice Walshe, *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya* (Boston: Wisdom Publication, 1996), p.458.

earning way accompanying with greedy, hatred and delusion. As a consequence, he got worthy of trust and benefits because wealthy or rich people know him and think that he has keen eyes and responsible and he support his wife and children so they invest and deposit wealth with him.

The three main aspect of economy in the Buddha's way

1. Production
2. Distribution
3. Consumption

Production

Buddhism considers economic growth brings happiness, peace, and harmony in society. If people get equal opportunity to improve economic condition, people can live peacefully in society. If there is unequal distribution of income and opportunities, people fall into misery because poverty increases. In the *Ṇasuta* the Buddha say that so bhikkhus, for one who enjoys sensual pleasure, poverty is suffering in the world; getting into debt is suffering in the world; having to pay interest is suffering in the world; being reproved is suffering in the world; prosecution is suffering in the world; and imprisonment is suffering in the world²²⁰. The Buddha explains the way how rulers should deal with poverty in the *Kūṭadaṇṭasutta*. It is stated thus:

“Those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty's revenues will be great,

²²⁰ Bhikkhu Bodhi, Trans. *The Numerical Discourses*. P. 915.

the land will be tranquil and not beset by thieves, and the people, with joy in their hearts, will play with their children, and will dwell in open houses”²²¹.

In the *Cakkavattisīhanādasutta*²²² also the Buddha addressed the king that is not good way to catch and send people in jail, if poor people engage in crimes. It suggests that, at first, the ruler should find out the problems and should provide seed for farmer, capital for merchant and wages for minister. If the king unable to maintain these things, poverty will be prevalent among the society and that will gradually produce stealing, killing, telling lie and others crimes.

The Buddha also addressed four faultless ways to earn wealth in the *Siṅgālovādasutta*²²³

1. Achievement in Alertness (*uṭṭhānasampadā*)
2. Achievement in Conservation (*ārakkhasampadā*)
3. Good Company (*kalyānamittatā*)
4. Even Life (*samajīvitā*)

In the first faultless way the Buddha utters that whosoever earns his livelihood, whether by plough or cattle rearing or by archery or by services to the state or by any of the crafts, he has to be reduce to skin and bone, his blood and flesh dry up, his life come to an end, but he will never stop till he succeed. The Buddha suggested to shopkeeper about persistent effort that: “Here, a shopkeeper diligently applies himself to his work in the morning, in the middle of the day, and in the evening. Possessing these three factors, a shopkeeper is capable of acquiring wealth not yet acquired and of increasing wealth already acquired”²²⁴.

²²¹ Ibid., p. 135.

²²² *Cakkaattisīhanādasutta*, DN.26.

²²³ *Siṅgālasutta*, DN.31.

²²⁴ Bhikkhu Bodhi, Trans. *The Numerical Discourses*, p. 214..

In the *Ālavakasutta*, Ālavaka asked to the Buddha how one finds wealth. The Buddha answered that “doing what is proper, dutiful, one with initiative finds wealth”²²⁵. In the *abhidhammatthasaṅgha*, the four supreme efforts which are identified:

1. The effort to discard evils that have arisen,
2. The effort to prevent the arising of unrisen evils,
3. The effort to bring about the arising of unrisen good,
4. The effort to further arisen well²²⁶.

In the same way, according to these four, one has to make effort to discard the evils that have arisen because of wealth, to prevent evils due to wealth as soon as they arise in the mind, to bring about the wealth that have unrisen and to develop the wealth that have arisen. The Buddha indeed encouraged laypeople to be energetic and face the hard facts of life bravely in order to lead a better life here and hereafter.

The second faultless way is conservation effort. It means preventing wealth from water disaster, fire disaster, king disaster, thief disaster, bad sons and bad daughters by attaining wealth which is earned by energy and zeal within a lawful manner. The *Kulasutta* also talks about conservation of wealth. It says, when families stay wealthy for long, it is for these four reasons: they look for what they are lost, they fix old things, they drink and eat moderately and they associate with virtuous woman and man.

The third faultless way is association with friends who are morally good and sound of heart. According to Buddha’s aim of having a good friend is to get the help, righteous life and to obtain assistance practice of Noble Eightfold Path. Regarding good friend the Buddha and venerable *Ānanda* have good conversation: venerable *Ānanda* said that good friend is worth as much as half of a holy life. The Buddha promptly corrected his remark and said that good friend

²²⁵ Ibid., p.316.

²²⁶ Mehm Tin Mon, *Buddhaabhidhamma Ultimate Science*. 4014 revised Edition. Yangon, p.265.

is worth more than half of a holy life and indeed it is worth the whole of holy life itself. Aristotle, the Greek philosopher also said that Man is by nature a social animal. Nobody can live in the society without friend. In the *Singālovādasutta*, the Buddha described the qualities of good friends. According to this *sutta*, friends who are sound of heart should have these four qualities.

1. A friend who is a ultimate helper (*upakāra*):
 - i) He guards his friend when he is off his guard
 - ii) He guards the property of his friend when he is off his guard
 - iii) He becomes a refuge to his friend when he is afraid
 - iv) When some business is to be done, he provides him with double the amount (he needs)
2. A friend who is the same in both happiness and adversity (*samanasukhadukkha*)
 - i) He tells his secrets
 - ii) He keeps the secrets of his friend
 - iii) He does not forsake his friend when in trouble
 - iv) He would even lay down his life for his friend
3. A friend of good counsel (*atthakkhayī*)
 - i) He restrains his friend from doing wrong
 - ii) He enjoins his friend to do right
 - iii) He informs his friend what he has not heard before
 - iv) He reveals to his friend the way to a heavenly state
4. A friend with a sympathetic heart (*anukampaka*)
 - i) He does not rejoice over his friend's misfortune
 - ii) He rejoices over his friend's prosperity
 - iii) He restrains anyone who speaks ill of his friend

iv) He commends anyone who praises his friend

Friendship with the sound of heart obviously exerts a greater influence upon our social dealings as well as our personal welfare²²⁷.

The fourth faultless way is dealing with balancing the budget. The Buddha introduced to balanced life in the *Dighajānūsutta*. There it says: “And what is balanced living? Here, *Byagghapajja*, a family man knows his income and expenditures and leads a balanced life, neither extravagant nor miserly, so that his income exceeds his expenditures rather than the reverse. Just as a goldsmith or his apprentice, holding up a scale, knows, ‘By so much it has dipped down, by so much it has tilted up,’ so a family man leads a balanced life”²²⁸.

In this way people in society should produce wealth.

Distribution

Five kinds of trading are rejected by the Buddha in the *Vaṇijjāsutta* of *Aṅguttaranikāya*²²⁹. They are unlawful, unjustified and unkind to be trade in the individual and society. The Buddha encouraged the wealth to acquire by lawfully and righteously, that is one of the happiness (*anavjjasukha*).

Five kinds of unlawful trading

1. *Satthavanijja*- trading in slave, human being, and animal.
2. *Sattavanijja*- trading in weapon, gun, and bomb.
3. *Mamsavanijja*- trading in meat.
4. *Majjavanijja*- trading drug, in trading alcohol.
5. *Visavanijja*- trading in poison

²²⁷ Ibid. P.40.

²²⁸ Bhikkhu Bodhi, and Fajerkaisi, *In the Buddha's Words an Anthology of Discourses from the Pali Canon*. (City: Audible Studios on Brilliance audio, 2016), p.125.

²²⁹ *Vaṇijjasutta*, AN. 4, p.82.

Consumption

The Buddha illuminated the way to be good and balance between both oneself and others lead to the happy, united and harmonious society. He showed the good way in the *Rāsiyasutta* of *Samyuttanikāya*. He praised the ways to earn money righteously, to make happy and pleased oneself, to share others, to do good deeds. (*dhammena bhoge pariyesati attānam sukheti pīṇeti samvibhajati puññāni karoti*)²³⁰.

To earn money righteously is intended to get money in a way of making effort, keeping safely, associating with good friend, manage to expend according with income.

To make happy and pleased oneself is defined to expend money for the purpose of sufficient food, medicine, shelter and clothes daily primary necessary things in a life. To share others is to make happy others, do not enjoy the prosperity only oneself but also share ways and means and material goods. The more one shares happiness, the happier becomes. The more one shares sorrow, the less one unhappy becomes. To share property is intended for parents (*mātāpita*), wife and son (*puttadārā*), teacher (*ācariya*), worker (*dāsakammakaraporisa*), companion (*mittāmacca*) and monk and ascetic (*samanabrahmana*) in the *ādiyasutta* at the *anguttaranikāya*²³¹. To do good deeds is implied an increase in the progress of welfare in a very present and future. The Buddha said to offer the thing we get to those people in the *pattakammasutta* of *anguttaranikāya*²³².

The five kinds of worship

1. *Atithibali*- offering to guest
2. *Ñātibali*- offering to relative
3. *Rājabali*- offering to king

²³⁰*Rāsiyasutta*, SN 42.12, p332.

²³¹*Ādiyasutta*, AN. 5, p. 46.

²³²*Pattakammasutta*, AN. 4, p. 68.

4. *Pubbapetabali*- offering to departed one, dead one
5. *Devatābali*- offering to religion

To earn money righteously, to make happy self and to share others are material aspect and that lead to happy destination, not go to the highest happiness. To do good deeds is spiritual aspect and that supports to the transcendental world.

The Five precepts approach to wealth

The five precepts are described as social values, based on the principle of no harm of self and others, seen as a preliminary condition for the higher development of the mind that bring harmony, recommended by Buddha for everyone. If everyone keeps five precepts, they can acquire wealth peacefully. Everywhere is full of living in peaceful loving kindness, compassion, sympathetic joy, equanimity.

*“imānipancasikkhāpadānisīlenasugatiṃyantisīlena
bhogasampadāsīlenanibbutiṃyantitasmāsīlaṃvisodhaye.”*

This means: ‘These five precepts lead with good behavior to bliss, with good behavior to wealth and success, they lead with good behavior to happiness²³³.

One undertakes the training rule to abstain from taking life, suicide and abortion, accompanied with loving kindness and composition so that he will practice compassion, respect benefit of all life. One undertakes the training rule to abstain from taking what is not given, accompanied with generosity and renunciation so that he will practice to respect others propensities, to guard against greed, to encourage honesty and right livelihood, to lead a social justice. One undertakes the training rule to abstain from sexual misconduct so that he will practice to respect for self and others sexual rights, to prevent abduction, rape, adultery, to give others a sense of security, to guard against lust and sexual desire. One undertakes the training rule to abstain

²³³ Barend Jan Terwie, *Monks and Magic*. NIAS press. 2012. p. 182.

from false speech, malicious speech, harsh speech, gossip and other unwholesome modes of speech so that he will practice to communicate positively and to respect truthfulness and honesty. One undertakes the training rule to abstain from taking drinks and drugs so that he will be healthier and mindful. Most of the crimes such as traffic accidents, killing, domestic abuse, gambling, loss of wealth, felling remorse, destroying family harmony, quarrels, shameless conduct, negligence are happened today world due to the drinking and its causes careless. Among the five precepts, the last one is said the key to lock the rest precepts, but each one has the own characteristics and values, it is quite difficult to differentiate which is the most important one to keep among them, they all are the same as five senses: eyes, ears, nose, tongue, body. Among them eyes are duties as just seeing, ears are duties as just hearing, nose is duty as just smelling, tongue is duty as tasting, body is duty as tangible. They cannot help each other if one lost, they work their activity. In our body every five-sense faculty are important to act their activities well in the same way five precept as well, butIn *MahāparinibbānaSutta*, the Buddha says that every person who always observes the Five Precepts strictly will get five good results in this life and next life:

1. Great wealth,
2. Good reputation,
3. Self-confidence,
4. Untroubled death, and
5. A happy state after death.¹¹

To end this point, it is no doubt that the Five Precepts bring good results to both individuals and society. They can help people to create a civilized world where they can live together in peace, harmony and economic prosperity.

Conclusion

Wealth is necessary for all of us, because the consumption of wealth is happiness. We should not acquire wealth by associating with wrong livelihood and two extremes. We should earn wealth with the right livelihood, and satisfy ourselves with the wealth we get and possess. Therefore, the Buddha said, contentment is the way to get rid of suffering. Stepping on morality, concentration and wisdom, we should gain wealth. We can earn with by the effort, with power of arms and by sweating eyebrows. Having good friend and balance life help us to protect the wealth we gain. By residing with the loving kindness, compassion, sympathy and equanimity, we should help each other's as well.

Bibliography

Primary sources

AnguttaraNikāya 1-5. ed. Morris, E. Hardy, and C.A.F.RhysDavids. London:PTS, reprinted 1999.

*DhīghaNikāya*1-4. ed.T.W.RhysDavids.london:PTS,Reprinted 1995-2001.

Masefield, Peter. *Itivuttaka*. P.T.S, Oxford. 2001.

SamyuttaNikāya 1-5. ed. L. Feer and Mrs. Rhys Davids. London: PTS, reprinted 1994-2001.

Secondary sources

Bhikkhu Bodhi, and Fajerkaisi. In the Buddha's Words an Anthology of Discourses from the Pali Canon. City: Audible Studios on Brilliance audio, 2016.

Bhikkhu Bodhi. *The connected Discourses of the Buddha: A Translation of the Samyuttanikāya*. Boston. Wisdom publication, 2000.

------. *The essence of visuddhimagga*. Vol. 1. Yangon. 2008.

------. *The Numerical Discourses of the Buddha: A Translation of the Aṅguttaranikāya*. Boston: Wisdom publication, 2012.

Mon,Mehm Tin. *Buddhaabhidhamma: Ultimate Science*. 4014 revised Edition. Yangon

Terwiel, Barend Jan. *Monks and Magic*. NIAS press. 2012.

Walshe, Maurice. *The Long Discourses of the Buddha: A Translation of the DīghaNikāya*. Boston: Wisdom Publication, 1996.

Online sources

“Buddhist Ethics”.*Buddhanet*. Web. 10 Feb. 2020.

<<http://www.buddhanet.net/e-learning/budethics.htm>>

SunthornPlamintr.“The Five Precepts”, *Urbandharma.org*. Web. 15 Feb. 2020.

<<https://www.urbandharma.org/udharma2/5precepts.html>>

The Heart Sutra

By Alfredo García Galván

Dr. Fa Qing (Supervisor)

Abstract: The Heart Sutra is part of the knowledge that Buddha taught to his disciples. It is part of the Mahayana tradition and represents one of the most direct ways to transmit their wisdom. The heart sutras lead us along the paths of the self-knowledge, by denial of dualities and ego, so to be able to reach enlightenment without sticking to it and break the samsara circle. The trail of these teachings leads to Nirvana.

The Heart Sutra

To understand the Heart Sutra²³⁴ it is important to locate its place within the canon of Buddhist literature. The Heart Sutra is part of the Perfection Wisdom literature, which is composed of distinctly *Mahayana*²³⁵ texts. These *Mahayana* texts form the core of the second turning of the wheel of Dharma.

Tibetan tradition attributes the origin of the *Mahayana* teachings to the Buddha, but scholars from other traditions have expressed doubts in this matter.²³⁶ It appears that even before the time of *Nagarjuna* (a great Buddhist teacher in India who lived around the second century C.E.) there were different opinions about this topic, and that is why we can find in *Nagarjuna's* work (like in the Precious Garland) a whole section in which *Nagarjuna* tries to prove the authenticity of the *Mahayana* sutras²³⁷.

It is said that there are eighty four thousand collections of discourses, which the Buddha taught to accord with the diverse mental dispositions and spiritual inclinations of sentient beings. The perfection of Wisdom literature, the *Prajnaparamita*, is the principal genre among them. It is part of the Sanskrit Buddhist tradition that includes the Heart Sutra.

There are somewhat different versions of the Heart Sutra, we can see this, for example, in the variance between the Tibetan and Chinese versions²³⁸. In the Chinese version, the text

²³⁴ “Sutra comes from Sanskrit and is translated as “yarn” or “rope”. They are a series of postvedic texts which consist on a series of rules briefly expressed in aphorism forms in order to facilitate its memorization.” Pike, E. Royston (*Diccionario de religiones*. México: Fondo de Cultura Económica 1978) p. 429. (*Translated by the author)

²³⁵ Casas, Elena, *Las 1000 caras de las religiones orientales* (Madrid: Libsa, 2008) p. 89

²³⁶ *Idem*

²³⁷ *Idem*

²³⁸ *Idem*

begins with the presentation of the teaching on emptiness, while the Tibetan version has a preliminary section describing the context in which the Buddha first gave his teaching²³⁹.

In this *sutra*, *Avalokiteshvara* (compassion Buda) is speaking to *Shariputra*, one of the disciples of the historical Buddha (*Shakiamuny*). The early lines of the *sutra* discuss the five *skandhas* (form, sensation, conception, discrimination and consciousness). The Bodhisattvas have seen that the *skandhas* are empty, and thus have been freed from suffering.

Emptiness is a foundational doctrine of the Mahayana Buddhism. It is also possibly to be the most misunderstood doctrine in all Buddhism. Too often, people assume it means that nothing exists, but this is not the case²⁴⁰.

The Heart Sutra explains that all phenomena are expressions of emptiness, or empty of inherent characteristics. Because phenomena are empty of inherent characteristics, they are neither born nor destroyed, neither pure nor defiled, neither coming nor going. The explanation we can give to this is that since all phenomena exist interdependently with other phenomena, all distinctions we make are arbitrary²⁴¹.

Another doctrine associated with the Heart Sutra is that of the Two Truths²⁴². Existence can be understood as both ultimate and conventional (or absolute and relative). Conventional truth is how we usually see the world, a place full of diverse and distinctive things and beings. The ultimate truth is that there are no distinctive things or beings²⁴³.

²³⁹ *Idem*

²⁴⁰ Bancroft, Anne. *La palabra del Buda los textos fundamentales del budismo* (Barcelona: Oniro, 2001) p. 98

²⁴¹ *Ibidem*, p. 20

²⁴² *Ibidem*, p. 33

²⁴³ *Ibidem*, p. 32

The important thing to remember with the two truths is that they are two truths, not one truth and one lie.

The Heart Sutra continues establishing that there is no path, no wisdom, and no attainment. Because no individual being comes into existence, neither does a being cease to exist²⁴⁴.

Because there is no cessation, there is no impermanence, and because there is no impermanence, there is no suffering²⁴⁵. Because there is no suffering, there is no path to liberation from suffering, no wisdom, and no attainment of wisdom. Thoroughly perceiving this is supreme perfect enlightenment, says the *sutra*²⁴⁶.

Thorough understanding of the sutra requires working for a long time with a Dharma teacher!²⁴⁷

²⁴⁴ Ibidem, p. 34

²⁴⁵ Ibidem, p. 35

²⁴⁶ Ibidem, p. 40

²⁴⁷ Ibidem, p. 64

Bibliography

- Bancroft, Anne. *La palabra del Buda los textos fundamentales del budismo*. Barcelona: Oniro, 2001.
- Blanco, Alberto. *El Dhammapada El camino de la verdad*. México: Árbol, 1981.
- Casas, Elena. *Las 1000 caras de las religiones orientales*. Madrid: Libsa, 2008.
- Conze, Edward; Thornton, John F.; Varenne, Susan; Simmer-Brown, Judith. *Buddhist Wisdom The Diamond Sutra and The Heart Sutra*. United States of America: Vintage Editor, 2010.
- Gyatso, Tenzin. *Essence of the Heart Sutra*. Somerville: Wisdom Publications, 2005.
- Nhat Hanh, Thich. *The Heart of Understanding*. Berkeley CA: Parallax Press, 2009.
- Martínez Riu, Antoni and, Cortés Morató, Jordi. *Diccionario de filosofía Herder*. Barcelona: Herder, 1992.
- Pike, E. Royston. *Diccionario de religiones*. México: Fondo de Cultura Económica, 1978.
- Pine, Red (translator). *The Heart Sutra*. Berkeley: Counter Point Press, 2009.

Ethical Code is Essential for the Well-being and Development of the Society

By Hooi Gan Lau

Ven. Dr. Zhen Jue (Supervisor)

First of all, I would like to define the meaning “Ethics” which is derived from the Greek word ‘ethikos’ or ‘ethos’ which means ‘character’. Thus, ethical code means moral conduct or principles which are important for the well-being and development of the society. Therefore, in Buddhism the ethical code is actually referring to one of the trainings of Buddhism that is morality (*sīla*). The other two trainings are concentration (*samādhi*) and wisdom (*paññā*). With good morality (*sīla*), then concentration (*samādhi*) and wisdom (*paññā*) can be attained effectively. Society here means all strata of society which can refer to kings or government, lay or ordinary people and monks and nuns (*saṅgha*). I will further elaborate on Buddhist morality (*sīla*) which is mainly the precepts in Buddhism such as the five precepts (*pañca sīla*), eight precepts and ten precepts, the Four Noble Truths and The Noble Eightfold Path, the six relationships of the Sigālovāda Sutta and the *pāramitā*-s.

Morality (*sīla*) is associated with bodily, verbal and mental conduct. There are two aspects of *sīla* that are essential to the training that is right performance (*cāritta*) and right avoidance (*varitta*). *Sīla* is one of the three trainings of the Noble Eightfold Path which comprises of Right Speech, Right Action and Right Livelihood. When one follows Right Action for example the five precepts should be observed. They are:

1. *Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from

the taking of life)

2. *Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi* (I undertake the precept not to take that which is not given)
3. *Kāmmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from sexual misconduct)
4. *Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from false speech)
5. *Surā meraya majja pamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from liquors that cause intoxication and indolence)²⁴⁸

When one follows the five precepts either by kings or heads of governments or lay people, a peaceful condition or atmosphere will prevail in society. There will be no more wars, no political conflicts, no social problems or crimes like killing, stealing, robbing, gambling, exploitation of labour, drug trafficking and other social ills.

The five conditions which constitute the immoral act of killing are: the fact and presence of a living being - human or animal, the knowledge that the being is a living being, the intent or resolution to kill, the act of killing by appropriate means and the resulting death. Killing can be done by six means such as killing with one's own hands (*sāhatthika*), causing another to kill by giving an order (*āṇattika*), killing by shooting, pelting with stones and sticks (*nissaggiya*), killing by digging trenches and entrapping being (*thāvara*) during warfare, killing by the powers of *iddhi* or occult means (*iddhimaya*) and killing by mantras or occult sciences (*vijjāmayā*). Therefore, when these conditions and means of killing occur, the well-being of society is at stake. One will be living under constant fear of being killed or harmed.

²⁴⁸ Saddhatissa, Hammalawa Maha Thera. (1987). *Buddhist Ethics, The Path to Nirvana*. London: Wisdom Publication, p. 73

During war, innocent people will be killed. Devastation occurs and suffering will prevail as there will be starvation due to shortage of food, people become homeless and diseases will be widespread. As such by following the first precept that is not to kill, peace and harmony will prevail in the universe. The well-beings of society will be sustained and development of each country from the political, economic and social aspects can be carried out effectively. Thus, in order not to kill, one should practice loving-kindness (*mettā*).

Meditation on *mettā* is a good conduct as shown below:

- *Ahaṃ avero homi* (May I be free from enmity and danger)
- *Abyāpajjho homi* (May I be free from mental suffering)
- *Anīgho homi* (May I be free from physical suffering)
- *Sukhī attānaṃ parihārami* (May I be look myself and live happily)²⁴⁹

Thus, whoever is practicing meditation will feel a sense of calmness and tranquility. One will not be easily agitated. Peaceful atmosphere will prevail.

Generosity helps to promote good-will, a caring attitude and helps to cultivate compassion towards other beings. Thus, the well-being and development of society will be maintained as this virtue of generosity helps to develop non-attachment.

To counteract the third precept of committing sexual misconduct, one should practice mindfulness and control sensual desires. Therefore, in order to have good morality (*sīla*), *samādhi* and *paññā* are also important components of morality. When one is mindful, then one will not do things rashly or emotionally and commit offences or bad conduct. Then, society will be

²⁴⁹ Saddhatissa, Hammalawa Maha Thera. (1987). *Buddhist Ethics, The Path to Nirvana*. London: Wisdom Publication, p. 77.

harmonious and peaceful.

The right avoidance (*varitta*) for the fourth precept is to speak the truth. Therefore, when one speaks the truth, then it's part of the ten virtuous actions. Other 'white speeches' are uniting, loving and useful speeches. One should avoid 'black speech' action such as false speech, divisive, offensive and senseless or frivolous speech. When a king, politician or any lay people performs white speech and abandon black speech, then society or people will be united, no arguments will arise and a harmonious society will evolve. When this happens, the country will develop and progress tremendously.

When one is not taking intoxicants, then the family will live harmoniously. " Drunkenness is described as " the delight of fools" and in the Sigālovāda Sutta, the Buddha said that breaking the fifth precept leads to the six dangers: waste of cash, increased fighting, liability to illness, loss of noble name, indecent experience of one's person and flagging of one's wisdom.²⁵⁰ Thus, abstention from the fifth precept will benefit the well-being and the development of the society.

The other eight and ten precepts are also to instill good conduct. For the eight precepts, one must follow the five precepts that were mentioned earlier and an additional three precepts which are to abstain from taking untimely meals, to abstain from dancing, singing and using perfumes and cosmetics and to abstain from the use of high seats. As for the ten precepts (*dasa-sīla*), the additional precept is to abstain from accepting gold and silver. These precepts are meant to instill a sense of living a simple life without craving or eradicate greed and desire (*lobha*). In this way, society without greed, hatred and delusion will be harmonious and peaceful.

²⁵⁰ Imperial journal of Interdisciplinary Research (IJIR) .(2017) Volume 3. Issue 4, p. 2299.

Good ethical conduct from Verse: 183 of The Dhammapada is shown as such:

- To cease from all evil,
- to cultivate good,
- to purify one's mind.²⁵¹

Thus, from the above statements, good ethical conduct is to lead us to the cessation of suffering. To avoid evil, one should have a Right Livelihood (*sammā ājīva*). For example, one should not trade with weapons and arms, trading human beings or dealing with slaves and prostitutes, dealing in meat (like being a butcher), trading in intoxicants, liquors or drugs or poison. By following these good ethics, the well-being and development of society will evolve.

According to the Anthology of Discourses in the Pali Canon, there are eight streams of merit regarding moral discipline. They are taking refuge to the *Buddha*, *Dharma* and *Saṅgha* and the five precepts which I have discussed earlier. The excerpt from the Anthology of Discourses from the Pali Canon is as follows: “These, monks, are the eight streams of merit, streams of the wholesome, nourishments of happiness, which are heavenly, ripening in happiness, conducive to heaven, and which lead to whatever is wished for, loved, and agreeable, to one's welfare and happiness²⁵². Therefore, by following these eight streams of merit, no evil deeds will be committed and beings will enjoy immeasurable freedom from fear, hostility and oppression. Therefore, ethical code is essential for the well-being and development of society.

To cultivate good ethics or good moral conduct, one has to understand the Four Noble Truths and the Noble Eightfold Path. The First Noble Truth (*dukkha*) means that there is suffering.

²⁵¹ Dhammananda, K. (1988). *The Dhammapada*. Kuala Lumpur: Sasana Abhiwurdhi Wardhana Society, p. 358.

²⁵² Bhikkhu Bodhi. (2005). *In the Buddha's Words, An Anthology of Discourses from the Pali Canon*. Boston: Wisdom Publications, p. 174.

The Second Noble Truth (*samudāya*) is about the cause of suffering such as greed, hatred and delusion. It's related to craving, grasping and attachment. For example, when one has desire for power and fame, one will definitely commit unwholesome deeds. This will lead to exploitation and suffering. The well-being and development of the people and nation will be affected. By following the Third Noble Truth that is to end or cease suffering, then one has to follow the Fourth Noble Truth that is 'the way or path' to end suffering which is the Noble Eightfold Path. The Noble Eightfold Path consists of eight factors which are Right View/Understanding (*Sammā Diṭṭhi*), Right IntentionThought (*Sammā Saṃkappa*), Right Speech (*Sammā Vācā*), Right Action (*Sammā Kammanta*), Right Livelihood (*Sammā Ājīva*), Right Effort (*Sammā Vāyāma*), Right Mindfulness (*Sammā Sati*), Right Concentration (*Sammā Samādhi*). Thus, when one has good ethical conduct (*sīla*), then there will be concentration (*samādhi*) and wisdom (*paññā*). To lead a good moral life, then the three fold foundation of Buddhist ethics are vital. They are *kammavada* (advocacy of moral life), *kiriyaavada* (effort of moral life) and *viriyavada* (making effort to lead a moral life). With these three important foundations, happiness will prevail in this present and next life.

The well-being and development of society is prevalent when there are good relationships between people. In the Dīgha Nikāya, Buddha mentioned about the six relationships which are:

- Mother, father are the east,
- Teachers are the southward point,
- Wife and children are the west,
- Friends and colleagues are the north,
- Servants and workers are below,
- Ascetics, Brahmins are above...²⁵³

In each relationship, each party or member has certain commitments to each other. In this way,

²⁵³ Walshe, Maurice. (1987). *Thus Have I Heard, The Long Discourses of the Buddha (Dīgha Nikāya)*. London: Wisdom Publications, p. 468.

the welfare of others are taken care of and happiness will prevail. For example, a child has to maintain the lineage and tradition of his/her family, look after his/her inheritance, fulfill his duties and honour the passing of his/her parents. In return, the parents should restrain the children from doing evil, nurture goodness, teach them skills, arrange suitable marriages and provide inheritance to their children. In the case of an employer, he has to assign the workers work according to their capacity and strength, supplying food and wages, provide health care, give perks and fair wages. In return, the workers should wake up early, stay late, do not steal, do their work well and give allegiance to the master/boss. Therefore, when there are commitments and reciprocal acts by each side, then a peaceful and harmonious atmosphere will prevail. There will be satisfaction and everything goes on smoothly. Thus, the six good relationships are part of the ethical conduct to ensure the well-being of the society.

In the Digha Nikaya, there is another excerpt by Buddha about ethical code which is:

*Young householder, it is by abandoning the four defilements of action, by not doing evil from the four causes, by not following the six ways of wasting one's substance - through avoiding these fourteen evil ways – that the Ariyan disciple covers the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with him in this world and the next, and at the breaking-up of the body after death he will go to a good destiny, a heavenly world.*²⁵⁴

In the quotation above, the four defilements of action are not taking life/killing, stealing, lying and sexual misconduct (which are part of the five precepts that I have discussed earlier). The four causes of evil actions are desire (*lobha*), hatred (*dosa*), ignorance (*moha*) and fear (*bhaya*). The six ways of wasting one's substance or wealth are indulging in intoxicants, wandering in the streets at

²⁵⁴ Walshe, Maurice. (1987). *Thus Have I Heard, The Long Discourses of the Buddha (Dīgha Nikāya)*. London: Wisdom Publications, p. 461-462.

inappropriate times, frequenting public spectacles/places, compulsive gambling, malevolent company and habitual idleness. Thus, by avoiding all these bad conduct, a happy atmosphere will be borne. Therefore, good ethical code is essential for the well-being and development of the society.

Good ethical code or conduct also includes the cultivation of the *pāramitā-s* or “perfections”. They are *dāna* (generosity) and *sīla* (morality) which has been discussed earlier, *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (energy), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (determination), *mettā* (loving-kindness) and *upekkhā* (equanimity). Besides these, the cultivation of the *Four Brahmavihārā-s* are important such as *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (emphathetic joy) and *upekkhā* (equanimity).

In Mahayana Buddhism, the moral guidelines also include the Bodhisattva vows and the Bodhisattva precepts or the “Ten Great Precepts” which is in the Brahmajāla Sūtra.

In conclusion, different strata or levels of society have different ethical code. For example, novice monks follow the ten precepts, while fully ordained monks follow monastic rules or *pāṭimokkha* which consists of 227 rules and for nuns, they have over 300 rules. For the laity, usually the five precepts should be followed and the ten unwholesome actions should be avoided such as killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, idle/frivolous talk, covetousness (greed), harmful intent (hatred/malice) and wrong views (ignorance). When good ethical conduct is practiced by all levels of society that is from kings/leaders to the people/subjects, then the well-being and development of society will be maintained, looked after and peace and prosperity will prevail. Thus, ethical code is essential for the well-being and development of the society.

Bibliography

Bodhi, Bhikkhu. (2005). *In the Buddha's Words, An Anthology of Discourses from the Pali Canon*. Boston: Wisdom Publications.

Dhammananda, K. (1988). *The Dhammapada*. Kuala Lumpur: Sasana Abhiwurdhi Wardhana Society.

Narada. (1988). *The Buddha and His Teachings*. Kuala Lumpur: Publication of the Buddhist Missionary Society.

Saddhatissa, Hammalawa Maha Thera. (1987). *Buddhist Ethics, The Path to Nirvana*. London: Wisdom Publication.

Walshe, Maurice. (1987). *Thus I Have Heard, The Long Discourses of the Buddha (Dīgha Nikāya)*. London: Wisdom Publications.

Imperial Journal of Interdisciplinary Research (IJIR). Volume 3. Issue 4. 2017.

“The Ethical Significance of Buddhism in daily life – The King of Dharma”,

<http://thebuddhandteaching.weebly.com/the-ethical-significance-of-buddhism-in-dily-life.html>,

Accessed : August 31st, 2018

“Buddhist ethics”, https://en.wikipedia.org/wiki/Buddhist_ethics, Accessed : August 31st, 2018

“The Flower Adornment Sutra”, <http://www.cttbus.org/avatamsaka/avatamsaka11.asp>, Accessed :

August 31st, 2018

“Sigalovada Sutta”, https://en.wikipedia.org/wiki/Sigalovada_Sutta, Accessed : August 31st, 2018

What Abhidharma Is and Means

By Earl Hardie Karges

Prof. Kapila Abhayawamsa (Supervisor)

Definitions

To describe what Abhidharma is and means, first we have to define the word '*dharma*'. From the ancient proto-Sanskrit root *dhr-* which means to have or hold, *dharma* came to mean that which is real or substantial, and by the time of the Buddha in the sixth century BCE, it came to have many connotations, including, but not limited to: 'nature', 'custom', 'law', or even 'phenomenon'. But for early Buddhists the principal meaning of the word *dharma* was 'doctrine', i.e. the Buddha's teaching, singular and unsurpassed. The prefix *abhi-* had the meaning of 'about' or 'upon', which, like modern English could imply both a description of Dharma and the higher essence of it, or at least a further explanation or extension of it. So the word 'Abhidharma' had both of those meanings—the Dharma explained and the Dharma heightened and extended. By this time, though, as part of the Abhidharma era, the term 'Dharma' was undergoing a shift in meaning and usage from 'Dharma' to '*dharms*', singular to plural, with a meaning now of 'phenomenon' or 'factors'.

This is significant, because it signals a shift to a more atomistic and pluralistic view of reality, after a somewhat centralized focus on the Buddha himself and his teaching, which was a monistic, if not monotheistic, view, especially when compared to its Brahmanic competitors. This was largely due to the Sarvāstivādin's insistence that 'everything exists'. Thus it was they, along with their rival Theravādins, who best defined the Abhidharma era, with their similar seven-part Abhidharma treatises, the Theravāda version of which would become the third 'basket' of the three-part Pali canon, the Tipitaka. These seven parts included: 1.

Dhammasangani (Enumeration of Dhammas) 2. *Vibhanga* (The Book of Analysis) 3. *Kathavatthu* (Points of Controversy) 4. *Puggalapanati* (Description of Human Types) 5. *Dhatukatha* (Discourse on Elements) 6. *Yamaka* (Book of Pairs), and 7. *Patthana* (Conditional Relations), in the order which was established by Buddhaghosa for the Theravādins. The Sarvāstivādin Abhidharma has similar categories but a different order.

There were other terms, however, crucial to the Abhidharma philosophy besides *dharma* and *abhidharma*, notably *mātikās*, the lists that describe and define Abhidharma, and a term which can be used almost synonymously with it, and *svabhāva*, the 'own-being' or intrinsic nature which can also be synonymous with Dharma. And then there are *paññatis*, concepts or designations, important in their contrast to *dhammas*, in that they are similar but not intrinsic, even if still of the same importance. It is also important to know that the term *dharma* long predates the rise of Buddhism, and is equally important to Jainism and what we now call 'Hinduism'. However, at this point there is also the extended concept of 'dharma theory' which takes precedence, and which, according to Karunadasa, “provides the ontological foundation for the Abhidhamma philosophy...the resolution of the world of experience into a number of basic factors called *dhammas*, together with an explanation as to their inter-connection and inter-dependence on the basis of conditional relations.”

Abhidharma Buddhism as an Intermediate Phase

There is also the term 'Nikaya Buddhism', which refers to this period in the history of Buddhism between the classical periods of the two large main 'schools', Theravāda and Mahāyāna, and which consisted of the many and varied sects of Early Buddhism, which went their separate ways after the ruptures of Asoka's Third Council at Pataliputra. The main rupture was between the two main Abhidharma schools of Theravāda and Sarvāstivāda, the former which migrated eventually to Sri Lanka, and the latter to the far Indian northwest of Gandhara and Kashmir. So

this occurred around 250 BCE and lasted until at least the turn of the millennium, or maybe longer, depending on how you count, and how you define the terms. More importantly, though, it was an intermediate phase conceptually, in which the self-oriented Early Buddhist Theravādins (ironically defined by the doctrine of 'non-self') would be followed by the larger and more world-oriented school of Mahāyāna, defined mostly by the concept of *śūnyatā*, or 'emptiness'.

The reason for the council was supposedly corruption and 'false views', and the alleged reason for the split between Sarvāstivādins and Theravādins was the distinction between the 'everything exists' philosophy of the former as opposed to the 'discrimination' philosophy of the latter. Still there was a background of the 'self's role, *pudgala*, which permeated the proceedings, and which had already caused the departure of the Vatsīputriyas not so long before. This is an issue which has come up repeatedly, and which persists to the present day as an issue. Ironically the relocation of the Sarvāstivādins to the far Indian northwest of Gandhara and Kashmir would put them in a crucial position to mediate the eventual formation of Mahāyāna philosophy, and its transmission to China. This was done in an international atmosphere which included not only Indians, Central Asians and Chinese, but also Greeks from the nearby Bactrian kingdom, whose influence would be felt in the region for hundreds of years, and who would carry many Buddhist concepts back to the Middle East and Europe for reinvention there.

So on the one hand, a newly emerging tetralemma-based logic, with its important 'none of the above' option, encouraged the development of the zero-based 'emptiness' of *śūnyatā*. On the other hand, the efforts to explain the apparent existence of a self would foreshadow not only the later two-truth doctrine of the Madhyamikas, but also the 'store consciousness' *ālayavijñāna* of the subsequent Yogacarins, complete with 'seeds' as the transfer particles between individuals and generations. Thus the Abhidharma schools, especially in the far northwest, served as intermediaries both chronologically, geographically and conceptually.

And while I personally feel that the resident Greeks must have imparted some wisdom literarily (perhaps an appreciation of literature itself?), beyond what has already been acknowledged from them artistically, that has yet to be proven, and so must remain the subject of further research.

Systematized Sutras and Atomized Dharmas

If the broad parameters of the Abhidharma era were the simultaneous explanation and exaltation of the Buddha's words and work, then the details of that labor were largely left to the compilation of sometimes massive lists called *mātikās*. This is a hallmark of the Abhidharma era, without which a treatise supposedly from that era would likely be challenged as inauthentic. And this is not surprising, considering that lists are much easier to memorize than prose, and Buddhist literature had not yet been established at that point in its history.

Still an overriding ontology was also necessary for a religion and philosophy without a divine creator, and for which salvation was largely an intellectual exercise. So this is the task to which Abhidharma put itself, in addition to merely classifying our own personal 'heap' of *skandhas*, 'base' *āyatana*s and 'element' *dhātu*s, the more mundane task of Abhidharma work. At one point they even completed a definitive count of all *dharmas*, eighty-two for the Theravādins and seventy-five for the Sarvāstivādins! So in many ways, analysis was secondary to ontology, the need to cobble a systematic philosophy out of a collection of insights and parables that seemed to change from time to time according to whom the Buddha was teaching and the subject at hand. And it is highly doubtful that all of this knowledge was known to the Buddha in its Abhidharma form, despite protestations to the contrary from many of the contributors, who sometimes concocted elaborate stories as ersatz proofs of the Buddha's involvement, if not actual speech.

Much of that systematizing consisted in the multiplication of *dharmas* from singular to

plural, and reducible to their final point of indivisibility—atoms, both of time and matter, and classifiable as either: (1) states of consciousness (*citta*); (2) mental concomitants (*cetasika*); (3) corporeality (*rūpa*); and (4) nirvāṇa. According to the Sarvāstivādin conception of time, these could exist equally well in the past, present or future. For their part the Theravādins only acknowledged the present, albeit in successive moments. This can be problematic, though, for as Edward Conze noted: “If a thing's being coincides with its strict presence, the world will be nearly annihilated, for the present is a point almost without duration. Just when a *dharma* is, it has already ceased to be.” Ouch. Then there are repercussions to the theory of karma and its after-effect of retribution. After all, how can there be an after-effect if there is no 'after'? But these problems were still secondary to the more central problem of how to worship the Dharma when there are now so many of them, and they are so fleeting.

Two-Step Solution to Appearances and Truth

If there was always a question in Buddhism as to the nature of ultimate reality, then that problem was only exacerbated with the Abhidharma phase. After all, a non-self was hard enough to comprehend, since it certainly seems like there is a 'me' in those heaps somewhere, but now with the emptiness of *śūnyatā* looming large in the background, then does that mean that nothing is really real? How are we supposed to make sense of that?

It seems that the answer was there all along, in Dīgha Nikāya 9: “*All these terms (personality, I, self, etc.) are mere popular designations and expressions, mere conventional terms of speech, mere popular notions.*” So our conception of self is merely something of a literary fiction, a convenient shortcut for easy reference to phenomena which have no intrinsic reality, or *svabhāva*, its 'own-being'. Thus was formed a split-level solution, which consisted of conventional existence *samvṛti-sat* on the one hand and intrinsic existence *paramārtha-sat* on the other, which includes *dharma*s, irreducible entities. Interestingly, for the Theravāda

tradition, as opposed to the Mahāyānists to follow, there was no difference in their rank. One was simply a relative truth while the other was absolute. The Buddha, of course, as a possessor of 'skillful means', was equally adept at both, according to the needs of the current moment and setting. So this established a precedent for the Mahāyānists to follow, in applying the same solution to the myriad of entities that they would deem to be of only relative duration, i.e. impermanent.

This was also an important realization for another reason, for as Karunadasa noted, it involved the “awareness that the structure of actuality does not exactly correspond to the structure of language.” At its climax, this would even involve what Edward Conze calls the “conceptual monstrosities” of the 'store-consciousness' (*ālayavijñāna*) of Asanga,” which is a kind of self in everything but name. So thus was formed the concept of *paññatis*, which makes just that distinction between a thing and its name, which are not at all the same. Please note that this was all accomplished with no more science than meditation, patient deliberation, and spirited debate. So it is astounding that such a concept has withstood the tests of time for some two thousand years, something we wouldn't have even known until the discovery of quantum theory some hundred years ago, which indeed reveal two very similar realities, our conventional one totally different from the intrinsic one of quarks, photons and other particles.

Buddhist Science: Linguistics, Logic and Psychology

Of course, the convergence of traditional Buddhism with modern physics was something of a lucky fluke, because when the ancient Buddhists actually attempted science, the results were more mixed. Thus, while they recognized the difference between reality and language, in fact they were some of the worst offenders at the reification of language, assuming that because something can be talked about, then it must of necessity exist. So they made an incalculable number of lists, as though these were actual things that needed to be accounted for, when in

fact some were just catalogs of words, over and over again.

Their tetralemma-based logic was also flawed from the standpoint of the Greek version, because it violated the 'law of the excluded middle.' That is: how can A be greater than C because A is greater than B and B is greater than C, if there is no B? But that is a logic of terms, while the Buddhist one is a logic of relations and proportions, in which all and none are always valid options. This experiential logic is best exemplified in the theory of dependent origination, which illustrates the logic of relations between the links that compose and control lives. Also, the Buddha knew that terms and designations were not reality, so expressed little desire in metaphysical speculation, given the limits of true knowledge, which are only as good as the tools of perception, usually inferior to insight, especially in his day. But Buddhism excelled at psychology, which was no lucky fluke, which Abhidharma specialized in, and which also holds up well to this current day in 2019.

For are the Buddhist *kilesas* of greed, lust, anger, hate and delusion nothing but psychological paradigms akin to Freud's *id*, *ego* and *superego* or his five psycho-sexual stages of life? You can find none of it under a microscope, but much of it upon quiet reflection and the turning of the fine-tuned comb of consciousness upon itself. And is the mind's subconscious not similar to Buddhist *bhavanga* consciousness or *ālayavijñāna* 'store consciousness'? According to Rupert Gethin, "the Abhidhamma works with what is essentially an intensional model of consciousness: to be conscious is to be conscious of some particular object," and when that mode is not in effect occurs what is known as *bhavanga* consciousness. This is also crucial to the concept of rebirth, because the *bhavanga* supposedly acts as some kind of scorecard snapshot taken at the end of your life to determine your status in the next.

Conclusion: from Dharma to Karma

I don't think that you can casually divide and multiply Dharma into *dharmas*, though, without some devaluation and diminution of the concept at the same time. For whether Buddhism is ultimately religion, philosophy, or psychology, it is a belief system all the same, and that involves some intense focus, if not outright devotion, toward the principal godhead or the principle as godhead, doctor or doctrine, whichever the case may be. Dharma served this purpose in a way that *dharmas* never could, i.e. you can take refuge in the Dharma, but can you take refuge in *dharmas*? This is exactly what Theravādin monks mean when they chant “*Dhammam saranam gacchami*,” for that is the original Buddhist orientation, refuge not salvation, a concept which is more recent, and more Western. It is also possible that the shift towards an atomistic and pluralistic conception of dharma is also a shift toward a more materialistic view, not a good move if Buddhism is to be a religion. For at the heart of every religion is the desire to somehow transcend the ordinary, and simply acknowledging that intellectually is not always enough. People want to feel something significant, and meditation is not always sufficient.

Thus Abhidharma Buddhists, it seems, were left with only the Buddha, and themselves, the *sangha*, as sources of refuge. One solution was to elevate the role of Nirvana in the pantheon, comparable to space and the increasingly popular notion of 'emptiness', *shunyatā*, accessible through meditation, “unobstructed and infinite” and... unconditioned? Whatever it was, it was not nothing, and so the category of Unconditioned applied, so important as opposed to what is conditioned and conventional in the emerging Mahāyāna Buddhism. The increasingly transcendent Buddha was probably more important, though, and would assume center stage in later Mahāyāna Buddhism, the idea that Buddha in the flesh was but a manifestation of the transcendent Buddha in Tusita heaven, so thus simultaneously a metaphysical principle, and a superpower. Thus while *dharmas* multiplied, the Dharma as Law,

Truth and Nature was increasingly embodied in the body of the Buddha himself, increasingly seen less as a person, and more as a godhead, if not god itself.

At the time of the Abhidharma, however, karma, rebirth, and past lives were becoming increasingly popular, to the point that previous Buddhist doctrines were being retro-fitted to allow for it. Thus *jati*, or birth, was increasingly being translated as 'rebirth', and *samsāra* was no longer seen so much as a world of space, but a world of time, endless cycles of rebirths. But the main doctrinal update was in the doctrine of Dependent Origination, or Dependent Arising, DA, as it is also known. It seems that in the most ancient versions of the *nidānas*, there were only eight 'links', not the twelve we know today, and it is precisely those four that most pertain to rebirth that were missing and later added, #4 name-and-form, #5 the six senses, #11 birth, and #12 old age and death. Then later, of course, came various three-part exegeses of DA, the most influential of which broke the links into past, present and future lives, so directly promoting the concept of rebirth, notwithstanding the fact that these were not sequential 'links', so apparently a purely scholastic interpretation.

So this was the scholastic era of Buddhism, not unlike that of Aquinas's medieval Christianity, more concerned with systematization than salvation, and more concerned with glorification of godheads than our own godliness. But it was a crucial era of Buddhism, literally a 'crossroads', maybe not so unlike the modern era in which we now live. Because I think we all feel that something new and important just might happen with Buddhism very soon, but we aren't sure just exactly what that will be. Rebirth might never be proven scientifically, but as evolutionary biologists discover more about the transfer mechanisms for meditation to affect consciousness in this life, and to imprint upon DNA epigenetically, Buddhism will be in a prime position to prove its supreme value by its ability to continually re-fashion and re-purpose consciousness, both in this life and in subsequent generations. That is my sincere hope.

“But they may have become so engrossed in analysis that they lost sight of the overall

significance of the doctrine of Dependent Origination.”--Hirakawa Akira

Bibliography

Sources Cited:

- Akira, Hirakawa, *A History of Indian Buddhism: From Sakyamuni to Early Mahāyāna*, translated and edited by Paul Groner (Honolulu: University of Hawaii Press), 1990, PDF.
- Conze, Edward, *Buddhist Thought In India: Three Phases of Buddhist Philosophy* (London: George Allen & Unwin), 1983, PDF.
- Gethin, Rupert, *Bhavanga and Rebirth According to the Abhidhamma*, The Buddhist Forum III: 11-35, London: School of Oriental and African Studies, University of London, 1994, PDF.
- Karunadasa, Y., *The Theravāda Abhidhamma: Its inquiry into the Nature of Conditioned Reality* (Hong Kong: Center of Buddhist studies, The University of Hong Kong), 2010, PDF.
- Nyanatiloka Mahathera, *Guide Through the Abhidhamma-pitaka: A Synopsis of the Philosophical Collection of the Buddhist Pali Canon* (Kandy: Buddhist Publication Society), 2007, PDF.
- Waldron, William S., *Buddhist Steps to an Ecology of Mind: Thinking about 'Thoughts without a Thinker'*, The Eastern Buddhist, 34: 1-52, 2002, PDF.
- Watanabe, Fumimaro, *Philosophy and its Development in the Nikayas and Abhidhamma* (Delhi: Motilal Banarsidass), 1983, PDF.

Contemporary Buddhist Vegetarianism

By Dr. SIEW Ngung Chia

Supervisor: Dr Mattia Salvini

Introduction

Background

Buddhism is a compassionate religion that is full of loving kindness because it sets abstaining from killing of all forms of life (including animals and all sentient beings) as the first precept. This animal friendly approach is essential because the Buddha taught his followers that all living beings have buddha nature in them and hence, the potential of becoming enlighten one day. Hence, the assumption that vegetarianism is part of Buddhist traditions.

The main diet for Buddhists, unfortunately, remains unsettled and has been a hotly contested fact since the start of Buddhism. Buddhism is practiced across a wide diversity of culture and being a missionary religion, it tends to adapt local dietary habits and rarely impose any food restrictions. This makes the generalisation of food habits and ethics difficult because of the geographical diversity.

Further, Buddhism is less concern with what one is eating but rather to focus on the reduction of the craving for food – i.e. craving being one of the main source of suffering (dukkha). Therefore, vegans (totally no consumption of animal products), ovo-locto vegetarians (no meat but consume dairy products and eggs) and even non-vegetarians all claim to be following the Buddha dietary teaching.

Scope of report

The purpose of this research is therefore to examine the dietary habits of Buddhists in Pāli Buddhism and the position(s) of the sūtra on this issue. This is followed by a discussion on the cultural reason(s) that resulted in the easy acceptance of vegetarianism in Buddhism before a detail exploration of the prevailing ideologies that are providing support to cotemporary vegetarianism in Buddhism.

Dietary in Pāli Buddhism

The Buddha way of life should be mirrored by the monastics and Buddhists. One should therefore live a simple life and regulate their lifestyle according to the Patimokkha rules. This includes taking simple food so as to avoid craving. In Theravāda Buddhism, this often meant eating once before noon and avoid fine foods such as molasses, oil, butter, fish, meat, ghee, molasses, milk and honey unless one is sick. Take note that the food themselves are not the problem but the indulging, craving and desiring maybe a distraction from concentration practices. Hence the focus on dietary in Buddhism.

Nevertheless, there is also no suggestion that avoidance of meat such as fish, meat, etc. intends to mean vegetarianism as sick monastic personal are allowed fine food. There is also no pragmatic direction pertaining to the dietary requirements of lay person. Therefore, the dietary position in Pāli Buddhism is constantly being subjected to discussion till today – depending on which perspective one is siding.

The ancient guidelines

Since Buddhists follow the Buddha way of life, then Buddhists need not be vegetarian because the Buddha was unlikely to be a vegetarian. The Buddha was born into a royal family and with that wealth and privilege, he probably had enjoyed a comfortable upbringing with a meat rich diet. Even during the six years when the Buddha is an ascetic, he would have to accept any type of food that had been offered by the public. This definitely meant a diet with meat.

In the Mahāpari sūtra (DN16), there are mentions of how the Buddha actually died from eating tainted pork. Hence, further supporting claims that the Buddha was non vegetarian. One

should however take note that this conclusion has been contested by many scholars who attributed the Buddha's death to poisonous mushroom instead.

Further, the Buddha has also denied Devadatta's suggestion to make vegetarianism as a Buddhism precept and all monastic practitioners to be vegetarian. This is because the Buddhist diet must be locally available and meat eating is actually karmically neutral. There are many worst behaviours that one must avoid – such as adultery, lying and stealing which are already included in the five precepts. Vegetarianism merely gives an impression of being spiritually superior and this craving for fame violates the monastic orders.

The Buddha, however, had provided some guidelines pertaining to the consumption of meat, namely:

1. Buddhists are forbidden to eat horse, elephant, panther, lion, tiger, hyena, dog, serpent and human flesh. Reasons are surprisingly less karmatical but more social and physical oriented. For example, horses and elephants usually belongs to the royals, the other animals may cause physical harm to the person eating them. All other animals not prohibited are allowed to be eaten.
2. Meat can be eaten if the Buddhist did not hear and see the animal being killed and has no reason to believe that it had been killed solely for his consumption. Otherwise, eating meat will be sinful and the eater will have to bear negative karma consequences.

Contemporary traditional position on Buddhist vegetarianism

For modern day practices, the ancient guidelines translate into:

1. Theravāda monastics in countries/areas such as Thailand, Sri Lanka, etc. follow the Vinaya rules closely. They must only eat one meal a day, do not cook for themselves and took alms to beg for food. Under the “alms-bowl exception”, they must accept whatever food (often including meat) that the devotees give to them. Declining food offerings that contained meat is deemed to impose unnecessary burden on the devotees and rejecting alms will deprive the donors a chance to accumulate merits and good karma.
2. Buddhists are allowed to buy meat, cook meat and eat meat so long as the animal was not killed specifically for their consumption. There is no violation of the first precept of abstaining from killing. This is similar to a vegetarian eating vegetable from a farm. Many living things would have been killed in the process of tilling the soil and harvesting of the

crops. However, if one is to dine in a live seafood restaurant and select a live fish or lobsters for a meal, then that person would have to bear the bad karma of causing the death of an animal.

3. There are some arguments that the Buddha and his monastic group could have educated the public on the importance of vegetarianism. Public devotees would have consulted Ananda regarding the proper food offerings. Hence, a good chance that only vegetarian food was offered – at least in the days after the Buddha gained enlightenment. Further, the discussion on the situations when meat may be used (i.e. not seen, heard and for one's consumption) actually meant that one will not be ethically responsible if such meat were consumed accidentally. It is not a consent to consume such meat freely.

Such provision allows Buddhist vegetarians to be flexible in their observation of vegetarian diet and not be shackled by the tenets of the Dharma. In socialising or family events, not everyone is a vegetarian and therefore, deemed to be selfish if there is an insistence that everyone accommodate certain dietary habits. Similarly, in Asia culture, the refusal of food offered may be deemed as discourteous and even be interpreted as an act to humiliate the host(s). Hence the Buddhist vegetarianism of not avoid consumption of food that contained non vegetarian ingredients enhance social integration and harmony.

Traditional Pāli Buddhism therefore do not practice strict vegetarianism. The sūtras will be examined next to see whether there will be a stronger support for vegetarianism in Buddhism.

Sūtra Perspectives on Buddhist Vegetarianism

Buddhism spread over large geographical areas with equal diversity in culture and hence, dietary habits. Each different Buddhist sects have their own set of sūtras that either support vegetarianism or do not object to some form of meat consumption.

Holistically, there are three major Buddhism branches – namely, the Theravāda, Mahāyāna, and Vajrayāna. Buddhism in Thailand, Myanmar, Sri Lanka and Bhutan are mostly Theravāda and Vajrayāna. Their sūtras normally allowed some form of meat consumption subject to rules such as unintentional consumption (no direct killing, unseen and unheard) and excluding 10 types of meat such as tigers, lions, snakes, dogs, human, etc. The Mahāyāna practitioners are normally from Vietnam, Korea and China. Some of their sūtras implied vegetarianism while others insisted on only vegetarian diets.

Sūtra with no objection to meat consumptions

Buddhism is against all form of animal sacrifice including killing them for meat/food. This abstain from killing all form of sentient living being is casted in the first precept which must be observed by all Buddhist practitioners. Hence, no sūtra specifically and expressly allow any killing for meat consumption.

The Sekhiva Rules (27-9) however allowed monks and nuns to consume meat if offered as food during their daily alms round. It is permissible because the animals are not killed specially for their consumptions. Further, it is an insult to reject alms from lay people and this also deprive them of a chance to do merits and gain blessings.

Similarly, the Jīvaka Sūtra (MN55) stated that meat should only be consumed if the killing of the animal(s) is not seen, not hear and not suspected to be slaughtered for the eater – i.e. permission to eat the dead animals but no consent to the killing. If, however, the monk or nun suspects that there is meat in the alms (either see it or hear from the devotee(s)), then it is wrong to continue with the consumption.

There seem to be an implicit acknowledgement that meat cannot be obtained without killing. Since killing is prohibited in the first precept, consumption of meat must therefore be an unknown, ignorant act. On the contrary, vegetarianism is more explicit in some sūtras discussed in the next section.

Sūtra supporting vegetarianism

There are many Mahāyāna sūtras that seem to promote vegetarianism unequivocally. The earliest being Bonihuan Jing which highlighted that since the first precept prohibited killing, there will be no meat for consumption. Thus, a vegetarian diet is encouraged. Similarly, in Fo Kai Jie Fan Zhi Aba Jing, the injunction to consume meat is derived directly from the interpretation of the precepts. Since monks (and nuns) should not crave for luxuries such as sleeping on fine beds, wearing decorative clothings, eat from fancy bowls, they must therefore also not drink alcohol or eat meat.

There are also many causal references of vegetarianism. Examples include:

1. Chu Chu Jing - uses short stories to encourage Buddhists to adopt a vegetarian diet.

2. A'nan Si Shi Jing - uses the “carrot and stick” techniques to promote vegetarianism. Carrot being the accumulation of merits when one is a vegetarian and stick being the poisons from animal carcasses will pass both contagious and non-contagious illness to regular meat eaters.
3. Xumoti Nu Jing – classify Buddhists as people who uphold the abstentions and precepts, including vegetarianism as a noble behaviour but non-Buddhists are devilish and eat bloody food by killing other living beings.

Some Mahāyāna scriptures are translated from the Pali Canon. These translated sūtras do not encourage vegetarianism directly. Instead, they focus on the discouragement of meat consumptions, leaving vegetarian diet as the remaining choice for Buddhists. Examples are:

1. Lankavāṭara Sūtra – killing of animals for profit and the purchase of meat are both evil (8:257). The trading of meat is also prohibited in the Eightfold path under “Right Livelihood”. Hence, meat consumption is not approved (8:244). Further, reincarnation meant that a dead relative or friend maybe reborn as a living animal. Therefore, the possibility of eating some relatives from past lives (8:246)
2. Parinirvāṇa Sūtra – eating meat will accumulate demerit and hinders the development of compassion. Hence, do not eat meat (1:605a).
3. Jātaka Tales – there is little or no difference between human and animal because the animals are reincarnation of some humans

Finally, Buddhist vegetarianism also involve the prohibition of some non-meat food such as leeks, scallions, onions, shallots and garlic – collective known as the five “pungent odours”. According to Surangama Sūtra, their consumption is not allowed in Buddhist vegetarian diet because of the strong smells, possible stimulant effect to sexual desire (when cooked) and the increase of temper/anxiety (eaten raw).

Contemporary sūtra position on Buddhist vegetarianism

It is interesting to note that despite the examination of so many sūtras from different Buddhist sects, all the sūtras either (i) explain the conditions and circumstances when meat eating are allowed/disallowed; (ii) highlight the disadvantages of meat eating; OR (iii) provide compelling reasons and advantages of adopting vegetarian diets. None has actually attempted to make vegetarianism as a percept. This is because the Buddha is clearly against it.

Unlike some religions, Buddhism offers all Buddhists freedom of choice. Vegetarianism is not a belief, a doctrine or an essential practice but merely a personal choice.

Buddhist vegetarianism is therefore another form of “flexitarianism” that attempts to balance between the moral expectations of both vegetarians and non-vegetarians. Hence, a Buddhism diet accommodates both vegetarian and non-vegetarian pedagogies. Such a negotiated balance is essential for Buddhism which is being practice across a wide diversity of cultural background.

Nevertheless, many Mahāyāna sūtras are pro vegetarian. On closer examination, some of these sūtras actually have citations or format similar to the Confucian Analects (Lun Yu) e.g. Fo Kai Jie Fan Zhi Aba Jing and Chu Chu Jing. This is a clear indication of cultural influences from the Chinese rather than the original Indian Buddhist scriptures. Hence, the discussion in the next section.

The Cultural Context of Buddhist Vegetarianism

Although traditional Buddhism is against animal sacrifice and had made abstain from killing as the first precept, vegetarianism has never been institutionalised – not even in the sangha. The Buddha himself had refused Devadatta’s suggestion to make vegetarianism a precept since many Theravāda Buddhist sangha cannot choose their food in the daily food alms. Further, climatic conditions in some geographical areas are not favourable to grow crops and hence, difficult for Buddhists in some area to observe vegetarianism e.g. Tibet.

However, when the teaching of tradition Indian Buddhism reached China, vegetarianism was readily accepted. This began the institutionalisation of vegetarianism in Mahāyāna Buddhism and later become one of their key characteristics. Vegetarianism was so successful among Mahāyāna practitioners that it is now a common misconception that all Buddhist must be a vegetarian. The practice of vegetarianism was accepted without impediments because it fits the prevailing socio-economic and cultural conditions of the Chinese – which will be examined in this section.

Traditional vegetarianism in the Chinese society

Before Buddhism was introduced into China around the fifth century, the indigenous Chinese leading philosophy and religion was Daoism – started in 142 C.E. The key teaching in Daoism is the avoidance of all materialistic indulgence which include the consumption of lavish food. Hence, Daoism practitioners mainly rely on beans, grains (such as millet, rice and wheat), vegetables and fruits as their main nourishment. Meat is only a supplementary in nature and should be generally avoided. This is because they advocate the idea that consumption of meat will a person impure and smelly. Although they did not specifically insist on a vegetarian diet, most Daoists do believe that long term vegetarians have a clear mind and a purer body.

Another important teaching of Daoism is to live in harmony with nature. Hence, a strong commitment to ecological flourishing and the preservation of animal lives. This resulted in some form of dietary restriction in Daoism. Vegetarianism is encouraged as it mitigates harm to animal lives and achieve some form of bodily harmony. However, the level of commitments to vegetarianism varies between sect. For example, Quanzhen sect requires all monastics to follow a vegan diet but monastics from the Zhengyi sect are ritual and occasional vegetarians who only follow a vegetarian diet on ritual occasions.

The adaptation of vegetarian diet also varies among the lay person practitioners. A serious Dao practitioner who are seeking immortality will be a complete vegetarian but for the majority, their observation of vegetarianism is more ceremonial in nature e.g. during special religion occasions, major festivals or mourning periods.

Another leading indigenous philosophy around the same period is Confucianism. Unlike Daoism, there was no opposition to the consumption of meat, especially during rites where animal sacrifice was the norm. Confucius teaching focused on the ethic of how individuals should contribute to the greater good of the society; the need to conform with heavenly ways; and the duties to the family. Confucius rightly pointed out that in the heavenly ways of doing things, we must show gratitude to people (and animals) that had worked or lived with us. He provided a list of meat that one should avoid consumption e.g. beef because the animal had worked the farm and provided for mankind. Although there is no vegetarianism in general, the teaching emphasis a middle path that included a healthy lifestyle and a culinary that focus more than vegetarian.

Alongside the development of philosophies that advocated the reduction of meat consumptions were the reinvention of Chinese cuisine that assisted in the adaption of vegetarian diet. In Chinese mythology, Fuxi not only taught the Chinese how to hunt and fish, he also showed the people how to plant seeds and grow crops. This increased the variety of food sources and hence less reliance on meat consumption. Around this time, the Chinese had also invented bean curd (doufu) which later became one of the most important vegetarian dishes till today. Coupled with the improvement of culinary skills, Chinese cuisine offered a wider variety of food tradition that allowed them to have a long tradition of vegetarianism.

Influence of Buddhist vegetarianism in China

From Zhou dynasty (1046 – 256 BCE) to the Han dynasty (202 BCE – 220 CE), there is no record of vegetarian dietary culture. However, when Daoism and Confucius teachings became popular in late Han dynasty, the Chinese started to be more aware of the balance and harmony with nature, animal welfare and body purification with less meat consumption.

Buddhism was an immigrated religion from India. In order to gain popularity and acceptance in China, early missionaries need to find common grounds between Buddhism and the prevailing leading indigenous religion at that time, namely Daoism and Confucianism. Since Buddhism, Daoism and Confucianism (to some extend) had encouraged the concept of not taking life from sentient beings and an abstention from meat diet, Buddhists found this common link useful and started to promote vegetarianism to China. Hence, the introduction of vegetarianism in both Buddhist and Daoist monastic around the fifth century. As a result, many Chinese often associate vegetarianism to Buddhism despite the fact that there is no requirement of vegetarian diet among Indian Buddhist monastics.

Later in the Liang dynasty (502 – 557 CE), Emperor Wu felt that the act of asking alms does not fit the Chinese socio-cultural conditions and recommended all Buddhist monastic to cultivate their own fields and grow crops to be vegetarian. He further encouraged all Buddhist to be permanent vegetarians because of the Buddha teachings of compassion, karmic retribution of killing and abstain from killing. Such Buddhism influenced vegetarianism grow further among the Buddhist laity population during the Tang (618 – 907 CE) and Song dynasties (960 – 1279 CE). By the Qing dynasty (1644 – 1911 CE), vegetarian cooking was

adopted in the imperial court. Hence, vegetarian cooking became a prominent culinary school in Chinese food culture. Buddhist vegetarian had been respected, recognised and became widely accepted in Mahāyāna Buddhism.

Contemporary social position of Buddhist vegetarianism in China

Vegetarianism among the Buddhist practitioners has continued to grow in recent decades. In respond to the increased demand, many Buddhist vegetarian restaurants have spawned up in mainland China, Taiwan, Singapore and Malaysia. Most of these restaurants follow Buddhist vegetarian diets strictly by avoiding alcohol (precept five) and the five “pungent odours”, namely, leeks, scallions, onions, shallots and garlic.

The Chinese Buddhist vegetarian food industry is now a sizable industry that manufactures a wide range of vegetarian products. Unlike ancient time, vegetarian food is no long boring monotonous diet like vegetables, oats and fruits. The Chinese Buddhist vegetarian culinary industry has been inventive and created many plant-based dishes that imitate the textures and flavours of meat. Such mock meat products are not only enriched with protein (compressed doufu), they also have names similar to meat dishes e.g. smoked sausage, roast duck, crispy pork, deep fried fish, sweet and sour pork, and many others.

By recreating meat tasting vegetarian dishes, Buddhist vegetarian food is able to satisfy one’s craving for meat and remain a vegetarian. Such dishes also encourage non-vegetarians to try vegetarian food and entice them to learn more about vegetarianism and Buddhism. They can further be used as substitutes for animal sacrifice in many Daoism religious and ceremonial rites. Thereby reducing killing and meat consumptions.

The new ideologies that contemporary Buddhist vegetarianism will therefore be examined next.

Contemporary Ideologies of Buddhist Vegetarianism

Vegetarianism is never a precept in Buddhism. However, it does not mean that meat eating is encouraged. Even in Pāli Buddhism, the Buddha allowed meat eating only if monks and nuns were sick or unaware that the alms contained meat i.e. not prepared specially for the eater (the

other conditions to fulfil include not seeing and hearing the killing). This is because of the first precept of abstain from killing and the need to be compassion to all sentient beings.

As Buddhism enter China and East Asia, it integrated with local indigenous such as Daoism and institutionalised vegetarianism. The promotion of Buddhist vegetarianism over the years had seen a growing demand for Chinese vegetarian food and the introduction of special cuisine such as mock meat.

It is therefore interesting to find out the reason(s) for modern age people to adopt a Buddhist vegetarianism diet given the market has a wide diversity of food cuisine. In order to have a better understanding of the situation, an online survey was conducted in China between 14 September to 31 December 2017 and a total of 501 questionnaires were returned. This section will therefore examine the motivational forces and perception reasons for people to adopt contemporary Buddhist vegetarianism.

Religious reasons

Nearly 40% of questionnaires return indicated religion as the motivation to a Buddhist vegetarian diet. About 68% realised that vegetarianism will result in lesser life lost and listed this as a perceived benefit.

Tibetan Buddhists are traditional not vegetarians. Recently, there is movement among the younger Buddhists to be more vegetarian (i.e., eat less meat) for the following reasons:

- i) meat consumption is prohibited in the *Laṅkāvatāra Sūtra*
- ii) first precept of abstain from killing
- iii) bad breath and foul odour as meat are unclean/poisonous
- iv) inhibits the practice of compassion
- v) bad karma
- vi) animals might be reincarnated relative(s)

Although Buddhist ethics vary across different sects, the basic rules of the Eight-Fold Noble Path are practice by all. In Right Livelihood, it has been clearly stated that one should not deal with the trading of meat – including buying and selling. The *Mahāparinirvāṇa Sūtra* has further highlighted that Bodhisattvas (i.e. Buddhists) are prohibited to raise chickens, pigs, dogs, sheep

and others poultry or engaged in fishing, hunting and other killing activities. Hence, without meat trading, consumption of meat not possible.

There are arguments that some loss of life is unavoidable in the production of food e.g. when a farmer ploughs the land to grow crops and later harvest the vegetables. Studies have shown that there are fewer lost of life in a vegetarian diet and hence, from an ethical position, one should adopt a vegetarianism diet because of harm to fewer sentient beings.

Animal welfares

Slightly over half (about 54%) of the questionnaires return are motivated to uphold Buddhist vegetarianism because they are concern with the way animals are being treated in modern factory farming techniques. There is generally an increase in animal welfare awareness and participation among the younger generation.

Animals have minds capable of emotions, memory, desires and feelings. Scientific evidences have shown that many animals are self-aware, capable to use tools, able to show ethics and empathy. Some even have language and live in structured communities. Hence a vegetarian diet demonstrate compassion because plants do no have nervous system and do not suffer like animals.

Further, modern animal farms are environmentally, ethically and spiritually unjustifiable with the Buddha teachings. For example:

- Chicken are debeaked so as to prevent self-inflicted injury due to stress of being kept in overcrowded cages. They are often starved for 14 days so that egg production is high.
- Pigs and cows are castrated and marked with hot irons without any anaesthesia.
- Dairy cows are kept in a lactation stage with artificial insemination so that milk production level is high. Male calf (which is useless for milk production) are kept in small two-foot-wide stalls for 20 weeks before being sold to veal farms.
- Livestock are often transported over hundreds of miles from farms to slaughterhouse without food and water
- Fish farms used polluted water that is short of oxygen and cannibalism is common due to overcrowding

During the Buddha time, animals are not subjected these torturing environments. On compassion ground, it is therefore highly questionable that any meat consumption can still be justifiable using Pali Canon or sūtras.

The treatment of people is equally bad. Slaughterhouses have horrendous working conditions. Serious work accidents (such as loss of limbs) are common on kill-lines and many workers suffer repetitive motion disorders. In America, workers in slaughterhouses have one of the fastest turnover and attract many illegal immigrants.

Environmental concerns

The impact of meat production and consumption is a major cause of soil erosion, air pollution, world hunger and freshwater shortages. Unfortunately, less than half of the questionnaire returned (about 49%) realised there are environmental benefits adopting Buddhist vegetarianism. Even more disappointing is that most people do not find this to be a motivational factor for them to go vegetarian.

Ecological price is very high in running the meat industry. For example:

Rain forests have to be cleared for factory farming and this resulted in the lost of topsoil necessary for agriculture

Factory farming consume a lot of fresh water. In America, that accounts for 80% of all fresh water supplied.

Livestock industries produce the most greenhouse gases (CO₂) and are the major cause of global warming.

Ironically, meat production industry is one of the causes of world hunger. This is because 80 percent of corn crops and 90 percent of soybean crops produced in America are used to feed livestock. This is enough to feed 800 million people.

Hence a better alternative if everyone is able to adopt Buddhist vegetarianism.

Health impacts

More than 70 percent of people realised that an improvement of health is the key benefit of going vegetarian. As such, 54 percent of questionnaire returned showed that this is the motivator for people to adopt vegetarianism.

In 2018, a study to examine the nutritional status between vegetarians and non-vegetarians in a Buddhist organisation was carried out in Kuala Lumpur (KL), Malaysia. The key findings indicate that vegetarians have less unhealthy body fat, less abdominal obesity, better overall nutrient intake and lower blood pressure. These findings are in line with many other studies of vegetarianism not involving Buddhist.

World Health Organisation in a 2002 report confirmed that an animal product rich diet increased the chance of osteoporosis, cancer, kidney failure, chronic diseases and heart disease. Similar conclusions were provided from studies in China and America. Hence, it is an undisputable fact that vegetarian diet lower the risk of chronic diseases such as diabetes, coronary heart disease, obesity, hypertension and even cancer. Resulting in vegetarians having generally a longer life span.

Despite the numerous positive health impacts, there are still concern that a no meat diet may result in some nutrient deficiencies e.g. vitamin B12, vitamin D, n-3 fatty acids, iron, zinc and calcium. Unfortunately, this is indeed a genuine concern. The 2018 KL study showed that Buddhist lacto ovo vegetarians (eat eggs and dairy products but no meat) in Malaysia had a 33 percent higher chance of developing vitamin B12 deficiency. A lack of vitamin B12 will result in anemia and neural tube problems such as muscle weakness, problem walking, tingling and numbness. For pregnant women, their new born will have higher chance of neural tube defects. The risk of vitamin B12 deficiency is even higher for people on a vegan diet (i.e. total no animal products).

Vegetarians should therefore consume more plant-based foods that are rich in vitamin B12. These foods are fermented soy bean, plant-based milk, mushrooms, nori and purple laver.

Conclusions

Vegetarianism is not an issue in ancient Indian Buddhism. Buddhists generally accept that some Buddhist sects do not require practitioners to be vegetarian for both the sangha and layperson communities. The focus discussion is that meat can only be taken when one is sick or the eater is unaware that there is meat. Further, in line with the first precept of abstain from killing, no meat ought to be consumed if one sees or hears the killing and the animal has been killed solely for the eater. In contemporary situation, Buddhists need to be flexible in their diet (rather than follow a strict Buddhist vegetarian diet) so as to be integrative with the social cultural environment.

There are no sūtras that allow any killing for meat consumption. Most Pali Canon and Theravāda sūtras merely do not object to a meat-based diet. Besides listing down the conditions on when meat can be consumed, they also listed 10 types of animals that cannot be eaten by Buddhists. This does not mean that Buddhists are encouraged to eat meat but rather, there is no insistence that Buddhists must be vegetarians. It is the Mahāyāna sūtras that strongly promote or insist Buddhists to adopt a vegetarian diet – mainly on compassion grounds and from the perspectives of precepts. Other Mahāyāna scriptures that are translated from the Pali Canon tend to discourage meat consumptions and leave vegetarian diet as a choice for the Buddhists to make themselves.

As Buddhism spread into China, it integrated with indigenous religions such as Daosim. As both religions avoid meat-based diets, Buddhism actively promoted vegetarianism to the Chinese. They were so successful that many people nowadays associate vegetarianism with Buddhism and have the wrong impression that all Buddhist must be vegetarians. Later, due to the political, social and cultural development in China, Buddhism successfully institutionalised vegetarianism. As the demand for vegetarian food increases, the Chinese Buddhist vegetarian culinary industry become very inventive and created mock meat – plant-based products with meat taste. Contemporary Buddhist vegetarians therefore need not limit their diets to boring plant-based meals nowadays. Using these mock meat products, many restaurants now have excellent culinary skills to cook up a wide variety of vegetarian dishes with meat-based names while adhering strict Buddhist vegetarian diets such as the avoidance of alcohol and the five “pungent odours” ingredients.

Contemporary Buddhist vegetarianism is no longer solely motivated by religion i.e. the precept of no killing or relatives maybe reincarnated as animal. There are other motivational factors such as the concern about animal welfare in modern factory farming and the inhumane conditions of slaughterhouses. Many contemporary Buddhist vegetarians also see the benefit of adopting vegetarian diet. For example, the reduction of environmental impact if the meat production industry scaled down. Most importantly, from the health perspective, vegetarian diets reduce the chance of osteoporosis, cancer, kidney failure, obesity, chronic diseases and heart disease. However, the risk of some nutrient deficiencies especially vitamin B12 is real and has to be addressed carefully.

Unlike other religions, Buddhism does not prescribe the behaviour of practitioners. Instead, the Buddha wanted each individual to apply and use Dharma teachings in their own ways. Very often, people have strong feelings about their diet and this closed their mind to rationale thinking. In Buddhism teaching, the attachment to opinions and views are fundamental causes of suffering. Contemporary Buddhist vegetarianism is therefore not a guiding principle but rather a personal choice. Perhaps, it is more a “flexitarianism” that attempts to balance the moral reprehension of a complete meat-based diet with a vegan diet.

Bibliography

Anandajoti, Devadatta vs. the Buddha. (2012) Web. 23 May 2020
<http://records.photodharma.net/texts/devadatta-vs-the-buddha>

Barstow Geoffrey, *Food of Sinful Demons – Meat, Vegetarianism and the Limits of Buddhism in Tibet*, Columbia University Press, 2018

Batchelor, S., *Buddhism Without Beliefs*. New York: Riverhead Books, 1997

Bekoff, M., *Animal Passions and Beastly Virtues Reflections on Redecorating Nature*. Philadelphia: Temple University Press, 2006

Bodhipaksa., *Vegetarianism*. Birmingham, England: Windhorse Publications, 1999

Campbell, T. C., *The China Study*. Dallas, Texas: Benbella Books, 2004

Cao, D., *Animals in China: Law and society*. London: Macmillan, 2015

Cao, Deborah, “Chinese Takeaways: Vegetarian Culture in Contemporary China” *Cambridge Journal of China Studies*, 12 (4), pp. 2018, 1-23

Chang, K. C., *Food in Chinese culture: Anthropological and Historical Perspectives*. New Haven: Yale University Press, 1977

Chiu T.H., Huang H.Y., Chiu Y.F., Pan W.H., Kao H.Y., Chiu J.P., Lin M.N. & Lin C.L., “Taiwanese vegetarians and omnivores: dietary composition, prevalence of diabetes and IFG.” *PLoS One*, 9, 2014, pp. 88-117.

Davis, S. L., “The Least Harm Principle May Require that Humans Consume a Diet Containing Large Herbivores, Not a Vegan Diet.” *Journal of Agricultural and Environmental Ethics*, 16 (4), 2002, pp. 387–94.

De Waal, F., Chimpanzee Politics: Power and Sex among Apes. Baltimore: John Hopkins University Press, 1989

Eisnitz, G. A., Slaughterhouse. New York: Prometheus Books, 1997

Francione, G. L., A Frequently Asked Question: What About Plants? (2006) Web. 9 Aug 2020
<http://www.abolitionistapproach.com/afrequently-asked-question-what-about-plants/>

Gan Wan Ying, Boo Shirley, Seik Mei Yee and Khoo Hock Eng, “Comparing the nutritional status of vegetarians and nonvegetarians from a Buddhist Organisation in Kuala Lumpur, Malaysia” Malaysian Journal of Nutrition, 24 (2), 2018, pp. 89-101

Gaziano, Joe and Jacquie, Lewis, “All Beings are Equal but Some are More Equal than Others: Buddhism and Vegetarianism in the U.S.” Western Buddhist Review, 6, 2013, pp. 58-77

Goldstein, J., One Dharma. New York: Harper Collins, 2003

Greene, Eric M. “A Reassessment of the Early History of Chinese Buddhist Vegetarianism.” Asia Major, 29 (1), 2016, pp. 1–43

Hagen, S. Buddhism Plain and Simple. Boston: Charles E. Tuttle Co., 1997

He, X., “Heritage and development of Chinese Buddhist and Daoist temple vegetarian dishes” Journal of Wuhan Commercial Service College, 27 (5), 2013, pp. 86-90.

Hu, P., “Development of fasting vegetarian in and before the Tang Dynasty” Journal of Huaihua University, 34 (9), 2015, pp. 1-4.

Huang, Y., “Analysis of the religious basis of Daoist vegetarian diet” Religious Studies, 4, 2011, pp.30-34.

Jaacks LM, Kapoor D, Singh K, Narayan KM, Ali MK, Kadir MM, Mohan V, Tandon N & Prabhakaran D., “Vegetarianism and cardiometabolic disease risk factors: Differences between South Asian and US adults.” Nutrition 32, 2016, pp. 975-984.

Jagaro Ajahn, Buddhism and Vegetarianism, Chatuchak: Buddhadhamma Foundation, 2000

Jivaka Sutta, MN 55, Web. 15 Oct 2020 http://buddhasutra.com/files/jiivaka_sutta.htm

Kahila, J., Buddhism and Vegetarianism. (1999) Web. 18 July 2020
<http://www.kusala.org/udharma3/vegi.html>

Kapleau, P., To Cherish All Life: A Buddhist View of Animal Slaughter and Meat Eating. San Francisco: Harper & Row Publishers, 1981

Kaza, S., “Western Buddhists’ Motivations for Vegetarianism” *Worldview*, 9 (3), 2005, pp. 385–411.

Kaza, S., & Kraft, K., Dharma Rain. Boston: Shambhala Publications, 2000

Kieschnick, J., “Buddhist vegetarianism in China” in R. Sterckx (Ed.), *Of tripod and palate: Food, politics, and religion in traditional China* (pp. 186-212). New York: Palgrave Macmillan, 2005

Klein, J. A., “Buddhist vegetarian restaurants and the changing meanings of meat in urban China” *Ethnos*, 82 (2), 2017, pp. 252-276.

Komjathy, L., Animals and Daosim. (2011) Web. 1 Oct 2020
<http://advocacy.britannica.com/blog/advocacy/2011/09/daoism-and-animals>

Lame, A., “Food Fight! Davis versus Regan on the Ethics of Eating Beef” *Journal of Social Philosophy*, 38 (2), 2007, pp. 331–48.

Lankāvatāra Sūtra translated by Suzuki, D.T., (1932) Web. 20 Oct 2020
http://lirs.ru/do/lanka_eng/lanka-chapter-4.htm#chap8

Lewis, J., “Jack Kornfield: Buddhist Teacher and Author Talks about Buddhism, Mindfulness Meditation and Yoga” *Yoga Chicago*, 18 (3), 2011, pp. 30–1.

Loy, David R., “Buddhist Perspectives on Food and Agricultural Ethics”, *Encyclopaedia of Food and Agricultural Ethics*, 2013, pp. 1-7

Mahathera, N., *The Buddha and His Teachings*, Taipei, The Buddha Educational Foundation, 1998

Mahanarongchai, S. and Marranca, R., “Buddhism, diet and vegetarianism” *Thammasat review*, 2007, pp. 1-8

Matheny, G., “Least Harm: A Defense of Vegetarianism from Steven Davis’s Omnivorous Proposal” *Journal of Agricultural and Environmental Ethics*, 16 (5), 2003, pp. 505–11.

Melina V., Craig W. & Levin S., “Position of the Academy of Nutrition and Dietetics: Vegetarian diets” *Journey of Academic for Natural Diets*, 116, 2016, pp. 1970-1980.

Mihrshahi S., Ding D., Gale J., Allman-Farinelli M., Banks E. & Bauman A.E., “Vegetarian diet and all-cause mortality: Evidence from a large population-based Australian cohort - the 45 and Up Study.” *Preparatory Medicine*, 97, 2017, pp. 1-7.

Motavalli, J., *The Case Against Meat*. (2001) Web. 7 Sep 2020
<http://www.emagazine.com/archive/142E.Magazine>

Oldenberg, H., *Vinaya texts: Volumes 1, 2, 3*, Forg Hong Kong: Forgotten Books, 2007

Page, T., *Buddhism and Animals*. London: UKAVIS Publications, 1999

Pathak, S. K., *Buddhism and Ecology*. Faridabad, India: Om Publications, 2004

Perlo, Katherine Wills, *Kinship and Killing: The Animal in World Religions*, Columbia University Press, 2009

Phelps, N., *The Great Compassion Buddhism and Animal Rights*. New York: Lantern Books, 2004.

Safran Foer, J., *Eating Animals*, New York: Little Brown and Company, 2009

Schlosser, E., *Fast Food Nation: The Dark Side of the All-American Meal*. Boston: Houghton Mifflin Harcourt, 2001

Rizzo N.S., Jaceldo-Siegl K., Sabate J. & Fraser G.E., “Nutrient profiles of vegetarian and nonvegetarian dietary patterns” *Journal of Academic for Natural Diets*, 113, 2013, pp. 1610-1619.

Sabaté J. & Wien M. “Vegetarian diets and childhood obesity prevention” *American Journal of Clinical Nutrition*, 91, 2010, pp. 1525-1529

Segelken, R., *Cornell University Science News* (1997) Web. 4 Oct 2020 <http://www.news.cornell.edu/releases/aug97/livestock.hrs.html>

Simoons, F. J., *Food in China: A cultural and historical inquiry*. Ann Arbor: CRC Press, 1991

Singer, P., *Animal Liberation*. New York: Harper Collins, 2009

Snyder, G., *Mountains and Rivers Without End*. Berkeley, CA: Counterpoint, 1996

Sukhamāla Sutta, AN 3.38, Web. 15 Oct 2020 http://buddhasutra.com/files/sukhamala_sutta.htm

Sterckx, R., *Food, sacrifice and sagehood in early China*. Cambridge: Cambridge University Press, 2011

Sun, J., *Veggie values*. (2018) Web. 1 Oct 2020 http://europe.chinadaily.com.cn/epaper/2018-06/15/content_36394160.htm

Teiser, Stephen F., and Franciscus Verellen. “Buddhism, Daoism, and Chinese Religion.” *Cahiers D'Extrême-Asie*, 20, 2011, pp. 1–12

Venerable Master Hsing, Y., Buddhism and Vegetarianism. Taipei: Fo Guang Shan International Translation Center, 2015

Watanabe F, Yabuta Y, Bito T & Teng F., “Vitamin B12-containing plant food sources for vegetarians.” *Nutrients* 6, 2014, pp. 1861-1873

Wong, E., “After Online Campaign, Chinese dog meat festival is cancelled” *The New York Times*. (2011) Web. 1 Oct 2020 <https://www.nytimes.com/2011/09/30/world/asia/dog-meat-festival-is-canceled-in-china.html>

Yeung, I. Is China ready to go vegetarian? (2013) Web. 1 Oct 2020 <https://www.independent.co.uk/voices/comment/is-china-ready-to-go-vegetarian-8591486.html>.

You, X., Li, Y., Zhang, M., Yan, H., & Zhao, R., “A survey of Chinese citizens’ perceptions on farm animal welfare” *PLoS ONE*, 9 (10), 2014, pp. 109-177

The Fundamental Pillar of Peaceful and Harmonious Society

By Myat Kay Khaing

Supervisor: Prof. Kapila Abhayawamsa

Introduction

Nowadays, world is full of chaos, miseries, and violence. Human lives are in danger and frightened by the arms race between great countries. These weapons are always ready to release and to kill many human lives at any moment. Human life is normally unsatisfactory, unhappy and uncertain causing pain and suffering. The Buddhist ethical and moral conduct aims at promoting a happy and harmonious life both for the individual and society. Morality helps a person to discipline the body and verbal action. This moral conduct is the fundamental for all higher spiritual attainments. Buddhism is founded on the three-pronged strategy as morality (*Sīla*), concentration (*Samādhi*) and wisdom (*Paññā*).

Sīla (*Śīla*) is the concept of moral virtues and it means good moral conduct and it will help to get rid of greed, hatred and delusion. Two classes of precepts are the precepts of householders and the precepts of ascetics. In the precepts of householders have two groups (1) the Five Precepts (*Pañca-sīla*) and (2) the Eight Precepts (*Aṭṭha Sīla*). And the Precepts of ascetics have three groups (1) the rules for novices “*Dasa-sīla*”, (2) the rules for monks “*Bhikkhu-sīla*”, consists of two hundred and twenty-seven rules, (3) the rules for nuns “*Bhikkhuni-sīla*”, consists of three hundred and eleven rules. Among them, the five precepts are very fundamental moral guides that remind to mindfully practice a virtuous life.

If everyone wants to be a virtuous person and wants to live peaceful society, he/she must observe the five kinds of morality. The five precepts (*pañcasīla*) are the most important system of morality for Buddhist lay person. These precepts are the avoidance of four unwholesome bodily actions and one unwholesome verbal action. In early Buddhism, the five precepts are regarded as an ethic of restraint, to restrain unwholesome tendencies and thereby purify one's being to attain perfect peace. Observing *pañcasīla* leads to joy and delightful, physical and mental tranquility and harmonious life for individuals and society.

The meaning and types of *Sīla*

Sīla basically means conduct or behavior that control body and verbal. It can be good conduct (*susīla*) or bad conduct (*dusīla*). *Sīla* is divided into two types:²⁵⁵ practice (*cāritta sīla*); practice positive moral conducts (wholesome actions) and avoidance (*vāritta sīla*); avoiding negative conducts (unwholesome actions)²⁵⁶.

In Theravāda Buddhism, five precepts are the basic precepts for lay Buddhists. Mahāyāna Buddhism is based principally upon the path of a bodhisattva. Bodhisattva practices loving-kindness, compassion and six *pāramitās* (*Dāna Pāramitā*, *Sīla Pāramitā*, *Kṣānti Pāramitā*, *Vīrya Pāramitā*, *Dhyāna Pāramitā*, and *Prajñā Pāramitā*). The precept is very fundamental for the practicing of Bodhisattva path. Bodhisattva is the goal and ideal of Mahāyāna Buddhism. So, Buddhist precepts refer to the virtue and morality which lies at the foundation and principles to develop mind and character to make spiritual improvement on the path to Enlightenment.

²⁵⁵ Dr. Mya Than, *Superior Diploma Course in Abhidhamma (English) Text* (Yangon: University of Abhidhamma, 2016), p. 138.

²⁵⁶ Bhikkhu, Nyāṇmoli. *The Path of Purification* (Kandy: Buddhist Publication Society, 2010), p. 26.

Sīla is the most fundamental ethical code. The five precepts are: abstain from killing, stealing, sexual misconduct, lying and intoxication. They are the basic human laws originated by forefathers of human generations. It is the Universal law that everyone in the world must follow for the welfares of all living beings. Moreover, the practice of the five precepts leads to create good karma. In the society, the broken of *pañca sīla* will encounter social deprivations. Hence, the five precepts have been described as social values that bring harmony to society.

Avoidance and practice of five precepts

The avoidance and practice of five precepts are the foundation of Buddhist lay people. They are as follow:²⁵⁷

1. Avoiding killing and harming any sentient beings and protecting all living beings from possible dangers.
2. Avoiding stealing, exploiting and cheating others properties and developing generosity, contentment and fairness.
3. Avoiding sexual misconduct and being faithful to one's own partner, taking care of the family.
4. Avoiding telling lie and speak truthfulness.
5. Avoiding taking intoxicants such as alcohol, drugs etc. and cultivating clarity of the mind.

In Buddhism, everybody observes the five precepts because these precepts are the foundation of good qualities that can be applied in any society. If we want to build peaceful society, we must avoidance and practice of five precepts. These five precepts lead with good behavior to bliss, to wealth, to success, to happiness and purification of mind.

Moreover, the five precepts form the basis for one's spiritual development was in the Noble Eightfold path, which can be classified as ethical conduct, mental-cultivation and wisdom, also known as the three higher trainings (*sikkhā*). Training in ethical conduct thus requires one to

²⁵⁷ Prof. Mehn Tin Mon, *Great Sīla* (Yangon: International Theravāda Missionary University, 2003), p.48.

observe the five precepts as the baseline. Without the five precepts, one would not be able to perfect ethical conduct.

Likewise, without being able to perfect ethical conduct, one would not be able to perfect mental cultivation and wisdom. Mental cultivation and wisdom may not be available to everyone due to their different levels of intellect and perfection in ethical conduct is definitely possible for every human being²⁵⁸. So, the five precepts are not only the foundations of the good qualities, but also the necessary foundations in the gradual path of self-liberation in Buddhist path.

The relation between precepts and human rights

The relations between precepts and human rights as follows:

Precept	Accompanying virtues	Related to human rights
Refraining from killing living beings	Compassion and kindness	Right to life
Refraining from stealing	Renunciation and generosity	Right of property
Refraining from sexual misconduct	Contentment and respect for truthfulness	Right to fidelity in marriage
Refraining from falsehood	Being honest	Right of self-esteem
Refraining from intoxication	Alert and responsibility	Right of security and protection

The interrelation of adhering precepts and improvement of ability

If one does not take lives of others', one protects his life and free from apprehension; if one does not steal other's properties, one protects his properties and avoid from arising conflicts; if one does not engage in sexual misconduct, one protects his family from animosity; if one does not engage in false speech, he builds reliance and positive relationship with others and if one does not engage in intoxicants, one has a clearness of mind and is free from making wrong decisions and preventing wrong actions from destruction. *Sīla* is the core of the

²⁵⁸ I.B. Horner. *Vinaya Pitaka: The Book of the Discipline* (London: The Pali text society, 1969). Vol. V. p. 328.

purification of the path. By following and practicing *sīla* will rebirth in human realm or heaven²⁵⁹ and finally will attain the perfect peace.

The Benefits of the precepts on society

The benefits of five precepts are boundless because of the observance of precepts may obtain a good reputation, dies unconfused and will be reborn in a good destination in blissful world. By observing the first precept, one increases to cultivate loving kindness and compassion. Due to the adherence of second precept, one develops the cultivation of generosity and free from selfishness. Third precept is aimed to instill in a degree of self-restraint and a sense of social propriety with particular emphasis on sexuality and sexual behavior. Fourth precept is an important factor in social life and communications. The practice of the fourth precept helps to preserve one's believability and trustworthiness. The last moral precepts, abstention from intoxicants helps to sustainable sobriety. And then it helps to prevent many crimes in society.

Preserving the precepts will provide a strong base for the development of concentration and will make the development of insight knowledge. There are more specifically precepts from the perspective of three levels of importance:

First, they serve as protection from making unwholesome karma.

Second, they improve one's ability of life by keeping the mind light.

Third, they help establish a purity of action and a mind free of worry, which in turn sustains tranquility, concentration, and insight.

²⁵⁹ Maurice Walshe, *Digha Nikaya: The long discourses of the Buddha* (Boston: Wisdom publication, 1987). P.265.

In *Dhammapada Verse 183*, all the Buddhas preached about the observance of *Sīla*:

- *Sabbapāpassa akaraṇaṃ*
- *Kusalassa upasampadā*
- *Sacittapariyodapanaṃ*
- *Etam buddhāna sāsanaṃ*

“Not to do any evil, to cultivate merit, and to purify one’s mind”²⁶⁰ this stanza points out, if one wants to become a good and wise person must preserve *Sīla*. Thus, the precepts are guidelines for harmonizing the actions in the world. So, moral rules are the ways of keeping society harmonious and peaceful.

Conclusion

In modern times, traditional Buddhist countries have seen revival movements to promote the five precepts. The precepts are not only providing a clear guideline to adhere in the training of the self, but also a great motivation to be advantage to others and building a harmonious and peaceful society. Most of the troubles in society are directly or indirectly connected with a lack of good morality. Buddhist moral precepts give a wholesome foundation for personal and social growth. They are practical principles for a good life and the cultivation for peaceful society.

The Buddha not only showed the mode and technique for the realization of supramundane wisdom but also expounded the principles for peaceful society. Sīla is the imperative step on the spiritual path. Without morality, right concentration cannot be attained, and without right concentration, wisdom cannot be completely perfected. The cultivation of precepts is regarded as important for the practicing of insight meditation. So, the precepts are used as adjuncts to

²⁶⁰ Mya Tin, *Dhammapada Verse and Stories* (Yangon: Myanmar Piṭaka Association. 1995), p. 64.

the movement's central focus on mindfulness and meditative practices. Morality not only enhances people's ethical values and fulfills their noble status as human beings, but also it is essential to their efforts toward the highest religious goal of perfect peace (*Nibbāna*). Therefore, the five precepts are the fundamental pillar of peaceful and harmonious society.

“May all beings be happy and peaceful”

Sources Cited:

Āṅguttara Nikāya, Vol. I. ed. R. Morris, Wager (revised). Oxford: PTS, 1989.

Āṅguttara Nikāya, Vol. II. ed. R. Morris, Wager (revised). Oxford: PTS, 1995.

Samyutta Nikāya Vol. II. Trans. Bhikkhu Bodhi. Boston: Wisdom Publication, 2000.

Bhadantācariya Buddhaghosa, *Visuddhimagga: The Path of Purification*. Yangon: Ministry of Religious, 1957.

Bhikkhu, Nyāṇmoli. *The Path of Purification*. Kandy: Buddhist Publication Society, 2010.

Dr. Mya Than, *Superior Diploma Course in Abhidhamma (English) Text*. Yangon: University of Abhidhamma, 2016.

Mya Tin, *Dhammapada Verse and Stories*. Yangon: Myanmar Pitaka Association. 1995.

Prof. Mehn Tin Mon, *Great Sīla*. Yangon: International Theravāda Missionary University, 2003.

Karma and Generosity

By Mr. Heber Patetta

Supervisor: Dr. Mattia Salvini

Introduction

Liberation of suffering is the main goal of Buddhism. The four noble truths are the core Buddha's teachings to attain liberation. The four noble truths are: the nature of the existence of the beings, his cause, his cessation and the path to attain the cessation. The nature of the beings is expounded in the first noble truth. The second is related to the cause of suffering. The third is the cessation of suffering. The fourth is to attain the liberation of suffering.

The noble eightfold path is expounded in threefold categories: The first category is the ethical conduct (*sīla*) that includes the right speech, right action, and right livelihood. The second category is the mental concentration (*samādhi*) that includes the right effort, right mindfulness and right concentration. The third category is the wisdom (*jhāna*) that includes right thought and right vision. This eightfold noble path is named the middle way because it rejects the two extremes of self-indulgence and self-mortification.

According to Buddhist teaching, ethic is an essential aspect in the path to liberation. If the person seeks liberation from samsara, he must have a correct moral life. There are different kind of rules related to ethic. There are those strict ethics rules that are only for monks, and there are soft rules for lay people. However, to attain liberation is only for those that follows the strict rules of vinaya. *"The overcoming of dukkha, both in oneself and others, is Buddhism's central preoccupation, towards which ethical action contributes"*²⁶¹

²⁶¹ Peter, Harvey, *An introduction to Buddhism*, (London: Cambridge University Press, London, 1990), 196

Karma and generosity

Karma is action, but it is not completely accurate. Karma is the intention beyond the act, the thoughts and the speech are karma. The Buddhist emphasizes that the intention of the action is what generates a result. The action must be done with consciousness to create good or bad karma. Therefore, actions must be done with intention to create karmic fruits. The will behind the action is the important aspect of the fruit of karma. In Buddhism, ethic is not only about what we do but what we think as well.

The mind is permanently creating good and bad karma. Karma could be positive or negative. The positive karma (Skt. *paññā*) is the action with good intention that brings good result. The negative karma (Skt. *Papa*) is the action with bad intention that gives unpleasant fruits. Buddhism encourages people to practice only virtuous actions. It does not matter if the person is a monk or laity, but one who considers himself a Buddhist must follow a correct ethic way of life. The practice of *sīla* brings happiness in this life and in the next one. But it is also a requirement to attain nirvana and cut with the cycle of samsara²⁶².

According to Buddhism, there are six kind of realms, and according to our present karma, we will rebirth in any one of these six realms. Of these realms, the highest is the human, because it is only in this realm where we can practice and achieve Buddhahood. The result of karmic action also arises in this present life. Those that have a virtuous life, will be reborn as a human. The law of karma is a natural movement of cause-effect. The action is the seed and the result are the fruit.

The action must be done without any kind of desire. The person who do a good action should not think about the good result. If the action is done thinking about the result, it has egoism into the action and the fruit is not completely positive. The action is meritorious when the person just does what must be done without desire of receiving anything in reciprocity.

The state of the mind is of utmost importance when the action is done than the action itself. When the person gives a gift with a pure mind, it brings good result. What kind of gift is, that is not completely important (although there are some gifts that are not appropriate). If the gift

²⁶² H. Saddhatissa, *Buddhist ethics*, (London: Wisdom publications), 29

is done with a pure mind, when we give sincerely, full of compassion and love, the result is completely positive. Therefore, everyone could give according to their possibilities. It does not matter if the person is rich or poor, it is more meaningful if the action is done with purity and without egoism. The best way to give something is with faith, with respect and good intention, at an appropriate time and with the conviction that it is the best for the others.

The field of giving is also important. When we give to sick person, to a poor person, the merit is higher. The best field of giving is the Sangha. Helping to others to achieve nirvana is the best gift one can give. When we give support to the Sangha of any kind, we are helping to them in the noble path of Dharma. The action could be wholesome or unwholesome (*kusala* and *akusala*). The action depends of three characteristics to be wholesome or unwholesome.²⁶³

The motivation of the action.

The intention beyond the action is important in the result of Karma. That is the effect of the respective action. If the action creates happiness it is considered a wholesome action. On the other hand, if the action produces suffering, it is considered an unwholesome action. The purpose of the action. If the action has the purpose of spiritual development and it helps in the Dharma path, it produces a wholesome action. A bad purpose creates an unwholesome action.

The cause of the unwholesome actions are the *kleshas* (greed, hatred and ignorance are the main three of these). *Akusala* karma is when the action is done under the influence of the *kleshas*. When the action is free of *kleshas*, it is virtuous. When the action is done without attachment to the result, it is free of greed. When the person acts full of compassion and lovingkindness, it is free of hatred. When the person acts with wisdom, it is free of ignorance.

An action also has different result according to the contribution for the spiritual life. The best karma is that related to Dharma path and it has nirvana as goal. There are ten meritorious actions to cultivate merit. These ten actions are divided in three categories; ethic, generosity and meditation. These ten actions are: giving; morality; meditation, that includes *sīla*; reverence to elders; service; transferring of merit; to be rejoice of other's merit; listening and

²⁶³ Peter, Harvey, *An introduction to Buddhist Ethics*, (London: Cambridge University Press, 2000), 46-49

learning about Dharma; teaching Dharma; straightening out one's view. These ten actions are divided in three groups:

- Generosity - it includes giving, transferring of merit and rejoicing of other's merit.
- Ethic - it includes morality, Service and reverence to elders.
- Meditation - it includes meditation, teaching Dharma, learning about Dharma and straight out one's view.

The three categories mentioned above also represent the opposite to *kleshas*. Generosity group represents *alobha* (without greed), and it is opposite to selfish. The second group is ethic, that represents *adosa* (without hatred) which is opposite to attachment. And the third group represents *amoha* (free of ignorance), that is opposite to wrong view. "*The mind is under the influence of lobha, dosa and moha most of the time*"²⁶⁴. For that reason, we must be awake about our mind. We must keep the ten way of meritorious actions to reject the *kleshas* of our mind.

There are three causes for the fructification of an action: 1) the root, 2) supporting and 3) constituent cause. The volitional is the root cause; the purity of the person who receives is the supporting cause; and the quality of the giving is the constituent cause. The most important factor is the first one, the volitional, which is the root cause. The volitional factor, which is the factor of mind when we give something, generates certain results. The result of the action is related to the quality of the volitional process. This volitional process has three time: before, during and after of the process of the action. All the three period of time are important to generate certain kind of result.

Generosity is an important aspect of the action, that must be done following the five principles. These five principles are:

- Giving with faith in the law of karma.
- Giving with respect.
- Giving in correct time.
- Giving without attachment
- Giving and to denigrate to nobody.

²⁶⁴ Tin Mom M., *Buddha Abhidharma*, (Buddha Dharma association), 43

The purity of the recipient is another factor that increase the positive result. This is the second factor that represent the supporting cause. In this case, we have four kind of combination related to purity of giving: When the donor is purified, but not the recipient; When the recipient is pure but not the donor; The case of none of them are pure, neither donor nor recipient; When both are pure, recipient and donor.

The last factor is related to the quality of the gift, that is the constituent cause. It could be material or immaterial. The material gift could be food, medicine, a place to sleep or support to build a place for the Sangha. On the other hand, the immaterial could be those related to Dharma. The Dharma teachings, in any form, is the best gift that the person could give.

The Vinaya also teaches about the gift that must be avoid. These kind of gift does not produce any kind of merit, neither in the donor or recipient, because these are cause of suffering. These gifts are under different categories linked with the five precepts; intoxicants, related to pleasure, provision of sexual partner and those related to inappropriate sexual material. Any kind of gift related to these items are considered unwholesome.

The importance of giving is emphasized in all Buddhist traditions. The difference between Theravada and Mahayana is just how they classified the act of giving but both give a high importance to this quality.

Mahayana tradition places generosity as the first step in the perfections of the Bodhisattva. The person that enters in the way of Bodhisattva, follows different kind of perfections. These perfections are steps in the way to enlightenment. According to Mahayana there are six perfections (skt. *Paramitas*)²⁶⁵. These six Pāramitā are: Giving (Skt. [Dāna](#)); Ethic (Skt. [Śīla](#)); Patience (Skt. *Kṣanti*); Effort (Skt. *Vīrya*); Meditation (Skt. *Prajñā*); Wisdom (*Prajñā*).

According to Mahāyāna, *dāna* (generosity) is divided under different types of categories. For example, the text “*Bodhisattva bhūmi*” divides *dāna* in three categories; personal *dāna*,

²⁶⁵ Chogyam, Trungpa, *The bodhisattva path of wisdom and compassion*, (Bosston: Shambala publications, 2013), 89-129

external *dāna* and intermediate *dāna*. Personal *dāna* corresponds of giving our own body and life. External *dāna* is giving material gifts. And the intermediate *dāna* is between personal and external.

In Tibetan tradition is commonly divided in three: Giving wealth, giving Dharma and giving fearlessness²⁶⁶. Giving wealth: it could be skillful or not, depending of many factors. It must be done without impurities in the mind, that means, free of *kleshas*. According to Tibetan tradition, the act of giving wealth could be ordinary, great and exceptionally great giving. Giving fearlessness: This kind of giving is related to protection; to give to who is in need (for example, to give a place for refuge, to give protection to someone in danger, etc.) It also includes mental protection like psychological support. Giving Dharma: This type of giving is the highest class of *dana*. Giving Dharma teachings is the best gift that a person could give. In such type of Tibetan sources, giving Dharma has four aspects that define the Dharma gift: the recipient, the motivation of the giver, the nature of the Dharma and the method of showing the Dharma's teachings.

Conclusion

Ethics is an important aspect that Buddhism has taken in consideration from the beginning. Moral aspect has its root in Vedic tradition, and it has had developed through the centuries. Buddhism teaches that the long way to nirvana is impossible if we do not follow a moral lifestyle. Those who enter into life as monk, must follow a strict code of rules that was compiled in the Vinaya Pitaka. Buddha taught about the noble eightfold path, where part of these are related to ethic.

All the Buddhist traditions have stressed the importance of the morality. To follow a moral conduct is not because a God gives it as laws, but it is a condition to achieve the liberation based on experience. Buddhist schools have realized that is impossible to reject suffering of our life if we do not have a moral behavior. Ethics has karma theory as fundament, for that reason, they are absolutely linked. The person that has entered in the Dharma path, understands in deep the karma law. When the practitioner understands the karma law correctly, he realizes

²⁶⁶ Patrul Rinpoche, *The words of my perfect teacher*, (Boston: Padmakara translation group, Shambala publications, 1998), Ch. 3.2

how important is to have a correct lifestyle. In the case of monastic life, it is stricter because the path to nirvana demands a total control of ourselves.

Giving is an important aspect of *sīla*. This aspect of ethic is stressed by Buddhist of all traditions. To be generous is an important development to put an end to egoism. When we have attachment, we are selfish and egoist, because we have ignorance. We must cut attachment to worldly pleasure and giving is an effective antidote for egoism. For this reason, we must cultivate the act of giving to help to everyone in the Dharma path. When we are generous and we give a gift, we create a meritorious action that help us to create good karma. Buddhism teaches what is the best way to have a virtuous action. The act of giving generates good karma that bring happiness in this life and create good conditions to have a better rebirth. Generosity is one of the most important action in the long way to enlightenment.

Bibliography

- Gampopa, Guenther Herbert, *Jewel ornament of liberation*, (Berkeley: *Shambala publications*), 1971.
- Harvey Peter, *An introduction to Buddhism*, (London: *Cambridge University Press, London*), 1990.
- Harvey Peter, *An introduction to Buddhist Ethics*, (London: *Cambridge University Press*), 2000.
- Kalupahana D., *Ethics in early Buddhism*, (USA: *Hawaii Press*).
- Keown D., *Buddhist Ethics*, (New York: *Oxford University*), 2000.
- Keown D., *Contemporary Buddhist ethics*”, (New York: *Routledge Curzon*), 2000.
- Kelsang Gyatso, *The bodhisattva vow*, (Tharpa Publications), 1991.
- Ngawang Khenpo, *A guide to the words of my perfect teacher*, (Boston: *Padmakara Tanslation Group, Shambala publications*), 2004.
- Patrul Rinpoche, *The words of my perfect teacher*, (Boston: *Padmakara translation group, Shambala publications*), 1998.
- Saddhatissa H., *Buddhist ethics*, (London: *Wisdom publications*)
- Shamar Rinpoche, *The path to awakening*, (Delhi: *Motilal Banarsidass*), 2009.
- Shāntideva, *The way of the bodhisattva*, (Boston: *Padmakara translation group, Shambala publications*), 1997.
- Tin Mom M., *Buddha Abhidharma*, (*Buddha Dharma association*)

Trungpa Chogyam, *The bodhisattva path of wisdom and compassion*, (Boston: Shambala publications), 2013.

檀香寺助念团的回顾与展望

陈慧菁

朱晓宁博士（指导教授）

生与死是生命的一体两面，其产生、存在和消亡是无法分割与改变的自然过程，也是有情生命必经之路。传统社会观念认为生乃一切希望的开始，而死则是一切归零的结束。然而，从佛教的观点而言，生命是无限相续的：这一期生命的结束，是下一期生命的开始。至于下一期的生命将往生何处，除了随着生前所造的业而流转，临终时最后一念也是重要的因素。早期的佛教经典《大般涅槃经》中，佛陀曾经说过：“临命终时，正念分明，死即生于清净之地。”《佛说观无量寿佛经》所云：“中品下生者，若有善男子、善女人，孝养父母，行世仁慈。此人命欲终时，遇善知识，为其广说阿弥陀佛国土乐事，亦说法藏比丘四十八愿。闻此事已，寻即命终。譬如壮士屈伸臂顷，即生西方极乐世界。”依循经论的教诲，净土修行者更加深信助念可以安住临终者或亡者的心，让他保持正念，坚定称念佛名号之心，对往生西方极乐清净世界更有信心，与阿弥陀佛的愿力契合顺利往生。助念于是成了佛教净土信仰中特有的善终仪式，以佛友互助的方式，集体以音声念佛，帮助临终者和往生者提起正念，同时关怀家属，让生者心安。

檀香寺是以净土法门作为修行指南的道场，所以助念团的成立目的自然就是透过实质的关怀行动来实践自利利他的佛事。其宗旨包括：（一）帮助临终者或往生者解除恐惧，放下万缘，提起正念，发愿往生净土。（二）抚慰家属的哀伤，给予佛法上的支撑，透过念阿弥陀佛圣号安定身心。（三）让助念者借机念佛，广结善缘，藉境练心来修学无常无我。

檀香寺助念团的发展周期大体上分为因缘酝酿期、萌芽期、茁壮期、低谷期，重组期到目前的日渐成熟期；屈指一数也已有大约三十五年的历史了。助念团的缘起其实要追溯到一九八五年，当其前身还是峇央峇汝佛教会之时，就已经种下了萌芽的种

子。早年在工厂工作的梁嘉栋居士(檀香寺开山住持唯悟法师)，经常在午休时间与同事们分享佛法，这时候的因缘酝酿期接引了不少同事皈依佛教。后来眼见因缘日益成熟，梁居士就向其公司贷款，正式注册成立了峇央峇汝佛教会作为一起共修的场所。唯悟法师回忆说当年大多数佛教团体一般上都有助念团，所以峇央峇汝佛教会成立之后，自然而然也办起了助念团。助念团的萌芽初期人数约有十多位成员，大家虽没有经过特别的正规梵呗训练，却都因为修持净土法门而发心积极为人助念结缘；当时领导助念的第一位维那是特别善于梵呗唱诵的林振平居士。虽然林居士现在已经移民海外，人海茫茫，无从与他取得联系来了解当年助念团的最初面貌。然而庆幸的是其中两位资深义工团员-胡木招女士（昭姨）（现年八十多岁）和谢珠欣女士（杨太）依然坚守初心，风雨无阻的投入助念服务近三十多年，见证着助念团的变化与成长。根据胡女士的叙述，早期成员们大多数是共乘佛教会的车子一起去助念，当年的梁居士也多次充当交通菩萨和大家一起同行。随着佛教会会务的蒸蒸日上，梁居士带领佛友们于1990年正月正式成立檀香基金会，继而在翌年将峇央峇汝佛教会改为檀香佛教会。完善的硬体设备落成之后，接引的信众日益增加，请经的数量也愈加踊跃。碍于只有一组法器义工负责出勤，助念团在这茁壮期里常会出现供不应求的情况，无法一一让所有的请经者皆满所愿。

一场庄严的助念佛事需要无数因缘汇聚来促成，缺一不可。虽然檀香寺护法义工成员众多，助念团成员的人数多年来却是未增反减。助念团甚至曾经一度仅剩一位维那兼司机菩萨独立承担，加上团员人数寥寥无几，而令整个运作一时之间陷入了低谷期，导致许多时候丧家的请经都因为因缘不足而被无奈婉拒了。幸好有愿就有力，随着机缘成熟，当时掌管女众檀香监院的真信法师于2018年9月，招募共修会组长们与新进团员一起重新整顿规划助念团，并且诚邀精通梵呗的真典法师（现任檀香主持）为梵呗指导老师。吸取了重创和低谷期的经验之后，助念团也从中发现了解决方案。助念团的全面重整计划包括了法器团队组合、交通安排，统一助念流程、善用资讯软件布达通告和联络组员，并开设密集梵呗培训班，让团员们更有信心为请经者和往生者提供高素质的助念服务。

重整后的助念团主要分成七个小组轮值一周。每一小组各有三个主要的领导角色，包括了正副组长承担维那和木鱼任务，加上一位司机菩萨负责载送发心助念的佛友。由于大多数组员都是在职人士，固定日期的轮值方便大家安排时间兼顾各自的工

作和义工任务，同时也更能确保每一份请经都能达成所愿。各小组之间的默契是互相调配的，倘若当天的组长因有其它事故而未能出门结缘，其它小组组长会前来补位。由于掌握梵呗的法器人员增加了，即使当天超过一份请经，助念团也能安排前往结缘。截至目前为止助念团平均一周出勤三天，相对于以往经常面临法器人员极度欠缺的情况而言，这无疑是一大让人欣喜的进步了。虽然助念团人力已稍有增加，但是在面对实际需求时，偶尔依然不胜负荷，所以目前的关怀服务只能限于往生助念而未能提供全面的临终关怀，服务的对象也只能优先檀香基金会荣董/委员/会员/职员/经常参加檀香寺活动的佛友/义工本人或直属亲戚。随着科技的进步，组长通过通讯软体即时布达助念通告，就能迅速确定当晚的出席人数为助念前行做好准备。

助念团代表着檀香寺团体，所以助念者的衣着是整齐的檀香寺灰色 T 恤长裤，维那与木鱼法器人员则穿海清以表示恭敬。檀香寺助念团的宗旨和流程与所有正信汉传佛教团体自利利他的发心是一致的。统一的流程主要内容以《佛说阿弥陀经》为主，包括唱赞、诵经、持咒、念佛、回向和三皈依。助念仪轨中唯一有别于其它团体的部分是添加了绕棺的仪式和有待改进的开示部分。绕棺的习俗属于民间丧葬的祭祀习俗，与正信佛教的实践并没有直接关系。然而大多数家属显然十分接受绕棺的动作，因为这让他们感觉能够近距离的为往生的亲人助念而心安。所以若站在恒顺众生的角度来考量的话，这个环节也没有违背人间佛教关怀助念的本意。通过指导法师的用心培训，助念团的经文诵念和对法器的掌握都能全然独挡一面，唯一尚待加强的是承担佛法开示的部分。祖师们在经论中清楚强调助念时为说妙法极为重要。例如：印光大師的《临终三大要》第一即是善巧开导安慰，令生正信。《观经》言：「临命終時，遇善知识，為说妙法，教令念佛。」。简单扼要的开示能令往生者与家属加强念佛的信心与正念，也让助念流程更加如法和完善。

成立一个助念团并不难，然而要让它可以长远稳健运作的话，则需要更用心的规划和经营。笔者建议助念团定期主办共修会，让助念辅导法师为团员们进行具体及全面的培训以提高服务素质和坚定道心。培训/共修目的不只给予义工们执掌法器上的训练，同时注重佛法的熏习，培育助念者的正知见，以确保心态的正确调整利人助己。完整的培训内容建议包括以下内容：

（一）梵呗法器教学与实习，包括唱诵的音调和速度，以培育更多新进维那和木鱼法器人员，让更多团员有信心独当一面执掌法器和带领。这样一来就不会出现法器人员无暇兼顾同一时间到来的请经，也不需担心青黄不接的处境了。

（二）培育负责开示的组员代佛说法和关怀家属的技巧。慧开法师在《生命是一种连续函数》中强调：“开导，提示念佛的道理与利益，才是真正的助念”。由于目前的助念模式主要由在家居士带领，传统上大家都认为唯有法师开示才算如法，所以现在的助念流程无疑缺少了开示这重要的一环，这是法会中欠缺圆满之处。培训无疑能够让在家居士提起信心对家属和亡者进行开导和关怀。

（三）以读书会方式让团员多闻薰习佛法，灌输正确的佛教生死观念，确立健全的助念心态。当助念佛事与佛法和修行相互结合时，助念的初心就能常保温了。

一个小时简短的有形助念，对于亡者和家属的帮助只是一个短暂的助缘。有相的宗教仪式是一个介面，除了引导亡者开展未来的生命，更重要的是协助家属心灵上的复原。从心理学上而言，就是通过念佛的过程，让丧亲者的内心得到安定和支持，进而产生疗愈的作用。离开的人得到善终的同时，活下来的人继续善生。唯有生者安，亡者方安。

一个有质素的助念团不一定需要浩荡的队伍来支撑，但是肯定需要一班发心的组员来成形。倘若能让大众建立正确的佛教生死观，对助念意义有深一层面的认知，调整大家的正面心态，相信会从而启发更多念佛人发心参与助念，让助念团持续茁壮，圆满每一桩庄严佛事。

從中國佛教傳播來探討俗講的現代啟示

張天賜

法庆博士（指導教授）

摘要

佛教傳播要適應社會時代，歷史上佛法傳播也出現轉化，從行乞弘法，到咒法神通，至講經轉讀贊唄，唱導乃至俗講。

俗講知識歸納或總結出佛法傳播的一些理念；深入民間，藝術化，靈活性，多樣性，互動性，能夠啟發我們現代佛法傳播思想，方向，信念和目標。

現代新媒體，配合藝術的深入社會生活，應該是妥當的傳法傳教的途徑。

關鍵詞：佛法 唱導 俗講 變文 新媒體

第一章 序論

佛教是一種具有深奧教義的宗教，為了教法的傳弘，必須使之深入民間，為大眾接受，有了民眾的基礎，才能有理想的發展。

佛教東漢末年來華，信仰層面逐漸廣布社會上下，其在歷史、文學、哲學、藝術方面造成影響，除卻教義宣導外，佛經的內容及形式在民間也有多元的發展。俗講方式正好對佛教現代傳播有所啟示，所謂打破傳統的現象，以現代思潮展現多姿多彩的佛教故事，傳達真理並解決現代問題，以全新角度吸引大眾接觸佛教。

第二章 早期佛教的傳佈

佛教在東漢時期開始在華夏弘揚，大部分胡僧保持生活律儀，以乞食弘法為要務。如《高僧傳》載有：康僧淵「別以清約自處，常乞食自資，人未之識」(卷四)：竺曇猷「遊江左，止剡之石城山，乞食坐禪」(卷十一)：釋慧力「遊京師，常乞食蔬，苦頭陀修福」(卷十三)。²⁶⁷

僧徒行乞弘法雖合佛制，但始終不合中國國情和社會風俗，佛教初時在社會上勢力薄弱，雖然也有佛圖澄、康僧會等人依國主法事立，使佛法廣佈，但大多以咒法神通，使國王、民眾信服，使佛教廣播。又《高僧傳·竺佛圖澄傳》載有：「(石勒)召澄問曰：「佛道有何靈驗？澄知勒不達深理，正可以道術為徵，即取應器盛水燒香咒之，須臾生青蓮花。」(卷九)：《高僧傳·竺法曠傳》：「時東土多遇疫疾，曠既少習《慈悲》，兼善神咒，遂行村裡拯救危急，乃出雨止昌厚寺，百姓疾者多祈之致效。」(卷五)²⁶⁸

²⁶⁷ 《高僧傳》，《大正藏》卷四五十冊，四六頁上。

²⁶⁸ 《高僧傳》，《大正藏》卷五六冊，二八頁上。

根據《續高僧傳·菩提流支傳》：「(流支)密加誦咒纔始數遍，泉水上湧平及井欄，即以鉢酌用之灌洗，傍僧具見莫測其神，鹹共嘉嘆大聖人。流支曰：「勿妄褒賞，斯乃術法，外國共行，此方不習，謂為聖耳。」²⁶⁹

第三章 俗講的興起

東晉以前，當時中文佛典譯筆不盡信達。道安盡力提倡譯事，曾促使不少佛典譯成。佛教僧侶曇摩侍、耶舍等人傳譯“戒律”典籍；僧伽跋澄譯出“阿毗曇論”書；曇摩難提逐譯“阿含經”。後秦鳩摩羅什入關，佛教譯經事業乃有成就，其後歷朝譯事漸備大小乘經典。

經典傳佈與宗教深入，除了抄錄流傳，講解註疏外，為了易於理解，佛經也改編成通俗故事，吸引民眾；同時加入音樂歌唱，易於記憶，印象深刻。講經以外，遂運用轉讀、梵唄、唱導等方法，普及民間。

據《高僧傳》釋道安傳謂：「一曰行香、定座、上經、上講之法」²⁷⁰。講經儀式中，參與有五職。梵唄司歌頌；香火司行香；維那司糾儀；信皆屬輔佐職，實以都講唱經或誦經，和法師釋經為主。當中可見，列席及來客也皆可設難。

唱導的興起，可以不受殿堂佛前限制，場所更為靈活，齋會場合也可。說法內容方式不限於經文講述，或可雜序因緣，或傍引譬喻，開導民眾。《高僧傳》卷十三載：「唱導者，蓋以宣唱法理，開導眾心也。昔佛法初傳，於時齊集止宣唱佛名，依文致體。至中宵疲極，事資啟悟，乃別請宿德升座說法，或雜序因緣，或傍引譬喻，

²⁶⁹ 《高僧傳》，《大正藏》卷五十冊，四二八頁上。

²⁷⁰ 《高僧傳》《大正藏》卷五冊五十，頁三五三。

其後廬山釋慧遠，道業貞華，風才秀發，每至率齋集，取自升高座，躬為導首，先明三世因果，卻辯一齋大意。後代轉受，遂成永則。」²⁷¹

俗講是繼唱導，更趨通俗化、文藝化的宣教方式。唱導仍有講經解義、反覆辯難，而俗講取佛經中故事，加以通俗的演繹與形象的描述，不再只是枯燥的說教，更為生動感人，吸引中唐以後廣大聽眾。寺院不再只是信仰禮拜的地方，而是遊人的娛樂場所，佛教更為民間化。

俗講不對經論作高深教理探討，而將故事性部份以說唱兼施的方式敷演出來。胡三省注《通鑑·唐紀·敬宗紀》曰：「釋氏講說，類談空有，而俗講者又不能演空有之義，徒以悅俗邀佈施而已。」²⁷²

第四章 俗講的內容與儀式

俗講用說唱體的俗講話本，稱為「變文」。其編寫說唱文字演繹經中義理稱為「講經文」然而將經中故事繪成圖畫，稱為「變相」。

變文內容大體有兩類，講唱佛經故事與講唱人世故事。人世故事包括講唱歷史、傳說故事與現實生活故事。歷史、傳說故事的變文，如《伍子胥變文》對暴君反抗。現實生活故事的變文，如《張義潮變文》謳歌邊塞民族英雄。講唱佛經故事的變文，宣傳佛教教義，充滿因果報應、地獄輪迴、佛法無邊、人生無常等思想，並夾雜著倫理道德。還有直接宣傳教義的作品（又稱「講經文」），先引一小段經文，邊講邊唱，敷衍鋪陳，代表作品有《維摩詰經講經文》、《阿彌陀經變文》、《妙法蓮花經變文》

²⁷¹ 《高僧傳》《大正藏》卷十三 冊五十，頁四一七中。

²⁷² 同上。

等等。除此還有間接說經模式，不引經文，直接講唱故事，例如《降魔變文》、《大目乾連冥間救母變文》等等。

敦煌卷子 P3849 紙背便記了一段俗講儀式：「夫為俗講：先作梵了，次念菩薩兩聲，說押座了(素舊《溫室經》)；法師唱釋經題了，念佛一聲了，便說開經了，便說莊嚴了，念佛一聲，便一一說其經題字了，便說經本文了，便說十波羅蜜等了；便念佛贊了，便發願了，便又念佛一會了，迴(向)、發願、取散,云云。」從以上記載，俗講儀式從開始到結束分為三個階段，才可以算功德圓滿。

(一) 作梵、押座：俗講開始，法師升座，先唱頌贊唄，稱念菩薩名號；次說押座。

(二) 講經：先由法師唱釋經題，開經，說一段莊嚴文，稱頌和祝福法會齋主功德;然後由都講轉經，法師說解經義。法師的說解，一般有一段白文加一段唱詞。唱詞末尾均有提示都講轉經的話。如此反覆由都講轉經、法師說解，直至說經本文了。

(三) 結經：唱佛贊、念佛號，發願，迴向，散場。²⁷³

第五章 俗講理念與現代佛教傳播

俗講經過長期的思考及實踐，大致可以歸納或總結其於佛法傳播的一些理念。佛教要深入民間，不僅僅是一種案頭的哲學宗教理論而已。佛法傳佈要靈活性、多樣性，內容決定方式，不只是方式局限內容。傳法者與受者還需良性互動，互相成就。然後佛教傳播在此基礎上形成思想、發展方向、共同信念和追求目標。

²⁷³ 車錫倫〈佛教與中國寶卷(上)〉《圓光佛學報》，第四期，1999.12，頁298。

民間變文造成講唱及相關戲曲。變文的講唱融合變相的藝術，達到表演佛經中內容的效果。講唱過程中以圖畫的空間表現形式勾勒出故事的敘事結構，這種講看並行的宣講方式對廣大聽眾的教化更具影響力。變文以說唱結合方式、富於韻律的聲腔和藝術化的語言進行表演，具有部份角色扮演性質，啟發以唱為主、輔以說白的表演形式。如果以對唱曲辭為本，以佛傳故事為基礎扮演人物，一種佛教戲劇舞臺演出與宣法是可行的。

這裡筆者以目前香港的創作舉例。首先，香港志蓮淨苑的崑劇創作，自 2012 年，志蓮與浙江崑劇團一共推出了三齣改編自佛教經典的崑劇，包括《未生怨》、《解怨記》及《無怨道》。《未生怨》自 2012 年初演，接著又編演《解怨記》（改編自《長壽王經》）及《無怨道》（改編自《十車王緣》）。

第六章 總結

現代佛教傳法要適應時代，正如佛法傳播的內容與形式的轉化，由行乞食弘法至咒法神通，吉祥咒願至講經轉讀與贊唄，唱導至俗講。俗講是發展中的拐點，佛教教義由哲學宗教理論走入民間生活，更趨通俗化、文藝化的宣教方式。

現代資訊網絡的發達，對佛法傳播很有利，再配合藝術深入生活，應該為各佛教團體與時代並進的發展方向、共同信念和追求目標。除了講經教義，佛法內容與境界也可以更多詮釋與發揮，使受法者各所領會，惠及層面更廣。

俗講知識給與佛法傳播的一些理念，深入民間，其藝術方式，要具靈活性、多樣性，內容方式轉化，傳法者與受者能有所互動。佛教的普及化應該注意走向或詮釋偏離佛法的不正見，重點仍是以“諸惡莫作，諸善奉行，自淨其意，是諸佛教”，為其方向。

佛教與耆那教 — 業說及解脫思想差異之初探

釋顯仁

朱晓宁博士（指導教授）

前言

世尊所處的時代是公元前六至五世紀。當時的印度，其思想及宗教說都已達到了非常發達的水平。猶對於「生死」的問題；早在世尊誕生前，當時的一些宗教家已隱約的有所談論。例如：外道²⁷⁴沙門所說的「輪迴」、《奧義書》的「五火二道」說及「人依欲而生，因欲而有意向，因意向而有業，業而有果」的業論等，此種種學說所環繞的，不外是業、輪迴對於此身心由來的說明，更以尋求永遠解脫為目地。當時的外道及沙門團亦朝此方向而延伸出種種的學說。其中，耆那教也繼承了「業報」思想，說業報就是人的行為及其對靈魂所產生的影響，從而設定了趨向解脫的方針。而世尊成道後，並不排除前輩對於生死問題探索之論述，世尊亦採用了當時宗教家們所說的業、輪迴、解脫，但其內容完全不同。二者雖不盡同於一個思想，卻不能說其間毫無關係。其間的關係為何？以下將分析之！

甲、「業」說的根源與意義

印度民族對自然界或社會界的不可抗物，如雷、電、風、雨、猛獸、毒蛇等，皆看作有神靈的神格，加以崇拜。因此，欲想和神來往只有一個方法，借「咒法」的力量來祈福和禳災。到了阿闍婆吠陀時代，咒法的功用愈廣大，不只認為可以消除一個人在行為上的過失，還參雜哲學意義咒法，在此方面，其說人的行為，特別是心理活動，不會因事過而水消的，而由某種形式存在著，能影響其人的生死。所以欲求死後的安樂，就有借咒法予以遺除的必要。這就是「業說」的根本處。

²⁷⁴ 外道：此「外道」即指佛教以外的一切宗教。梵語的原義係指神聖而應受尊敬之隱遁者為佛教稱其他教派之語，意為正說者、苦行者。

到了梵書時期，就有「若欲得不死，須依智與行」的文句出現。此中的「行」即是業行。至此，已確認業行能招善惡報了，所以《奧義書》說：「人依欲而生，因欲而有意向，因意向而有業，業而有果。」這裡所謂業，就含有深刻的意義，被看作有情生死流轉生死的動力²⁷⁵。

乙、解脫之說

大約在《奧義書》以後的時代，解脫思想已經成為印度一切思想的主要軌迹，無論任何一個思想的開展，沒有不沾上濃厚的解脫思想色彩，原因在於印度一般思想家，到了梵書時代的末期，對於自我本質的尋求，已經漸漸的明顯起來，認為自我本質就是不生不滅的靈體，且以發現這個靈體為他們的終極目標，于是解脫思想就由此而開展起來，並覺得解脫大事不得解決，生命將永遠的陷溺在苦痛中²⁷⁶。

「解脫」意即「解放」，指生命個體能夠脫離世間生死輪迴及其帶來的各種苦。耆那教與佛教皆繼承了這個觀念。佛教認為依修行轉生到天界並不能完全從輪迴中解脫，並提出中道的觀修法，即不落二邊，既反對斷滅，也反對常有。以中道修行，依照戒定慧三無漏學，逐漸清除業，斷除執著和煩惱，達到解脫。而耆那教則說七諦——命、非命、漏入、系縛、制御、寂靜和解脫，認為想解脫必須通過持五戒²⁷⁷及修三寶²⁷⁸的方式制御，一般主張修苦行²⁷⁹，以此消除宿業，不生新業，即可達到寂靜境界，最終解脫²⁸⁰。

一、佛教的涅槃觀

²⁷⁵ 真源著〈依業輪迴說的根源及其演變〉，收於張漫濤編「現代佛教學術叢刊」第54冊（台北市：1978年），第153～161頁。

²⁷⁶ 〈部派佛教的解脫觀〉，網路，2020年1月25日：nanputuo.com/nptlib/html/201303/2510393873499.htm/

²⁷⁷ 五戒—不殺生、不欺狂、不偷盜、不奸淫、不蓄私財。

²⁷⁸ 三寶—正智（正確習解）、正信（正確信仰）、正行（正確實行）。

²⁷⁹ 苦行—即斷除肉體欲望，堪忍諸種難忍之苦行。主要指印度諸外道為求生天而行諸苦行。佛教之苦行，稱為頭陀。依北本《大般涅槃經》卷十六載，諸外道之苦行有自餓法、投淵赴火、自墜高岩、常翹一脚、五熱炙身、常臥於灰土、棘刺、編椽、樹葉、惡草、牛糞等之上；又有受持牛戒、狗雞雉戒、以灰塗身、長髮為相等諸多苦行法。而現今印度教徒猶有修此類慘痛之苦行，以期生天者。

²⁸⁰ 〈維基百科〉，網路，2020年1月25日：zh.wikipedia.org/zh-hant

要解脫生死，必從斷煩惱作起，而斷煩惱的根本就得從「我見」下手。眾生一向在生死中有生有滅；若了生死而得涅槃，即是不生不滅，不生不滅是涅槃的特性。學佛者修持定慧，漸斷煩惱，現生便能體驗到不生不滅的境地，叫做得涅槃²⁸¹。

二、耆那教的涅槃觀

耆那教也繼承了婆羅門教的「業報」思想並提出「業」是一種特殊的微小不可見的物質，它能依附於人的靈魂，成為獲得解脫的障礙，此依附性稱為「注入」。業為前生所定，並注入人的靈魂，決定著今生的一切，並隨人的靈魂而移動，從而形成了對靈魂的「束縛」。人欲獲得解脫，應阻止業注入靈魂的方式，即不作引起注入的行為，所以達此目的最好的方法是自我克制，不僅可防止新業報之注入，而且可擺脫舊業報之束縛。因而要排斥業的注入與束縛，達此目標的方法有二，即遵守五戒與奉持三寶。並認為只有苦行才能有望排斥注入，解除束縛，以達寂靜，獲解脫²⁸²。

丙、佛教與耆那教的業說及消除業力的比對

一、耆那教的業力觀

耆那教認為，宇宙萬有都是實體性的存在，分「命」和「非命」兩大範疇：「命」即所謂的靈魂，具備全知、全見、力量，可稱為命我。「非命」，包括色和非色非命兩類，色即物質，非色非命，即空間、運動、靜止、時間。命我原處於空間的頂端，但由於受穢濁的污染，吸引業的流入，稱為漏。業，為物質性的存在，決定身份貴賤、生命質素、生存環境等。命我與業物質結合，構成業身和暖身，而促使命我本性受到肉身的束縛，輪迴不止²⁸³。

²⁸¹ 釋印順《學佛三要》，「妙雲集」第15冊（台北市：正聞出版社，1971年）第213～214頁。

²⁸² zhuanlan.zhihu.com，网络，2020年1月30。

²⁸³ 屈大成〈佛教對初期耆那教業論的批判—從漢譯佛典看〉，《正觀》第79期，2016年12月。

從以上所述，耆那教的業論可概括出四要點²⁸⁴：

1. 命我與業物質結合，構成具體生命，輪迴不止
2. 身業會引生報應，不計動機或意圖。
3. 今世遭遇，全由宿業決定。
4. 藉苦行去除宿業，不再做新業，當一切業盡，即達解脫。

二、耆那教消除業力的方法

1、不造新業－不殺生

耆那教徒信守五大戒律：戒殺、戒妄語、戒盜、戒淫、戒執著。不殺生被耆那教視為基本倫理。一切行為的判斷須與不殺生的標準相一致²⁸⁵。因此該教努力控制行為以避免業力流入。

2、滅除舊業－修苦行

除了專注舉措以免造就新業，對於已經存在的舊業，則以實行苦行消除附著於靈魂上的舊業，對於該教來說，「禁制」即類似戒律，而「苦行」，是著重於身、心狀態的鍛鍊，此「禁制」，它除了可以禁止業力流入外，也能夠消除舊有業力。

²⁸⁴ 屈大成〈佛教對初期耆那教業論的批判—從漢譯佛典看〉，《正觀》第79期，2016年12月。

²⁸⁵ 林煌洲《印度哲學史》，台北國立編譯館，1996，Pg191。

三、佛教的業力觀

世尊認為人的行為與業力有關。「行」是支配人們有目的行動的意志，本質也就是業力。「業」可分為身、口、意三種。如進一層了解「業」是由什麼決定的？答案是由「無明無知」所引生的。人生也是無我的，因它不會自生，所以沒有自體，像房子是由磚瓦木石結合起來的一樣，人也是由五蘊結合成。眾生却要求有我，這就是「無明」。眾生由於這種無知而發生的行為，就是苦的總根源²⁸⁶。

四、佛教消除業力的方法

1、正知(智)、正念觀

佛教也將業力分為身、口、意三種，但最重視意業。因而其消除業力的途徑，多偏重於正知與正念之辨明²⁸⁷。如《雜阿含經》卷 11 第 99 經說：

善男子難陀勝念正知者，是善男子難陀觀察東方，一心正念，安住觀察；觀察南、西、北方，亦復如是……世間貪、愛、惡不善法不漏其心，彼善男子難陀覺諸受起，覺諸受住、覺諸受滅，正念而住、不令散亂，覺諸想起……覺諸覺起……正念心住，不令散亂，是名善男子難陀正念正智成就²⁸⁸。

依以上經文所述，正知、正念則有阻止內心產生「貪、愛、惡不善法」的功能，不使心處於有漏的狀態。因而內心常保持明察不令其落入迷癡，並時時觀照心的起心動念不令散亂，則是防護造意業的基本條件。

2、緣起說

有情的流轉生死，與「業」有深切的關係。古印度的業說，無論是宗教家，或是哲學家，都不能脫離「我」的關係。然而，佛教基本否認有實「我」的造作者，故非

²⁸⁶ 呂澂《印度佛教思想概論》（台北市：天華出版事業股份有限公司，1982年初版）第24～25頁。

²⁸⁷ 張雲凱〈佛教與耆那教之消業與入滅法門初探〉，《玄奘佛學研究》第十七期，2012，第181～182。

²⁸⁸ 《雜阿含經》卷11, T02, no.99, pg73b20～28。

自作，亦他作，以「中道緣起」說明有情的生死流轉。如《雜阿含經》卷 12〈303 經〉（大正 2，86c），世尊說：

樂非自作，亦非他作，更非自他作，亦非自非他無因生，而是緣生。

由此經文可知，眾生所受的一切苦樂不是自己所造作，也不是由別人所造作，更不是自己和他人和合所造作，以及無因無緣偶然所生，而是「眾因緣和合」所生的。可見佛教的業說是「緣起論」，且不離世間因果法則²⁸⁹。

丁、業無作者

然而有情生死流轉相續的根本在於「業」，但業從何而生起的呢？在《雜阿含經》卷 10〈266 經〉（大正 2，69b）中有說到：

眾生於無始生死，無明所蓋，愛結所繫，長夜輪迴生死，不知苦之本際。

眾生之所以輪迴生死，皆是由自己的「業」所招感的，但是業的形成有其生起的原因，那即是「無明」與「貪愛」，可見無明與貪愛是有情生死流轉的根本。如果不要受生死流轉的話，就必須斷除無明的根本。只要無明煩惱已斷，即不再招感業力，也就不會再受生死轉迴之苦²⁹⁰。

第五章 結語

從整體來說，佛教傾向於心理方面解決業力問題，而耆那教則以生理的角度來解決問題。二教同樣嚴持戒律並強調究竟的解脫，但其實質與實現卻有明顯的差異。這也許就是印度修行文化深廣的寫照，含有多重的解脫思想，並引領出不同修行觀點與作法。

²⁸⁹ 〈中阿含經〉之業觀初探〉，

2010年。网络，2020年2月18日：載於<https://www.fuyan.org.tw/81/01.htm>

²⁹⁰ 〈中阿含經〉之業觀初探〉，2010年。网络，2020年2月18日：載於

<https://www.fuyan.org.tw/81/01.htm>

廿世紀初至二戰後華僧在馬來亞弘化途徑與奉獻之研究

釋開諦

朱晓宁博士 (指导教授)

我的碩士論文主要是對於廿世紀初至二戰後,漢系佛教在馬來亞發展情況,探索南來僧眾的記錄,在其前後歷史時空的延續,法門興衰變化中,追本溯源的釐清大陸祖寺與海外分院在傳承與法脈彼此間的相互關係作了一定的研究。有關華僧如何在當時特殊環境與大時代沖擊下發奮圖強,努力改變社會對佛教的既有形象,並以創建海外祖寺下院支援和維持與彼此的關係;同時組織佛教,團結教徒,推動弘法提倡人生佛教,辦文化教育與慈善福利社會事業。而這些無數在這一片土地上默默為佛教奉獻的大德們,最終在馬來亞佛教發展史篇章上,成了拓展海外華人佛教信仰的先驅。

同時,也理解那些遠渡重洋南來的大德們在生活上所面對的現實,佛教信仰如何融入當時華人移民社會,在經濟、政治、文化、教育領域中發揮作用。在本區域弘揚佛法條件上,又如何奠定漢系佛教發展基石,並對今日馬來西亞多源多元佛教研究所帶來的實質意義。

歷史上華僧很早開始就有陸續南來記錄。由此至十九世紀七十年代數百年間,仍有零星僧人前往東南亞各處向僑社募捐資助祖寺的修護作停留到最後選擇落籍。十七世紀末至十九世紀前,漢系佛教信仰傳入與普及馬新地區,主要與東南亞當時華人社會的多元信仰需求有著緊密的宗族社群聯繫有關。移民所到之處也把各自信仰帶到異地作精神依歸。然而,佛教僧侶形象幾乎僅能以方便,或隨俗依附於非純佛教信仰的民俗

宮廟文化中,為在異鄉討生活的先輩們作祈福度亡的精神依歸而已。換句話說,待佛教能真正具備條件創立寺院,並推動弘法和多元性功能時,已是十九世紀末的事了。

英國殖民初期,馬來聯邦的發展開發經濟資源需要勞動力,殖民地政府開始從印度地區和中國大陸引入大量契約勞工。十九世紀逐漸形成馬來亞多元種族社會的特殊人口結構移民社會中,新住民所面臨的新環境,政治與經濟利益挑戰。殖民地政府為保護自身利益在多元社會結構採取的分化政策,族群隔離統治所衍生出當時族群分化,語言隔閡的問題。宗教和諧最終被塑成了多元移民社會結構,相互尊重包容、團結各社區階層、各宗族溝通的橋樑,從海峽殖民地時期,一條街同時建有不同種族宗教的祈禱場所,奉行各自信仰義務足以證明。也因而衍生出複雜、多樣化的華人宗教形態來。

中國佛教與東南亞諸國之間的交流關係頻繁,福建地區的佛教僧侶南下這一區域。因與東南亞當時華人社會儒釋道三教多元信仰需求有著緊密的宗族社群聯繫有關。經濟資源需要大量勞動力以支援,閩粵大量契約民工的遷入,中國各省籍移民在各自環境領域中討生活,如從事勞力、種植、技術、建築,乃至能力者經營生意、貿易等;當然也就包括了南來承包管理廟宇的僧侶了。他們主要的任務亦與當地華人社群有關;為了華人在異地依然能保持本來的宗教文化認同,僧人的角色須能安頓與淨化人心,提供喪葬經懺佛事、主持祭祀儀式的服務。

論文主體部分,涵蓋自廿世紀初至二戰後到 1957 年馬來亞獨立前,就移民佛教發展的機遇,與當時英殖民時期特殊的政治體制所形成的社會結構,去了解其相互的關係,如何形成佛教在特定區域上承先啟後的獨特發展形態。分別通過各角度和研究方法去發掘、整理有關十九世紀末至廿世紀中葉華僧南來馬來亞佛教發展;二戰後的環境對佛教發展

趨勢的轉變，從而更清晰地理解那些遠渡重洋南來的大德們在生活上所面對的現實條件，佛教信仰如何融入當時華人移民社會，在經濟、政治、文化、教育領域中發揮作用。

這時期，南來的華僧如何發揮佛教慈悲精神，及處處無家處處家的雲水生涯。無論是為了募化以建設修葺祖國叢林，應邀前來當廨院寺廟的住持、監院或代理民俗廟宇，乃至結伴雲遊、進行經懺或隨機說法，甚至只為一心前往印度朝禮聖跡，路途中作短暫停留或最後選擇留下，或是 1937 年中國國難當前，佛教愛國僧侶們在南洋僑社中宣揚佛法的同時，倡導募集抗戰資源與救護傷難經費支援祖國，積極的表現出佛教的大無畏反侵略為救拔眾生出苦難的精神。

直到二戰後的中國經歷巨大政治體制變化，在如此艱難的環境中，許多的南遊僧侶們的默默奉獻，仍然堅決維繫漢系佛教傳統，保持與大陸祖寺的連繫與關係；同時，如何在異域中，懂得適應環境自力救濟，維護與僑社關係，改變社會對佛教形象，推動佛教弘化活動，最終落足異鄉及漸次融入本土多源多元文化發展中。

在本區域弘揚佛法上，又如何奠定漢系佛教發展的基石，並對今日馬來西亞多源多元佛教研究所帶來的實質意義。從區域背景去了解馬來半島早期佛教興衰，在一定時空前後的歷史延續、法門興衰與彼此間的關係；到十九世紀末殖民地時期佛教經移民潮的輸入與融合本土族群文化，像入佛寺必先脫鞋的特定本土習俗到落籍華僧們在獨立建國前後「僑居」到「公民」意識逐步轉變，並如何去適應國土認同去推動佛教發展。近百年來，從中國南來弘化度眾的僧伽大德，他們除了雲遊募化復興祖寺，隨機設座講經弘法、籌辦佛教教育培養佛教人才、撰寫著作和出版佛學雜誌、改革佛教整肅教規、舉辦慈善事業等，而且他們弘法不忘愛國，信佛而能身體力行。

從分析華僧移錫東南亞弘化幾種主要途徑中,無論是應邀前來弘法或當廨院寺廟的住持、監院,或代理寺務,乃至為了募化以建設或維修祖寺叢林,受邀前來講經或為異鄉討生活人們的精神依歸作祈福度亡,皆彰顯了他們智慧、善用機遇和方便,處處為佛教、為眾生付出的熱情與超然的貢獻精神,後來又以各自因緣在各處建寺安僧弘化一方,奠定了今天馬來西亞佛教的發展基石。

論文的研究成果與總結,歸納筆者在研究近代馬新漢系佛教發展史的背景,了解其文物資料存在的價值並對所有歷史文物資料的重視和保護,澄本清源方能繼往開來真正把佛教的傳統、信仰傳承開來。透過許多文物中以金(銅鐘、香爐、雲板類);石(碑記、銘文、墓誌等);木(匾額、楹聯、木牌類)考究;再依據早期僧人的法卷、戒牒、傳記、雜誌報刊乃至泛黃照片中去對歷史與現況,引用相關資料重新探索、整理歸納研究。為研究史料的過程中的許多重新發現。為了確保論文研究可以更加準確、客觀、解讀與論述這時期的歷史,筆者透過教界現存原始資料中對歷史與現況,以符合學術要求對文獻資料中的重新比較、探索。回顧華僧在馬來亞佛教發展歷史,及對馬新漢系佛教發展史料文獻研究價值,肯定其研究價值和對現代多源多元佛教的展望。

從探討近代馬新漢系佛教史料收集與其文獻價值中去發現他們以不同的方式播下了許多菩提種子。理解到當時他們如何發揮佛教的慈悲精神,及處處無家處處家的雲水生涯,皆彰顯了他們智慧,善用機遇因緣和善巧方便,如何在當時特殊大時代沖擊下,發奮圖強推廣佛教,為佛教、為眾生付出的熱情與超然的貢獻精神,努力改善本土社會對佛教信仰的態度與觀念。而這些無數默默為佛教奉獻的大德們在佛教發展史上,值得我們去探討與研究,從而更清晰的認識到他們在現實與弘揚佛法上和其歷史上對今日佛教發展的影響給予實質意義與歷史定位。

最後歸納出佛教處在多源多元發展的影響，華僧們如何努力改變社會對佛教的既有形象，通過各種方式組織佛教，推動弘法提倡人生佛教，辦文化教育與慈善福利事業，深化佛教在信徒和社會的地位；振興佛教在馬來亞佛教的發展，以不同傳承和派系彼此之間的相互了解與異中求同，也才能真正發揮佛教的大慈悲、寬宏與包容的智慧，塑造出真正理想和安定的馬來西亞佛教未來。

歷史本來就是一個時間記錄，早期馬來亞佛教發展的機遇，前人的奉獻與耕耘，奠定了近代馬來西亞佛教發展的基礎，這是不爭的事實。現實中許多看似不利條件與流弊，最終也可能成為引發佛教後人的反省與醒覺，成為興革的助緣，促成另一個發展的契機，共同創造充滿慈悲與感恩的和樂社會來。

佛学研究 电子期刊

第七册, 2020



檀香佛学研究中心

<http://research.thanhsiang.org/>