

Table of Contents	Page
1) An Analytical Study of Bhavaṅgacitta as Presented in the Abhidhammathasaṅgaha (Ch. 1-5).....	2
By Sameeksha Kamble	2
2) Contextualization and Discussion of the Great Sūtra of Bimbisāra’s Going Out to Meet the Buddha	16
By Dorjey Dolma.....	16
3) A Study on the Utility of Similes Depicted in Opamma Vagga of Majjhima Nikāya	27
By Venerable P. Kassapa.....	27
4) A Study of the Social Behavior of the Lay Community as Depicted in the Sigālovāda Sutta	38
By Kala Baran Chakma	38
5) The Significance of the Five Precepts for a Harmonious Society	50
By Liton Chakma.....	50
6) Importance of Religious Minister in the Society: <i>Based on SigālakaSutta</i>	64
By Ananda Chakma	64
7) The Ideal Life of Monks Depicted in “ <i>Suttanipāta</i> ”.....	78
By Venerable Indarathana Thero	78
8) The Concept of the Buddha in <i>Mahāpadāna Sutta</i>	90
By Notan Barua	90
9) Madhyamaka in ’Brug pa bKa’ brGyud: A Study and Translation of <i>Phyi Nang Gi Grub Mtha’ Sdus Pa</i>	104
By Venerable Tshering Penjor.....	104
10) A Brief Study of Causation Based on the Mahānidāna Sutta	118
By Samiksha Meshram	118
11) Cordial Relation between Men and Women as Shown in the <i>Sigālovāda Sutta</i>	132
By Venerable Kelasa	132
12) Humanistic Buddhism and Future of Chinese Buddhism.....	144
By Wong Fook Ming	144
13) 〈本地分〉之八識思想	155
By Quan Gia Buu.....	155
14) 略论仁岳之“一念三千”观 -以《十不二门文心解》为主.....	177
王雅丽	177

15) 《略談聲聞與菩薩所修持的「四念住（處）」之間的差異——以漢譯《中阿含經》及《大智度論》為主》	184
許秀珍	184
16) “他冰瑜”佛塔群中的支提信仰.....	189
林美家	189

An Analytical Study of Bhavaṅgacitta as Presented in the Abhidhammathasaṅgaha (Ch. 1-5).

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Introduction

The concept of bhavaṅgacitta is extensively discussed in the Theravāda Abhidhamma commentaries as the fundamental factor of existence. The term bhavaṅga is made up of two words *bhava*—becoming, and *aṅga*-factor, constituent, etc. Therefore, it could be literally rendered as a factor or constituent of becoming. Bhavaṅgacitta maintains the continuity of consciousness throughout an individual existence and is often translated as life-continuum consciousness.

Abhidhammatthasaṅgaha, “The Compendium of the Things contained in the Abhidhamma” is a concise and comprehensive explanation of the whole Theravāda Abhidhamma composed by Ācariya Anuruddha.¹ With respect to the concept of bhavaṅgacitta, the first five chapters of the Abhidhammatthasaṅgaha provides an explanation of its functioning in three processes, namely - the process of cognition, the process of continuity of consciousness when mind is in states like deep dreamless sleep, and the process of cyclic existence i.e., the continuous occurrence of birth and death in *saṃsāra*. These chapters provide an explanation of how according to Theravāda philosophers the functioning of three similar kinds of consciousness i.e., *paṭisandhicitta*, *bhavaṅgacitta*, and *cuticitta* maintains the continuity of individual identity in *saṃsāra*.

¹Bhikkhu Bodhi, Trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Ācariya Anuruddha* (Kandy: Buddhist Publication Society, 1993) p.15.

Consciousness and Its Classification

Consciousness

Mind is generally experienced in two ways – firstly when it is interacting with the external world or internal ideas, thoughts, etc., secondly when it appears as if it is not functioning at all i.e., in a state of very deep sleep. Consciousness plays a leading role in both the modes. Two streams of consciousness flow throughout in the process of mind altering between these two modes.

“The Pāli word for consciousness is *citta*, it is derived from the verbal root *cit* which means to cognize, to know. Consciousness is fundamentally an activity or process of cognizing or knowing an object”.² The Theravāda system of Abhidhamma enumerates 89 types of consciousness, which encompass the consciousness occurring in all the three-planes of existence as well as those which are experienced when one enters the supramundane path.

Classification of Consciousness

The Abhidhammattha Saṅgaha presents a fourfold classification of the 89 types of consciousness. This fourfold classification could be understood as four planes of consciousness, namely³ - (i) Sense-sphere consciousness (ii) Fine-material-sphere consciousness (iii) Immaterial-sphere consciousness (iv) Supramundane consciousness.

“Consciousness can also be defined on the basis of other principles besides planes. One principle of classification that plays an important role in Abhidhamma philosophy is kind or nature (*jāti*). With respect to its nature, consciousness divides into four classes: unwholesome, wholesome, resultant and functional.”⁴

²Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.27.

³ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.27. *Tatthacittamāvacatubbidhamhoti: (i) kāmāvacaram; (ii) rūpāvacaram; (iii) arūpāvacaram; (iv) lokuttarañcāti.*

⁴Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.31.

Unwholesome consciousness – The consciousness accompanied with any of the three unwholesome roots of greed, hatred and delusion is called unwholesome consciousness.

Wholesome consciousness – The consciousness accompanied with the wholesome roots of non-greed, non-hatred, and non-delusion is called wholesome consciousness.

Both the unwholesome consciousness and wholesome consciousness are *kammically* productive and therefore they produce their painful and pleasant result respectively. The result experienced is also a kind of consciousness which is called resultant consciousness.

“The fourth kind of consciousness which is functional is experienced only by an Arhant.”⁵

Two Streams of Consciousness

The two streams of consciousness which flow throughout in the process of mind altering between the two modes i.e., interaction with the external world, ideas, thoughts, etc. and in the state like deep sleep, are namely -

1. *Vīthi-citta* – *Vīthi* literally means a pathway.⁶ In this particular context it could be considered as a process. Among the 89 types of consciousness those consciousness which participate in the cognition of an object are called *vīthi-citta*. These streams of

a) consciousnesses are also called active stream of consciousness because they perform the function of cognizing the object received from the sense doors.

b) *Vīthi-muttacitta*–*Vīthi*, as mentioned earlier, is a process and *mutta* means “being free from”. Therefore, *vīthi-mutta* refers to those type of consciousnesses which is free from (which do not participate in) the act of cognizing any kind of external object or mental image, idea etc. These types of consciousnesses are called *vīthi-muttacitta*.

This stream of consciousness could also be referred to as passive stream of consciousness

⁵Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.32.

⁶Rhys David and William Stede. “Pāli-English Dictionary.” p.714. Web, 13 March 2021. <<http://dsal.uchicago.edu/dictionaries/pali/>>.

The occurrence of the active stream of consciousness and passive stream of consciousness cannot take place simultaneously. Their occurrence is related to each other in such a way that when consciousness is in its active mode of cognizing an object, the passive consciousness has to terminate for that period of time. Similarly, when the active cognitive process comes to an end, it is immediately followed by the passive-consciousness as long as a new cognitive process gets started. And thus, the continuity of consciousness is maintained without gaps. “The basic switching of mind between a passive and active state applies to the consciousness of beings in all the three spheres of existence; the only exception is in the case of “unconscious beings” (*asañña-satta*), who remain without any consciousness (*acittaka*) for 500 *mahākappas*.”⁷

Bhavaṅga: A Functional Aspect of Consciousness

Bhavaṅga is one among the fourteen types of functions, exercised by resultant types of consciousness. “Bhavaṅga is the function of consciousness by which the continuity of an individual is preserved throughout the duration of any single existence, from conception to death”.⁸

Among the eighty-nine types of consciousness, nineteen types of consciousness perform the function of bhavaṅga, namely, two types of investigating consciousness accompanied by equanimity; eight great resultants; and nine fine-material-sphere and immaterial-sphere resultant.⁹

The two types of investigating consciousness are— unwholesome resultant investigating consciousness and wholesome resultant investigating consciousness. “Unwholesome resultant

⁷R. Gethin. “Bhavaṅga and Rebirth According to the Abhidhamma.” Web, 13 March 2021.

< https://www.academia.edu/24142507/Bhava%E1%B9%85ga_and_Rebirth_According_to_the_Abhidhamma>

⁸Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. pp.122-123.

⁹Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.125. “*Tattha dveupekkhāsaḥagatasantīraṇānic’ eva aṭṭhamahāvīpākāni ca navarūpārūpavīpākānicātiekūnavīsaticittānīpaṭisandhibhavaṅga-cutikiccānināma.*”

investigating consciousness performs the function of bhavaṅga for the beings of woeful planes- the hells, the animal realm, the sphere of *petas*, and the host of *asuras*. Wholesome resultant investigating consciousness performs the function of bhavaṅga for human beings born with some disability.”¹⁰The eight great resultant perform the function of bhavaṅga for the beings of sensuous realms such as gods and humans free from congenital defects.”¹¹ “The five fine-material-sphere resultant perform the function of bhavaṅga for the beings of fine-material-planes of existence and the four immaterial-sphere resultants perform the function of bhavaṅga for the beings of immaterial-planes of existence.”¹²

Cognitive process (*citta-vīthi*)

The cognitive process or the act of cognizing an object consists of a series of consciousnesses occurring in a fixed pattern. “Each consciousness arises depending on a variety of conditions namely- the preceding consciousness, the object, a door and a physical base. Having arisen, it performs its own unique function within the process and then it dissolves, becoming a condition for the next consciousness.”¹³ There is no enduring entity (no-self) operating the process, it takes place naturally and this principle of the natural occurrence of consciousness in the fixed order is called *cittaniyāma*. The cognitive process can be enumerated into six types based on the door through which it receives its object i.e., the cognitive process connected to eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door.¹⁴ Door here refers to the sensitive part of the sense organ which is receptive to their respective stimuli i.e., eye-sensitivity (*cakkhuppasāda*), ear-sensitivity (*sotappasāda*), etc.

¹⁰Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.126.

¹¹ Ibid. p.126.

¹² Ibid. p.126.

¹³ Ven. Revatha Dhamma, *Process of Consciousness And Matter*(USA: Pariyatti Press, 2004)p.44.

¹⁴Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. pp.150-151. *Cha vīthiyopanacakkhudvāravīthi, sotadvāravīthi, ghānadvāravīthi, jivhādvāravīthi, kāyadvāravīthi, manodvāravīthi, cātīdvāravasena.*

The Five-door Cognitive Process

The cognitive process which gets access to its object based on any of the physical sense-door is called the five-door process (*pañacadvāravīthi*). “It is also referred to as mixed door-process (*missaka-dvāravīthi*) since the bhavaṅga is also the channel from which the five-door process emerges”.¹⁵ “The five-door cognitive processes follow a uniform pattern although they are based on a different sense-organ”.¹⁶

A Complete Cognitive Process

A complete cognitive process involves series of sequentially occurring seventeen consciousnesses performing their role in their respective stages. The time taken by these seventeen consciousnesses to arise, perform their function and perish is equal to the time in which a single moment of matter arises and perishes. Therefore, a single cognitive process last for one moment of matter. The seventeen stages of a complete cognitive process are as follows—

1. Past bhavaṅga (*atīta-bhavaṅga*) – It represent the continuous flow of bhavaṅga before the cognitive process gets started.
2. Vibrational bhavaṅga (*bhavaṅga-calana*) - The cognitive process begins with the obstruction of the placid flow of bhavaṅga. The object having passed the moment of arising enters the avenue of the respective sense-door, which causes the bhavaṅga to vibrate for two moments. Among these two moments, the first one is the mere vibration of bhavaṅga.

¹⁵Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.152.

¹⁶Y. Karunadasa, *The Theravāda Abhidhamma*. p.140.

3. Arrest bhavaṅga (*bhavaṅg'-upaccheda*) – It is the third stage of cognitive process. At this stage the bhavaṅga not only vibrates but its continuous flow gets cut off, and therefore this consciousness is named as arrest bhavaṅga.
4. Five-door adverting consciousness (*pañcadvārāvajjana*) –The compound *pañcadvāra* refers to the five senses while *āvajjana* means awareness or alertness. Thus, awareness at the five-doors of senses is *pañcadvārāvajjana*.At this stage the consciousness is adverted to the object of the sense-door which has influenced the passive flow of bhavaṅga.
5. Sense-consciousness (*pañcaviññāṇa*) – At this stage among the five-sense consciousnesses, any one consciousness, arises respective to the object which has influenced the bhavaṅga. For example, if the object is a visible form, eye-consciousness will arise; if it is sound, ear-consciousness will arise, etc. Sense-consciousness only takes into account the configuration of the object without any sort of knowledge attached to it.
6. Receiving-consciousness (*sampaṭicchana*) – After the object comes in contact with the mind it is then received by the consciousness.
7. Investigating (*santīraṇa*) – “At this stage the consciousness tries to understand the object on the basis of previous experience. It makes comparison of the things already seen by it and tries to ascertain the identity of the present one while making such a comparison.”¹⁷
8. Determining (*votthapana*) – Consciousness after having investigated the object with reference to the previous experience, determines the nature of object.
- 9-15. *Javana* – “*Javana* means to run swiftly. It is so called because in the course of a thought- process it runs consequently for seven thought-moments, hanging on to an identical object. The consciousness occurring in all these seven stages are similar, but the potential force differs.”¹⁸ This stage is very important from an ethical perspective as it is at this stage

¹⁷ Ibid.,p.180.

¹⁸Narada Thera, *A Manual of Abhidhamma*(Malaysia: Buddhist Missionary Society, 1979) p.168.

that a response (either wholesome or unwholesome) is generated towards the object and therefore at this stage *kamma* is produced.

16-17. Registration (*tadārammaṇa*) – *Javana* process is followed by registration in sense-sphere cognitive process. Registration consciousness either occurs for two moments or it does not occur at all. “The literal meaning of the word *tadālambana* is ‘that object’. But technically, it means the act of preserving, recording and registering the object which is fully grasped for future reference.”¹⁹

The Mind-door process

“A mind-door process is a cognitive process that occurs exclusively through the mind-door, without any admixture of the sense-doors. It is also called bare mind-door process (*suddha-manodvāravīthi*) since they emerge from the bhavaṅga (mind-door) alone without the instrumentality of a physical sense door.”²⁰

Mind-door Cognitive Process

A mind-door cognitive process arises with bhavaṅga as its door, the heart-base (*hadayavatthu*) as its physical base and mental object (*dhammārammaṇa*) as its object. The process-consciousness involved in mind-door cognitive process gets its object directly from the bhavaṅga, therefore, bhavaṅga act as a mind-door for the mind-door cognitive process. “The object cognized by the mind-door cognitive process are of six kinds, namely – sensitive matter of five sense-organs (*pasādarūpa*), subtle matter (*sukhumarūpa*), fifty-two mental-

¹⁹ Pandey Satyendra Kumar, *Abhidhamma Philosophy*. p.181.

²⁰ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.152.

factors (*cetasika*), *Nibbāna* and concepts (*paññatti*).”²¹ “The heart-base which is the physical base for the mind-door process, is a cavity situated within the physical heart.”²²

The first three stages of five-door cognitive process i.e., past bhavaṅga, vibrational bhavaṅga and arrest bhavaṅga are similar to the mind-door process but there is some difference in the subsequent stages. After the bhavaṅga is arrested the mind-door adverting consciousness (*manodvārāvajjana*) arises which is directly followed by the seven stages of *javana*, there is no occurrence of consciousness performing the function of receiving, investigating and determining. After the arising of the *javana* process, there occurs two moments of registration and the consciousness again subsides into the bhavaṅga.

Special Cases

In all the three planes of existence, the sentient beings who are devoid of particular sense organs, for example, those who are blind, deaf, etc., in the sense-sphere plane and the beings in the fine-material plane, who lack the senses of smell, taste and touch, the cognitive process connected with the corresponding doors do not arise.²³ “To the non-percipient beings (being completely devoid of consciousness) there is absolutely no cognitive process whatsoever.”²⁴

The Process-Freed (*Vīthimutta*)

As mentioned earlier, the consciousnesses which do not participate in the active cognition of an object are called the process-freed consciousness i.e., consciousness in its

²¹Satyendra Kumar Pandey, *Abhidhamma Philosophy*. p.193.

“*Dhammārammaṇaṃpanapasāda-sukhamarūpa-citta-cetasika-nibbāna-paññattivasenachadhāsāṅgayhati.*”

²²Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.145.

²³Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.183. *Sabbathā pi ca taṃtaṃpasādarahitānaṃtaṃtaṃdvārikavīthicittāninalabbhant’eva.*

²⁴*Ibid.* *Asaññasattānaṃpanasabbathā pi cittappavattinatth’evāti.*

passive state. Process-freed consciousness exercises three important functions, namely, rebirth-linking (*paṭisandhi*), life-continuum (*bhavaṅga*), and death (*cuti*).

Rebirth-linking (*paṭisandhi*) – “The function which is exercised at conception is called rebirth-linking because it links the new existence to the previous one. The consciousness that performs this function occurs only once in any individual existence, at the moment of rebirth.”²⁵

Life-continuum (*bhavaṅga*) – The function performed by process-freed consciousness, which ascertains the continuity of consciousness whenever there is no active cognition taking place is called life-continuum. “Apart from this, whenever a cognitive process subsides, the *bhavaṅga* consciousness supervenes. In, other words, it intervenes between every two cognitive processes and thus separates them as two different cognitive units.”²⁶

Death (*cuti*) – The function of consciousness which marks the end of an individual existence is called death. The consciousness performing this function is the last consciousness occurring in a given life-time.

Among the eighty-nine types of consciousness, the function of rebirth–linking, life-continuum and death are performed by the nineteen types of resultant consciousnesses. Of these nineteen, only one consciousness will exercise all the three functions, at different stages in a single life-span i.e., these three consciousnesses are basically the same type of consciousness with respect to the mental-factors they accompany even though they are named differently for they perform different functions on different occasions in a given lifetime.

The determination of consciousness exercising these functions depends on the wholesome and unwholesome *kamma* performed by a being in his previous life, particularly, the *kamma* which is presented in the form of an object to the last cognitive-process (*maraṇāsannavīthi*) of the immediately preceding life. The object presented to the last cognitive process, by the

²⁵Bhikkhu Bodhi, A Comprehensive Manual of Abhidhamma. p.122.

²⁶ Y.Karunadasa, *The Theravāda Abhidhamma*. p.139.

force of *kamma*, can be of three types– a previously performed wholesome or unwholesome *kamma*, an object associated with the previously performed wholesome or unwholesome *kamma*, or the sign of destiny where the person is about to be born.²⁷

The Last Cognitive Process

The last cognitive process (*maraṇāsanna-vīthi*) in a given life-time plays a very important role in the determination of the consciousness that will perform the three functions of rebirth-linking, life-continuum and death consciousness in the immediately succeeding life. The object of the last cognitive process i.e., a very strong rebirth generative *kamma*, will be experienced by the mind as if that particular act is performed in the very present moment. The last cognitive process could either be a sense-door process or a bare mind-door process.²⁸ It will follow the same initial stages as in the case of the other sense-door and mind-door processes, depending on whether the object is a sense-object or a past memory, image etc. The only changes occur in the *javana* phase. “Within this terminal process the *javana* phase, by reasons of its weakness, runs for only five mind-moments rather than the usual seven. Following the *javana* stage the two registration consciousnesses may or may not arise. In some cases, the bhavaṅga may follow the last cognitive-process consciousness.”²⁹ Death consciousness arises following this process marking an end to a particular life-time. Soon after the death consciousness arises and perish, following it there occurs a rebirth-linking consciousness which is then followed by life-continuum consciousness until any object interrupt its flow.

²⁷*kamma, kammanimitta, gatinimitta.*

²⁸Satyendra KumarPandey, *Abhidhamma Philosophy*. p.222. “If any one of the *kamma* and *gati-nimitta* appears in the last thought-process or the course of cognition, the *maraṇāsanna-vīthi* is *manodvāra-vīthi* in nature. When the *kamma-nimitta* appears, the *maraṇāsanna-vīthi* becomes *pañcadvāra-vīthi*”.

²⁹Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.223.

Rebirth-linking Consciousness, Life-continuum Consciousness and Death Consciousness.

The rebirth-linking consciousness, life-continuum consciousness and death-consciousness always occur in a sequence. Rebirth-linking consciousness arises with the same object which was comprehended during the last cognitive-process of the previous-life. The rebirth-linking consciousness is followed by a similar kind of consciousness with the same object but performing the different function of maintaining the continuity of consciousness and hence it is termed life-continuum. The stream of life-continuum consciousness flows until the consciousness gets any kind of sense-door object or mind-door object to interact with. As soon as consciousness comes in contact with an object, the flow of life-continuum stops temporarily and the consciousness interacts with the object, cognizes it and then again subsides into the life-continuum. Hereafter the mind constantly switches between passive and active modes. The flow of consciousness continues (either in active or passive mode) throughout with one exception, only in the case of Non-returners and Arhants, when they enter a meditative state called the attainment of cessation (*nirodhasamāpatti*). As long as one remains in this state the flow of consciousness get completely cuts off.³⁰

This process continues until the death consciousness arises. Death consciousness also has the same object as that of rebirth-linking consciousness and life-continuum consciousness. Death-consciousness is then again followed by the rebirth-linking consciousness but this time arising with a new object i.e., with the object of last cognitive process in the immediately preceding life. And this is how the continuity of the consciousness and identity of an individual is maintained as long as one remains in *samsāra*.

³⁰Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*. p.364.

Conclusion

To sum up, bhavaṅga is one among the fourteen functions performed by consciousness when it is in its passive mode. There are nineteen types of consciousness which can perform the function of bhavaṅga. Among these nineteen consciousnesses only one consciousness can perform the function of bhavaṅga in a given life-time and that particular consciousness is called bhavaṅgacitta. *Paṭisandhicitta*, bhavaṅgacitta, and *cuticitta* are identical in all aspects except the function they perform. As soon as the *paṭisandhicitta* performs its function and perishes the stream of bhavaṅgacitta flows until a cognitive process arises. Every cognitive process starts with the interruption of the bhavaṅga and subsides into bhavaṅga after it comes to an end. The most important function exercised by bhavaṅgacitta is to maintain the continuity of consciousness whenever there is no active cognitive process taking place throughout the life time.

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Contextualization and Discussion of the Great Sūtra of Bimbisāra’s Going Out to Meet the Buddha

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Introduction

The “Great Sūtra of Bimbisāra’s Going Out to Meet the Buddha” (*mdo chen po gzugs chen snying pos su ba*, hereafter MGS) is a part of the General Sūtra Section (*Mdo sde*) of the Tibetan Bka' 'gyur (the words of the Buddha) collections. The Sūtra tells the story of King Bimbisāra going to meet the Buddha and receiving foundational Dharma teachings on the non-arising of the five aggregates (*skandhas*), their true nature of non-self (*anātman*), the conditioned phenomena prone to suffering, and their dependent arising (*pratītyasamutpāda*). As a result of receiving these profound teachings, the Magadha’s King Śreniya Bimbisāra, eighty thousand devas, brahmins of Magadha’s, and many hundred thousand householders attain the vision of Dharma called “the dustless and stainless Dharma eye.” Then, King Bimbisāra commits to the Three Jewels of the Buddha, Dharma and Saṅgha as a refuge, decides to abandon non-virtues and invites the Buddha and monks to his palace in Rājagṛha. Furthermore, the sūtra portrays the conversion of matted-hair Venerable Urubilvā Kāśyapa and his reason to leave the fire offerings followed by the performance of a miracle and revering the Buddha as his master.

This article discusses parallel texts of the MGS, contextualization of the text and the teachings given to the King Bimbisāra, Brahmins and householders of Magadha. Considering the limitation of words, I do not include my translation here.

Contextualization

Historical Context

King Bimbisāra depicted in the MGS can be contextualized as a historical figure. He was one of the early kings of the Indian kingdom from the Hryanka dynasty. Some scholars also believe that he belongs to the Śāisunāga dynasty. The description of his dates is manifold: 546-494 BCE,³¹ 558-491 BCE,³² 543-493 BCE³³ etc. King Bimbisāra is also known under the name Śrenya, Seniya³⁴ or Śreṇika³⁵ which some scholars consider as the name of his clan.³⁶ However, Śrenika was mostly used in Jain histories.³⁷ He was known for his expansion activities. Moreover, he defeated King Brahmadatta and joined Aṅga in his kingdom. In pursuit of matrimonial alliances, he also joined Kāśī as a dowry to his kingdom after the marriage with Kośaladevi, sister of King Prasanjit. His expansion of the kingdom is considered to have laid the foundations for the later expansion of the Mauryan empire. King Bimbisāra was known for his excellence in administration. He created separate offices in charge of general affairs, judiciary and the village affairs³⁸ that ran the administration and ensured collection of taxes.

As it is well known in Buddhist scriptures, King Bimbisāra built the city of Rājagṛha and was a great patron of the Buddha. He was succeeded on the throne by his son Ajātaśatru who killed him to obtain power. There are various interpretations regarding the death of King

³¹ Etienne Lamotte, *History of Indian Buddhism* (Louvain-la-Neuve: Universite catholique de Louvain, Institut Orientaliste, 1988), p.91.

³² "Bimbisāra, King of Magadha." *IndiaNetzone*. Web. 09 March, 2021
<https://www.indianetzone.com/15/bimbisara_the_king_magadha.htm#about>.

³³ V.K. Agnihotri, *Complete guide to Indian History: with objective questions and answers for UPSC Civil Services examinations* (New Delhi: Allied Publishers Limited, 1992), p.166.

³⁴ King Bimbisāra was also known as 'Seniya,' because he was the only king who had a stand by Army.

³⁵ Ramshankar Tripathi, *History of Ancient India* (Delhi: Motilal Banarsidass Publishers, 1999), p. 93.

³⁶ G.P. Malalaseker, *Encyclopedia of Buddhism vol. III* (Ceylon: The Government of Ceylon, 1971), p.116.

³⁷ Wu Juan. "Stories of King Bimbisāra and His Son Ajātaśatru in the Cīvaravastu of the Mūlasarvāstivāda-vinaya and some Śvetāmbara Jaina Texts." March, 2014, p. 2.

<https://www.academia.edu/7928015/2014b_Stories_of_King_Bimbis%C4%81ra_and_His_Son_Aj%C4%81ta_%C5%9B%20atru_in_the_C%C4%ABvaravastu_of_the_M%C5%ABlasarv%C4%81stiv%C4%81da_vinaya_and_Some_%C5%A9vet%C4%81mbara_Jaina_Texts_%E3%82%A4%E3%83%B3%E3%83%89%E5%93%B2%E5%AD%A6%E4%BB%8F%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6_Studies_in_Indian_Philosophy_and_Buddhism_Vol_21_pp_19_47>.

³⁸ V.K. Agnihotri, ed., *Indian History* (New Delhi: Allied Publishers), p.167.

Bimbisāra that are prevalent among the scholastic community. For instance, some scholars believe that he died of starvation and others such as Wu Juan states that he committed suicide in prison.³⁹ Thus, King Bimbisāra was contemporary of the Buddha, and his life story provides an interesting vision of those times, culture and ethics.

Literary Context

King Bimbisāra can also be considered in a larger literary context. He is portrayed in other *sūtras*, such as *Lalitavistara* (*The Noble Great Vehicle Sūtra* “*The Play in Full*,” *Ārya-lalitavistarānāmamahāyānasūtra*, ‘*Phags pa rgya cher rol pa zhes bya ba theg pa chen po'i mdo*, Toh 95) and *The Hundred Deeds* (*Karmaśataka*, *Las brgya tham pa*, Toh 340). Parallels to the MGS can also be found in the *Hundred Deeds*, *Mahākhandhako* of the Vinaya *Mahāvagga*, *Mahāvastu* of the *Mahāsaṅghikas* (*Lokottaravādins*) and *Buddhacarita* by Aśvaghoṣa.

Reading the MGS in the context of these literary sources, we learn about the events that preceded this encounter of King Bimbisāra with the Buddha. In *The Hundred Deeds* ‘The story of the Householder Govinda’ presents the Buddha’s activities after his enlightenment in sequence, it tells that the Buddha went to the Forest of Reeds to meet King Bimbisāra after converting Urubilvā Kāśyapa and Jaṭilas, the matted-hair ascetics. But in the Story of the Householder Govinda, the beginning and end of the *sūtra* contain some non-identical features. Further, the last section of the Story of the Householder Govinda proclaims the relation between King Bimbisara’s past life and the meeting of the Buddha in this life. Furthermore, *Mahāvastu* presents a similar event of the encounter of the King Bimbisāra with

³⁹ Wu Juan, *Stories of King Bimbisāra and His Son Ajātasatru in the Cīvaravastu of the Mūlasarvāstivāda-vinaya and some Śvetāmbara Jaina Texts*, Web. 09 March, 2021.
<https://www.academia.edu/7928015/2014b_Stories_of_King_Bimbis%C4%81ra_and_His_Son_Aj%C4%81ta%C5%9Batu_in_the_C%C4%ABvaravastu_of_the_M%C5%ABlasarv%C4%81stiv%C4%81da_vinaya_and_Some_%C5%9Avet%C4%81mbara_Jaina_Texts_%E3%82%A4%E3%83%B3%E3%83%89%E5%93%B2%E5%AD%A6%E4%BB%8F%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6_Studies_in_Indian_Philosophy_and_Buddhism_Vol_21_pp_19_47>.

the Buddha, but the place, the number of monks and the retinue of the King Bimbisāra are different. In it, the Buddha is dwelling in Yaṣṭivana on the Antargiri hill near Rājagṛha together with one thousand two hundred fifty monks. The King receives teachings from the Buddha, but there is no description of the last part of the MGS, where he takes refuge in the Three Jewels, determines to become a patron of the Buddha and invites the Buddha and monastic members to Rājagṛha. Moreover, in *Buddhacarita*, the Buddha first converts Urubilvā Kāśyapa and the matted-hair ascetics, and then, to keep his earlier promise to the King Bimbisāra goes to Veṇuvana vihāra in Rājagṛha to meet him again. On this occasion, the Buddha gives the teachings. The exposition of the concept of non-self is similar, but there is no mentioning of the dependent arising. Finally, in *Mahākhandhako*, the text presents a similar subject matter. However, in terms of teaching, it contains some distinction. In it, the Buddha explained the teachings as “Suffering, Origination, Cessation and Path.”⁴⁰ Besides, the *Mahākhandhako* depicts the five wishes of King Bimbisāra’s which is not portrayed in MGS.

A Discussion of the Great *Sūtra* of Bimbisāra’s Going Out to Meet the Buddha

The Buddha was dwelling in the Forest of Reeds with the thousands of *bhikṣus*, all of them earlier had been the matted-hair ascetics. Together with them, the Urubilvā Kāśyapa was also present in that assembly. Having seen him, the householders and brahmins of Magadha thought that it is the Buddha who has taken *Brahmacarya* vow from Urubilvā Kāśyapa or it is Urubilvā Kāśyapa who has taken *Brahmacarya* vow from the Buddha? Having known the mind of the householders and brahmins, the Buddha asked a question to Urubilvā Kāśyapa in a verse on his reason for abandoning the fire-offering.

⁴⁰ “The Meeting with the King Bimbisāra.” *Ancient Buddhist Text*. Web. 01 April, 2021.
<<https://www.ancient-buddhist-texts.net/English-Texts/Great-Chapter/39-King-Bimbisara.htm>>.

The Urubilvā Kaśyapa replied: there is a stain in fire offering and it does not lead to the liberation as the teachings of the Buddha does. Therefore, the Urubilvā Kaśyapa admired the Buddha as his teacher. Moreover, the *sūtra* contains the teachings on the non-arising of five aggregates, non-self and dependent arising besides, it also discusses the maturation of one own good and bad actions.

Five Aggregates

Therein, the Buddha presents the non-arising of form, feeling, notion, assembled factors, and consciousness.⁴¹ The five aggregates do not arise and they do not cease in respect of their intrinsic nature. Besides, the Buddha also remarks to understand the arising and cessation of five aggregates which is to understand the intrinsic nature of arising and ceasing of five aggregates.

Furthermore, the son of a family who understands the intrinsic nature of arising and ceasing of five aggregates perfectly knows the form and consciousness. A Son of a good family who perfectly knows the five aggregates does not consider five aggregates as ‘self’, do not grasp, attach, and desire on five aggregates. Therefore, those sons of family are limitless, countless, and they are liberated from the cycle of existence. Moreover, in the Inquiry of Lokadhara, it mentioned that Bodhisattva, who perfectly understand the five aggregates and their characteristic of impermanence, do not grasp, desire, and do not perceive five aggregates as ‘self.’⁴²

But ordinary beings misconstrue the five aggregates as ‘self,’ ‘I,’ ‘mine,’ etc. that accounts for the endless features of suffering. Because of these causes and conditions, the continuum of assembled factors arises, and because of the continuum of assembled factors, the cycle of

⁴¹ Gzugz ni skye b’ang ma yin ’jik pa’ng ma yin, tsor ba dang| ’du shes dang| ’du byed dang| rnam par shes pa ni skye ba’ng ma yin ’jik pa’ng ma yin. “*Mdo chen po gzugs can snying pos bsu ba*” folios 246b.

⁴² *The Inquiry of Lokadhara (Tib. ’jik rten ’zin gyi yongs su dis pa)* (Toh 174), p. 44.
<<https://read.84000.co/translation/UT22084-060-003.html>>.

birth and death happens. However, when the stream of assembled factors cease, then the cycle of birth and death cease. Furthermore, the five aggregates are impermanent, suffering and subject to change. Therefore, with the right understanding, one should never uphold the five aggregates as this is ‘mine’, this is ‘me,’ and this is my ‘self’. Thus, whatever form, feeling, notion, assembled factors and consciousness, whether that is internal or external, that is in three spheres of time, coarse or subtle, all these are destined to cognize as it truly is. Moreover, the Buddha extensively evince the five aggregates and their nature of reality in many other Buddhist Canons.

Dependent Arising

The *sūtra* describes the nature of phenomena and their dependent arising, which is a foundational doctrine or the essence of the teachings.⁴³ It is a widely examine subject matter in every Buddhist tradition. The nature of phenomena is “because this exists, that occurs; from the arising of this that arises.”⁴⁴ It is thus: through the condition of ignorance, assembled factors arise. Through the conditions of assembled factors, consciousness arises, etc. likewise, the twelve links of dependent arising arise. Moreover, these links of dependent arising is subject to cease as: “not arising of this, that does not arise; cessation of this, that ceases.”⁴⁵ It is thus: from the cessation of ignorance, assembled factors cease. From the cessation of assembled factors, consciousness ceases, etc. Moreover, these twelve links of dependent arising are the causal chain to take endless rebirth in the *samsāra*. Sentient beings who understand the nature of phenomena are free from the cycle of birth and rebirth and attain the

⁴³ *The Noble Mahāyāna Sūtra on Dependent Arising* (Skt. *Āryapratītyasamutpādanāmamahāyānasūtra*, Tib. *Phags pa rten cing 'brel bar 'byung ba zhes bya ba theg pa chen po'i mdo*) (Toh 212), p. 8. <<https://read.84000.co/translation/UT22084-062-012.html>>.

⁴⁴ 'di yod pa'i phyir 'di 'byung la| 'di skyes pa'i phyir 'di skye ba ste| “*Mdo chen po gzugs can snying pos bsu ba*” <<https://adarsha.dharma-treasure.org/kdbs/degekangyur?pbId=3024114>>.

⁴⁵ 'di med pas 'di mi 'byung la| 'di 'gags pas 'di 'gag pa ste| Ibid.

state of liberation, as the Buddha said: “all the composition things are suffering, and nirvāṇa is peace.”⁴⁶

There are many other *sūtras* in bka' 'gyur (*Kangyur*) where Buddha widely expounds on dependent arising and its cessation. Such as The Sutra on Dependent arising⁴⁷, The *Śālistamba Sūtra*⁴⁸, Teaching the Fundamental Exposition and Detailed Analysis of Dependent Arising⁴⁹ (*Pratītyasamutpādā divibhaṅganirdeśa*), etc. Apart from the Tibetan canonical text, dependent arising can be tracked down in another Buddhist Canon. Such as *Mahānidāna Sutta*, *Nidānasamyutta*⁵⁰ etc. However, in every text, the dependent arising had explained variously on the basis of its receiver and situation. Further, the presentation of dependent arising is a lens for worldly tormented sentient beings to gain awareness in order to understand the nature of phenomena.

Conclusion

To conclude, the “Great Sūtra of Bimbisāra’s Going Out to Meet the Buddha” denotes the core teachings of Buddhism namely non-self, dependent arising, and impermanent of five aggregates. The Buddha explained the five aggregates and the dependent arising to describe the absence of intrinsic nature in all the existing phenomena and their dependent characteristic. All the phenomena exist based on causes and conditions, there are no single phenomena that arise independently. Five aggregates and dependent arising are the foundational Buddhist teachings that are extensively elaborated in every Buddhist tradition. Furthermore, the *sūtra* depicts the first meeting of the Buddha and King Bimbisāra as well as

⁴⁶ “*Mdo chen po gzugs can snying pos bsu ba*” folios 246b

<<https://adarsha.dharma-treasure.org/kdbs/degekangyur?pbId=3024114>>.

⁴⁷ *The Noble Mahāyāna Sūtra on Dependent Arising* (Skt. *Āryapratītyasamutpādanāmamahāyānasūtra*, Tib. *Phags pa rten cing 'brel bar 'byung ba zhes bya ba theg pa chen po'i mdo*) (Toh 212) <<https://read.84000.co/translation/UT22084-062-012.html>>.

⁴⁸ *The Rice Seedling* (Skt. *Śālistamba Sūtra*) (Toh 210) sde dge bka' 'gyur, vol. 62 (mdo sde, tsha), folios 116.a–123.b. <<https://read.84000.co/translation/UT22084-062-010.html>>.

⁴⁹ Teaching the Fundamental Exposition and Detailed Analysis of Dependent Arising, Toh 211 sde dge bka' 'gyur vol. 62 (mdo sde, tsha), folios 123.a-125.b. <<https://read.84000.co/translation/UT22084-062-011.html>>.

⁵⁰ *Samyutta Nikāya*, trans, Bhikkhu Bodhi (Boston: Wisdom Publication,2000), p. 533.

the conversion of Urubilvā Kaśyapa. It also portrays the knowledge and power of Venerable Urubilvā Kaśyapa, yet respect the Buddha as his master.

I have attempted in this essay to contextualize the MGS, presented its parrel text from different Buddhist traditions and a concise discussion of the subject matters of the MGS. It has been pointed out that King Bimbisāra as a historical figure of the *sūtra* provides certain information about the ethics, moral, culture and tradition of his period of time. Moreover, the parallel texts of the *sūtra* offer a prospect to compare and explore the *sūtra* from various aspect.

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A Study on the Utility of Similes Depicted in Opamma Vagga of Majjhima Nikāya

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The similes are crucial in the context of Buddhist Studies; this is mainly since the fact that the similes make a tremendous contribution to grasp the meaning of that particular explanation. As far as concerned with the similes which have represented in various categories such as the similes represent in Buddhism, the similes represent in ancient literature prior to the Buddhism, the similes are in the other religious, and the similes that are rendered to the latest Buddhist scholars. The similes represent in Buddhism can be summoned up thus:

“Yathā saṅkāraṭhānasmiṃ

ujjhitasmiṃ mahāpathe

Padumaṃ tattha jāyetha

suci gandhaṃ manoramaṃ” (Dhp,58).

“Evaṃ saṅkāra bhūtesu

andhabhūte puthujjane

Atirocati paññāya

sammāsambuddhasāvako” (Dhp,59).

“Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing, even so, on the rubbish heap of blinded mortals the disciple of the Supreme Enlighten One shines resplendent in wisdom” (Buddharakkhita,25).

According to the couple of verses that I have aforementioned come in DM (*pupphavaggo*) explicate the position of disciples of the Buddha comparing with lotus; furthermore, the Blessed One uttered that his disciple shines in wisdom like a lotus which blooms upon rubbish in the road-side.

The simile of lotus represents the disciple of the Buddha who shines with wisdom. In contrary, the heap of rubbish represents the ordinary people those who are still in this circle of Sansāric journey. The Blessed One used the similes to distinguish His disciples from the ordinary people in society. Anyone can grasp easily what the Buddha has meant because of using similes in His explanation.

Moreover, the meaning of the term “*Opamma*” in Pali refers to in English as simile, comparison, metaphor, and the English term of the noun of “Simile” in Sanskrit is “*Aupamyā*”⁵¹. In English, the noun of “Simile” indicates comparing one thing with another, and the preposition as or like is frequently used⁵². As pointed out by William Bedell Stanford “no verbal process is more common and more basic in speech and literature than a metaphor”⁵³ In connection with the definition of Aristotle on the metaphor “the application of a noun which properly applies to something else”⁵⁴. However, it is noteworthy to be mentioned that the metaphor and analogy are also used for the same purpose that is to be compared something with something else, even though, they have some slight variant.

The genesis of the similes cannot be exactly mentioned, but the similes have been used even in Vedic literature (1500 BC) which is the oldest religious literature in the world consisting of numerous hymns attributed to the absolute God (Mahā Brahma). The secret hymns of the Veda were not composed in the very beginning, and that was passed from succession to succession through the oral transmission. London Swaminathan has pointed out twenty-seven simile from one particular hymn in Vedic literature, and it convinces the utility of similes can be summoned up as follows:

“Be *like two dogs* that injure not our bodies; preserve us, *like two crutches*, that we fall not”⁵⁵.

⁵¹T.W. Rhys David and William Seted. Pali-English Dictionary (London: PTS,1980),190.

⁵²Cambridge Dictionary. <https://dictionary.cambridge.org/pronunciation/english/online>

⁵³A. Serafim and M. Edwards. Metaphors in Rhetoric: From Ancient Greek to 21st-Century Politics, in S. Papaioannou, (Poland, NSC, 2016),1.

⁵⁴ Ibid,2.

⁵⁵27 Similes in One Vedic Hymn. <https://tamilandvedas.com/2012/08/18/27-similes-one-vedic-hymn/>.

The similes are not confined to Buddhism only, in other religions: Hinduism, Islam, and Christianity also can be seen the similes that are used to explain religious matters. According to the viewpoint of Hellmuth Hecker in his great composition *Similes of the Buddha (An Introduction)* states the particular similes depicted in various religions. In Hinduism, the great epics *Mahābhārata* and *Bhagavatgītā* represent the abundance of similes⁵⁶. In Islam, “the life in this world is compared to that of a spider” (Hellmuth Hecker. 2).

The holy Bible is the secrete volume of Christians’ consists of many similes. Jesus is considered the main disciple of God and propagated the message of Absolute God for mankind in this world. Jesus has used the simile on the treasure to explicate the bliss of heaven pointing out the story of farm labor who worked in the field⁵⁷.

Ajahn Chah is one of the most well-known monks (Thailand) who passed away on January 16, 1992, at his monastery due to the gravity of his illness. Throughout the life of Ajahn Chah, he dedicated his full life for the sake of developing Buddhist dispensation since the day that he was obtained the high ordination. The work on the meditation of the Ajahn Chah is highly regarded even today in Thailand since he has dwelled many years in the forest as a meditation practitioner. The similes were frequently used by the Ajahn Chah to explain Buddhist doctrines capably. His opinion on the similes and Dhamma were revealed in the book of “A Tree in a Forest” as follows:

“We have to talk about the Dhamma like this, using similes, because the Dhamma has no form. It is square or is it round? You cannot say. The only way to talk about it is through the similes like this” (A Tree,16).

The usage of similes of Ajahn Chah can be realized going through his explanation as follows:

⁵⁶Hellmuth Hecker. *Similes of the Buddha an Introduction*. (Kandy: BPS, 2009),1.

⁵⁷ Ibid, 2.

“People have asked about my practice. How do I prepare my mind for meditation? There is nothing special. I just keep it where it always is. They ask, “Then are you an arahant?” Do I know? I am like a tree in a forest, full of leaves, blossoms and fruit. Birds come to eat and nest, animals seek rest in its shade. Yet the tree does not know itself. It follows its own nature. It is as it is” (A Tree,4).

In terms of similes that can be divided into four aspects:

The comprehensive similes: which describe the parables that are mostly related to the stories while the specific similes are dealing with the specific point of the teaching. Although the Illustrative similes are mostly self-explanatory; the concrete similes are frequently can be seen at the end of Buddhist discourses⁵⁸. At the end of the discourse of *Ālavaka sutta* states as follows:

“Evaṃ vutte Ālavako yakkho Bhagavantaṃ etada’voca. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, Seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinti’ti. Evaṃevaṃ bhotā Gotamena anekapariyāyena Dhammo pakāsito. Esā’haṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi. Dhammaṃca Bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti”⁵⁹.

"Most excellent, O Gotama, is thy teaching, most excellent. Just as a man would set upright what is overturned, reveal what is concealed, point out the way to one gone astray, bring an oil lamp into the darkness so that those with eyes could see objects; even so the Dhamma (doctrine) has been declared in many a manner by the Venerable Gotama. I take refuge in the Venerable Gotama (the Buddha), in the Dhamma and the Sangha (the Order).

⁵⁸Ibid,7-8pp

⁵⁹SN 10:12 Ālavaka Suttam: Discourse to Ālavaka the Demon
<https://www.serenecolombo.org/sn-alavaka-suttam-discourse-to-alavaka-the-demon/>

May the Venerable Gotama accept me as a disciple who has taken refuge, from this day forth while life lasts."⁶⁰

Majjhima Nikāya & Opammavagga

Majjhima Nikāya (Middle Length) is the second volume consisted of five collections in Sutta Piṭaka. Why it is called middle length? Perhaps, the discourses that consisted in MN are not large and shorter in comparing with two other lengths (*Nikāyas*) named *Aṅguttara Nikāya* and *Dīgha Nikāya*. It is easy to be conceived that the meaning of the term “*Majjhima Nikāya*” going through its commentary explanation (*Papañca Sūdanī*[*Buddhaghoṣa*]) as follows:

“*Majjhimapamāṇasuttaṅgitassa- idha majjhimāgamavarassa*
Buddhānubuddhhsamvaṇṇitassa- paravāda matanassa” (*MN, xxiii*).

In comparing with other lengths like *Dīgha Nikāya*, this is formed with middle lengths discourses, and praised by the Buddha and former Buddhas. Especially, defeat the heretic views.

As a point of I.B. Horner, in his treatise on *Majjhima Nikāya* translated from the Pāli stated: “This brings us to the question of why this collection is called *Majjhima*, middle- a name commonly assumed to derive from the length of the discourses it contains”

In contrary, I.B. Horner has pointed out that certain discourses of the MN are large as well as shorter like the discourses which appear either in SN or AN.

“however, might be needed to establish whether or not one or two of the very brief *Majjhima* Discourses, such as the *Vammika* or the *Cūlagopālaka*, were, in fact, shorter than some of the large Suttas in S. or A.” (Horner,x).

Furthermore, MN is divided into three sections: *Mūlapaṇṇāsaka*, *Majjhimapañṇāsaka*, and *Uparipaṇṇāsaka*. Each of the sections is included at least fifty discourses. Especially, *Uparipaṇṇāsaka* which is consisted of fifty-two discourses. In terms of divisions (*vaggas*), containing fifteen divisions and five in each section. MN plays so central a role in the Sutta Piṭaka and was entrusted to the Sāriputta at the First Buddhist Council (400 BCE) which was held under the patronage of king Ajāṣattu in three months after dismissing the Blessed One.

⁶⁰27 Similes in One Vedic Hymn.
<https://www.accesstoinsight.org/tipitaka/sn/sn10/sn10.012.piya.html>

The third division of the *Mūlapaṇṇāsaka is Opammavagga* (the division of similes). Why this division is called *Opammavagga*? Probably, the first and second discourses of this section are named with the noun of “Simile”. For instance, the first discourse is called *Kakacūpamasutta* “the discourse on the parable of the saw”. Six discourses are named with the noun of Simile (*Opamma*) including first and second discourses of this division. In concern with the expert’s opinion regarding the title of the third division of the *Mūlapaṇṇāsaka* is a quite variant. I.B. Horner, the translation of *Majjhima Nikāya* from the Pāli, the third chapter of *Mūlapaṇṇāsaka* is titled as “The Third Division” (*Tatiyavagga*). The great scholar I.B. Horner states as follows:

“Immediately before the Mahāyamakavagga comes the Tatiya (Third) Vaggas, unique among the M. Vaggas in apparently having no specific name” (Horner, XI).

According to the viewpoint of I.B. Horner, the title of this third section was suggested by Lord Chalmers following Neumann⁶¹. There are two more discourses in MN naming with the noun of “Simile”, The discourse on the simile of the cloth (*Vattūpamasutta. MN6*), and the discourse on the simile of the Quail (*Laṭukikopamasutta. MN66*) are not included to the third division of *Mūlapaṇṇāsaka*. This was the reason for calling that there is no specific name for this third division. However, it is reasonable to be called the third division of *Mūlapaṇṇāsaka as Opammavagga* (the division of similes) since it has been included six discourses naming with the noun of “Simile”.

In addition to the six discourses that are named with the noun of Simile, there are four more discourses in *Opammavagga* which make a tremendous contribution to nurture the philosophical aspect of Buddhist doctrines. For instance, the discourse named *Rathavinītasutta* states the seven types of purification leading to the ultimate goal of Wisdom (*paññā*) illuminating the Supreme State (*Nibbāna*) in Buddhism. The great Theravāda Buddhist scholar named Buddhaghōṣa has mentioned the seven types of purification in his treatise known as Path of Purification (*Visuddhimagga*).

Kakacūpama Sutta: “The Simile of the Saw” (MN 21)

“The discourse on the Simile of the Saw” (*Kakacūpama Sutta*) was uttered by the Blessed One at Sāvattī in Jeta’s Grove regarding the misbehavior of Moliya Phaggunā who was so

⁶¹I.B. Horner, *Majjhima Nikāya trns.* (London: PTS, 2007), XI.

much familiar with bhikkhunīs. If someone dispraises bhikkhunīs whereby venerable Moliya Phagguna was angry and had trouble with that monks. Thus, if someone dispraises venerable Moliya Phagguna in bhikkhunīs' presence, they had also made trouble with those monks. In connection with misbehavior of Moliya Phagguna, certain monk, complained to the Blessed One and He addressed this guilty monk, admonished as follows:

“My mind will be unaffected, and I shall utter no evil words; I shall abide compassionate for his welfare, with the mind of loving-kindness, without inner hate. That is how you should train, Phagguna” (Ñāṇamoli and Bodhi,218).

And herein, the Blessed One reminded to the bhikkhus those who gathered into that specific occasion, Once the Blessed One was satisfied with the monks those who were first twenty years from His Buddhahood. The Blessed One did not want to keep instructing for those monks, and He just needed to arouse the mindfulness for them. It is obvious that the monks those who were ordained during the first twenty years; they established their mindfulness on discipline following the Buddha's instructions.

Furthermore, the discourse is being flowed with the story of a housewife named Vedehikā and her maid named Kāli. At the end of the story, the maid named Kāli was able to prove that the Mistress Vedehikā's mind is not peaceful, she is not gentle, and she has the anger. The spread good report about the Mistress Vedehikā; finally, it was destroyed by her maid named Kāli.

After explaining the story of Mistress Vedehikā, the Blessed One stated the five types of speech used by the others to address monks. For all these circumstances, the monk should establish their mind with the loving-kindness for the sake of others welfare. The five types of speech are thus:

“Bhikkus, there these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with

good or with harm, spoken with a mind of loving-kindness or with the inner hate” (Ñāṇamoli and Bodhi,221).

When someone addresses the monks using one of the speeches that I have above mentioned; then, the monk should train his mind endowing loving-kindness along with:

- ❖ “the mind similar to the earth
- ❖ the mind similar to space
- ❖ the mind similar to the River Ganges
- ❖ the mind similar to a catskin bag” (Ñāṇamoli and Bodhi,217-223).

The discourse comes to the end with the simile of the saw emphasizing the loving-kindness as follows:

“Ubhatodaṇḍakena pi ce bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ tatrāpi, yo mano padūseyya, na me so tena sasanakāro”(MN,322).

“Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching”.(Ñāṇamoli and Bodhi,223).

Throughout the discourse on the Simile of the Saw, the Blessed One has used several types of similes to attest His viewpoints for the disciples. The words like a horse, the earth, space, River Ganges, and catskin bag can be rendered to the analogy since they have been added explanations to some extent. However, the simile of the saw has paved the highest level of one’s loving-kindness as a disciple of the Buddha.

Alagaddūpama Sutta: “The Simile of the Snake” (MN 22)

Buddhism is both a path of emancipation and a detachment of life; “the discourse on The Simile of the Snake” inculcates us both emancipation and detachment of life exhorted by

the Blessed One at Sāvatti. The discourse is based on the pernicious view which was held by the heretic monk named Ariṭṭha thus:

“Yatha yeme antarāyika dhammā antarāyika uttā bhagavatā te paṭisevato nālam antarāyāti.” (MN,324).

“As I understood the Dhamma taught by the Blessed One, those things called obstruction by the Blessed One are not able to obstruct one who engages in them”(Ñāṇamoli and Bodhi,224).

Furthermore, venerable Ariṭṭha did not like to detach from his pernicious view, and was summoned up to the presence of Buddha uttered as follows:

“Good, bhikkhus, it is good that you understand the Dhamma taught by me thus. For many ways, I have stated how obstructive things are obstructions, and how they are able to obstruct one who engages in them. I have stated that sensual pleasures provide little gratification, much suffering and despair and that the danger in them is still more. With the simile of a skeleton, piece of meat, grass torch, a pit of coals, dream, borrowed goods, fruits on a tree, butcher’s knife and block, sword stake, and with the simile of snake’s head”.(Ñāṇamoli and Bodhi,225).

Furthermore, the discourse, Simile of the Snake streams along with the two more similes (parables): the simile of the snake and the simile of the raft. According to the discourse, the Blessed One exhorted to the bhikkhus those who gathered to that specific occasion, one should grasp the Buddha’s doctrine likely one who right grasps the snake. If someone wrong grasps the snake that will conduce to die because of wrong grasping.

In concern with the simile of raft, the Blessed One stated thus:

“Evameva kho bhikkhave kullūpamo mayā Dhammao desito nittharaṇatthāya no gahaṇatthāya... Dhammopi vo pahātabbā, pageva adhammo”(MN, vol,10,328).

“Bhikkhus, I shall show you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping”(Ñāṇamoli and Bodhi,228).

“Bhikkhus, when you know the Dhamma to be similar to a raft, you should abandon even the teachings, how much more so things contrary to the teaching”(Ñāṇamoli and Bodhi,229).

The pragmaticism of similes are most pivotal in the context of Buddhist discourses. Even though the similes which have been used by the Buddha in his some of discourses are so much familiar to us, each simile is contained the depth meaning. For instance, the discourse that I have aforementioned, states two similes that are so much familiar to us: the simile of the snake, and the simile of the raft. The evil consequence of wrong grasping the doctrines of the Buddha have illuminated with the simile of a snake; nevertheless, the detachment of the Dhamma having the reach to the Ultimate Goal is rendered to the simile of raft.

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A Study of the Social Behavior of the Lay Community as Depicted in the Sigālovāda Sutta

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For the building of a perfect family and ideal society, it is really necessary and vital to people or the laymen and layman to cultivate, develop, good conduct, and moral values, and to own good social behavior. Social behavior is a primary factor for the building of a perfect family and ideal society because social behavior plays a vital and pivotal role in human life. In the modern world, one will see that everywhere there are tensions, turmoil, and disturbances happening. These all happen because of the shortage of rights and correct social behavior of the individuals themselves. To reduce and redress these varieties of problems, the people should behave and act in the right manner and additionally ought to cultivate and develop good conduct and ethical values in daily lives. However, individuals will cultivate and develop good conduct and moral values in their daily lives for the right and proper social behavior within the family and society? We can find very accurate and right answers and advice of practices for the right and proper social behavior of the individuals or the lay community in the Sigālovāda Sutta.⁶² The main purpose of this paper is to study the social behavior of the lay community based on the teachings of the Sigālovāda Sutta. The Sutta is considered as an exposition of the whole code of domestic and social duties and responsibilities of individuals or the layman and laywomen, according to the Buddhist point of view. The Sutta is very famous and popular under the name of ‘The Householder’s

⁶². DighaNikāya, PāthikaVagga, Sutta no.31.

Discipline’ “Gihivināya”.⁶³ The teachings of this Sutta are fully social and concerned with human society and thus, the teachings of this Sutta are vital evidence for the teachings of the Buddha is being social and concerned to human beings. Social Behavior and the Lay Community, first of all, we will see the etymological meaning of the two words ‘Social’ and ‘Behavior’. Etymologically, the word social is derived from the Latin word ‘Socius’, which means friend, united, and living with others. The etymological meaning of the word ‘behavior’ means a manner of behaving, good or bad. The word behavior derived from the old French verb ‘aveir’ means to have.⁶⁴ As per my understanding from the etymological explanations of the two words social and behavior, produce a combined meaning social behavior means the acts or activity performed by the individuals through the body, speech, and mind, which probably connected to a friend and society. As the acts or activity performed by any individual is being connected to a friend and society, and therefore, it has two impacts that are positive impact and negative impact either to the friend and society. We will discuss later the positive impact and negative impacts of acts or activities perform by the individuals. Generally, social behavior means the communications or interactions between the two individuals. Social behavior also means characterizes the interactions that occur among individuals. The interactions can be aggressive, cooperative, and parental. And when individuals interact or communicate again and again with each other there would be probably formed and develop social relationships. That social relationship may among strangers, relatives, or members of the same and different generations.⁶⁵ The individuals share his or her actions and activities while living in the family or society and as a result, the actions and activities of the individuals become social behavior. If the individuals do good actions and

⁶³ . Malalasekera’s *Dictionary of Pāli proper names vol-II*. We can also find this statement of explanations in the Piya Tan Mahathero translation of SigālovādaSutta with notes.

⁶⁴ . The meaning of the two words social and behavior taken from the ‘Online Etymology Dictionary’, which is considered as very reliable source for the academic study.

⁶⁵ . According to the Article of Daniel I. Rubenstein, on ‘social behavior’ in the *Encyclopedia of Biodiversity (Second Edition)*, 2013.

good activity then the individuals produce and contribute positive impact to the family and society. In the same way, if the individuals do and perform bad actions and bad activity produce and contribute negative or bad impact to the friend and society. That is why the social behavior of the individuals or laymen and laywomen are exceedingly important while living in the family and society because their every action and activity would influence and affect the family and society. Therefore, the individuals or laymen and laywomen need certain training and discipline in their daily lives to behave and act positively while living in the family and society.

We would find certain training and discipline regarding good and right social behavior for the individuals or the laymen and laywomen in the Buddhist conception of social behavior. So, what is the Buddhist conception of social behavior? The Buddhist concept of social behavior is that the individuals or the laymen and laywomen should behave and do actions in such a way that he or she should not be harmed or affected by his or her behavior and actions and as well as others.⁶⁶ According to Buddha's teachings, the laymen and laywomen can cultivate and develop good and right social behavior through the practice of five training. The five training are 'five precepts', which is considered as the principle and foundation of the ideal society for human beings.⁶⁷ Through the active practice and active training in five precepts, the individuals or the laymen and laywomen can purify the mind, body, and speech and as a result, can behave, acts well in the family and society without harming oneself and others. Whatever the individuals, the laymen and laywomen will do actions that should be and would be based on the five precepts.

⁶⁶. SN 55.7: “*Yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo*” *Trans. Of BhikkhuSujato*, The thing that is disliked by me is also disliked by others. One should behave and act by considering this principle of teaching of the Buddha. In the statement, the word ‘dislike’ refers that as I am fear of death and pain in the same way the other also do. That is why one should not behave and do actions in a way that is harmful for oneself and others.

⁶⁷. ‘*A Guide to the Buddhist Path*’ pp.130- 131.

Now we will discuss the lay community from two views, the general perspective, and the Buddhist perspective. What is a lay community from a general perspective? Usually, a lay community means the common people who live in the society along and additionally share their relationship. This kind of lay community followed the traditions and discipline of their ancestors. In society, every family has its own culture and festival systems. They share a massive kind of diversity. Therefore, they need also different religious teachers to every alternative. As they share the immense diversity whereas living within the society, and because of that sometimes they had to face unwanted circumstances and problems to each other in the society. Sometimes there arise issues and turmoil among them in society. Why and how the problems and turmoil arise among them in society? The problems and turmoil arise probably due to the cultural and religious diversity and superiority and inferiority among them. As long as they share cultural and religious diversity and superiority and inferiority to each other, problems, disturbances, and turmoil can regularly arise within the society. There are two right ways for the solutions of problems, disturbances, and turmoil in society. One is to respect the cultural and religious diversity of each other and the second is to observe the principle of equality.⁶⁸ Primarily, the lay community's in general perspective refers that the people who follow the various sorts of religious and cultural diversity but live in one society together. This lay community is sort of different from the Buddhist lay community in terms of the approach of life and spiritual and cultural diversity. In the general perspective of the lay community, there is always the chance of disturbances and problems among them in society. From the Buddhist perspective of the lay community, there is less possibility of happening of disturbances and problems among them in the society, because they try to steer their daily lives with the teaching and discipline of the correct social behavior. According to the Buddha's teaching, the society is recognized with 'Fourfold Sangha

⁶⁸ . Buddha or Karl Marx. Siddharth Books Publication. Delhi. 1945. Pp. 6-7.

or Fourfold Community'. The fourfold community as expounded by the Buddha is that the Monks, Nuns, Laymen, and also the Laywomen.⁶⁹ The Sangha or community is that the third of the Three Jewels. The fourfold community supports and serving to one another within the society towards the cultivation and spiritual development of themselves. The Monks and Nuns facilitate the laymen and laywomen by preaching the correct approach of lives and the laymen and laywomen also help the Monks and Nuns in the meditation observation and spiritual development by providing them with food and building shelters. The important duty and responsibility of the monks or nuns are to travel in several directions and preach and propagate the Dharma for the interest and benefits of the many and mankind.⁷⁰ In this section, we are mainly concern about the Buddhist perspective of the lay community. In line with the teachings of Mahāparinibbānasutta, the laymen and laywomen are considered as the half-integral part of the Sangha or Community. Here, the laymen and laywomen are quite different from the general perspective of the lay community as mentioned before. The Buddha called this lay community 'Upasakas and Upasikas'. Why did the Buddha call this lay community upasakas and upasikas? There are three specific reasons behind this that this lay community facilitates and serve the monks and nuns in the attainment of spiritual development and liberation, and that they additionally try and lead their daily lives as much as possible by the practice, training in, and discipline in five precepts and some special day they practice eight precepts also.⁷¹ This lay community is fully and honestly dedicated their life to the serving of monks and nuns and practices of precepts. Specific Teachings from the SigālovādaSutta, the teachings of the Sigālovādasutta are exceedingly and exclusively

⁶⁹ . *Mahāparinibbānasutta*. Digha Nikāya. In this discourse the Buddha explained about the fourfold Sangha or community that how the community work and conducive for the making of ideal society, where everyone can enjoy the equal rights.

⁷⁰ . Mhv. Vol. I. (PTS) DhammacakkappavattanaSutta. P. 21. In the Dhammacakkappavattanasutta, he uttered one famous pāli quotation as "Carathabhikkhave cārīkaṃ bahujanahitāya, bahujanasukhāya lokānukāmpāya atthāya hitāya sukhāya devamanussānaṃ".

⁷¹ . The Buddhist lay practitioners practice and observed five precepts in their daily lives and in some special occasion like full-moon and new-moon, they also practice and observed eight precepts.

important for the lay community. Why and how the teachings of this sutta, is so important for the lay community? The affirmative account for this question is that the teachings of this sutta is considered are thought-about because of the “ethics for household life” or (gihivinaya). The teachings of this sutta also considered as the comprehensive set of ethics for social life as proposed by the Buddha through the discourse.⁷²The sutta emphasizes several teachings that solely concerned and conducive for the elevation and development of the proper social behavior of people or the laymen and laywomen within the society. We will primarily focus on the fundamental factors of teachings of the sutta, which contributes and leads to the good and right social behavior of individuals in a society. There are four fundamental factors and the major factor also has the sub-factors in it. The first fundamental factor for the cultivation and development of the proper social behavior of people whereas living within the society is to abandoning the four detrimental actions. The four detrimental actions⁷³ are called the negative part of the four precepts. The primary and foremost prejudicial action is to abstention from killing living beings, in alternative words, it doesn't mean that the individuals solely ought to avoid the killing directly however additionally ought to self-discipline from harming living beings in any manner. Consistent with the principle of non-violence, one mustn't kill and hurt any living beings. Why one should not kill and harm any living beings? We can find an accurate and right answer for this question in one of the famous collections of the teachings of the Buddha.⁷⁴There is additionally another special reason for people or laymen and laywomen to abstain from killing and harming living beings. That as he or she going to do these actions through the medium of body, speech, mind and as

⁷² . Theravada Buddhism by AsangaTilakaratne.P.70-73.

⁷³ . The four detrimental actions are killing living beings, stealing others possession, sexual misconduct, and false speech. These four actions perform by the individuals are harmful to oneself and also harmful to others. That's why I termed these four actions as four detrimental actions.

⁷⁴ . Dhammapada, Dandahavagga: Verse 129-*sabbe tasantidaṇḍassa, sabbebhāyantimaccuno; Attānamupamamkatvā, nahaneyyanaghātaye. Verse-130-Sabbe tasantidaṇḍāssa, sabbesamjīvitampiyaṃ; Attānamupamamkatvā, nahaneyyanaghātaye.* The meaning of these two verses: All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.

a result, the body, speech, and mind of the people become contaminated by hatred and ill-will. If the individuals, polluted by hatred and ill-will, then the individuals cannot behave and do actions properly within the family and society. Then the behavior and actions of people can begin to hurt, be affected, and can produce lots of problems in the family zone and society zone. That's why the individuals or the laymen and laywomen should avoid killing and harming any living beings for the event fine social behavior. If the people not kill and harm any living beings for the good social behavior within the family and society then what should they do instead of killing and harming? The people or the laymen and laywomen should practice, cultivate, and develop loving-kindness towards all living beings and value life. Loving-kindness is a very important factor of human social behavior. Loving-kindness can be practice, cultivate, and develop through the practice of meditation and do useful actions to assist others. From the four prejudicial actions, the second prejudicial action that one ought to avoid is stealing, in other words taking what is not given. Taking what is not given volitionally is not just abstention from theft but abstention from any kind of dishonesty, and kind of exploitation to others. The taking what is not given, dishonesty, and exploitation of others in pursuit of personal satisfaction are all expressions of craving and desires.⁷⁵ This factor is very harmful in human society and badly affects the social behavior of people. Therefore, it should be avoided and abstain. The solution to avoid and abstention from this detrimental action is to apply generosity. The practice of generosity is not simply a generous feeling but to act itself with generosity in daily lives. The third prejudicial action is sexual-misconduct. This factor is also highly influenced and affected the social behavior of the society. Sexual-misconduct is not just simply that the individual keeps interested in other women but it comprises adultery, rape, and abduction. Adultery, rape, and abduction are considered unskillful actions, which are also expressions of craving and violence. The way

⁷⁵ . A Guide to the Buddhist Path.P.130-131.

and solution to abstention from this detrimental action sexual-misconduct are to practice contentment (Pālisantuṭṭhi).⁷⁶ The fourth detrimental action is false speech. This factor is enormous influences the social behavior of the individuals or the laymen and laywomen of the family as well as society because through the medium of speech the people express and convey the thoughts and accordingly performs actions in daily lives. Truthful speech can be practice in fourfold ways that is speak in need, speak gentle, not harsh, and not abusive. The good social behavior of laymen and laywomen can be cultivated and developed through maintaining and developing social stability, economic stability, and good friendship through the abstention of six bad actions. The six bad actions are drinking alcohol, roaming untimely, visiting festivals, gambling, associated with bad friends, and laziness.⁷⁷ These are the six factors of bad actions that badly influence and spoil the social behavior of laymen and laywomen, it not only influence and spoil the social behavior of laymen and laywomen but also destroy the social stability, economic stability, and good friendship in the society. The positive factors like good social behavior, social stability, economic stability, and good friendship, are all conducive to the development of an ideal family and ideal society. These can be developed and accomplished only through the self-denial of the six factors of bad actions. The first factor is drinking alcohol or liquor is the most dangerous one because, if one drinks alcohol or liquor there is only the chance of doing bad and evil actions that are harmful to him or her as well as harmful to the family and society. It could be avoided and abandoned through the cultivation and practice of awareness or mindfulness. The second factor is roaming in the street untimely this can produce insecurity of oneself and also family members. The main thing is that one can be accused of doing bad things although one was not done. The third factor is bad action visiting festivals or fair is also a not good sign of

⁷⁶ . A Guide to the Buddhist Path.P.131.

⁷⁷ . In the sigālovādasutta, these six factors has been explained exclusively regarding the dissipation of one's wealth, but here except this, it can be explain also regarding the degrading and spoiling the social behavior of the laymen and laywomen.

social behavior and the wasting money insensibly. This can be harmful to both the social behavior of the individuals and the wealth of the family. The fourth factor of a bad action is gambling which is worse and detrimental for both social behavior and the economy. The fifth factor of a bad action is accompanied by bad friends this is one of the very harmful factors of good social behavior. If one has bad friends one cannot behave well and acts in the family and society. One of the verses of Dhammapada clearly explained whom to associate with or whom to not.⁷⁸ In the discourse of Blessings, the Buddha advised that not associate with foolish, associate with the wise this is the great Blessings.⁷⁹ The sixth-factor laziness, this factor is highly detrimental for the degradation of wealth and economy of the family and had a vitality of halting the development of any fields. That's why this factor of laziness can be equated as a negative impact of good social behavior of individuals. The Buddha said about the laziness in the Dhammapada that heedfulness is the path to the deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already.⁸⁰ According to Buddha's teachings, the laymen or laywomen should be lively and energetic whether they do the household works, practicing precepts or listening Dharma. They should be always energetic in doing their works. The cultivation and development of good and right social behavior of laymen and laywomen in a family and society is to maintain and develop good social behavior and good social relations through the practice of six-relational practices. The six- relational practices are interlinked with one another and very conducive for the development and establishment of good social behavior among the laymen and laywomen in the family and society. The first relational-practice is between parents and children that how the parent should threaten and bring up their children? The parents should threaten their

⁷⁸ . In the Dhammapada of Pañditavagga, the Buddha said in a verse -78 that: *nabhajepāpakemitte, nabhajepurisādhame; bhajetamittekalyāṇe, bhajethapurisuttame*. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with good friends; seek the fellowship of noble men.

⁷⁹ . PTS:Khp 5. Buddha said in a verse: *asevanācabālānaṃpañḍitānañcasevanā; puja capūjaneyyānaṃ, etaṃmaṅgalamuttam*.

⁸⁰ . Dhammapada of Appamādavaggo, the Buddha said in a verse: *Appamādoamatapadam, pamāḍomaccunopadam; appamattānamīyanti, ye pamattāyathāmatā*.

children in that way so that their children could avoid and restraint from doing evil actions. The parents should guide them not to evil but to do good things as much as possible. The parents also should train and teach many skillful works for their future livelihood. And in return, the children also threaten lovingly and caringly to their parents by taking good care of them in their old age, by doing their work, and by performing religious rites when they are no more. In the same way, the rest five relational practices such as between the pupil and the teacher, wife and husband, friend and companion, master and worker and, religious teachers and followers also should practice.⁸¹If all the individuals who engaged and involved in these six-relational practices do their duty with honesty and fulfill their responsibility towards each other then there would be the beginning of dawn for the good and right social behavior in an ideal family and ideal society. The good social can be developed through the cultivation of good friendship or spiritual friendship. As the human beings are social beings they like live in a family and society together. For the peaceful and harmonious living in the society they ought to practice and observed five precepts energetically.

⁸¹ . *Theravada Buddhism* by Asanga Tilakaratne. P.72-73.

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The Significance of the Five Precepts for a Harmonious Society

By Liton Chakma

Dr. Krishna Ghosh (Supervisor)

Introduction

The five precepts (*pañcasīla*) or five rules of training (*pañcasikkhāpada*). The five precepts are the most important code of morals for Buddhist community. The five precepts are the basic codes for abstaining from immoral activities, which are committed by the peoples in the societies in the influence of greed, hatred and delusion. Immoral activities include, such as killings, taking what was not given, lying, indulged in adultery, taking intoxicants etc. The Observance of the five precepts helps one to abstain from all these immoral activities committed by people in the influenced of ignorance. Buddha explained the five precepts to the peoples in such a way so that everybody could comprehends easily. The five precepts are the basic practices for lay people of Buddhist community as they protect social values that bring harmony to the society. The precepts are commitments to abstain from committing unwholesome activities through body, speech and mind. The teachings of the Buddha are categorized into three parts: *sīla*, *samādhi* and *paññā* (morality, concentration, and wisdom). The noble eight-fold path which lead towards enlightenment begin with practising of *sīla*. That's why the precepts are very important part of practice for our daily lives. The whole teachings of the Buddha can be summarized in few lines given in the Dhammapada "To avoid all evil, to cultivate good, and to cleanse one's mind- this is the teaching of the Buddhas"⁸²

Key words: *Buddhism, society, morality, spirituality, harmony.*

⁸² "Sabbapapassaakaranamkusalassaupasampadasacittapariyodapanametambuddhanasasanam"

The Significance of the five precepts

The five precepts are very important practice in our daily life in order to abstain from unwholesome actions. Why it is important? In the Dhammapada it has been mentioned that, mind is the Centre as it precedes all the mental states. If a person thinks, speaks or acts with the impure mind, suffering follows like the wheel of bullock cart follows the bulls.⁸³ That why the five precepts are very important, as the five precepts help to abstain from wrong thoughts, wrong speech, wrong actions etc. Which are committed through our physical body, by our speech and mentally.

In *Dhammapadapā*, the Buddha uttered an important teaching which are as follows: -

*“Manopubbaṅgamā dhamma, mano seṭṭhā manomayā,
manasā ce paduṭṭhena, bhāsativākarotivā;
tatonam dukkhamanveti, cakkamvaha topadam.”⁸⁴*

As we have seen, in the society there is a lot of wrong actions being committed by someone who is influenced with negative factors. So, these five precepts bring changes in human behaviours and help to lead an ethical life or the blameless life.

Moreover, Bhikkhu Khantipalo mentioned “when one gone for refuge and so affirmed that one is following the way taught by the Buddha, then it is time to remind oneself of the basic moral precepts for daily practice.”⁸⁵ In the Buddhas words given in the *Dhammapada*:

*“Yopāṇamatipāteti, musāvādañcabhāsati;
Loke adinnamādiyati, paradārañcagacchati.
Surāmerayapānañca, yonaroanuyuñjati;
Idhevamesolokasmiṃ, mūlaṃkhaṇatiattano.” (Dhp. 246-47)*

One who destroys life, utters lies, takes what is not given, goes to another man’s wife, and is addicted to intoxicating drinks- such a man digs up his own root even in this very world.⁸⁶

⁸³Ven. Acharya Buddhārakkhita. *Dhammapada Pali- English*. (Bangalore: Mahabodhi Society, 2014).2

⁸⁴ibid

⁸⁵Bhikkhu, Khantipalo. *Lay Buddhist Practice*. (Kandy: Buddhist Publication Society, 1982).21

Consequently, these actions are to be kept away. As a human being we need ethics which are to be practised every day. The five precepts are well-known practices for any Buddhist communities. These are also called ‘the Dhamma for human beings.’⁸⁷The five precepts are an important practice for every individual in the society to lead a happy and peaceful life. Consequently, these precepts are valid for everybody in the society in order to live harmoniously with everybody in the society.

According to Buddhist dictionary ‘*Sīla*’ means ‘morality’, ‘virtue’, and is considered as the mode of mind and volition manifested in our speech or bodily action. According to PTS dictionary *sīla* is defined as nature; habit; moral practice; code of morality. The Path of Purification (*Visuddhimagga*) defined *Sīlaas* “It is the states of beginning with volition present in one who abstains from killing living things, etc., or in one who fulfils the practice of the duties.⁸⁸In other words, *sīla* consists of Right Speech, Right Action, Right Livelihood which are considered the basic factors for all virtuous conducts as well as the important foundation in all Buddhist practices. The teachings of the Buddha are categorized in three-fold training namely: *sīla*, *samadhi*, *pañña*. For instance, the Noble Eight-fold Path also divided into three parts.

The five precepts are as follows: -

- I. *Pānātipātā* (Abstaining from killing any living beings)
- II. *Adinnādānā* (Abstaining from stealing)
- III. *Kāmesumicchācārā* (Abstaining from sexual misconducts)
- IV. *Musāvādā* (Abstaining from lying)
- V. *Surā-meraya-majja-pamādaṭṭhānā* (Abstaining from intoxicant agents)

⁸⁶Ven. Acharya, Buddharakkhita. *Dhammapada Pali- English*. (Bangalore: Mahabodhi Society, 2014).97

⁸⁷*Manussadhammā*, here refers to the five precepts as Dhamma for human beings.

⁸⁸Bhikkhu, Nyānamoli. *The Path of Purification*. (Kandy: Buddhist Publication Society, 2010) 10

The Five Precepts are the basic ethical principles for the Buddhist communities. Lay Buddhist communities often undertake these precepts to abstain from any unwholesome actions.

I. First precept: *Pāṇātipātā*(Abstaining from killing any living beings)

I undertake to observe the precept to abstain from killing, harming of any living beings.⁸⁹Violation of the first precepts leads to destruction of life which violates the law of non-violence. It goes against the teaching of the Buddha the word compassion. Unwholesome actions like killing, harming any living beings are the consequences when peoples in the society go against the first precept. Such types of pain and loss of lives would be abstained when people start observing this precept effectively.

Why should we abstain from killing or harming any creatures? Golden words of the Buddha in the Dhammapada:

“Sabbetasanti daṇḍassa, sabbebhāyantimaccuno

Attānaṃupamaṃkatvā, nahaneyyanaghātaye” Dhp.129

All living beings are terrified of punishment (danda); all fear death.

Putting oneself in another's place, one should neither kill nor cause to kill.

According to the Buddha's words in the Dhammapda, all the living beings fears punishment, fears death and life is dear to all. Similar way putting oneself in place of another, shouldn't kill or harm any living beings.

⁸⁹*Pāṇātipātāveramaṇisikkhāpdamaṃmādiyāmi*

II. Second Precept: *Adinnādānā* (Abstaining from stealing)

I undertake to observe the precept of abstaining from stealing.⁹⁰ According to this precept one should avoid taking somebody's belonging without the consent of the appropriate owner. This precept teaches us against greed, which is considered one of the defilements in Buddhism that one should uproot it. And the precept encourages us to practice generosity. In the *PatimokkaSutta*, for the monks and nuns, the Buddha mentioned theft under the heading *Pārajikā* grouped as worst offences. In the *Brahmajala Sutta*, Buddha mentioned the second precept under the short section of morality.⁹¹ Why people take what is not given? One of the reasons mentioned in the *CakkavattiSihanada Sutta*, when the king failed to provide property to the needy, as a result poverty became rife. With the spread of poverty, a man took what was not given, thus committing what was called theft.⁹² Second reason, out of greed a person takes what is not given for which he will be punished.

III. Third Precept: *Kāmesumicchācārā* (Abstaining from sexual misconducts)

I undertake the precept of abstaining from Sexual Misconduct.⁹³ This precept teaches us to restrain indulgences of the senses. For the lay communities, one who practices this precept he respects the commitment of his marriage. He or she stay contented with their respective partner. On the other hand, when somebody breaks this precept, the relation become untrusted and insecure. Thus, resulting to broken homes and divorce.

In the *CakkavattiSihanada sutta*, mentioned to not commit sexual misconduct.⁹⁴ One who breaks down this precept he commits unwholesome, for which he will be no more respected in the society, no good relation in the family with the family members etc. The Buddha

⁹⁰*Adinnādānāveramṇisikkhāpdamsammādiyāmi*

⁹¹ Walshe, Maurice. *The Long Discourses of the Buddha*. (Boston: Wisdom Publication, 1995) 68

⁹²*Cakkavatti Sihanāda Sutta*. DN. Pāthikavagga,

⁹³*Kāmesumicchācārāveramṇisikkhāpdamsammādiyāmi*

⁹⁴*Cakkavatti Sihanāda Sutta*. DN. Pāthikavagga,

explain the third precept in the *Brahmajala Sutta* under the short section of morality.⁹⁵ “Bhikkhus! In his praise of the Tathagata, a world ling might say thus: 'SamanaGotama abandons all thoughts of leading a life of unchastely and practices chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.’⁹⁶”

IV. Fourth Precept: *Musāvādā*(Abstaining from lying)

I undertake the precept of abstaining from telling lies.⁹⁷It also includes slanderous talk, abusive language, frivolous talk and words. Why the Buddha mentioned to abstain from lies? In the *Sigalovada sutta*, the Buddha described to the householder son’s *Sigāla* about the four defilements of actions which the noble disciples abandoned. Four defilements of action: taking life, taking what is not given, sexual misconduct, lying speech.⁹⁸The Buddha further explained, by abandoning all these defilements one become the conqueror of both worlds and go to a good destiny, a heavenly world.⁹⁹Furthermore, BhanteSangharakshita mentioned in his book ‘*The Ten Pillars of Buddhism*’ that untruthful speech cannot be a vehicle of communication, so that in any human society in which untruthful speech predominates communication will break down. Without truthful speech there can be no civilization and culture; indeed, there can be no spiritual life and no Spiritual Community. So, every individual in the society should observe this precept in order to make good bonding with everybody in the society.

⁹⁵ Walshe, Maurice. *The Long Discourses of the Buddha*. (Boston: Wisdom Publication, 1995)68

⁹⁶ Paw, Maung. *Brahmajala Sutta The Supreme Net Discourse on ‘What not to Do.’*(California: Burma Pitaka Association, 1984) 13

⁹⁷*Musāvādaveramṇisikkhāpdamsaṃmādiyāmi*

⁹⁸ Walshe, Maurice. *The Long Discourses of the Buddha*. (Boston: Wisdom Publication, 1995) 462

⁹⁹ *ibid*

V. Fifth Precept: *Surā- meraya-majja-pamādaṭṭhānā* (Abstaining from intoxicant agents)

I undertake to observe the precept of abstaining from intoxicant agents such as drugs, liquor.¹⁰⁰ Those who are addicted to these kinds of intoxicants, he or she totally become like a mad person who have no idea of what is happening with him. One of the best examples given in one of the jataka story about the consequences of breaking this precept in the *Kumbha- Jātaka*.¹⁰¹ According to the Buddha mind is the center, so he always emphasized to make our mind pure and clear. That's why when one take intoxicants, our mind makes us to do what actually we should not do. Furthermore, it brings idleness into our mind which lead to pain and sorrow. In the influence of intoxicants, many peoples in the society lost their senses and behave in an immoral manner with no shame in the public.¹⁰²

In the *Mahānāma sutta* the Buddha addressed the lay followers about the precepts:

"A lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants, the basis for heedlessness, in that way a lay follower is virtuous."¹⁰³

When there is alcoholics and drugs addicts, there is no peaceful atmosphere in the society because, the addicted persons cannot abstain from ten unwholesome actions. According to the *Sāleyyaka Sutta*, the Buddha explained to the people of *Sālāto* abstained from ten unwholesome actions done by us through body, speech and mind. Ten unwholesome actions which are immoral conducts.¹⁰⁴ According to the *Sāleyyaka Sutta*, the Buddha discussed

¹⁰⁰*Surāmerayamajjapamādaṭṭhānāveramaṇīsikkhāpadaṃsamādiyāmi*

¹⁰¹Francis, H.T. *Jātaka Tales*. (London: Cambridge University Press, 1916) 390

¹⁰²I had experienced this kind of peoples, under the influence of intoxicants, act in immoral ways and become troublesome for the society.

¹⁰³Bodhi, Bhikkhu. *The Numerical Discourses of the Buddha*. (Boston: Wisdom Publications, 2012) 1154

¹⁰⁴*Dasaakusalakammā*

regarding the unwholesome actions which consist of three bodily actions, four verbal actions and three mental actions are as follows:

Three unwholesome bodily actions

- Killing any living beings (*panatipata*)
- Stealing or taking what is not given (*adinnadana*)
- Sexual misconduct (*kamesumicchachara*)

Four unwholesome verbal actions

- False speech (*musavada*)
- Slandorous speech (*pisunavaca*)
- Harsh speech (*pharusavaca*)
- Idle chattering (*samphaplapa*)

Three unwholesome mental actions

- Covetousness or greed (*abhijja*)
- Ill-will (*vyapada*)
- Wrong view (*miccaditthi*)

These are all ten unwholesome actions done by us through body, speech and mind. The Buddha explained in the above mentioned sutta to abstain from committing. Because it led to unwholesome state. That's why the five precepts are the basic precepts which to be undertaken in order to abstains from these unwholesome actions.

The Buddhist Concept of a Harmonious Society

According to Buddhism the Concept of society, Buddhism is an ethical society and wants to have moral harmonious society. Buddhism is an ethical religion. First of we should understand what is morality or ethic. It is nothing but conduct and behavior of people which is manifested through verbal and bodily actions. Therefore, Buddhism encourages ethical

society as people goal is peace and it cannot be achieved without social behavior and activities. Through moral behavior one can have peaceful, ethical, unity, and harmonious society. The social conflicts are because of three main causes, namely; greed, hatred and delusion.

According to the Buddhist concept harmonious society refers to the society where every individualisequal, where everybody in the society is having good relationship with everybody. According to the *Sigālovāda Sutta*, the Buddha explain in details about the relationships: (1) parents and children, (2) teachers and pupils, (3) spouses or partners, (4) friends and colleagues, (5) employers and employees, and lastly, (6) holy people and seekers.¹⁰⁵ This are the relationship explained by the Buddha for a peaceful bonding in order to promote a harmonious society. The principle of Buddhist harmonious society is based on the welfare of oneself and others. The mutual responsibility according to Buddhism starts from every member of the unit of the society. The concept of harmonious society addressed by the Buddha in the *Sigālovāda Sutta*.

According to Cambridge English Dictionary, society means a group of people who live together in an organized way, making decisions about how to do things and sharing the work that needs to be done.¹⁰⁶ The term society is derived from Latin word “*Societas*” meaning championship which means sociability. According to R.M. MacIver, “Society as a web or social relationships giving importance to the reciprocal relationships that exist among its people, gave one of the most important definitions of society.”¹⁰⁷

¹⁰⁵*Sigālovāda Sutta: DighaNikaya*

¹⁰⁶ Cambridge dictionary

<<https://dictionary.cambridge.org/dictionary/english/society>>2021

¹⁰⁷ P.T.T, Department, Narajole Rai College

<https://www.narajolerajcollege.ac.in/document/sub_page/20200419_155343.pdf> 2021

According to Buddhism, Sangha is considered one of the three jewels in Buddhism. Furthermore, the Buddha Sangha is traditionally divided into four-fold also known as Buddhist four-fold Sangha: Monks, Nuns, Laymen, Laywomen. The Buddhist society differ from the general society because the goal of every Buddhist. On the one hand the aim of the good life, as understood in Buddhism, is described as the attainment of a 5 state of “Peace” or “*santi*,” which is a characteristic of *Nibbāna* or the Transcendent Reality. On the other hand, the practice of the good life is said to consist in “*sama-cariyā*” or “harmonious (literally: peaceful) living” with one’s fellow beings.¹⁰⁸ In order to retain peace and harmony in the society, the Buddhist four-fold Sangha practise morality through the observance of ‘*Sīla*’.¹⁰⁹

Dr. Peter Della Santina in his books ‘*The Tree of Enlightenment*’ stated that morality forms the foundation of further progress on the path, of further personal development. Further he stated, morality is the foundation of all qualities, all virtues, all attainments etc.¹¹⁰ That’s why the Buddhist society follows the righteous way taught by the Buddha for the welfare of all the people. The principle of non-violence, *mettā*, etc. from developing positivity in our minds is the is the general principle for the Buddhist society.

Chapter 3: The Application and the Impact of the Five Precepts to Establish a Harmonious Society

The Five precepts play a significant role for establishing a harmonious society. As these precepts was designed to abstain from making bad *kammā* by body and speech.¹¹¹ How the Five Precepts help in establishing a harmonious society? First precept, abstaining from killing living beings. With regards to this precept, when an individual observes it, he starts to value life. With respect to life, he avoids killing or hurting any living beings. Hence, in the

¹⁰⁸Jayatillake.K.N. *Buddhism and Peace*. (Srilanka: Buddhist Publication Society, 1962) 5-6
<https://www.bps.lk/olib/wh/wh041_Jayatillake_Buddhism-and-Peace.pdf>

¹⁰⁹The word ‘*Sīla*’ here it means morality.

¹¹⁰ Santina, Peter Della. *The Tree of Enlightenment*. (U.S.A: ChicoDharma Study Foundation, 1997) 64

¹¹¹‘*Bad kamma*’ refers to unwholesome actions like; killing, stealing, adultery, lying, intoxicants etc.

personal level one develops loving-kindness and socially, one develops a good-will for the welfare of others. When this precept is applied by all the peoples in the society. There will be the development of loving-kindness, everybody in the society will respect each other and it promotes peace and harmony in the society. The second precept, abstaining from stealing, one develops respect for others, right to possess wealth. With the observance of this precept, one doesn't try to steal others belongings and one learns to earn one's own livelihood by right means. This help in cultivating generosity, on the other hand he or she personally free oneself from attachment and selfishness. This promotes friendly bonding in the society. The third precept, abstaining from sexual misconduct, like rapes, adultery, sexual harassments etc. This precept teaches one to respect others feeling and helps one to restrain one's own senses. The fourth precepts, not to lie, plays an important role in the society to build trust among the people. Respecting the truth, when all the people in the society speaks the truth, trustworthiness will develop in the society. The fifth precepts, not to use intoxicants, helps in restraining oneself from any wrong doing.

According to L.R. Oates the role of ethics is twofold, first as the initial step towards final emancipation, and second as condition for greater happiness during this life.¹¹² Furthermore, the five precepts taught by the Buddha for the lay communities in order to lead a peaceful and harmonious life. When everybody starts to observes these precepts following unwholesome factors will not take place in the society: -

- there will be no killing
- there will be no stealing
- there will be no sexual misconducts

¹¹²Dr. Paul Dahlke, Bhikkhu Sīlācāra, L.R. Oates, G.ConstantLounsbery. *The Five Precepts, Collected Essays*. (Srilanka: Buddhist Publication Society, 1963) 9
Web <https://www.bps.lk/olib/wh/wh055_Dahlke_et_al_Five-Precepts--Collected-Essays.pdf> 2021

- there will be no false speech
- there will be no indulgence in intoxicants etc.

When these kinds of unwholesome actions will not occur in the society, society will be a place of happiness. Applying the five precepts as a foundation of society, every people in the society will be virtuous, very kind towards one another, honest behaviors, respectful and compassionate towards everyone in the society. The five precepts for the lay communities are a foundation for establishing a harmonious society.

Conclusion

The five Buddhist codes of training, the five precepts play a significant role in establishing a harmonious society. The five precepts are the training to abstain from unskillful actions. This includes the three ways of action done by us through body, speech and mind. According to the teaching of the Buddha, the abstention from all the unskillful actions helps us to develop morality within ourself. When the practice of the five precepts is applied by all the people in the society, there will always harmony prevails in the society. The teaching of the Buddha, the five precepts encourage all members of society to abstains from unwholesome actions. Therefore, the basic ethical codes introduced by the Buddha, encourages all members of society. To practise the five precepts (*pañcasīla*) or ten wholesome path of action (*dasakusalakamma*patha), and lead life in accordance with the noble eightfold path. The effective practice by all members in the society will bring changes in one own mind, behaviors etc. i.e., is the formation of an ideal or harmonious society based on ethical principles. That's why the five precepts are significant for making a harmonious society.

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Importance of Religious Minister in the Society: *Based on*

Sigālakasutta

By Ananda Chakma

Supervisor: Prof: Kapila Abhayawansa

Introduction

It is an obvious fact that everybody seeks to have the solutions for his problems related to his life and attempts to escape from problems by finding the solutions. This feature of man is not limited only to the man of today. Since, the time immemorial in the human history, people tried to solve their problems in different ways and some of them who found the satisfactory solutions started to teach others how to solve the problems.

Buddha was a great teacher for all beings. His teachings lead to happy and peaceful life and to the end of sufferings and finally the realization of Nibbāna. The teachings of the Buddha are valid till now for everyone whether household or renounced, whether Buddhist or not.

Is moral guidance necessary to maintain peace in the society? If yes, who can guide? It is necessary that people should be attached with ethical and moral behaviour. Every people should realise of others as similar to himself. In the Sigālaka sutta the Zenith directions has been represented to the Religious Ministers. Here the term “religious minister” is used to indicate to every religious teacher of any religion. Buddha himself was a Religious minister who guides people in the right path for the harmony of this present life and the future life. For a child, before associating the religious minister parents are regarded as their first teachers (*pubbācariya*).

The Buddha had preached to many lay disciples for the happy life and the harmonious society mostly emphasising on Five Precepts.

What makes society an ideal society?

What is Society?

According to the oxford dictionary the term society has been defined as “the people in a country or area, thought of as a group, who have shared customs and laws”. According to the sociologist Peter L. Berger, the society is a human product, and nothing but a human product, that yet continuously acts back upon its producer.¹¹³ It is the general concept that people living together in a group is known as society.

Objectives of the society

The individual desire of seeking happiness and peace is also the aim of society. An individual while remaining in society keeps a hope to build a harmonious life by sharing similar customs and laws, but the society must be influenced with positivity, either through rules made by the ruler or moral guidance. The democratic country comes up with fundamental rights of liberty, equality and fraternity with responsibilities to build a good society. Religion is broadly accepted by the people in the world and it is natural to be hopeful and faithful towards religion to seek for happiness and the solutions of their problems.

The Buddhist Society

According to Buddhism the society is constructed into four-fold, Bhikkhu, Bhikkhuni, Upāsaka and Upāsika. The family is considered as the important unit in society which bounds one family to the another. The behaviour of an individual is responsible for his own act and

¹¹³Berger, peter L. *The sacred canopy: Elements of a sociological theory of religion*. p. 9

that impact the society. Therefore, to maintain peace in the society, each member of the family has to perform his/her duties and responsibility. The specific role of each member is set up in the discourses which comprise the relationship between parents-children, husband-wife, teacher-pupil, master-servant and monks-laymen.

1. Duties of the Children: support them, fulfil their duties, honor traditions, deserve inheritance and honor their passing
2. Duties of parent: restrain from evil, nurture goodness, teach skills, arrange marriage and provide inheritance
3. Duties of husband: honor her, respect her, fidelity, share authority and provide gifts
4. Duties of wife: organize duties, hospitality, fidelity, wise budgeting and skillfulness in various handicrafts
5. Duties of a man to his friend: generosity, kind words, helpfulness, impartiality and integrity
6. Duties of a friend to man: supportiveness, protect your wealth, provide shelter, loyalty and honor your family
7. Duties of pupil: rise to greet them, attend to them, eager receptivity, serve them and master their teaching
8. Duties of teacher: thoroughly instruct, ensure comprehension, provide well-roundedness, provide referrals and ensure safety
9. Duties of master: apt work, just wages, health care, perks and leave timely
10. Duties of servant: rise early, stay late, no stealing, work well and allegiance
11. Duties of layman: loving acts, loving speech, loving thoughts, hospitality and give material support
12. Duties of monk: restrain from evil, nurture goodness, lovingkindness, enlighten, clarify and teach goodness.

The duties are correspondence in both sides.

Along with the moral practice the material needs are also an essential factor which support to maintain and sustain the family peacefully. The discourse describes on certain factors causes one to lose the wealth like, Womanizing, drinking, gambling, and having bad friends, companions, and associates.¹¹⁴

In the Mahāparinibbāna Sutta¹¹⁵ we can find that the society must follow certain principles and regulations to make the society harmonious and strong so that they do not defeated by anyone.

The seven principles

1. Frequent assembly
2. Assemble and emerge in harmony and perform in harmony
3. Do not add new rules and abolish existing rules and accept the existing rules accepted by ancestors
4. Respect and honor to elders
5. Do not abduct women or girls from their families and force to live with
6. Respect and venerate the shrines inside or outside
7. Facilitate proper accommodation for the perfected-one so that more perfected-one come and those already living, they may live in comfort.

¹¹⁴Hare, E.M. *The Book of the Gradual Sayings. Anguttara-Nikāya vol IV.* Oxford, The Pali Text Society. Pg. 187-191.

¹¹⁵ DN. 16

The Five precepts as the foundation for ideal society

The Five precepts

i) *Abstaining from killing* (Pāṇātipātāveramaṇī) The prohibition of destroying life includes the torturing, injuring and encouraging to kill as an intentional act. ii) *Abstaining from taking what is not given* (Adinnādānāveramaṇī) Various types of stealing can be included in this precept like, direct stealing, robbery, snatching and deceit. This precept is to secure the rights of property of others. iii) *Abstaining from sexual misconduct*(kāmesumicchācārāveramaṇī): This precept aims to maintain the faithfulness between the husband and wife, thus they both should ensure their satisfaction with their partner. Iv) *Abstaining from lying* (Musāvādāveramaṇī): This precept leads us to be honest with our speech, be truthful and kindly toward others in the communication. There are four types of wrong speeches: speeches, untruth, harsh, slander and useless gossip. v) *Abstaining from using intoxicants*(surāmerayamajjapamādaṭṭhānāveramaṇī): abstain from taking any kind of liquor and intoxicants which push into loss of self-control and distracted mind.

These five precepts are constructed under morality. In the Dhammapada, it is instructed that one should avoid unwholesome deeds and practice morality¹¹⁶.

Compassion, renunciation, wisdom and satisfactions are the factors for ideal life or the society. Here when we talk about the individual life and the society, we could not take them as separate because every individual is inter-dependent to each other which makes a society. If a person is virtuous, he naturally acts for the welfare of other people. Suppose, a person is sinking in the river, having seen the suffering of that person, a virtuous person due to his compassion naturally initiates to save his life. In this way, he is sharing the Security of himself and of others. The sharing of the security of life is also meant to deal with the

¹¹⁶Sabbapāpassaakaraṇaṃ, kusalassaupasampadā.

security of property. This directly means for being honest and the property should be earned in rightly.¹¹⁷ By the practice of security and respect of others life and property the first and the second positive virtue covered up.

By considering the family, the husband and wife are both prominently connected to the part of the society. So, if a problem occurs in family is the problem of society. A husband being satisfied and faithful toward his wife and trusted by his wife, simultaneously if a wife is devoted to her husband and both fulfil their responsibilities are the ideal couple. The faithfulness between husband and the wife can be extended and expected to be truthful towards every people by which he gains faith. Restraining the wrong speech will connect the people and words of the person will be respected and valued. The using of right speech unites the people and share a good relationship among people. A person should be aware of every activity he does, even the practice of all the precepts is possible when he is clear-minded. It mostly includes the consumption of food or drinks that are taken in control is beneficial for our body and mind. It saves our energy and wealth.

Undoubtedly, if a person practices these five precepts leads an ideal life as well as expected to be ideal society if all the people of the society practice the five precepts. By practicing the precepts, one becomes happy in this life and cultivate merits for the good rebirth.

The Implication of the five Precepts in the society

According to Buddhism the five precepts are considered as the foundation for the good society. But can we say that the five precepts are only limited to Buddhist? Is only Buddhist society an ideal society? The answers of both these are in negative because the

¹¹⁷Sammā ajiva

Buddha's teachings are for the benefit of entire beings and as the teachings are not limited, thus, any society can follow it.

There were many teachers who were in certain attainment contemporary to the Buddha. Mahāvira, one of the contemporary to Buddha, taught about the principles¹¹⁸ that one should follow for harmonious life. In the modern world it is seen that many different people of different religion are living together in a society but they have different religious teachings. What if five precepts are only bound to Buddhist people? While practicing the precept should not be practice by putting label as they are Buddhist precepts. It is natural that no one would feel happy to allow oneself to be harmed or his things to be stolen.

Religious Ministers and their Contributions in Society

The Concept of Religious Minister

In the previous chapter it has been explained How to make the society as an ideal society. If we see the root of making the society ideal then the importance of the religious teacher can be understood. The concept of religious ministers has been discussed in the Sigālaka Sutta. The Buddha has given the teaching to a young boy named sigāla. The young boy was worshipping the six directions every morning. One day when the Buddha was passing by, saw the young boy and asked, what he was doing? The young Sigāla replied that he was doing according to his father's advice before his death. Buddha teaches him the right way of worshipping the directions. The upper direction indicates to the religious minister. Why the upper direction has been indicated to the religious minister? At the time of Buddha, there were also other religious teachers who were practicing the ascetic life. They were in the attainment of spiritual path and teaches the moral practice to their devotees so that they can lead their household life smoothly. Even during the lifetime of the Buddha, when he saw the

¹¹⁸ Non-violence, truthfulness, non-stealing, Chastity and Non-attachment. Although their practices are somehow dissimilar in the perspective but they are very close to Buddhism.

four sights, among them one was an ascetic, he was inspired by his peacefulness appearance. Buddha himself became a great teacher for all beings and respecting the other religious faith he advised to look after the religious teachers. How he can be connected in the relationship of the family? In the sigālaka sutta the teaching was given to lead a household life harmoniously and the directions indicates to the responsibilities of every family members. The interesting feature is that the religious ministers also included in the family. This is so because religious minister represents to every religious teacher of any religion in the world, and every family is more or less attached with certain religion. That means every family has a religious minister and they also becomes a part of the family.

Qualities of the Religious Minister

The term ‘Samana-Brahmana’ represent to religious ministers of any religion in the world, but they must have certain qualities of their attainment and practice them first. In the Dhammapada the story narrates of the Thera UpanandaSakyaputta¹¹⁹ who himself does not practice but instruct other. Thus, this was reported to the Buddha and Buddha says:

Attāamevapaṭhamoṃ, patirūpenivesaye;

*Athññāmanusāseyya, nakilisseyya*¹²⁰

One should first establish oneself in what is proper; then only one should teach others.

A wise man should not incur reproach

The religious minister having practiced the path should have the qualities of compassion and wisdom. If one has developed the compassion and help other, at the same time one should have the wisdom dealing with different circumstances. The qualities¹²¹ are: Generosity (*Dāna*) virtue (*sīla*), renunciation (*nekkhama*), wisdom (*pañña*), energy (*vīriya*) patience

¹¹⁹K.SriDhammananda. *The Dhammapada*. Malaysia, SasanaAbhiwurdhiWardhana Society. Pg. 335.

¹²⁰K.SriDhammananda. *The Dhammapada*. Malaysia, SasanaAbhiwurdhiWardhana Society. Pg. 335

¹²¹Buddhavamsa I v. 76.

(*khanti*), truthfulness (*sacca*), determination (*adhiṭṭhāna*), loving-kindness (*metta*), and equanimity (*upekkhā*).

Duties of Religious Ministers as described in the Sutta

In the Sigālaka Sutta, the duties of the religious minister have been described as followed: “*pāpānivārenti, kalyāṇenivesenti, kalyāṇenamasānukampanti, assuttaṃsāventi, suttaṃpariyodāpentī, saggassamaggaṃācikkhanti*”. They keep them from doing bad. They support them in doing good. They think of them with kindly thoughts. They teach them what they do not know. They clarify what they’ve already learned. They explained the path to heaven¹²².

It is obvious that no one like bad things, and instruct others not to do evil, in the case of parents loves toward their children no parents will teach them to do evil. Even a thief will never wish his son become a thief. In such a way the religious minister himself having cultivated merits is worthy of keeping others from doing bad. The Buddha emphasis the five unwholesome deeds which are harmful for oneself and the society. In the opposite of that he emphasis to practice the positive virtues which will lead into peace to oneself and the society. They encourage to do good things like, helping people, generosity and compassion towards all beings. They teach the noble path which they had not heard before and clarify the teaching they heard and with the help of the compassionate guidance one can attain the Nibbāna.

¹²²<<https://suttacentral.net/dn31/en/sujato>>

Appointment of Religious Minister by Emperor Ashoka

The most reliable and important thing that Aśoka did was his inscriptions in which we can trace the history. In the Major Rock Edit V¹²³, Aśoka mentions about the religious minister which he appointed were called as Dharma Mahāmatra, so that the religious ministers can guide the people in the right and moral path, punish the evil doer. These Mahāmatras of morality are occupied everywhere in the dominions with those who are devoted to morality, (in order to ascertain) whether one is eager for morality or properly devoted to charity.

Qualities of the Buddha and Considering him as Religious Minister

After the enlightenment, throughout the rest 45 years of his life, he constantly teaches people for their welfare and good life. He firstly taught to his five friends and later when there were 60 more disciple the sangha was formed. When the Buddha found his disciple worthy of teaching others, he instructed them go different path of the country.

*Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthā
ya hitāya sukhāya devamanussānaṃ*

Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans

Social Attitude towards Religious Ministers

The duties of the Layman

It is very important to keep in mind that the responsibilities of the bounded relationship donot lie only one side of a person to practice but in bothsides. Therefore, the responsibility of the religious Minister is fulfilled at the same the it is the responsibility of the

¹²³ See. Hultzsch, E. *Inscriptions of Asoka*. Pg. 10

layman to fulfil his duty. The Duties of the layman is as follows: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs¹²⁴.

Being overwhelmed with the pure and sweet teachings by the Religious Minister, the layman should always pay respect and faith through body speech and mind. For a Religious Minister live on alms from the layman, the layman should not never let any Religious Minister return from gate without alms. Even then they should support them by providing their comforts, whatever are materially needed.

Impacts of the Religious Teachings

If the instructions are followed by all the people then there is no doubt that of being the society an ideal society. The people will have no complain and insecurity towards others. Love and peace will prevail in the society and the society can achieve everything for the welfare of the people. If a society is enjoying peaceful life then naturally it will impact and inspire to the neighbouring societies.

Conclusion

The interesting feature which is to remind is that, since the enormous time the life of the people, was being changing by the time period but one thing has not changedie. the Problems. though there is a change in the way of causes but the root analysisation is the same, greed, hate and delusion. Although many people know that the problem can be solve by practicing morality of Non-greed, Non-hate and Non-delusion but people often mislead from their path

¹²⁴Estlin Carpenter, J. *The Dīgha Nikāya*. London, The Pali Text Society. Pg. 191
mettena kāya-kammena, mettena vacī-kammena, mettena mano-kammena, anāvaṭa-
dvāratāya āmisānuppādānena

by engaging in different types of activity in the society. The Religious teacher are always qualified in the spiritual path and engage themselves in doing meritorious deeds. The beneficial thing is that the Religious Ministers although give-up the worldly life but they are not cut-off from the society. They are committed for the good and welfare of the people. Their major role is that they always instruct for happiness of all beings. In respect to their effort for harmonious society, the society has the responsibility to take care of their needs and comforts. People should master in whatever they are instructed by the Religious Ministers and continue their practice. Thus, their effort will result the teachings of the Religious Ministers.

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The Ideal Life of Monks Depicted in “*Suttanipāta*”

By Venerable Indarathana Thero

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There are lots of admonishments given to the monks by the Blessed one can be seen in Suttanipāta excluding Vinayapitaka that comes in the second book of the Tipiṭaka Canon. Furthermore, with regard to the ideal life of the monk, there can be seen lots of suttas in Suttanipāta. Therefore, I have selected the Suttanipāta for this Article with the intention of clarification the attitude of monks and enhancing their intention towards the direct path to Nibbāna. First, I would like to explain in brief about Suttanipāta

The term of the name of Suttanipāta refers to mean as “The Section made up of Suttas”¹²⁵ The Suttanipāta comes in the 5th text of the Khuddhaka Nikāya which is the fifth Collection in Sutta Piṭaka of the Pāli Canon.

Furthermore, the Collection totals 70 Suttas, arranged in five chapters are namely, (1) Uragavagga(The Snake Chapter), (2) Cūlavagga (The Lesser Chapter), (3) Mahāvagga (The Great Chapter), (4) Aṭṭakavagga (The Octet Chapter) (5) Parāyanavagga (The Chapter on the Way to the Far Shore) and including the most famous Suttas in the pali canon, Karanīya Metta Sutta, Ratana Sutta, Maṅgala Sutta. The first three chapters consist of 12, 14, and 12 suttas, and the fourth and fifth vaggas contain 16 suttas in each.

Most of the scholars are of the opinion that many books belonging to a khuddhaka Nikāya sect were later added For example Jātaka, Buddhavamsa, and Cariyāpitaka. But the scholars who refer to Suttanipāta are of the opinion that Suttanipāta is a work belonging to a

¹²⁵ K.R. Norman trans. Second edition “*The Group of Discourses Sutta Nipāta*” Published by the Pāli Text Society Oxford 2001 p. XXIX

very ancient period The reason this, they say, the Suttanipāta Suttas talked about the contemporary Society of the Buddha. The Suttanipāta traces the unparalleled place in Buddhist Canonical text since there are lots of Suttas which related to the Suttanipāta also portray in other Canonical text for instance. Karaniya Metta Sutta, Ratana Sutta and Mangala Sutta-Khuddhaka Nikāya, Suciloma Sutta-Samyutta Nikāya, Vāsetta Sutta -Majjima Nikāya and Kasibhāradvāga Sutta- Majjima Nikāya

Some Suttas mentioned in the Sutta Nipāta are very popular Suttas. For example, Mangala sutta, Rathana Sutta and Karaniya Sutta and also, the very deep teachings of Buddhism are clear from the suttas in the Aṭṭakavagga and Parāyanavagga types.

Many of the Suttas mentioned in the Sutta Nipāta have preached about the character traits of monks and how to reach Nirvana. Some of them can be seen below. Such as Uruga Sutta, Khaggavisāna Sutta, Kasībhāradvāja Sutta, Muni Sutta, Dhammika Sutta, Rāhula Sutta and Pabbajjā Sutta are some of them.

Next, I would like to my attention to the commentary of Suttanipāta. The Commentary of the Suttanipāta is known as Pramthajotikā that was composed by *Buddhaghoṣa* it is devoted to exaggerate Buddhist doctrines that cannot be realized easily in Suttanipāta. With reference to the quotation is mentioned at the end of Paramatthajotikā the author of the Commentary rendered to Buddhaghoṣa as follow

At the Commencement of the Khuddhaka Commentaries, it was mentioned that the Commentaries translated by Arahat Mahinda who introduced Buddhism to Sri Lanka. But in Paramattajotikā cannot be seen such a statement in the beginning. Among the ancient and medieval scholar there are controversial opinions regarding to the authorship of Commentary is. Buddhaghoṣa and Buddhadatta who are the authors of Buddhist commentaries did not ever forget to mention about Sinhala commentaries in their commentaries.

However, at the Commencement of the Paramatthajotikā the first two verses are rendered to pay homage to the Triple Gems and it was mentioned that he is not Comment about the Suttanipāta and subsequently explained that the formation of the term of Sutta. It also described in the Suttanipāta Commentary as follow

It is Called Sutta because it is clearly stated and because the purpose (of the Damma) is fulfilled and the meaning is well situated and there is only one relation like a thread that makes one wants to hear.

In general, my article's purpose is to investigate how discussed Suttanipāta Monk's Rosy side and ill Side were discussed, and also discuss the ideal life of the monk. In addition, Other Literary Texts how was revealing the Idea about Suttanipāta and also the Comparative Study of the other Buddhist Canonical Texts revealing the Concept of Monk.

Next, I'm going to explain. Other Literary Texts how was revealing the Idea about Suttanipāta. Besides the main canonical text in Tipiṭaka (Suttanipāta), the various scholars, even in the present context have translated the Suttanipāta into various languages in order to clarify the Buddha's doctrines on Suttanipāta.

Bhikkhu Bodhi who is the present Buddhist philosopher (in his translation treatise named The Suttanipāta) was of the view that the term "nipāta" means "compilation" the "sutta" means "discourses" and both terms Suttanipāta rendered to mean as "compilation of discourses"¹²⁶. Furthermore, the great philosopher traced that the Suttanipāta is an ancient Buddhist canonical text in some extent and it is likely to be unique to the Pāli School now known as the Theravāda.

"It is sometimes claimed that the Suttanipāta is one of the most ancient Buddhist texts. This may be true of some its contents, but it is not true of the collection as a whole. As an

¹²⁶ Bhikkhu Bodhi. *The Suttanipāta an Ancient Collection of the Buddha's Discourses*. Wisdom Publications. 2017.P 27

anthology that emerged from the oral tradition, the Suttanipāta is a multitextured, multilayered work that spans several phrases of Buddhist literary activity”¹²⁷. And also, Paramatthjotikā” is designated as the commentary of the Suttanipāta and it is made to understand that the terminology of the title of the Suttanipāta including its discourses also. This commentary composed by Buddhagosa.

In relation with the explanation that I aforementioned quotation is to be proved that the period of the Suttanipāta assigned to the early period and later period of Buddhism, this is mainly due to the fact that the Aṭṭaka Vagga and Parāyana Vagga referred to the contemporary society of the Buddha, while some of the Suttas are likely Ratana Sutta, Karaṇīya sutta are rendered to the later period that the Theravāda existed. Moreover, the Theravāda traditionalists got those Suttas to propagate their teachings among the Buddhist laypeople conducted to be unique to the Theravāda School. bhikkhu bodhi has given a very clear description of the Suttanipāta, his opinion as follows

“The growth of the Suttanipāta by the addition of new material does not necessarily mean that all the Suttas inserted into the anthology at a later time were composed sequent to those included earlier. It is likely that as the work took shape, older suttas and string of verses that were floating freely in the oral tradition, without anthology in any established textual collection, were absorbed in to the Suttanipāta in order to provide them with the secure home

”¹²⁸

Next, I would like to explain in brief. The Comparative Study of the other Buddhist Canonical Texts revealing the Concept about Monk. The main aspiration of the Buddhist recluses is attain to Arhat or Buddhahood. In the hope of attaining to the Buddhahood, one should be followed the victorious one guidance’s are mentioned in the Suttanipāta Suttas.

¹²⁷ Ibid

¹²⁸ Ibid

In addition to them in the Tipiṭaka canon it can be found out the discourses that related to the monk life. In which, I would like to pointed out some kinds of Suttas explained that how monk should adjust their life style on the way to the ultimate goal *Ambalaṭṭika Rāhulovāda Sutta* exists in Majjima Nikāya that traces ,thus

One occasion, the Blessed one was abiding in Rajagaha, while Rāhula who is the novice monk aspirated to the Arahathood was dwelling in Ambalaṭṭika. In the evening, the Blessed One approached to that place. Then venerable Rāhula paid homage to him and sat down at one side.

“Then the Blessed One left a little water in the water vessel and asked the venerable Rāhula: Rāhula, do you see that little water that was thrown away? Yes, venerable sir. Even so, Rāhula, those who are not ashamed to tell a deliberate lie have thrown away their recluse ship.

Then the blessed One turned the water vessel upside and asked the venerable Rāhula: Rāhula, do you see this water vessel turned upside down? Yes, venerable sir. Even so, Rāhula, those who are not ashamed to tell a deliberate lie have turned their recluse ship upside down.

Then the Blessed One turned the water vessel right way up again and asked the venerable Rāhula, do you see this hollow, empty water vessel? Yes, venerable sir. Even so hollow and empty, Rāhula, is the recluseship of those who are not ashamed to tell a deliberate lie”¹²⁹.

In *Ambalaṭṭika Rāhulovāda Sutta* Blessed one stated to Venerable Rāhula to avoid false speech and not the real monks it is conceding to fact that being endowed with false speech cannot be reached to the ultimate goal of the recluse Ship. It is most salient to perceive the fact that there is no contrast in the sutta named Subhāsita consists in Samyutta

¹²⁹ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi , *Teaching of the Buddha the Middle Length Discourses of the Buddha*, Buddhist Publication.1995. P 523

Nikāya, as well as in Suttanipāta and both are equal, this is mainly due to the fact that the doctrines that consisted in both suttas are equal and no difference. The discourse named Subhāsita also explains the speech possesses four factors that conduced to benefit for one as well as for the benefit of others as well

The sutta that I aforementioned was known as Aṃbalaṭṭika Rāhulovāda sutta Majjima Nikāya stated that to be avoid from false speech and the sutta named Subhasita SN states that what kinds of words are to be used by the disciples of the Buddha.

There are four types of words that should be spoken by the Buddhist disciples. They are

*"catuhi bhikkhave aṅgehi sannagatā vācā subhāsītā hoti no dubbhāsītā anavajjā ca, ananuvajjā ca viññūnan. Katamehi catuhi? idha bhikkhave bhikkhu subhāsitan yeva bhāsati no dubbhāsitan dhammaṃ yeva bhāsati no adammaṃ piyan yeva bhāsati no appiyan saccaṃ yeva bhāsati no alikan. Imehi kho bhikkhave catuhi aṅgehi samannagata vācā subhāsītā hoti no dubbhāsītā anavajjāca ca ananuvajjā ca viññūnanti"*¹³⁰

"Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here, bhikkhus, a bhikkhu speaks only what is well spoken, not what is badly spoken. He speaks only on the Dhamma, not on non-Dhamma. He speaks only what is pleasant, not what is unpleasant.

He speaks only what is true, not what is false. When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise."¹³¹

¹³⁰ Web ,10 January 2021, Subhasita Sutta (SN 8.5) - Buddha Vacana < <http://www.buddha-vacana.org/fr/sutta/samyutta/sagatha/sn08-005.html> >

¹³¹ Bhikkhu Bodhi ,*The Connected Discourses of the Buddha A Trans of the Saṃyutta Nikāya* , Wisdom Publications 2017. p 284

In concerned with the sutta named Subhāsita consisted in Samyutta Nikāya is clearly defined that the Blessed One has cared even a single word that used by the Buddhist disciples should be related to the Dhamma, nothing but excluding Dhamma. And also Kīṭāgiri sutta (Majjima Nikāya) talks about Monk’s dinner the Buddhist recluses most be avoided from having food for dinner. In concerned with this matter, the Bhikkhu chapter of Majjima Nikāya (Kīṭāgiri sutta) is the evidence to be proved it.

In this article, I would like to focus on two main Suttas. The two Suttas can be named as follows Kokālika sutta and Dhammacariya sutta. Explain the bad attitudes of the monks through these sutras and also can see the advice of the Buddha. The sutta name is Kokālika sutta the monk named Kokālika came to see the Buddha and said thus

”Bhante Sāriputta and Moggallāna have evil desires; they have come under the control of evil desire,

When this was said the Blessed One said to the bhikkhu Kokālika: ”Do not say so, Kokālika! Do not say so, Kokālika! Be pleased with Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are virtuous”¹³²

After that, not long after the Bhikkhu Kokālika left, his entire body became covered with boils the size of mustard seeds, then because of that illness, the Bhikkhu Kokālika died and as a result of harboring animosity toward Sāriputta and Moggallāna, he was born in the Paduma hell. After that incident, the Blessed one explicated to the monks those who gathered in that particular place, these are the evil consequences that are to be faced by the wrongdoer in Buddhist dispensation.

¹³² Bhikkhu Bodi , *An Ancient Collection of the Buddha’s Discourses Together its Commentaries Paramatthajotikā 11 and excerpts from the Niddhesa*, Wisdom Publications 2017. P 269

The second sutta named Dhammacariya consists of the small chapter (Cullavagga) of Suttanipāta reveals the facts on the ground of two concepts are the righteous conduct and the spiritual life. The sutta named Dhammacariya leading the Buddhist recluse's lives through righteous conduct into the spiritual life. At the commencement of the discourses named Dhammacariya, the Blessed One has praised these two concepts that conduced to uphold the spiritual life of the monks. Therefore, he always expected the righteous conduct of the Buddhist disciples heading on the spiritual life. In which, the Blessed One states that if one who has gone forth from home to homelessness should behave righteous conduct in order to achieve the spiritual life.

"Dhammacariyaṃ brahmacariyaṃ

etadāhu vasutthamaṃ

Pabbajitopi ce hoti

*āgarasma anagāriyaṃ"*¹³³

"The righteous conduct, the spiritual life: they call this the supreme treasure. But if one who has gone forth from home to homelessness"¹³⁴

By praising these two concepts, the Blessed One referred to insult for the immorality monks. The Buddhist recluses, those who entered to the Buddhist dispensation commit to brute and delight in harassing others; they destroy their lives by themselves

Now I would like to explain in which I would like to pay my attention on rosy side of the monk life depicted in *Suttanipāta*. In relation to the rosy side of the monk life, there are lots of Suttas that consisted in *Suttanipāta* can be summed up as follow, *Rāhula sutta*, *Uraga*

¹³³ Buddha jayanti Tripitaka Series, Volume xxv , p 84

¹³⁴ Bhikkhu Bodhi .*The Suttanipāta an Ancient Collection of the Buddha's Discourses together with commentaries* .Trans. Wisdom Publications.2017. P 201

sutta, Khaggavisāṇa Sutta, Cunda sutta, Muni sutta, and Nālak sutta etc. Here in brief I talk about two suttas *Rāhula sutta* and *Vangīsa sutta*,

Venerable Rāhula, the son of the prince Siddhārta, was the novice monk had an intention to be a good monk. Venerable Rāhula expected the advice from the Buddha and his elders Buddhist recluses also. The reason was that he wanted to be a good monk; therefore the Buddha always led his life towards the spiritual life by giving advices to him.

As set out in the discourse named *Rāhula sutta*, states that the advices which are given by the Buddha to Rāhula. At the inception of the discourse named *Rāhula sutta*, the Buddha advised to the novice monk named venerable *Rāhula* to avoid from despising the wise man, who constantly living with him. Hereafter, the Buddha gave the instructions for venerable Rāhula to establish good recluse ship. The Buddha instructs to the novice monk named Rāhula to avoid from five stands of sensual pleasure and to be one who makes an end to suffering.

Next I would like to explain About Vangisa Sutta It is important to mention here that the character of venerable Nigghrodhakappa who is the chief of the most venerable Vangīsa. On a certain time, venerable Nigghrodhakappa passed away due to that incident venerable Vangīsa had the suspect about the next life of Nigghrodhakappa. Venerable Vangīsa approached to the rear of the Buddha and raised that question by praising the Buddha. With reference to the Vangīsa sutta, most venerable Vangīsa was curious to know that what happened to the next existence of Nigghrodhakappa. Buddha admired the recluse life of the most venerable Nigghrodhakappa since, he did not engage with the dogmatic beliefs and focusing his entire life on Buddhist meditation as well as he had the potential to eliminate all the cancers that arises one's mind. At the end of the discourse named Vagīsa, Buddha explicated that most venerable Nigghrodhakappa was capable to cross over birth and death

entirely. According to the discourses are named *Rahula Sutta*, *Vangīsa sutta*, *Nālaka Sutta* *Uraga Sutta* and *Cunda* in Suttanipāta portraying the rosy side of the Monk life.

As set out in *Suttanipāta*, from the very inception of the Buddhist dispensation, the Buddhist recluses those who lived at the contemporary society of the Buddha were leading on Buddha's utterances. In which, the *Suttanipāta* states that the Buddhist disciples those who follow the way that paved by the Buddha, reached a commendable position. The Suttanipāta instructs to be avoided from the unwholesome that conduced to stain the recluse's life. The Suttanipāta assists to establish the ideal life of monks, pointing out the various types of discourses that consisted in Suttanipāta. Subsequently, it reveals the virtuous aspect that is to be achieved by the Buddhist disciples. With reference to the Suttanipāta, the life of the monk is rendered to eliminate all the roots of unwholesome that aris one's mind.

The ultimate goal of a monk's ideal life is to attain Arahant hood. The support received from the Suttanipāta for this is very briefly mentioned in the above-mentioned Suttas. Many Suttas in the Sutta Nipāta show how to live an ideal life. I have discussed in this article only a few Suttas above as examples.

In conclusion I need to say that the ideal life of the monk depicted in Suttanipāta is clearly defined that the absolute monk is. With reference to the Buddhist discourses that I aforementioned in Suttanipāta state the character of the ideal monk, as well as his procedure. In my view is that the recluse life exactly differs from the lay life. Therefore, he has an extraordinary path that cannot be compared to the path of laities and they have an aspiration nothing but attains to Nibbāna, not other aspirations. The one who is on the way to the Nibbāna should restrain even from the single word that he uses in a day to day life, such as he should not sneak to others, he should not tell lies, he should not use harsh words, and if he speaks with someone that should be doctrine of the Buddha. The one who is on the way to the

Nibbāna should restrain even from the single word that he uses in a day to day life, such as he should not sneak to others, he should not tell lies, he should not use harsh words, and if he speaks with someone that should be doctrine of the Buddha. I have discussed in this article Suttanipāta's support for improving the ideal life of a monk.

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The Concept of the Buddha in *Mahāpadāna Sutta*

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Introduction

In ancient times, the concept of the Buddha was omnipresent in *jambudīpa*, and many ascetics, upholders of the multifarious doctrines, claimed themselves as the Buddha and many appellations had been added to their names. But, according to the Buddhist tradition, these honorific appellations were not fit for them, as heretical teachers (*titthiya*) upholding wrong (i.e., non-Buddhist) views. The Canon (*Tipiṭaka*) gives us a concise outline of the concept of the Buddha which is especially true of the *Pāli* and *Sanskrit* canons. In the *Pāli* texts, the *Sutta-piṭaka* is a vast source to analyse and to reach some understanding of the concept of the Buddha. Elaborate discussions of the real nature of the Buddha and of his noble disciples' lives can be found in the *Sutta-piṭaka*. The *Dīgha-nikāya*, the first book of the *Sutta-piṭaka*, offers a narrative portrait of notable subjects related to the Buddha. The *Dīgha-nikāya* is divided into three sections: *Sīlakkhandavagga*, *Mahāvagga* and *Pāṭhikavagga*. Within these three *vaggas*, the first text in the *Mahāvagga* is the '*Mahāpadāna Sutta*', which depicts a lineage system of seven Buddhas. Regarding Gotama Buddha, together with the other previous six Buddhas, their renunciation (*mahābhikkhamana*), the status of the family, the four omens (*cāri nimitta*), the order of mendicant (*pabbajjā*), austerities, Enlightenment (*abhisambuddho*), the parents, the first sermon (*dhammadesanā*), the great assembly of all Buddhas, their first disciples are listed in this sutta. Secondly, the attainment of Buddhahood by Vipassī Bodhisatta has been elaborately described. Apart from the *Mahāpadāna Sutta* (DN 14), other Suttas namely *Lakkhaṇa Sutta* (DN30), *Kevaṭṭa Sutta* (DN11), *Samaññaphala*

Sutta (DN2), *Tevijja Sutta* (DN13), *Mahāparinibbāṇa Sutta* (DN16), *Mahā-sīhanāda Sutta* (MN12), *Ariyapariyesana Sutta* (MN26), *Cūlasaccaka Sutta* (MN35), *Bodhirājakumāra Sutta* (MN85), *Acchariyaabbhuta Sutta* (MN123), *Dhammacakkappavattana Sutta* (56.11), *Brahmāyācana Sutta* (SN6.1), *Nagara Sutta* (SN12.65), *Sammāsambuddha Sutta* (56.23) and *Mahāpurisa Sutta* (SN47.11) also discuss the same subject. Many books of the Khuddakanikāya, especially *Buddhavaṃsa*, *Apadāna*, *Dhammapada*, *jātaka*, *Udāna* and *Cariyāpiṭaka* also delineate the concept of the Buddha. The commentary on the ‘*Mahāpadāna Sutta*’ narrates the development of the concept of the Buddha thoroughly. The primary aim of this research is to extract the central point of the concept of the Buddha. Primary sources from *Pāli* literature are the guides for my writings. It is agreed that the concept of the Buddha is a large topic. So, this investigation mainly focuses on some specific areas.

The Concept of the Buddha in the Mahāpadāna Sutta

The *Mahāpadāna Sutta* (The Great Discourse on the Harvest of Deeds), the fourteenth *Sutta* of *Dīgha-nikāya*, is ‘the Story of the Great Ones — that is the Seven Buddhas— or the Great (the important) Story — that is the Story of the Dhamma, and its bearers and promulgators.’ It is the lineage system and the glorious acts followed by all the Buddhas. ‘This discourse is divided into two parts: the 1st section deals with the ‘Birth Chapter’ (*Jāti Khaṇḍa*) of the Seven Buddhas, the 2nd section covers the rest of the *Sutta* which is also divided into two sections as the biography of the Buddha Vipassī (it applies to all Buddhas) and Gotama Buddha’s visit to *Suddhāvāsa*.’ The *Aṭṭhakathā* on the *Mahāpadāna Sutta* gives us more details and additional information on the perspective of the Buddha. In the *Aṭṭhakathā*, it is mentioned that all the Buddhas have five major differences. Before coming into this mundane world, all the Bodhisattas while still in heaven determine five things, then they decide to come or not in this world.

Basically, both the *Mahāpadāna Sutta* and its *Aṭṭhakathā* contain an informative outline of the Buddhas including the people who are inseparably involved in their lives, both before the enlightenment and after enlightenment.

2.1 The Epithets of the Buddha

Many epithets are used for the Buddhas describing their spiritual and physical virtues which express the magnanimity and nobility of the Buddhas. The Canon (*Tipiṭaka*) explains the validity of those epithets with corroborations that are attributed to the Buddha. In the *Mahāpadāna Sutta*, we find many epithets which are only applicable to the Buddha and some of these epithets are also used about the Buddha's noble disciples. In the *Mahāpadāna Sutta*, we see that when the Monastics (Bhikkhu-Saṅgha) were listening to the Buddha's sermon, they expressed their admiration to the Buddha by calling him 'Bhagavā' 'Sugata' and 'Sammāsambuddha'. 'Bhagavā' is the word that is seen as the first epithet of the Buddha in *Mahāpadāna Sutta*. In *Visuddhimagga*, Buddhagosa explains this word 'Blessed (*bhagavant*) is a term signifying the respect and veneration accorded to him as the highest of all beings and distinguished by his special qualities.' The Buddha has many names (*Gotama*, *Sākyamuni* etc) which indicate his family status but this 'Bhagavā' is not like that, he obtains this name for his attainment of Buddhahood.'

The word 'Araham' is a commonly used word in the *Tipiṭaka* which is applied to the Buddha and his great disciples. The two trends of Buddhism namely *Sāvakayāna* and *Mahāyāna* have different approaches to this word. But in the *Mahāpadāna Sutta*, the word is used as an honorific addressing to the Buddha. One who has destroyed enemies (*Āsava*), he is called 'Araham'. In the 'Buddhānussatikathā' chapter of *Visuddhimagga*, why this word is relevant to the Buddha, Buddhagosa shows the five reasons.

The 'Arahat' is free from all fetters. In the 'Arahat Sutta', it says 'Mendicants, it's by being far from seven things that you become a perfected one.' But two suttas from *Samyutta-nikāya* explain this word in another way.

The word 'Tathāgata' is a compound of 'tathā (thus) and gata (gone)' or 'tathā and āgata (come)'. It is an honorific epithet of the Buddhas for their 'insight and knowledge of the way things are.' The term *tathāgata* in Buddhism is a designation for three types of the enlightened ones; namely, Buddha, Paccekabuddha and Arahant.' In the *Aṭṭhakathā*, we find the eight reasons for using this word to the Buddha. The word 'tathāgata' is attributed to the Buddha for the three main reasons: 'his moral standards are regarded as the highest, he is fully liberated from this *samsāric* worlds and will not come back, and he is the possessor of the highest wisdom and knowledge.' When the Buddha was preaching the *Mahāpadāna Sutta* to the monastics, they (monastics) also addressed the Buddha as 'Sugata'. The word 'Sugata' is formed with the prefix 'Su'. 'Su' means good or well and 'gata' means gone. This appellation 'Sugata' is one of the nine virtues (*navaguṇa*) of the Buddha.

Sammāsambuddha and Abhisambuddha: these two words are applied to the same person and the meaning is quite similar except for a slight difference. The word *Sammāsambuddha* is a compound with *sammā* (properly), *sāmaṃ* (by his own effort) and *buddha* (understood). Its meaning is the person who has understood everything properly by his own effort, therefore he is called *Sammāsambuddha*. The meaning of the word 'Abhisambuddha' is also the same and the prefix 'Abhi' indicates the excellence of something by someone. The word 'Buddha' is a Pre-Buddhistic word and this word points out the noble person (*Arahat*) as well. So, to mark the difference between the Master and disciples, the word *Sammāsambuddha* is used. In the *Sammāsambuddha Sutta*, the Buddha says that "the *Tathāgata* is called 'the perfected one-the

fully awakened one' as he is properly woken up in the four noble truths." We see that the Buddha proclaims himself as '*Abhisambuddha*' when he gets the enlightenment at the foot of the Bodhi tree. When the Buddha understands the fulfilment of his knowledge at that time, he proclaims himself as a *Abhisambuddha* and says 'Awakened or illuminated'.

2.2 The Nature of the Bodhisatta

Before becoming the fully enlightened Buddha, one is known as a Bodhisatta. The word Bodhisatta means 'having a mind adhering to, attached to, clinging to the four paths of wisdom, he is a Bodhisatta' and he is a 'wise and prudent person.' When a Bodhisatta makes his resolution in front of the Fully enlightened Buddha to become the Future Buddha, at that time he has to have 'Eight Qualities', and from then he fulfils perfections (*pāramī*) for uncountable lives. In the *Buddhavamsa*, the perfections of the Bodhisatta are referred to as '*Bodhipācana dhamma*' or '*Buddha kāraṇa dhamma*.' In the *Mahāpadāna Sutta*, we see that the Buddha Gotama himself uses the word Bodhisatta and he can remember his previous Bodhisatta lives, and meeting the other six Buddhas. The Bodhisatta has to perform ten perfections in three degrees to become the Fully enlightened Buddha. 'Having performed these ten perfections in three degrees, the Bodhisatta is able to hold the power of omniscience and acquires the power to teach this wisdom to the people.' For the benefits of others, the Bodhisatta has to perform these wholesome deeds for innumerable lives because it comes to his mind that 'What is the use while I (remain) unknown of realizing dhamma here? Having reached omniscience, i will become a Buddha in this world with the devas.' It is explained in the *Mahāpadāna Sutta* that the Bodhisatta after descending from the host of joyful Gods (*Tusita*), is conceived by his mother and dwells in his mother's wombs with mindfulness, at that time many occurrences happened in this world but these are the natural rules (*dhammatā*) and common to all Bodhisattas.

2.3 The Attainment of Buddhahood

In the *Mahāpadāna Sutta*, Vipassī buddha's enlightenment is depicted but it is similar to the case of all Buddhas' lives. Before leaving the household life, the Bodhisatta comes across the 'four omens' while travelling in the city. After seeing the first three signs, he became averse to birth. Amongst these four omens, the last one is to meet one gone forth (*pabbajjita*) which becomes the future destinations leading to the path of enlightenment. When one day he was doing meditation at that time one thought came to his mind that 'this world is full of sorrow, there is only birth, decaying, passing away and rebecoming, yet there is no way to escape from it. Hereafter, Bodhisatta Vipassī thought about the 'Samsāra-circle' and with deep attention (*yoniso manasikārā*) realized the causes and conditions of arising and cessation. Reflecting on 'origination and cessation' repeatedly, 'the vision, knowledge, wisdom, realization, and light that arose in Vipassī' was on dhamma which was unheard of before. Then Buddha Gotama recounts the phenomenon of the Buddha Vipassī's attainment of omniscience.

The attainment of Buddhahood by the Bodhisatta is explained in the *Aṭṭhakathā* of *Mahāpadāna Sutta* as follows:

“Having sat cross-legged, destroyed the power of Māra, and in the first watch of that night remembered his former lives, ... he comprehended all the virtues of Buddha along the noble path.”

In the *Mahāpadāna Sutta*, we see that having listened to the Buddha's sermon, the monastics reflect on the Previous Buddhas' life-stories as having 'the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.'

2.4 The Physical and Spiritual Attainments of The Buddha

As we know, the Bodhisatta who becomes the fully enlightened Buddha must be endowed with the physical outstanding marks and proper knowledge of the Truths as the fulfilment of ten perfections in three degrees. All the *Sammāsambuddhas* are endowed with ‘thirty-two major bodily marks, eighty minor marks, hundred-marks of merits and a fathom long halo.’ So, the fully enlightened Buddha is called *Mahāpurisa*. In the *Mahāpadāna Sutta*, it is mentioned that after observing the physical marks of the Bodhisatta, the Brahmins soothsayer foretell about the Bodhisatta. With these marks, one can differentiate the Buddha from the other human beings. The *Lakkhana Sutta* (DN 30) also gives the details of the thirty-two marks of the Buddha and illustrates the reasons for getting these marks.

Truly, the spiritual attainments of the Buddha are immeasurable. In the *Pāli* scriptures, the spiritual attainments of the Buddha are found sporadically, but here I am going to discuss only what is mentioned in the *Mahāpadāna sutta*. At the beginning of this *Sutta*, we see that the Buddha could hear the monastics’ discussion ‘with clairaudience that is purified and superhuman.’ We know that all the *Sammāsambuddhas*’ knowledge is enriched with ‘Six Higher Powers’ and it is one of them. All the *Pacceka*buddhas and the noble disciples have these powers. But the *Sammāsambuddha* surpasses all and he has no limitations. *The Aṭṭhakathā on the Mahāpadāna sutta* says that ‘although noble disciples and *Pacceka*buddhas have the limitations on remembering the previous existence but the fully Enlightened Buddha has no limitations.’ ‘The Bodhisatta Vipassī, because of his previous wholesome deeds, he had divine eyes, he could see one league (*yojanaṃ*) by day and night.’ *Dhammacakkappavattana Sutta* and *Mahāpadāna sutta* gives the same statements on the arising of the Dhamma-eyes (*Dhamma-cakkhu*) of the Bodhisattas as: ‘Vision, Knowledge, Wisdom, Understanding and Light have arisen regarding the Dhammā which is not heard before.’ According to *Pāli* commentaries, all the *Sammāsambuddhas* are endowed with five

kinds of eyes. The other two eyes (*Buddha-cakkhu* and *Samanta-cakkhu*) are only possessed by the fully enlightened Buddha. After receiving the earnest request of the Great Brahmā, the Buddha Vipassī with his Buddha-eye surveys the whole world to whom he will deliver this dhamma, then he sees different kinds of people. In the *Aṭṭhakathā*, it is mentioned that ‘the Buddhas knowledge on the previous lives is like the lustre of the sun in autumn.’

2.5 The Successive Stages of The Teaching

Understanding the teaching of the Buddha is not easily comprehensible for the weakest beings, those who are covered with cravings, but it is accessible and gradually deepens like the great-ocean. After surveying the people’s mind, the Buddha decides to deliver his noble teachings to the people who are capable of understanding it. In the *Mahāpadāna Sutta*, we find the gist of the Buddha’s noble teachings. In the *Tipiṭaka*, we see that the Buddha preaches one sutta one at a time but this sutta is delivered two times in the morning and the evening. When the Buddha preaches his teachings to the disciples, he calls their attention ‘Well then, mendicants, listen and pay close attention, I will speak.’ After getting Enlightenment, the Buddha Vipassī decides to preach his Dhamma but it comes to his mind that ‘This teaching is not easily understood by those mired in greed and hate’ and then his mind becomes disheartened to preach the teachings. The Great Brahmā is able to know the thoughts of the Buddha. He, soon after vanishing from the Brahmā realm, reappears in front of the buddha and entreats him twice to preach the dhamma. Then, the third time, the Buddha Vipassī accepts his request to teach dhamma and he surveys the world.

Then, the Buddha Vipassī thinks, to whom should i teach the dhamma. He sees that the king’s son Khanda and the priest’s son Tissa are capable of realizing this dhamma because they have little dust. They will understand it easily. The first discourse of the Buddhas is

‘*Dhammacakkappavattana Sutta*’ and then they establish the Community (*Saṅgha*) to expand this noble teaching to the people. Like the other Buddhas, when the Buddha Vipassī speaks about the dhamma to his disciples, step by step he starts his teaching on charity, moral conduct, heaven, misery-failure- affliction- of sensual pleasures and the benefits of renunciation.

In Bandhumatī city when the Buddha Vipassī was residing with his new disciples, he decided to send the monastics to deliver the truths to the people. Then, the Buddha Vipassī instructs his disciples that Every six years all of you must come to Bandhumati city to recite ‘the Monastic Code’.

2.6 The Presage of the Appearance of the Buddha

‘The arising of the Buddhas is good’ because ‘the Buddha is compared to the sun, when the sun rises in the east, it dispels darkness. Similarly, after the rise of the Buddha, the whole world was able to receive the light of knowledge.’ But in this world, it is extremely rare for the Buddha to arise and discover the true Dhamma. The time when no Buddha arises is called ‘an eon empty of Buddhas’(buddhasuñña-kappa). Regarding the arising of the Buddha, aeons are also divided into two: empty and non-empty aeons. The Buddha, Paccekabuddha and the Wheel-turning Emperor do not arise in empty-aeon times. But, according to the arising of the Buddha, the non-empty aeon is divided into five. “As a prognostic sign, in the place of *Mahābodhipallāṅka* there will be one lotus tree, if the lotus blooms in that tree, it indicates that the Buddha will arise in that aeon.” The arising of the Buddha relies on the blooming of the flowers. But when the pure abode dweller Brahmās see that this tree has no flowers, they moan that “Friends, the world will become blind, the fallen regions will be filled with dead beings, the six heaven and nine brahmā worlds will be empty.”

Conclusion

As we have shown, the concept of the Buddha is highly appreciated and the subject matter is unfathomable. The *Mahāpadāna Sutta* narrates it superbly and gives the proper outlines about Buddha's life. According to *Pāli* tradition, we have the Twenty-Eight Buddhas hagiographies and their attainments. But, the *Mahāpadāna Sutta* depicts only the seven Buddhas' life stories. If anyone wants to attain Buddhahood, he must fulfil the ten perfections in three degrees through the Bodhisatta life. *Pāli* canon and commentaries analyse the concept of the Buddha through the Buddhas physical-spiritual attainments in details. *Mahāpadāna Sutta* and its *Aṭṭhakathā* gradually explain the Buddhas' Bodhisatta lives, the attainment of the Enlightenment and preaching. After surveying the world, the Bodhisatta takes his birth in a perfected place and at that time some extraordinary occurrences happen. Having abandoned the domestic life, the Bodhisatta leads the ascetic life to get salvation from these *samsāric*-circles and for the benefactions of devas and humans. The humble request of Mahā-Brahmā to the Buddha plays an important role in the case of propagating of Dhamma. Afterwards, for the benefits of the worlds, the Buddha teaches the four Noble truths to his disciples and all others. Even though, at that times many ascetics claimed themselves as a Buddha and omniscient for their reputations. But *Pāli* canons and commentaries elucidate all those appellations and show the correct use in reference to qualified persons. The concept of the Buddha is perfectly placed in the *Mahāpadāna Sutta*. This research shows that the concept of the Buddha has strong validity with flawless explanations, and offers the appropriate evidence to the concept of the Buddha as discussed in *Pāli* canon and commentaries.

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Madhyamaka in 'Brug pa bKa' brGyud: A Study and Translation of *Phyi Nang Gi Grub Mtha' Sdus Pa*

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Introduction

The Tibetan extant of the *Phyi Nang Gi Grub Mtha' Sdus Pa* is a very important philosophical text which is widely studied in the 'Brug pa bKa' brGyud (Drukpa Kagyü) institutions across Bhutan, including Tibet, India and Nepal. In this article, I will present a preliminary research and translation of this text to my understanding of Madhyamaka in the 'Brug pa bKa' brGyud lineage.

The Tibetan words "phyi nang" literally means "Buddhists and non-Buddhists", "grub mtha'" means "established conclusion", whereas "sdus pa'" means "concise". Therefore, the provisional title of the text, 'Phyi Nang Gi Grub Mtha' Sdus Pa' is translated as "Concise Established Conclusions of Non-Buddhist and Buddhist Philosophical Tenets."

The text was composed by the 69th Je Khenpo, the Chief Abbot of the Central Monastic Body of Bhutan, Guedhun Rinchen (*dge 'dun rin chen*), in 1990. He was revered as the reincarnation of Tertön¹³⁵ Sogyal Lerab Lingpa of Tibet¹³⁶, Marpa Lotsawa and Serku Dorji Chang Chen Tshetrum Duenden¹³⁷. He joined the Central Monastic Body at the age of seven and studied the monastic education including the art of dance, mandala drawing, and rituals. Later, he joined Tharpaling Shedra in central Bhutan to pursue higher Buddhist studies. At the age of twenty-seven, he went to Tibet for further studies in Buddhist Philosophy under Khatok Khen Rinpoche in Lhodrak Lhalung, and later at a center of Padma Lingpa tradition

¹³⁵ Tertön is a treasure revealer.

¹³⁶ Samten Chhospel, "Lerab Lingpa", Treasury of Lives, accessed January 15, 2021, <<http://treasuryoflives.org/biographies/view/Lerab-Lingpa/8538>.

¹³⁷ A translator or Tibetan Buddhist teacher.

in the Southern Tibet and at Drigung in Central Tibet¹³⁸. He received many tantric teachings including those on the *Mañjuśrīnāmasaṃgīti*. In addition, he received empowerments and instructions of the Rinchen Terdzö¹³⁹; the Nyingthig¹⁴⁰ and Longchenpa's Dzödun from Dudjom Jigdral Yeshe Dorje¹⁴¹ at Samye Monastery. After returning to Bhutan, he wrote many commentaries on Buddhist philosophy, Sūtras and Tantras at Tango and other monasteries¹⁴² where he spent his life on teaching and meditating.

Besides being widely studied by the Buddhist scholars in the 'Brug pa bKa' brGyud school, the text has also gained considerable memoir in other Buddhist schools in the regions. It explains and compares the Buddhist and non-Buddhist philosophical views and teachings such as four Buddhist tenets and Six Teacher's Views of Non-Buddhist Schools. It inclusively covers the Madhyamaka theory, one of the four Buddhist tenets that belongs to the Mahāyāna teachings. It aims to awaken all Buddhist practitioners and seekers to understand the different concepts and philosophical views maintained by the Buddhists and non-Buddhists. It also explores the implications of accepting one view and refuting another. Those tenets are sets of views based on the teachings of Buddha and serve as a final product of processes of a logical reasoning.

Note to the Text & Translation

¹³⁸ Khenpo Tshering, 2007, *Rjus Dbn Zal B'i 'Zum Zer*, Thimphu: Design Lab, p. 77-92.

¹³⁹ "The Rinchen Terdzö (Tib. *rin chen gter mdzod*), the Treasury of Precious Termas, is one of the Five Great Treasures of Jamgön Kongtrul the Great. It is a compilation drawn from all the termas that had been discovered up to his time, including Chokgyur Lingpa's treasures." Anonymous, "Rinchen Terdzö", Rigpa Shedra, accessed January 15, 2021, <https://www.rigpawiki.org/index.php?title=Rinchen_Terdz%C3%B6.

¹⁴⁰ "Longchen Nyingthig (the heart-essence of infinite expanse, or the ultimate truth of the universal openness) is a cycle of mystical teachings that represent the innermost meditation of Dzogpa Chenpo [Dzogchen], revealed by the great scholar and adept Jigme Lingpa (1730-1798)." Anonymous, "Longchen Nyingthig", Wikipedia, accessed January 17, 2021, <https://en.wikipedia.org/wiki/Longchen_Nyingthig#cite_note-2.

¹⁴¹ He is a Nyingma householder, yogi, and a Vajrayana and Dzogchen master.

¹⁴² Lopön Tshering, "*Dge 'Dun Rin Chen Gyi Rnam Thar Ma Li Ka'i Do Shal* [A biography of Gendün Rinchen in verse (Tibetan language)]," Buddhist Digital Resource Center, accessed January 16, 2021, <https://www.tbrc.org/#library_work_ViewInWindow-W4CZ1098%7C11KG6075%7C1%7C1%7C1%7C48.

I have translated the selected section of the text that deals with the Madhyamaka theory. The text is based on Nāgārjuna's Middle Way (Madhyamaka) theory. There are different commentaries written after the theory was introduced in Tibet. In addition, I will explore the philosophical Tibetan texts, “A Chariot to Accomplish the Definitive Attainment: An Explanation of Three Treatises on the Middle Way” and “Refutation of Objections” (Skt. *Vigrahavyāvartanī*; Tib. *rtsod pa zlog pa*)” to find out more about the viewpoints and teachings of Madhyamaka in the 'Brug pa bKa' brGyud school.

These primary Tibetan sources are the substantial guides for the Mahāyāna Buddhist practitioners, especially for the scholarly monks of 'Brug pa bKa' brGyud school. It guides to comprehend the teachings and practices of emptiness, to remove the obscurations of ignorance and to elevate their practices through elimination of grasping to the “self.”

The translation of the Madhyamaka theory part within the text “Concise Established Conclusions of Non-Buddhist and Buddhist Philosophical Tenets” or “*Phyi Nang Gi Grub Mtha' Sdus Pa*” is given below. This text reflects the views of Madhyamaka of all Tibetan Buddhist lineages in general. However, Gendün Rinchen, who composed the text, had accentuated his understanding of Madhyamaka teachings with the tradition of the 'Brug pa bKa' brGyud schools.

Translation of the Text “*Phyi Nang Gi Grub Mtha’ Sdus Pa*”: Madhyamaka Theory (The Beginning of the Translation of the Text)

Madhyamaka is divided into two: SvātantrikaMadhyamaka¹⁴³, and PrāsaṅgikaMadhyamaka.¹⁴⁴ The Svātantrika is further classified into two: the lower Svātantrika and the upper Svātantrika.

Lower Svātantrikas

The first (lower Svātantrika) believes that all the phenomena that exists within the illusory domain of Two Truths are empty by nature. In the case of relative truth, because of the co-emergence of causes and conditions, and the dependent origination, all appear illusory, yet they are able to function on the conventional level, and thus is considered as relative truth. Though the ultimate aspect is the other side of the duality of relative which is empty by elaboration, but it appears unceasingly like an illusion (*māyā/sgyu ma*)¹⁴⁵. Thus, the two truths are same by nature.

In contrast, by accumulating two illusory-like causes (merits and wisdom), an illusory-like enlightenment is obtained, and the illusory-like activities are capable to benefit the illusory beings. Otherwise, if nothing exists in the ultimate reality, then the effort and perseverance on the stages of path to omniscience would become void. Thus, all phenomena are a mere assertion of illusion, as it is said in the medium Prajñāpāramitā¹⁴⁶, “All phenomena are illusory and dream-like; even *nirvāṇa* is illusory and dream-like. And even more exalted than *nirvāṇa*, that too is illusory and dream-like”.

¹⁴³A sub-school of Mādhyamaka philosophy which asserts that all phenomena exist by their own nature, inherently, but do not have true existence.

¹⁴⁴Highest school of Mādhyamaka philosophy which asserts that phenomena do not exist by their own nature ultimately, nor, even on the conventional level.

¹⁴⁵The mode of seeing all phenomena as being conventionally deceptive.

¹⁴⁶Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra: 25,000 lines.

Upper Svātantrika

The second (upper Svātantrika) refutes that. If the ultimate is the assertion of illusion, then the two truths cannot have same entity. It is because the investigation in the ultimate sense cannot withstand the investigation in the relative aspect [as they, i.e., ultimate and relative] are unidentical since the two aspects of right and wrong cannot exist in one entity. The conditioned and the innate are not identical in reality, otherwise, like taking the relative as impermanent, it would lead a contradictory assertion of ultimate truth as impermanent too. Like the true nature (*dharmatā*) of ultimate, which is beyond arising and cessation, the qualifier (*dharmīn*) of conventional reality is also devoid of arising and cessation.

Thus, various entities that appear are conventional, but not void because each faculty of senses can function in relation to its own object of performance and can be true. In the ultimate reality, it is empty and nothing is accomplished. All collective phenomena merely appear in various entities within the law of interdependent origination because everything arise depending on causes and conditions. Therefore, to prove the acceptance of self-opinion in a conventional aspect and to refute others with the impelling allegiance is the dogmatic thesis of Svātantrika.

Prāsaṅgika

All phenomena that arise, cease and dwell (Sanskrit: *utpatti, śhiti and bhaṅga*)¹⁴⁷ and so forth have nothing at all of its own-being from the very moment they appear. They are just like a reflection in the mirror. There is nothing related to be established, nor non-established, and actions and object of performance and acceptance are none whatsoever. Even the school

¹⁴⁷ Tib. *Ske 'gag gns gsum*.

that strongly holds the view of materialism and who believes that all things exist¹⁴⁸ is refuted by the Five Great Logical Arguments (axioms) of Madhyamaka. Unlike Svātantrika who overpowers views of others through stern negations and establishes their own views, Prāsaṅgika acquires its name only in the view of repudiating to counteract others' mistaken views.

The Five Great Logical Arguments of Madhyamaka:

1. The logical argument of neither one nor many
2. The logical argument of Diamond Splinters/the Vajra Fragments
3. The logical argument of refuting existent or non-existent effects
4. The logical argument of obstructive function
5. The logical argument of all: The Great Interdependence

In the first case, perhaps the things, that truly appear, lack the substantial establishment of entities of existence and non-existence wheresoever, because it is neither one nor many. Secondly, however the object appears, it never gives rise to substantial entities because the things do not rise from self, not from other, not from both and not from either, and not for any entity from anywhere. While in the third case, the diverse effects that appear are devoid of substantial entity because the nature of rising existence and non-existence of contextual time is impossible. In the fourth case, even a mere knowledge cannot qualify for a substantial entity because gradually and moment after moment, it can no longer function and nothing good can be accomplished. Finally, in the fifth case, anything that appears is indefinable, and in fact of dependent arising, all appearances are like reflections.

In this regard, the Basis of Middle Way is the two truths (ultimate and relative truths); the Path of Middle Way is the two accumulations (merit and wisdom). The Result of Middle

¹⁴⁸ Tib. *Dngos por smr* ba Skt. *Vastuvādins*.

Way is the achievement of two Truth Bodies (*dharmakāya* and *rupakāya*). The classification of two truth bodies can be further understood from “The Mirror-like Vision into the Precise Meaning of Madhyamaka” [*Dbu Ma'i Bsdus Don Lta Ba' Me Long*] composed by the 69th Je Khenpo Gedhuen Rinchen.

Colophon:

A Concise Established Conclusion of a Tenet (*Siddhānta*) was written by Gedhuen Rinchen (*dge 'dun rinchen*), a Dharma teacher of this age, at the residence of Woesel Gatshel in Tango. The contextual etymology based on the Precious Wish-fulfilling Treasury was composed to benefit his close disciples. May it be auspicious!!!

(The End of the Translation of the Text)

The ‘Concise Established Conclusions of Non-Buddhist and Buddhist Philosophical Tenet’ (*Phyi Nang Gi Grub Mtha' Sdus Pa*) is only extant in Tibetan language. Although I translated only one particular part of the text which is the Madhyamaka Theory, but as far as I know, the current translation presented in this article would be the first of its kind among the collected works of the aforementioned author.

Madhyamaka Viewpoint of the Drukpa Kargyud ('brug pa bka' brgyud) School

Madhyamaka is one of the main teachings widely practiced in Drukpa Kargyüd lineage. The fourth Drukchen Kunkhyen Pema Karpo's Treatise, "A Chariot to Accomplish the Definitive Attainment: An Explanation of Three Treatises on the Middle Way" is used as the principal Madhyamakatext to guide the Drukpa Kargyüd practitioners to understand deeper and easier about the teachings of the middle way. The text compiles the main philosophies and teachings of Madhyamaka from the *Mūlamadhyamakakārikā*, the *Madhyamakāvātāra* and the *Catuḥśatakā* which embraces the middle path. The core teachings of this treatise are reflected in these verses:

ཡོད་མེན་མེད་མེན་ཡོད་མེད་མེན། yod min med min yod med min |

གཉིས་གཉི་བདག་ཉིད་ཀྱང་མེན་བས། gnyis ga'i bdag nyid kyang min pas |

མཐའ་བཞི་ལས་ལྔ་ལ་བ། mtha' bzhi las grol dbu ma pa |

མཁས་བ་རྣམས་ཀྱི་དེ་ལོ་ན་ལོ། mkhas pa rnams ki de kho na'o |

Neither Being nor Non-Being,

Nor both, nor neither,

Beyond the four extremes is Mādhyamaka which is

Proclaimed by the learned ones¹⁴⁹.

¹⁴⁹ Padma Karpo expounds these stanzas in his "A Chariot to Accomplish the Definitive Attainment: An Explanation of Three Treatises on the Middle Way". However, these particular stanzas are originated from "Tenjur - *jñānasāra samucchaya nāma (ye shes snying po kun las btus pa zhes bya ba)*".

In this section, I will further examine the Madhyamakaviewpoints of the 'Brug pa bKa' brGyud school by interpreting some of the selected verses.

(When) freed from the four¹⁵⁰ or eight extremes,¹⁵¹ it is known as Madhyamaka and those who attain profound experiences in their mind is considered realizing the Madhyamaka. One would perhaps ask how, if reality is neither Being nor Non-Being, the alternative of "neither Being" or "nor Non-Being" can also be negated. Nāgārjuna's answer is that reality, though not the same as Being or Non-Being, cannot be differentiated from them. So, even the "neither Being" or "nor Non-Being" has to be negated without affirming either Being or Non-Being. The whole expression ends as only a negation or the assertion of a negation without implying the assertion of an affirmation as the basis.

Madhyamaka disagrees the views of existence like the proponent of true existence (*vastavādin/dngos por smra ba*)¹⁵². It also disagrees in the proponent of nihilist (*uccedavāda/chad par ltaba*)¹⁵³ view in non-existence. Furthermore, it does not agree the point that existent and non-existent are existence and does not believe in both identities, because the fault lies in both extremes. Even the abandonment and freedom from all extremes are not believed by the Madhyamaka at conventional level, still they are proficient as none of the other philosophical school is capable to criticize them.

According to the Treatise, Madhyamaka is divided into two: Madhyamaka Like Illusion¹⁵⁴ (which is similar to the lower Svātantrika introduced in the translated text); and Completely Non-Dwelling Madhyamaka (which is similar to the upper Svātantrika and Prāsaṅgika explained in the translated text).

The School of Madhyamaka Like Illusion maintains that all external and internal phenomena as well as the dismantled conceptual elaborations are illusions in (relative truth).

¹⁵⁰ Skt. *Cāturanta* Tib. *mtha' bzhi*.

¹⁵¹ Tib. *spros pa'i mtha' brgyad*.

¹⁵² The school of Buddhist and non-Buddhist philosophy asserting the truly existent nature of phenomena.

¹⁵³ One of the extreme views that is contrary to Buddha's teachings.

¹⁵⁴ Tib. *Dbu ma sgyu ma lta bu*.

The realization of non-conceptual meditative state is believed to be like illusions and even the enlightened states of non-dual wakefulness of three bodies (*dharmakaya*, *sambhokaya* and *nirmakaya*) are also like illusions in (ultimate truth).

The medium Prajñāpāramitā states¹⁵⁵, “All phenomena are illusory and dream-like; even *nirvāṇa* is illusory and dream-like. And even more exalted than *nirvāṇa*, that too is illusory and dream-like”.

The indispensable teaching of The Completely Non-Dwelling Madhyamaka is rooted in the book, “Refutation of Objections” (Skt. *Vigrahavyāvartanī*; Tib. *rtsod pa zlog pa*) authored by Nāgārjuna in the 2nd century¹⁵⁶:

གཤམ་ཉི་ངས་དམ་བཅས་འགའ་ཡོད། gal te ngas dam bcas’ ‘ga’ yod |

དེས་ན་ང་ལ་སྐྱོན་དེ་ཡོད། des na nga la skyon de yod |

ང་ལ་དམ་བཅའ་མེད་བས་ན། nga la dam bca’ med pas na |

ང་ལ་སྐྱོན་མེད་ལོ་ན་ཡིན། nga la skyon med kho na yin |

Supposing I have some assertions,

Others may have objections.

If I have no assertion,

I am solely immaculate.

The Completely Non-Dwelling Madhyamaka (upper Svātantrika and Prāsaṅgika) has two points to assert and refute others, yet their tradition has no cognitive operation of determining and no object to be proven (*pratijñā*/thesis; that which is to be established). They depend on the three modes of logical reasoning awareness (*pakṣadharmā*, *anvayavyāpti* and

¹⁵⁵ Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra: 25,000 lines.

¹⁵⁶ The verses quoted from the “Refutation of Objections” (Skt. *vigrahavyāvartanī*; Tib. *rtsod pa zlog pa*), which is authored by Nāgārjuna, are also presented and elaborated in the Kunkhyen Pema Karpo’s Treatise, “A Chariot to Accomplish the Definitive Attainment: An Explanation of Three Treatises on the Middle Way”.

vyātirekavyāpti)¹⁵⁷ to break or cut the conceptual elaborations to refute others, thus they are known as the upper Svātantrikas. Those who do not believe in the three logical modes of reasoning (*pakṣadharmā*, *anvayavyāpti* and *vyātirekavyāpti*) and promise to posit a reason to repudiate others' perverse conceptions are known as Prāsaṅgikas.

Conclusion

It is challenging to study Madhyamaka and it is not something that we can hope to understand in a single reading. It requires discipline, concentration, repeated efforts, and in-depth understandings. The teaching on emptiness is very profound and cannot be fathomed easily without the Madhyamaka knowledge. I write this article with my own little understandings of Madhyamaka which I relied on the texts and discussions with experienced Buddhist teachers and meditators. I found that generally, everyone has his or her own way of understandings and interpretations about Madhyamaka theory.

Buddhists need to study Madhyamaka theory as best as we can within our capacity. Those who embrace great capacity can comprehend by just listening to the teachings of Madhyamaka. Those who possess medium capacity can see the reality of phenomena in a single lifetime. However, those with lower capacity, who cannot realize the teachings of emptiness within this life, can undoubtedly attain the realization of the real nature of all phenomena, as every being possesses the equal Buddha-nature that shall guide him or her to return to the state of Buddhahood. It is only a matter of time. Therefore, we need to strive diligently and persistently to study Madhyamaka without interruption, so that our understandings of the real nature of phenomena will be materialized. This will eventually lead us to the ultimate state of Buddhahood.

¹⁵⁷ Skt. *Trirūpa-anumāna*. Tib. *Tshul gsum tsd mas grub pa*. (Skt. *pakṣadharmā*. Tib. *phyogs chos*, Skt. *anvayavyāpti* Tib. *rjes khayb*, Skt. *Vyātirekavyāpti*. Tib. *ldog khayb*).

Normally, our mind is ignorant due to the three poisons and we do not know who we truly are. What we perceive in the world is merely our own conceptual projections. Something which is not permanent, we always perceive them as permanent. There is no self, yet we believe in the existence of the self. Our deluded mind has remained with us from the beginningless time until now and it makes us wander endlessly in this *samsāra*.

To be liberated from this cyclic of delusion, we need to study the Madhyamaka because it teaches the truth of the non-existence of all phenomena in terms of the ultimate reality in which everything merely exists interdependently in the conventional world. As the intrinsic nature of reality is empty, therefore we should not grasp on the self and the existences of all things in the mundane world are void.

In my article, I have briefly examined the Madhyamaka philosophy belonging to the Mahāyāna teachings as maintained with the 'Brug pa bKa' brGyud school in a limited way. My research work may not be pleasing to all readers, but I hope it will give the readers a choice of self-regulation which would point the ways towards the area of interest for research in the future.

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A Brief Study of Causation Based on the Mahānidāna Sutta

By Samiksha Meshram

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Introduction

“*Gambhīro cāyam, ānanda, paṭiccasamuppādo*” *ti ca*

Tantākulakajātā” *ti ca dvīhiyeva padehi ābaddham*”

“This is bound together by two phrases, this dependent origination, Ānanda, is deep, and this generation has become like a tangled skein.”¹⁵⁸

The Great Discourse on Causation (*Mahānidāna Sutta*, DN. 15) is of particular importance for its discussion of dependent origination (*paṭiccasamuppāda*), and a systematic investigation of views of the self. It is well accepted that dependent origination (Pāli, *paṭiccasamuppāda*; Skt., *pratītyasamutpāda*) is one of the fundamental doctrines of Buddhism. The present article is a short discussion of casual factors mentioned in the Mahānidāna sutta. This discourse was given at Kammāsadhamma market town to the Venerable Ānanda to correct his wrong view about the doctrine of *paṭiccasamuppāda*. The *sutta* begins when Venerable Ānanda came to the Buddha and exclaimed that this doctrine of dependent origination might not be as deep as it seems because to him it seems ‘as clear as clear can be’ (*uttānakuttānaka*).

In the present *sutta* the Buddha begins his instruction with a short conversation on dependent origination intended to delineate the condition for each dependent factor. Subsequently, the discourse follows the gradual sequence in reverse order from aging and death (*jarā-marāṇa*) being dependent on birth (*jāti*) back to consciousness (*viññāna*) being dependent on

¹⁵⁸DA.(15:96.) Ed. Chatṭha Saṅgāyana (CST4). Vipassanā Research Institute, 1999. Bhikkhu Bodhi, *The Great Discourse on Causation: The Mahānidāna sutta and its Commentarial Exegesis* (Kandy: Buddhist Publication Society, 1984) p.73.

mentality-materiality (*nāma-rūpa*). In the present *sutta* context it is important to know that the analysis of conditionality in the *Abhidhamma* tradition is treated under two headings: i. the analysis of dependent origination ii. the analysis of the 24 conditions.¹⁵⁹ The root idea at the teaching of *paṭiccasamuppāda* and the teaching of conditionality is the negation of the two extremes, eternalism (*sassatavāda*) and nihilism (*ucchedavāda*), which leads towards the middle way (*majjhimā paṭipadā*).

Dependent origination (*paṭiccasamuppāda*)

The grammatical derivation of this compound has been discussed extensively. The second part of the compound is generally understood as the meaning “*uppāda*” (arising). However, some commentators further explain that the “*sam-*” in *sam-uppāda* means more precisely arising together. According to Pāli commentator, Buddhagosa, the word *samuppādo* indicates the origination of the states when conditions come together.¹⁶⁰

The first part of the compound, “*paṭicca*” can be understood in two very different ways. The more common explanation is that *paṭicca* means “having depended upon”, and thus *paṭicca-samuppāda* means “arising having depended upon something”, where “something” is an assemblage of causes and conditions. The *Visuddhimagga* states, ‘*paṭicca*’ show the togetherness of the conditions because states in the process of occurring exist in dependence on combining their conditions. And then it states,

“it is to be arrived at (*paṭicco*), and it is a co-origination (*samuppādo*). Thus it is dependent origination (*paṭicca-samuppāda*).”¹⁶¹

¹⁵⁹ *Visuddhimagga* also describes that the states that are conditions should be understood as dependent origination and the states generated by such and such conditions are dependently originated states. (Bhikkhu Ñānamoli, Trans. *The Path of Purification* (Singapore: Singapore Buddhist Meditation Centre, 1956) pp.592-593.

¹⁶⁰ Bhikkhu Ñānamoli, p.596 and pp.596-598.

¹⁶¹ Bhikkhu Ñānamoli, p.596.

A) Causal factors

The enumerations of causal factors in the Mahānidāna sutta are as follows-

1. Ageing and death (*jarā-maraṇa*) – This is one of the vital factors which actuates a sense of urgency and drives one to get out of misery. The sequence of factors begins with ageing and death as the sign of suffering innate in all sentient existence. Birth is a condition for *jarā-maraṇa* which makes suffering inevitable. The meaning here implying is that whatever suffering there is in the world all that is conditioned and it occurs in dependence on birth. According to the sub-commentary of the *sutta*, birth is a condition for aging and death under the heading of decisive support (*upanissaya*)¹⁶² because ageing and death occurs when birth has been attained.

2. Birth (*jāti*) – birth means the manifestations of the mundane resultant *cittas*, their *cetasikas* and *kamma*-born matter in a new life in one or another realm of existence¹⁶³. In other words, *jāti* is the arising of the five groups of aggregates i.e. form, feeling, perception, mental formations, and consciousness. The required condition for the next birth consists of wholesome and unwholesome *kamma*, that is, in present kammically active existence. There are three kinds of existence namely- i. Sensual existence (*kāma-bhava*) ii. Fine-material existence (*rūpa-bhava*) and iii. Immaterial existence (*arūpa-bhava*). These terms imply the three spheres of existence in which rebirth can take place. The commentary says that in this context, ‘existence’ should be interpreted as *kamma* existence, for this is a condition for birth under the heading of decisive support. The two are distinguished as *kamma*-existence

¹⁶²The commentary says that just as *āyasa* (depression) is called *upāyāsa* (despair), so a strong *nissaya* (support) is called *upanissaya* (decisive support). Y. Karunadasa, *The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditioned Reality* (Hong Kong: Centre of Buddhist Studies, 2010) p. 269.

The example has mentioned in the Narada Mahathera’s book as follows: one of the five heinous crimes such as matricide, parricide etc., will serve as an *upanissaya* to affect a birth in a woeful state. Just as moral actions become *upanissaya* for future good deeds, even so they may become *upanissaya* for evil too as for example-spiritual pride.

¹⁶³ Bhikkhu Bodhi, Trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha* (Kandy: Buddhist Publication Society, 1993) p. 298.

(*kammabhava*) and rebirth-existence (*upapattibhava*). *Kamma*-existence is a primary condition for birth. For the *kamma* producing its result into a new existence requires time, therefore existence is a condition for birth not as a conascent condition but as a decisive support condition.¹⁶⁴

3. Existence (*bhava*) – *Bhava* is sometimes translated as becoming or *kamma*-process. It is called existence because its result is going to be in one of the three realms of existence. There are four kinds of clinging which qualify the condition for ‘*bhava*’ namely: i. Clinging to sense pleasure (*kāmapādāna*) ii. Clinging to views (*diṭṭhupādāna*) iii. Clinging to precepts and observances (*sīlabbatupādāna*) iv. Clinging to doctrine of self (*attavādupādāna*). Clinging consists of with two mental factors i.e. clinging to sense pleasure with greed and the remaining three being connected with views. Clinging is a condition for existence under the heading of decisive support as well as under the heading of conascence (*sahajāta*).¹⁶⁵

4. Clinging (*upādāna*) – *Upādāna* is intensive craving or firm grasping. When one runs after the obtainment of enjoyment of object, it is called clinging. Craving is the main cause for arising of clinging. There are six kinds of craving corresponding to six sense-objects (form etc.). Each of these again becomes a threefold craving depending on their intensity of - i. craving for sensual pleasure (*kāma-taṇhā*). ii. Craving for existence (*bhava-taṇhā*). iii. Craving for annihilation (*vibhava-taṇhā*). The *Visuddhimagga* explains that each of these six kinds of craving are reckoned threefold according to their projected aim. The sub-commentary says that craving is a condition for clinging to sense pleasures only under the

¹⁶⁴Emphasizing on *kamma*-existence, the *sutta* says- *Kammaṃ satte vibhajati yadidaṃ hīnappaṇītātāyāti*. MN. III 203.

¹⁶⁵Bhikkhu Bodhi, *The Mahānidāna sutta*, p. 76. Conascence condition is a condition where a conditioning state, on origination, causes the conditioned states to arise simultaneously with it. This is compared to the lamp which, on origination, causes the light, color and heat to arise along with it, so the 4 mental groups i.e. feeling, perception, mental formations, consciousness. Conascence condition may be divided into three types or more finely into five types. Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, p. 317.

heading of decisive support, but it is a condition for the remaining other kinds of clinging under the headings of both conascent and decisive support condition.¹⁶⁶

5. Craving (*taṇhā*) - Greed for an object or attachment to being joined with the objects of enjoyment is called craving. Feeling is an affective mode in which the object is experienced and may be pleasant, unpleasant or neutral. Craving depends on feeling that arises through any of the six sense faculties (eye-contact etc.). In the present *sutta* only the *kamma*-resultant feelings come into consideration. Here the resultant feeling is a condition for craving under the heading of decisive support and the others (i.e. non-resultant feeling) in the different way (i.e. under the heading of conascent).

B) Dependent on craving

The *sutta* digresses from feeling to craving and shows the variations of the nine terms of obsessional craving (*samudācārataṇhā*)¹⁶⁷. According to the *sutta*, feeling conditions craving, and subsequently dependent upon craving there is pursuit, acquisition, decision-making, desire and lust, attachment, possessiveness, avarice, safeguarding, and because of safeguarding various unwholesome phenomena originate such as- taking up of stick or sword, disputes, strife, conflicts, insulting speech, slander, falsehood etc.¹⁶⁸

The commentary presents the two sides of craving as craving which is the root of *saṃsāra* (*vaṭṭamūlabhūtā taṇhā*) and obsessional craving (*samudācāra taṇhā*) indicating the different way in which any given instance of craving could be discerned. The main implication of this

¹⁶⁶ *Upādānasāti ettha kāmupādānassa taṇhā upanissayaakoṭiyāva paccayo, sesupādānānaṃ sahaṃjātakoṭiyāpi upanissayaakoṭiyāpi viññānādi ca vedanāpariyosānā vipākavidhūti katvā. (Tikā).* Bhikkhu Bodhi, *The Mahānidāna Sutta*, pp. 101-102.

¹⁶⁷ Obsessional craving is craving that occurs by way of manifestation.

¹⁶⁸ *Iti kho panetaṃ, ānanda, vedanaṃ paṭicca taṇhā, taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho. Ārakkhādhikaraṇaṃ daṇḍādānasatthādānakalahaviggahavivādatuvamtuvaṃpesuñṇamusāvādā aneke pāpakā akusalā dhammā sambhavanti. DN. II. 15.*

digression is to show that *paṭiccasamuppāda* can be used to demonstrate the origins of social disorder just as it used to analyze the origin of individuals suffering.

6. Feeling (*vedanā*) – It is feeling that experiences an object when it comes in contact with the senses. Contact is the coming together of consciousness with its object via sense faculties. Feeling refers to pleasant, unpleasant and neutral experience. The six sense faculties (eye, etc.) are the internal bases for contact and the corresponding six sense objects (visible form, etc.) are the external bases. Feeling arises simultaneously with the conditioned via contact under the heading of consciousness condition in terms of its affective quality, which may be pleasant, painful or neutral, according to base and object. Feeling arises simultaneously conditioned by contact under the heading of consciousness.¹⁶⁹

In the standard formula of dependent origination, the six sense bases are cited as the condition for contact, but in the *Mahānidāna sutta*, mentality- materiality is shown as the condition for contact.

7. Contact (*phassa*) - It occurs when three things namely, consciousness, the sense faculty and its object come together. In this *sutta*, mentality-materiality (*nāma-rūpa*) is a condition for contact (*phassa*). Mentality-materiality (*nāma-rūpa*) is a compound term usually used in the *suttas* to indicate the psychophysical organism exclusive of consciousness,¹⁷⁰ which serves as its condition. As the commentary states, mentality-materiality occurring in the six doors (eye, etc.) is the cause and condition for the two kinds of contact, namely, designation-contact¹⁷¹ and impingement-contact.¹⁷² This is the one of the special features of this *sutta*.

¹⁶⁹ Bhikkhu Bodhi, *The Mahānidāna Sutta*, p.15.

¹⁷⁰ S II 3- 4.

¹⁷¹ Designation-contact (*adhivacanasamphassa*) is synonymous with mind-contact (*manosamphassa*), which arises in the mind-door taking as its basis the four mental aggregates. It is discerned in the material body because, in five-constituent existence, it is found occurring with the support of the heart-basis. Bhikkhu Bodhi, *The Mahānidāna Sutta*, p.107.

The first one refers to the mind contact and latter with the five kinds of sense contacts. The Buddha said in the *sutta* that without mentality-materiality both types of contact cannot be discerned. Sometimes in some of the *suttas* the term is included in the external sense bases too. A *sutta* states,

“This body and external mentality-materiality, these are a duality.

Dependent on this duality there is contact.”¹⁷³

In such instances *nāma-rūpa* becomes the only experiential situation available to *viññāna*.

8. Mentality-materiality (*nāma-rūpa*) – Mentality (*nāma*) and materiality (*rūpa*) refers to the continuum of body and mind. Materiality (*rūpa*) is so called because it can be deformed. Mentality (*nāma*) is awareness of something. These both are mutually dependent. A *sutta* state-

“And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact and attention: this is called ‘*nāma*’. The four great elements and the form derived from the four great elements: this is called ‘*rūpa*’. Thus, this *nāma* and this ‘*rūpa*’ are called ‘*nāmarūpa*’.¹⁷⁴

Here, *viññāna* is the specific condition for *nāma-rūpa*, inevitable to *viññāna* at three different times: at conception, at the time of leaving the womb and during the course of life. At conception, consciousness occurs as a moment in a continuum of consciousness which has been proceeding continuously from one life to another. When rebirth consciousness springs up in the womb the other four aggregates comprised in *nāma-rūpa* arise along with it and

¹⁷²Sense perception begins with impingement, a technical term signifying the impact of an object on a sense faculty. When this impact is strong enough, a sense consciousness arises based on appropriate sense faculty. The union that takes place when consciousness encounters the impingent object is termed ‘impingement contact’ (*paṭighasamphassa*). Bhikkhu Bodhi, *The Mahānidāna Sutta*, p.17.

¹⁷³SN. II. 24.

¹⁷⁴ *Katamañca, bhikkhave, nāmarūpaṃ? Vedanā, saññā, cetanā, phasso, manasikāro—idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāyarūpaṃ. Idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati, bhikkhave, nāmarūpaṃ.* SN. II. 3-4.

sustain mentality-materiality in the course of the present lifespan.¹⁷⁵ The absence of *viññāna* could make the body a mere heap of matter and the mental factors totally devitalized.

9. Consciousness (*viññāna*)¹⁷⁶ - According to commentaries the first moment of consciousness in a new life is called rebirth-linking consciousness (*paṭisandhi viññāna*), linking together with the *kammically* formative consciousness of the previous existence. Without descent of consciousness into the mother's womb, the embryo cannot be formed. So, consciousness cannot initiate the new existence in the womb unless it 'gains a footing' in mentality-materiality (*nāma-rūpa*).¹⁷⁷ At rebirth-linking, mentality is a condition for consciousness in seven ways: as conascence, mutuality, support, *kamma*-resultant, association, presence, and non-disappearance conditions and the heart-basis is a condition for consciousness in six ways. During existence, the heart-basis arises, not simultaneously with consciousness as at rebirth, but a brief moment earlier.¹⁷⁸ Thus by excluding the above two the conascent and mutuality conditions while adding the pre-nascent condition, the heart basis becomes the ground for the states of consciousness it supports.

As stated in the *sutta*, with the arising of mentality-materiality consciousness arises, with the ceasing of mentality-materiality consciousness ceases.¹⁷⁹ As the commentary states, consciousness is a condition for mentality-materiality when mentality-materiality is a condition for consciousness or when the two occur as conditions for one another, it is by this much that one can be born, demise and re-arise, that birth, etc., or repeated death and rebirth-linking, can be discerned.¹⁸⁰

¹⁷⁵ Bhikkhu Bodhi, *The Mahānidāna Sutta*, p.18.

¹⁷⁶ Consciousness- its defining trait is that it merely perceives something (object), without grasping any of its additional features. Here, consciousness refers to the rebirth-linking consciousness.

¹⁷⁷ Bhikkhu Bodhi, *The Mahānidāna sutta*, p.25.

¹⁷⁸ Ibid. p.153.

¹⁷⁹ SN. III. 61.

¹⁸⁰ *Ettāvatā khoti viññāṇe nāmarūpassa paccaye honte, nāmarūpe viññānassa paccaye honte, dvīsu aññamaññapaccayavasena pavattesu ettakena jāyetha vā...pe... upapajjetha vā, jātiādayo paññāyeyyūṃ aparāparaṃ vā cutipaṭisandhiyoti.* (Pāli Text Society. 2.502). The sub-commentary further explains, the entire

As Bhikkhu Bodhi states, the mutual conditionality of *viññāna* and *nāma-rūpa* has considerable impact for religious and philosophical thought. It provides the philosophical middle way between the two extremes, eternalism and nihilism, which polarizes man's thinking on the individuality of the person. Bhikkhu Bodhi says that the description of self is the result of reflective interpretation on one's own existence. There are numerous *suttas* which discuss such wrong views one of them is the *Brahmajāla sutta* (DN. I).

The Mahānidāna Sutta has explained causes of the conditions. This *sutta* is called The Great Discourse on Causation because it explained how to disentangle and unravel conditions. When one investigates the factors of dependent origination, one finds that there is only process which is conditioned by other processes-process is their actual nature, empty of self and substance. A right understanding of conditionality can be obtained through the comprehension of the non-existence of self. Abstractly stated, the principle of dependent arising is expressed by the oft-occurring dictum:

“Imasmim sati idaṃ hoti; imassuppādā idaṃ uppajjati.

Imasmim asati idaṃ na hoti; imassa nirodhā idaṃ nirujjhati”

“When this exists, that is; due to the arising of this, that arises.

When this does not exist, that is not; due to the cessation of this, that ceases.”¹⁸¹

round of *samsāra* occurs by the five aggregates, here called consciousness and mentality-materiality, occurring with one another as support, not through anything else, a self-having the intrinsic nature of a subject or agent or through a creator God, etc. This *sutta* says that mentality- materiality is a condition for consciousness.

¹⁸¹SN. II. 28. This formula also occurs in many other places in the *suttas*.

Conclusion

To sum up, the Mahānidāna Sutta primarily explains the Dependent origination (*paṭiccasammupāda*) and the views of self. The striking feature of this *sutta* is the causal factors and their interpretation with the conditional relations. The commentary of the Mahānidāna Sutta treats the connection of causal factors briefly but not describing all the 24 conditional relations in detail. All these sections are technically classified to present the description of *samsāra*. According to the commentary, the round is explained under the heading of views; therefore, the structure of the *sutta* has been explained after explaining the nine causal factors followed by the views of self (*attapaññatti, na attapaññati, attasamanupassanā*). In the *sutta*, the Buddha does not offer a formal definition of specific conditionality, but the explanation of the round draws a connection between each pair of factors which enables the underlying principle clear.

Table 1

The Standard and The Mahānidāna *sutta* Versions of Dependent Origination¹⁸²

Standard Version	Mahānidāna Version	
Ignorance ↓	-	Secondary Sequence
Volitional formation	-	
Consciousness	Consciousness ↓ ↑	Craving ↓ Pursuit
Mentality- Materiality	Mentality- Materiality	Gain
Six sense bases	-----	Decision-making
Contact	Contact	Desire and lust
Feeling	Feeling	Attachment
Craving	Craving	Possessiveness
Clinging	Clinging	Stinginess
Existence	Existence	Safeguarding
Birth	Birth	Various evil Phenomena
Ageing and death	Ageing and death	-

Note: An arrow represents a relationship of conditionality from the condition to the dependently arisen phenomena.

¹⁸² Bhikkhu Bodhi, *The Mahānidāna Sutta*, p.43.

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Cordial Relation between Men and Women as Shown in the

Sigālovāda Sutta

By Venerable Kelasa

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1. Introduction of cordial relationship in society

Society is a group of people sharing relations with each other between two people or groups such as between men and women, parents and children, teachers and pupils, friends and companions, husbands and wives, employers and employees, etc. In the “*Sigālovāda sutta*” there are many ethical systems for the laity. As social ethics, we can see the respective responsibilities of parents and children, education of teachers and pupils, marriage and family life of wife and husband, social relation of friends and companions, business and economic status of employee and employer, and religious life of clergy and laity.

Nowadays, one of the social problems is the difference existing things between men and women are quite different. Thus, we isolate them from each other. Actually, not only men and women but also each individual, without regarding male and female is different. Some people have higher personalities, some have lower and some are normal. Therefore, we can't entirely cooperate with them. It's not a fault that is different between male and female because the things that are different and beautiful, for example- our fingers are not the same, some are short, some are thin. That is why we can't unite them in order to equal the same quality of those different people.

The world is led around by craving, people who live in society also have a fundamental nature of that craving. So, people categorize the religion that we are Buddhism, we are

Hinduism, we are Christianity, we are Islam, and we are men or women, etc. Actually, we can categorize the religion as Buddhism, Hinduism, Christianity, and Islam. We can separate those religions, but we cannot discriminate against those religions each other or those religious people individually or group.

In human society, people still have a problem of the difference between men and women in each religion. According to primitive Hinduism, the Brahmins were divided into four castes. Primitive Hinduism society is divided on the basis of caste, its lower strata are deprived of special privileges. The privileges that are not given to the lower strata of the society are as follows:

1. Not granting equal political rights.
2. Not giving equal economic benefits and opportunities.
3. Not granting equal social rights.
4. Not giving equal religious rights
5. Not giving equal opportunities in the matter of jurisdiction.”¹⁸³

To solve those problems, firstly human society needs in common senses of peacefulness and unity without harming each other to live happily and equally in human society. Without equality in human society, people will discriminate against each other for the example caste system.

As the nature of the people, they like to stay in freedom, peace, equality, and harmonious society in day-to-day life. To live in peace, unity, and harmony, is so easy to say but in real life it is difficult. There are so many differences between men and women, even among

¹⁸³Devananda, Bokanoruwe. *Social aspects of early Buddhism*. Singapore, 2000.p33

women, each individual, without regarding their body structure, is different. To speak honestly, if it is for cordial relations between men and women in *Theravāda* Buddhist society, Buddhist people have to follow Buddha's teachings in both aspects of social and spiritual.

2. Social Background of Indian Society

The word society means "people considered as a group or a group of people who live together in a particular social system."¹⁸⁴ So, society is referred to as people in general, living together in communities.

"Before the advent of the Buddha, Indian society was organized under the Brāhmanical influence. It was based on the caste system." (Devananda, p.32) Through the teaching of Brāhmanism, society was divided into four aspects as follows:

1. Brāhmins
2. Kshatriyas
3. Vaishyas
4. Shudras

"The highest caste, the Brāhmins were born from the head of the great Brāhma. Kshatriyas were born from the arms of the great Brāham. Vaishyas were born from the thighs of the great Brāhma, and the Shudras were born from the feet of the great Brāhma."¹⁸⁵

In addition, according to Devananda in his book which is called "Social Aspects of Early Buddhism", he has mentioned that the Brāhmins were born out of the mouth of Mahābrahmā, Ksatriyas from his arms, Vaisyas were born from the thighs, and Sudras were born from the feet of the Mahābrahmā." Therefore, the Brāhmins are the greatest because they were born

¹⁸⁴<https://dictionary.cambridge.org/pronunciation/english/online>

¹⁸⁵[What is India's caste system? - BBC News](#)

from the mouth of the great Brāhmā, and they were the leaders of society. The Ksatriya was the ruler of the country, and the Vaisyas were the merchants. Sudras were lower caste people, and they had to serve the all above casts.

Buddha rejected this concept and exhorted that no one becomes Brāhmins from their birth and the Brāhmin was divided by their activities. So, the society in the time of the Buddha in India, the most important thing was that the Buddha's doctrines were against the teaching of Brāhmanism. The Brāhmanism accepted the caste system which prevailed during the lifetime of the Buddha. But the Blessed one rejected the concept of the caste system. No one becomes Brāhmans or outcasts from their birth. According to the action which was done by the person decides the outcast or Brāhman.

According to the teaching of Brāhmanism, the position of women was very low. Because the women were controlled of Brāhmaṇa field. At that time the Indian society was under the control of Brāhmaṇa. In the Brāhmaṇa tradition, women were considered inferior to men. Women could not participate in social preparation such as freedom of religion, freedom of education, etc. The Brāhmaṇa thought that the women could not understand any important things, and they are lower. So, they did not have any religious freedom, and they could not participate in religious activities. Only their duties were to fulfill the requirement of the husband. So, the social condition at the time of the Buddha, the women were very low. In all the activities we're engaged by men, not women. Women were inferior, and men were considered inferior.

Buddha gave equality for the women as a *Bhikkhu* (monk)- *Bhikkhuni* (nun), *Upasaka* (Layman)- *Uapsikā* (Lay woman). All of them are given the same teaching and the same

chance by the Buddha to realize the ultimate spiritual goal although one might be man or woman, be monk or nun. If he or she follows the teaching of the Buddha, he or she realizes Nibbana certainly, and also Buddha stated that the men cannot be intelligent every time, the women are also more intelligent than persons on some occasions.

According to the teaching of Brāhmanism, the freedom of the women was restricted. The whole life of the women must be under Brahmaṇa. In childhood, the woman should stay under their parents and when she got married, she should be under her husband. After delivering babies, the woman has to live under her children. So, the whole life of the woman was controlled by someone else. They were not independent. They were restricted, and they did not have the privilege.

According to Hinduism, in Indian society the women were equal to lower caste, Shudras. “even the Brāhmaṇa women were treated as lowest caste.”¹⁸⁶ women in Hinduism never have any chance to search for their own liberation by their own effort. In Buddhism, not only men but also women can get their own liberation by making an effort with *Sila*(morality), *Samādhi* (concentration), and *Paññā* (wisdom). So, in ancient Indian society, Shudras were lower caste and had no privilege.

3. The Position of Women in Society by the Buddha

In Buddhism women and men must enjoy equal social privilege. In the Buddhist order, Buddhism was given to the women to attain to Buddhist order also. All the privileges have been given to the women. In that order, all the women, Bhikkhuni and *Upasikā* are included. Bhikkhuni and *Upasikā* can understand all the doctrines according to the capacities of their understanding of Buddha’s teaching.

¹⁸⁶Altekar, The Position of Women in Hindu Civilization (Benares, India:1938), p.204.

Buddhist people accept women with all the privileges similar to men. Buddhism allows the women to come to be an order and to obtain and enjoy the religious positions which is they also can attain high positions which are to be Arahant.

In the Buddhist society at the time of the Buddha women, characterized as mother and wife, were taken an important role in the Buddha's attitude.¹⁸⁷ Without them, society cannot run properly. Buddha highlights his attitude to the women as Buddha's saying that Oh monk, you should consider the woman in the age of mother as your own mother, in the age of sister as your own sister, and in the age of daughter like your own daughter.¹⁸⁸ Such attitude can help one not only for not fall in defilement regarding the women but also for cultivating loving-kindness (*mettā*) to them. And, Buddha says that the women who possess these three qualities of maintaining morality (*Sīla*), establishing confidence (*Saddhā*) and cultivating wisdom (*Pañña*) can overwhelm the husband.

Accordingly, in society families do not want to bear a female child. On one occasion, king *Pasenadi* of Kosala was very upset as he was informed that his queen gave birth to a daughter. When the Buddha knows about that he consoles the king saying that Oh king, raise that daughter if she is wise, endowed with morality, pays respect to father-in-law, and serves her husband she can be a noblewoman. And, Buddha usually applies violent usage '*moghapurisa*': the man who is vain from path and fruit (lit. foolish man) whenever he violently condemns a man or a bhikkhu. But Buddha never applies the similar sense '*moghaitthiya*' in condemning a woman or a *bhikkhunī*. This shows Buddha's sympathetic attitude toward the women.

¹⁸⁷D III 189, 190

¹⁸⁸S IV 111

4. Duties of Husband and Wife According to the Discourses

According to the viewpoint of *Sigālovāda Sutta* of *Dīghanikāya*, it has mentioned the sixfold worship for the social relevance.

“Mother and father as the east,

Teachers as the South,

Spouse and family as the west,

Friends and colleagues as the north,

Servants and workers below,

Brahmans and ascetics above.” (Devananda, p-55)

All of these mutual social relationships are mentioned in *Sigālovāda Sutta*.

In Buddhism, for both husband-and-wife Buddha assigns the different and harmonious duties in *Sigālovāda* sutta. So, according to the *Sigālovāda* sutta, Buddha presented how to respect between husband and wife. There are five duties of a husband to wife, 1. Courteous to her polite, 2. Not despise her, 3. Faithful to her, 4. Don't hand over authority to her, 5. Provide her with adornments. On the other hand, for wife also need to follow: 1. performs her duties well, 2. Hospitable to relationships and attend, 3. Faithful to him, 4. Protects what he brings, 5. Becomes clever and keeps in her activities. So, regarding the housewife's duties, the wife has full authority to manage the affair of the home rather than the husband. But without supporting the husband a household cannot run properly.¹⁸⁹ Thus, there are harmonious duties to both husband and wife in Buddhism. If they protect and keep in their activities, and follow those rules each other, in this society no discrimination, and society can be established peace and harmony between men and women.

¹⁸⁹D III 190

Regarding the duties of women, there may be some women who complain about the attitude of the Buddha as the women saying that why should not women take place of husband duties concern with house affair. Actually, at the time of the Buddha in India, the position of women was very lower than men. Even the Buddha accepts that women are soft and less strong because they can't prevent themselves from falling dangerous personally at that time. Even nowadays, there is still a danger of rape and kill women if they are not prevented by men. Therefore, Buddha teaches his layman and laywomen not to do (*kāmesumicchācāra* and *pāṇātipātā*) killing human beings and misconduct sexual. By following like that, they can maintain the purity of society and can solve conflicts of the entire society between men and women.

Buddha emphasizes the equality of the husband and wife in some discourses. Buddha says that there are four ways of relationship between husband and wife. These are (1) A corpse-like husband lives with corpse-like wife (*Chavochavāyasaddiṃ saṃvasati*), (2) A corpse-like husband lives with goddess-like wife (*Chavodeviyāsaddiṃ saṃvasati*), (3) A god-like husband lives with a corpse-like wife (*Devo chavāya...*) and (4) A god-like husband lives with goddess-like wife (*Devo deviyā...*)¹⁹⁰. Buddha recommended the last relationship because it is only the harmonious and good relationship of both husband and wife.

In ancient Buddhist society, women appear not only as of the wife but also as the mother. These two items are always interconnected because the wife could become a mother and the mother is always a wife. Buddha pointed out that '*mātāmittam sake gare*': mother is the good friend in the household. So, she could be a friend for her husband rather than a wife. So,

¹⁹⁰A II 57

Buddha recommended that if the husband and wife can connect with each other as good friends, it is impossible not to become a harmonious and equal relationship between them. As it is said that the mother is a good friend of the household, and she can also be a friend of the children. In the *Pāli* term, '*mittā*' has a deep meaning rather than the definition of 'friend'. And mother and father are the first teachers of the children. Before children go to school and learn the lessons from the school teachers, mother and father are firstly teach their son and daughter how to behave, how to dress, how to live and how to speak and how to eat.

According to *Sīgālavāda* Sutta, those things can be said as the duties of the parents, especially the mother. Buddha teaches his follower that the son and daughter pay respect to their parents instead of respect for the place of Brahma.¹⁹¹ Therefore, Buddha assigns the duties of son and daughter for serving the profit of the parents. As the attitude of Buddha towards women (mother), he says that in my religion blood is nothing but mother's milk. If we cannot be fed by the mother's milk, it is impossible for us to stand in this world society and then more impossible to create a harmonious world society. But here the great gratitude of the father cannot be found out. But there is not have a chance of being fed by the mother's milk without thanking the father. Therefore, according to the Buddhist legend, even the Buddha, as he knows the gratitude of his late mother *Mahāmāyā*, goes to the *Tāvatiṃsā* heaven and preach her *Abhidhammādesanā* for three months. That is the great Buddhist legend, and it shows the Buddhist follower 'how to return the gratitude of the parents. Buddha says that returning the gratitude of the parent by spiritual supplying is better than supplying with worldly things. So, these highlights lead to the equality of getting profits from the children as mother and father or husband and wife.

¹⁹¹A I 132

By studying *Sīgālovāda* sutta, each of duties such as between parents and children, husband and wife, teacher and pupils, employers and employees, friends and companions, and religious priests and followers should be done in order to build a successful social life of the individual. Parents have duties to restrain children from evil, to exhort them to virtue, to train them for a profession, to arrange a suitable marriage for them, and to handover their lineage to them in due time. On the other hand, knowing parents are called Brahmas, children have duties to support parents, to do their duties, to keep up lineage and tradition, to protect an inheritance, and to transfer merits in due time. In this way, when one fulfills one's duties, we can reach a happy, and peaceful society. These are essential aspects of human society.

What's more, there are many noteworthy facts such as six causes of the decline of wealth: addicting to liquor or drugs, wandering in streets at unseemly hours, frequenting shows and entertainments, indulgence in gambling, association with evil companions, and the habit of idleness. These are clearly seen in the so-called modern world. One should avoid them so that one can maintain a happy life. In *Sīgālovādasutta*, one can know how to spend income by dividing it into four parts: one portion for family and social affairs, two for running his business, and the fourth for emergencies. One should apply them because economic stability is very important to harmony in social relationships. So, there are many ethical codes in this sutta. If everyone wants to lead a good household life, they have to know a lot of do and don'ts. Therefore, *Sīgālovādasutta*, indicates how a good personality should be developed. Social harmony will come to all of us when the real balance of these duties and privileges is performed.

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Humanistic Buddhism and Future of Chinese Buddhism

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Introduction

The recent modernisation and economic advancement of China over the past ten years has changed the society in many aspects. Her current economic and political might are almost equivalent to the glorious days during the prosperous Tang era (618 – 907) whereby China was once a super power nation.

Buddhism experienced both glorious and declining moments in different eras in Chinese history. Buddhism thrived during the Sui (581- 618) and Tang (618-907) era, but lost its appeal during the Ming (1368 – 1644) and Qing (1644-1911) dynasties. This article's intention is to investigate the reasons behind the flourishing as well as the decline of Buddhism in Chinese context with the aspiration for its future burgeoning especially in mainland China and amongst Chinese communities overseas.

Historical Background

Buddhism flourished during the Sui (581-618) and Tang (618-907) dynasties due to the engagement of Chinese Buddhists in many welfare activities.¹⁹² Temples - in their efforts to better the economic benefits back to the society - established the Inexhaustible Treasury unit in their management. The funds collected were channelled into three main purposes - the

¹⁹² Darui Long. Humanistic Buddhism From Venerable Tai Xu to Grand Master Hsing Yun. His Lai Journal of Humanistic Buddhism. Volume 1 (2000) pp 53

building and maintenance of the monasteries, social service projects like elimination of hunger and providing expenses for the monks and nuns. The social services and self-sustaining management of the temples were the cornerstone of Buddhism's direct engagement with the masses of the society at that time. Spiritual cultivators (monks and nuns) led a life of self-reliance whilst at the same time contributed to the welfare of the society. The community was connected to the temples and Buddhism in the symbiosis way, which explains why Buddhism flourished during this period.

During the Ming (1368-1644) and Qing (1644-1911) dynasties, however, Buddhism experienced significant decline. One of the main reasons being the decree issued by the first emperor of the Ming dynasty - Zhu Yuanzhang ¹⁹³ - that forbade the monks and nuns to dwell in the villages amongst the ordinary folks for fear of the role religion may play in times of a rebellion since he himself was an exemplary model in the peasant rebellion related to the White Lotus Society. The monks and nuns had to either live in the mountains or lead a nomadic life. His policy of separating the spiritual leaders from the layman Buddhists restricted the development and thus Buddhism saw a rapid decline.

The situation was even more deplorable during the Qing (1644-1911) dynasty as the monks were isolated from the layman people and ordered to meditate in the mountains. Their only social function was to perform ceremonial services for the deceased. That was the image projected with Buddhism having only one sole purpose, which is its involvement with the dead and spirits, making no significant contributions to the welfare of the society. In the late Qing dynasty, many temples were being confiscated by the corrupted officers for personal

¹⁹³ Zhu Yuanzhang (reigned 1368-1398), founder of Ming Dynasty. He was one of the members of the White Lotus Society involved in a number of rebellions against the Mongol. As soon as Zhu ascended the throne, he immediately banned the society and also banned the Buddhist monks and nuns involved in the society at large due to this background.

gains on the pretext of acquiring the properties for education purposes, but without actually materialising the cause. Even after the Qing dynasty, Yuan Shikai (1859-1916) promulgated the Monastery Control Regulation that confiscated wealth from Buddhist monasteries in order to finance the expansion of his army.

The famous scholar Zhang Taiyan (1868-1936) and Su Mansu (1884-1918) ¹⁹⁴pointed out that:

The cause of corruption of Chinese Buddhists lay not in outer reasons, but in the Buddhists themselves...Many monks are not engaged in meditation in accordance with the regulation, but are enjoying a cosy and banal life. They do not preach scriptures, but devote themselves to ceremonies for the dead. When they are entrusted with the cause of dharma, they are only interested in money...What they offer as their service just leads to the decline of Buddhism... In fact, they are generally looked down upon.

China experienced a revolution period in the early 20th century. The Chinese people witnessed massive sufferings in their bid to transform to a modern state. In the midst of this chaotic period, a group of Chinese intellectual and reformative thinkers who aspired to shape the future China emerged. Two of the outstanding Chinese Buddhist intellectual and reformers that advocated the future of Buddhism were Tai Xu and Yinshun.

¹⁹⁴ See Deng Zimei. “A Notice to All Buddhist Followers.” *Chuantong Fojiao Yu Zhongguo Jindaihua* (Traditional Buddhism and China’s Modernity). Shanghai : Huazhong Shifan Daxue Chubanshe, 1994). P 146

Tai Xu Reformatory Movement

Tai Xu (1889-1947) was one of the key reformers at this time for Chinese Buddhism. He was born in 1889 in Congde district, Zhejiang Province. When the Qing government was overthrown, Tai Xu began his life-long career of Buddhism reform. Tai Xu's "Humanistic Buddhism" was conceptualized in 1916 during his self-confinement in Putuo island, Zhejiang. He raised the word 'rensheng fojiao' in April 1927 in an article entitled "Instructions to the Chinese Revolutionary Monks". He advocated the reformation of Chinese Buddhism in three aspects. Firstly, the eradication of superstitions that the rulers imposed on the people by using Buddhism and Taoism as instruments and transforming the hereditary property system into a shared property system. Secondly, advocating that Buddhists should change their living style of hermitage imposed by Confucians so that the Buddhists may be engaged in the service to guide the masses into the right spiritual path rather than being perceived as a religion only associated with conducting ceremonies for the dead. Buddhists should change their service orientation in their offerings to their ancestors and spirits. These lavish patronages were requested by the imperial court and hierarchies down to the common people while in turn receiving donations from them. Thirdly, Buddhists should work on the establishment of "human-life Buddhism", that is, from human beings to Bodhisattvas and Buddhas. They should propagate this "human-life Buddhism" to attract more followers. As quoted in his explanation;

What is human life? I use the term "human life" to refute the fallacies in the teachings of Buddhism by some people in the past. The Buddhist teachings may be divided into the two: the Buddhism of the death and the Buddhism of the ghosts. Many people thought that the aim of learning the teachings of Buddhism is to encounter death in a painless way and to have good fortune after death. This is not the true meaning of the Buddhist teaching... As I talk about human Buddhism, I emphasize the improvement of human life.

Tai Xu advocated the term of “human life” as to reject the focus on death in contemporary Buddhism in China. The basic teachings of the Buddha urge people to take care of practical issues in human life by reforming the society, helping human beings make progress and improving the world environment. Tai Xu emphasized that Buddhism should not be separated from the masses. Otherwise, it cannot grow just as a tree withers if it loses its soil. Buddhists should devote to the cause of saving the world and benefiting the masses.

Tai Xu’s Impact on Future Humanistic Buddhism

Tai Xu’s views on Humanistic Buddhism were popular in the 1940s. In 1934, Haichaoyin, a journal initiated by Tai Xu, published a special issue on Humanistic Buddhism with 18 articles in it. His propositions had great impact on Chinese Buddhism which revolutionised its core and essential characteristics to favour secular life with the emphasis on spiritual life of self-cultivation and also promoted altruism and humanitarian assistance to the suffering people as the essence in learning Buddhism.

After Tai Xu’s death in 1947, his influences spread far and wide. His Humanistic Buddhism had become the fundamental principle for the Mainland Chinese Buddhist Association (CBA). The current task of the CBA is interpreted as ‘hallowing the motherland and blessing and giving joy to sentient beings.’”

Tai Xu’s disciples includes Yinshun¹⁹⁵ and Hsing Yun¹⁹⁶. Yinshun went on to become the most respected and influential Chinese scholar amongst contemporary Buddhist intellectuals in Taiwan and the Chinese world. Hsing Yun established the Fo Guang Shan Buddhist

¹⁹⁵ Yin Shun (5 April 1906 – 4 June 2005) was a well-known Buddhist monk and scholar in the tradition of Chinese Mahayana Buddhism. Yin Shun's research helped bring forth the ideal of "Humanistic" (human-realm) Buddhism, a leading mainstream Buddhist philosophy studied and upheld by many practitioners. As a contemporary master, he was most popularly known as the mentor of Zhengyan, the founder of Tzu-Chi Buddhist Foundation, as well as the teacher to several other prominent monastics. studied and upheld by many practitioners.

¹⁹⁶ Hsing Yun (born August 19, 1927) is the founder of the Fo Guang Shan Buddhist order as well as the affiliated Buddha's Light International Association in Taiwan. Hsing Yun is considered to be one of the most prominent proponents of Humanistic Buddhism and is considered to be one of the most influential teachers of modern Taiwanese Buddhism

movement which is based in Taiwan as well as centres worldwide in Southeast Asia, America, Australia and Europe. Hsing Yun also set up schools, several colleges in Taiwan and a Buddhist university in Los Angeles

Continuation

Tai Xu's reformative movements inspired many outstanding people to advocate Humanistic Buddhism to the Chinese as well as the world community in recent developments. The Chinese Buddhism are inclusive of Buddhists in mainland China, Hong Kong, Macau, Taiwan and overseas.

Hsing Yun is one of the disciples inspired by Tai Xu's movement. He advocates the development of Humanistic Buddhism further by his illustration of modernity in Buddhism. Firstly, he encourages his followers to pick up more foreign languages such as Sanskrit, Pali, Tibetan, English and Japanese in preparing for the propagation of Buddhism. He has the missionary zeal that many past Buddhist masters lacked. Secondly, Hsing Yun emphasizes on the usage of up-to-date facilities for the propagation of Buddhism. This includes modern gadgets and advanced technology equipment and software. Thirdly, he advocates the contemporaneity of Buddhism practices in life. He encourages the Buddhists to serve the community with their profession and skills and contribute to the well being of the society and environment. Fourthly, he revamped the monasteries to include functions not only as an educational institution but to also offer medical treatment and accommodation for the poor. Hsing Yun considered modernization as not a creation of 'new' Buddhism, but rather, restoration of the ancient Buddhist teachings and imparting to our existing community and be accepted by them.

Another inspired Humanistic Buddhism advocator is the founder of Tzu Chi organisation, Zhengyan¹⁹⁷. She founded Tzu Chi - a social service organisation that provides medical attention, disaster reliefs, charity and environmental protection drives - based in Taiwan in 1996 and with various branches all over the world.

In a doctrinal shift from Mahāyāna orthodoxy, Taixu's and Yinshun's intellectual heir Zhengyan gives the first perfection a priority over other five, as she considers the practical action a door to all spiritual improvement. The significance of this doctrinal shift becomes obvious when seen in the light of social activism of the Buddhist Tzu Chi movement, which Zhengyan founded and which she leads:

Zhengyan interprets the traditional six perfections of Buddhism in light of the association's social welfare work. One begins with the perfection of giving by setting aside one's resources of time and money in an attitude of love. In this way, giving becomes religious self-cultivation.

However, the real perfection of giving involves the other perfections as well. Businessmen who donate millions of N.T. dollars to the association still work in the hospital carrying trash or directing traffic, and many members at large collect funds for the association by going to local trash heaps and picking out items for recycling. By enduring the opprobrium that Chinese society still attaches to such work, one develops the perfection of forbearance. Keeping to one's vow to set aside money daily and to do the work of the association develops the perfection of discipline. Maintaining one's cultivation over a lifetime develops the perfection of effort. As pointed out above, concentrating one's mind while serving the poor or working at one's daily occupation encourages the perfection of concentration. Finally as one

¹⁹⁷ Zhengyan ; born Chin-Yun Wong; (14 May 1937) is a Taiwanese Buddhist nun, teacher, and philanthropist. She is the founder of the *Buddhist Compassion Relief Tzu Chi Foundation*, ordinarily referred to as Tzu Chi, a Buddhist humanitarian organization based in Taiwan.

engages in compassionate bodhisattva conduct and slowly let go of all afflicted thoughts, one develops the perfection of wisdom.¹⁹⁸

Such a rationalization, taken over by Jones from the work of Lu Hui-Xin a scholar and herself a member of Tzu Chi organisation, presents a perfect example of putting the Buddhist doctrine into service of social activism.

Humanistic Buddhism or Early Buddhism

Why was there a need to advocate Humanistic Buddhism by Taixu during that period? Buddhism had become corrupted and teachings distorted at some point in its transmission from India to China. Various superstitious that were not part of Buddhism were being incorporated and promoted by the emperors as being part of the Buddhist rituals, especially that concerning the ceremonies for the deceased and spirits, need to be removed. The efforts by Taixu was to disseminate the early dharma which is about the Early Buddhism¹⁹⁹ whereby it is always concerned of the present human conditions and dealing with the sufferings of humanity at the present condition. Thus, Humanistic Buddhism is not the creation of a new Buddhist movement, but rather the return to the early Buddhism that was corrupted along the paths of transmission for almost 2000 years. If one compares this movement, it is likened to the Ambedkar²⁰⁰ movement of the Dalits²⁰¹ to return to their tradition of early Buddhism that was shadowed by Hinduism due to the political conditions then. The elements in Humanistic

¹⁹⁸ Lu Hui-Xin's *Taiwan Fojiao Ciji Gongde Hui de Daode Yiyi*; quoted in Jones 1999: 215

¹⁹⁹ Early Buddhism - A rule-of-thumb criterion in assessing the authenticity of Early Buddhism are; The Buddha is presented as a human being with only a minimum of faith-evoking embellishments such as miraculous, supernatural or divine trappings; His interlocutors are themselves human and express human concerns and interests while they meet the Buddha in situations which are normal and plausible; and The moral perfection and ultimate liberation of the human being is the fundamental purpose of the teachings and yet matters of a secular nature like interpersonal relations, gender issues, economic and social considerations are extensively dealt with.

Ananda W. P. Guruge. Humanistic Elements in Early Buddhism and the "Theravada Tradition". Hsi Lai Journal of Humanistic Buddhism V. 1 (2000) Pg 88

²⁰⁰ Ambedkar. (14 April 1891 – 6 December 1956). He inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits). In 1956, he converted to Buddhism, initiating mass conversions of Dalits

²⁰¹ Characterised as "untouchable" are very often exposed to violence and discriminated in India.

Buddhism are parallel to Early Buddhism as it refers back to the basic practice of the four Noble Truths, Noble Eightfold Path and the doctrine of Dependent Origination. Just as Sakyamuni was actively engaged with the society and provided teachings for 45 years throughout various parts of India whereby he advised and taught the Dharma to kings, royalties, merchants, farmers and households. The concerns are of the present human condition, and not the deceased or spirits which deviated much from the original teachings of Buddhism.

Future of Modern Chinese Buddhism

The Dharma is universal and ancient, but the society is ever changing. In the next few years, the Chinese society worldwide inclusive of mainland China, Taiwan, Hong Kong, Macao and overseas Chinese will strive progressing towards a civilized, wealthy and modernized community. Chinese Buddhism, with the preservation of almost 2000 years, is like a diamond that needs to be polished. It shall be polished to remove the external dirt that had tarnished the value of the diamond and restores its sparkling glow. Thus, reformation works to polish Chinese Buddhism is to remove the non-essential parts which were not in the original teachings, and to reform to the basic teachings which is Humanistic Buddhism that was advocated by Taixu, Hsing yun and the later Chinese Buddhist scholars and leaders.

The Japanese society had already adopted the Humanistic Buddhism since Prince Shotoku period, whereby he established the socially-engaged Buddhism as the state religion. This influenced the later reformative monks and activists like Nichiren , Josei Toda, Nikkyo Niwano and some others. The establishment of Sokka Gakkai, Risshio Kosekai and many new Buddhist organisations are proofs that Buddhism had undergone the transformation into the Humanistic Buddhism that was much earlier than their counterpart in China. That transformation is very successful and even today, Humanistic Buddhism is still thriving in

Japan and being spreaded all over the world. Won Buddhism²⁰², which is the lineage from Sotaesan [Chung-bin Park, 1891–1943] who attained enlightenment in 1916 at the age of 26 .Korean society. There were a lot of formalities and redundant, superstitious rituals at that time. He wanted to eliminate them and make the buddha-dharma to be very practical and realistic. Thus, the circle symbol representing the Buddha nature in everyone was created. Won does not place a high value on lengthy retreat time. Rather, sustained engagement with the external world is paramount. Won Buddhists are known for their interfaith work as well as for their commitment to social issues.

Chinese Buddhism will be transformed as in both the Japanese and Korean societies over time. It is like the diamond whereby it will restore its sparkle and multiply its original value once it is polished.

²⁰² Emma Varvaloucas The Grace in This World. An interview with Venerable Chwasan, former head dharma master of the Won Buddhist Order. Tricycle. The Buddhist Review. Summer 2016

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〈本地分〉之八識思想

By Quan Gia Buu

Prof. Charles Willemen (Supervisor)

提要

《瑜伽師地論》為瑜伽學說的根本論典，尤其在〈本地分〉中涵蓋的初期八識思想，有著不可取代的價值與特色，能夠突顯出在初期的瑜伽行派已具備不共聲聞乘的八識學說。在〈本地分〉所闡述的十七中的第一〈五識相應地〉和第二〈意地〉為境體。²⁰³這說明了瑜伽行派在初期建立就已明確了「唯識」的思想，而且是屬於瑜伽學說的修行體系的基礎。再者，八識論彰顯出佛法所開顯的緣起義，若深入的探討本地分中的八識思想，再結合抉擇分對八識的功能作進一步的抉擇，就能體會在八識的理論架構中不需要一個「輪回主體」。

一、五識相應地

在《瑜伽師地論·本地分》的〈五識相應地〉中可以區分為兩個部分：一是詳述前五識的自性、所依、所緣、助伴、作業的內涵；二是說明前五識緣境時生起的次第和相貌。

（一）五識之內涵

前五識涵蓋了自性、所依、所緣、助伴和作業五個內容，前五識現行必需有這五法相應和合。²⁰⁴在這五個內容當中，自性、所緣是五識所不共的，而前五識的所

²⁰³ 《瑜伽論記》卷 1：「此中境行果三無等配十七地，前九地是三乘境；次六地是三乘行；後二地是三乘果。觀境起行方證果故，境九為三，初二地是境體，一切皆以識為體故。」CBETA, T42, no. 1828, p. 315, b9-12。

²⁰⁴ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 279, a22-25。

《攝大乘論》中所提及種子六義中的剎那滅與恆隨轉²⁰⁸，說明的阿賴耶識中的種子是剎那生滅的，不斷相續轉變的識流，以突顯出佛法中所說的「諸行無常」，而不像神我或靈魂所說的恆常不變性，乃至西方哲學所說的本體論。瑜伽行派所倡導的一切種子識的意義，與部派佛教中單純以建立一恆常的輪回主體，以說明業力與果報不斷滅，明顯不在同一層次。一切種子識說明了現行與業力的相續不斷，但又不違反佛教諸行無常的根本思想，進一步說明了有情還滅是如何可能。再者強調出有情生命的升沉是由自身的造作而決定，而不取決與外在的主宰。因此，瑜伽行派主張為前五識所依止生起的因素中，除了俱有依和等無間依以外，更重要的就是執持一切種子的阿賴耶識。

而諸識不會單獨活動，識一旦生起就必有其助伴，即心所。前五識皆各自有五個助伴。²⁰⁹識的助伴是指心所。心王與心所隨之而起；與其相應，同時而有、同做一事、同一所依根、同一所緣境，但不同一行相。心所與心王的關係是緊密相關的。五識的助伴有作意、觸、受、想、思，五種遍行心所。在此論中主張前五識相應的的心所只有五個，但在後期的唯識論典中主張前五識所相應的心所有三十四個，這兩種不同的主張源於《瑜伽師地論》是單以五識自身的功能而說；而後期的論典是以前五識隨第六意識活動的五俱意識而說的。而一旦識與心所生起就必須會產生作業。前五識雖然自性、所緣、與行相不同，但都各有六種相同的業用，《瑜伽師地論》卷 1：

²⁰⁸ 《攝大乘論釋》卷 2〈釋依止勝相品 1〉：「以阿黎耶識具前六義：一念念生滅，二與生起識俱有，三隨逐乃至治際窮於生死，四決定為善惡等因，五觀福非福不動行為因，於愛憎二道成熟為道體，六能引顯同類果。」CBETA, T31, no. 1595, p. 166, a20-24。

⁷ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 279, b19-23。

彼作業者，當知有六種：謂唯了別自境所緣，是名初業；唯了別自相；唯了別現在；唯一剎那了別。復有二業，謂隨意識轉、隨善染轉、隨發業轉；又復能取愛、非愛果，是第六業。²¹⁰”

這裏總括了前五識的六種業用：一、了別自境；二、了別自相；三、了別現在；四、一剎那了別；五、隨業轉；六、取果業。這六種作業又可以分爲三類：一、了別業；二、隨轉業；三、取果業。

（一）了別業

了別業包括了六種作業中的前四種，五識只能了別自己的境界；又只能了別色等的自相，不能了別此法與彼法之間的共相。在三世法當中只能了別現在世現在色境，不能了別過去未來；而前五識只能有一剎那了別，不會有第二剎那相續，第二剎那已經是第六識的作用。

（二）隨轉業

第五種業用是「隨轉」：前五識只能隨意識而活動。隨善染轉：即隨意識生起善惡諸法；隨發業轉，隨意識發業，前五識皆沒有能力造作善惡業，但會隨著意識、協助意識造作種種的善惡業。

在這部分必須予以注意，在這裏依中文譯本的原文：「復有二業，謂隨意識轉、隨善染轉、隨發業轉。」按此說法，此中若有「二業」，再加上文的四種業和下文的「取果業」，那應該說前五識具有七種業用，參考《梵漢藏三本《瑜伽師地論》〈本

²¹⁰ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 279, b23-27。

地分〉中〈五識相應地第一〉及〈意地第二〉之對勘研究》一文中主張這裏的「二業」明顯是誤譯。²¹¹

《梵本五識相應地》：

punardvābhyāmākārābhyāṃmano-vijñānānūvṛttiḥ/kuśala-kliṣṭānūvṛttiś ca
*karma-samutthānānūvṛttiś ca*²¹²//

梵文 *dvābhyām*：二，（具格，雙數）；*ākārābhyāṃ*：相貌，行相之義，（具格，雙數）；*mano-vijñānānūvṛttiḥ*：跟隨意識，（複合詞，主格，過去被動分詞），此句的意思應為：有兩種相貌隨意識轉，隨善染轉和隨發業轉。筆者認為玄奘的譯本若以意譯而論，不至於說為錯誤，但會導致前後文多少出現一點混亂。

（三）取果業

前五識雖然沒有主動造作善惡業的能力，但五識會隨意識發業與善惡心所相應而造作種種的善惡業，既有造業那必會取果。一般普通的情況來說眾生皆是五根具足的，但卻會有利頓的不同，乃至有一些特殊的情況就是五根會有缺陷，這就與過去所造作的善惡業有關係，而導致眾生取得可愛或不可愛的果報。

（二）五識與意識緣境之相貌與次第

第六意識的內容本來屬於下節要討論的〈意地〉的範圍，但因為前五識與第六意識在緣取境界的時候，關係非常密切，故把第六意識攜帶前五識共同緣境的狀況在此處一起探討。《瑜伽師地論》中闡述前五識要生起需要諸多條件的配合，其中一個很重要的條件就是「作意心所」，若作意心所不正起令心緣境，識就不能生起真正意義

²¹¹廖本聖（2018）。《梵漢藏三本《瑜伽師地論》〈本地分〉中〈五識相應地第一〉及〈意地第二〉之對勘研究》。正觀 85 期。頁 166-167。

²¹²《梵本五識相應地》YBh, Yo-BAundefined p. 6.1-2。

上的活動。²¹³在這裏需要討論的是此「作意」心所，是屬於隨前五識其中一識的作意心所；還是屬於第六意識的作意心所？筆者認為這裏說的「作意正起」應該屬於第六意識的作意心所。理由有二：

一、是在下文中將討論到識生起的五個次第，第一是率爾心，即沒有計劃的墮入所緣境，即上文中所說「雖眼不壞，色現在前」，眼識緣境的第一心。而接下來的「能生作意，若不正起，所生眼識必不得生」，即眼識墮入所緣境之後，若作意心所不起，所生的眼識就不能生起，因此這裏所說的應該屬於第二的尋求心，而論中有說從尋求心開始，就已經有第六意識的活動，因此可以推斷此處的「能生作意」應是第六意識。對於前五識與第六意識緣境的次第，將詳論於下文。

二、在《瑜伽師地論》卷3中對「能生作意正起」有另作闡述，舉出了四個原因，由有這四個原因而有「作意正起」²¹⁴。說明了心的生起，需要有作意心所的現行。而作意心所的現行，又需要由欲力、念力、境界力、數習力這四種力量所引生，故稱能生作意（前五識不具備此等作用）。由此作意心所的力量，能讓識生起活動，促使識去緣取境界。由以上兩個理由可知前五識的生起必有第六意識的心所參與。

以上說明了前五識轉起的狀況，接下來需要討論的是識生起的次第。前五識的分別功能較第六意識劣，單憑自身是無法產生真正意義上的活動，必須要有第六意識的分別引導，才能起到分別所緣境的作用。《瑜伽師地論》卷1：

²¹³ 《瑜伽師地論》卷1：CBETA, T30, no. 1579, p. 280, a18-21。

²¹⁴ 《瑜伽師地論》卷3：「云何能生作意正起？由四因故。一由欲力、二由念力、三由境界力、四由數習力。云何由欲力？謂若於是處心有愛著，心則於彼多作意生；云何由念力？謂若於彼已善取其相已極作想，心則於彼多作意生；云何由境界力？謂若彼境界或極廣大，或極可意正現在前，心則於彼多作意生；云何由數習力？若於彼境界，已極串習已極諳悉，心即於彼多作意生。」CBETA, T30, no. 1579, p. 291, a20-28。

復次由眼識生，三心可得。如其次第，謂率爾心、尋求心、決定心。初是眼識，二在意識。決定心後，方有染淨。此後乃有等流眼識善不善轉，而彼不由自分別力，乃至此意不趣餘境，經爾所時，眼意二識，或善或染相續而轉。如眼識生，乃至身識，應知亦爾。²¹⁵

前五識中的每一個識生起會有五個次第心現前，比如眼識在了別色法時，最初會有三種心生，率爾心、尋求心、決定心。眼識生起的第一剎那是率爾心，但在第一剎那之後，就是第六意識的作用，去尋求境界的特性，第三就是決定心，第六意識確定境界的體性。前面這三心是單純的了別，沒有挾帶任何的染淨心，但在此之後就會開始生起染淨心。因為第六意識一旦決定了境界的體性，就會生起愛與非愛的分別，繼而就會有貪欲或嗔恨等的心所現起。染淨心生起之後就是等流心，如果散亂心所不生起，不轉緣其他境界，那染心或淨心就會等流相續下去。那眼識就會隨意識的染淨等流而轉，相續的生起善或惡的作業。而這些善惡業是由第六意識帶動眼識去造作的，其餘的四識也是如此。

接下來需要進一步探討兩個問題是：一、為何前五識在一剎那的率爾心之後，必隨意識而轉，方能造作種種的染淨之業；二、在前五識生起第一剎那的率爾心之時，意識是同時生起？還是在五識的率爾心一剎那之後才生起的？

1.前五識隨意識轉

《瑜伽師地論》卷3：「又非五識身有二剎那相隨俱生，亦無展轉無間更互而生。」²¹⁶前五識緣境唯有一剎那，不會有相續的第二剎那，也無力量引導余識的現行。

²¹⁵ 《瑜伽師地論》卷1：CBETA, T30, no. 1579, p. 280, a22-27。

²¹⁶ 《瑜伽師地論》卷3：CBETA, T30, no. 1579, p. 291, a29-b2。

唯有第六意識的作意心所才有力量讓前五識現行緣取境界。前五識在緣現量境的一剎那過去之後，必須由第六意識引導才能繼續了別境界和造作諸業。

在前五識的率爾心一剎那過去，第六意識的尋求心必然生起，以尋求境界的性相，此時就會出現兩種可能：一、在尋求心之後第六意識的作意沒有了別境界的欲望生起散亂，不會再繼續了別境界，或余識又落入其他所緣境，五識率爾心又再度生起，在這種情況下就不會有第三的決定心生；二、在第六意識的尋求心之後，第六意識作意正起，生起第三的決定心繼續了別境界。一旦生起決定心了別境界，就會有前剎那的相續心和第六意識分別境界的功能，而有染淨心和相續了別境界的等流心生起。由此可見，必須有第六意識的引導前五識才能生起染淨的分別心，前五識的活動皆需要依靠第六意識才能生起活動與造業的功能。²¹⁷

2. 意識緣境之過程

接下來要討論的是意識的率爾心與緣境的狀況，在《大乘法苑義林章》卷 1：

「且如眼識，初墮於境，名率爾墮心。同時意識，先未緣此，今初同起，亦名率爾。」²¹⁸

此處明白的說到前五識在初剎那的率爾心墮入境界的時候，亦有意識同時墮入此所緣境，亦名率爾心。因為在五識落入某一所緣境之前，前剎那的意識是從未緣取此所緣境的。因為在緣取外境的時候，第六意識也是需要透過前五識的協助，因此，在前五識墮入所緣境之前，意識同樣不會先前五識而墮入外在的色境。

又《解深密經》中說若有前五識中眼識單獨現行活動，此時只有一個第六分別意識與眼識一起活動；若其餘四識也同時活動，也唯獨只有一個第六識的分別意識與前

²¹⁷ 《瑜伽師地論》卷 3：CBETA, T30, no. 1579, p. 291, b2-12。

²¹⁸ 《大乘法苑義林章》卷 1：CBETA, T45, no. 1861, p. 256, a2-6。

五識在一起現行活動。²¹⁹即大乘瑜伽學說主張前五識一旦活動，必有第六意識共同轉起。再者，無論大小乘皆承許第六意識只會在五個狀況下，即五無心位中才會出現間斷。按此道理便可推斷出除此五無心位，皆有意識的相續活動，故知在前五識率爾心現行的同時，也會有第六意識同時活動。

而意識在緣境的過程中會有兩種狀態：一是緣過去境，《瑜伽師地論》卷3：

「又意識任運散亂緣不串習境時。無欲等生。爾時意識名率爾墮心。唯緣過去境。」

²²⁰即意識散亂的緣由，當意識緣取不熟悉的境界，作意心所提不起繼續尋求分別當前的所緣境的時候，就會成率爾墮心，只能追憶前面五識所緣取的過去境界。因為此時的意識缺乏了讓作意心所去緣取境界的四種因素，即沒有欲力、念力、境界力、串習力的推動，而讓所緣境落謝於過去。這就是後來唯識的理論所歸納出來的五後意識，或稱為不明了意識。

二是緣現在境，《瑜伽師地論》卷3：「五識無間所生意識，或尋求、或決定。唯應說緣現在境，若此即緣彼境生。」²²¹當五識的率爾心謝滅，無間生起意識的尋求心，在此時若意識不散亂，作意心所正起，有緣取分別境界的欲望，就會有第三的決定心生起，與前五識相續於所緣境界上活動。第六意識與五識共同活動，共緣當下的境界，這就是意識緣現在境的相貌，後來唯識的理論所歸納出來的五俱意識，或稱為明了意識。

在〈五識相應地〉中，詳細的分析了感官，即前五識的各種內涵與作用，透過這種善巧的施設建立，體現了佛法所主張的「緣起無我」的思想。通過所開顯這種種的內涵與作用，顯示出無有實自性的五識，也不存在眾生平常所說的「眼見為實」，因

²¹⁹《解深密經》卷1〈心意識相品3〉：CBETA, T16, no. 676, p. 692, b24-28。

²²⁰《瑜伽師地論》卷3：CBETA, T30, no. 1579, p. 291, b17-19。

²²¹同前注。

爲一旦通過第六意識的分別，就會帶有俱生的分別我執和法執，落入虛妄的認知。而在瑜伽行派的學說中主張眾緣和合方能見，當中也沒有一個能見的「我」，其餘四識也是如此，一切諸法的現起都需要依止眾緣的和合，強調出在有情相續活動的身心當中，各種功能是相互依待而存在的。

二、意地

這裏的「意」不單單指第六意識或第七末那識，而是涵蓋了六、七、八識，在《瑜伽師地論》中沒有說明爲何以「意」來統稱三者，而依窺基的《瑜伽論記》所說，意地略去「識身相應」因為其所依不同五識所依是五淨色根，而生起作用必有第六識相應生起。而意地屬於心法，但故略去三個字。從實義門而言，可以分八個識。隨機門只要六個，七八二識含攝在意識中。²²²在〈意地〉中同樣以五義來說明其內涵：

（一）自性

在〈五識相應地〉中五識皆各有其自性，而此中的〈意地〉卻涵蓋了三種自性。

《瑜伽師地論》卷 1：

云何意自性？謂心、意、識。心謂一切種子所隨依止性、所隨(依附依止)性，體能執受，異熟所攝阿賴耶識；意謂恒行意及六識身無間滅意；識謂現前了別所緣境界。²²³

《梵本意地》卷 1：

²²² 《瑜伽論記》卷 1：CBETA, T42, no. 1828, p. 317, c23-p. 318, a2。

²²³ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 280, b6-9。

*sva-bhāvaḥkatamaḥ / yaccittaṃ mano vijñānaṃ // cittaṃkatamat /
yatsarvabījopagatamāśrayabhāvopagata(2)m āśrayabhāvaniṣṭa(3)
mupādātṛvipākaṣaṃgrhītamālaya-vijñānaṃ // manaḥkatamat /
yatṣaṅṅāmapivijñāna-kāyānām an-antar-aniruddhaṃkliṣṭaṃ ca mano
yannityam a-vidyātma-dṛṣṭy-asmi-māna-tṛṣṇā-
lakṣaṇaiścaturbhiḥkleśaiḥsamprayuktaṃ // vijñānaṃkatamat / yadālbana-
vijñaptapratyupasthitaṃ //*²²⁴

從以上的梵文本與玄奘的中文譯本對照，毫無疑問的說明了〈意地〉所要闡述的是第八阿賴耶識；第七末那識；第六意識三者的內涵，而不是指單第六意識。〈意地〉的自性，是指心、意、識三種功能，依大乘瑜伽學說的定義：

心：是指第八阿賴耶識，是無量無邊種子的聚集處，這些種子熏習阿賴耶識，而阿賴耶識又有保存這些種子的功能，在因緣成熟的時候讓種子現行，因此識能「集起」的特勝功能來安立名「心」。

意：是指第七末那識，此中有兩種功能：一、意是思量，對所緣境恆常思慮度量，前五識與第八識非常羸弱，也不恆常；第六識有思量，但在五無心位中也會有間斷，雖有思量而不恆，只有第七末那具此功能。第七識恆常審察思量阿賴耶識的見分為我，具有恆審思量的特勝功能。二、意是依止，指無間滅意，前一剎那識滅去能引生後一剎那識，為後一剎那識的生起作依止。

識：是指第六意識，識以了別為性，具有了別境界的作用，且了別的功能特別殊勝，能遍緣過去、未來、現在、有為、無為一切諸法。在境界現前時，一旦能引起此識的作意心所，就能夠對境界產生了別作用。

²²⁴ 《梵本意地》 卷 1：YBh, Yo-BBundefined p. 11.4-9。

（二）所依

《瑜伽師地論》卷 1：「彼所依者，等無間依，謂意。種子依，謂如前說一切種子阿賴耶識。」²²⁵

〈意地〉的依止即意識無間滅過去識的意根和含藏一切種子的阿賴耶識，一切識的現行都需要依止種子才能現起。但有一點需要注意的是這裏列出了意識的所依為等無間依，但若按後面的〈抉擇分〉第 63 卷，意識還有一個俱有依，就是末那識，因為有末那為意識的俱有依恆常染汙意識，才會讓意識所造作的善業成為有漏。²²⁶而在此中之所以沒有提到，許是因為此處為〈本地分〉，瑜伽學說建立的初期，末那的內涵還沒有得到詳細的彰顯。

再者，《瑜伽師地論·本地分》中對於屬於心法的意地中的心、意、識三者，皆沒有提及其「俱有依」，到了〈抉擇分〉中才有提及末那為意識所依止。而在《攝大乘論》中論證末那識存在的六個理證當中的第二個「五同法」，就是以前五識皆有「俱有依」，來論證第六意識也必須有其「俱有依」，若沒有末那第六意識就沒有「俱有依」。²²⁷而在窺基的《瑜伽師地論略纂》中，也總結了《成唯識論》中對心、意、識三者的「俱有依」的四種主張。但依〈本地分〉的〈有尋有伺等三地〉中的生雜染的部分，詳解十二緣起的「名色」中，對識的「俱有依」明確的界定為色法的五色根。²²⁸由此可看出俱有依這個理論，從初期《瑜伽師地論·本地分》開始，一直到後期的《成唯識論》是處於不斷完善的過程。

（三）所緣

²²⁵ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 280, b9-11。

²²⁶ 《瑜伽師地論》卷 63：「即此末那任持意識令分別轉。是故說為意識所依」。CBETA, T30, no. 1579, p. 651, c3-4。

²²⁷ 《攝大乘論本》卷 1：「又五同法亦不得有，成過失故。所以者何？以五識身必有眼等俱有依故。」CBETA, T31, no. 1594, p. 133, c13-15。

²²⁸ 《瑜伽師地論》卷 9：「俱有依根曰色；等無間滅依根曰名。」CBETA, T30, no. 1579, p. 321, b2-3。

心、意、識三者的所緣慮的境界極其廣大，故說一切法皆是其〈意地〉的所緣境，但因其三者的自性功能不同，所緣也有所不同，故說「如其所應」，如其心、意、識所適合的境界就是其所緣的。²²⁹

羅時憲的〈瑜伽意地之研究〉一文中說明，第六意識的所緣境為一切法；第七末那識的所緣境為阿賴耶識的見分；第八阿賴耶識的所緣境為種子、根身、器界，²³⁰。

（四）助伴

助伴即心所法，在後來的《百法明門論》當中列出的是五十一個心所，但在早期的《瑜伽師地論》中所列舉的是五十三個心所，多出的是「邪欲」與「邪勝解」，但這只是開合的不同，沒有實質性的區別。而在意地活動的心所共有五十三個，也就是心所法的全部，但在心、意、識三者中只有第六意識是與全部的心所相應的。²³¹在這五十三個心所中，「心」即阿賴耶識相應的只有作意、觸、受、想、思的五遍行心所；「意」末那識除了五遍行以外，還有別境中的慧，根本煩惱的貪、無明、慢、見；還有八個大隨煩惱昏沈、掉舉、不信、懈怠、放逸、散亂、不正知，相應的心所共十八個；第六意識相應的是全部的五十三個心所，因此其緣境了別的功能特別殊勝。

（五）作業

上文說明了心、意、識三者的助伴，接下來要探討的是諸識與助伴相應後而有種種功能作業的轉起。〈意地〉的作業有兩大部分，一為通相辨別，就是一般情況來說明意地的作業；二是以意地特勝的功能來別顯其作業。在這個部分需要特別注意的是在宇井伯壽的《瑜伽論研究》²³²；韓清淨的《瑜伽師地論科句披尋記彙編》中皆主張

²²⁹ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 280, b11-13。

²³⁰ 張曼濤主編（1978）。《現代佛教學術叢刊》。《唯識典籍研究》（二）。大乘文化出版社。頁 37。

²³¹ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 280, b13-21。

²³² 宇井伯壽。（2015）《瑜伽論研究》北京：宗教文化出版社。頁 226-227。

這部分但就第六意識而說²³³，沒有涉及阿賴耶識與末那識的內涵。但是在《瑜伽論記》與窺基大師的《瑜伽師地論略纂》中，皆有論述到此中第一種通相是涵蓋了八個識的作業；再有是第二種別相中的十七種勝作業，在最後的四種死、生、成、壞，就《瑜伽師地論》的原文中就可窺探出此是屬於阿賴耶識的作用，故在以下的論述中將以《瑜伽師地論》與窺基大師等的論著為準。

1.以通相辨

論中首先探討了七個與前五識共同活動的功能，《瑜伽師地論》卷1：

彼作業者，謂能了別自境所緣，是名初業；復能了別自相共相；復能了別去來今世；復剎那了別，或相續了別；復為轉隨轉發淨不淨一切法業；復能取愛非愛果；復能引餘識身，又能為因發起等流識身。²³⁴

作業可分為共與不共，共為通於前五識；不共為別於五識的意地，即心、意、識的特勝作業，在這一部分所說的作業是通前五識的，又可分為七個作用：一、了別自境所緣；二、了別自相共相；三、了別三世；四、剎那；相續了別；五、能發業；六、能取果；七、能發一切識，這七個作業是通說前五識與心、意、識一般性的作業，但並不是每一個都全部具有這七個作用，依《瑜伽論記》，初業，即了別自境所緣，為八識通有，因識皆有了別的作用，只區別於粗了別和微細了別的不同而已；第二的了別自相和共相；第三的了別三世，還有第七的引發一切識，第六意識全有，其餘七識只有部分的作用，這三個作用在八識中以第六意識的功能是最特勝的；第四的剎那了別與相續了別，前六識皆具足，七八二識只有部分的作業；第五的能發業前五識只有

²³³韓清淨《瑜伽師地論科句披尋記彙編（一）》「望餘識身有勝業者：五識味劣、不名為勝。意識明利、獨得勝名。由此勝故作業亦勝。名勝作業。」台北：新文豐出版公司，頁21。

²³⁴《瑜伽師地論》卷1：CBETA, T30, no. 1579, p. 280, b13-21。

部分的作用，而第六意識全有，而第六的能取果前六識皆具，於五六的發業和取果七八二識全無有此作用。²³⁵

2.約特勝辨

〈意地〉中又有著不共於前五識，相對於前五識有著特勝的功能，而此處需要釐清一個問題，這些特勝的功能是屬於第六意識獨有的；還是心、意、識三者共有？上文有提到在〈意地〉存在著不同的觀點，即此〈意地〉中是單獨就第六意識而說；或是概括性的闡述心、意、識三者，在此處筆者將同時引用玄奘的譯本和梵文本，對此問題作簡單的探討《瑜伽師地論》卷 1：

又諸意識，望餘識身，有勝作業。謂分別所緣、審慮所緣、若醉、若狂、若夢、若覺、若悶、若醒、若能發起身業語業、能離欲、若離欲退、若斷善根、若續善根、若死、若生等。²³⁶

《梵本意地》卷 1：

*apikhalusarveṇasarvaṃ tad anyebhyovijñāna-kāyebhyovaiśeṣikaṃ karma
avalambanaṃvikalpayatyālabhanamupanidhyātimādyatyunmādyatisvapitiprati
budhyatimūrchāmāpadyatemūrchāvyūttiṣṭhatikāya-vāk-karma
pravartayativairāgyaṃkarotivairāgyātparihīyatekuśala-
mūlānisamucchinattikuśala-mūlānipratisandadhāticcyavatautpadyate ca iti//²³⁷*

²³⁵ 《瑜伽論記》卷 1：CBETA,T42, no. 1828, p. 319, b14-17。

²³⁶ 《瑜伽師地論》卷 1：CBETA,T30, no. 1579, p. 280, b26-c1。

²³⁷ 《梵本意地》卷 1：YBh, Yo-BBundefined p. 12.5-8。

apikhalu 又；*sarveṇa* 一切；*sarvaṃ* 完全的；*tad* 它（代詞，主格，單數），又它（意）的一切（心、意、識）。

anyebhyo 另外的；*vijñāna-kāyebhyo* 識身（為格，復數）*vaiśeṣikaṃ* 特勝（賓格，單數）；*karma* 業（賓格，單數），對其餘的識身有特勝的作業。

因此玄奘所譯的「又諸意識」是涵蓋了心、意、識三者的內涵，再者，若從上下文對照，〈意地〉中在一開始就明確了其自性為：一切種子所隨依止性、所隨(依附依止)性，體能執受，異熟所攝的阿賴耶識，以及恒行意、六識身無間滅意和現前了別境界的識為其自性，因此，在〈意地〉中所闡述的一切內涵，皆是圍繞此三者，而不應該是單獨針對三者中的某一特定對象。由此可知，無論是上文所闡述共通於前五識的作業，或是此處的不共與前五識的特勝作業，皆是概括了心、意、識三者。

下來要說明此處主要突顯意地中有著不共於前五識的特勝功能，特勝功能總共十七個：一、分別所緣，二、審慮所緣，三、醉，四、狂，五、夢，六、覺，七、悶，八、醒，九、發業，十、離欲，十一、離欲退，十二、斷善根，十三、續善根，十四、死，十五、生，十六、世間壞，十七、世間成，在這十七個作業當中的前十三個都偏重於心、意、識三中的「識」的作用；最後的生、死、成、坏應是屬於阿賴耶識的作用。但在本地分中的〈意地〉，對心、意、識三者的性格與作用，還沒有作深入的區分，而是將三者的各種功能作業歸納在〈意地〉中一起闡述。但礙於篇幅，在這裏只探討十七種功能中最後四種，以突顯出〈本地分〉中已出現了具體的八識思想。

（1）死生

大小乘皆共許第六意識是有間斷的，故此識是不具備作為業力相續的識體。所以從死過度到生，此處的「死」與「生」很明確的不屬於第六意識的功能。《瑜伽師地

論》卷 1：「又諸眾生將命終時，乃至未到昏昧想位，長時所習我愛現行。由此力故謂我當無，便愛自身，由此建立中有生報。」²³⁸

有情在將命終的時候，還沒有達到昏昧想位時，經過過去長時間所串習的俱生我執習氣現行。對於「我」的這種取著愛染，極度恐懼失去這個色身，萬般不捨自己的生命與身體，由這種強烈愛著自我的力量，而得到中有身。在瑜伽學說中，很明顯這種強烈我執習氣是屬於末那識的功能。再由中有的染汙取著，隨業牽引到下一世受生處，新的果報體也由此而建立。而生有轉化為中有時，是如何捨報的？《瑜伽師地論》中提到，在有情臨命終時，造作惡業居多的有情是從頭部開始慢慢往下冷，若造作善業多的有情是從腳下慢慢往上冷，此不該為意識離開身體而產生的作用，而識最後捨的處所是在心臟，當識完全捨離有情的根身就會完全冰冷而死亡，此最後離開的就是阿賴耶識。因為在五無心位意識停止活動時有情的身體不會變冷，生命也不會斷滅。因此，唯有阿賴耶識離開身體才會出現此種現象，故知這是屬於阿賴耶識的功能。²³⁹

接下來，中有又是如何轉化轉為生有？在《瑜伽師地論》中說到，衆生在臨終時極度執著不捨自己的根身，由於這種執著而又造成新的果報體，我愛無間指將投胎之時，對父母其中一方生起愛染之心，對另一方生起嗔心而中有命終則入胎投生，再加上無始以來樂著戲論的種子已被熏習；善不善業的種子也已被熏習的原因；由兩種增生力的推動，又會開始新一期的生命。²⁴⁰那阿賴耶識又是如何執持父精母血完成投胎的？在此處需要留意大乘瑜伽行派與聲聞乘對入胎識的不同主張，在《阿毘達磨俱舍論》卷 10〈分別世品 3〉：「斷善根與續，離染退死生，許唯意識中」²⁴¹說明生與死，

²³⁸ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 281, c23-26。

²³⁹ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 282, a7-12。

²⁴⁰ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 282, a13-17。

²⁴¹ 《阿毘達磨俱舍論》卷 10〈分別世品 3〉：CBETA, T29, no. 1558, p. 56, a21-22。

唯是第六意識的作用，即明確了臨終與入胎的識唯第六意識²⁴²。而在《瑜伽師地論》

卷 1：

爾時父母貪愛俱極，最後決定各出一滴濃厚精血，二滴和合住母胎中合為一段，猶如熟乳凝結之時。當於此處，一切種子異熟所攝，執受所依阿賴耶識和合依託．．．．．由彼諸根及所依處，具足生故，名得圓滿，依止成就。²⁴³

上文說明了從死有過度到中有的過程，也彰顯出大乘瑜伽與聲聞乘對入胎識不同的主張。此中接著要說明從中有過度到生有的情況，即入胎的情形。首先由業力牽引來到與自己有緣的父母處，此時來世的父母正行淫欲事，隨不同性別，對異性父或母生起愛染顛倒心，對同性的父或母生起嗔心，嗔心生起，則中有消失入胎，執父母雙方由貪愛達到極點時各出一滴精血和合形成受精卵，執此受精卵為我，新生命就相續生起。中有消滅與父精母血和合是同時的，故說顛倒緣中有俱滅。父精母血的合和體就是一切種子、異熟所攝、執受所依的阿賴耶識和合依託之處。而在中有消失的同時，由一切種子識的功能，種種微細的淨色根及地水火風大種就開始和合生起，及其他的扶塵根同分的精血和合而生。此時阿賴耶識住於新的生命果報體中，剛入胎的頭七天這個階段稱為羯羅藍位。

此羯羅藍中含有眼耳鼻舌四種淨色根的大種，在此位只有身根及身根所依處就是扶根塵的地水火風四大種俱時和合而生，其餘的四根等在處胎的八個位次中才慢慢生

²⁴² 《俱舍論頌疏論本》卷 10〈分別根品二之一〉：「初兩句標六法也，一斷善根、二續善根、三離染位、四退惑時、五死、六生、許唯意識中者。於此六位，唯許第六意識相應也。」CBETA, T41, no. 1823, p. 878, a16-18

²⁴³ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 283, a1-15。

長出來，一般來說到了第八位形位的時候，眼耳鼻舌四根與其扶根塵就會圓滿成就。再由有心、心所法依託的力量，阿賴耶識的依託和執持，這羯羅藍不會爛壞；若羯羅藍有所減損或增益，阿賴耶識也會受到影響，阿賴耶識與色身是同安危的，一旦色身受到毀壞阿賴耶識就無依托處；而一旦阿賴耶識離開身體有情這一期生命也會隨之結束。阿賴耶識最初入胎的依托處稱為肉心，到最後一期生命結束時也是從此肉心處最後捨去。²⁴⁴

以上分別在〈意地〉中引出了「死有」、「中有」、「生有」的部分來梳理出阿賴耶識從死生；到生死這個相續的過程中所發揮的功能，說明有情在過度生死間的狀況，而在〈意地〉中也很清晰的顯示出阿賴耶為有情業力相續的承擔者。

（2）成壞

在《瑜伽師地論》中也同時提到阿賴耶識與器世間的關係，「謂由諸有情所作能感成壞業故，若有能感壞業現前，爾時便有外壞緣起，由彼外分皆悉散壞，非如內分由壽量盡。」²⁴⁵論中說有情賴以生存的宇宙器世間，山河大地皆會經過成住壞空的現象，這是由有情所造作的共業所感召的，如劫壞時四禪天壞滅隨各有不同的因緣而發生：初禪以下有尋伺，思惟會引起火災，會召感得器世間的火災；二禪會召感水災，二禪有喜，會引水的湧動；三禪有樂和呼吸，會召感風災；而四禪遠離種種粗顯的覺受，安住在寂靜當中，故不會召感三災。世間的壞滅當中沒有一個最高的主宰者去決定，而是由有情共同造作的諸業所感的。世間的壞滅，在一大劫中只會出現一次，與有情的一期生命不同。

世間有壞，也有成時，器世間在經過二十中劫的壞滅之後，由有情的共業所感又開始形成。最初在虛空中從第三靜慮開始有器世間的出現，由於有頂的有情壽命福盡

²⁴⁴ 《瑜伽師地論》卷 1：CBETA, T30, no. 1579, p. 283, a16-20。

²⁴⁵ 《瑜伽師地論》卷 2：CBETA, T30, no. 1579, p. 285, b19-22。

後的緣故，開始下生到第三禪天，如第三禪天的道理；第二禪天的器世間也次第集成；漸漸的初禪天的器世間也集成了。而在最初的初禪天中只有大梵天王，使其感覺孤獨和苦惱，心裏就生起希望，期盼能有更多的有情來此與我為伴，當大梵天王心中生起這樣的希望之時，其餘在第二禪天的有情壽盡死了，就下生到初禪天中，就如此下三禪天等的器世間及有情世間次第的皆成就。²⁴⁶

三、小結

本文中主要梳理出本地分中的八識思想，與初期的八識學說的特色。此中值得注意的是，在〈五識相應地〉中所論述五心緣境的次第，把感官和意識緣境的次第與相貌闡述的非常詳細，這是後期的唯識論典所缺乏的。再者，就是〈意地〉所闡述的五相中的最後一相「作業」。因為在此部分沒有對心、意、識三者的作業進行詳細的區分，其原因為何？筆者認為在〈本地分〉中把第六意識、第七末那識、第八阿賴耶識三者涵蓋在〈意地〉當中有兩個原因：一、以色法和心法作分類，〈五識相應地〉涵蓋了前五識，以色法的五根為俱有依；〈意地〉中的心、意、識三者皆屬心法，以意根為所依。二、在《瑜伽師地論》中〈本地分〉屬於本母的部分，幾乎涵蓋了三乘的教理，故仍隨順六識的體系，還沒有正式的抉擇大乘瑜伽的正義。如窺基大師所說的，六識為方便門；八識為實義門。但只要通過梳理與義理的分析，便可窺見在〈本地分〉中已經具足了八識的思想。

²⁴⁶ 《瑜伽師地論》卷 2：CBETA, T30, no. 1579, p. 286, b27-c10。

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略论仁岳之“一念三千”观 -以《十不二门文心解》为主

王雅丽

朱晓宁(导师)

前言

佛教从印度传入中国后，不断与中国思想碰撞交融，在吸收印度佛学后，慢慢形成中国式佛教，作为最能代表佛教中国化的天台宗可为历史上最初成立的佛学宗派，影响更为深远，其特色是止观并进、定慧双修、学行一质、教观统一²⁴⁷。“十不二门”便是天台宗所立的十种不二法门，源自湛然大师根据智者大师的法华玄义所讲之十妙赋予其实践的解釋，意在显示观心之大纲者，即迹门十妙²⁴⁸。湛然大师就此讲述十项相对关系的法门借助止观论点阐明三千、三谛的宗旨，加以确立本迹不二、教观一如、解行双修等真义。

十不二门的妙义影响深刻，历代诸多学者皆对十不二门进行过解读宣说，同样作为当时天台思想学风引领者的代表--仁岳法师，意在心性玄义上解读十不二法门，作《十不二门文心解》一书，可体现相当成熟的仁岳思想。本文意在以此书为主要研究对象，分析理解仁岳的“一念三千”观，延伸领悟三谛圆融和性具思想等妙义；通过仁岳与他人的一念三千观比对学习，进而感受仁岳对天台教理“空、假、中”的解读和其极具特色的天台思想。

²⁴⁷陈潘桂明，吴忠伟著《中国天台宗通史（上）》第14页（南京-凤凰出版社），2008年7月。

²⁴⁸陈潘桂明，吴忠伟著《中国天台宗通史（上）》第3页（南京-凤凰出版社），2008年7月。

一、仁岳的生平与著作

净觉仁岳是北宋霁川人，字寂静。根据《佛祖统纪》的第二十一卷和《释门正统》第六卷记载，仁岳曾先后跟随开元行先法师和择悟法师分别学习，后听闻法智大师最能明解天台教观，便入四明知礼门下，亲近跟随四明知礼学习天台教义十余年，潜心研究天台学说。²⁴⁹在与山外派的争论中崭露了其辩才方面的特长，随着对天台教观的研究、积累及思想的迸发，慢慢思想发生转变。仁岳在知礼完成《妙宗钞》后与师父对于观心观佛等问题产生相左的意见，仁岳多次谏诤不得统一，最后离师而去。

仁岳的著作跨越领域极为广泛。涉及了禅学相关的《禅门枢要》、基于《楞严经》的诸多文献、后期关于反思其师思想的《三千书》等、对于经纶流疏方面的文献和净土、儒学等诸多类别的相关著作²⁵⁰。其中，《十不二门文心解》是仁岳在晚年期间思想转变后对于以三谛之理辩证“一念三千”观十分成熟的作品。

二、《十不二门文心解》

“十不二门”为天台宗高僧湛然的《十不二门》所讲述，十不二门为相互圆融，一念三千即可领悟十妙。湛然是以一念三千理具思想作为其《十不二门》的理论基础，阐述十门不二之道理。即由迹门十妙立色心、内外、修性、因果、染净、依正、自他、三业、权实、以及受润十门，以法华思想开显圆实之理，遍融互摄，平等一如，而为“不二”以此总称“十不二门”。

从湛然大师的诸多著作中可以发现他对《法华经》的钻研至深，且着力宣扬《法华经》的地位²⁵¹。其中《法华玄义释签》²⁵²是对根据访问者对所问《法华玄义》的提

²⁴⁹ 卍新续藏，X75，NO.1513-005《释门正统》(扣手宗途传〈仁岳篇〉)，[0323c13]。

²⁵⁰ 大正藏 T49，NO.2035-021《佛祖统纪》，[0241b01]。

²⁵¹ 缪如炜《十不二门思想研究》，31页，南京大学研究生毕业论文，2020年。

²⁵² 《法华玄义释签》：湛然著作，又称天台法华玄义释签，收于大正藏第三十三册共二十卷。

问注解，其中湛然大师诠释了《法华玄义》“迹门十妙”所创立的十种不二法门²⁵³，为的是开权显实，直申一理，使法华的玄义直白的显示出来。细分十门次第的话，色心不二门对应境妙；内外不二门和修性不二门根据智妙、行妙而立；因果不二门是因果无碍，才能始终理一；染净不二门、依正不二门和自他不二门皆依感应妙和神通妙而立；三业不二门和权实不二门根据说法妙而立²⁵⁴。

湛然大师的“十不二门”思想对此后天台宗影响深远，其中宋代的天台宗大师们便有对《十不二门》论著进行热烈地学习与讨论，现今流传下来的对《十不二门》注疏论著中就可以看出不论山家山外人物对此都相当重视，如源清的《法华十妙不二门示珠指》、宗翌的《注法华本迹十不二门》、知礼的《十不二门指要钞》、了然的《十不二门枢要》、处谦的《法华玄记十不二门显妙》、以及仁岳的《十不二门文心解》。其中最大的争论便是对“十不二门”内容的诠释，例如就“色心不二门”一个观点来诠释，在于“一念”的理解皆有不同。仁岳在《十不二门文心解》中则充分地体现了他的观点。

三、仁岳之“一念三千”观

3.1 一念三千

“一念三千”即观一念之心而具三千诸法，是天台宗重要的理论观法之一。“一念”指“一心”，即众生心念活动的一刹那间。“三千”，是世间、出世间一切人和物差别的总称。“一念三千”即一念心具三千诸法，包容现象界的全体。

“一念三千”学说的产生可追溯到北齐慧文禅师在读到《小品般若经》关于三种智慧的文字，联系《大智度论》中三种智慧可由一心所得和《中论》的“三是偈”用“三谛”

²⁵³ 朱封鳌：《天台宗史迹考察与典籍研究》，101页，上海辞书，2002年。

²⁵⁴ 大正藏，T46，NO.1927，《十不二门》,[0703a10]。

配合“三智”²⁵⁵，由此首创“一心三观”说。慧思禅师又在此禅观方法的基础上联系《法华经》“十如是”学说发展出“诸法十如实相”说。后智者大师继承了慧文慧思的相关论述，发展《小止观》的“三止三观”说，认为三止三观“在一念心”，“不分前后，非一非异”²⁵⁶，突出观心意义从而导入中道实相的意义，至此确立了自己的“一心三观”说。在此基础上发展成立“圆融三谛”说。进而依据法性本具三千诸法的性具学说完成“一念三千”说。

3.2 仁岳之“一念三千”

对于“一念心”，知礼是用性恶表达圆教教义的理论用于联系观心的实践，以此来区别其他教派。认为“一念三千”分为“性三千”（理具三千）与“相三千”（事造三千）两重，还认为“事中一念为总”。同时期的源清、宗翌等山外人物，大多只就理来明一念，即就一念明理，以真性释一念²⁵⁷。相比之下，仁岳在《十不二门文心解》中说明了“理具三千”非心色之法，并引用湛然大师的《止观大意》说明只有结合“事具三千”和摄事入理才有“摄别人总”的说法，‘一念’修观性德三千，真正的‘三千’是由空、中所显示的‘三千化事’，因此三千法只需要事中立三千诸法，不需要另外立两重总别²⁵⁸，即三千为心性所具俗谛之法。对于“一念”的总别观，仁岳认为“以理为总”，理是真性的、总的，才能解释“如须弥芥子”般的收摄自如；还认为“一念”为“妄心”，是发观之始，是刹那的事中一念，是修行实践的入手处，都比较站在‘空’的立场上讲述‘一念心’的体性，可以看出仁岳无论在讲总别的“总”，还是体用的“体”都在以“性”说之，主张以观心之事，显理性之理。

²⁵⁵大正藏，T49，NO.2035-006《佛祖统纪》，[0178b11]。

²⁵⁶大正藏，T46，NO.1911-009《摩诃止观》，[0130b10]。

²⁵⁷陈英善《从湛然<十不二门>论天台思想之发展演变》278页，中华佛学学报第九期，1996年。

²⁵⁸已新续藏，X56，NO.0928-001《十不二门文心解》，[0343c14]。

对于心、性及三千的关系，仁岳认为“三千”是心性变造的结果²⁵⁹，“三千”既是“事”“用”，“性”既是“理”、“体”，必须在“理”上讲，透过三谛的观点说明“事”即“理”，也就是“三千”即“理”，因此，“一念”与“三千”为“变造”关系，而非相即，与三千相即的是“性”、“理”。

仁岳在《十不二门文心解》中所体现的“三千”观不同于其师知礼的主张一切诸法皆具备事理两重，即“两重所能观²⁶⁰”，认为“三千”有“具”义且无“即”义，用“三千”与“三谛”的关系来说明“具”义，从而得出“三千”是心性所具俗谛之法，“具”是随缘所确立的法而并非天台思想所独有。

对于“即”的说法，仁岳从“理”谈“性”，强调“指事即理”²⁶¹，对比知礼更重视“相”的“由事即理”的观点，发现仁岳思想在转变后更偏向于“理”或“性”的角度。此外，仁岳从一念中修观性德三千，智行和位法依靠如此而修证，三千空中可起三千化事，因而真正的“三千”其实是由空、中所显示的“三千化事”²⁶²。而对比知礼所述“理事两重总别三千”的看法，仁岳更认为是“理性”变造了“三千”，因为全理造事已经涵盖了事、理三千，便不需要知礼所说的那样另外再立两重总别三千了²⁶³。“理性”和“三千”的关系，仁岳认为三千法的真、俗、中皆名为“理具”，是证果之人所显现的“性”。由此，仁岳的“性”或“理性”偏向于法性的理解，即诸法所显之性。至此仁岳对于“三千”的修证观点皆可体会到不同于知礼重视“相”的立场，则是更重视了“性”。

四、结论

²⁵⁹ 卮新续藏，X56，NO.0928-001《十不二门文心解》，[0343c14]。

²⁶⁰ 两重所能观：将‘一念心’分三种分别为‘能观之智’、‘所观之境’、和当下‘现前一念阴妄心’。其中，‘能观之智’和‘所观之境’构成第一重能所；‘能观之智’、‘所观之境’两者为能，‘现前一念阴妄心’为境，构成第二重能所。因此，观‘一念心’的观心活动就有了‘两重所能’的结构。

²⁶¹ 卮新续藏，X56，NO.0928-001《十不二门文心解》，[0343c14]。

²⁶² 卮新续藏，X56，NO.0928-001《十不二门文心解》，[0343c14]。

²⁶³ 卮新续藏，X56，NO.0928-001《十不二门文心解》，[0343c14]。

从圆融的角度对比仁岳的“一念三千”思想与他人不同立场了解到，仁岳主张三千法为心性所具俗谛之法，三千世间在中、空二观是无自性的空无相，应将世间法以空、中为体来考量，仁岳除了将“性”、“相”区分外，又加强了“性”的观点立场，从“性”的清静明觉之中阐述了无“住”之本。如此，仁岳所强调的是“空、中”，其师知礼一方着重的是“假”，就这样，彼此在各自的理体趋势下，皆就某一面来把握天台思想。《十不二门文心解》中体现出的“一念三千”思想虽和他人立场不同，各站一边，但仁岳的观点是在试着将“具”理论思辨特质的山家学派转为天台宗修学的行、解同时并重。若掌握好不同角度的“一念三千”观，由此便可以更好地理解天台宗圆融的发展过程，通过稍有偏颇的理论，多元化的学习“一念三千”教理，以偏来显正，反观内照，还可提醒自己不会落进两边偏颇，从而深刻体悟即空、即假、即中的妙义思想。从对于天台学思想史的影响程度上来看，天台思想主要是“一念三千”。因此，仁岳所体现出的不同与其他学者的特色思想，一定程度上在推进天台宗思想成熟的进程中，扮演着关键性的角色，对此后天台宗“空、假、中”圆融思想的发展具有深远影响。

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《略談聲聞與菩薩所修持的「四念住（處）」之間的差異——以漢譯《中阿含經》及《大智度論》為主》

許秀珍

從早期佛教到大乘佛教，「四念住」一直是備受關注的議題，南傳近代有些著述甚至主張它是通往涅槃的唯一道路，「四念住」的法義地位及重要性可見一斑。無論早期佛教、部派佛教或大乘佛教，其「四念住」思想各有差異，亦即其指涉的內容與定義不盡相同。雖則常被認為是佛教中聲聞、緣覺的修行法門，「四念住」其實也是菩薩修行之基礎法門。

「四念住」乃佛陀親授的禪法，在早期佛教中被視為佛教修行的核心，更是南傳佛教在義理實踐方面的基礎功。由於對小乘佛教的貶抑，大乘佛教的「四念住」教學顯得比較簡略和籠統，不甚重視之。隨著佛教教理的複雜化和多樣化，為了使佛陀的教法比較和諧及構成完整的系統，遂有漢傳佛教判教理論的興起。南北傳佛教經典雖使用同一個「四念住」名稱，其義理卻有所不同。此處所關心的則是早期佛教是以解脫道為主，大乘佛教則以菩薩道為主，從解脫道到菩薩道，「四念住」的教理內涵與行法是否有改變？菩薩所修的「四念住」是屬於般若空觀，是否就比阿含中的聲聞所修的「四念住」要來得高明？是否有高低之分？因此本文即透過兩個不同文本——漢譯阿含經及早期大乘佛教經典來探討「四念住」義理之異同，並兼論聲聞菩薩乘中的「四念住」，以瞭解其在佛教所蘊含的特色與教理。

「四念住」的修習其實就是身心當下安住在觀察中，在過程中能培養和提高與念力相應的正知、正見，降伏煩惱的過程。總括而言，聲聞乘「四念住」的觀法在於以下四個方面：

- (一) 聲聞弟子在一切時處，皆要以正知正念來攝持，生起善的對治，對治煩惱、行持善法。這包括走路、說話、做任何一件事在自己生活中，也是這樣行持的。聲聞以覺性來主導自己，所以能如實正觀，而能住於四念住的修習中，對五蘊身所生起的種種過患及煩惱，只要長期修習「四念住」，久而久之，煩惱的力量就會逐漸消弱及斷除，必定成聖果。
- (二) 藉由「四念住」觀修，聲聞行者正念、正住於隨觀中，尤其是觀身不淨中，培養強烈的出離心，得真實智慧而趨向涅槃。聲聞人清楚知道蘊處界是無我、生滅無常且能夠引生種種的苦痛；相對的涅槃是寂滅、清涼、常住不變。聲聞對境所生的不淨、苦、無常、無我，生起很強烈的厭離心。聲聞以我空、斷身見為主。這就是聲聞「四念住」在觀法上的下手處。
- (三) 聲聞「四念住」主要是依靠身體的觀察。聲聞人透過觀察，身體由內到外，是不淨的。觀受是有所謂真實感受存在，進行觀察。觀心是由能取的六識跟所取的六塵當下，覺知所產生種種心的狀態並進行觀察。聲聞把對象視為真實存在之認識，稱為勝義諦。
- (四) 聲聞藉由「四念住」觀察身體的四個負面的性質，其目的是要破除世間凡夫對身體的執著及破除世間人對淨、樂、常、我的四顛倒的取著。

初期大乘的主要中心思想乃是諸法實相的般若空性思想，因無所有，不可得故，菩薩以起渡脫眾生的大悲心。菩薩發心度眾生是以般若空性為主，進而修習一切法包括「四念住」。菩薩的「四念住」觀是以般若空為下手處，法空為主體。《大智度論》卷 19 云：

若菩薩摩訶薩能觀是三十七品，得過聲聞、辟支佛地，入菩薩位中，漸漸得成切種智。²⁶⁴

顯然地，根據此文，三十七道品即是三乘之道，聲聞、緣覺、菩薩都能夠各得其果。不過，菩薩秉著大悲心、菩提願、方便力等三心的精神從事菩薩事業，漸修成就的是佛果。總括而言，菩薩的「四念住」修行法門，當中所闡述的內涵概括如下：

- (一) 若人取著無相、有相，則還生結使。所以有相、無相都是二邊，《大智度論》就明示：「有相是一邊、無相是一邊，離是二邊行中道，是諸佛實相」²⁶⁵。在行觀身時，菩薩知道身是無相，所以自然不對身的種種相中產生執著著。破身心觀唯獨菩薩道所之觀法。
- (二) 菩薩「四念住」一樣是觀察身、受、心、法是不淨、苦、無常。菩薩以性空、無所得，修此四念處觀法，則能了知身、受、心、法皆不可得，進而了知不淨、苦、無常、無我之理。菩薩有諸法實相智慧。
- (三) 三乘雖然同修三十七道品、同入三解脫門，但菩薩能學空不證涅槃。菩薩的三三昧有般若波羅蜜的方便力、菩提願、大悲心，此三心相應乃不共二乘殊異之處。所以菩薩可以避開頂墮二乘之難。
- (四) 聲聞及菩薩的差異在因地中的初發心有所不同，而導致修行法門上的著重有所不同。所謂根性不同，觀法也就不同。聲聞行者所修的「四念住」法門是從厭離而著手。菩薩所學的一切法包括「四念住」，卻為了普渡所有眾生去練習。

筆者透過《阿含經》及《大智度論》這兩部經來探討聲聞、緣覺、菩薩的「四念住」修行法門，當中所闡述的內涵概括如下。依筆者之見，無論是求自身解脫的聲聞乘還

²⁶⁴ 《大智度論》卷 19：(CBETA, T25, no. 1509, p. 205c19-21)。

²⁶⁵ 《大智度論》卷 61〈39 隨喜迴向品〉：(CBETA, T25, no. 1509, p. 492c5-6)。

是為愿大眾解脫的菩薩乘，「四念住」的修持都是十分重要的修行方法。比對漢譯《阿含經》及《大智度論》，兩者亦持相同說法，都認為「四念住」是通往涅槃的（殊勝）道路。最後，有關聲聞及菩薩的「四念住」差別如下：

- （一）在般若空性的前引下，菩薩著重於直觀身心的不可得。按照龍樹的說法，菩薩在觀身時，以法空觀、無相、無所得觀，意即菩薩能不取身相而能循身觀；同樣地，觀受、觀心、觀法也是如此地作觀。聲聞是通過現實的分析觀法，透過觀察身、受、心和法的四個負面的性質如不淨、苦、無常、無我，產生厭離，而入涅槃。兩者修行的方法都是一樣的，程序上基本上沒有差異。不過在分析的方法上還是有一定的差異。菩薩四念住修法是不在經過析縷分條，而是一種總體的把握，是體空。聲聞基本上是按照條分縷析，是析空。
- （二）聲聞乘與菩薩乘的「四念住」具體方法雖有區別但是「四念住」確是兩者共同修習的法門。聲聞透過「四念住」觀修培養強烈的出離心，厭此欣彼，而直趣涅槃。菩薩同樣具備對於整個輪迴的厭離之心，不過菩薩以方便力與大悲心為一切眾生，有能力證入涅槃，但又不取正覺，故不共二乘。因此彼此所趣入的究竟果位迥然不同。菩薩所證的果位是佛果，而聲聞緣覺是阿羅漢果。
- （三）聲聞透過「四念住」觀修是要破除凡夫四顛倒：常、樂、我、淨的顛倒；菩薩修行「四念住」是為了解除聲聞乘行者修行產生強烈的厭離感而採取一種中道，既不偏於常、樂、我、淨也不偏於苦、空、無我，這種超越性思想即是摒除兩邊。結論是，菩薩「四念住」是要破除八顛倒。

縱然，以上所說菩薩果位超越聲聞四果，但對於聲聞、菩薩乘「四念住」不應有任何優劣高下的分別。二者之間的分別乃是發心的不同。菩薩同學聲聞法，但不是與出離心相應，而是與菩提心相應。所謂「方便多門，歸源無二」佛陀適應所教導的

弟子們根機不同，在施設法門的具體問題上作出不同的說法。不過，菩薩的智慧、悲心及願力故，是三乘所修「四念住」中較為超勝及殊勝的。

“他冰瑜”佛塔群中的支提信仰

林美家

前言

2016年8月24日，有「萬塔之城」稱號的緬甸蒲甘，發生地震，造成數百座佛教古建築受損，尤其他冰瑜大支提（that byin nyu）的主體建築受損嚴重，但經緊急鞏固工程和按堪察研究後的續步搶修，依然屹立未倒。

緬甸是東南亞第二大國，鄰接印度、中國、泰國、寮國，南臨安達曼海、西瀕孟加拉灣，主要族群為緬人。「緬人」在驃人和孟人的文化基礎上，重小乘佛教，發展出燦爛的「支提信仰」，所以古緬甸遺下大量佛塔支提在蒲甘古城，今緬甸的支提數量更多。這反映出古與今的緬甸人，都離不開禮敬佛塔之信仰精神，值得深入探索，看這從中國遷入緬甸並統一緬甸的緬族，如何站在驃文化與孟文化中，發展出緬人自己的「支提信仰」文化。



（圖片一） 圖：陝西省文物保護研究院供，2019-08-04。

<http://wenhui.whb.cn/zhuzhan/jjl/20190804/281215.html>。

二.他冰瑜大支提

1114年興建的他冰瑜（that byin nyu）（見圖一）座落於號稱「萬塔之城」的蒲甘平原，也是浦甘古城時期最高最大最完滿的大支提。緬文的「that byin nyu'ta'」意為「洞察一切的智慧」，布施興建他冰瑜者是十二世紀具緬和孟血統的第四任浦甘王阿隆悉都（1112-1167）。

浦甘(Pagan) 不大，從北到南約三百公里，有源出西藏經雲南入緬甸出孟加拉灣的伊洛瓦底江，自東至西約二十公里，丘陵起伏數面環山。浦甘的緬甸文為「pu'kan」，「pyu」或「pu'」是「驃」的意思。「kan」源於「ga ma」，即「村莊」的意思。故在九世紀前，浦甘可能是驃國的村莊。驃國在九世紀時被雲南的南詔國所滅，餘下的驃人融合於緬族，緬人亦學習驃人文化，並日漸強大，於十一世紀初定都於浦甘為浦甘國，開啟浦甘王朝（1044—1287）的盛世。

（一）王立國教

阿奴律陀愛在所到之處留下陶質佛像和菩薩像，菩薩代表大乘佛教的慈悲精神，驃人有信仰大乘佛教的，亦愛以各種材質物料製造佛像和菩薩像等，證明此王早期受驃人文化影響較多。

1053年，信仰上座部佛教的信阿羅漢（Shin Arakan）成為浦甘國師。1057年，阿奴律陀王佔領當時的佛教中心直通（Thaton），帶回直通國王和王室、三藏經典、高僧、學者、醫師、樂師、工匠（雕刻、鑄銅、鑄鐵、鑄武器）和馴獸師等技術專才，助建浦甘。

「見佛塔如見佛」的思想普遍植根於佛教徒心底，為建真正的佛塔，阿奴律陀拆毀故驃國國王修建的佛塔，把佛舍利迎回浦甘，孟人風格的瑞喜宮佛塔(shwe si: gon)在伊洛瓦底江畔拔地而起。

（二）「支提信仰」成就緬文化

第三任國王的江喜陀（Kyansitthar），大量任用孟人，穩定政局，加速佛法傳播。1090年印度風格的阿難寺（Ananda Temple）落成，浦甘成為佛教中心，這是阿奴律陀以「佛王建國信仰」立上座部佛教為國教後發展出「支提信仰」的初期成效。1114年興建的他冰瑜，是浦甘第一座緬式支提，完全符合緬文寺院「kyaun」一字之意，是寺院也是學校，既承擔宗教傳播功能，也承擔傳教育的責任。

三.他冰瑜中的「支提信仰」

他冰瑜大支提傳承著的「支提信仰」，就是國家教育的代名詞，代表「支提信仰」的演進，成為系統性的教育制度。

浦甘時期碑銘顯示，學生有「sa thin thin ga」與「sa thin」之別，前者是僧侶，後者非僧侶。由此推測，學生有僧侶、平民、甚至王室成員。

教導內容是尊敬「佛、法、僧」三寶，修養個人的「身、口、意」行為，處世要符合慈悲之佛教理念，梵文教授世俗知識，如「數學、醫學、天象、工藝」等，巴利文和緬文教授三藏經典的讀、寫、背誦。

「支提信仰」蓬勃發展，教育出大批精通巴利文的僧侶和學者，催生含大量巴利文詞彙的緬文字，成就女性知識份子，或在王宮擔任文書抄寫、或作女詩人、甚至可撰寫碑文。無論直接入寺院學習、間中參加禮佛活動、或偶然望見莊嚴的支提，都能得到佛法熏陶，於是，涵養出平靜和善的緬族民風。

四.「支提信仰」的反思

隨著他冰瑜大支提出現，浦甘的「支提信仰」更興隆，宗教建築量與日俱增。十三世紀更是達到前所沒有的顛峰。

（一）影響經濟發展

江喜陀時，國師信阿羅漢就率領四千一百零八位僧侶為新王宮落成誦經祈福了。浦甘時期有的寺院群里就有十所學院，或一圍層牆裡就有二十座寺院，還有協助僧眾日常生活的奴隸，從這推算，龐大的人力資源投入宗教場所，國家經濟力量必然受影響。

浦甘時期抄寫一部三藏經，需三千兩緬銀子，這資金在當時可買五千三百一十英畝土地，價值或高於布施一整座支提兼土地了。

儘管驃國和孟人已有流通貨幣，但浦甘始終仍以物易物或以銀和銅等貴金屬作交易，沒發展出經濟發達所需之貨幣。上節也提到，為保持寺院的弘法活動，需恆常支付龐大的經濟布施，浦甘人習慣在土地交易完畢或建築工程落成時，大擺筵席宴請賓客慶祝，即浦甘經濟活動並不低沉。

浦甘出土多是宗教文物，幾乎沒民間的金銀首飾和生活用品，甚至連驃族傳統的骨灰龕或墓地都沒有。或可證明浦甘人在物質生活上的確沒太大追求，唯一熱衷追求的就是宗教事宜，最大的物質崇拜，可能是遍佈城內與外的寺塔支提。

所以，浦甘時期國際經貿不發達，經濟活動傾瀉於宗教所需出發，可能是少欲知足的「支提信仰」文化影響。

（二）導致國庫空虛

江喜陀完成阿奴律陀王只蓋了基座的瑞喜宮，僅七個月零七天。阿隆悉都建的瑞谷季大支提，僅七個月。那羅波帝悉都早期建的且馬雅澤伽塔，僅兩年；晚期建的果多巴林支提卻需 23 年，建築需時之長，遠遠超出立國之初與中期，反映國力開始衰竭，可能因「支提信仰」過渡興盛有關。

1254-1287 年的那臘底哈勃德（Narathihapati），為築堡壘抵禦蒙古軍，居然要大量拆毀支提以獲取磚塊，這無形是變相的「滅佛」行為，嚴重傷害心存「見塔如見佛」思想的浦甘佛子，國庫虛歇情況盡現。

（三）令國家土地淪為寺產

為保寺塔支提中活動的所有人食用充足，布施寺塔支提時，還需布施土地。晚期浦甘僧寺所受施的土地，累積超過六萬三千一百五十多英畝，其中四萬二千六百三十畝是產糧的水稻田，這已佔浦甘三份之一的土地了。

第九任國王加蘇瓦（Kyaswa），雖是浦甘史上佛學造詣頗深的虔誠佛教徒和名學者，也收回寺院土地。繼位的烏茲那（Uzana）也回收寺院土地。蒙古入侵，那羅梯訶波帝（Narathihapati）只有逃亡，反映國力之衰竭。

（四）成就緬甸的教育文藝

因為「支提信仰」的成熟，演進成有系統的教育制度，至今仍是緬甸主流教育制度。「支提信仰」，也影響文藝發展，緬文字和文學，還有繪畫、雕刻、木刻、灰塑、建築等等，都是圍繞「支提信仰」而催生的審美標準。

（五）令浦甘成為上座部佛教中心

阿育王後，上座部佛教一直以南亞的錫蘭為中心，錫蘭在十一世紀被信奉異教的注攆入侵，上座部佛教中心轉往緬甸的直通，直通後來也遭信仰婆羅門教的高棉人威協。阿奴律奴把直通的巴利三藏與高僧遷往緬甸中部的浦甘，變相保護了上座部佛教的生存空間，緬甸亦成為上座部佛教中心至今。

五.結論

他冰瑜佛塔中的「支提信仰」文化，是傾向大乘佛教信仰的阿奴律陀王與信仰上座部佛教的國師兩人的共同努力促成，是外來文化與本土民風融合演變，向新宗教發展現象。

浦甘佛子，傾盡畢生財富，修建支提，就是要實踐自己的理想和價值觀，他/她們明白到學佛的目標高遠，在未達標前，希望不失幸福人生。所以敬建支提，布施修福，就成為浦甘人的普遍行為。

敬建支提，也可供子孫族人及一切人民敬拜，教育他們行善積德心向佛果的理想，更希望以自己所造功德，回向來世同遇彌勒菩薩，得解脫之道。這樣，「支提信仰」便成為緬人薪火相傳的傳統。

他冰瑜名為「洞察一切的智慧」，是王者努力發展緬族特色的大支提，為未來佛下生作準備，祈願緬式的莊嚴大支提，能招感未來佛願來浦甘下生，福澤浦甘子孫萬民，故宏麗的他冰瑜大支提因而誕生。

他冰瑜大支提，對悲智的強者而言，傳承著「佛王建國信仰」的護法精神；對清淨的僧侶而言，表現著「上座部佛教信仰」的修行精神；對普羅百姓而言，開示著「支提信仰」的布施精神。

「支提信仰」成就浦甘王朝的不朽精神，也摧毀浦甘王朝這美好王國。信仰與現實之間，如何處之，才能找到持續發展的平衡點？這是每一個有宗教理想的人都需要深思的。