

# B.P.F 101 – EMERGENCE OF BUDDHISM: HISTORICAL

## BACKGROUND

The Origins of Buddhism and their relationship to Indian thought are expected to study here. Special attention is drawn to the following topics for this purpose.

*Vedic* thought on philosophical trends such as the path of *Karma* (*Karmamārga*) and the path of *Nāna* (*Nānamārga*), Yogic meditation and the realization of truth, the concept of soul, rebirth and liberation; a study of the independent concepts that sprang up in the *Vedic* tradition; survey of the *Brahmin* and ascetic traditions; teachings and life stories of six religious teachers contemporary to the Buddha; multiple theories of liberation; the pre-Buddhist awareness of *Jhāna* and *Samāpati*; self-mortification and theory of soul; self-indulgence and materialism; view of *Pubbantākappikas* and *Aparantakappikas*; the influence of pre-Buddhist thought and culture on the emergence and nature of Buddhism; Buddhism criticism of views (*Diṭṭhi*); Buddhist interpretation of traditional terms; the way in which the Buddha refuted the contemporary religious and philosophical foundation; Buddhist criticism of traditional Indian religions and philosophies; identity and uniqueness of Buddhist thought.

### Recommended Reading:

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| 1. <i>Indian Buddhism</i>                        | S. Radhakrishnan, London, 1958 |
| 2. <i>History of Indian Philosophy</i>           | D. J. Kalupahana, Hawaii, 1965 |
| 3. <i>History of Indian Thought</i>              | E. J. Thomas, London, 1933     |
| 4. <i>A History of Indian Philosophy, Vol. 1</i> | S. Das Gupta, Cambridge; 1962  |
| 5. <i>Indian Buddhism</i>                        | A. K. Warder, Delhi, 1980      |
| 6. <i>Studies in Origins of Buddhism</i>         | G. C. Pande, Alahabad, 1957    |

**PRE-VEDIC RELIGION IN INDIA (LECTURED BY VEN. ANANDA VIJAYARATNA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

Aryans came to the Sindhu Valley as shepherders to feed their cattle but having seen the well organized city belonged to the people of *Mohenjo-Daro* and *Harappa* civilization. *Āryans* decided to settle down there and continued the cultivation of the aborigines. Aborigines were farmer who grew maize in their fields. *Āryans* who followed the path of aborigines without any knowledge of the weather and climatic changes of the country, faced disasters, and their maize fields were devoured by the forces of nature such as the rain floods and the drought fire. This happened due to the lack of experience about the nature. *Āryans* were perplexed with the unexpected result they experienced in their fields.

As a result of that *Āryans* understood that the forces of the nature could influence them and they decided to understand the nature which they have experienced. They found that the forces of the nature such as rain lightening and drought fire are active and they can speak; when rain falls down it makes noise as the fire, water, and wind. So they understood that these forces are not only actives but also can speak.

For example, when wind blows, it howls. Man also can speak and they also can work and act. When they compared these qualities with themselves; they found some similarity between themselves and the forces of nature. They inferred that these forces could think as human beings think before they act and speak. So they considered that the forces of the nature are also like human beings but more powerful than themselves. This stage is called anthropomorphism.

They decided to keep a close relationship with the nature to get their supports as a result of that Aryans began to speak to them and pay their respect to them by offering a part of their earnings. Aryans thought that by hearing their admiration and enjoyment those forces could help them to have a better life. The close relationship that *Āryans* had with the forces of nature became distant in the fullness of times.

As a result of that the forces of nature were promoted to the positions of Gods. They considered every forces of nature as a God. So number of Gods increased rapidly. It is said that the number increased up to 33, 0000 Gods (we normally called *Viśva Devah*). So this is called polytheism. During this period the practices of rituals were increased as every person wanted to get Blessing from gods. The increase of the number of Gods became a burden to the mind of the Aryans. They confused when they pray to gods, it was so difficult to select a proper god as the vocabularies of Aryans were very much limited. They wanted to speak, but some words were used to invoke other gods. This factor led Aryans to select the most powerful god among the Vedic pantheon.

The Indian of supreme god is called monotheism before monotheism there was transmittable period during that period, Aryans were in search of a supreme god from the other gods. **Max Müller**, German religious scholar, named this period as henotheism. During the henotheistic period Aryans tried their best to select the most powerful god in the pantheon but failed because there was no god who holds qualities or qualification to be the supreme god. The supreme god must be

- 1). Omnipotent (having great or much power)
- 2). Omnipresent (to be everywhere)
- 3). Omniscient (knowing everything) and also must have the abilities to create, sustain and destroy the universe.

Aryans venerated in the *Vedic* period and **Varuṇa** was famous one among those gods. He was considered as a powerful god comparing to other gods; he was the famous as the controller of the world order “*Rtasya Gopa*” *Rta* means “the world order” and *Gopa* means “controller.” The Sun rises in the east everyday in the morning because **Varuṇa** controls it. This happened everyday in the morning after the sun sets; the darkness comes. There is the work of **Varuṇa**, everything in nature is controlled by the **Varuṇa**. The **Varuṇa** was promoted the controller of the truth. Truth is a moral condition, keeping truth is good. As a result of that **Varuṇa** became the god of moral because he was the person who keeps up the truth. Aryans believed that **Varuṇa** would punish people those who misbehave and who do not care for truth. The liars and bad are punished by the **Varuṇa** while he blesses on the good people. Later **Varuṇa** became the controller of justice. *Āryans* were afraid of the violation of the laws of Varuna as they knew that **Varuṇa** would punish the bad. **Varuṇa** became in the charge of moral actives in the Aryans society. When any kinds of unjust happened people used to go to Varuna and complained about them to him. With the belief of **Varuṇa**, at that time the concept of *kamma* was begun to evolve.

## DESCRIBES THE RELIGIOUS PRACTICE OF MOHENJODARO HARAPPA CULTURE.

Mohenjodaro Harappa Culture flourished in the Indus valley. Hence it is also called Indus valley civilization. This seem to have existed at least from 3000 B.C. the archaeologists and historian now believe that this culture was completely destroyed by the Aryan who entered India from the North-west somewhere around 1600- 2000 BC.

Archaeological discoveries made at Mohenjodaro and Harappa have clearly shown that these was a very developed culture with people living quite comfortable lives, definitely more comfortable and prosperous than the lives of people of some region in modern India.

Unfortunately none of the Indus records have been so far deciphered. Therefore, no conclusive views are expressed by the historians regarding the religious condition that prevailed there. The existence of 'Great Bath' they believe were meant for ritualistic bathing which may have been a part of their religion practices.

It is strongly believed that there was the worship of mother goddess. The discovery of certain figurines representing some sort of terrifying female figures seem to support this view. The historians say that figurines are representations of goddess who presided over birth and death. The mother-goddess worship that prevails very commonly among certain tribes even now is considered as having its origin in the Mohenjodaro Harappa Culture.

Another seal with a parts seated cross-legged with the torso erect has been discovered and this is considered as evidence for existence of some kind of meditative practices in that cultures. One of the best-known finds is the seal that contain a three-faced god with the head of a bull. This mysterious figure is surrounded by other animals. Many historians agree that this represents a proto-type of Siva in the form of Pa7upati-Lord of beasts.

The well-disciplined and regulated life style of the people is also considered as evidence showing this existence of a strong religious authority. From all this what is obvious is that the Mohenjodaro Harappa Culture had a religion for more developed than the primitive Polytheism of Vedic Aryan.  
End.

QUESTION: EXPLAIN THE BEGINNING OF *VEDIC* RELIGION AND DESCRIBE THE DEVELOPMENT OF *VEDIC* RELIGION.

The earliest stage of the *Vedic* religion is polytheism, worship of many gods which are deified natural phenomena. The second stage is Henotheism in which the people selected particular god among these many gods and worshiped a particular time when they needed. From this henotheism later the religion developed into Monotheism, believing in one Supreme Being (*Brahma*) who created everything in this world. The one being has been called by many names such as *Puruṣa*, *Prajāpati* and *Viṣvakarma* and so on.

They placed this God as the greatest and the highest, a supreme Lord of all beings (*Prajāpati*). He had the epithet *Prajāpati* or 'the lord of all beings' which was originally an epithet for other deities. He was a god as the repository of the highest moral and physical power, who recognized the other deities and also was given different names.

Similarly some people ascribed him feature of a creator (*viṣvakarma*). He is said to be a father of all beings and a creator or a maker of everything. The people considered him as the earliest god who was responsible for all being and natural phenomena. In order to get blessing from him the people praised him, offered him food, engaged in sacrifices and so on.

They further developed the belief in creator or one Supreme Being during the *Vedic* period and *Brahmaṇa* period. The stage of belief in Creator God or monotheism comes into prominence till the *Āraṇyaka* period. In this period some *Brahmins* and *Kṣatriyas* began to doubt and sought new

means of solving their problems. They gradually gave up the belief in Supreme Being or Creator God and turned towards spiritual development.

Under this circumstance monotheism gave way to ‘monism’. The idea of the Creator God in the earlier period rejected and accepted the belief that everything is manifestation of one absolute being. This being is gradually referred to as the neuter *Brāhmaṇ* and *ātman*. The *Brāhmaṇ* is the universal soul, the great soul (*jagad ātman* or *viṣva ātman*) and as its counterpart there is the belief in individual soul (*pudgala ātman*).

It is believed that it is ignorance regarding the unity of *Brāhmaṇ* and *ātman* that is the root cause of the predicament of man in the Universe. Therefore, knowledge regarding this unity came to be considered as the one and only mean of attaining salvation. The *Upaniṣad* as *tat tvam asi* (thou art that),<sup>1</sup> and everyone could practice severe ascetic practices to realize the individual soul and universal soul as they were the one thing. Therefore, the belief in *Brāhmaṇ* or the universal principle soul (monism) is different from the belief in *Brahma* or Creator God (monotheism) at the earlier stage. The *Brahma* is considered with the physical form (metaphysical)(?).

#### THE HISTORY OF HINDUIST THOUGHT (LECTURED BY VEN. ILUKKEWELA DHAMMARATANA) 2010

According to the historical evidence, Indian society developed after the big arrival of *Āryans*. However, until today the date of this event still cannot be exactly given. According to the present scholars, the beginning of Indian history can be dated to 1700 BC.

However **Prof D. J. Kalupahana** suggests that 1500 BC was the beginning of Indian society. With the arrival of *Āryans* there emerged conflicts with *Anāryans*, *Anāryans*, peoples who lived in ancient an India. In other words, they were Indian indigenous people. *Āryans* settled down there, they began indulge in agriculture. Therefore they always had to associate with natural objects. The result was the origination of various rites and rituals. The process of this development can be stated as follows:

(1) Anthropomorphism	(4) Monotheism
(2) Polytheism	(5) Monism
(3) Henotheism.	

During the anthropomorphic period, people concerned the natural phenomena as beings. Also, they thought that natural objects were very similar to the human beings. Having considered in such a way, people began to offer simple things such as food, water, milk, ghee, butter etc. to those object. Through these offerings they expected that the natural objects would be pleased. This way the people believed that they were able to receive what they needed.

Polytheism is the belief in many gods. This time they felt that the natural, powerful

<sup>1</sup> = you are that

phenomena were more powerful than they had thought. Therefore, those forces may have not been satisfied with simple offerings. Hence the people started to do offerings such as killing animals, human beings etc. for the satisfaction of the gods.

Monotheism is the belief in one god. After some time they wanted to find out one supreme God in the great pantheon of god. This supreme God had to be the creator, sustainer and destroyer of the world.

Henotheism was the process of changing from polytheism to monotheism. By the time, the supreme God changed once, the **God Varuṇa** was selected as the supreme God. Later, **Pajāpati** was supposed to be the supreme God. During *Brāhmaṇic* period, the supreme God was **Brahma**.

Monism doesn't accept any gods. The concepts of *ātman* and *Brahman* were considered as one truth. During the *Upaniṣadic* period there were two major concepts as *Brahman* and *ātman*. The difference between *ātman* and *Brahman* were illusion.

*The people who came from central Asia were of fair color. And the indigenous people lived in India were of dark color.* Anāryans were the indigenous people. According to the archaeological evidence, Anāryans were morally good people. They practiced meditation. As it is given in Keṣī Sukta of Ṛg Veda, they were ascetics. The Sukta states that “Vedic poets became frightened when they saw naked men with long hair.”

*666QUE: - RITA CONCEPT IS RESULT OF ATTEMPT TO UNDERSTAND THE NATURAL ENVIRONMENT HAPPINESS OF VEDIC PEOPLE. DISCUSS.*

Gnanamarga or path of wisdom:- Gradually Vedic sacrifices complicated intricate therefore the common people did not care about those sacrifices word birthing to individual life as well as social life those who did not a happy about sacrifices they Reno use some of the philosophical concept with discussed in the society influents to enmesh social a greasiness they believe there is hired minuet or scares minuet behind sacrifices.

Therefore it is more important to get understanding of the scares minuet, behind of sacrifices than performed sacrifices. This prose has identify as ‘Upasana’ the knowledge which got from this process is called as Veda after deed gradually the respect for the sacrifices as reduces in Arannakapiried the sacrifice world openly criticize. They further said that the sacrifice with perform without understanding are useless.

According to ‘Mundaka Upanissa’ the knowledge that comes in way, the lover one the knowledge in called ‘Aparavidya’. They knowledge with a chief thought the meditation is called ‘paravidya’ it is heir knowledge. When we make a saw way in the spiral we can see three of special characteristics:-

- a. Rational empirical path of knowledge,
- b. Accomplish the path of karma and knowledge, and
- c. Non-rational empiric less ness path of knowledge.

Those who believe the path of karma had righted sleeping and system medically arranged it, and followed it. According to the path of Gnana reality of life the readmit to is realizes in of knowledge it should be they knowledge on atman. Therefore they said that the karma marga one who known “Āttman ātmani khālu ārey drūshte srūte māthe vīgnate edom saruvān vīdita” further it is said that he would become emotion life in the pre-Upanissati peril the press cries method for find knowledge is rush analyzing.

The matzoth go that follow one who eagle to reuse knowledge. When to the person who unlike it sitting aside him listening to him after that, he can good understand every thing. This is the way of resave the knowledge Rationalism, a chief the knowledge following the math us there should be full feel some other facts the teacher should be learn one at student should have desire to listen him and also he should have confidents of word it according to Sankhara Carya student. Should listen teachers utterance correctly other wise the knowledge with a chief from teacher. Would be wrong further one can expedient, the knowledge through meditation ark man and Brahman can be understand, to by following empirical knowledge, according to there teaching.

One should see the ark man them he can understand every things, which called empirical knowledge.

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by H.sovanny

#### VEDIC PERIOD

According to archeological traces, *Āryan* people entered India at about the time of decline of the Indus civilization (about 1600 B.C.) they were probably barbarian invaders, who conquered the Indus people and destroyed their cities. These *Āryans* were nomadic herdsmen, who spoke in an early form of Sanskrit, called *Vedic* after the earliest extant Indian texts (the *Veda*) which can at present be read. The earliest of these *Vedic* texts of the *Āryans* were perhaps composed two or three centuries after the conquest. It is agreed that they migrated from Middle East, perhaps from Iran, through one of the three passages namely Khyber, Macron or Bolan, to halt in India close to the Shindu or Indus river. Thus the Indus civilization suffered a temporary eclipse at the hands of these barbaric nomads. Very soon, however, the barbarians began to follow the ways of the people they had conquered: they settled permanently in villages and eventually in cities. They kept their cattle in fields and they harnessed the rivers for irrigation.

#### **Anthropomorphism**

After they had settled in their new Indian home, the *Āryans* became aware that in fact the various elements existent in nature were important factors affecting their very lives, that these natural elements were somehow powerful or out of their control and at the same time, they were much fascinated by them. Thunders, wind, rain, storm etc. Held obviously, as they believed, some kind of standing personalities behind these phenomena that, as they do, possessed manlike nature. As they were aware that these natural forces or supernatural beings were mightier than they were they resolved to create a sort of alliance with these beings by singing their praises and offering worship or sacrifice to these latter in favor of a peaceful and prosper livelihood. This sort of nature „worship“ denotes the earliest form of *Vedic* religion or the commencement of India's advancement of knowledge. And this is called 'anthropomorphism'.

#### **Polytheism**

As the relationship or 'alliance' between the *Āryans* and the mighty beings pursued, the *Āryans* continued gradually to personify the forces of nature and to an extent converted them into particular gods. As resulted from the transitional stage from natural forces to deities, a pantheon of gods eventually emerged. And this is called polytheism, the faith in several gods.

#### **Henotheism**

Peculiar to stage of time, the *Āryans* were disposed to pay reverence to gods as supreme,

standing side by side, but at some circumstances only one is holding the highest position. It happened that they choose the supreme gods like **Indra, Varuṇa** and **Prajāpati**. In this period they seemed to have chosen **Varuṇa** as the most important or highest one among the three and all the gods. This is called Henotheism, the faith in one supreme god.

#### *666VEDIC PERIOD*

According to archeologist traces, Aryan people entered Indian at about the time of decline of the Indus civilization {about1600B.C}. Anthropomorphism. after they had settled in their new Indian home, the Aryans became aware that in fact the various elements existent in nature were important factors affecting their very lives, that these natural elements were somehow powerful or out of their control and at the same time, they were much fascinated by them. Thunders, wind, rain, storm etc held obviously, as they belied, some kind of standing personalities behind these phenomena that, as they do, possessed manlike nature. As they were aware that these natural forces or supernatural beings were mightier than they were they resolved to create a sort of alliance with these beings by singing their praises and offering worship or sacrifice to these latter in favor of a peaceful and prosper livelihood. This sort of nature Worship denotes the earliest form of Vedic religion or the commencement of India's advancement of knowledge. And this is called Anthropomorphism. Polytheism, as the relationship or alliance between the Aryans and the mighty beings pursued, the Aryans continued gradually to personify the forces of nature and to an extent converted them into particular gods. As resulted from the transitional stage from natural forces to deities, a pantheon of gods eventually emerged. And this is called polytheism, the faith in several gods. Henotheism, peculiar to stage of time, the Aryans were disposed to pay reverence to gods as supreme, standing side by side, but at some circumstances only one is holding the highest position. It happened that they choose the supreme gods like Indra, Varuna and Prajapati. In this period they seemed to have chosen Varana the most important or highest one among the three and all the gods. This is called Henotheism, the faith in some supreme gods. Monotheism, so in course of time, while Vedic hymns developed, the Vedic pantheon also grew very large. All this crowding of gods and goddesses proved it endless and confusing to the Vedic seers. A tendency showed itself very early to identify one god with another or to throw them all together. this prove to be an easier and more logical choice than the one of the anarchic crowd of god and goddesses walking on each other and is called monotheism, the faith in only one prominent god. Monism. Even in the days of the Vedic hymns, subjective people have adopted a more objective way of thought. They needed relevant answers explaining the root essence of all things for the current answers were not justifiable enough. Their thought is that world or something is not governed or created by god. The cause of them is Sat or Asat meaning something, that is water or time, or nothing and so this is called monism, the faith not in god. These are the evolution of theism during the Vedic period.

#### *666VEDIC ARYAN (ORIGINAL BY VEN. NĀRASIHA*

Vedic Aryan period is the foundation period that gave rise to so many later periods in history of Brahmanism. It is in this period, the initial discovery of the worshipping of God taken place. These Vedic Aryans people also ardently believe that praying God could bring an enormous prosperity to them. So there appears **Sun God, rain God, Lightning God and Wind God** etc.. They are of the opinion that, because there are God in Sun, we see sunrise and sunset. In other word, there are God who can control the Sun. But it is worth of note that Vedic are not just the naïve. They ascribed all nature as God only when they fail to overcome them.

Being the founder and devotees to God, Aryans sad to have tried as much as they can to keep nature a close relationship with them. They pray and perform sacrifice with their earning to please God and in turn they will be rewarded. As we see Aryan identify all nature as God the number of God sad to have been increased up to 320000000. This stage is called **Polytheism**.

It is obvious that Aryans found it difficult in scarifying all these God. As time went on, the most powerful God was found out among Vedic pantheon. This concept of supreme God is called **Monotheism**. Before Monotheism there was a transition period, in which Aryan were in search of a supreme God. Max Muller named this period as **Henotheism**.

Moreover, two more God namely **Varuna and Yama** are also highly respected in this Vedic period. Out of these two God Varuna is the God who has ability to control the Sun (Sun God). It is maintained that Varuna let sunrise and sunset regularly. The concept of Varuna get larger that people ascribe him as the controller of the truth. Being moral God he said to have punished those who commit immorality.

**Yama God** is living in sky and judges all dead people to go heaven or hell. Like Buddhism dead people can receipt merit done by their relative. So in this period Kamma marga become common among Aryan society. In short it is clear that vedic period is the most staunch for worshipping God in the history of Brahmanism.

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QUESTION: VEDIC LITERATURE IS A MIRROR TO THE EVOLUTION OF RELIGIOUS CONCEPTS

There are two major religious traditions in India. These are the *Brāhmaṇ* tradition and *Sramaṇa* tradition. *Vedic* literature serves as the most authentic and primary source for this *Brahmaṇa* tradition.

*Vedic* literature could be divided into different phases, these are *Vedas*, *Brahmaṇas*, *Aranyakas* and the *Upaniṣads*. There is fact(?) mirror the various religious beliefs and contepts that rose into prominence during these different phases.

The *Vedas* are four in number and these are *Ṛg Veda*, *Yajur Veda*, *Sāma Veda* and *Atharva Veda*. The last is not considered so sacred as the other three and it is more concerned with charm and black-magic.

*Ṛg Veda* is the earlier of the *Vedas* and of this too the earliest hymns represent the early beginning of *Vedic* religion. This is the stage in which natural objects where deifying and worshiping by singing songs of prais, and sometimes with very minor offering of ghee, butter, milk, *soma* etc.

This represents the stage of polytheism, the worship of many gods. In some of the texts there is reference to a stage when one god from among the many gods was selected at one time and worshiped as the higher god. This seems to have happened with the development of civilization from nomadic life to settled life, a life of agriculture and farming. So, at this stage particular gods were selected at particular time according to the needs of the time and worshipped. This phase is known as Henotheism.

The *Vedas* show a further development in religious thought. It reflects the attempt made by these thinkers to find out who is the first God, the creator of all other gods and the universe. So, they think of one such God, whom they say is known by different names by the wise (*ekam sat*

*viprāh bahudhā vadanti*). This is monotheism, the worship of one supreme God.

While this worship of God developed, in *Brahmaṇa* literature it is shown the development of sacrifice, which became the hallmark of *Vedic* religion and hence called *Yajña-Mārga*, the way of sacrifice.

The *Āranyakas* depict a new trend. In this phase religious men became more interested in contemplation and living in seclusion in forests. Is it this trend that God developed and appeared in the *Upaniṣad* which texts show how Monotheism that was very developed in the late *Vedic* period gave way to Monism, the teaching which put forward *Brāhmaṇ* as the universal soul, and the soul of everything in the universe. This also gave rise to the metaphysical religion concept of *Ātman*, the individual soul. *Upaniṣad* holds that meditation and ascetic practices is the way to wisdom that brings emancipation, hence this phase of religion is called *Jñāna Mārga*, the way of knowledge. Thus *Vedic* literature is the mirror to all major religious concepts.

**THE YAMA AND ITS CONCEPTS (LECTURED BY VEN. ANANDA VIJAYARATNA) (ORIGINAL BY VEN. SAMNANG PHU) (2009)**

According to early *Vedic* teaching **Yama** was a god who lived above in the sky, he was known as the first human being who died. All dead people go to **Yama** and live with him. This belief was changed due to the rational reasoning. *Āryans* thought that it was unjust to permit all human beings those who have done good and bad to live together with **Yama** without a time limited. As a result of further questioning *Āryans* accepted that all dead people go to **Yama** and **Yama** inquires about their previous characters and allows those who have done good to remain in the heaven and sends others to the hell which is situated under the earth.

*Āryans* believed that dead could not live forever in the hell or in the heaven on what they have done in the previous lives because merits and demerits were collected by every individual was limited. With a limited merits or demerits, one cannot live in the heaven or in the hell forever. It is not clear for what would happen to them at the end of merits and demerits earned by the individual.

It was unjust to live forever in that heaven or in the hell for limited quality merits or demerits. So can a person live in the heaven or the hell forever on what he had done in the world? *Āryans* found that it is not just for anyone of them to live in the heaven or hell forever. As a result of this dialogue *Āryans* decided that no one could live even in the hell or heaven for unlimited time but to continue one's live in the heaven, he has to receive merits from his relations those who live this world. Those kinfolks who live in this world can transfer merits to their dead ones. By gaining merits from those relatives, dead one can extend the live in the heaven.

On the other hand, those who are in the hell can go to a better place. As a result of that, the transference of that merits became popular among *Āryans*. This is the beginning of *karma mārga*. It is accepted that human activities have some values that could bring the result to the doers and dead ones. Good activities are named as *puñña* and the bad activities are named as *pāpa*. Every one in the

*Āryans* society wanted to transfer the merits to their loved ones who were died. At the beginning this was done by the individual himself, later this practice became an essential in the householders' lives. As a result of that there appeared a special group of people those who are well-versed in religious rites and rituals. They are known as *Brāhmaṇa*. *Karma Mārga* thrived (develop) with power of *Brāhmaṇa* in this period.

**6662,101.Q: - RESPECTING AND VENERATING TO THE NATURAL THINGS ARE THE BEGINNING OF THE POLYTHEISM EXAMINE.**

If we want to explain the beginning of the Polytheism; we must explain the Vedic Religion. The Vedic religion is based on the four Vedas; the four Vedas are Rig Veda, Yajur Veda, Samana Veda and Atharva Veda etc. the people known as Aryan, because of the spoken language known as Aryan language of by this religion followed. It is said this Aryan came to India from different foreign countries and settles-down at first in the region close to Indus River and gradually spread in the modern parts of India. The Arya where these peoples lived came to be known as Aryavarta, there is they practice the religion.

With the next they brought the developed it, thus a simple region as that time went on developed. The most important Veda out of the four Vedas is the Rig Veda is the form of religious practice "among" those Vedas Aryan was sacrifice (yaga, yajna) etc. The Rig Veda consists of hymns use for sacrifices. So for the Vedic religion the rig Veda is very important. It contain relevant hymns for sacrifices, it contain 1028 hymns divided into ten chapters.

The yajur Veda is important because it teaches of the sacrifices how to perform sacrifice. The third Veda is called Saman Veda, the Saman Veda is important how to chant (Saman means sing) in the Rig Veda there a large numbers of gods for example Indra- (the sovereign of the gods), Varuna- (a variety of wine), Agni, - fire; and Sorya-the sun; soon. Scholars who have made a deep study of the Veda say that the Vedic Religion under went the several stages in the beginning.

It appears that Vedic Aryan invoked all the gods know to them for sacrifice. They could not select this stage where they believed in the existence of many gods are known as polytheism. It was a difficult religion, they wanted to simplify during the next stage the selected only the god that is relevant for the purpose and did not invoke any other god, offering sacrifice only the relevant god at this stage is known as henotheism still there was they believed in the existence of the other gods.

The Vedic Aryan wanted to simplify still further during this stage they though there was only one god who is supreme all of other gods are under him. They believed since this is supreme, he could get other gods to help them. This was the easiest form of religion they are trying to find a name for this god. There are number of words used for this god out of them, three are much known; as – 1. Prajapati- (lord of creature); 2. Viswakarma- (doer of all); 3. Brahman- (supremacy of god), etc.

By. H.sovanny

**666Q: - EXPLAIN HOW RELIGIONS CONCEPT WERE EVALUATED FROM NATURE WORSHIP TO MONOTHEISM.**

Ans: - The before we go to other steps, first we should understand how many Vedas are available generally there are four Vedas, namely- 1 Rig Veda; 2 Yajur Veda; 3 Saman Veda and 4. Other Veda etc. the out of these four Vedas are the first one Rig Veda is a collection of verses in praising of the nature or Nature worship and of primary gods of Hinduism. The term Rig Veda that means praise, this consists of 1017 verses and divided into 5 volumes called Maadala.

In later part of Rig Veda we observe development of in these verses like's gods for example Agni; Indra; Varuna and Marut are praised. From those Nature worship to development of monotheism, the monotheism was a in the middle Vedic age that people who were developed mind they believe only one god what is called supreme god (Brahman). During that time the people argued that god only be one, but not more.

So they discovered supreme god. It is according to Religion of Veda in there have five categories as-

1. Nature worship: - At the beginning Vedic people worshiped the objects of nature such as rain; wind; sun moon; mountain and rivers etc. primitive aryan were wondered about the orderly function and marvels of the world.

2. Personification of nature: - Considered nature behaves similar psychological pattern so as human behaves. It can be behave either in good way to bring happiness to man or in reverse the dual aspects, of the behavior of nature lead people offer things at the altar of nature.

3. Deification of nature: At this stage what they had worshiped in the sense of personifying began to be worshiped as god, Sacrifice gradually progressing, hymns were composed to praise and thanks gods. Many gods with similar power, things offered were simple things. Their goals in sacrifice were to avoid calamities of nature, increase their progeny and cattle etc. Neither they had priestly class nor had they animal sacrifice; but they had thousand of god in this context religion of this period is know as polytheism. Those number of gods been divided into four categories: - a. Celestial- mitra; varuna, b. Atmospheric- Indra; maruth, c. Terrestrial- Agni; Soma; etc.

4. Henotheism: Max mullar introduces a intermediate stage in between polytheism and monotheism; which named as Henotheism. It explains how the notion of monotheism was gradually evolved to monotheism. Within the polytheism can find trends towards monotheism, for example god varuna and Indra etc.

5. Bra manic literary period and monotheism: The peak Vedic religion, creator god came into exist. The concept of monotheistic god was developed in Bra manic period it continued to develop, simple religion of Veda was developed its highest peak. The place bhaktimarga in Vedic period was replaced by Karma marga of Bra manic period, performing of sacrifice became the means to an end.

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by H.sovanny

**666EEXAMINE THE METAPHYSICAL FOUNDATION OF THE VEDIC RELIGIOUS AND PHILOSOPHICAL TEACHING.**

It is a well known fact that the vedic religion and philosophy cannot be separated. In fact they are originated and developed from the very same source i.e. the Vedas.

The Vedas consist primarily of four collections of hymns, detached verses and sacrificial formulars. Of these, the Rg-veda is considered the oldest (i.e. 1500 B.C. to 900 B.C.)

The hymns of the Rg-veda displayed not only the ancient Indian polytheism in its full extent, but contain also the first germ of a philosophical view of the world. For example, hymns X. 129 ask: who is the creator of the world?

In course of time, all the Vedas are declared insufficient to cater the religious and philosophical need of the more developed mind. And so, they were replaced by a higher philosophical views found in the later texts called Upanisads(900 B.C to 500 B.C). These texts are developed out from the Vedas.

Two terms, Brahman and Atman form almost the only object in the Upanisada. And undoubtedly, they are the very metaphysical foundations of the Vedic religion and philosophy.

### **1. The historical development of Brahman – an external search of Reality.**

Without any knowledge on the phenomenal of natural world e.g. sun, moon and raining etc., the primitive people seen them as animated beings, each with a will of its own. Being fear of them or in order to ask favour from them, people started to worship them. This stage is called Polytheism.

When worshipping these natural forces separately, people have noticed some order and regularity in their movements. The sun rose and set regularly; the moon waxed and waned at regular intervals.If natural forces were ordered and interrelated, these gods must have receiving certain orders. But who was that Great God who gives orders? The Vedas indicate that at one time, the early Aryans spoke of Him as the sun in the name of Visnu, at other time as Varuna, who envelops the whole universe; at a third time as Prajapati, the lord of all living beings; at a fourth time as manaspati, the lord of sacrifices; and another time as Indra, the wielder of the thunderbolt and the destroyer of non-Aryans. These gods were enthroned as supreme one after another and dethroned also until at last the Brahman of the Upanisads was accepted as the only Supreme God. This is the second stage of monotheism or what is called henotheism by Max Myller.

But as man was allowed to use his reason and experience he did not stop with monotheism, for which the Supreme God is a personal being. If He is a personal being, does He have hands and feet, eyes and ears, like human beings? Does He act with a motive like us? Does

He have likes and dislikes? It was difficult for the Upanisadic thinkers to think of God necessarily as a person like man. Brahman was therefore depersonified, and a monistic religion was the result. The Supreme Brahman of the Upanisads is an It, not a He or She.

## **2. The historical development of Atman – an inward search of Reality.**

The Superme Brahman cannot be known by man if he looks outwards towards material nature. If he looks outwards, he sees only matter; hence he has to look inwards. The

Supreme Brahman or the Supreme Spirit (Universal Soul) is the Spirit of all spirits, this is the central doctrine of the Upanisad. And the spirit within oneself is called Atman (Individual Soul).

The Upanisadic conception of Atman was arrived at, gradually and by steps, after serious inquires, probings and self-reflection. The Taittiriya Upanisad gives an idea of these steps.

The text describes how Bhrgu, the son of Varuna discovers the Atman in 6 successive steps:

- (1) At first Bhrgu realizes that when a man died, he stops breathing, thus he identifies the 'I' with air.
  - (2) But later, he knows that the spontaneous synthetic processes of the human body like breathing and the assimilation of food are due to the vital principle (prana), then he identifies the 'I' with this prana.
  - (3) Further he notices that man breaths in sleep, but does not answer when called, he is alive but his mind is absent, so again he identifies the 'I' with mind.
  - (4) Again one though awake but not in his reason (wits) may deny his own 'I'. So the 'I' is reason.
  - (5) But in sleep, one's reason is not active; yet when one wakes up, one says 'I slept well'. So the 'I' must be that deep unconscious state which the Upanisads call bliss (Ananda).
  - (6) But the nature of 'I' is consciousness, and so the unconscious of deep sleep must be a shroud.
- Hence

consciousness within the bliss state is the Atman in its purity.

From these historical backgrounds, it becomes clear that, the concept of Brahman and Atman are the metaphysical speculation of the human mind on the external world and the internal self respectively.

Later, the Brahman is said to be equal to that Atman. Realising Atman is the unification of one's soul with the Brahman just as the air in the room is unified with the air in the universe. The Brihadaranyaka Upanisad says:

“Truly the Brahman is this Atman”

---- Sa va ayaj atma brahma (4.4.5)

### **QUESTION: DISCUSS THE EVOLUTION OF GOD CONCEPT**

God, center and focus faith, a holy being or ultimate reality to whom worship and prayer are addressed is considered by many people to be the creator or source of all the existence.

#### Conceptions of God

Many religious thinkers have believed that god is a mystery beyond the power of human conception. Most philosophers and theologians assume that an ultimate attributes and path of knowledge, God may be considered transcendent (beyond the world), emphasizing independence and power over the world order.

#### Monotheism

Monotheism is a belief in the unity of the God-head, or in one God. Christian belief in the doctrine of the 'trinity' is incompatible with monotheism.<sup>2</sup> Some Christian groups reject utilitarianism. Monotheism is also a tenet of Islam and Judaism.

#### Polytheism

Polytheism is a belief in many gods. In *Vedic* period, *Vedic* people believed in many gods. This period came to be known as the period of polytheism. At that time, the earliest strong stage of the *Vedic* religion was polytheism, worship of many gods which were actually natural phenomena. The second stage is henotheism, in which people selected particular god among many gods and worshiped him in particular times.

#### Atheism

Atheist doctrine denies any existence of deity. It believes in non-existence of God or gods. Atheism differs distinctly from agnosticism (the doctrine that the existence of deity can be neither proved nor disproved).

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2 Here the lecturer is blind and ignorant toward the Christian belief. He does not understand, that the God's trinity (the Father, the Son and the Holy Spirit) are actually one and only god. Christianity is monotheism and the lecturer is ignorant.

## Henotheism

Next to polytheism is monotheism. Monotheism is belief in one god. Turning to monotheism is not sudden movement. Willing(?) *Vedic* literature we can find trends towards monotheism. So, **Max Müller** has introduced intermediate stage in between polytheism and monotheism, named as henotheism (kathenotheism). Henotheism is the view that one god is supreme but not denying the existence of other gods. Even though each god had equal power, some gods have more power than the others. It happened that **Indra** became more powerful than other gods, later **Indra** was on his place replaced by **Varuna**. Though we can't find monotheistic gods in *Veda*, the **Varuna** is described in the way the creator God tends to be described. Thus **Prajāpati Aśvin** come to power from time to time. But no-one of the gods could keep their power for longer period. One of the common questions appeared in *Veda* is: „who is the god to who we are to offer sacrifice?“

»*Mahat devanaṃ asuratvaṃ ekaṃ.*«

»*Ekam sat vipra bahudha vadanti, agnih yamah matariṣvana mahuh.*«

Therefore the belief in *Brāhmaṇ* or the universal principle soul (monism) is different from the belief in *Brāhmaṇ* or creator God (monotheism). From henotheism later the religion developed into monotheism, believed in one supreme being (*Brāhmaṇ*) who is creator of everything in the world. The one being this wise called by many names such as **Purusha**, **Prajāpati** and **Viasvakarma**(?) and so on.

## 666EVOLUTION AND DEVELOPMENT OF VEDIC THEISM (795)

The Vedic literature represents the total achievement of the Indian people in different directions for a long period. To classify this huge literature from the points of views of age and subject matter, it can be pointed out four different types of texts, namely Vedas, Brahmanas, Aranyakas and the Upanisads, so called the Vedic period.

During the early Vedic period, the origin of religion is shrouded in mystery, its earliest form of religion consists in the worship of natural powers. As time went by, the thinking of the Aryans with the natural of powers became more speculative and philosophical in approach. This shows the gradual development of the conception of the uniformity of nature or the natural law. Therefore the tendency on the part of the mind to look for simpler explanations in place of more complex for the emergence of the monotheistic and monistic tendencies.

The evolution and development of the Vedic theism thus can be divided into 4 periods as follows:

### 1. Polytheistic Period

In the history of religious and cultures, nature worship as a definite and complex system of belief or as a predominant form of natural phenomena. A widespread phenomena in religions is the identification of natural forces and objects as divinities. It is convenient to classify them as celestial, atmospheric and earthly. For example, the sun god (Surya) is celestial; Indra, associated with storms, rains and battles, is atmosphere; and the fire god (Agni) operated primarily at the earthly level. It is said that 33,000 gods emerged in the early Vedic period. In the course of analyzing and recording various beliefs connected to the gods, historians of religions have used certain categories to identify different attitudes toward the gods. The belief in a plurality of gods in Vedic period, the term polytheism was used to this manner of belief.

### 2. Henotheistic Period

During the first period of polytheism, the belief in many gods make people confused, they don't know which god for them is important, helpful and powerful. To make a decision, they chose one major god for them without denying the existence of other gods. This term of category to identify this period of gods was introduced by the eminent scholar Max Myler, he gave the name of 'Henotheism' to cover this case, i.e., belief in one god as distinguished from monotheism or belief in one only god. Henotheism also called kathenotheism (one god at a time) which literally implies worship of various gods one at a time. Thus henotheism is between the extremes of exclusive monotheism and unlimited polytheism.

### 3. Monotheistic Period

For monotheism is the belief in the existence of one god. As such it is distinguished from polytheism, the belief in the existence of number of gods. The Vedic Indian, dissatisfied the old mythology and no longer content to refer observed phenomena to a multiplicity of gods, but strives to discover the one God that controls and rules over them all, and this emerge the ideas of henotheism. But the view and manner of the supreme god arose and the monotheism tendency has been called, to elevate the most imposing of them to the rank of the Supreme.

The great thought of the unity of all beings having been conceived. People started to seek a god whom as the last unity of the universe. Henceforth Prajapati occupies the highest position in the pantheon, until he is placed by the two other, Brahman and Atman.

#### 4. Monistic Period.

The monotheistic conception is bound to involve dualism. What it aims at is only unity of godhead, that is the reduction of the many gods to one who is above and apart from the world which he makes and guides. The religious term monotheism is not identical with the philosophical term monism, referring to the view that the universe has its origin in one basic principle and that its structure is one unitary whole in accordance with this principle; that is, that there is only a single kind of reality, whereas, for monotheism, there are two basically different realities: God and the universe. Thus, Monism is a higher conception of unity, which traces the whole of existence to a single source. It is fully worked out in the Upanisads, i.e., the Brahman and Atman are treated as one.

During the late 6th century B.C. in India, there was a group of religious teachers who called themselves atheists, therefore this period is known as the atheistic period. To say that atheism is the denial of God or the gods and that it is the opposite of theism, a system of belief that affirms the reality of God and seeks to demonstrate his existence, is inadequate in a number of ways. This group of religious teachers had known as the Sramanas.

### **666 DESCRIBE THE EVOLUTION OF THEISM THAT APPEAR IN THE VEDIC PERIOD**

The Indus civilisation appear in India at about 2500 B.C. The Indus civilisations appear in India before the Buddha. But they appear the same time in Mesopotamia or Egypt and later Shang civilization in china. Gradually they come and stay in the main cities namely: Panjab and Sindha. This civilization located itself near the Indus River, in the northwest of India. The civilization of the Indus is known to the archaeologist as the Harappa and Mohenjo Daro cultures.

One of its tributaries here the civilization was known as the Indus civilization. It spread toward Eastern into the Ganas Vellay and South East across the Egypt. The Indus people were not Ariyan but most likely. They might be the ancestors of modern people of South India. Their religion believed in create God.

Ariyan people inter in India about 1600 B.C and conquered the Indus people. They spoke an early form of Sanskrit called Vedic but Indian people known them as the Vedic (1500-500BC). They migrant from the Middle East, perhaps from the Iran through the three passanger namely Khyber, Mocran and Bolan. They halt in India near the River Sindhu or Indu, and started their cultivation here.

When the civilization-suffering temporary eclipse at the hands of these barbaric nomads. Very soon, however, the barbarians began to follow the way of the people they had conquered. They settled permanently in villages and eventually in cities. The Ariyan believed the various elements existent in nature. That is thunders, wind, rain, stream etc. therefore naturalism and anthropomorphism suggest being the initial step of Vedic theology.

They believed in a many gods that called Polytheism. Since they believed and worship of nature power and objects said to be over 33000 of gods. During the first period of Polytheism they believed in many gods. So that make people confused. They don't know which god is important one. In that case they make decision to choose one major god or important god. Therefore in this Henotheistic period of Veda they chose one major god and worship. There were three major gods were selected. 1. Indra God. 2. Vauna God. 3. Parajapati God.

For Monotheism is believed in existence of one god. It is interesting to note this period. The god themselves were said to follow the law rita, heaven and earth are what the reason of Rita. The whole universal is created and moved by Rita.

It appears that it was during the stage that Varuna came to be considered the guardian of Rita. Therefore the Varuna attained the position of "Lord of all", Varuna became super, supreme god.

From the phase of monotheism, Indian thought changed to monism, the belief that holds only one ultimate principle. Monism is a higher conception of unity, which traces the whole of existence to a single source.

The end (S.M. Ojinda. September 26, 2000)

### **666 DESCRIBE THE EVALUATION OF THEISM IN THE VEDIC PERIOD**

The Vedic tradition is that, which is depicted in the four Vedas and the Brahmana. The Upanisad tradition has its beginning in the Arya and it culminated in the Upanisad, which were also called Vedantas. The four Vedas are namely:

1. Rig veda
2. Samaveda
- 1) Yajurveda
4. Atharveda

These four forms of Vedas depict the early phase of Vedic religion. The Aryan who entered India around 1500 BC. They did not have a developed culture of religion. They were nomads from the Rig-veda. It is seen that the Aryans were nature worshippers. They depicted natural phenomena: fire, moon, rain, thunder etc and worship them in expecting power. The Vedic hymn was mostly songs of praise to Gods. Preserving their beauty and majesty. From the other Vedas, it is also seen that the Aryan was in the habit of making a small offering of ghee, butter, milk etc.

Some, these gods, in order to make them happy so that they would grant the wishes prayed for. This earliest phase of Vedic religion is known as Polytheism means worship of many gods. The Vedic, Aryan considered all gods were equal important and worship them with scent, honor and respect.

As time passed by, there is a minor change in the form of worship. There is a clear tendency to pick a particular god on a particular occasion and worship that god as the most important. The selection of one god from among host of gods is called Henotheism.

As these stages, the Vedic depicts that there is a great emphasis leads on offerings to the god. Still later, special texts called Brahmana were prepared to explain how these offerings should be made. At these stages, there is evidence to believe that a particular class of people was also rising in the society whose main task was the propitiation (invoke) of gods.

This priestly class is the one, which later came to be known as the Brahmins. The third phase in the Vedic region is called Monotheism. At these stages, there was a belief of a particular god as the first god, who was considered the creator of all other gods as well as everything in the Universe.

He came to be considered the Uncaused cause of everything in the Universe. This creator god was known by various names such as Viswakarma, Brahmana, Prajapati, mahapurisa and so on.

The Brahmins who were now enjoying the monopoly of religious teachers said that this creator god created the Universe as well as all beings. It was pointed out that this god divided the Society into four classes which were called as follows:

Brahmana (clergy or priest)

Kshatriya (warrior)

Vaisya ( trader and business)

Sutra ( farmer or cultivator)

Assigned specifics, duties to each class. This doctrine came to be known as (Vranadhamma and Sravadhamma) respectively.

Sacrifice-

At these stages, sacrifice was considered the most powerful means of wishing forever of gods. The Brahmins said the greater, the sacrifice greater, the forever would be the forever given by god. Many innocent animals were killed for these sacrifice. Only the Brahmins were considered as knowing these art of sacrifice. Hence the Brahmins became very powerful and rich. Every one believe that sacrifice could be performed without the help of the Brahmins and that without sacrifice one could not attain happiness either in this world or the next. A sacrifice was the mean religion practice of this period. This religion was called Yajnamarga or Karmamarga.

Along with development , there was another trance growing mostly among the Ksatriyas with some Brahmins also supporting it, this new trance began to doubt about the efficiency of sacrifice. They believed in the creator god and other things taught by the Brahmins. This new movement started by the Ksatriya and some Brahmins were to find out whether is an alternative way of understanding the problem faced by men, whether the god is the creator of both happiness and unhappiness of men, and whether sacrifice is effective enough to grant the request made by men from gods.

The seekers of a new answer to the problems of the men retired to the forest and devoted their time to think about these problems. Their thought are embodied in the texts called Aryanka, which also depict transition from the Vedic Religion to Upanisad religion. This transition depicted in Arayaka reached it culmination in the Upanisad ( means to close by sit together). At this stage, the religion changed from monotheism to Monism. Instead of the created god they believed in the Universal principles is put forward. This principle is called the Brahmana, a neuter concept, which regard as the uncaused cause of everything. This is not a personal god but a primordial ( earliest ) force from which emirate (issue or originate) everything else. As everything else emirate form this principle. It was believed that everything has a part of this Universal principle. Even human beings were considered as emirate from this Brahmana. As in human beings too, to be found a part of this Brahmana . This was called the Atman or the pugala Atman as against the Brahmins or the viswa Atman or Jagat Atman( Universal soul).

The Upanisadic teacher taught that all the problems faced by men is due to not understanding the Unity or oneness of Atman. Brahman, to solve all, problems they said that people should retrained themselves instead of making external sacrifices should make internal sacrifices by way of sense-control, mediation and development wisdom, and through wisdom realizes the Unity between this individual soul and the Universal soul. As long as these realization is not attained one should go from birth to birth because the individual soul ,which is permanent, non destruction will transmigrate from life to life. They said this is because the individual soul is different from the body.

[ A00anam jivitam a00am sariram] Soul is something, body is something.

To summary about the theism we then can see that there are four theisms altogether as followings;

The Politheism; the first stage in the history og Vedic thought is politheism. They believed in a number of gods. Actually these gods are natural phenomena such as god of rain, sun god, moon god, agani [fire god etc.]

Henotheism; the second soul stage in the history of vedic thought is henotheism. This means out of a number of gods,

you select one appreciate it and worship it . this thought is not found in Europe. This is a pure India thought.

Montheism; the third stage in the history of vedic thought is monotheism. This means believed in one god. Prajapati the creative god, Brahmana.

Monism; in the Ujpanisadic period, there is a monism, this is the last stage of development in the Vedic thought before the arising of Buddhism. Above all of three, polytheism, henotheism and monotheism are all [ism] but monism is not a form of ism. Monism believes in one Ultimate soul. Each person has a soul that is individual soul. There are thousand of individual soul . that is called monism..

### **666THE DEVELOPMENT OF CONCEPT OF GOD IN VEDIC PERIOD.**

1. Polytheism – Agni, Indra, Varuna, Isvana, Prajapati etc.
2. Monotheism – monotheism means the supremacy of one God, i.e., either Varuna, Prajapati or Yama, whom you prefer out of these gods?
3. Monism – as time goes on, a unity in between Brahman and atman is established, i.e., the identity of both. Monism means Brahman and atman are one.

You are that, i.e., you are the Brahma ‘taj tvaj asi’. Brahma (macrocosm) and atman (microcosm). Later, we get either Vishnu or Wiva as the supreme god. Vishnu is the creator, preserver or protector and destroyer. He becomes almighty, all power. In the same way, they develop tendency, that Wiva is equally important. Therefore Vishnu and Wiva become two main sects on the part of Hinduism.

Vishnu is generally associated with the sun. Saivite is generally associated with Shakti (energy or power). There are certain contradictions in these two. They have their doctrinal basis thus became world religion. Muslim prosecuted other religions, however, Hinduism accumulated Buddhism as a part of them. Buddha is the incarnation of Vishnu, Krisna is also one of the incarnation of Vishnu.

How a religion becomes a world religion? The contradiction is that Hinduism still believes in caste. It is only birth one born as a Hindu, it is said in Buddhist sources that na jaca... only birth deeds. So Buddha has to redefine the caste system. Pandit (well known) Malaviya (India minister), he carries India soil to other countries. Because as a Hindu, one must born as a Hindu in India. Those who claim that they are Hindus must therefore born as a Hindu in India. How it becomes a world religion then?

Hinduism becomes world religion from its philosophical basis. Christianity also becomes world religion through conquest. So in what sense that a religion is called a world religion? By conquest or by message? A world religion has a universal appeal to the people. Some not much universal appeals but by conquest and ultimately became world religion. For instance, Islam and Christianity.

Buddhism becomes world religion because of its teaching. Buddha disciples carried the message of the Buddha to other regions and ultimately become a world religion. It is through the propagation of truth not by force or conquest. It is by ‘dhammadhatu’ and ‘dhammaviyaya’. Through the missionary activity that the messages of the Buddha spread to different countries. Such evidence is the Asoka missionary activity as recorded in Mahavajsa.

So how you define a world religion? On what basis do you decide this is a world religion?

Sankhya not belief in God. It is originated in India. They are the Ksatyaris. Two main principles of Sankhya teaching: Soul and Matter (Purusa and Prakrti). Matter evolved, purusa is only spectator, he is only a on looker.

**QUESTION: EXPLAIN THE NATURE OF BELIEVING IN GOD IN VEDIC PERIOD (LECTURED BY VEN. SĪLAVAMSA)**  
**(ORIGINAL BY VEN. MEDĀNANDA)**

The *Vedic* people tried to understand the nature of God in *Vedic* period. And then they tried to understand it through their own experience, later on it was developed and believed the concept of God.(?) Not only they had a concept of God, but, also due to the convention of that time, they

considered belief in God as important. The *Vedic* people considered the **god Varuna** as the governor of the *Rta*. The nature and the morality has been covered by this *Rta* according to *Vedic* peoples thought. When we compare this concept with the other philosophical concept we can see the importance of the *Rta* concept. Some philosophical trends paid their attention to the origin and the existence of the world without considering gods. It is result of that who wanted to see the reality of the existence of the world.(?) So that was beginning of monism (*advitavāda*).

Thought common people believed in god, some people who had a philosophically elevated mind rejected that concept. **Indra**, who was the leader of the gods was criticized by those people. Sometimes they asked whether there would be such a god. Sometimes the concept of god those challenged by these people and gradually this kind to keep the people as the followers of the god introducing various kinds of praying.(?) But those people, who rejected existence of the god's concept, developed their philosophical thinking. The reality of the world and the god would not be different truth, but it would be one truth, as the *Vedic* society believed. The reality of the world was explained by the reality of god. As a result of that, the concept of *adithi* developed. This world also was not enough to name the truth of the world.(?) Therefore the reality of the god and the world god was named by the world of sat(?) that world is a singular and natural gender it implies the ultimate truth also one and it does not bear any goodness and it is beyond the goodness.(?) In *Rigvedic* literature this ultimate truth has been identified by scholar/scholars(?) as **Agni, Yama, Mthorishan** etc. The *Puruṣa sutta* in *Rigveda* has compared the universe to 'great person', to 'great *puruṣa*'.

In *Rigveda* all the universe is compared to that 'great person'. It is the event(?) that *Vedic* people tried to understand the universe with the human beings and also they wanted to recognize the relationship in between the external world, outside their own bodies. Therefore they said the Moon was born from the 'great person's' head. The Sun was born from His eye. **Indra** and **Agni** were born from His mouth. The air from his breast and the noble sky and space from his legs. The earth from the ear direction were born from the being rig person.(?) The *Vedic* people believed in an omniscient God, but later on, as we can see, they tried to understand the world through philosophical thinking.

**666Q: - THE WORSHIP TO THE NATURE POWER IN RIG VEDIC PERIOD LEADS TO THE DEVELOPMENT OF POLYTHEISM, DISCUSS.**

Ans: - Almost all the “Matras” in the Rig Veda eulogized gods. These gods were the Masters of moving spirits of different powers of Nature, like a Natural power. They represent a theory were also for related one another. Almost similar to economic are the escorts in the version god in the Vedic Mantras. These gods are not invested in some crystallizes individuality. This large number of gods may induce one to think that the Vedas are polytheistic some people called that there parallel monotheistic, both these wives are however one sided. Infect all the Vedic mantras are

not identical, in their approach and content are not produced up of many specific phases of particular period.

The Vedic ideology says the gradual evolution, in fact both of monotheistic and polytheistic run side by side in the Veda, unlike gods of polytheistic react the Vedic gods do not have separate individual existence. The Vedic gods pay in significant or their alleviated to the big pedestal of the supreme god. The particular power of Nature impresses them a most as a tendency, which is henotheism.

Prophet Max Muller says a belief in single god each in turn standing out as the highest and the since the gods are thought of as specially ruling in their own sphere, the singers, in their special ruler and desire and call most of all to whom they describe the most power in the matter, to whose department and their wise belong. This god alone is present to the mind of the Joplin with him for the time being his associated everything. So that can be said of a divine being.

He is the only god. Before the whole all other being disappears. However it does not offend or desperation of any other god, according to many scholars the Vedas proceed to polytheism to monotheism through henotheism. These are the three different in the evolution history of the Vedic god. Mac Donald contradicts this view because according to him, the Vedic gods are not wholly inter dependent to the pack god. Varuna and Surya depend on Indra Varuna and Surya are at the disposal of Visnu.

The Mac Donald father holds that henotheism is therefore, an appearance rather than a reality. An appearance produced by the independence due to undeveloped a reformer prism. By the luck of any Vedic god equine the position of a Zeus as circumstance head of the pantheon by the natural tendency of the priest or singer.

In extolling in the particular gap, to signify other god or by the growing belief in the unity of the gods, each of whose might regarded as the type of divide. But Veda is called henotheism or the mere temporary excogitation of the power of deities. It is obvious that this strange thing is proper to polytheistic.

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by H. Sovanny

Paper 3/ India Culture Background. 12-Oct-00

### **666VEDIC THEISM**

Describe the development of theism during the Vedic period

March 29, 2011

The Aryan came to India around about 1500 BC, some said 2000 B.C. the date is not so important when they came, they came with some kinds of religious beliefs. They were nomads going from place to place. When they came to India they were confronted with nature as they were before at the foot of Himalayas in Northern India. They found a fumble amount of rains, sometimes the heats, the floods, the winds, snow etc. So they met with these nature. Their habit was to deify nature. Before the Aryans came to India, they were in the habit of deifying nature (to make nature as gods, to give them the status of gods). So, when they came to India they continued this habit and deified almost all-natural objects that they came into contact. They deified the sky (dyans) sun, moon, rivers and everything that fascinated them. They would deify because they found that nature was influencing their lives very much.

So, early Aryans were very much dependent on nature. So, when they wanted rains they worshiped rain as the god and asked for rain. Similarly, when they wanted sun, they worshiped sun and asked for sunlight. For everything the Aryans thought that by worshipping nature, that means worshipping the Gods behind nature, they could get what they want.

In the early Rig Veda hymns there are beautiful songs of praise regarding nature, very poetic very beautiful descriptions about the sun, the moon, the floods, the skies etc. because they thought by praising the gods they can get anything they want.

So, in the early parts of the Rig-Veda, you find that within the Rig-Veda there are the early suttras and later suttras as we have discussed (about 500 years late). Rig-Veda is not a text that is composed within a short time like the Tipitaka-early and later Tipitaka. In the 10th chapter of Rig-Veda, it is believed that the Aryans were worshippers of natural phenomena they deified natural phenomena and they worshipped. They worship all these natural objects, therefore they have many Gods, the sky is one god, and the rain is one god, rivers one god and so on.

So, they worshiped all these natural objects by asking and praising them for favors. So the worship of many gods was the earliest phase of Vedic theism. In the 1st phase of Vedic or the 1st stage of Vedic, Theism is the worship of many gods. There is no any particular god who is important than the others. They worship them equally. All gods are equally powerful. You worship them equally according your wish. So this stage has a particular term called Polytheism, poly, means "Many". The 1st stage of Vedic Theism is called Polytheism that means worship of many gods. It is very clearly seen in the early part of the Rig-Veda.

As time passed by, their styles changed. They began not to live as nomadic but settled to live. When their life was settled, the thinking factor was also changed. Their necessities changed. E.g. when you are a nomad your necessity is different. But when you are an agriculturist or farmer your needs are not the same as that of a nomad. So, when they started a settled life, sometimes they wanted sun for their harvest to be ripened. Sometimes they wanted water for sloughing. So they had to pick one god from these many gods and considered that particular god as the most important god. It seems that when they wanted sun they consider the sun god as the most important god, and praised the sun god above all the other gods. They forgot the other gods, but they considered the sun god as the most important god when they wanted sun to be. The 1st chapter is consisted of very early hymns. But in the later ones, ideas of god were developed.

When they had enough of sun, rain was considered as the most important god. They praised the rain god. So what they do is to pick among the many gods, pick a particular god and consider that god as the most important god. So this reflects on the second stage of Theism in Vedic. What is thus called? Henotheism, this is a new term by Max Muller and the second stage where you pick one particular god among the gods and consider that god as the one important god. But that does not mean that you consider forever as the important one. When the need is over, you consider other god as important, so you can pick and be close to that god. Thus gradually did the thinking of the people get advanced They were trying to make use of god in different ways. By learning it, you may find sometimes the sun god is important and sometimes the rain god is the most important or fire is the most important.

Then you will find that the thinking still further developed. People became a little more philosophic. Their thinking got developed more and more. As they were nomads, they had to go from place to place. When they found that going from place to place according to nomadic tradition was a problem for them, they began to think deeply about their problems. So they began to wonder who made this world, how the sky is hanging up there without falling down, how the sun rises daily in one direction and sets everyday in the other direction, how the moon comes up, who gives them rain. All these began to make them interested. They wanted to how these things happened. They were now thinking of deep problems. "Is it the sun god? Is it the rain god? Who is the powerful person behind all these happening in the world? Is there one or many gods?". These questions came to be asked. Then they finally came to a conclusion, "No all these things happened because of one powerful god. But there came another questions. "Who is the 1st god? Who created every thing else in the world including other gods?" So from the Henotheism they picked one god as more important than others.

Now they came to the idea of believing in one powerful god who was the god of gods. He was the supreme god, he was the first god. He was the one who created the other gods. He was the all-powerful god" and they tried to give him different names. Like Prajapati, Visvakarman or Mahapurisa and other names were given to this supreme god. They said "It is that god Visvakarmar who created the whole universe. It is he who created the other gods it is he also gives rain to us, and so on". So the idea of a single god came into being as the most powerful god. They conformed to nature and they had to be in harmony with nature. For that they worshiped nature totally. So they deified different aspects and they worshiped. The second is the stage where they were thinking deeper and deeper. They considered, and tried to utilize gods in a better way by picking one particular god at one particular time to suit their needs. They picked one, when water is not enough or when their harvest was in need of water, they prayed to the rain god. When they found that

the sun is more important, they called the sun god the supreme. This is how they made use of the gods. This stage is called Henotheism.

When philosophy started developing from Henotheism to Monotheism where they found one single god as the 1st god, as the primary cause of everything and that is called Monotheism, "Mono means one"

1st stage of the Vedic theism is called Polytheism believe in many gods.

2nd stage is called Henotheism- select one god from the many gods.

3rd stage is called Monotheism-believing in only one god.

Though different names were give to the one god such as Prajapati, Visvakarman, Mahapurisa, there is one referring to one god.

Ekam sat viprah bahudha vadauti

One is being the wise differently the wise name ----- the one being in different ways.

The contexts of Vedas:

- (1) Rig Veda- a collection of 1028 poetic, hymns, oldest of the Vedas.
- (2) Yajur Veda-concerned with sacrificial formulas.
- (3) Sama Veda-purely liturgical (ritualistic)
- (4) Atharva Veda-book of spells.

### **666MAIN TEACHING OF THE VEDIC PERIOD (1277)**

During the early part of the 3rd millennium, the civilization of the Indus was found, known as the Mehenjodaro and Harappa civilizations, later were destroyed by the invaders.

The invaders called themselves Aryans, they entered India in the 2nd millennium B.C., was a group of related tribes whose priests had perfected a verb advanced poetic technique, which they used for the composition of hymns in praise of their gods, to be sung at sacrifices. The hymns composed by their mouth, and early in the 1st millennium B.C. were collected and arranged, known as the Vedas, the earliest literary record of Indian culture.

As time went by, for Vedas in its wider sense is not the name of any particular book, but of the literature of a particular epoch extending over a long period. As the literature represents the total achievements of the Indian people in different directions for such a long period, to classify this huge literature from the point of view of age, language and subject matter, it can be pointed out four different types, namely the Vedas, Brahmanas, Aranyakas and Upanishads.

The ancient Vedic worshippers offered sacrifices to Gods in the hope that they in return would grant abundant numbers of cattle, good fortune, good health, long life and among other materials benefits. To ensure the efficacy of their prayers, the people came to believe that their offerings could be made more acceptable to the gods of accompanied by songs of praise and other invocations of the gods might and power. Thus originated the rites described in the Vedas. The Vedas, written in archaic Sanskrit have four collections: Rigveda, Samaveda, Yajurveda and Atharvaveda.

The Brahmanas, they are elaboration of the complicated ritualism of the Vedas, they deal with rules and regulations laid down for the performance of the rites and the sacrifices. The name 'Brahmana' is derived from the word 'Brahman' which originally means a 'prayer'. The appendages to these Brahmanas are called Aranyakas mainly because they were composed in the calmness of the forests. The Aranyakas mark the transition from the ritualistic of the Vedic sacrifices. The concluding portion of the Aranyakas is called the Upanishads. These are intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy.

The main teachings of the Vedic are:

- (1) Cosmology and Cosmogony

The cosmological and cosmogonical theories are found in Vedas, Brahmanas and Upanishads. The world as regarded as consisting of earth, air and sky. The idea of 'universe' was generally expressed by the term 'heaven and earth' which were regarded as the parents of gods or as the creation of the gods themselves. The act of creation was metaphorically expressed as building, sacrificing or weaving. The most widely prevalent belief was that the world was created by the gods.

During the period of the Brahmanas the idea of divine creation gained ground and generally Prajapati was

regarded as the Supreme Creator. Again in the Upanishad a fresh attempt was made to give a philosophical interpretation to this, and to recognize Brahman or Atman as the first principle from which everything else originated.

## (2) Eschatology

The Reveda had no developed doctrine about life after death. It accepted that departed ones dwelt in heaven with Yama. Heaven was for the good, while evil-doers were cast into a deep, dark, abyss from which they never returned. The Brahmanas, too, do not give any one specific view regarding life after death. They discuss about two paths taken by the dead, one being the way of the fathers (pitr-yana) and the other way of the gods (deva-yana). Those who went along the pitr-yana ultimately returned to earth, while those who followed the deva-yana enjoyed eternal heavenly bliss. The greatest aspiration was to attain immortality and this was possible only through sacrifice. Those who rightly understood and performed sacrifice obtained immortality or longevity, while those who did not, departed before their time to the next world where their lives were weighed in a balance and received good and evil retribution according to their own deeds.

The Upanishad ideal was to become one with Brahman and this was regarded as the highest king of immortality. Beings are said to be born again and again till this union is achieved. The kind of birth one gets is in accordance with one's actions. Those whose conduct has been good will attain some good birth, as either a brahman, ksatriya or vaiwya. But those whose conduct has been bad will certainly attain an evil birth as a dog or hog. This idea of rebirth by the migration of the soul into animal bodies came into prominence in the Upanishads.

## (3) Sacrifice

As mentioned above, sacrifice (yajna, karma) is the most salient feature in Brahmanas. One's whole life is regarded as a sacrifice. Besides numerous elaborate and complicated sacrifices such as Awvamedha, Rajasuya, Vajapeya, which were performed by kings and nobles on special occasions, there are five important sacrifices, namely, Brahman-yajna or Veda-yajna, Deva-yajna, Pitr-yajna, Bhuta-yajna and Manusya-yajna.

## (4) Worship

Besides sacrifice there were various forms of religious worship generally known by the term puja. Deities, sacred objects, trees, holy places, serpents (nagas) and numerous other supernatural beings were worshipped by the masses.

## The cream of the Vedic philosophy

In the early period of Vedas, the word 'Brahman' indicates 'prayer', a Tonic of the gods. The idea became more and more prominent that human prayer is a power which surpasses in potency even the might of the gods. By this curious development, Brahman, the old name for prayer, became the most usual name for the creative principle of the world.

To designate the principle of the world, is the word 'atman', it means "the changeless, inseparable essence of our own self", and on the other hand the essence of the Self of the whole world. Atman is an inward search of Reality. The Supreme Brahman cannot be known by man if he looks outwards towards material nature. If he looks outwards, he sees only matter; hence he has to look inwards. The Supreme Brahman or the Supreme Spirit (Universal Soul) is the Spirit of all spirits. This is the central doctrine of the Upanishad. And the spirit within oneself is called Atman (Individual Soul).

The same reality is called from the subjective side as 'atman' and from the objective side as 'Brahman'. Two terms, Brahman and atman are treated as synonyms. The difference is that the Brahman is the philosophical principle, as realised in the universe, and atman as realised in the soul.

Later, the Brahman is said to be equal to that Atman. Realising Atman is the unification of one's soul with the Brahman just as the air in the room is unified with the air in the universe. The Brihadaranyaka Upanishad says:

"Truly the Brahman is this Atman" ---- Sa va ayaj atma brahma (4.4.5)

"That thou art" is the great saying of the Upanishads. "I am a Brahman", "atman is Brahman," "I am that." "I am the non-dual Bliss." The subject lacked infinitude and the object lacked certitude. The Absolute has both 'infinitude and certitude'. Therefore, when a man realizes this fact fully his is wholly freed from transmigration. His soul becomes one with Brahman, and he transcends joy and sorrow, life and death.

The concept of Brahman and Atman are the metaphysical speculation of the human mind on the external world and the internal self respectively.

The conception of Brahman and atman received many different explications, some of which were negative in explanation, i.e. neti, neti (not this, not this). This cannot be described by any positive content which is always limited by conceptual thought.

#### @ The components of the Veda.

The Veda is the product of the Aryan invaders of the Indian subcontinent and their descendants, although the original inhabitants (disdainfully called *dásyus*, or "slaves," in the Veda) may very well have exerted an influence on the final product. The Veda represents the particular interests of two classes of Aryan society, the priests (Brahmans) and the warrior-kings (Ksatriyas), who together ruled over the far more numerous peasants (Vaishyas).

Vedic literature ranges from the Rigveda (Rgveda; c. 1400 BC) to the Upanishads (Upanisads; c. 1000-500 BC). This literature provides the sole documentation for all Indian religion before Buddhism and the early texts of classical Hinduism. Because it is the literature of a ruling class, it probably does not represent all the myths and cults of the early Indo-Aryans, let alone those of the non-Aryans.

The most important texts are the four collections (Samhitas) known as the Veda or Vedas (i.e., "Book[s] of Knowledge"): the Rigveda ("Wisdom of the Verses"), the Yajurveda ("Wisdom of the Sacrificial Formulas"), the Samaveda ("Wisdom of the Chants"), and the Atharvaveda ("Wisdom of the Atharvan Priests"). Of these, the Rigveda is the oldest.

In the Vedic texts following these earliest compilations, the Brahmanas (discussions of the ritual), Aranyakas (books studied in the forest), and Upanishads (secret teachings concerning cosmic equations), the interest in the early Rigvedic gods wanes, and they become little more than accessories to the Vedic rite. Polytheism begins to be replaced by a sacrificial pantheism of Prajapati ("Lord of Creatures"), who is the All. In the Upanishads Prajapati merges with the concept of brahman, the supreme reality and substance of the universe (not to be confused with the Hindu god Brahma), replacing any specific personification, thus transforming the mythology into abstract philosophy.

Together, the components of each of the four Vedas--the Samhitas, Brahmanas, Aranyakas, and Upanishads--constitute the revealed scripture of Hinduism, or the Sruti (Shruti; "Heard"). All other works--in which the actual doctrines and practices of Hindus are encoded--are recognized as having been composed by human authors and are thus classed as Smriti (Smrti; "Remembered"). The categorization of Veda, however, is capable of elasticity. First, the Sruti is not exactly closed; Upanishads, for example, have been composed until recent times. Second, the texts categorized as Smriti inevitably claim to be in accord with the authoritative Sruti, and thus worthy of the same respect and sacredness. For Hindus, the Veda is a symbol of unchallenged authority and tradition.

#### @ The Rigveda.

The religion reflected in the Rigveda is a polytheism mainly concerned with the propitiation of divinities associated with the sky and the atmosphere. Of these, the Indo-European sky father Dyaus was by then little regarded. More important were such gods as Indra, Varuna (guardian of the cosmic order), Agni (the sacrificial fire), and Surya (the Sun).

The main ritual activity referred to in the Rigveda is the soma sacrifice. Soma was a hallucinogenic beverage prepared from a now-unknown plant; recently it has been suggested that the plant was a mushroom and that later another plant was substituted for the agaric fungus, which had become difficult to obtain. The Rigveda contains a few clear references to animal sacrifice, which probably became more widespread later. There is some doubt whether the priests formed a separate class of society at the beginning of the Rigvedic period. If they did so, the prevailingly loose boundaries of class made it possible for a man of nonpriestly parentage to become a priest. By the end of the period, however, they had become a separate class of specialists, the Brahmanas (Brahmanas), who claimed superiority over all the other social classes, including the Rajanyas (later Ksatriyas), the warrior-kings.

The Rigveda contains little about birth rituals, but the rites of marriage and disposal of the dead were basically the same as in later Hinduism. Marriage was an indissoluble bond cemented by a lengthy and solemn ritual centring on the domestic hearth. The funeral rites of the rich included cremation, although other funeral forms were also practiced. An interesting reference in one hymn shows that the wife of the dead man lay down beside him on the funeral pyre but was called upon to return to the land of the living before it was lighted. This may have been a survival from an earlier period when the wife was actually cremated with the husband, a custom that was revived in later times.

Among other features of Rigvedic religious life that were important for later generations were the munis. The muni was

apparently a sort of shaman (a religious personage having healing and psychic transformation powers), trained in various magic arts and believed to be capable of supernatural feats, such as levitation. He was particularly associated with the god Rudra, a deity connected with mountains and storm and more feared than loved. Rudra developed into the Hindu god Shiva, and his prestige increased steadily. The same is true of Vishnu, a minor solar deity in the Rigveda, who later became one of the most important and popular divinities of Hinduism.

One of the favourite myths of the Aryans was one that attributed the origin of the cosmos to the god Indra, after he had slain the great dragon Vrtra, a myth very similar to one known in early Mesopotamia. With time, such tales were replaced by more abstract theories that are reflected in several hymns of the late 10th book of the Rigveda. These speculative tendencies were the beginnings of the persistent effort of Indian philosophers to reduce all things to a single basic principle.

@ Elaborations of text and ritual: the later Vedas.

The chronology of later Vedic developments is extremely vague, but it probably encompasses the period from 1000 to 500 BC, which are the dates of the Painted Grayware strata in the archaeological sites of the western Ganges Valley. These excavations reflect a culture still without writing but showing considerable advances in civilization. Nothing, however, has been discovered from sites of this period that throws much light on the religious situation, and historians still must rely on the following texts to describe this phase of the religion.

The Yajurveda and Samaveda.

The Yajurveda and Samaveda are completely subordinate to the liturgy. The Yajurveda contains the lines, usually in brief prose, with which the executive priest (adhvaryu) accompanies his ritual manipulations, addressing the implements he handles and the offering he pours and admonishing other priests to do their invocations. The Samaveda is a collection of verses from the Rigveda (and a few new ones) that were chanted with certain fixed melodies.

The Atharvaveda.

The Atharvaveda stands apart from other Vedic texts. It contains both hymns and prose passages and is divided into 20 books. Books 1-7 contain magical prayers for precise purposes: spells for a long life, cures, curses, love charms, prayers for prosperity, charms for kingship and Brahmanhood, and expiations for evil committed. They reflect the magical-religious concerns of everyday life and are on a different level than the Rigveda, which glorifies the great gods and their liturgy. Books 8-12 contain similar texts but also include cosmological hymns that continue those of the Rigveda and provide a transition to the more complex speculations of the Upanishads. Books 13-20 celebrate the cosmic principle (book 13) and present marriage prayers (book 14), funeral formulas (book 18), and other magical and ritual formulas. This text is an extremely important source of knowledge of practical religion and magic, particularly where it complements the one-sided picture of the Rigveda. Many rites are also laid down in the "Kaushikasutra" (manual of the Kaushika family of priests) of the Atharvaveda.

@ The Brahmanas and Aranyakas.

Attached to each Samhita was a collection of explanations of the rituals, called a Brahmana, which often relied on mythology to trace the origins and importance of individual ritual acts. Although they were not manuals or handbooks in the manner of the later Shrauta Sutras, the Brahmanas do contain some detail about the performance and meaning of Vedic sacrificial rituals and are invaluable sources of information about the Vedic religion.

In these texts the sacrifice is the very centre of cosmic processes, all human concerns, and religious desires and goals. It is through the sacrifice that the cosmos continues in its cycles and that human beings obtain the goods of life and a birth in heaven in the next world. The ritual was thought to have such effects on the visible and invisible worlds because of homologies, or connections (bandhus), that were said to lie between the components and phases of the ritual and corresponding parts of the universe. The universalization of the dynamics of the ritual into the dynamics of the cosmos was depicted as the sacrifice of the primordial deity, Prajapati ("Lord of Creatures"), who was perpetually regenerated by the sacrifice.

The lengthy series of rituals of the royal consecration, the rajasuya, emphasized royal power and endowed the king with a divine charisma, raising him, at least for the duration of the ceremony, to the status of a god. Typical of this period was the elaborate ashvamedha, the horse sacrifice, in which a consecrated horse was freed and allowed to wander at will for a year; it was always followed by the king's troops, who defended it from all attack until it was brought back to the royal capital and sacrificed in a very complicated ritual.

Vedic cosmic-sacrificial speculations continued in the Aranyakas (forest books), which contain materials of two kinds: Brahmana-like discussions of rites not believed to be suitable for the village (hence the name "forest") and continuing visions of the relationship between sacrifice, universe, and man. The word brahman--the creative power of the ritual utterances, which is used to denote the creativeness of the sacrifice and which underlies ritual and therefore cosmic order--is prominent in these texts.

#### @ The Upanishads.

With the last component of the Veda, the mystically oriented and originally esoteric texts known as the Upanishads, Vedic ritualism and the doctrine of the interconnectedness of separate phenomena was superseded by a new emphasis on knowledge alone--primarily knowledge of the ultimate identity of all phenomena, which merely appeared to be separate. The phase of Indian religious life roughly between 700 and 500 BC was the period of the beginnings of philosophy and mysticism marked by the Upanishads ("Sittings Near a Teacher"). Historically, the most important of these are the two oldest, the Brhadaranyaka ("Great Forest Text") and the Chandogya (pertaining to the Chandogya, a class of priests who intone hymns at sacrifices), both of which are compilations that record the traditions of sages (rishis) of the period, notably Yajñavalkya, who was a pioneer of new religious ideas. The primary motive of the Upanishads is a desire for mystical knowledge that would ensure freedom from "re-death." Throughout the later Vedic period, the idea that the world of heaven was not the end--and that even in heaven death was inevitable--had been growing. For Vedic thinkers, the fear of the impermanence of religious merit and its loss in the hereafter, as well as the fear-provoking anticipation of the transience of any form of existence after death, culminating in the much-feared repeated death (punarmrtyu), assumed the character of an obsession. The means of escaping and conquering death and of attaining integral life devised in the Brahmanas were of a ritual nature, but in one of the oldest Upanishads, the Brhadaranyaka (c. 10th-5th century BC), more emphasis was placed on the knowledge of the cosmic connection underlying ritual. When the doctrine of the identity of atman (the Self) and brahman was established in the Upanishads, the true knowledge of the Self and the realization of this identity was (by those sages who were inclined to meditative thought) substituted for the ritual method.

In the following centuries, the main theories connected with the divine essence underlying the world were harmonized and synthetically combined, and the tendency was to extol one god as the supreme Lord and Originator (Ishvara), who is at the same time Purusa and Prajapati and brahman and the inner Self (atman) of all beings. For those who worshiped him, he became the goal of identificatory meditation, which leads to complete cessation of phenomenal existence and becomes the refuge of those who seek eternal peace.

The period during which the Upanishads were composed was one of much social, political, and economic upheaval. Rural tribal society was disappearing, and the adjustments of the people to urban living under a monarchy probably provoked many psychological and religious responses. During this period many groups of mystics, world-renouncers, and forest-dwellers appeared in India, and these included the authors of the Upanishads. Among the more important practices and doctrines of these world-renouncers were asceticism and the concept of rebirth or transmigration.

The Rigveda shows few examples of asceticism, except among the munis (shamans). The Atharvaveda describes another class of religious adepts, or specialists, the vratyas, particularly associated with the region of Magadha (west central Bihar). The vratya was a wandering hierophant (one who manifested the Holy) who remained outside the regular system of Vedic religion. He traveled from place to place in a bullock cart with an apprentice and with a woman who appears to have been used for ritual prostitution. Flagellation and other forms of self-mortification seem to have been part of his routine. Efforts were made by the orthodox to bring the vratyas into the Vedic system by special rituals of conversion, and it may be that these people helped to introduce non-Aryan beliefs and practices into Vedic religion. At the same time, the more complex sacrifices of the later Vedic period demanded purificatory rituals, such as fasting and vigil, as part of the preparations for the ceremony. Thus there was a growing tendency toward the mortification of the flesh.

The origin and the development of the belief in the transmigration of souls are very obscure. A few passages suggest that this doctrine was known even in the days of the Rigveda, but it was first clearly propounded in the earliest Upanishad--the Brhadaranyaka. There it is stated that normally the soul returns to Earth and is reborn in human or animal form. This doctrine of samsara (reincarnation) is attributed to the sage Uddalaka Aruni, who is said to have learned it from a Ksatriya chief. In the same text, the doctrine of karma (actions), according to which the soul achieves a

happy or unhappy rebirth according to its works in the previous life, also occurs for the first time, attributed to Yajñavalkya. Both doctrines appear to have been new and strange ones, circulating among small groups of ascetics who were disinclined to make them public, perhaps for fear of the orthodox priests. These doctrines must have spread rapidly, for in the later Upanishads and in the earliest Buddhist and Jain scriptures they are common knowledge.

#### VEDIC RELIGION (ORIGINAL BY VEN. NĀRASĪHA)

As it is the oldest of all living religions, *Brāhmanism* possesses a rich standard literature. Here, scholars consider the age of *Vedas* to be from 2000 BC to 1000 BC. Most of the literature and philosophy of Hinduism is not just meant for intellectual curiosity and vain speculation but it is a guide to life. The four *Vedas*, which were considered to be the backbone of *Brāhmanism* is the oldest scripture in the world. **Prof. Max Müller** advocated this view by saying that *Ṛg Veda* is the most ancient text. *Vedic* literature helps to understand the concept of religion. In this regard, **Dr. S. Rādhakriṣṇan** says that *Vedic* literature depicted the concept of religion clearer than any other literature. It shows how evolution of religion took place from the simplest to the highest level.

In *Brāhmanism* we see there are two ways of liberation, that is *Karma-mārga* and *Ñāṇa-mārga*. *Karma-mārga* is mainly practiced by *Brāhmaṇas* and *ñāṇa-mārga* by *Upaniṣadic* philosophers. The above mentioned *Brāhmanism* is not developed to the final stage at one time, it developed through the passage of time. Different stages of development can be seen there. Worshiping the nature stage, personification stage, deification stage, polytheism, henotheism, monotheism, *brāhmaṇa*, *Āranyaka*, *Upaniṣadic* stage. At first *Vedic Āryans* who were nomads, worshiped nature simply because they were amazed by the power of the nature. In the second stage, they began to think that there might be some high spiritual being behind this nature. Hence they personified the nature as some god or goddess. This second stage is called personification. And thirdly, they deified the nature as a separate god, such as Sun god, Moon god, Rain god and so on. Gradually, all powerful nature was titled as God and according to record there were about 33 000 000 in number.

As a result of that polytheism period had come, where the worshiping was practiced to many gods. Then there was henotheism when they subscribed God a particular purpose. The next is monotheism, where they believed there was only one highest God of all. Hence, they began to worship one god. And later *Brāhman* was considered as the highest of all. Because there was a corruption in the *Brāhmaṇa* priesthood, the intellectual people tried to find out the true meaning of *Brāhmaṇism*. They began to meditate and live in the forest. As a result it, two intellectual periods arose: *Āranyaka* and *Upaniṣadic* period.

In this *Vedic* religion, the two ways of liberation *Karma-mārga* (sacrifice) and *Ñāṇa-mārga* (wisdom) are followed. These two means of liberation are still practiced today. While *Karma-mārga* is mostly practiced in *Brahmāṇa* period, *Ñāṇa-mārga* mainly practice in *Āranyaka* and *Upaniṣadic* period.

#### BRAHMIN PERIOD (LECTURED BY VEN. ANANDA VIJAYARATNA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)

During the *Brhāmaṇa* period *yāga* became the most popular rituals among *Āryans*. According to this stage, all human beings belong to four casts namely; *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *Śūdra*. The hierarchy of this caste system can be changed as if was created by the *Brāhmaṇa*.

Each caste is given a set of duties to fulfill,

1. *Brāhmaṇa* has appointed for religious purposes.
2. *Kṣatriya* has duties to protect the country.
3. *Vaiśya* has the task to farm and trade or commercialize.
4. *Śūdra* has duties to slave or service above three castes.

*Kṣātriya* and *Vaiśya* were given permission to practice the caste duties of the next lower operate in the time of adversities; Brāhmaṇs get the power over this caste system. Brāhmaṇs perfected the freedom of other castes and the freedom of all women. This brought a grade disadvantage to the majority of people in the *Āryans* society. These three castes were suffered while *Brāhmaṇas* prospered; especially *Śūdras* and all women lost all rights that others enjoyed. They are:

1. Freedom of education,
2. Freedom of religious practices,
3. Freedom of economy, and
4. Freedom of justices and freedom of politics.

As a result of this majority of the Aryan society it was entangled with Brāhmaṇas and they were in search of another method that they could get their comport-ability of life, spirituality, and secularity.

*Kṣātriyas* to introduce their methods for the spiritual development of Aryans without any discrimination.(?) At this time spiritual development became signification than the secular development. So, we conclude during this period that it is the Spiritual development of the mind without spending large of money.

### **666QNS: - EXPLAIN THE CONCEPTION OF BRAHMAN ACCORDING TO UPANISHADIC THINKERS.**

Ans: - During the Upanishadic period the word Brahman had been used to denote the truth of the external world. The word 'Āttman' then had been used to denote the inner reality of a person. Upanishadic philosophers wanted to know that, what the 'Āttman' is? Some scholars say that, the word 'Āttman' is form of the root an (meaning-breathing).

In early period the word 'Āttman' had been used as the synonym of 'prāṇa', which was considered most important

thing of being. Being was identified whether it was living or died because of the prāna. Therefore 'Āttman' was considered as the prāna, gradually various interpretation had been given to the world 'Āttman' basically two characteristics permanency and sacredness had been attributed to the 'Āttman' by Upanishad thinkers.

According to the "Chandogya Upanishad" at the very beginning the human body had been considered as the 'Āttman'. When we go in front of the mirror or water vessels we can see our own reflection there, once this reflection had been considered as the 'Āttman' but some of the Upanishadic thinkers did not like to say this material body as the 'Āttman' rejected it to be so, material body is impermanent. At the end of the body become ashes at the cemetery but the 'Āttman' does not change or becomes ashes at death.

By rejecting the concept of material body as the 'Āttman' they believed it is as the consciousness, which acted in the dream state. Though the person who sees the dream is crippled in the dream stage he walks without having any deficiency, therefore in this way the person without any deficiency acts in the dream state because of 'Āttman'. According to Brihad-Aranyaka Upanishad in the dream state there are no actually the things existed but all the things were imagination and mind was the power.

Therefore the Upanishad said the power of imagination was the 'Āttman'. They believed the 'Āttman' did not get impurity from the defilement. Therefore the dream state was the state in which the 'Āttman' activated. Further Upanishad mentioned one sees the object and listens to the sound because of the 'Āttman' every sensual contact can be made because of 'Āttman'. The 'Āttman' is like a traveler and after death without being destroyed the atman goes to another body with the 'Āttman'. This world and next world contact together. It is like a bridge connecting this world and in the next world.

Finally Upanishadic thinkers say that no one can touch and destroy this 'Āttman'. It is infinite, only one who practices meditation and purifies the mind can Experience the Nature of 'Āttman' - soul.

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by H.sovanny

## **666DESCRIBE THE MAIN CONCEPTION OF THE BRAHMANA PERIOD (657)**

Vedic literature ranges from the Rigveda (Rgveda; c. 1400 BC) to the Upanishads (Upanisads; c. 1000-500 BC). This literature provides the sole documentation for all Indian religion before Buddhism and the early texts of classical Hinduism. Because it is the literature of a ruling class, it probably does not represent all the myths and cults of the early Indo-Aryans, let alone those of the non-Aryans.

The most important texts are the four collections (Samhitas) known as the Veda or Vedas i.e., Books of Knowledge:

5. Rigveda (Wisdom of the Verses)
6. Yajurveda (Wisdom of the Sacrificial Formulas)
7. Samaveda (Wisdom of the Chants)
8. Atharvaveda (Wisdom of the Atharvan Priests).

Of these, the Rigveda is the oldest. In the Vedic texts following these earliest compilations, the Brahmanas (discussions of the ritual), Aranyakas (books studied in the forest), and Upanishads (secret teachings concerning cosmic equations).

The Brahmanas belong to the period 900-700 BC, when the gathering of the sacred hymns into Samhitas (collections) had acquired a position of sanctity. They present a digest of accumulated teachings, illustrated by myth and legend, on various matters of ritual and on hidden meanings of the sacred texts. Their principal concern is with the sacrifice, and they are the oldest extant sources for the history of Indian ritual. Appended to the Brahmanas are chapters

written in similar language and style, but with a more philosophic content, which specifically instruct that the matter of these chapters should be taught only in the forest, away from the village. These later works, called Aranyakas, served as a link between the Brahmanas and the Upanishads.

Of the Brahmanas handed down by the followers of the Rigveda, two have been preserved, the Aitareya Brahmana and the Kausitaki (or Shankhayana) Brahmana. Discussed in these two works are “the going of the cows” (gavamayana), the 12 days' rites (dvadashaha), the daily morning and evening sacrifices (agnihotra), the setting up of the sacrificial fire (agnyadhana), the new- and full-moon rites, the four months' rites, and the rites for the installation of kings.

Properly speaking, the Brahmanas of the Samaveda are the Pañcavimsha (25 books), Sadvimsha (26th), and the Jaiminiya (or Talavakara) Brahmana. They show almost complete accord in their exposition of the “going of the cows” ceremony, the various soma ceremonies, and the different rites lasting from one to 12 days. Also described are the atonements required when mistakes or evil portents have occurred during sacrifices.

The Brahmanas of the Yajurveda were at first inserted at various points in the texts alongside the material on which they commented. This was at variance with the practice followed by the teachers of the Rigveda and the Samaveda, who probably did not wish to upset the arrangement of such a sacred collection and who gathered the expository lectures together as the various Brahmanas. The Yajurveda fell into two separate groups, the later White (Shukla) Yajurveda, which separated out the Brahmanas, and the Black (Krishna) Yajurveda, whose Samhitas contain much Brahmanic material. Shatapatha Brahmana (or 100 "paths"), consisting of 100 lessons, belongs to the White Yajurveda. Ranking next to the Rigveda in importance, this Brahmana survives in two slightly differing versions, the Kanva and the Madhyamdina. Elements more closely connected with domestic ritual are introduced here.

Finally, to the Atharvaveda belongs the comparatively late Gopatha Brahmana. Relating only secondarily to the Samhitas and Brahmanas, it is in part concerned with the role played by the brahmán ("pray-er") priest who supervised the sacrifice.

#### **666BRĀHMAṆA AND ŚRAMAṆA TRADITION**

There are two major religious traditions of India. These are the Brahman tradition and Sramana tradition. Vedic literature serves as the most authentic and primary source for this Brahman tradition. Vedic literature could be divided into different phases; these are Vedas, Brahmanas, Aranyakas and the Upanishad.

There is a fact mirror the various religious beliefs and concepts that rose into fame during these different phases. The Vedas are in number and these are Rig Veda, yajur Veda, soma Veda and atharva Veda. The last is not considered so sacred as the other three and it is more concerned with charm and black magic.

Rig Veda is the earlier of the Vedas. And of this too the earliest hymns represent the early begins of Vedic religion, this is the stage in which natural objects were deified and worshipped by singing songs of praise, and sometimes with very minor offerings of ghee, butter, milk, soma etc. this represents the stage of polytheism, the worship of many gods.

In the texts there is reference to a stage when one god from among the many Gods was selected at one time and worshipped as the higher god. This seems to have happened with the development of civilization from nomadic life to settled life, a life of agriculture and farming. So at this stage particular gods were selected at particular times. According to the needs of the time and worshipped. This phase is known as henotheism. The Vedas show a further development in religious thought.

It reflects the attempt made by these thinkers to find out who is the first god, the creator of all other gods and the Universe. So they think of one such god, whom they say is known by different names by the wise. This is monotheism, the worship of one supreme god. While this worship of god developed the Brahmins literature show the development of sacrifice which became the hall mark of Vedic religion and hence called Yajna-magga, the way of sacrifice.

The Aranyakas depict new trend. In this Phase {stage/level} religious men became more interested in contemplation living in seclusion {quiet place} in forest. Is it this trend that got developed and appeared in the Upanishad which texts show how monotheism that was very developed in the late Vedic Period give way to monism, the teaching which put forward Brahman as the universal soul, and the soul of everything in the universe. This also gave rise to the metaphysical religion concept of Atman, the individual soul. Upanishad holds that meditation and ascetic Practices are the way to wisdom that bring emancipation, hence this phase of religion is called Jnana Magga, way of knowledge. Thus Vedic literature mirrors all major religious concepts.

### **666SRAMANA TRADITION OR ASCETIC MOVEMENT IN INDIA**

Sramana tradition or ascetic movement in India can be recognized as a philosophical movement. Which stands against traditional Brahmanic religion? In this regard many scholars are of opinion that initiation of ascetic movement marks the beginning of new era in Indian religious and philosophical movement. In the process of declining of religion and progress towards philosophy many individual thinker came into existence in addition to prominent Upanishadic thinkers Jaina mahavira and Sakhyamuni Buddha can be recognized as the most prominent figure that gives birth to this era. There many contradictory opinions in relevant to the origin of ascetic movement. As we are aware, traditional Brahmanic religion or Brahmanism dealt with mundane matter. Brahmanic rites and ritual were centered upon worldly gain. Up to Brahmanic period people turn to depend on outside courses that were considered as more powerful than oneself. They were outward dominated and not inward dominated. In the contrary they were not attempted or identified the internal course that can be directed to overcome or understand external courses. The inferiority complex, with regard to relationship between oneself and the external world made them more and more confident on powerful external courses. Sacrifice became compulsory medium of getting thing done. Brahmanic priest became the mediator between external course and man. Coincidence with complex ritualism and with the development of thinking power intellectual of the era attempted to search out truth within oneself and external world. This attempt resulted in perceiving the reality of Atan and Brahman. Scholar such as Dass Gupta tried to say that Upanishadic approach to seeking knowledge is no a new movement but a gradual progress descendant from Vedic and Brahmanic period. Any how it is more rational and evidential to assume that Upanishadic philosophical result of new movement came into existence against complex ritualism in Brahmanism. In other words, it is not evolution of Vedic thought but new movement came into existence against Brahmanic teaching. Some scholars such as B.C Bunte tried to make another opinion in this regard. According them Vedic tradition and ascetic tradition parallel developed in India from the inception of Aryan religion. Their thesis is that after the Aryan invasion Vedic religions tradition developed but non-Aryan religious tradition did not disappear but persistent. According to their opinion Sramana tradition is not a new movement but its origin goes back to Indus Valley Civilization. There are some rare evidences for accepting that existence of ascetic during the Vedic period. Rigveda mentioned about a Sramana in a vague form. The detail given in this Sramna is evidential to the existence of Sramana at the time of Vedic religion. Kesi Sukga in Rigveda depicts the position of Muni during that period. According to this Vedic record this Sramana was having long hair and beard, wear in yellow robes, wandering place to place addicted to intoxication and had awful looking. This description of Sramana that contained in Rigveda depicts that Sramana was not a popular figure during this period, but there were class of people who were named as Sramana.

## ORIGIN OF BUDDHISM (HOW BUDDHISM ORIGINATED)

When Buddhism arose there were two main religious traditions: *Brāhmaṇa* and *Śramaṇa*. The terms *samaṇa-Brāhmaṇa* in the *suttas* refer to these two traditions. The *Brāhmaṇic* tradition were of two levels:

- (a) *Vedic*
- (b) *Upaniṣadic*

*Vedic-Brāhmaṇic* tradition depended mainly on sacrifice *Yajña* also called *karma*. It was believed in sacrifice as in the most effective mean of security of happiness here and here-after. Therefore it was called *Yajña-mārga* or *karma-mārga*. In this tradition there was the belief in a creator God and a pantheon of other gods. The worship of them, offerings to them were the main religious practice.

The *Upaniṣadic* tradition is more philosophical. It believed in a universal principal called *Brāhmaṇ* (*viśva-ātman*) which should have been the source of everything. Its counterpart was *ātman* (*puṅgva(?)*-*ātman*). Both those were metaphysical concepts. The way to salvation was the realization of the ultimate oneness of the *Brāhmaṇ – ātman*. This had to be attained through knowledge (*jñāna*) produced by the practice of mental concentration and observance of severe ascetic practices (*aṭṭhakilamathānuyogo*).

The *Śramaṇa* tradition opposed these beliefs. There were six famous *Śramaṇa* teachers:

1. **Ajita** (a materialist who did not believe in morality)
2. **Makkhalī** (inclined to materialism; completely denied personal effort and action (*kiriya-vāda* and *viriyavāda*))
3. **Pakudha** (inclined to materialism)
4. **Pūrana** (inclined to materialism)
5. **Sañjaya** (a sceptic)
6. **Mahāvīra** (an extremist who preached non-violence and *kamma* determinism)

**Ajita** was a materialist who did not believe in morality. **Makkhalī**, **Pakudha** and **Pūrana** were also more inclined to materialism. But **Makkhalī** completely denied personal effort and action (*kiriya-vāda* and *viriyavāda*). Therefore it was denounced by **Buddha**. **Sañjaya** was a sceptic and **Mahāvīra** an extremist who preached non-violence and *kamma* determinism.

All these schools accepted the same kind of an entity (*soul*) whether metaphysical or physical and taught the release of the soul through extreme paths: *Kāmasukhallikānuyogo* and *Attakilamathānuyogo*.

This was the religious background in which Buddhism arose. Most of these religious teachings went to extremes. The materialists went to the extreme of sensual enjoyment, abandoning all ethics and morals. Of the eternalists most followed the extreme of self-mortification. All religious teachers accepted some kind of power or agency that influenced human affairs.

As means of salvation they used sacrifice, invocations, prayer. Almost all of them advocated a(?) outside oneself. They thought the man's problems lay outside man.

From the *Dhammacakkappavattana sutta* itself it is clear how **the Buddha** reacted to those religious teachings. He began by advising listeners to reject the two extremes. Instead of focusing attention on an outside agency, **the Buddha** admonished looking into oneself, to understand reality and see the inter-dependent nature of both suffering and happiness. There, instead of a god-centered teaching he presented a man-centered teaching. Instead of praying to god he advocated cleansing of the mind, for both happiness and suffering originate in mind. All these he reached in response to religious teachings of his time.

## THE PATH OF KARMA-MĀRGA

The *Veda* was considered as the god's utterances or god's words. Therefore, it was an absolute truth. *Brāhmaṇic* clergies or priests are the ones who became the greatest class in the society which was formed under the classification of caste system.

At the beginning human being prayed to the god to achieve happier lives every day. God was supposed to provide a happy life as human prays, that was the believe of those people. *Vedic* people believed the offering to the god to be compulsory action to satisfy the god. The rites and rituals were considered as the most powerful religious activities which were to be performed by the people.

They believed all was happening due to the *yāga*. If the *yāga* were not performed even the sun would not rise and the harvest would not be successful.

The *Brāhmaṇ* priests claimed that when religious performances were performed in correct way gods would be happy and then they would give the blessing upon the people for the successful life. People also expected from the sacrifices to lead the happiest life in this world. The *Brāhmaṇic* priests also introduced various kinds of sacrifices to be performed to achieve better life in their world and hereafter. The performance was arranged systematically.

The complexity also could be seen in those religious sacrifices. The *Vedic* hymns were the utterances of common people. The *Brāhmaṇic* priests themselves have taken the prime place in religious performances. They themselves said to the people they were the sole authorities who knew the way of performances, the selection of utterances, the sequentiality of utterances and the pronunciation of utterances. (?)By saying these things to the society who were living on earth.(?)

According to *Śathapatha Brāhmaṇa* it is believed that one who performs sacrifices correctly as a result he may be reborn in the *Brahma* world and they would also not get born neither in *deva* world, *peta* world or in a hell either.

According to *Aitareya Brāhmaṇa* there are *agni*, *hotra*, *yāga* etc. *Majjhima Nikāya Saṅgarāva Sutta* also mentions *yāga*. There **Brāhmaṇ Saṅgarāva** said to **the Buddha** that the sacrifices are more beneficial to the people than vengeance. One who gets ordination is helping oneself.

Therefore, benefit of sacrifices goes to many. It was also named as '*anekasarīrika paṭipadā*', homeless life was named as '*ekasarīrika paṭipadā*'. The commentary mentions seven kinds of sacrifices:

1. <i>Sabba cātuka yāga</i>	5. <i>Sabba catusatti yāga</i>
2. <i>Sabba aṭṭhaka yāga</i>	6. <i>Sabba sata yāga</i>
3. <i>Sabba soḷayaka yāga</i>	7. <i>Sabba pañca sata yāga</i>
4. <i>Sabba dvattiṃsaka yāga</i>	

In *Kūṭadanta Sutta* is a mentioned '*sabbāsattuka yāga*'. *Kosala Saṃyutta* in *Saṃyutta Nikāya* explains '*pañcasattuka yāga*'.

*Buddhism rejected the concept of God's creation and sacrifices. According to Tevijja Sutta this kind of sacrifices and the utterances which had been used at the religious performances were not taught or created by the God. The way in which the Brāhmins used to perform sacrifice was rejected by Buddhism.*

### **666 Q: - EXPLAIN HOW BUDDHISM REJECTED THE KARMA MARGA, WHICH WAS INTRODUCED AS THE PATH OF FREEDOM.**

Ans: - According to Vedic literature Karma-marmaka, it was used to mean sacrifice at the beginning of the human being, prayed to the gods to achieve happier lives in day to day. It is believed that gods have to lead happy life as human preys, later on people began to offer Natural thing to achieve something from gods. Then Vedic people believed that, the offering to the god.

The god is compulsory action to satisfy the people, the rites and rituals were considered as the most powerful Religious activities, which are to be performed by the people. Their pure aspirations attained to immortality as the god. They

believed all are happening due to the yaga (sacrifice). If the yaga has not been performed the sun will not rise, the harvest will not be successful those things. If some one performs hundred-ashvamedha yaga the Indra, who is in heaven can descend from his throne. People expected from sacrifices to achieve the happiest life in this world and here after.

To the performing sacrifice Brahmin priests were considered as the persons, who know the correct way of sacrificial performances. Brahmin priests are the once who become the greatest class in the society which was formed under the classification of caste system. The Brahmin priests also introduced various kinds of sacrifices to be performed systematically; Brahmin priests arranged the performance.

Further Brahmin priest said Maha Brahma originally utters Vedic hymns or stanzas and later on creatures, listened to those utterances and continued by lineage therefore they said unseen power is included in those words and sounds. So that Brahmin priests them have taken the prime places in religious performance.

According to “Shapha putta” Brahman one who does the sacrifice in correct and systematically way he is ethically developed person and after death will be reborn in Brahman world. According to the strength of sacrifice one will be reborn either devaloka or pitiloka or in the hell, it is due to difference of Karma trend.

The Brahmin priests introduced various kinds of sacrifices such as Asvamedha Yoga, purasamedha yoga, samabhasa yoga, vacyapeya yoga and Niraggala yoga etc. Aitreya Brahma mentioned such Agni hotra yoga, darsha, purana masa and chatur masa etc. The sangarava of the Majjima Nikaya also mentions about Brahman sacrifice such as suttaka Yoga, Atthaka Yoga etc. In this sutta Brahmin Sangarava said to the Buddha’s dear disciple venerable- Sir, we are Brahmins, we perform sacrifice, venerable Sir, if some one perform or get perform sacrifice all those people enter to the path of pure merit due to the sacrifice.

by H.Sovanny

**QUESTION: ELUCIDATE THE BUDDHIST TEACHING ON KAMMA AND SHOW HOW IT SETS ASIDE THE VIEW THAT EVERYTHING HAPPENS DUE TO PAST KAMMA.**

Like many other religions of the time, Buddhism also presents its teaching on *kamma*. However, it is seen that the Buddhist teaching on *kamma* is quite different from the teaching of other religions on this subject.

This difference is clearly seen from the definition given by **the Buddha** to *kamma*. In the *Nibbedhikapariyāya Sutta* of the *Aṅguttara Nikāya* **the Buddha** defines *kamma* as volition, *cetanā*. Thus an act or a deed falls into the category of a moral deed only if it is done with the necessary volition or intention. All other deeds though they are not *kamma* in the sense of moral deeds for which one has to bear responsibility. Such unintentional deeds are morally neutral.

According to Buddhism there are three modes through which we could act and these are:

1. Body (*kāya*)
2. Speech (*vacī*)
3. Mind (*mano*)

All moral deeds are done through these modes. If such deeds are done with intention motivated by *rāga*, *dosa*, *moha* then they are evil deeds and good deeds if they are not so motivated. It is also taught in Buddhism that one is morally responsible for one’s intentional deeds. One has to bear consequences (*vipāka*) either in this life, in the next or in some other life. The consequence

may be good or bad depending on the moral quality of the deed which depends on intention or volition.

The *Dhammapada* stanzas 1 and 2 clearly show how the consequences follow the doer. Yet, it does not mean that the Buddhist teaching on *kamma* is deterministic. It is the Jain who presented such a teaching called *Pubbekatahetuvāda*, that everything one experiences at present is due to past deeds.

According to Buddhism though *kamma* is of vital importance in deciding one's destiny, it is not considered the only factor. In later texts five universal laws (*pañca-niyāma*) are mentioned and *kamma-niya* is one of them. In the *Moliyasīvaka Sutta* of the *Saṃyutta Nikāya* **the Buddha** directly rejects the *Pubbekatahetuvāda* and gives different causes for what we experience at present. **The Buddha** says that if *kamma* is a deterministic law then salvation is not possible. **The Buddha** points out that man is capable of changing one's *kamma* and defeating *kamma* by realizing *Arahantship*.

#### CONCEPT OF KAMMA

*Kamma* literally means 'action' or 'deed'. In the religious technical sense it means moral action which brings about good or bad results.

All religions in India teach about *kamma*. *Vedic Brāhmaṇism* teaches all action to please the God on good *kamma* and those against the wish of the God on bad *kamma*. Thus sacrifice is called *kamma*, a good action to please the god. *Upaniṣadic* teachers give a more moral meaning. Some *śramaṇa* teachers – especially the materialists – did not believe in *kamma*. The Jainas believed that one's past *kamma* is the cause of one's happiness and suffering in this life (*sabbekata hetuvāda*).

So, *kamma* is pre-Buddhist origin. Yet the Buddhist teaching on *kamma* is different from the rest. **The Buddha** gave an interpretation about *kamma*. According to him it is volition (*cetanā*), that is *kamma*. Therefore he made *kamm* psychological force. **The Buddha** divided *kamma* into good and bad and also said there are three modes of *kamma*:

1. Bodily
2. Verbal
3. Mental

However, **the Buddha** did not say that *kamma* is deterministic. According to him *kamma* is one of the five principles (*niyama*) that affect man. He also said that *kamma* can be controlled and changed by man. Therefore, man is not a slave of *kamma*.

#### THE THEORY OF *KAMMA*

The teaching of *kamma* is found almost in all religious schools in India during the time of **the Buddha**. Some schools believed that everything happens due to former *kamma*, everything happens due to the will of God. And some believed as everything happens without cause, they are mere accidents and coincidences.

**The Buddha** rejected all these erroneous views and defines *kamma* as simply action or a deed. The definition of *kamma* in *Nibbedhikapariyāya Sutta* says that *cetanā* or volition is *kamma* (*cetanāhaṃ bhikkhave kammaṃ vadāmi*), which is one of the mental properties. There is another word – *chanda* – which stands for wishing, desiring a result.

All deeds done through evil root causes, namely greed, hatred and delusion are morally unwholesome (*akusala*). The opposite root causes, namely *alobha*, *adosa* and *amoha* are to bring about good deeds or wholesomeness (*kusala*). All deeds performed through intention are complete *kamma*. By our thoughts, words and deeds we create our world that we are to live in. We create our world with mind behind the physical form. Therefore „the mind is master of the world.“

The last *kammic* thought moment at the point of death which forms the rebirth linking consciousness, the *kamma* that produces.(?) Other *kamma*, good or bad, will come to operation at some later place, when external conditions are favorable for its ripening. The force of weak *kamma* may be suspended for a long time by the interposition of a stronger *kamma*. As a general principle all kinds of *kamma* bear some kind of fruit sooner or later.

One has complete control over his actions, no matter what degree other may try to force him. Yet, an unwholesome deed done under strong compulsion does not have quite the same force as one performed voluntarily. Under the threat of torture or of death, a man may be compelled to torture or kill someone else.

In such a case the heaviest moral responsibility rests with those who have forced that one to the action. But in the ultimate sense he still must bear some responsibility for he could in the most extreme case avoid harming another by torturing himself or his own death.

Collective *kamma* also takes place when number of people are associated in a same kind of an action and thought(?). Mass psychology produces mass *kamma*. Therefore, if all such people are likely to form the same pattern of *kamma*, it may result the same way as they associated in the same kind of action and the same kind of experience.

The results of *kamma* are called *vipāka*. This term, *kamma* and *vipāka* and the idea they stand for must not be confused. *Vipāka* is pre-determined by ourselves by previous *kamma*, but *kamma* in the last moment of one's death.(?) Throughout life one may had to suffer the consequences of *vipāka* of the death whatever may had been the cause. But it does not prevent him from forming fresh *kamma* of a wholesome type to restore the balance in his next life. Further more, by the aid of some good *kamma* from the past together with strong effect and favorable circumstances in the present life the full effect of his bad *kamma* may be eradicated even here and now.

#### **ĀRANYAKA PERIOD (LECTURED BY VEN. ANANDA VIJAYARATNA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

*Āranyaka* period was new era of thinking that the *Āryan* society of understand the nature and life through wisdom purity. In the *Brahmin* period *Āryans* expected a better future through *yāgas* based on faith and devotion. Preference to the spiritual development is given in the *Āranyaka* period as a result of this; the demand for *yāga* started to lose. The spiritual development was open for all without any discrimination all low castes including women are permitted to practice spiritual development.

This count is done without wasting money and other assets. *Āranyaka* period can be considered as a new era in the *Vedic* thought because the significance of the spiritual development was established during this period. Wisdom became very important than the faith and devotion. Yoga practices were introduced during the *Āranyaka* period. Many people went to the forest to meditate when they need mental (*sati*) function; scholars are not unanimous about the origin of the *Āranyaka* period.

According to Vedic period tradition *Āranyaka* period is an extent of *Sanyāsi Āśrama* (stage) four *Āśramas*;

- 1) *Brahmacariya*
- 2) *Gṛhastha*
- 3) *Vanaprastha*
- 4) *Sanyāsī*

During the *Sanyāsī* period, *Brāhmaṇa* who came to the old age goes to the forest to meditate. In the four stages the meditation is stated only in the *Sanyāsī* period. Therefore some argue that the *Āranyaka* period could be considered as a development of the *Sanyāsī* stage. There is another argument about the origin of the *Āranyaka* period.

Scholars point out that the *Āranyaka* period that was influenced by *Mohenjo Daro-Harappa*

civilization which would lead *Āryans* to spiritual development which was the basis of *Āranyaka* period as there were evidences for it in that period. Archeologists have found pictures of meditating sages belonged to the *Mohenjo Daro- Harappa* society to think spiritual development which was popular among aborigines. In the *Mohenjo Daro - Harappa* civilization there were facts to prove that *Āryans* knew about those mendicants, as it appeared in the *Kesisukta Munis*, were unclean and ugly. This shown that *Āryans* did not appreciate *Munis* and those ugly and unclean mendicants who lived even during the *Rg-Vedic* period.

Sometimes, this might influence the origin of the *Āranyaka*, the *Brāhmaṇas* practice and also *Kṣātriyas* were the leaders who initiated the *Āranyaka* period. *Kṣatriyas* had a rivalry against *Brāhmaṇas* as a result of that they might have introduced this new practice to bring down the popularity and the power of *Brāhmaṇa*.

Aryans, those who traveled to the Eastern part of India to sell goods, came to know about practice of the *Śramaṇa* tradition which has given preference to meditation and other Yogic practice. They produced this new practice to the *Āryans* society; it was much convenient to all *Āryans* to follow without hardship. Meditation can be performed without any expense. It is the development of the mind that one should obtain through practice. It could be practiced without any discrimination of castes, genders and other social status. As a result of that the wisdom school started with their beginning of *Āranyaka* period. With the start of the *Āranyaka* period, *Āryans* tried hard to understand the reality through wisdom. The decreased significance of Yoga during the *Āranyaka* period.(?)

### EXAMINE THE RELIGION PRACTICE AND CONCEPTION OF THE ÔRANYAKA TEACHINGS OR PERIOD.123

The Ôranyaka are a clan of between that chronologically is placed in between the Brahmanas and the Upanishads. The Brahmanas were mainly dealing with the sacrifice. The Upanishads as self-control, ascetic practices and meditation, the Ôranyaka lie in between these two, and therefore, seem to reflect the transition of religious beliefs and practices from the Brahmana period to Upanishads period.

Is the name suggested they are connected with the forest Aranya. They were to be studied perhaps in the forests and hence called Ôranyaka. It may be that these texts contained certain secret teachings as the teachings that were same what different from the orthodox teachings of the Brahmanas. Hence they had to be studied secretly in forest.

It is difficult to draw a clear distinction either between Brahmanas and Ôranyaka or between Ôranyaka and Upanishads. Yet it seen in that the ritualistic teachings found in gradually changes off to more philosophical speculation in the Ôranyakas and finally reaches the climax in the Upanishads.

Scholars believe that these Ôranyaka contained discussions not as sacrifice the central theme of the Brahmanas, but as more philosophical problems. These were specially intended to be studied by the Brahmins who were in the 3rd of the 4 Asramas or stages in life. This third stage is called VANaprastha, entering the forest. In these the sacrifice was treated allegorically through which those who studied Ôranyakas attempted to understand the reality.

Perhaps the Ôranyakas arose partly due to the influence of non- Ôranya religion thought. The meditation practice that prevailed among the people of Mohenjodaro Hsrappa culture may have gradually entered into the mainstream Brahmanic thought leading it towards philosophical speculations through meditative practices. It is such practice that culminated it Upanishads.

End.

**QUESTION:** SINCE UPANIŠAD'S PERIOD UP TO THE BUDDHA'S PERIOD HOW RELIGIOUS PEOPLE SOUGHT FOR JÑĀNA (WISDOM) OR KNOWLEDGE?

*Vedic Brāhmaṇism* reaches its climax in the *Upaniṣadic* thought. The contemplative and philosophical trends that came to prominence in the *Aranyakas* further developed in the *Upaniṣads*. The *Vedic Brāhmaṇism* centered on the belief in a creator God with a large number of lesser gods. These divine powers were supposed to control the destiny of man and everything in the universe. As some did not find this *Vedic* approach to religion satisfactory, they resorted to forest and began contemplate and reflect on subtle problem affecting man and his world. This inclination towards contemplation is the prominent feature in the *Aranyakas*. It is this that developed into a deeper philosophical system in the *Upaniṣads*.

This development gave way to the early *karma-mārga* or the path of sacrifice. Instead of dependency on the ritual of sacrifice for happiness, the *Upaniṣad* thinkers advocated the practice of the path of knowledge, or „*jñāna mārga*.“ The god of this path was the intuitive understanding of the unity of *Brāhmaṇ* and *ātman*.

Both *Brāhmaṇ* and *ātman* were metaphysical concepts of the *Upaniṣadic* thinkers.

Being metaphysical both these were beyond normal sensory experience. The *Upaniṣadic* thinkers maintained that to know and see *Brāhmaṇ* and *ātman* a yogi has to develop mystic knowledge and with it, it is said that one is able to mystically know and see these metaphysical entities.

Thus the *Upaniṣadic* thinkers who advocated the existence of a soul (*ātman*) which was the microcosmic soul (*pudgala-ātma*) and its macro-cosmic counterpart (*Brāhmaṇ*) the universal soul (*jagad-ātma* or *viśva-ātma*) said that the path to attain this knowledge or *jñāna* is *atthakilamathānuयोग* or self-mortification. They pointed out that by tormenting the body, by completely depriving the sense organs of the opportunity to enjoy objects one could attain that mystical knowledge and realize intuitively the undifferentiated unity of *Brāhmaṇ* and *ātman*.

Some of the *Śramaṇa* schools such as Jainism also believed in a similar path. These schools abandoned *Yajña* (sacrifice) as useless. This school also advocated the way of knowledge attained through self-mortification. However, all these schools, at least in an indirect way, expected the help of an external agency. The *Upaniṣadic* traditional wish for the grace of God (*daiva pras'ad*) for this. The Jains also did not totally reject such a belief.

Buddhism being a religion that gives superiority to man considers that it is through mind culture (*bhāvanā*) attained with one's own effort that will lead to insight wisdom (*paññā*). This is different from knowledge understood in the *jñāna mārga*, for Buddhist *jñāna* refers to personal experience (*sayam abhiññā sacchikatvā*).

**QUESTION: THE PATH OF GNĀNA (GNĀNA MĀRGA) IS THE DOOR WHICH OPENS TO BIRTH OF INDIAN PHILOSOPHY. JUSTIFY THE STATEMENT.**

Gradually, *Vedic* rites and rituals became complex and common people could not follow due

to the the complexity and expensiveness of sacrifices. They criticized sacrificial system. Some people renounced and meditated to understand the truth. They believed there could be hidden philosophical meaning in sacrifices. Therefore some said it is more important to understand this philosophical meaning than practice of sacrificing. Those who were trying to understand this meaning were named as *upasana*.

By *upasana* they can achieve the knowledge which was known as *vidyā*. Gradually these *upasana* and *vidyā* have been faced to evolution and some renovation. Therefore people's respect over the sacrifices became weaker and reduced. There are two kinds of knowledge discussed in *Vedic* literature. They are:

1. *apra vidya* (considered as lower knowledge)
2. *pra vidya* (considered as higher knowledge)

*Pra vidya* can be achieved through the various meditations and it is important and correct knowledge.

When we study about the religious background of this period we can identify three important characteristics:

1. The rational and empirical part of knowledge
2. The knowledge which assemblages the part of *kamma* and knowledge which is the state in between the system of rites and rituals and the renunciation.
3. The *karma mārga*, which has been accepted as the sole part to the happiness.

An attempting to realize the reality was named as *gnāna gaveśana*, finding the knowledge. They believed it should be the finding concerning the *ātman*. One who understands the *ātman* knows everything and also one who sees the *ātman* becomes an immortal one.

At the beginning of the *Upaniṣadic* period, it is said that one wanted to find the path of *nyāna* had to learn from the former one (teacher), who was intellectual and realized knowledge. One can understand *ātman* and the *Brāhmaṇ* through meditation. For this purpose one should lead a moral life and should develop his spirituality. According to *Aparāda Upaniṣad* one who does not develop this quality will not be able to understand *ātman* or *Brāhmaṇ*. One should see the *ātman* and listen to *ātman*. Then he definitely realizes and understands everything in the world.

In this way Indian philosophy recognize the realization of the *ātman* as the way of realizing the knowledge. In this way the *Vedic* philosophy has stepped over to the *nyāna mārga* to realize the hidden absolute truth.

**QUESTION:** DESCRIBE THE SPECIAL CHARACTERISTICS OF *KARMA MĀRGA* AND *ÑĀNA MĀRGA*

The path of *karma mārga* in *Vedic* literature means the way of performing sacrifices. The *Veda* was considered as the God's utterance or God's words. Therefore, it was an absolute truth. *Brāhmaṇic* clergy or priests were the one who became the greatest class in the *Vedic* society which was formed under the classification of caste system.

It was introduced this way of performing sacrifices.(?) Those *Brāhmaṇ* priests claimed that when the religious performances were performed in the correct way God would have been happy and conferred the blessings to the people for the successful life. People also expected from the sacrifices to achieve the happiest life in the world. They believed all was happening due to the *yāga*, sacrifice. If the *yāga* had not been performed, the Sun would not rise, the harvest would not be successful.

Thus the *Brāhmaṇic* priests introduced various kinds of sacrifices to be performed to achieve better life here and hereafter. *Brāhmaṇic* priests believed that *Vedic* hymns were originally uttered by **Mahā Brahma** and later on creatures listened to those utterances and continued by lineage. Therefore the unseen power was included in that word and sound. *Brāhmaṇic* priests themselves had taken the prime places in religious performances.

They themselves said to the people they were sole authorities who knew the way of performances, the selection of utterances, the respect utterances and the pronunciation of utterances. Further they claimed that one who did the sacrifice in a correct and systematical way he would be ethically developed person and after death he would be reborn in the *Brahma* world. On the strength of sacrifices one would be reborn either in *deva loka* or in the hell. According to *Aitareya* there was the *sava pūka*, *agni hotra yāga*, *rājasūya yāga* etc.

In *Majjhima Nikāya Saṅgarāva Sutta* there is also explained about the *yāga*, which was rejected by **the Buddha**. The commentary mentions about seven kinds of sacrifices. *Kutadatta Sutta* and *Yajña Sutta* of *Kusala Saṃyutta* mention about *Sabbasattaka Yaka*.

Besides these there were some other *yāgas* also. Gradually sacrifices were an unbearable burden to the individual life and social life. Due to the complexity and expensiveness of the sacrifices people could not follow and be satisfied with that sacrificial system. Criticizing it they went away from that path. Believing there could have been hidden philosophical meaning in sacrifices some people renounced and meditated to understand the truth. They tried to realize the reality.

It was named as '*ñāna gaveśana*'. Finding the knowledge concerning the *ātman*. Consequently the people's respect over the sacrifices became weakened and reduced in the challenge of finding the knowledge. In this way the *Vedic* philosophy has stepped over to *ñāna mārga* through *karma mārga* to realize hidden absolute truth.

**UPANIṢAD PERIOD (LECTURED BY VEN. ANANDA VIJAYARATNA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

*Upaniṣad* was known as the philosophy of *Vedanta*. There is large number of *Upaniṣad* (sitting close to the teacher). *Upaniṣads* are known as secret teaching, *Guhyam parama Guhyam*

*rahasyam*. *Upaniṣadic* thinkers strove to understand the nature of the person, the nature of world / universe, and the relationship between those too. There are the aims of *Upaniṣad*

“*Asato sada gamaya*” (take me to the reality from unreality)

“*Tamaso māryothir gamaya*” (take me to light from darkness.)

“*Mrtyo ma amrtoyi gamaya*” (take me to immortality from mortality)

During this period *Upaniṣadic* thinkers engaged in search for Truth not a belief. There are about 108 *Upaniṣads* among them 13 *Upaniṣads* are considered as principal *Upaniṣad*. *Bṛhadāraṇyaka*, *Aithareya*, *Chāndogya* are considered as early *Upaniṣadic* period (900-700 B.C.)

*Kaṭhōpaniṣad*  
*Āśā Upaniṣad*  
*Mundaka Upaniṣad* } are considered as contemporary to the Buddhist era 700-500 B.C.

*Praśna Upaniṣad*  
*Svetasvatara*  
*Maitrī*  
*Chāndogya* } are considered as later the Buddhist era 500-B.C.

The main aim of *Upaniṣadic* thought is to reveal truth of the universe and the individual end the relationship between the two relationships the man and the universe. According to *Upaniṣads* Universe is the Macrocosm *Jagadātma*, *Viśvātma* (great man) *Mahāpurisa* individual in the *Pudgalātma* (microcosm) *Kuḍāpurisa* (the small man).

*Upaniṣadic* thinkers who attempted to investigate the reality of the universe explained the universe as a creation of the Brahma. Brahma is known as the creation of everything that exists »*Sarvam khalu idaṃ brahma*;« there are two types of creations appeared in *Upaniṣad*:

1. The direct creation
2. The indirect creation.

Besides this theory of evolution also appeared in the *Upaniṣads* according to the theory of evolution the universe is not a result of a creation but a result of an evolution both the theory of creation and the theory of the concept of Brahma.

Brahma means the power to generate, the word “Brahma” according to scholar original (from Sanskrit word) means “*Vach*.”

*Ṛg-Vedic* *Āryans* thought that the prayers to the gods could bring happiness to the people because of the power of words and in the early period the word Brahma is used as a synonym to “Word” the power to generate.

In *Upaniṣads* **Brahma** creates universe by himself as it appears in the *Bṛhadārṇyaka Upaniṣad* **Brahma** felt alone so he became a man after sometimes again he experienced the

previous loneliness and became a woman as a result of that human beings were originated. According to the direct creation Brahma should be identical with his creation. All qualification of the Brahma should appear in his creation - for example, **Brahma** is eternal therefore his creation should also be eternal. But it is not so, the physical world is impermanent although it is considered as a creation of **Brahma**. As a result the *Upaniṣads* failed to prove the identity between the creator and creation. This failure made an attempt to describe the theory of creation with amendments. It said that the universe is created from **Brahma** but not by Brahma himself.

Likewise, the net comes out from the spider. Both explanations were not strong enough to prove the supremacy of Brahma in the creation of the universe. We now can see two kinds of creations *viz.*

- 1) **Brahma** (direct creation) he himself created the universe.
- 2) **Brahma** (indirect creation) is not identified with creation; the Brahma is identified with his creation.

As a result of that *Upaniṣadic* sages introduced another theory to explain the relationship between the **Brahma**, the Creator, and the Universe. That is the *Maya*. *Maya* means illusion; *Upaniṣads* argued that the relationship between the **Brahma**, the Creator can be understood clearly because everything is covered with the illusion (*Maya*). *Maya* misleads people from the truth. We would be able to understand the universe as a creation of **Brahma** only when we eradication illusion. Illusion should be eradicated through wisdom.

*Brahma* (Macrocosm=huge man) and *ātman* (Microcosm = tiny man)

According to *Upaniṣads* Microcosm (*ātman*) in a part of Macrocosm (*Brahma*). *Ātman* is created from Brahma as a result of that all living beings are identical parts of *Brahma*. Therefore, all qualifications of *Brahma* appeared in the *ātman*, *Brahma* is eternal – *ātman* is also eternal. *Brahma* cannot be destroyed and *ātman* also cannot be destroyed, neither *Brahma* nor *ātman* change.

The search made to find the qualification of *Brahma* in the *ātman* failed, it was clearly *ātman* (the small man), the man is not eternal as *Brahma*; man is subject to change and mortal. So they found that the living body of man is not *ātman* they concluded the physical body of man is not the *ātman* (*Annamaya Sarīra*= physical maintained by food) they penetrated (understand) deeper into the human body in search of eternal soul *ātman*) that lives in the person. At this second state, they thought the *Prāṇa* (energy) that makes man work as the *ātman* but later they understood that the strength of the person is not eternal. It fluctuates (change) person becomes weak when he gets sick or old. They reject the *Prāṇamaya Sarīra* (the strength makes man work) the energy as the *ātman*. The followings are mentioned:

- 1) *Annamaya Sarīra* (the body maintained by food)
- 2) *Prāṇa Sarīra* (the strength that makes man work)
- 3) *Manomaya Sarīra* ( the mind that commands the person to act)
- 4) *Viññāṇa Sarīra* ( the entity that mind is based and makes mind work)

As the third, *Upaniṣadic* sages introduce the Mind as the *ātman* (*Manomaya*) they fell that mind acts backwardly if the mind is perfect as *Brahma* it should not be backward they continued their research for *ātman*, which holds the qualification of *Brahma*. They found the *Viññāṇa* as the

*ātman*. This stage also did not comply with basic qualification of *ātman*.

It was clear that *Viññāṇamaya* stage of the *ātman* did not reach the true nature of reality. *Viññāṇamaya sarīra* was not able to show the eternal nature of the *ātman*. Finally, they decided that *ātman* exists but cannot be explained. They penetrated deeper into the human body but were unable to find the immortal *ātman* that exists inside the person. In some other *Upaniṣad* sages tried to approach the *ātman* using another strategy; they also tried to reach the immortal soul through their sense experiences.

They took the living man as the soul (*Jagrate*), they experienced that the body of the living man is subject to change but *ātman* does not change; it is immortal and unchanging. They rejected the idea that *ātman* is visible in the external body of the living man; they considered that the *ātman* becomes visible during the dream stage (*Svapna*) during the sleeping man experienced bad dream. If *ātman* is perfect and immortal then bad dream comes to him. If man experienced bad dream during the dream stage that cannot be *ātman*. *Susapti ātman* is visible in the person during the stage of deep sleep. Even at this stage *Upaniṣad* sages found that the *ātman* is imperfect because *ātman* could not behave freely.

Three statements; *Jagrate*, *Svapna*, *Susapati*, *Turiya*, fourth stages when all attempt made became futile *Upaniṣad* sages decided that the *ātman* exists but cannot be grasped; *Upaniṣad* sages attempt to clarify the nature of *ātman* though it cannot be experienced personally. The *Kāthopaniṣad* say that the *ātman* lives in the heart; *ātman* is inside of a finger »*Angushtha matro parisartartma sadā jananaṃ hucaye saññivishataka*« *Bṛahadāraṇyaka* sages say that the *ātman* leaves the body at the death and goes to another body, like the leaf goes from one leaf of grass to another.(?)

#### UPANIṢAD THEORY (ORIGINAL BY VEN. TEZANIYA)

The word '*Upaniṣad*' consists of three words – '*Upa*' which means 'near', '*ni*' which means 'down' and '*shad*' which means 'be seated'. So *Upaniṣad* means „be seated at the feet of the guru to receive the teaching.“ During ancient times, pupils used to sit near the teacher in a circle to learn the holy teachings and sacred scriptures. The *Upaniṣad* philosophy basically indicates learning from a

spiritual teacher. The exact number of classical *Upaniṣads* is not known. Scholars differ when it comes to estimating the number of *Upaniṣads* that exist. It is estimated that there are around 350 *Upaniṣads* that exist today.

The *Upaniṣads* constitute the *Vedānta* (*Veda-anta*), the end of the *Vedas*, not only they constitute the last part of them, but all their ultimate teachings, reaching to the highest metaphysical state, beyond which is the realm of peace. In fact, the most ancient *Upaniṣads* are a part of the *Vedas*, and a part of the *Śruti*. So they constitute the fundamentals, the essence of the Hindu philosophy. They are connected to the whole of knowledge and contain within them the exposition of the origin of the Universe, the nature of *Brāhmaṇ* and *jīvātman*, the relation between the mind and matter, etc... therefore, the main topic of the *Upaniṣads* is the ultimate knowledge: the individuality of the *Brāhmaṇ* and the *jīvātman*.

The *Upaniṣads* are the first scriptures where the law of *kamma* first appeared as taught by **Yajñavalkya** (*Bṛihadaranyaka Upaniṣad*). The characteristics of the *Upaniṣads* are their universality and the total absence of any dogmatism. They are the highest philosophy ever conceived by the human mind. *Upaniṣads* are the work of different authors and, separately the 'great *Upaniṣads*' belonging to the *śruti* we cannot say that they constitute a strictly speaking system of philosophy, some of them being connected to certain particular sects, such as the cult of **Śiva**, **Viśnu**, **Durga**, **Ganeśa**, **Surya** etc.

Here is a list of traditional *Upaniṣads*:

- *Iṣavasya* (major)
- *Kena* (major)
- *Katha* (or *Kathaka*) (major)
- *Praśna* (major)

The *Upaniṣads* provide us with spiritual knowledge and philosophical reasoning. *Upaniṣads* aim at attaining a level of understanding beyond ordinary knowledge about living. They aim at seeking a higher level of understanding about survival. They seek to create awareness about our purpose in life. They dwell on the psychology of the human mind. They speak about consciousness, sub-consciousness and dreams. They go beyond ordinary knowing and aim at a higher level of realization.

According to **Swami Rama** the *Upaniṣadic* literature is not a religious scripture and is free from dogma and doctrines. It is not a part of any religion but is a philosophy for all times and for all. This philosophy does not oppose any school of thought, religion, or interpretation of the scriptures, but its methods for explaining its concepts are unique.

#### ASCETIC TRADITION (LECTURED BY VEN. ILUKKEWELA DHAMMARATANA) 2010

Ascetic tradition had emerged before the arrival of *Āryans*. Among the indigenous people in the history of India were also ascetics. According to the archaeological evidence, it is proved. A figure found in Mohenjodāro proves that. According to the scholars, Mahenjodāro and Harappā cities were urbanized at that time. The *Āryans* lived in these cities. In the same time, *Anāryans* were

also living in these cities. *Anāryans* also followed the meditation. The *Vedic* texts introduce these people as wild people, because they followed the extremely opposite method. The method of the *Āryans* was the practice for the worldly happiness while the practice of *Anāryans* was for the supra-mundane happiness.

*Anāryans* were physically very poor. But mentally they were more developed than *Āryans*. The word '*Śramaṇa*' means 'effort'. Therefore the '*Śramaṇas*' were those who made effort for the mental happiness. The stanza given in *Sutta Nipāta* explains who the ascetics or *Śramaṇas* are:

»*Samtāvi pahāya puññapāpam virajo nātva imam param lokajāti maraṇam upālivatto samano tāli pavuccate tathattā.*«

Meaning of the stanza: “They are the *śramaṇas*, who suppress defilements, eradicate both merits and demerits, know the nature of the world and the being, and are far from birth and death.”

Usually, *śramaṇas* followed the method of self-torture, they observed the *vṛta*. The several *vṛtas* they followed were:

1. *Āja vṛta*
2. *Go vṛta*
3. *Kukkura vṛta*

*Vṛta* means practice. Therefore, *āja vṛta* means 'the practice of a goat'. Here, the one who practices *āja vṛta* should live like a goat. *Go vṛta* means 'the practice of a cow or an ox (bull)'. *Kukkura vṛta* means 'the practice of a dog (bitch)'. **McDonald** and **Keeth** stated that the practice of asceticism was not well published because *āryans* were against the ascetic tradition. *Brahmins* led a luxurious life and they put aside the mundane happiness. According to the Buddhist texts (Canon), there were around ten *śramaṇa* traditions. They are as follow:

1. <i>Nigaṇṭha</i>	6. <i>Māgandhika</i>
2. <i>Paribbājaka</i>	7. <i>Tedaṇḍika</i>
3. <i>Ājīvaka</i>	8. <i>Aviruddhaka</i>
4. <i>Jaṭila</i>	9. <i>Goṭhamuka</i>
5. <i>Munḍasāvaka</i>	10. <i>Devadhammika</i>

The above mentioned traditions are given in *Aṅguttara Nikāya*. According to the *Brahmajāla Sutta* in *Dīgha Nikāya*, the six religious teachers also belong to *śramaṇa* tradition. In this way, there were sixty kinds of *śramaṇas*. Because of that there were sixty two dogmas (wrong views)<sup>3</sup>. Thus each of those *śramaṇa* traditions had its own view.

### ŚRAMAṆA TRADITION (LECTURED BY VEN. ANANDA VIJAYARATNA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)

It is the predicament of social, political, and economic situation of the Eastern part of India during the day of **the Buddha**. In the Eastern part of India there were different communities belonging to different cultures as it appeared in the Buddhist *suttas*; there were 16 major states belonged to 16 nations and cultures. They are Anga, Magadha, Kāsī, Kosala, Vajjī, Malla, Cetī, Vaṅsa, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhā, Kamboja; those states can be classified under three groups according to their states, i.e.,

3 'Dogma' doesn't necessarily mean a “wrong view”. It is simply an established belief which is thus established by a religious person or an authority.

- 1). Developed
- 2). Developing
- 3) Undeveloped.\*

Among those 16 states the Magadha and Kosala were considered as developed and powerful states than others; Aveni and Vajji are among developing states. There were tribes who ate human flesh among those underdeveloped states. Powerful state, Magadha and Kosala, were fighting with poor and rich states to expand their territories with view to build an empire. While Magadha and Kosala were fighting with other states they fought with each others.

The king of Magadha, **Bimbisāra** and **Ajātasattu** were rivals of Kosala. This war brought all states to disharmonious state. There were no inhabitants in those states wanted to fight against each others; but they have to be voluntary to stand in the battle field. Most of them were farmer who works in the paddy fields. In the Brahmāvartha (Indus Valley) *Vedic* teachings dominated as a religion. There were no other popular religious practices, except the religious beliefs of non-Aryan. The religious background of the East was very much different than the *Brahmāvartha* there are number of religious sects; **Ajita Kesakambalī**, **Pūraṇa Kassapa**, **Pakuddha Kaccāyana**, **Nigaṇṭha Nāthaputta**, etc. were popular among them. They all renounced home in the early stage of life seeking the truth. All of them lived as homeless and mendicant. They spent much time of their lives in the forest getting food from the forest. They had different views of the life and of the ultimate freedom. The common teachers, they all are out of the view that the reality could be understood only through self-mortification.

*Ājīvaka* were very much popular and strong in the *Śramaṇa* tradition they were engaging in practicing self-mortification during their lives. They thought that Pain can be eradicated through pain. *Ājīvaka* was known as **Acela**. **Acela** means those who do not wear clothes; they remain in nude and **Nigaṇṭha** also remain in nude too. *Ājīvaka* followed rigorous practices in becoming an ascetic. They remove their hair and eyebrow pulling out each of them. After becoming an *Ājīvaka*; some of them stay in the village while other stay in the forest. According to the source, *Ājīvakas* were much older than the other *Śramaṇa* traditions. Some of these *Ājīvikas* were expert in astrology and other kinds of trades such as *Āyurveda* (medicine) and mystical practices. These *Ājīvakas* were considered as opponent of the order of Buddhist monks. The Buddhist *Vinaya Piṭaka* mentions that *Ājīvaka* helps Buddhist monks.

According to the sources given above, *Ājīvikas* are rivals of Buddhist monks. But there are facts in the *Vinaya Piṭaka* to prove that *Ājīvikas* had friendly attitude towards Buddhist monks. As it appears in the *Vinaya Piṭaka* once an *Ājīvika* invited the Buddha for alms. In other evidences an *Ājīvika* who has a blood-relation of the **king Bimbisāra** requested the king to prepare the alms for **the Buddha**.

In addition to that, the *Vinaya* says when the demise of the Buddha was informed to venerable **Mahākassapa** by a group of *Ājīvakas*. According to these facts it is clear that *Ājīvikas* cannot be considered as the rivals of the Buddhist monks. The rivalry between *Ājīvikas* and Buddhist monks might be based on the differences of their doctrinal teachings. As it appears in the *Sutta* *Ājīvikas* were very popular in the day of **the Buddha**. They had a large group of disciples.

According to *Suttanta Piṭaka* in *Samyutta Nikāya* the six heretical teachers who lived during the day of **the Buddha** were well-known and high respected by the people. Most of them were under the royal patronage. *Ājīvika* existed in India as a popular *Śramaṇa* even after the falling of Buddhism. The inscription written during the day of **Dhammasoka** says the king build houses for *Ājīvika* at the top of hill Barabar.

*Ājīvika* continued to maintain their status even during reign of the **king Dasatatha**, the grandson of the **king Dhammasoka**. The existence of *Ājīvika* even during the *Brāhmaṇa* period was proved by their textual evidence the *Viya Purāṇa* says *Ājīvika* condemned the divine cast system of *Brāhmaṇa* system. According to the sources **Nandavacca** and **Kisasankacca** were known as the most senior of members of *Ājīvika*. *Ājīvikas* had their own method of teaching; they do not obey others order they do not accept invitation for alms from others. They do not accept food specially made from others.

*Ājīvikas* do not eat meal in front of animals; they do not accept food from pregnant women, and they do not share food with others. The *Sandaka Sutta* of *Majjhima Nikāya* gives more detail about the characteristic of *Ājīvikas*.

The behavior of *Ājīvika* has great impact with Jaina and Buddhist tradition **Nanda Vacca** and **Kisa Samkicca** were known as founders of the *Ājīvika* tradition; **Makkhalī Ghosāla** was the historic founder of *Ājīvikas*; Sāvatti was the headquarters of *Ājīvikas*.

Learn for examination:

Brāhmaṇa period

Aranyaka period

Śramaṇa tradition

Upaniṣadic period

Compare Śramaṇa and Brāhmaṇa tradition

### ŚRAMAṆA TRADITION OR ASCETIC MOVEMENT IN INDIA (ORIGINAL BY VEN. HUNNY)

*Śramaṇa* tradition or ascetic movement in India can be recognized as a philosophical movement, which stood against traditional *Brāhmaṇic* religion. In this regard many scholars are of opinion that initiation of ascetic movement marks the beginning of new era in Indian religious and philosophical movement. In the process of declining of religion and progress towards philosophy many individual thinkers came into existence in addition to prominent *Upaniṣad* thinkers. **Jaina Mahāvīra** and **Śākyamuni Buddha** can be recognized as the most prominent figures that gave birth to the new era. There were many contradictory opinions relevant to the origin of ascetic movement. As we are aware, traditional *Brāhmaṇic* religion or *Brāhmaṇism* dealt with mundane matter. *Brāhmaṇic* rites and rituals were centered upon worldly gain. Up to *Brāhmaṇic* period people turned to depend on outside courses that were considered as more powerful than oneself. They were outward dominated and not inward dominated. In the contrary they did not attempt to

identify the internal course that could be directed to overcome or understand external courses. The inferiority complex, with regard to relationship between oneself and the external world made them more and more confident on powerful external courses. Sacrifice became compulsory medium of getting thing done. *Brāhmaṇic* priests became the mediators between external course and man coincidence with complex of rituals and with the development of thinking. Intellectual power of the era attempted to search out truth within oneself and external world. This attempt resulted in perceiving the reality of *ātman* and *Brāhmaṇ*. Scholars such as **Dasgupta** tried to say that *Upaniṣadic* approach to seeking knowledge was not a new movement, but a gradual progress descended from *Vedic* and *Brāhmaṇic* period. Anyhow it is more rational and evidential to assume that *Upaniṣadic* philosophical result of new movement came into existence against complex ritualism in *Brāhmaṇism*. In other words, it is not evolution of *Vedic* thought but new movement came into existence against *Brāhmaṇic* teaching. Some scholars such as **B. C. Bunte** tried to make another opinion in this regard. According to them *Vedic* tradition and ascetic tradition collaterally developed in India from the inception of *Aryan* religion. Their thesis is that after the *Aryan* invasion *Vedic* religious tradition developed but non-*Aryan* religious traditions did not disappear, they were persistent. According to their opinion *śramaṇa* tradition was not a new movement, but its origin goes back to Indu Valley Civilization. There are some rare evidences for accepting that existence of asceticism during the *Vedic* period. *Rgveda* mentioned about a *śramaṇa* in a vague form. The detail given in this *śramaṇa* is evidential to the existence of *śramaṇa* at the time of *Vedic* religion. **Kesi Sukga** in *Rgveda* depicts the position of **Muni** during that period. According to this *Vedic* record this *śramaṇa* had long hair and beard, wore yellow robes, wandered from place to place addicted to intoxicants and had an awful appearance. This description of *śramaṇa* contained in *Rgveda* depicts that *śramaṇa* was not a popular figure during that period, but that there was a class of people who were named as *śramaṇa*.

#### ŚRAMAṆA TRADITION OR ASCETIC MOVEMENT IN INDIA

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them more and more confident on powerful external courses. Sacrifice became compulsory medium of getting things done. *Brāhmaṇic* priests became the mediators between external courses and man. Coincidences with complex ritualism and with the development of thinking, intellectual power of the era attempted to search out truth within oneself and external world. This attempt resulted in perceiving the reality of *ātman* and *Brāhmaṇ*. Scholars such as **Das Gupta** tried to say that *Upaniṣadic* approach to seek knowledge was not a new movement but a gradual progress descending from *Vedic* and *Brāhmaṇic* period. Anyhow it is more rational and evidential to assume that *Upaniṣadic* philosophical result of new movement came into existence against complex ritualism in *Brāhmaṇism*. In other words, it is not evolution of *Vedic* thought, but new movement came into existence against *Brāhmaṇic* teaching. Some scholars such as **B. C. Bunte** tried to make another opinion in this regard. According to them *Vedic* tradition and ascetic tradition parallelly developed in India from the inception of *Āryan* religion. Their thesis is that after the *Āryan* invasion *Vedic* religious tradition developed but non-*Āryan* religious traditions did not disappear, but rather were persistent. According to their opinion *śramaṇa* tradition was not a new movement but its origin goes back to Indus Valley Civilization. There are some rare evidences for accepting that existence of ascetics during the *Vedic* period. *Rg Veda* mentioned about a *śramaṇa* in a vague form. The detail given in this *śramaṇa* is evidential to the existence of *śramaṇa* at the time of *Vedic* religion. *Brāhmaṇ* and *Ātman*

Someone knows the *Brāhmaṇ*, truth, knowledge as infinite. He receives all aspiration. This is how the *Brāhmaṇ* concept has been explained in *Vedic* literature. In *Aitareya Upaniṣad* *Brāhmaṇ* and *ātman* have been explained as *ānandaṃ* or happiness. Further it says human beings live with happiness. After their death they will go to the happiness. Therefore, all the beings are generated from happiness. This explains and implies they have considered the human beings to live with happiness. The *Brāhmaṇ* concept can be seen in the *Atharvan Veda* as well as in *Brāhmaṇic* literature. Once they said universal origination is from the *Brāhmaṇ* concept. It was the imaginary concept. Therefore, *Vedic* teaching has considered the *Brāhmaṇ* as the praying. They have seen some powers included in the praying.

In *Brahmin* period, they have attributed special power to the praying. Therefore, they could consider there could be power of creation. They accepted this power of creation was the initiative force for the whole creation. According to that truth of external world was considered as the *Brāhmaṇ*. They wanted to know absolute truth concerning the human beings. As a result of that they accepted there is the truth of spirituality within the men as *ātman*. *Brāhmaṇ* concept gradually has been developed. This concept has been realized according to the understanding of the *Brahmin priest*. In the *Chāndogya Upaniṣad* it is explained as the water. Soucillir(?) it is explained as ajuee(?) and sky(?). Someone identifies this concept as the Sun and Moon. In this way *Upaniṣadic* thinkers have explained according to their own understanding. *Aitareya Upaniṣad* has mentioned that *Brāhmaṇ* as the fellow human being. From which human being gets birth, where he lives, where he goes after his death is *Brāhmaṇ*. Further they said all the material things are *Brāhmaṇ*. But animate things can't be explained through inanimate things. Therefore they considered *prāṇa* or life force as the *Brāhmaṇ*. Without material body the being can't live but through the material body the sacredness of life can't be explained. Therefore, life force was considered as the *Brāhmaṇ*. But they couldn't explain the reality of the life force. Mind or the knowledge of material thing is the different entity. It is considered as a *Brāhmaṇ*. But they accepted there would be important reality than the mind.(?) They thought it as the knowledge. They tried to explain the absolute truth through the consciousness. But they were not satisfied with such an explanation. Therefore, they believed in

*ānanda* or happiness as the absolute truth. Further *Upaniṣadic* teachers said that *Brāhmaṇ* can't be realized through the visual things. It is invisible entity. The Sun, the wind, which represent the *Brāhmaṇ*'s existence, *Brāhmaṇ* can't be explained. There are not enough words to explain his existence. Whatever the words we use to explain the *Brāhmaṇ*, everything is *Brāhmaṇ*.

Further *Kena Upaniṣad* says that whatever exists beyond our thinking, seeing and listening, it is *Brāhmaṇ*. *Brāhmaṇ* can't be seen. No one can enter it. One who purifies the knowledge and purifies the mind, through that, *Brāhmaṇ* can be seen. One who sees *Brāhmaṇ* he wards off happiness as well as sorrow. **Kesi Sukga** in *Ṛg Veda* depicts the position of *Muni* during that period. According to this *Vedic* record this *śramaṇa* was having long hair and beard, wore yellow robes, wandered from place to place addicted to intoxication and had an awful looking. This description of *śramaṇa* that is contained in *Ṛg Veda* depicts that *śramaṇa* was not a popular figure during that period, but there was a class of people who were named as *śramaṇa*.

### MAJOR CHARACTERISTICS OF ŚRAMAṆA TRADITION

A *śramaṇa* (Sanskrit *śramaṇa*, Pāli *samaṇa*) is a wandering monk in certain ascetic traditions of ancient India, including Jainism, Buddhism, and Jaivika(?) religion (now extinct). Famous *śramaṇa* include religious leaders **Mahāvīra** and **Gautama Buddha**.

Traditionally, a *śramaṇa* is one who performs acts of mortification or austerity. According to typical *śramaṇa* world-view, a *śramaṇa* is responsible for his own deeds. Salvation, therefore, may be achieved by anybody irrespective of caste, creed, color or culture (in contradistinction to certain historical caste-based traditions). The cycle of rebirth (*Samsāra*) to which every individual is subjected is viewed as the cause and substratum of misery. The goal of every person is to evolve a way to escape from the cycle of rebirth, namely by discounting ritual as a means of emancipation and establishing from the misery of *Samsāra*, through pious religious activities.

The Sanskrit word *śramaṇa* is derived from the Sanskrit verbal root *śram* “to exert, effort, labor or to perform austerity”. *Śramaṇa* thus means “one who strives” in Sanskrit. A traditional Sanskrit definition is »*śramati tapasyatīti śramaṇa*« (a *śramaṇa* is he who exerts himself and performs religious austerities). One of the earliest uses of the word is in *Taittareya Āranyaka* (2-7-1) with the meaning of ‘performer of austerities’. Buddhist commentaries associate the word’s etymology with the quieting (*samita*) of evil (*pāpa*) as in the following phrase from the *Dhammapada*, verse 265: »*Samitattā pāpānaṃ samaṇo ti pavuccati*.« (someone who has pacified evil is called ‘*samaṇa*'). Various forms of the word became known throughout Central and East Asia, largely through the spread of Buddhism in that area.

According to a still disputed etymology, the word *shaman*, used by the *Tungus* people for their religious practitioners, may be borrowed from a local variant of the word *śramaṇa*. Several *śramaṇa* movements are known to have existed before the 6th century BC, where they peaked during the times of **Mahāvīra** and **Buddha**. *Śramaṇas* adopted a path alternate to the *Vedic* rituals to achieve salvation, while renouncing household life. They typically engaged in three types of activities: austerities, meditation, and associated theories (or views). As spiritual authorities, at times *śramaṇa* were at variance with traditional *Brahmin* authority, and they often recruited members from *Brahmin* communities themselves, such as **Cānakya** and **Sāriputra**.

**Mahāvīra**, the 24th *Jina*, and **Gautama Buddha** were leaders of their *śramaṇa* orders. According to Jain literature and the Buddhist Pali Canon, there were also some other *śramaṇa* leaders at that

time. Thus, in the *Mahāparinibbāna Sutta* (DN 16), a *śramaṇa* named **Subhadda** mentions: “Those ascetics (*samaṇa*) and *Brahmins* who have orders and followings, who are teachers, well-known and famous as founders of schools, and popularly regarded as saints, like **Pūraṇa Kassapa**, **Makkhalī Ghosāla**, **Ajita Kesakambalī**, **Pakudha Kaccāyana**, **Sañjāya Belaṭṭhiputta** and the **Nigaṇṭha Nāthaputta**.”

**Niggaṇṭha Nāthaputta** refers to **Mahāvīra**. In regard to the above other teachers identified in the Pali canon, Jain literature mentions **Pūraṇa Kassapa**, **Makkhalī Ghosāla** and **Sañjāya Belaṭṭhiputta**. (The Pali Canon is the only source for **Ajita Kesakambalī** and **Pakuddha Kaccāyana**.)

**Gautama Buddha** regarded rigorous asceticism extreme and not leading to enlightenment. Accordingly, he rejected ascetic methods, and adopted the 'middle way'. **Devadatta**, a cousin of Gautama, caused a split in the Buddhist *Saṅgha* by demanding more rigorous practices. Followers of **Mahāvīra** also continued to practice asceticism.

The *śramaṇa* idea of wandering began to change early in Buddhism: The *bhikkhu* started living in monasteries (Pali, Skt. *vihāra*), at first during the rainy seasons, but eventually permanently. In medieval Jainism also, the tradition of wandering waned, but it got reviewed in the 19th centuries. Similar changes have regularly occurred in Buddhism.

Indian philosophy is a confluence of *śramaṇic* and *Vedic* streams that coexisted and influenced each other. *Śramaṇa* has held a pessimistic world view of *Samsāra* as full of suffering. They believed in *ahiṃsā* and rigorous ascetic practices. They believed in *karma* and *Mokṣa* and viewed re-birth as undesirable. As opposed to *śramaṇa*, *Vedics* held an optimistic world view of the richness in worldly life. They believed in efficacy of rituals and sacrifices, performed by a privileged group of people, who could improve their life by pleasing certain Gods. The *Śramaṇic* ideal of mendicancy and renunciation, that the worldly life was full of suffering and that emancipation required giving up of desires and withdrawal into a lonely and contemplative life, was in stark contrast with the *Brahmanic* ideal of an active and ritually punctuated life. Traditional *Vedic* belief held that a man is born with an obligation to study the *Vedas*, to procreate and rear male offspring and perform sacrifices. Only in his later life he must meditate on the mysteries of life. The ideal of devoting whole life to mendicancy disparaged the whole process of social life and obligations.

The rejections of *Vedas* resulted in *Śramaṇa* philosophy has been labeled as '*nāstika darśana*' or 'heterodox philosophy'.

The following beliefs and concepts formed the common basis of all *śramaṇa* philosophies:-

- a) Denial of creator and omnipotent God
- b) Rejection of *Vedas* as revealed texts
- c) Belief in *karma* and rebirth, and *Samsāra* and transmigration of soul
- d) Belief in purification of soul to attain *Mokṣa* through *Ahiṃsā*, renunciation and austerities.
- e) Denial of efficacy of sacrifices and rituals for purification

### Rejection of caste system

Ultimately, the *śramaṇa* philosophical concepts like *ahiṃsā*, *karma*, reincarnation, renunciation, *Samsāra* and *Mokṣa* were accepted and incorporated by the *Brahmanas* in their beliefs and practices. According to **Gavin Flood**, concepts like *karma* and reincarnation entered the mainstream *Brāhmanic* thought from the *śramaṇa* or the 'renouncer' traditions. According to **D. R. Bhandarkar**, *ahiṃsā dharma* of *śramaṇas* made an impression on the followers of *Brāhmanism*

and their law books and practices. Following are the two main schools of *śramaṇa* philosophy that have continued since ancient times in India:

### Jain Philosophy

The Jainism derives its philosophy from the teachings and lives of the twenty-four *Tīrthāṅkaras*, of which, **Mahāvīra** was the last *Tīrthāṅkara*. Jain **Ācaryas Umasvati (Umasvāmi), Kundakunda, Haribhadra, Yasovijaya** and others – further developed and reorganized the Jain philosophy in its present form.

The distinguishing features of Jain philosophy are its belief on independent existence of soul and matter, denial of creative and omnipotent God, eternal and uncreated universe, a strong emphasis on non-violence, accent on relativity and multiple facets of truth, and morality and ethics based on liberation of soul. The Jain philosophy of *anekantavāda* and *syadvāda* which posits that the truth or the reality is perceived differently from different points of view, and that no single point of view is the complete truth, have made most important contributions to the ancient Indian philosophy, especially in the areas of skepticism and relativity.

### Buddhist Philosophy

Buddhist philosophy is a system of beliefs based on the teachings of **Siddhārta Gautama**, an Indian prince later known as **the Buddha**. Buddhism is a non-theistic philosophy, one whose tenets are not especially concerned with the existence or nonexistence of a God or gods. The question of God is largely irrelevant in Buddhism, though some sects (notably Tibetan Buddhism) do venerate a number of gods drawn in from local indigenous belief systems. **The Buddha** criticized all concepts of metaphysical being and non-being.<sup>4</sup> A major distinguishing feature of its philosophy is the rejection of a permanent, self-existent soul (*ātman*).

THE BASIC VIEW OF THE DIVISION INTO *BRAHMAṆA* AND *ŚRAMAṆA* (ORIGINAL BY VEN. KELANANDA 1995)

In ancient Indian system of thought, during the time of **the Buddha** and early Buddhism, there were two great traditions; *Brahmaṇa* tradition and *Śramaṇa* tradition.

These two traditions are not two distinct compartments. We can not say that there is no connection whatever with other, because the influences are there. Some special features of *Brahmaṇa* traditions are as follows:

1. *Vedic* hymns were regarded as authority. According to *Brahmaṇa* system, *Vedas* were considered as authority, because they are *śruti*. No one can question the *Vedas*. *Vedas* are correct. It is given to us by God. *Vedas* are always for authority. Any question has to be understood in relation to what *Vedas* teach. So, *Vedas* are important thing in *Brahmaṇa* tradition.
2. Recognition of the institution of castes (*varṇa dharma*). *Varṇa* means belief in the four castes: *Brahmaṇa*, *Kṣāstriya*, *Vaiśya* and *Śūdra*. According to *Brahmaṇa*, these four castes were only recognized castes. If one does not belong to these four, he or she was not regarded as human and could be treated like an animal. *Brahmaṇas* believed that caste system is the

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4 But still the existence of '*opapātika*' (spontaneously reborn) beings is emphasized and rejecting existence of this kind of beings is told to be '*micchā diṭṭhi*' (wrong view) and thus lead even to hell or animal realm after death.

heritage from God. God gave it to us, it is *Dayāda* - what men have is gift from God. So, they thought, where there is human society, there must be the four castes. So, caste system is the second important thing in *Brahmaṇa* tradition.

3. Recognition of *Āśrama*. There are four *āśramas*. They are:

1. *Brahmacariya* – the being of a student
2. *Gr̥hastha* – when one lives as a householder
3. *Vaṇaprastha* – when one went to the forest as a hermit
4. and *Sanyāsī* – ultimate realization of God.

Thus, *Brahmaṇas* divided the life of a person into four stages. These *āśramadharmas* are also necessary for *Brahmaṇa* tradition.

4. Recognition of a creator God. This is a part of *Brahmaṇa* tradition. *Brahmins* believe that **Brahma** is a creator God, and human beings and the world are creations. In the *Mahāpuruṣa Sūtra* it is mentioned that when **Brahma** created human beings, *Brahmins* came out from his mouth, from his arms the *Kṣātriyas*, from his thighs the *Vaiśyas* and from his feet the *Śūdras*. Besides, *Brahmins* thought that they are superior than others. The others are to follow. In the list of priority, *Brahmins* come on top.
5. Women were not considered equal in society. In *Brahmaṇa* tradition, women were limited to the house. They only had to look after the house and serve their husbands. They were occupied in society, generally like a servants or the husband. Nothing more for them. These are generally characteristics of *Brahmaṇa* tradition.

Some *Śramaṇa* traditions which are opposite to *Brahmaṇa* tradition, are as follows:

1. Not regard *Vedic* hymn as the authority. According to *Śramaṇas*, *Vedas* are not infallible, these are not the last words and the only truth
2. Non-recognition of the institution of castes. *Śramaṇas* did not recognize caste system as *Brahmaṇas* recognized. In *Śramaṇa* tradition it is free from caste system. No emphasis to castes.
3. Non-recognition of *Āśrama*. *Āśrama* is not recognized by *Śramaṇa* tradition as *Brahmaṇa* tradition recognized. Only *Brahmaṇa* tradition recognized *Varṇa* and *Āśrama*. In *Śramaṇa* tradition, *Āśramadharmas* order is not valid in the same way. They did not follow the order in the same way.
4. Non-recognition of a creator God. In *Śramaṇa* tradition, there is no God who can create human beings and the world. There is no external authority (such as a God) on good and bad action. Everything appeared not because of creation of God, but because of the nature of peoples' moral causation.
5. Women were given a better life under *Śramaṇa* tradition. In *Śramaṇa* tradition, women were allowed to enter into ordination like in the *Bhikkhunī-sāsana*. They were able to renounce the householder's life and were able to find the truth or the way of liberation.
  1. These two traditions can not be regarded that they have no whatever connection with one another. They can not be separated from one another, because they influence each other

in both ways.

### **666 COMPARE AND CONTRAST THE TEACHINGS OF SRAMANAS AND BRAHMANS.**

There were two main religious traditions in India during the 6th century B.C. these two traditions and the 7rama8a tradition. These two traditions are opposed to each other.

The Brahma8a tradition can be divided into two phases namely (i) early Vedic and (ii) Upanishadic. These two phases had some common features. For example, both stage of this tradition accepted Vedas as authority, accepted the casts system. But in religious sphere there were many differences. Early Vedic religion accepted a creator God, divine creation and sacrifice as the main religious beliefs. This was called Yoj0a m1rga. Upanishadic teaching was more a philosophy. It rejected the belief in a personal creator god and the concepts of the Universal soul Brahman and the individual soul Atman. Instead of external sacrifice this teaching advocated internal sacrifice that is sense-control, ascetic practice, development of meditations. Through this it said that one could realize the unity between Brahman and Atman. This mystic knowledge was considered as the way to liberation. Hence this was called J01va m1rga the path of knowledge.

The Sramana tradition different from Brahma8ic tradition as if rejected the authority of Vedas, the belief in a supreme god, divine creation and casts system etc. while rejecting sacrifices some Sramana teaching adopted ascetic, practices. Unlike the Vedic Brahmins who were renounced of household life.

The Sramana tradition considered of many teachers mainly six-teachings different teachings. Most of them were materialists. But there were other like Jainas who were believed in part karma. Most of the Sramana teachers accepted an idea of a soul. But this soul was not metaphysical but physical.

The Buddha too belonged to the Sramana tradition. This was because he fro, opposed most of the Brahman teaching.

However, the Buddha presented a teaching that differed from the teachings of other Sramana teachers.  
End.

## 666 COMPARE AND CONTRAST THE SIMILARITIES AND DIFFERENCES IN BETWEEN SRAMANA AND BRAHMANA SECTS

In the time of the Buddha, i.e. in the 6th century B.C. Indian society was divided into four divisions, namely, Brahmana, Ksatriya, Vaiwya and Sudra. During this period, there had been spiritual awakening, many religions and philosophical teachers were arose, these movements were led by men who not were Brahmans, but come from all ranks of society, and who instead of joining the Brahmanical schools set up independent schools. The philosophers of the new schools were called Sramanas, they arose in opposition to the Brahmanas, that is totally rejected the teachings of the Brahmanas. Therefore, there were two primary classes or sects of religious practitioners during this period, the Brahmanas and the Sramanas sects.

### 1. The Brahmanas

In approximately 1500 B.C.E. the Aryans crossed the mountains of the Hindu Kush and invaded India. They had settled along the upper reaches of the Ganges river in Punjab. Their religion was based on the Reveda, was a form of polytheism in which forces of nature, such as the sky, rain, wind and thunder were deified.

By 1000 B.C , three texts that were successors to the Rgveda, i.e. Samaveda, Yajurveda and Athavaveda had been compiled ---- Vedas. These are said to be compiled for the smooth performance of the Vedic sacrifices. A Vedic sacrifice needs four main priests: Hota (Reveda), Udgata(Samaveda), Adhvarya(Yajurveda) and Brahma (Athavaveda).

The Vedas is the earliest Indian literature, it represents the total achievements of the Indian people in different directions for such a long period, to classify this huge literature from the points of views of age and subject matter, it can be pointed out four different types of texts, i.e. Vedas, Brahamanas, Aranyakas and the Upanishads, and is called Vedic period.

The Brahmanas, they are elaboration of the complicated ritualism of the Vedas, they deal with rules and regulations laid down for the performance of the rites and the sacrifices. The name 'Brahmana' is derived from the word 'Brahman' which originally means a 'prayer'. The appendages to these Brahmanas are called Aranyakas mainly because they were composed in the calmness of the forests. The Aranyakas mark the transition from the ritualistic of the Vedic sacrifices.

The concluding portion of the Aranyakas are called the Upanishads. These are intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy.

#### (1) Cosmology and Cosmogony

The cosmological and cosmogonical theories are found in Vedas, Brahmanas and Upanishads. The world as regarded as consisting of earth, air and sky. The idea of 'universe' was generally expressed by the term 'heaven and earth' which were regarded as the parents of gods or as the creation of the gods themselves. The act of creation was metaphorically expressed as building, sacrificing or weaving. The most widely prevalent belief was that the world was created by the gods.

During the period of the Brahmanas the idea of divine creation gained ground and generally Prajapati was regarded as the Supreme Creator. Again in the Upanishad a fresh attempt was made to give a philosophical interpretation to this, and to recognize Brahman or Atman as the first principle from which everything else originated.

#### (2) Eschatology

The Reveda had no developed doctrine about life after death. It accepted that departed ones dwelt in heaven with Yama. Heaven was for the good, while evil-doers were cast into a deep, dark, abyss from which they never returned. The Brahmanas ,too, do not give any one specific view regarding life after death. They discuss about two paths taken by the dead, one being the way of the fathers (pitr-yana) and the other way of the gods (deva-yana). Those who went along the pitr-yana ultimately returned to earth, while those who followed the deva-yana enjoyed eternal heavenly bliss. The greatest aspiration was to attain immortality and this was possible only through sacrifice. Those who rightly understood and performed sacrifice obtained immortality or longevity, while those who did not, departed before their time to the next world where their lives were weighed in a balance and received good and evil retribution according to their own deeds.

The Upanishad ideal was to become one with Brahman and this was regarded as the highest king of immortality. Beings are said to be born again and again till this union is achieved. The kind of birth one gets is in

accordance with one's actions. Those whose conduct has been good will attain some good birth, as either a brahman, ksatriya or vaiwya. But those whose conduct has been bad will certainly attain an evil birth as a dog or hog. This idea of rebirth by the migration of the soul into animal bodies came into prominence in the Upanishads.

(3) Sacrifice

As mentioned above, sacrifice (yajna, karma) is the most salient feature in Brahmanas. One's whole life is regarded as a sacrifice. Besides numerous elaborate and complicated sacrifices such as Awvamedha, Rajasuya, Vajapeya, which were performed by kings and nobles on special occasions, there are five important sacrifices, namely, Brahman-yajna or Veda-yajna, Deva-yajna, Pitr-yajna, Bhuta-yajna and Manusya-yajna.

(4) Worship

Besides sacrifice there were various forms of religious worship generally known by the term puja. Deities, sacred objects, trees, holy places, serpents (nagas) and numerous other supernatural beings were worshipped by the masses.

2. The Sramana

The Sramanas, they were men who had contracted out of ordinary society and become wanderers, their aim was to discover the truth and attain happiness, or at least peace of mind having abandoned all social commitments they were free to spend their time thinking, trying out ascetic practices, studying nature, and of course teaching. They set up schools and trained pupils to remember and disseminate their teachings, and they also lectured in the villages and cities, even before kings if invited. The contents of this public lecturing were extremely diverse, but they tended to be ethical, to instruct people how to live, and the food or even fees they received could be regarded as a justifiable return for the teaching they dispensed. The Sramanas collected food by begging from house to house, and they lived in caves during the raining season or under shady trees, they usually came to the town in groups.

The Sramanas rejected the Vedas, and the authority of the Brahmins, who claimed to be in possession of revealed truths not knowable by any ordinary human means. They ridiculed the complicated rituals, and tried to show the absurdity which seemed either rather futile or highly unethical, or even completely non-authority. The Sramanas went further than this and declared that the Brahmanical system was fraudulent : a conspiracy against the public by the brahmins for the purpose of enriching themselves by charging exorbitant fees for the performance of bogus rites and the giving of futile advice.

In place of this authoritarian tradition the Sramanas sought to find satisfactory explanations of the universe and of life by genuine investigations and by reasoning. They believed they could ascertain natural laws by their own efforts, without benefit of authority from the ancients or of supernatural guidance, and that these laws would be absolutely valid and must be accepted because anyone who cared to undertake a proper investigation could verify them. In brief, their outlook was that of scientist investigating the nature of the universe, though they were guided by the practical aim of applying the knowledge they gained in the quest for happiness.

The Sramanas doctrines usually included some kind of description of the universe: of the elements out of which it is constructed, their classification, the way the universe evolves and the position of living beings in it. Again, their conception of the universe was that it was a natural phenomena, evolving of itself according to ascertainable natural laws: it was not subject to the control of gods or a God and had not been created by such supernatural powers.

It is noteworthy that most of the Sramanas believed in transmigration in some form, either of a 'soul' or a stream of consciousness from a dying body to newly conceived one. At the same time most of the philosophers of his period regarded life in the universe as on the whole unhappy, concluding that their aim should be, not to be reborn in it in better circumstance, which anyway would be temporary, but not to be reborn at all.

The Buddha is also one of the Sramanas, and there are six famous Sramanas who lived around the time of the Buddha are called Six Heterodox Teachers, each of the leader of a group of disciples. The six are called Purana Kassapa, Makkhiali Gosala, Ajita Kesakambalin, Pakudha Kaccayana, Sabjaya Belathiputta and Nigantha Nataputta.

The Sramanas rejected , in common, the sacrificial polytheism of the Brahmanas and the monistic mysticism of the Upanishads. Buddhism, however, retained the Vedic notions of karma and moksa, though they rejected the other fundamental concept of Atman.

For the Brahmanas, they generally practices self indulgence, and for the Sramanas, they practices self mortification. But Buddha rejected these two extremes of practices. In Samyutta Nikaya of Dhammacakkappavattana sutta, the Buddha's teaching is avoid these two extremes, that is extreme happiness and extreme suffering, and encouraged the practices of the middle path (Eight-fold Paths) to the salvation of enlightenment.

Differences between Sramanas and Brahmanas

	Brahmanas	Sramanas
1	Eternal world	Rejected
2	Eternal soul	Rejected

3	Sacrifice	No sacrifice
4	Caste system as divine creation, according on hierarchy. Sons of gods.	Refuse Caste system. No superiority, denied the sons of gods.
5	Polytheism	Atheistic
6	Supreme god 'Brahman' . accepted divine omnipotent element (brahman concept) which is external to the human beings.	Rejected the concept of Brahman.
7	Creator	Denied creator
8	Worldly process, external happiness. Authority from the ancients or of supernatural guidance.	Spiritual process, in search of inner happiness by own efforts.
9	Admired household life (four stages of life—awramas)	Work out from the household life.
10	Engaged political administration, worked for money. Depend on society and gave burden to the society.	Not involved in political, not worked for money but for social services and welfare, and never gave burden to the society.
11	Only Brahmanas can become a Clergu and only they can practice yoga.	Allowed any human beings to become Sramana, that is own salvation.
13	Kama sukhallikam yoga (self indulgence)	Atta kilamathanu yoga (self mortification)
14	Aims is become oneself with the Brahman (reality)	Different types of salvation.
15	Accepted invitation	Went for alms.
16	Improve physical prosperity	To improve spirituality.
17	Admired Brahavanta (Rajastan) and discard Bihar where Sramanas lived.	Admired their own native place of the Brahmins.
18	No democratic right for the female	Equality of sex.
19	Violence	Non-violence
20	Luxury life and home.	No luxury life, no home (lived in forest or crematory)

#### Differences among the Sramanas

1.	Purana kassapa:	He is described as Akiriyam vyakasi. Akiriyam means inaction or non-action. He argued that good and bad actions had no particular effect on the person who performed them. He denied morality, arguing that even if a person murdered and stole, his actions could not necessarily be considered bad since they resulted in no moral effects. He was a naturalist.
2	Makkhali Gosala	He was a determinist, denied causality. According to him, a person's rise or fall in the world was determined by fate, not by his actions. His followers were called the Ajivakas (Ajivikas).
3	Ajita Kesakambalin	He took a materialist position and argued that everything was composed of only four elements: earth, water, fire and wind. Consequently, moral acts were meaningless.
4.	Pakudha Kaccayana	Recognized seven elements: earth, water, fire, wind (four great elements), pains, pleasure and life (bodily physical, states of mind), because the seven elements were unchanging. He argued that when a man was killed with a knife, the knife only entered the spaces between the elements. Because the elements, the only real entities, were unharmed, the killing was of no consequence.
5.	Sabjaya Belathiputta	He was a skeptic, he refused to give definite answers to questions, relying instead on evasive statements. The skeptics position was a apparently based on serious doubts about the nature of knowledge and on their investigation of logic.
6.	Nigantha Nataputta	He is also known as Mahavira, one of the founder of Janism. They attempted to free themselves of physical and mental fetters through the practice of austerities in nude (male)
7.	Gotama the Buddha	His basic teaching is depend on the Four Noble Truths and the Eightfold Path, avoid extreme of happinsec and suffering, and everything is impermanence, suffering. And the teaching of Dependent Origination gives the concept of Anatta. Final goal is to attain Nibbana.

#### Similarities among the Sramanas

1	Wanderers (homeless)
2	Learnt different philosophies, and they all tried to understand the 'Reality'.
3	Collected food by begging from house to house.
4	They lived in caves during the raining reason or under shady trees.
5	They come to the town in groups.
6	Their final goal is to attain enlightenment (practice in different ways and different concepts)

## 666 COMPARE AND CONTRAST THE SIMILARITIES AND DIFFERENCES IN BETWEEN SRAMANA AND BRAHMANA SECTS

In the time of the Buddha there had been spiritual awakening, many religions and philosophical teachers were arose, these movements were led by men who not were Brahmanas, but come from all ranks of society, and who instead of joining the Brahmanical schools set up independent schools. The philosophers of the new schools were called Sramanas, they arose in opposition to the Brahmanas, totally rejected the teachings of the Brahmanas. Therefore, during this period, emerged the Brahmanas and the Sramanas.

### 1. The Brahmanas

Their religion was based on the Vedas, was a form of polytheism in which forces of nature, such as the sky, rain, wind and thunder were deified. The Vedas is the earliest Indian literature represents the total achievements of the Indian people in different directions for such a long period, it has 4 types of texts: Vedas, Brahmanas, Aranyakas and the Upanishads.

The Brahmanas, they are elaboration of the complicated ritualism of the Vedas, they deal with rules and regulations laid down for the performance of the rites and the sacrifices. The appendages to these Brahmanas are called Aranyakas mainly because they were composed in the calmness of the forests. The Aranyakas mark the transition from the ritualistic of the Vedic sacrifices. The concluding portion of the Aranyakas are Upanishads, they are intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy.

### 2. The Sramana

The Sramanas, they were men who had contracted out of ordinary society and become wanders, their aim was to discover the truth and attain happiness. They abandoned all social commitments and free to spend their time thinking, trying out ascetic practices, studying nature, and of course teaching. They tended to be ethical, to instruct people how to live, and the food or even fees they received could be regarded as a justifiable return for the teaching they dispensed. The Sramanas collected food by begging from house to house, and they lived in caves during the raining reason or under shady trees.

The Sramanas rejected the Vedas, and the authority of the Brahman. They ridiculed the complicated rituals, and tried to show the absurdity which seemed either rather futile or highly unethical, or even completely non-authority. The Sramanas went further than this and declared that the Brahmanical system was fraudulent : a conspiracy against the public by the brahmanas for the purpose of enriching themselves by charging exorbitant fees for the performance of bogus rites and the giving of futile advice. The Sramanas rejected , in common, the sacrificial polytheism of the Brahmanas and the monistic mysticism of the Upanishads.

The main differences between Brahmanas (Bm) and Sramanas (Sm) are summarizes as follows:

	Brahmanas	Sramanas
1.	Belief in eternal world and eternal soul	Rejected the eternal of world and soul.
2.	Sacrifice	No sacrifice, introduced 'ahijasa'.
3.	Caste system as divine creation, according on hierarchy. Sons of gods.	Refuse Caste system. No superiority, denied the sons of gods.
4.	Polytheism, Henotheism, Monotheism and monism.	Atheistic
5.	Supreme god 'Brahman', accepted divine omnipotent element (brahman concept) which is external to the human beings.	Rejected the concept of Brahman.
6.	Creator	Denied creator
7.	Worldly process, external happiness.	Spiritual process, in search of inner happiness by own

	Authority from the ancients or of supernatural guidance.	efforts.
8.	Admired household life (four stages of life—awramas)	Walk out from the household life.
9.	Engaged political administration, worked for money. Depend on society and gave burden to the society.	Not involved in political, not worked for money but for social services and welfare, and never gave burden to the society.
10.	Only Brahmanas can become a Clergu and only they can practice yoga.	Allowed any human beings to become Sramana, i.e., own salvation.
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14.	Improve physical prosperity	To improve spirituality.
15.	Admired Brahavanta (Rajastan) and discard Bihar where Sramanas lived.	Admired their own native place of the Brahmins.
16.	No democratic right for the female	Equality of sex.
17.	Violence	Non-violence
18.	Luxury life and home.	No luxury life, no home (lived in forest or crematory)

Besides the differences, the Brahmanas and Sramanas also have some similarities among them. The similarities among them is that they tried to understand the 'Reality', Sramanas accepted the theory of 'soul' but is different from the teaching of 'Atman' of the Brahmanas, thus, each of them have their own philosophy teaching of the reality. The Wrti literature of Hinduism 730

Orthodox Hindu authors commonly divided their sacred literature into 2 classes: Wrti and Smrti. The former is older and has a long history since it origin. Wrti literally means learning by hearing, it is believed to have revealed by the all-knowing Brahma, to certain inspired rsi of the ancient sages. These rsi 'heard' the Vedas, which are therefore referred to as wruti.

Wrti may simply be identified with the entire Vedic literature: 4 Vedas, Brahmanas, Aranyaka and Upanisad.

#### 1. The Four Vedas

The Vedas consist primarily of four collections of hymns, detached verses and sacrificial formulas. They are named according to the traditional purpose of the poetical portions which are called samhita (put together).

##### (a) Rgveda (hymns of praise)

It is the oldest section of the Vedas, consists of 1017 hymns to a variety of gods which is arranged in ten books called Mandala. The hymns are the praise to the gods such as Agni, Indra, Surya, Varuna, Maruts, Rudra, Yama, Soma etc. There are also a number of magical hymns and poems dealing with social customs, ethical questions, riddles, mantras, myths and legends.

##### (b) The Yajurveda (sacrificial formulae)

The Yajurveda is a priestly handbook, arranged in liturgical form for the performance of sacrifice. It has 6 volumes, embodies the sacrificial formulae, prescribes rules for the construction of altars, for the new and full moon sacrifices, and the Soma sacrifices. The Yajurveda consists of Black and White Yajurvedas.

##### (c) The Samaveda (Melodies and chants of sacrifice)

Samaveda consists of 1549 verses, of which only 75 are not traceable to the Rgveda. Many of the invocations 祈求神助 are addressed to Soma, some to Agni and Indra. The mantra part of this text is poor in literary quality and historical interest, but the Brahmanas belonging to it are important.

##### (d) The Atharvaveda (spell, charms and exorcist chants)

Consists of 760 hymns. One sixth of the work is not metrical, and about one-sixth of the hymns are also found in the Rgveda, the rest are peculiar. The Atharvaveda embodies the magical formulae of ancient India, and much of it is

devoted to spells, incantations, chants and charms.

## 2. The Brahmanas

Attached to each samhita was a collection of explanations of the rituals, called a Brahmana, belong to the period 900-700 BC. They contain some detail about the performance and meaning of Vedic sacrificial rituals and are invaluable sources of methodological information.

The Brahmanas stress the importance of prayer, sacrifice, ritual, liturgy 禮拜儀式, formalism 形式主義, textualism, and emphasize the observance of caste and the asrama. Sacrificial rites are regarded as all powerful, controlling the process of nature and even the gods. It is through the sacrifice that the cosmos continues in its cycles and that human beings obtain the goods of life and a birth in heaven in the next world. The most popular Brahmana text is Satapatha Brahmana.

## 3. The Aranyakas

These are the forest treatises attached to the Brahmanas. They constitute that part of the Vedas which related to the mystical and esoteric significance of nature and mankind, man's duty in this world and his destiny in the next.

While the Brahmanas stress the importance of correct ritual procedures, the Aranyakas maintain that the purely mental performance of the sacrifice is as effective as its actual performance.

At present, only four Aranyakas are extant:

- (i) Aitareya Aranyaka
- (ii) Kauwtitaki Aranyaka
- (iii) Taittiriya Aranyaka
- (iv) Brihad Aranyaka

## 4. The Upanisad

Upanisad embodies the mystical and esoteric doctrines of ancient Hindu philosophy and believed to be so named because they were discourses delivered to pupils who were permitted to 'sit-near' (upa-nishad) their gurus. Where the Brahmanas have to do with 'works', the Upanisads deal with 'knowledge', and constitute in effect the philosophical foundation of Vedanta.

The underlying concern of the Upanishads is the nature of Brahman, the universal soul; and the fundamental doctrine expounded is the identity of atman, or the innermost soul of each individual, with Brahman. Formulations of this doctrinal truth are stressed throughout the Upanisadic writings. Other topics include the nature and purpose of existence, various ways of meditation and worship, eschatology, salvation, and the theory of the transmigration of souls. Upanisads philosophical expression is characterized by intuitive understanding rather than by logical systematization. It is extremely subtle, sublime and profound and has had an overwhelming influence on India thought. There are 150 'major' Upanisads, but 108 are the traditional recognized number.

The Basic or fundamental teaching of Hinduism 662/749

Hinduism is referred to a religious tradition developed over several thousand years and intertwined with the history and social system of India. In its long history, the basic tenets of Hinduism can be summarized under several headings taking all its developments into consideration. For instance:

### 1. The Brahma as the Absolute Truth

Hindus believe in an absolute truth called brahman. He is in all things and is the self (atman) of all living beings. Brahman is the creator, preserver or transformers of everything. To realize this absolute truth, 3 ways are basically recommended, known as three ways to salvation:

- (1) Karma-marga (the path of duties) – the disinterested discharge of ritual and social obligations
- (2) Jbana-marga (the path of knowledge) – the use of meditative concentration preceded by a long and systematic ethical and contemplative training, yoga, to gain a supra-intellectual insight into one's identity with brahman
- (3) Bhakti-marga (the path of devotion) – devotion to a personal God.

### 2. The Religious authority of Veda

The ultimate canonical authority for all Hindus is the Veda. It is regarded as the eternal Truth that was in ancient times directly revealed to or heard by gifted and inspired seers (rishis) who transcribed it into the most perfect human language, Sanskrit. Although most of the religion of the Vedic texts, which revolves around rituals of fire sacrifice, has been eclipsed by Hindu doctrines and practices, the absolute authority and sacredness of the Veda remains a central

tenet of virtually all Hindu sects and traditions.

### 3. Following the Hindu religious way of life

The life of the high caste Hindu is divided into 4 stages (awrama):

- (1) Brahmachari (celibacy) – Marked by chastity, devotion and obedience to one's teacher. During this period, what they learned were divided into 2 major sections called wilpa and wastra (crafts and arts).
- (2) Grhastha (household) – Requiring marriage, the begetting of sons, working to sustain one's family and to help support priests and holy men, and fulfilling duties toward gods and ancestors
- (3) Vanaprasta (entering the forest) – Beginning when a man has seen the sons of his sons and consisting of withdrawal from concern with material things and pursuing solitude and ascetic and yogic practices
- (4) Sanyasi (sage) – Involving leaving the hermitage and renouncing all one's possessions to wander from place to place begging for food, concerned only with the eternal.

### 4. Following the caste system (varna)

The caste system, which has organized Indian society for many millennia, is thoroughly legitimated by and intertwined with Hindu religious doctrine and practice. In Hindu society, the castes are grouped loosely into four varnas:

- (1) Brahmins (priests and scholars)
- (2) Kshatriyas (warriors and rulers)
- (3) Vaishyas (merchants, traders, and farmers)
- (4) Sudras (artisans, labourers, servants, and slaves).

The members of each class are considered to be ritually polluted to varying degrees as a result of defilements brought about by their occupations, dietary habits, and customs. Those who have the most defiling jobs are ranked beneath the Sudras and were called 'untouchables'.

### 5. Doctrine of Karma and transmigration

After death, the soul leaves the body and is reborn in the body of another person, animal, vegetable, or mineral. This condition of endless entanglement in activity and rebirth is called samsara. The precise quality of the new birth is determined by the accumulated merit and demerit that result from all the karma, that the soul has committed in its past life or lives. All Hindus believe that karma accrues in this way; they also believe, however, that it can be counteracted 少量 by expiations 贖罪 and rituals, by "working out" through punishment or reward, and by achieving release (moksa) from the entire process of samsara through the renunciation of all worldly desires.

### 6. Respect for life (Ahimsa)

Consisting in respect of and consideration for life and fellow feeling with all living beings, is based on belief in the unity of all life. This practice is the keystone of Hindu ethics. Thus the protection and veneration of the cow are deemed especially important.

### 7. Concepts of Istadevata and Trimurti

Although Hindus particularly worship either Visnu or Wiva generally consider one or the other as their favourable god (istadevata) and as the Lord (Iwana) and Brahman in its personal aspect. Brahma is seen as the originator of the cosmos, Visnu as its preserver, and Wiva as its destroyer. These 3 great figures constitute the so-called Hindu Trimurti. This conception attempts to synthesize and harmonize the conviction that the Supreme power is singular with the plurality of gods in daily religious worship.

## 666 THE DIFFERENCE IN BETWEEN SRAMANA AND BRAHMANA TRADITION

Generally ancient Indian thought systems are founded on either brahmana tradition or Sramana tradition because we always found the reference "Sramana and Brahmana".

Brahmana and Sramana tradition are not two distinct compartments. They are influencing each other. But for all practical reason, there are two; Brahmana and Sramana not completely disconnected, influencing both ways. Very often the influence are mutual and repeated. But generally we can see distinguish the two traditions, Sramana and

Brahmana. But we cannot say that there is no connection whatever with other, because the influence are as below.

#### Brahmana tradition

The special features, characteristic of Brahmana tradition are the consideration of the Vedas as Authority (Apta vacana). The Vedas are seen or considered as powerful or Authority. The all Brahmana systems of Philosophy, in the philosophy systems based on Brahmana tradition were the important things. They regarded Vedas as Authority. No one can question the Vedas. Vedas are correct. There is probably a question, why? They mention it is because of Sruti.

The meaning of the Sruti is the Revealed Doctrine or revelation doctrine. What first hear into your ears, the way to hear is the God whispers into Someone's ears. What they heard was important to their disciples. What the pupils or disciples are called Sruti. Sruti is remembering. What we remember is because we listen to the Guru. He teaches us it. We remember what he teaches so that is called Sruti and Smriti.

Because Vedas belong to the Sruti Tradition what is revealed. We regarded it as the ailment found in the Vedas. Whether they are the Vedas or Sruti Vedas all are true and correct. Because it's given to us by God. But even questions had been raised about the Sruti, all these questions had been answered in the ways that they thought agree with the Vedas. There are many questions asked. But all those questions had been raised had been answered that to show the Vedas are infallible. It can never be wrong and no one can question anything wrong about. That is called "Apta vacana".

The Vedas are always for authority. Any question has to be understood in relation to what Vedas teach. So that's important thing, about the Brahmana tradition. Brahmana traditions were founded on Varna Dharma and Ashrama. Varna Dharma means belief in the four Castes, the institution of Castes, caste institution related to four Castes:

□ Brahmana - the clergy group

□ Kshatriya - the royal group

□ Vaishya - the merchant group and

□ Sudra - the Slave group.

So these four Castes were only recognized castes. If anyone does not belong to these four Castes he or she is not regarded as human beings.

On Varna Dharma Sutra, we often hear only these four Castes are recognized. So based on The Brahmana Dharma, second important thing they believe in the institution of Castes, how it was understood and why they believe in the institution of Castes. It's said that because they thought that heritage is from Gods. So whenever there is human society they thought the four Castes must be there and also whenever human society exists they thought there should be the four Caste policy. These are given from God.

In the Vedas by the 10th of Manu, we can see get the reference that Mahapurusa, the God's Made person sacrifice. In that sacrifice, what was happened from his mouth came out Brahmana, from his arms the Kshatriyas, from his thigh the Vaishya and from feet the Sudra. Only the four Castes must be recognized. If any one does not belong to these four Castes, he is out of Castes and can be treated like an animal. He is not a human being. That is Varna Dharma.

Then Ashrama, they divided the life of a person into four stages:

□ Brahmacharya- the being of a student when you live as Caste life. He is a student when studying Vedas.

□ Grihastha- when you live as a householder's life.

□ Vanaprastha- when you went to the forest as hermit. You renounce the household life.

□ After sometimes you practice to a religious type of meditation and you ultimately realize God. So that is the period when you are regarded as Sannyasi. You come to realize the God and you have entered into Union with God.

Varna and Ashrama Dharma are necessary requisite for Brahmana tradition. The special characteristic of Brahmana tradition are as following:

□ Recognition of the superiority of Brahmin, it's a part of Brahmana tradition. Kshatriya is not superior. Brahmana or only the Brahmanas are considered as superior. The others are the followers and in the list of priority, Brahmins came on top.

□ Importance of ritualistic sacrifice is recognized, sacrifice of animal, not one or two, it is hundred, thousands of each kind for the Gods. By sacrificing like this, they get the desire what they wish. If a man wants to fulfill his desire he must sacrifice firstly to the God and if some one, whoever performed the performed the sacrifice even the God can not refuse to grant what they desire. It means the proper performance of sacrifice compels God to grant your will. Sacrifice (Yana) is a part of Brahama Tradition.

□ Women were not considered equal in society. They were limited to the houses. They were limited to the houses. They only had to look after the house and serve their husband. They were occupied in Society, generally like a servant of the husband. There is nothing more.

From the above reasons, we can come to see the ideas that Brahmana have one philosophy or the same text, they believe themselves as the creators, spent much time as household life and have permanent abode and enjoy life very much, they have much properties, they accept the Caste system and divine creation, only Brahmin can be clergy and the other can't, they can perform yaga and celebration, they are representative of the Gods, they are adviser of the king and have much role in the political and administration such as (purohita Brahmana). They accept invitation, and they belong to the groups who practice( (Kamasukkhallinuyogo , sensual pleasure). These all are generally characteristic of Brhamana Tradition.

#### Sramana tradition

The Sramana tradition is normally opposite of Brahmana tradition. They do not regard Vedas as authority. These are not infallible, are not the word and are not the only truth. Asramana is not recognized by Sramana tradition as Brahmana tradition recognized. Only Brahmana tradition recognized Vrana and Asramana dharmma. In Sramana Tradition , Asramana order is not valid in the same way. They did not follow the order in the same way.

Sramana tradition did not recognize the superiority of Brahmin. Ksatriya said that sometime we are superior to Brahmin. They did not want to be considered second to Brahmin. They generally thought that “ we are sometime equal to Brahmin or even more superior to them and we con not be in anyway lower than Brahmin”.

Buddha, when he was Siddhartha, he was a Ksatriya. And Mahavira, the founder of Jainism also was aDKsatriya. Both of them critics the Brahmin. In their criticism, they issued that the Brahmin's superiority has been questioned. In Vasettha Sutta, the idea of four castes has given to mankind by God was also questioned.

In the Sramana tradition the Vrana and Asrama dhramma were not followed in the same way and were not understood as Brahmana understood. With regard to ordination of Rahula, the son of the Buddha, he got an ordinate at the age of seven. According to the Brahmana, he should be a student, he must practice a complete ending of a studying. He can not renounce the householder's life in that way. The same order is not followed in the way. In Sramana tradition, we find some sort of Asraman, but not in the same way.

Ritualistic sacrifice is not recognized in Sramana tradition. They generally taught “ Avhimsa, like in Buddhism. Mahavira, the followers of Jainism also said “ Avihimsa paramadharmma” means: no injuring the sentient beings. Sramana, too, condemned the sacrifice and recognized animal as sentient being as human. No injuring to beings so they never say that the sacrifice is good.

Women were given a better life under Sramna tradition, they were allowed to enter into ordination like Bhikkhuni sasana. Women have greater freedom. They were able to renounce the householder's life under the Sramana tradition. In the Bramana tradition women were regarded as servants of men, but in the Sramana they were able to fine the truth or the way for liberation.

To be brief about Sramana tradition, there are as follows we can see: they have different philosophies, some believe in soul, some did not confide in soul, some suspect the soul but some accept it, and these groups accept no Brahmin tradition at all. At the same time, there were some who believe soul but never in Brahmana tradition. They define their household life and work out from the house, and especially they have no permanent accommodations. They live in the cave or in the forest and in the place, which is desolated. Only the salt they need and came into village when lacking of it. All of the people can be Sramana and never define the society of the caste and particularly, they never work for the

money and they do for the social services. Contrary, the Brahmana tradition, they worked for the benefit of money and for the advantage of themselves. Sramana, they go for alms and never give the burden to the society. They do it whatever to be, not for themselves and wish the people to be prosperous. They practice Attakilamatharnuyogo, or self-mortification. They are generally practices of Sramana tradition.

The similarity between Sramana and Brahmana

According to Indian thought, both of them have rather the same ground of philosophy and each of them practice for the interest of getting happiness in their lives but different concept. Especially, they believe in transmigration in the same form; either of a soul or of a stream of consciousness from a dying body to a newly conceived one. The brahmana also had accepted this idea and incorporated it into their tradition.

Paper 3/ India Culture Background. 12-Oct-00

### *BRĀHMAṆA AND ŚRAMAṆA*

The religion of ancient India was broadly and mainly divided into Śramaṇa tradition and Brāhmaṇa tradition. Majority has the view that Vedic tradition is the older of the two. Those who hold this view trace the beginning of Indian religion history to the Ṛg Vedic period.

As description given in Aitareya Upaniṣad, Brahmana was defeating the form and figure of Muni during that period.(?) Brahmana questioned and advised Muni as follows: „What is the use of dirty yellow robe? What is the use of wearing animal’s skin? What is the use of growing beard? What is the use of celibacy? Wish and deliver son, increase progeny - that is praiseworthy in the world.

Scholars who considered ascetic movement have a gradual evolution of Vedic religion and some opinions were evolved from Saññāsī concept. In Brāhmaṇist concept Sukumadat and Abeke who opposed this opinion said that the Saññāsī stage of four āśramadharmas postages of life was later addition to Brāhmaṇic teaching. It is responded that Brāhmaṇic teacher against śramaṇa movement. This argument is contained in early Upaniṣad in which such as Brhadāraññaka and Chāndogya mentioned only three āśramadharma, no Saññāsī stage. In this regard he got the standpoint that when ascetic movement came to popularity, Brāhmaṇic teaching was appended Saññāsī stage to their system. From the above evidences, we can assume that śramaṇa tradition is parallel service with Vedic tradition. But it is more reasonable factual to accept it, as a movement came into existence, not divided from Brāhmaṇic tradition, but against Brāhmaṇism.

It is evidential that some Āryans practiced sacrifices and perceived meaninglessness in Brāhmaṇic rituals and sacrifices. For instance, some ascetics who practiced and evaluated individual development belonged to Āryan society. The ascetics such as Aśvatikaikiya, Ajātaśatra, Janaka belonged to Kṣātriya clan, whereas Uddhālakaruni to gain the knowledge on soul and ātman. This indicates that śramaṇa movement is a new movement which came out against Brāhmaṇic tradition without having Āryan and non-Āryan history.

Ascetic movement can be recognized as a movement conducted by independent individuals. It is an effort of them to find new teachings against Brāhmaṇism. Those ascetics who profess difference between teachings were named differently: Ājīvaka, Śramaṇa, Parippurājaka, Acelaka, Niḡaṇṡha, tāpaśa, Bhikkhu, Yakki, Muni, Brahmācāri, some of names referring to the ascetics who lived contemporary to Buddha. Though they professed different teachings and belonged to separated schools they had some common characteristics. All of them unanimously rejected Vedic theory. All led mendicant life and practiced celibacy, their objective was to find out absolute truth.

Among those various ascetic schools, Buddhism and Jainism held unique position that the others and these two schools continue to the present day subjected to various changes in the history of their religions.

#### WHAT ARE THE DISTINGUISHED CHARACTERISTICS OF **BUDDHA** AS AN ASCETIC?

There were two main religious traditions during **the Buddha's** time. These were *Brāhmaṇa* and *Śramaṇa*. **Buddha** was also of the *Śramaṇa* tradition. Though *Śramaṇa* tradition constituted of teachers upholding different religious teaching in practice most of them were more close to ascetic practices. The exception was the materialist **Ajita**. His practice was *kāmasukhallikānuyogo* which **the Buddha** denounced by describing as *hīno, gammo, pothujjaniko*. Though he did not totally encourage ascetic practices, he rejected any kind of extremism.

Both in practice and teaching **the Buddha** differed from other ascetics. His hallmark teaching was the middle path (*majjhima patipadā*). In that he did not only emphasized mental culture and wisdom culture, but also virtue culture. In that he differed from *Śramaṇas* such as **Ajita, Makkhalī, Pakudha** and **Pūrana**. He was not sceptic, for he had positive attitudes towards problems of man. Unlike a fatalist like **Makkhalī the Buddha** emphasized the importance of *vīriya, purisakāra, purisathāma* etc. Thus stressing the efficacy of human striving and effort.

Unlike many other ascetics **the Buddha** gave importance to *kiriya-vāda, viriya-vāda* and also to *kammavāda*. He emphasized the fact that man is a free agent who is responsible for his suffering and happiness. This was a totally new approach, in a religious background where one's destiny was attributed to either an outside power, fate or even chance-happening.

His philosophy of dependent origination (*paṭiccasamuppāda*) was a completely new perspective about man and his predicament. His rejecting *attā (ātman)* was a distinguishing feature in his teaching. *Anattā* and *paṭiccasamuppāda* teachings presented a world view that was peculiar to Buddhism.

While declaring that his teaching is well taught (*svākkhāto*), he did not, like other ascetics insist that others should follow his teachings blindly. The *Kālāma sutta, Vimamsaka sutta* show his liberality towards freedom of thought. Though like most other *Śramaṇa* teachers he also accepted *kamma* (like for example Jainas), he never made man a slave of his *kamma* like the Jainas did (e.g. *pubbekatahetuvāda*).

His social philosophy was also different from that of other *Śramaṇa* groups. In fact basing his social philosophy on his central teaching of *paṭiccasamuppāda* he preceded an evolutionary theory of society and social institution.

Even with regard to his own *Samgha* he attempted to maintain a separate identity. He adopted certain rules and norms from the prevailing system but changed them to suit the circumstances and the objective of his mission. This is seen from the onward appearance of his disciples as well as from their inward spiritual culture.

Thus, one could see many distinctive characteristics in **Buddha's Sāsana**.

THE CONCEPT OF TOTALITY (THE ALL) IN THE *UPANIṢAD* AND EARLY BUDDHISM (ORIGINAL BY VEN. KELANANDA 1995)

*Upaniṣadic* thinking is one of the pre-Buddhist thoughts. The background where it arose is *Upaniṣadic* thought. *Vedas* gave rise to *Upaniṣadic* thought.

*Upaniṣads* commenced at about 8<sup>th</sup> century B.C., before the arise of Buddhism and it represented the *Vedas*. In the *Vedic* period, there are four stages:

1. The first stage is polytheism, which believed in number of gods such as Sun god, Moon god, rain god, thunder god etc.
2. The second stage is Henotheism, which means out of a number of gods one was selected and appreciated and worshiped.
3. The third stage is monotheism, which means a belief in one God, *Prajāpati*, the creative God, **Brahma**
4. The fourth stage is monism, which believes in one ultimate reality which is called *Brahma*. This monism is the last tauge of development in the *Vedic* thought before the arising of Buddhism. *Upaniṣad* is a monistic system because it believes in the ultimate reality, *Brahma*. It said that *Brahma* is the cosmic soul, universal soul and the ultimate soul. Each person has a soul which is individual soul. So, there are many thousands of individual souls in the world, but there is no difference between the cosmic soul and individual soul. Ultimately both are the same.

The word *Upaniṣad* means to approach and sit at the feet of a teacher to listen to what he tells. Because *Upaniṣadic* thought contributes or represents a secret doctrine which can not be publicly announced.

The principle(?) *Upaniṣads* are very old and its texts are 13 in volumes. They were known as pre-Buddhist *Upaniṣad s*. But today there are more than 200 groups. Some of them are composed in prose and some in verse. Out of those 13 pre-Buddhist *Upaniṣad s*, there are two very important ones. They are *Bṛhadaranyaka* and *Sāndogya Upaniṣads*.

The fundamentals of central doctrines of *Upaniṣads* are described in three ways:

- 1) *Ekameva advitiyaṃ* – only one, without the second. The world has to be understood as one. It can not be divided or separated. The world or universe represents a real unity.

- 2) *Sarvaṃ khalu idaṃ Brahma* – everything is *Brahma*. Therefore there can be no multiplicity or diversity in *Upaniṣad*. For example, myself, my mother, my teacher, my friend etc. Are different from one another, but in *Upaniṣads* this division is wrong. Myself and my friend etc. Are equal because they are all *Brahma*. So, it is said that thinking – that it is different from one another or diversity is *Maya*, unity is reality (*Vidya*).
- 3) *Tat tvam asi* – you (individual soul) are that (the universal soul). It means individual soul and Universal soul are one or identical. In other words, universal soul is nothing but individual soul. Two are identical.

Therefore, in *Upaniṣad*, it is said that to think in terms of multiplicity or diversity is to be influenced by *Maya* (delusion). One must overcome delusion. So long as he multiplies two souls, he is under the influence of *Maya* in the wrong path. To understand the identity (unity) with *Brahma* is *Vidya* (reality). To know in this way is called *Brahmavidya*.

So, *Brahmins* believed that when a person knows *Brahma*, he is free from all bondage, his sorrows have an end, and birth and death are no more. This is their liberation from all bondage and suffering.

*Upaniṣad ic* teachings are sometimes represented in the Buddhist texts. For example:

- (1) *So lokko so attā* – the world and the soul are one. It means the universal soul and the individual soul are the same.
- (2) *So haṃ pecca bhavissāmi* – I, the individual soul, will unite with *Brahma*.
- (3) *Nicco* – I will be permanent
- (4) *Dhuvo* – I will be steadfast.
- (5) *Sassato* – I will be eternal.
- (6) *Aviparināmadhammo* – I will be unchanging.
- (7) *Sasati samaṃ tattheva thassāmi* – I will be so there forever.
- (8) *Rūpaṃ attato samānupassati* (*vedanā* etc.) - all material things in the world are seen as *attā* (soul) by *Upaniṣad*.

According to early Buddhism, these views are *diṭṭhiṭhana* – the cause of wrong view, or the tenet of speculative philosophy, *diṭṭhinissaya* – the foundation of speculation, *sakkāyadiṭṭhi* – personality belief and *upādāna* – clinging. Buddhism does not recognize any eternal, permanent reality as understood in *Upaniṣads* such as *Brahma*, *Ātma*, Creator, God etc. Buddhism says: „*Sabbaṃ pahatabbaṃ* – Everything, all things should be given up. Because it does not really exist, it is not permanent, but soulless.

The **Lord Buddha** said in his first sermon that everything in the world is impermanent, what is impermanent is suffering, what is suffering is soulless. So, one must overcome those wrong views together with roots, because they are impermanent and soulless. If one clings to them, he is bound to suffering. In other words, so long as he clings to them, he is not free from suffering and bondage.

In *Paṭiccasamuppāda* it is said that through clinging is conditioned the process of becoming.

If one does not give up the clinging, he has to continue from life to life. He will never be free from all sufferings. So, if one wants to get free from all suffering, he must overcome those wrong views, clinging and evil will together with their roots.

So, early Buddhism definitely opposed to the teachings of *Upaniṣads*. In *Alagaddūpama Sutta* it is mentioned that the **Lord Buddha** criticized it (the *Upaniṣads*) that such belief is completely foolish (*kevalo hi bhante paripuro baladhammo*).

#### THEO-CENTRIC RELIGION AND MONOTHEISM

Theo-centric religions are those religions which are centred on the belief in an omnipotent, omnipresent, omniscient God. These religions are common to both East and West. Hinduism, Christianity, Islam, Judaism are such religions.

According to these religions the God is the creator, the sustainer and destroyer of the world. He is the Lord and the master of everything. Everything functions according to his wish and will. Nothing happens without his knowledge. He is the designer of everything.

In these religions the man is represented just as a tool or puppet in the hand of this supreme God. The man's destiny, his happiness and sorrow all depend on the God. It is the God that divides what kind of life he gets.

So, in these religions the man is without freedom of thought, with no free-will and therefore having no freedom of choice. Everything is decided in heaven by the supreme Lord, whose decisions are final and unchangeable.

All these religions believe in the concept of sin. For the sin is action against the command of the God. For such one is punished by the God himself. Forgiveness could be obtained by confessing and repentance, not to transgress again.

Similarly, those who do meritorious deeds are rewarded and reattributed for their good deeds. Here is the destiny of those who break the God's law and heaven or companionship with the God in his kingdom is the reward for merit.

So, in all these religions the God is looked upon not only as the Creator, sustainer and the destroyer, but also as the punisher and rewarder. He is the savior of the good and the denouncer of the bad.

Monotheism is the belief in a single Creator God. This God is omnipotent, omnipresent and omniscient. In *Vedic* religion this is represented in the third stage of development. The first two stages are: polytheism and henotheism. From henotheism developed monotheism, this is the result of searching for one single force that is responsible for the creative sustenance and destruction of the world.

The *Vedic* sage thought that there was such an all-powerful Creator God who was named differently as *Brāhmaṇ*, *Vesvakarman*, *Varuṇa*, *Prajāpati* etc. They say that the God is one through the wise(?) call them by different names. This single God is the creator and the substance and the overlord of the whole world.

## BRĀHMAṆA PERIOD

After the *Vedic* period there came the religious thought very popular. They came to wonder that if there is life or existence after death. They thought positively. Death was not the end of life. Life was like the seasons, month after month. It had its circle. After death men went to **Yama**, who looked after or kept them in sky or heaven. After sometimes those who did good or bad had to go to **Yama** after death and he would give a decision whether they go to heaven or hell. Someone left behind of the death did merit for him at that time.(?)

Brahmins became powerful and rich in that period because of *Yāga*, but before there were poor Brahmins during the *Vedic* period. Brahmins were (like lawyers to judge) mediators to the gods. Without their mediation no one could speak to gods directly. Mediators were very respectable in society.

Doing a sacrifice is said to be rich and prosperous. To get the blessings of the gods, Brahmins became the mediators or the organizers of the sacrifices. They happened to charge money from people who wanted to perform sacrifice little by little. Then they charged more and only rich people could perform sacrifices through their mediation. To do any sacrifice, there were three kinds of Brahmins who could read and write:

1. *Hotru* (person who prepares the *Yāga* (sacrifice))
2. *Udgatru* (person who calls the gods and deities to accept the *Yāga*)
3. *Advaryu* (the director of the sacrifice)

The Brahmins introduced themselves as the gods on the Earth (*bhūdeva*). Those who could read and write became the advisors to the kings, mathematicians, astrologers, lawmakers and so on as others were illiterate. In time they wanted to become the high class in society and created the idea of four classes or caste system. Brahma creates world and men!

It was supposed that Brahmins were created from the mouth, *Kṣātriyas* from the shoulder (or hand), *Vaiśyas* from the thigh and *Śūdras* from the feet of **the Brahma**. The first three are supposed to be Aryans and the fourth to be non-Aryans.

There are caste duties for every of the four castes:

1. *Brahmins* – preaching, teaching and so forth
2. *Kṣātriyas* – protection of the country
3. *Vaiśyas* – production, exchange of goods etc.

4. *Śūdras* – servants to all other three castes.

There were much discrimination and no equalities in everything with regard to the law etc. All women of any caste did not have freedom. Those mentioned above were the conditioned during the *Brahmaṇa* period.

### **666BRAHMANA PERIOD**

Brahmana period is one of the most important period in the history of Brahmanism, which is now known as Hinduism. In this period, all religious power are in the hand of Brahmana (priest) and the ritual such as scarifying animals is one of the most important religious activities. These activities are called Yaga. Okhalru, addoaryu, udgatra and yannakarakas should be included. The Brahma has laid down these varieties of ritual mainly in order to satisfy their need.

It is safe to mention that it is in this Brahmana period that the **Varanadhamm** (the law of color became very strictly practice. Varnadhamma means individual are created by the Brahma (God) into four castes. They are: Brahmana (priest), Ksatriya (rulers), Vaisya (merchant) and Sudra (servent). This law so rigid that no one can change.

Brahamana not only divided the people but also give set of duty to each caste, which is called **Svadharm**. The duty of Brahmana is to do religious service such as sacrifice and Ksatriya are of rulling and protecting the country. While Vaisya are merchant by profession, Suda have to serve three upper classes as servent. In Brahmanism especially in this Brahaman period, education and liberation are limited. Women and Sudra were not allowed to go to religious place for the former is considered as impurity and the later as low.

Though it was injustice and unacceptable, no one can against the above law because all power are in Brhamana. But after realizing the true image of this law people began to against it. Kstriya took the nutritive to introduce new method for the spiritual development of the people without any discrimination. It is away of meditation without using any money like sacrifice. That pave the way to the emergence of **Aranyka period** and Upanishadic period which emphasis in meditation.

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### **BRĀHMAṆ**

According to the *Vedic* literature the *Brāhmaṇ* is the truth and knowledge of infinity. In *Taitriya Upaniṣad*, *Brāhmaṇ* and *ātma* have been explained as *anandaṃ* or happiness. It says that the human beings live with happiness and they also will go to happiness at the end of death. They said that the original universe started from the *Brāhmaṇ*. But it was an imaginary concept. So the teaching of *Veda* has considered the *Brāhmaṇ* as someone to be prayed to.

In the *Veda* period they accept that the *Brāhmaṇ* is the initial person in the world, the truth of external

world and he who created the whole world. But they want to know absolute truth of the human beings. As a result they accepted there is the spiritual truth inside the men as *ātma* and this concept has been gradually developed. In *Chandogya Upaniṣad* there it is explained as water, space and sky. And then someone identifies this concept with the Sun and Moon. Thus *Upaniṣadic* thinkers have explained it as their own understanding. After death of person everything what he got – birth, place where he lived and went, came from *Brāhmaṇ*. If so, then everything is being like *Brāhmaṇ*.

But they cannot say where *Brāhmaṇ* is. Therefore they considered *Prāna* or life force is *Brāhmaṇ* and 'mind' or 'knowledge' is *Brāhmaṇ*. They try to explain the absolute truth through the consciousness. But they did not satisfy with that explanation. So they believed that *ānandaṃ* or happiness is the absolute truth. *Upaniṣadic* teachers said *Brāhmaṇ* cannot be realized by the visual things and he is an unseen entity. *Kena Upaniṣad* also says whatever exists beyond our thinking, seeing and listening is *Brāhmaṇ*. But they cannot guide who *Brāhmaṇ*.(?) Therefore there are not enough words to explain his existence. Because of that everything is *Brāhmaṇ*.

»*Tam durdaram gudamanu praviṣṭaṃ,  
Guhahitaṃ gahvareṣṭaṃ purānaṃ.  
Addhya mayo gadhigamena devaṃ,  
Matva dhiro harṣasokau jahati.*«

Once there was a dialogue between **Najiketa** and **Yama**. **Najiketa** asked for three bulls(?) from **Yama**:

1. To go to his father without dying.(?)
2. To have all kinds of wealth.
- 3 To know whether the *ātma* will die or not.

Then **Yama** told **Najiketa**: „You may ask to live in this world as long as you like. You may have all kinds of wealth. but you should not ask the third one. But **Najiketa** asked about the third bull(?) again and again. Then **Yama** gave brief explanation as follows:

»*Na jayate mriyate va vipascit,  
Nayam kutascitnababhuvā kascit.  
Ayo nityam sasvato yam purano,  
Na hanyate hanyamane śarīre.*«

The most famous concepts are *Brahma* world, *Candra* world, *Aditya* world, *Gandharva* world, space, wind and water.

Anyway, *Upaniṣadic* thinkers have thought the *Brāhmaṇ* as the greatest religious stage. So during the *Candogya Upaniṣadic* period, they said that everything what exists in this world is the *Brāhmaṇ* - »*Sarvaṃ khalu idaṃ brahma*«. But the *Brāhmaṇ* cannot be seen by our eyes or knowledge and how he exists in the world cannot be explained through our words. It can be experienced by one's individuality. He can be understood only through meditation. In deed there is fulfilling the *Brāhmaṇ* in the world.

## INDIAN CONCEPT OF BRAHMAN

*Vedic* religion or religion of Brahmanism is a religion that developed according to the passage of time. In the first stage *Vedic Āryans* were nomadic and agricultural people. Hence, their life was much dependent on the nature and environment. Consequently, they considered nature as their benefactors. That is why they worshiped natural objects, such as Sun, Rain, Moon etc. This first stage is called 'nature worship'. Secondly, they thought there were some beings behind this

nature. They personified the nature and this stage is called 'personification stage'. Thirdly, they deified the nature and they believe all nature was God. This stage is called 'deification'. Thus there came polytheistic period when they believed in many gods. However, during this polytheistic period all gods possessed the same, equal power and abilities.

As there were so many gods, they also had to practice sacrifices and do the rites and rituals to all the gods. Sometime later *Vedic Āryans* felt it was difficult to practice sacrifices to all the gods. Thus they chose specific gods for specific purposes. This is to say that they chose one God. Thus, this stage was called monotheism. But in the polytheistic period there were no priests and the style of sacrifices and praying was simple. According to **Max Müller**, one of the famous religious scholars, this changing from polytheism to monotheism did not happen overnight. It took a long time and the period between these two is called 'henotheism' or 'kant henotheism'. And this belief in one God came into being during *Brāhmanic* period. *Brāhman* is considered as the most powerful, all-wise and knower of everything. In so many ancient inscriptions such as *R̥g Veda* there is given a clear picture of *Brāhman*.

As people began to be fed up with the sacrifices of the *Brāhmanic* priests, the intellectuals began to doubt what was done by *Brāhmaṇas*, the priest caste, and they started to search for the truth behind oneself and the world around oneself. They thought that there should be one eternal truth behind the diversity of the universe. And they identified the eternal truth as *Brahma*. This is the beginning of *Brahma*. Thus believing in one reality is known as 'monism'. From this point, it is clear that monistic approach appeared even in *Vedic* period. But true monistic approach is in *Upaniṣadic* period. The intellectuals of this *Upaniṣadic* period were very intelligent. They tried to find out the infinite, unchangeable reality behind finite and changeable world. And also they identified the *ātman* (self) in five ways.

As a matter of fact, the eternal truth was considered to be *Brahman*. *Brahman* was the reality of the outside world. *Brahman* was interpreted in negative terms, such as *Avyavaharam* (one who cannot be expressed), *Agrahyan* (one who cannot be touched) etc. Reality of external world was known as *Cakkadharmā*, while reality of individual was known as *Prastailkama*(?). Later they realized that there was no difference between *ātman* and *Brāhman*. Finally, they recognized reality within oneself and outside as one and the same and they named it *Brahma*. This is the concept of one reality, which is known as Monism.

#### ??? (UPANIṢADS AND BRĀHMAN)

??? world, the space world with the *Ghandarva* world, the *Ghandarva* world with the *Aditya* world. *Aditya* world with the *Chandra* world, at the end whole thing has the relation with the *Brahma* world. According to that whole world has the relation with the *Brāhmaṇ*. Further **Yajñavalka** says the state of the *Brāhmaṇ* should not be questioned. It is difficult to explain. In this way the concept of *Brāhmaṇ* has developed and ultimately everything is *Brāhmaṇ*, they said.

The word '*idam*' has been used to denote any material which can be seen in the world. *Upaniṣadic* thinkers thought it is the sole power of this world. Actual nature can't be explained using the word, the language that is not developed much. It is beyond senses. We can't see, listen, smell and touch. Therefore it is beyond our sense capacity. There is no suffix or prefix which can be used. It goes faster than mind. It always goes beyond our senses. We do not have enough power to empower it. It has been considered as the originality of the entire thing. Therefore it is sole entity

in this world. *Brāhmaṇ* is thoroughly existing (*sat*) and he doesn't exist (*asat*) have been used to explain the *Brāhmaṇ*. This explanation implied the *Brāhmaṇ* inexplicable. According to *Ceva Upaniṣad* it is said that *Brāhmaṇ* doesn't come to eye. It doesn't come towards to the mind. Therefore, the *Upaniṣad* says it is the entity which should be understood. By developing the mind *Brāhmaṇ* can be understood, says *Atareya Upaniṣad*. *Upaniṣadic* philosopher has made exertion to explain the *Brāhmaṇ* as eternal entity. It is among the people and unexplained.

#### 666UPANISHAD (ORIGINAL BY VEN. NĀRASIHA)

There is consensus among the scholars that there is no important form of Brahmanic or Hindu thought which is not rooted in the Upanishads. Of course, it is Upanishad that play vital role in searching the correct soul in Brahmanism. Unlike Brahmana who pay attention in performing ritual, **Upanashadic thinkers focus on meditation and contemplation to find the truth.** Therefore, they were called Upanishad, sit together. They aim of Upanishad is to transfer them from darkness to light, from unreality to reality and from mortality to immortality.

**Moreover, the main aim of Upanishadic thoughts is to reveal the truth of the universe and the individual and the relationship between these two.** In Upanishadic point of view universe is the macrocosm and the individual is poggattman. Upanashic also accept that the universe if created by Brahmana.

On the one hand, there appear two concepts of creations in Upanishad: the **direction and the indirection**. They also accepted the theory of evolution. According to the direct creation, Brahmana should be identical with his creation that is to say if Brahmana is eternal, the universe also must be eternal. But such is does not happen. We witness that the world is changing everyday. As a consequence, Upanishadic thinkers began to inquire the truth. They provided that the relation between Brahman and universe cannot be understood because everything cover with illusion (**Maya**). Once this Maya is eradicated by wisdom the relation between them can be understood.

At the second stage of their deeper penetration into human body in search of eternal soul they found that **Pranna** (Wisdom) energy make man work as the atman. But later they understood that the strength a person is not eternal. In third stage, they introduce **mind** as atman (**manomaya sarira**). But later they found that mind can be atman created by Brahma because it act backwardly. They instead think that **Vinnana** as the atman. (Vinnamaya sarira) Later they found defect for that concept also. In fourth stage, when all attempt to find atman are futile Upanishadid Brahman infer that there is atman but cannot be grasped. Ataman lives in heart and cannot be experienced personally.(amaushtha matro sursontaratma sada lanahamhrdaye sancciwshthah).

In conclusion we find that Upanashada play a very vital important in promoting Hindu belief by critical analyzing one of it most fundamental doctrine that is Soul. Though finding the reality of Soul they fail to get it real meaning and finally assume that Soul exist but cannot be grasped.

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QUESTION: WHAT IS THE UNITY OF *BRĀHMAṆ* AND *ĀTMAN*?

After accepting the truth of the person, they tried to understand the truth of universe by comparing person with the great person of the universe. The universe has been compared to the person, human being. They believed the respective limbs of the universe gave the birth of human being. *Upaniṣad* thinkers tried to understand the things as it is which comes within the sense organ. They did not divide the whole things into the pieces and tried to understand the things which conceived all the things at once. When this idea was developed the *Brāhmaṇ* concept came into existence. *Upaniṣadic* thinkers first tried to understand the external world and through that they entered to the human body and tried to understand the truth of human. After that they said that human being meant the truth of the *ātman* and material world is the truth of the *Brāhmaṇ*. According to that truth of universe it is called *jagad'ātman* (microcosm) and the truth of the human being is called *param'ātman* (macrocosm).

*Aitareya Upaniṣad* explains what the relationship in between *Brāhmaṇ* and *ātman* is. It further says the fire changes to speaking and enters to the person's mouth. The air changes to the aspiration and enters human nose. The Sun changes to the eyesight and enters to the human being's eyes. The direction changes to the power of listening and enters the ear of human being. Bushes and glass come to the hair and enter the skin of human being. The Moon changes to the mind and enters the heart of human being. When the person dies in the same way all the senses go to the respective elements of the universe. For instance sound of the human being goes to the fire, aspiration to the

air, eyesight to the Sun, body to the Earth and so on. When they talk about the truth of individual and world separately they could have seen it as a true thing, but when they talk about that formation of *ātman* they could not know how it was formed from the universal *ātman*. Further they saw how human body breaks up and the sense organs go to the universal *ātman*. Therefore they said the truth of universe and human are not two truths but one. There is no second truth. All they spoke about the wheel of the bull cart coming together to enter.(?) Likewise all the beings and all *ātman* come together at the *Brāhmaṇ*. *Brāhmaṇ* as well as *ātman* is sole absolute truth of universe. Therefore, none who realized it is the goal of the exertion. *Upaniṣad* teachers logically have said the truth of the universe to be *Brāhmaṇ* and truth of the being to be *ātman*. *Bṛhadāranyaka Upaniṣad*, *Mundaka Upaniṣad* also had explained the quality of the *Brahma*. *Svetaśvatra Upaniṣad* informs that *Brāhmaṇ* is the first cause of the universe. Therefore, it should be considered as the sole aim and goal. There is no other entity besides *Brāhmaṇ* and *ātman*.

#### *BRĀHMAṆ AND ĀTMAN*

Someone knows the *Brāhmaṇ*, truth, knowledge as infinite. He receives all aspiration. This is how the *Brāhmaṇ* concept has been explained in *Vedic* literature. In *Aitareya Upaniṣad* *Brāhmaṇ* and *ātman* have been explained as *ānandaṇ* or happiness. Further it says human beings live with happiness. After their death they will go to the happiness. Therefore, all the beings are generated from happiness. This explains and implies they have considered the human beings to live with happiness. The *Brāhmaṇ* concept can be seen in the *Atharvan Veda* as well as in *Brāhmaṇic* literature. Once they said universal origination is from the *Brāhmaṇ* concept. It was the imaginary concept. Therefore, *Vedic* teaching has considered the *Brāhmaṇ* as (an object of) praying. They have seen some powers included in the praying.

In *Brahmin* period, they have attributed special power to the praying. Therefore, they could consider there could be power of creation. They accepted this power of creation was the initiative force for the whole creation. According to that truth of external world was considered as the *Brāhmaṇ*. They wanted to know absolute truth concerning the human beings. As a result of that they accepted there is the truth of spirituality within the men as *ātman*. *Brāhmaṇ* concept gradually has been developed. This concept has been realized according to the understanding of the *Brahmin priest*. In the *Chāndogya Upaniṣad* it is explained as the water. Soucillir(?) it is explained as ajuee(?) and sky(?). Someone identifies this concept as the Sun and Moon. In this way *Upaniṣadic* thinkers have been explaining according to their own understanding. *Aitareya Upaniṣad* has mentioned the *Brāhmaṇ* as the fellow human being from which human being gets birth, where he lives, where he goes after his death. Further they said all the material things are *Brāhmaṇ*. But

animate things can't be explained through inanimate things. Therefore they considered *prāṇa* or life force as the *Brāhmaṇ*. Without material body the being can't live but through the material body the sacredness of life can't be explained. Therefore, life force was considered as the *Brāhmaṇ*. But they couldn't explain the reality of the life force. Mind or the knowledge of material thing is the different entity. It is considered as a *Brāhmaṇ*. But they accepted there would be (more) important reality than mind. They thought it as the knowledge. They tried to explain the absolute truth through the consciousness. But they were not satisfied with such an explanation. Therefore, they believed in *ānanda* or happiness as the absolute truth. Further *Upaniṣadic* teachers said that *Brāhmaṇ* can't be realized through the visual things. It is invisible entity. The Sun, the wind, which represent the *Brāhmaṇ*'s existence, *Brāhmaṇ* can't be explained. There are not enough words to explain his existence. Whatever the words we use to explain the *Brāhmaṇ*, everything is *Brāhmaṇ*.

Further *Kena Upaniṣad* says that whatever exists beyond our thinking, seeing and listening, it is *Brāhmaṇ*. *Brāhmaṇ* can't be seen. No one can enter it. One who purifies the knowledge and purifies the mind, through that, *Brāhmaṇ* can be seen. One who sees *Brāhmaṇ* he wards off happiness as well as sorrow.

»*Tam durdaram gudamanu praviṣṭam,*

*Guhahitam gahvareṣṭam purāṇam.*

*Addhya mayogadhigamena devam,*

*Matva dhiro harśasokau jahati.*«

(*Kata Upaniṣad*)

Once there was a dialogue between **Najiketa** and **Yama**. There **Najiketa** asked about three *bulls* from the **Yama**:

1. to go to his father without dying
2. to have all kinds of wealth
3. to know whether the *ātman* dies or not

Then **Yama** told **Najiketa**: „You may ask to live in this world as long as you like. You may have all kinds of wealth. But you should not ask the third one. Then **Najiketa** again and again asked about the third *bull*. Then **Yama** has given brief explanation as follows:

»*Na jayate mriyate va vipascit,*

*Nayam kutascitnababhuva kascit,*

*Ajo nityam sasvato yam purāṇo,*

*Na hanyate hanyamane śarīre.*«

*Brahma* world, *Candra* world, *Aditya* world, *Gandharva* world, Space, Wind, Water (?)

Anyhow *Upaniṣadic* thinkers have thought that the *Brahma* was a stage which could be acquired through some religious performances. This one has been considered as a great religious stage. Therefore, at the *Chāndogya Upaniṣadic* period whatever the things exist in this world,

everything was considered as the *Brāhmaṇ*: „*Sarvaṃ khalu idaṃ brahma*.“ Therefore, they claimed that the *Brāhmaṇ* could not be explained either externally or internally. It was immovable which ran faster than mind. Always it went beyond the senses. According to *Iṣa Upaniṣad* *Brāhmaṇ* stayed near as well as afar, inside as well as outside. It lived in a secret life. It was the first cause. All the beings couldn't understand it by worldly knowledge. It was the greatest thing which should be understood as *sat* or *asat*. Our eye or world does not go to the *Brāhmaṇ*; therefore no one can see the *Brāhmaṇ*. No one can explain the *Brāhmaṇ*. It should be experienced individually. *Brāhmaṇ* can be understood through the meditation. *Brāhmaṇ* pervades over the world.

QUESTION: GIVE AN ACCOUNT OF THEORY OF REALITY PRESENTED BY *UPANIṢADIC* THINKER (ORIGINAL BY VEN. HUNNY)

In *Upaniṣadic* period the word *Brāhmaṇ* had been used to denote the truth of the external world. The word *ātman* had been used to denote the inner reality of a person. *Upaniṣad* philosophers wanted to know what the *ātman* is. Some scholars say the word *ātman* is from the root *ann* (meaning breathing).

In early period the word *ātman* had been used as the synonym of *prāṇa*. Which was considered most important thing of being. Being was identified whether it was living or died because of the *prāṇa*. Therefore, *ātman* was considered as the *prāṇa*. Gradually various interpretations had been given to the word *ātman* by *Upaniṣadic* thinkers, basically two characteristics – permanency and sacredness.

According to the *Chāndogya Upaniṣad* at the very beginning the human body had been considered as the *ātman*. When we go in front of the mirror of water vessels we can see our reflection there. Once this reflection had been considered as the *ātman*.

But some *Upaniṣadic* thinkers did not like to understand this material body as the *ātman* and rejected it. Material body is impermanent. At the end the body becomes ashes at the cemetery but the *ātman* does not change or becomes ashes at death. By rejecting the concept of material body as the *ātman* they believed it as the consciousness, which acted in the dream state. The person who sees the dream is crippled, whereas in the dream he or she walks without having any deficiency.

Therefore, in this way the person is without deficiency. Acts in the dream state because of the *ātman*. According to *Bṛhadāraṇyaka Upaniṣad* in the dream state there actually the things exist, but all the things are imagination. The mind is the power of imagination. Therefore they understood the power of imagination as the *ātman*. They believed the *ātman* did not get impurity from the defilement.

Therefore, the dream state was the state in which the *ātman* was activated. Further, *Upaniṣad* mentioned that one sees the object and listens to the sound because of the *ātman*. Every sensual contact can be made because of the *ātman*. Every sensual contact can be made because of the *ātman*. *Ātman* is like a traveler.

And after death without being destroyed the *ātman* goes to another body. With the *ātman* this world and next world contacts together. It is like a bridge connecting this world and next world.

Finally *Upaniṣadic* thinkers say no one can touch and destroy this *ātman*. It is infinite. Only one who practices meditation and purifies his mind can experience the nature of *ātman*.

**DEVELOPMENT OF THE CONCEPT ĀTMA (LECTURED BY VEN. ILUKKEWELA DHAMMARATANA, GIVEN BY VEN. JANINDA) 2010**

1. Rain 2. Air 3. Fire	4. <i>Ātman</i> 5. <i>Brāhman</i>
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Considering the nature of being, there arose two questions. They were:

1. What happens after death?
2. What is the fate?

Answers for these questions were made by time. The answers that came by time were:

1. The doctrine of water
2. The doctrine of breath
3. The doctrine of fire

**The doctrine of water**

Water is a living force. The rain streams froth here on the earth and waters plants' world. With the nutrition of the life. It also makes the life-giving humidity. Then man is assumed when men die that humidity goes and smoke into the heaven.(?)

According to the old *Vedic* text, we can understand how water was supposed to operate: “that life-giving water flows out of the moon.” “It comes out of the moon and goes back to the moon.” During this time the doctrine of transmigration was accepted. Men continue to live after death and they lead their existence in the realm of the **king Yama**. In this way existence happens continuously again and again.

According to the old belief, there was a door on the moon. This door is leading to the heavenly world. The moon Is like a watchman. It asks questions from the beings who came from the universe. One who answered well could

go to the heaven, the others cannot. They should come back to the human world. This is explained in the first chapter of *Uausitakī(?) Upaniṣad*.

### The doctrine of breath

The doctrine of breath came into existence because of the intimate connection of breath with life. The man lives as long as he breathes and dies with cessation of breath. *Bṛhadāraṇyaka Upaniṣad* says: “speech, eyes, ears, thoughts and semen leave the body.” The body thus is not able to speak, see, hear, think and beget but one still may continue to live. However, when the breath becomes to pull itself out, one is dead. Therefore, the life is a force. They would request it (the breath) not to pull itself out as without it they could not live.

The old *Vedic* texts of *Bṛhadāraṇyaka* state five kinds of forces:

1. <i>Prāṇah</i> (breathing out)	4. <i>Vyāṇah</i> (breathing through)
2. <i>Apāṇah</i> (breathing in)	5. <i>Somāṇah</i> (total breathing)
3. <i>Udāṇah</i> (breathing up)	

### The doctrine of fire

This is the doctrine which teaches about fire. There is a rustling sound in the fire. When one closes his/her ears one can hear the sound. The fire enters from outside, from the heaven, while the water stems out of the moon. The fire stems out of the sun. The sun sends multicolored rays, such as white, brown, blue, yellow and red. In the same way variegated veins start from the heart of man. However, fire of life enters man and returns back again into the sun after death. Sun is not only a heavenly world, but also a door to the heaven.

### The doctrine of ātman

By the time the doctrine of the transmigration of soul was present. There arose questions regarding the existence of breath and death. According to the **Yañjavalkya** it happened as follows: “of what they speak, it was work, what they praised most was work.” One indeed became good through good work and bad through bad work.

The doctrine of of subtle body was formulated later. In the text of fire, it is explained as follows: “during death not only the soul alone leaves the body, but also the knowledge works and the life-force (*prāṇah*) accompanies it.”

Earlier, the nature of fire soul gradually became *manah* (thinking mind). This view was the view of soul. Then they interpreted the soul as the material substance. Consequently, the soul was interpreted in different ways:

1. The soul itself is pure knowledge
2. The soul is the bearer of knowledge
3. The soul knows everything, but itself is unknowable

It is given in *Bṛhadāraṇyaka Upaniṣad* as follows: “you cannot see the seer of sight, cannot hear the hearer of hearing, cannot think of the thinker of thinking, cannot know the knower of knowing. This is your soul, which involves all things.” (?)What is different from it full of sorrow?(?)

By the time, the doctrine of the all-supreme world of soul is understood. It is the concept of the wonderful world power, which was named '*Brahma*'. It was the highest of all, which penetrated the world and governed it.

The first *Brāhman* has been used to denote the external word 'truth'. *Ātman* word then has been used to denote the inner reality of person. What is *ātman*? *Upaniṣadic* philosopher wanted to know. Scholars say that the word *ātman* is from the root *ann* (meaning 'breathing'). In early period the word *ātman* has been used as the synonym of *prāṇa*. *Prāṇa* is considered most important thing of being. Being is identified whether it is living or dead according to the *prāṇa*. Therefore *ātman* was considered as the *prāṇa*. Gradually various interpretations have been given to the word '*ātman*'. Basically two characteristics have been attributed to the *ātman* by *Upaniṣadic* thinkers:

1. Permanency of the *ātman*
2. Secretness of the *ātman*

Therefore the word '*sat*' has been used by *Upaniṣadic* philosopher. According to the *Chāndogya Upaniṣad* in the very beginning the human body has been considered as the *ātman*. When we go in front of the mirror or water vessels we can see our own reflection there. Once, this reflection has been considered as the *ātman*. But some of the *Upaniṣadic* thinkers didn't like to say this material body as the *ātman*. But some we see the dream on the basis of whatever we have seen in awoken state. Some philosophers believe in the reality of the mind or original state of mind would be seen in the dream state. Therefore, they believe that „human *ātman* is being explicit in the dream state.“ According to *Bṛhadāraṇyaka Upaniṣad* those mentioned in the dream state, there is no actually existing thing, but all the things are imagination. The mind is the power of imagination. Therefore they said the power of imagination is the *ātman*. They believed the *ātman* does not get impurity from the defilement. Therefore the dream state is the state which the *ātman* activated. If the *ātman* is material body, then when we adorn the material body, *ātman* would be adorned. When we ornament the material body the *ātman* would be also ornamented. When we purify the material body *ātman* would be also purified. When the body is crippled, then *ātman* is also crippled. When the body is dead the *ātman* would be also dead. When the body is destroyed the *ātman* would be also destroyed. In that way the characteristics of body would be explicit in the *ātman* if we believe the body as the *ātman*. Therefore, *Chāndogya Upaniṣadic* thinkers rejected the body as the *ātman*. Material body is impermanent. It gets ugly and decays when the time passes. At the end the body becomes ashes at the cemetery but the *ātman* does not change or becomes ashes at the death. Therefore formerly they rejected the concept of material body as the *ātman*. By rejecting this they believed the *ātman* to be the consciousness which acts in the dream state. *Chāndogya Upaniṣadic* thinkers say original state of the consciousness can be seen in the dream state. In that state though the person who sees the dream is crippled in the dream state he walks without having any deficiency. Therefore in this way the person without any deficiency acts in the dream state because of the *ātman*. When *Upaniṣadic* thinkers tried to find out the truth of human being they have mentioned as follows:

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Further *Upaniṣads* have mentioned because the *ātman* person keeps contact with external world person.(?) He sees the object and he listens to the sound because of the *ātman*. Every sensual contact can be made because of the *ātman*. According to *Upaniṣad* *ātman* is like ???

*Aṭṭhakavagga* of *Suttanipāta* emphasized that metaphysical speculations depend on the consciousness. A person which has been formulated out of various capabilities of apprehension of

aperson.(?) The major ?ment(?) pertaining to metaphysical ground have been presented in a verse of *Suttanipāta* in this way: „How can men abandon their own view which they cherish as they organized them led by inclination and engrossed with their likes. As they understand, so do they speak.“ (*Suttanipāta* p. 781).

The soul theory which was defined as a psychic principle, different from body, is ephemeral and subject to change according to **Buddha's** teachings. *Upaniṣadic* thinkers regarded that soul is supersensible. The identity of soul and body held by materialists who denied the survival of personality after death would be verified through sensory and extra sensory experience according to Buddhist teachings. Buddhist teachings reveal nature of the saints(?) after death very clearly as that position apprehended through extra sensory perception. According to Buddhist definition an *Arahant* is unable to exist in any transcendental state because he has demolished all the craving which cause rebirth. Anyway, the materialists denied the survival of *Arahant* as well as the ordinary person after their death.

Although there are specific discourses concerning with the metaphysical speculation, **the Buddha** was reluctant to answer those questions as they were of no use to get rid of the circle of birth.

Reasoning without any empirical basis and conclusions on the metaphysical ground without having direct knowledge to acquire the subject matters which are beyond the sensory perception are the criticism on metaphysics in Buddhist philosophical points of view. Anyway the saints(?) who have developed super-cognitive ability are capable of apprehending the metaphysical concept. The statements pertaining to metaphysical ground were regarded unsatisfactory, although they inspire emotional feelings but meaningless(?). This has been understood as logical criticism of metaphysics found in Buddhist texts. These statements were introduced as *abbatihirakatam* or *nirattahakam* (meaningless). These statements are regarded as meaningless because they are not verified in experience. *Sabba Sutta* of the *Saṃyutta Nikāya* described this attitude in this way:

„Monks, I will teach you everything. Listen to it. What monks, is everything? Eye and material form, ear and sound, nose and odor, tongue and taste, body and tangible objects, mind and mental objects. These are called everything. O monks, he who would say – I will reject this everything – he may certainly have a theory of his own, but when questioned he would not be able to answer and would moreover be subjected to vexation. Why? Because it would not be within the range of experience.“ (*Saṃyutta Nikāya*, vol. VI, p. 15). Six spheres of experience corresponding to objects are twelve gate-ways which are conducive to understand the visible ground of the world, but going beyond these twelve gate-ways leads to conflicts and worry if one has not apprehended specific visions which are helpful to perceive all the ground, physical or non-physical.

Superficial understanding of ordinary linguistic usage is also conducive to misinterpretation of some concept. According to *Cūlamāluṅkyaputta Sutta* (*Majjhima Nikāya*), it has given solution to undeclared (unanswered) questions leading to well being and does not contribute to the higher religious life to renunciation, dispassion, cessation, pacification, insight, enlightenment or *Nibbāna*.

In the conclusion the origin and extent of the universe, the nature of the soul or self and the state of the saints(?) after birth have been categorized in the grounds of metaphysics. *Mahāyāna* speculation regarding **the Buddha** and absolute are also included in this field.

## CONCEPT OF ĀTMAN

This is a concept developed by the *Upaniṣadic* teachers who taught monism. Being dissatisfied with the *Vedic* theism and belief in sacrifice, they began to search for the true source of everything. Striving through the *Aranyaka* period these *Brahmin* teachers in the period of *Upaniṣad* finally arrived on the belief that the final source of everything is a „universal principle.“ This they called the '*Brāhmaṇ*'.

This is a metaphysical concept. *Brāhmaṇ* is permanent and indestructible. It is the womb, the matrix of everything. They conceived that everything that came out was this *Brāhmaṇ*. There is a little essence of it. So, in the undivided they believed that there is this essence of *Brahma* – the universal soul. This essence in the individual, they called *ātman* – the individual soul.

According to them, this *ātman* is just the *Brāhmaṇ*, in a miniature form: just metaphysical, permanent and indestructible like the *Brāhmaṇ*. According to them the understanding of the identity of *ātman-Brāhmaṇ* is the supreme knowledge that gives freedom. So, they strove to attain this knowledge through *attakīlamathānuyoga*.

### **666**WRITE A BRIEF ACCOUNT OF THE CONCEPT OF ĀTMAN IN THE UPANISHADS PERIOD.

The word *Ātman* originally meant life breadth. Subsequently, it acquired the meanings of feeling, mind, soul and spirit. As a concept representing the individual soul this was the first put forward by the Upanishadic teachers. This concept came into being as a result of the Upanishadic teaches about ultimate reality.

In their search for the ultimate reality, the "thing", which is the source of all other "things", they conceived of the concept of Brahman. This is from Brahman to grow or burst forth. This was considered as the fundamental principle, the matrix of universe and everything in it. This Brahman viewed as the cosmic principle, the world soul. Those had been an attempt to see the unity between the world, the art world and the individual, the inner-self of man. With the Monism put forward by Upanishadic philosophy the origin of everything was traced to a single source. This source is the Brahman.

The individual soul was considered, as a microcosm of this believed that within the body of everyone there is a minute soul, a small self-made of same stuff as Brahman. This soul was considered metaphysical and therefore different from the material body. It is this soul that transmigrate from life to life, entering a new physical body when the old body disintegrates. This soul is considered eternal, non-destruction. Thus this identification of the individual soul and the universal soul led to the great saying Thou art Brahman.

This lead to the idea that salvation is attained by intuitively understanding the unity between the Brahman and Atma.

### **666**BUDDHIST CRITIQUE ON THE UPANISADIC OF THE CONCEPT OF SOUL - HOW DOES THE BUDDHA CRITICIZE THE CONCEPT OF ETERNAL SOUL?

According to the Upanisad literature, the Superme Brahman cannot be known by man if he looks outwards towards material nature. The Supreme Brahman or the Universal Soul is the Spirit of all spirits, this is the central doctrine of the Upanisad. And the spirit within oneself is called

Atman (Individual Soul).

The Upanisadic conception of Atman was arrived at, gradually and by steps, after serious inquires, probing and self-reflection. The Taittiriya Upanisad gives an idea of these steps. Later, in Brihadaranyaka Upanisad the Brahman is said to be equal to that Atman. Realising Atman is the unification of one's soul with the Brahman just as the air in the room is unified with the air in the universe. So, it is said:

“Truly the Brahman is this Atman” Sa va ayaj atma brahma

With regard to the Upanisadic of the concept of soul, Ven. Dr. Walpola Rahula defines the term 'soul' precisely and beautifully in his book entitled 'What the Buddha Taught'. He writes:

“What in general is suggested by Soul, Self, Ego, or to use the Sanskrit expression Atman, is that in man there is a permanent, everlasting and absolute entity, which is the unchanging substance behind the changing phenomenal world.”

With regard to the nature of soul, the author further mentions:

“According to some religions, each individual has such a separate soul which is created by God, and which, finally after death, lives eternally either in hell or heaven, its destiny depending on the judgement of its creator. According to others, it goes through many lives till it is completely purified and becomes finally united with God or Brahman, Universal Soul or Atman, from which it originally emanated. This soul or self in man is the thinker of thoughts, feeler of sensations, and receiver of rewards and punishments for all its actions, good and bad. Such a concept is called the idea of soul.”

Buddhism stands unique in the history of human thought in denying in the existence of such a soul, self or Atman.

The concept of soul is gradually developed by grasping and craving. Then in Buddhism craving is threefold: Kama tanha, Bhava tanha and Vibhavanha. Therefore, According to Buddhism, the idea of soul is an imaginary, false belief which has no corresponding reality, and it produces harmful thought of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism and other defilement, impurities and problems. It is the source of all the

trouble in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evils in the world.

Two ideas are psychologically deep-rooted in man: self-protection and self-preservation. For self-protection man has created God on whom he depends for his own protection, safety and security, just as a child depends on its parents. For self-preservation, man has conceived the idea of an immortal soul or Atman, which will live eternally. In his ignorance, weakness, fear and desire, man needs these two things to console himself. Hence he clings to them deeply and fanatically.

The Buddha's teaching does not support this ignorance, weakness, fear and desire, but aims at making man enlightenment by removing and destroying them, striking at their very root.

Two methods are employed by the Buddha to reject the concept of soul, i.e.

### 1. The analytical method

Every being is composed of form and mental constituents (namarupa). Here the form is physical materials of earth, water, heat and air; and mental includes the sensation, perception, mental formation and consciousness. These 5 main constituents of form, sensation, perception, mental formation and consciousness are also called the 5 aggregates. These 5 aggregates are impermanent, all constantly changing. They are not the same for 2 consecutive moments. Indeed they are in a flux of momentary arising and disappearing. Therefore, what we call a 'being' or 'I' is only a convenient name or level given to the combination of these 5 groups. There is no unchanging substance in them. There is nothing behind them that can be called a permanent soul or Atman.

### 2. The synthetical method

The 12 factors of paticca-samuppada show how life arises, exists and continues. These 12 factors are ignorance, volitional actions, consciousness, form and mental, 6 faculties, contact, sensation, desire, clinging, rebecoming, birth and decay, death, lamentation. Each of these factors is conditioned by others as well as conditioning others. Therefore, they are all relative, interdependent and interconnected, and nothing is absolute or independent, hence no first cause or the only cause is accepted. Thereby the eternal soul is rejected.

The human personality, including the external world with which it enters into relationship, is divided into khandha (aggregate), ayatana (sphere) and dhatu (elements). The generic name for all three of them is 'dhamma' which, in this context, can be translated as 'element of existence'. Hence, the significance of the formula:

“Sabbe dhamma anatta” (Dhammapada. 279)

-- All existence is without soul.

## 666 THE BUDDHIST CRITIQUE OF THE CONCEPT OF SOUL

Ven. Dr. Walpola Rahula defines the term ‘soul’ precisely and beautifully in his book entitled ‘What the Buddha Taught’. He writes:

“What in general is suggested by Soul, Self, Ego, or to use the Sanskrit expression Atman, is that in man there is a permanent, everlasting and absolute entity, which is the unchanging substance behind the changing phenomenal world.”

With regard to the nature of soul, the author further mentions:

“According to some religions, each individual has such a separate soul which is created by God, and which, finally after death, lives eternally either in hell or heaven, its destiny depending on the judgement of its creator... This soul in man is the thinker of thoughts, feeler of sensations, and receiver of rewards and punishments for all its actions, good and bad. Such a concept is called the idea of soul.”

Buddhism stands unique in the history of human thought in denying in the existence of such a soul or Atman. Buddhism denies that there can be anything in the world which persists unchanged. According to its theory, life is a stream of elements which are always coming into existence and ceasing to exist, which influence each other according to certain laws. The life stream of man continues after his death as a new being which has to pursue its happy and unhappy existence, as god, man, animal or inhabitant of hell, in accordance with the good or evil nature of his deeds. A life continues until the kamma, the power of deeds which called the being into existence, is exhausted. Then, on the basis of the actions performed in that life, a new being comes into existence which is the heir of the previous life, and so on.

According to Buddhism, the idea of soul is an imaginary, false belief which has no corresponding reality, and it produces harmful thought of ‘me’ and ‘mine’, selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism and other defilement, impurities and problems. It is the source of all the trouble in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evils in the world.

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ignorance, weakness, fear and desire, man needs these two things to console himself. Hence he clings to them deeply and fanatically.

The Buddha's teaching does not support this ignorance, weakness, fear and desire, but aims at making man enlightenment by removing and destroying them, striking at their very root. Thus, two methods are employed by the Buddha to reject the concept of soul, i.e.

### **The analytical method**

Every being is composed of form and mental constituents (namarupa). Rupa is physical materials of earth, water, heat and air. Nama includes vedana, sabba, savkhara and vibbana. These 5 main constituents are called the 5 aggregates, which are impermanent, all constantly changing. Therefore, what we call a 'being' or 'I' is only a convenient name given to the combination of 5 aggregates. There is no unchanging substance in them. There is nothing behind them that can be called a permanent soul or Atman.

### **The synthetical method**

According to the law of paticcasamuppada, there are 12 factors which show how life arises, exists, continues and disappears. They are:

- |                |                  |
|----------------|------------------|
| (1) avijja     | (7) vedana       |
| (2) savkhara   | (8) tanha        |
| (3) vibbana    | (9) upadana      |
| (4) namarupa   | (10) bhava       |
| (5) salayatana | (11) jati        |
| (6) phassa     | (12) jara-marana |

These factors show how life arises, exists and continues. It should be remembered that each of these factors is conditioned (paticcasamappanna) as well as conditioning (paticcasamppada). Therefore they are all relative, interdependent and interconnected, and nothing is absolute or independent. Hence it is only a chain of causes and effects, there is no such permanent, independent identity of self or soul.

The human personality, including the external world with which it enters into relationship, is divided into khandha, ayatana and dhatu. The generic name for all three of them is 'dhamma' which, in this context, can be translated as 'element of existence'. Hence, the significance of the formula: "Sabbe dhamma anatta". In fact, it is this teaching of soulessness that Buddhism stands unique in the history of human thought.

"If one sees the paticcasamuppada sees the Dhamma", write a comprehensive note to show how

paticcasamuppada will be the Dhamma.

The doctrine of paticcasamuppada is one of the most profound and far-reaching teachings of the Buddha and as such this law of causality requires very thorough investigation and comprehension by anyone seeking liberation. Without clearly knowing the causal law, the Three Signata and the Four Noble Truths cannot be fully understood with the full insight that leads to dispassion, to Nibbana. All of these are included within the paticcasamuppada which demonstrates their relation with each other.

The early Buddhist discourses, the Sutta Pitaka include a large number of discourses which deal with causality. The Mahapadana suta of Digha Nikaya, Nidana sajyutta of Sajyutta Nikaya, Mahakhandaka of Mahavagga Pali, and the many discourses of the Majjhima Nikaya are worldly of consideration in this regard. Although the Sutta Pitaka includes different versions the same teaching, the twelve-fold formulas of the theory have been more popular among the followers at the later period. In regard to the early discourses, it has been pointed out by a number of scholars that the following statement of the Buddha can be regarded as the basis formula of the teaching:

“Imasmij sati idaj hoti, imasmij asati idaj na hoti, imassuppada daj uppajjati, imassa nirodha idaj nirujjhati”  
when this is present, this comes to be; when this is absent, this does not come into being; with the arising of this, this arises; with the destruction of this, this ceases to be.

The above statement of the theory of causality is given in an impersonal manner. This brief statement of the theory can be applied to explain any situation whether mental or physical in the world. The above mentioned twelve-fold formula is but an instance where this brief statement is applied to explain the origination and destruction of suffering. When it is taken as gradual and reverse orders, gradual order explains the origination of the mass of suffering and the reverse order the cessation of suffering. With the arising of ignorant, arising of disposition etc. with the destruction of ignorant, the destruction of disposition etc. explaining the cessation of suffering.

It has been clarified that, this teaching of causality is deep in meaning and it cannot be easily understood. Once Ananda said to the Buddha he can easily comprehend this teaching, The Buddha admonished him saying:

*“Say not so, Ananda, say not so! Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string...unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on.” (S.N. II, p.64)*

The teaching on paticcasamuppada is considered the central philosophy of Buddhism because every other teaching is based on this. Its significant is well illustrated in the Mahahatthipadopama sutta of Majjhima Nikaya, when the Buddha himself says:

“Whoever sees Dependent Origination sees the Dhamma.  
Whoever sees the Dhamma sees the Dependent Origination.”  
“Yo paticcasamuppada j passati so dhammaj passati, yo dhammaj passati so paticcasamuppada j”

It becomes clear by the above statement that the dhamma is equal with Dependent Origination and vice-versa. According to the early Buddhist teachings, there are two main aspects of this theory:

- (1) Paticcasamuppada
- (2) Paticcasamuppannadhamma.

Paticcasamuppada means the causes or conditions which give rise to the respective effects. Paticcasamuppannadhamma means the effects which have been produced by the causes or conditions. Thus, it is clear that the former refers to the causes and the latter refers to the effects. As to the modern definition, the latter can be regarded as referring to the facts and the former as referring to the relationship among the facts. As we know, the human knowledge consists of the above two facts, i.e.

- (1) The knowledge of the facts.
- (2) The knowledge of the relationship among the facts.

This means that the noble of paticcasamuppada has a real understanding of the world of experience. In most of the other non-Buddhist philosophical and religious traditions, such as Hinduism and Jainism, the teaching of causality is based on monism (theory of one cause) and nihilism (causeless theory). On the contrary, Buddhism rejects both monism and nihilism by the teaching of paticcasamuppada. According to the Buddha, a complete analysis of world of experience should consist of two methods viz. (1) Analysis (2) Synthesis.

The analysis not couple with synthesis falls to nihilism. The synthesis not couple with analysis falls to monism. The Buddhist theory of Dependent Origination which comprises of both methods reject nihilism as well as monism. (Ucchedavada and Sassatavada) I

In the Mahayana, Ven. Nagarjuna in his most authentic text, 'Mulamadhyamaka-karika' states that "Yah pratityasamutpadah wunyataj taj pracakmahe sa prajbaptirupadaya pratipat saiva madhyama." The theory of Dependent Origination means voidness, accordingly the same theory becomes the Middle Path. Thus the Madhyamaka tradition has taken paticcasamuppada as referring to voidness. This also is one of the interpretations of paticcasamuppada. Further Nagarjuna in the above text refers to four theories of causality current at the time and reject them all.

- (1) Svata utpatti -- identity theory of causality (Hinduism)
- (2) Parat utpatti -- non-identity theory of causality
- (3) Dvabhyamutpatti -- a theory which combines number 1&2.
- (4) Ahetutautpatti -- causeless theory (nihilism)

By Sanarth

Monday, June 21, 1998

#### INDIAN HISTORY

In Indian history the Vedic period is divided into four:

- (1) Vedic (Vedas)
- (2) Brahmanas
- (3) Aranyaka
- (4) Upanisad

Brahma is ultimate reality - metaphysically. He is beyond time, space and causality. TSC is illustrated in all philosophy and religion.

- (a) Time – concept of moment in Abhidhamma. It is only a conventional truth according to Buddhism.
- (b) Space – concept of atom in Abhidhamma. Without space we cannot move.
- (c) Causality – dependent origination, cause and effect thus we are in sajsara.

All human beings are subject to time, space and causality. However, according to Upanisad philosophy, Brahma is beyond time, space and causality. Thus, he is called:

- (a) Imperishable (aksara) – beyond time, space and causality. Although he is beyond all these three, but space is in him. «Bruhadaravyaka» .  
'Yasmad arvak samvathsarah abodhi parivartate' – in front of Brahma days and years perish (katha).
- (b) He is everlasting (akalika), i.e, everlasting light (prabha). He knows the foundation of causality. He controls causality, therefore he is beyond time and space.

#### QUALITIES AND CHARACTERISTICS OF BRAHMAN

1. ekajsath – one reality
2. kavi – wise
3. jiva – life
4. mahabhaya – great fear

Brahman exists in universe, atman is in oneself or inner guide (antaryamin). 'sarvaj khalu idaj brahma' – whole

world is nothing but brahma. Thus he has the authority. According to 《Prashna》, the theory of creator and creations, questions about the phenomena. 'bhagavah kuto ha va imah: (imaha) prajah: prajayante – from where are these beings born. : = a

Prajapati or Brahma created life and matter, fauna flora (動植物), beings, human, gods etc. Space, motion, heat, fluidly and earth elements are created by God. Heat cannot burn a leaf, i.e., signify his authority, i.e., without his consent. Motion cannot move, others e.g., sun rises etc because of his power.

The qualities of atman:

1. immaterial, element that exists together with matter in beings.
2. It is a source of body functions.
3. It is vital inner factor of personality.
4. Disease (death) is often mentioned as soul-loss.
5. He survives after death.
6. Guiding principle in life.

Emancipation means absorption of soul into the universal spirit (Brahman).

### SOUL THEORY (LECTURED BY VEN. SĪLAVĀMSA) (ORIGINAL BY VEN. MEDANANDA)

In many religions and philosophies the immaterial elements that, together with the material body, constitutes the human individual. In general, the soul is conceived as an inner, vital and spiritual principle, the source of all bodily functions and particularly of mental activities. Belief, that some kind of soul can exist apart from the body is found in all known cultures.

Buddhism is a unique religion in that it teaches that the individual soul is an illusion produced by physical and psychological influences. Early Judaism made no sharp distinction between body and soul, but by the middle ages (from 5<sup>th</sup> to 15<sup>th</sup> century) Jews considered the soul capable of surviving bodily decay. Most Christians believe that each individual has an immortal soul and that the human soul and resurrected body would be granted with presence near the God in the afterlife. In Islam, according to the Koran, God breathed the soul in the first human being and at death the soul of faithfuls are brought near to God.

The philosophical Hindu writings, the *Upaniṣads*, identify the individual soul as divine. The word *ātman* is found in the earliest *Vedic* hymns (verses). The derivation (coming from) of the word is uncertain. It is something's held to have meant 'breath' at Hal(?) already acquired a more special meaning.(?) It is the breath in the sense of life. And then the Sun is called the *ātman* of all that moves and stands. The coming meaning is that of self a used with which is still found in the modern Indian language. These meanings were properly, not distinctly separated. This life or self was something which could have the body. Such as it is spoken of in the *Rigveda*, is as (*manas*).(?) Such conceptions coming down from what are called primitive times and continue in the *Upaniṣadic*.(?) It may have leaved the body in sleep. Therefore let not wake him suddenly for heart is the healing of one to whom he doesn't return (*Bṛhadāraṇyaka Upaniṣad*).(?)

So the soul theory is mentioned with various meanings by some scholars in the concepts of religion.

#### QUESTION: HOW THE CONCEPT OF *ĀTMAN* (SELF) VARIED IN HINDU RELIGIOUS PHILOSOPHICAL TRADITION?

In India, Hinduism is the oldest religion. One of the great affirmations that all Hindu make is that the transformation of human consciousness into divine consciousness, cannot be living a single life-span. It is not possible in one life time to make man's soul called *ātman* by Hindus. One with

reality which was the Hindu called *Brāhmaṇ*.(?) The repeated passing or transmigration of souls through this world is meant by *Samsāra*.

Here I would like to present the concept of *ātman*. In India speculations regarding *ātman* are from *Vedic* period – they took a final shape in *Upaniṣads*, which ever since remained fundamental in Indian thought. Therefore, the word ‘*ātman*’ originally means ‘life-breath’ and gradually acquired the meaning of feeling, mind and soul. In an old verse, the *ātman* means ‘that which pervades all’, which is the subject and which knows, experience and illuminates the object and which remains immortal without changing and always the same.

Hinduism considers two philosophies as mentioned above – *ātman* and *Brāhmaṇ*. According to Hinduism the realization of the reality is the *Mokṣa* through this doctrine. Hindu philosophers were interpreting both human being and universe. *Ātman*, the self, is the absolute reality of an individual. Western philosopher called it as ‘microcosmos’. According to *Bhagavadgīta* it is said that *ātman* is eternal, divine, changeless and everlasting.

But *Munḍaka* refers that the fire is its head, the moon and the sun are its eyes, the four quarters of the sky its ears, the *Vedas* are its speech, the wind is its breath and the universe is its heart. The *ātman* is the eminent self of all beings and the transcendental background of both self and non-self. None can doubt its reality. We have seen the *ātman* as the subjective side.

At the beginning of *Vedic* period there were some views regarding *ātman* as a human body, some believed that *ātman* is the shadow of the man and the life, the mind the consciousness and the self.(?) This evolution of concept of *ātman* concluded with realization that the *ātman* is the subtle body in the human being. In the *Samyutta Nikāya* it is stated that the world is empty of a self or of anything of the nature of a self.

**The Buddha** explained to **Ānanda** what is emptiness of self: „What is empty, **Ānanda**, of a self or of anything of nature of a self? And what is related to mind? All these are void of a self or of anything that is self-like.“

In the same way **Buddha** clearly explained that to believe in an eternal self is like a man who fell in love with the most beautiful maiden in a country though he has never seen her. It means the theory of eternal self or *ātman* is a misconception.

According to Hinduism, everything originated from the ‘universal self’ (*viśva ātman*) which resides in every individual, so it is called ‘individual self’ (*puggala ātman*). Sometimes the universal self is called *Brāhmaṇ*. The *viśva ātman* and *puggala ātman* are permanent. They arise from life to life. To attain emancipation, one should practice self-mortification and realize *viśva ātman* and *puggala ātman*. They are known as ‘eternalistic’.

According to *Śramaṇa* group, the *ātman* is not permanent and gets destroyed at the death of body. There is no next life in their teaching. Therefore, one should enjoy this life as much as possible. They are known as ‘materialists’.

#### 666BRAHMAN AND ATMAN

In the early period of *Vedas*, the word ‘*Brahman*’ indicates ‘prayer’, a Tonic of the gods. The idea became more and more prominent that human prayer is a power which surpasses in potency even the might of the gods. by this curious development, *Brahman*, the old name for prayer, became the most usual name for the creative principle of the world.

To designate the principle of the world, is the word 'atman', it means "the changeless, inseparable essence of our own self", and on the other hand the essence of the Self of the whole world.

Atman is an inward search of Reality. The Supreme Brahman cannot be known by man if he looks outwards towards material nature. If he looks outwards, he sees only matter; hence he has to look inwards. The Supreme Brahman or the Supreme Spirit (Universal Soul) is the Spirit of all spirits, this is the central doctrine of the Upanisad. And the spirit within oneself is called Atman (Individual Soul).

The same reality is called from the subjective side as 'atman' and from the objective side as 'Brahman'. Two terms, Brahman and atman are treated as synonyms. The difference is that the Brahman is the philosophical principle, as realised in the universe, and atman as realised in the soul. Later, the Brahman is said to be equal to that Atman. Realising Atman is the unification of one's soul with the Brahman just as the air in the room is unified with the air in the universe. The Brihadaranyaka Upanisad says:

"Truly the Brahman is this Atman"

---- Sa va ayaj atma brahma (4.4.5)

"That thou art" is the great saying of the Upanisads. "I am a Brahman", "atman is Brahman," "I am that." "I am the non-dual Bliss." The subject lacked infinitude and the object lacked certitude. The Absolute has both 'infinitude and certitude'. Therefore, when a man realizes this fact fully his is wholly freed from transmigration. His soul becomes one with Brahman, and he transcends joy and sorrow, life and death.

The concept of Brahman and Atman are the metaphysical speculation of the human mind on the external world and the internal self respectively.

The conception of Brahman and atman received many different explications, some of which were negative in explanation, i.e. neti, neti (not this, not this). This cannot be described by any positive content which is always limited by conceptual thought.

## BEING & THE WORLD

In *Vedic* period people used to solve all the problems with the help of *Brāhmaṇ* and *ātman*. They thought that world was created by *Brāhmaṇ*. It was governed by *Īśvara* and destroyed by *Īśvara*. Besides that there were some other thinkers who believed that the world existed permanently. It didn't face to any change, they were thinking as eternalists. There were annihilationists who believed that the world was impermanent and it would change. Meanwhile there were determinists who claimed the destiny of being and the existence of the world to be unchanged by anyone but to flow forward due to the accepted systematic way. Buddhism rejected the conceptions of annihilationists, eternalists and determinists. We can see two words which have been used as synonyms for world in early Buddhist literature – that of *suburb(?)* and the *Dhamma*. What is world, why we call it as world, what are the reasons according to Buddhism? We call it world because it is subjected to change and break. According to Buddhism things have been considered as breakable and the breakable things in *Samyutta Nikāya* are explained as the eyes, form and the other senses and sense objects: "O *Bhikkhus*, the eyes are destroyed. The form is also destroyed. Eyes consciousness is also destroyed. Eyes contact is also destroyed. The feeling which is generated from contact is also destroyed. This is the world according to Buddhism."

**666 EXPLAIN HOW THE PERSONAL CHARACTER OF GREAT FOUNDERS OF LEADING RELIGIONS CAUSED THE SPREAD OF THESE RELIGIOUS CONCEPTS?**

Middle path as an exceptional path leading to emancipation was also one of the reasons of popularity of Buddhism because the extremist paths leading to Emancipation which were introduced by Jainism and Brahmanism were unsatisfactory, most of religious persons who practice austerities as a method of Self-mortification and luxurious life as a method of self-indulgence were unsatisfactory way of life which never led them to get rid of worldly bondages.

Many people also attracted the lofty life led by the Buddha. Although there were many ascetics and other religious persons who have renounced Worldly pleasure. The great renunciation of the Buddha was entirely different hold such kind of renunciation in spite of having the opportunity to lead A substantial luxurious life. The Buddha went to home to homeless position seeing knowing and hearing the vanity of sensory pleasure, which also caused the Popularity of Buddhism. Unlike other religious persons. The Buddha after having detached from all worldly pleasure dedicated his life for the benefit and welfare Of the people irrespective of caste, creeds or any other social distinction, determination, exertion and endeavor of the Buddha to realize the truth in spite of Various hindrance also evaluated by many social groups including kings who helped the Buddha and his disciple to spread Buddha message in India. Loving-kindness, compassion, altruistic joy and equanimity and the other spiritual quality and tolerance in particular in the life of the Buddha increased the popularity of Buddhist thought.

Some teacher of that time taught how to succeed the worldly life only. Some of them taught only how to succeed the next life only.

But Buddhism taught how to succeed the household life and preached the method to detach from the world also which was very popular teaching at that Time, the life celibacy led by Buddhist monk for the whole life. unlike other religious persons who led the life of celibacy only for the selected period of time Is also one of the reasons for the popularity of Buddhism, when the other religious persons quarreled one another on some religious dogmas.

The disciples of The Buddha lived in harmony as they followed the right path, which was an exceptional

feature of Buddhism. Simplicity and moderate nature of dharma was Attracted by common people Buddha avoided philosophical problem and emphasized the moral aspect of religion which was very popular among the common people who were more confused than enlightened by the philosophical discourse of contemporary thinkers, it is system has avoided extreme Type of asceticism and self-mortification.

## **666 SIX HETERODOX TEACHERS**

### **General Introduction**

In India, at the time of the Buddha, there were two movements: Brahmana and Samana movement. Buddhism always refers to them as Samana-Brahmana. Brahmanism was the Orthodox. They accepted the Veda's validity, and recognized the Vedas as divine texts. They believed in some forms of theism, such as Polytheism, Henotheism, Monotheism and Monism. The Orthodox system of Indian thought Vedanta, Samkhya, Yoga, Nyaya, Vaisheshika and Mimamsa. They all involved and developed Samana movement was a reaction to the Brahmana movement. They rejected the authority of Vedas and Brahmana who claimed to be in possession of revealed truths not knowable to any ordinary human means. Therefore, the Samanas also rejected the doctrine of sacrifice and four castes. They said that the sacrifice was useless. They opened the door for all people in the society without discrimination. They all gave women a better place in religion and society. The Samanas also rejected the gods. They did not believe in any form of theism. That is why the Orthodox said that they belonged to Materialism or Nihilism. Especially in Hindu books, Buddhism is mentioned just before the Materialism. They call it Nihilism because Buddhism does not believe in soul or Gods.

According to Indian view, every philosophy is a religion and every religion is a philosophy, because Indian religion is not divorced from philosophy, because philosophy is necessary to understand the nature of the world, while religion is necessary to transform the world. Philosophy is the theoretical aspects of the insight into the nature and the insight into the reality, while religion covers the practical aspects, because every way of life must begin with the view of life. Every religion has the view of life, and the way of philosophy.

### **The six heterodox teachers**

Almost all teachers of Samana movement came from Kshatriya. The Buddhist scriptures described six eminent Samana. They are: Purna Kassapa, Makkhali Gosala, Ajitakesakambali, Pakudhakacciyana, Niganthanaputta or Mahavira and Saugata. These six philosophical teachers were all the contemporaries or even senior of Buddha. Ajitakesakambali, the king of Magadha visited these heterodox teachers in order to find what their teachings were and what their purpose of leading a religious life was.

Purna Kassapa, he held the doctrine of Akiriya, non-action. Therefore his teaching is called Akiriya-vada- doctrine of inaction. He denied the moral efficacy of action. He said that volitional acts do not have result in merits or demerits. Even if a man kill all the creatures on the earth and raised a heap of skulls, he incurred no sin. Similarly, he does not earn merit through good acts, or by staying on the north bank of the river Ganges giving alms, offering sacrifices. Similarly, self-control, gifts and truthfulness did not earn for him any credit. Among the six teachers, most of them rejected religion. Purna Kassapa is one of them.

Makkhali Gosala, he was sometime a disciple of Mahavira, but later on broke away from Mahavira. His followers were called Ajivakas. His teaching belongs to Niyativada, strict Determinism or Fatalism. Gosala did not believe that there was any special cause for either the misery of Human beings or for their deliverance. There is no correspondence between cause and effect. Actions of men, good or bad, are not actions at all, produce no effect or influenced on the

future. Hence he rejected the moral causation. So he did not believe in human effort and held that all creature were helpless against destiny.

He maintained that all people whether wise or foolish were destined to pass through Samsara and that their misery could come to an end at the completion of the cycle. No human effort could reduce or lengthen this period, like a ball of thread, Samdara had fixed term through which every beings must pass. He promised that after this long period which was nearly thirty million million, multiplied by the number of grains of sand in the bed of the river Ganges years, salvation would come to all. It leads to inaction. Therefore, Gosala came under severe condemnation of Buddhism.

Pakudhakacciyana, He is a Eternalist, he believe in Externalism. According to him, there were seven constituent elements of universe, which are uncreated, uncuttable, sterile, immovable, rigid and immutable and so not, in any way, contribute to pleasure or pain. These undergo no alteration or transformation and do not interact. Any supposed action passes ineffectively between their atoms. Therefore, when one with a sharp sword cleaves a head into twain, no one thereby deprives only life, a sword has only penetrated into the interval between the seven elementary substance. The body is ultimately dissolved into these seven elements. What are the seven? The four elements; earth, water, heat and air, and happiness and unhappiness and soul. He was also one of the Ajivakin teachers. The Timir believes in Ajivikism. So later on they accepted all the six teachers as their Gugus.

Ajitakesakambali, he is a Materialist, he believed in Materialism, Uchedavada. This school is called Lokayata. According to this school, the universe is constituted out of the primary elements; earth, water, heat, and air. Combination of these elements produced all the objects and phenomena of nature both material and spiritual. The trace of Materialism could be found even in Vedic period. No soul; the body is constituted of the four elements into which the body is dissolved after death. He held that it is useless to talk of next world, both the wise and the fool die and have no further life, because there is no soul, no transmigration. Therefore, the aim of living beings is happiness. For this school the highest happiness attainable is that of the pleasure of sense. This school also rejected the moral causation. They said that all acts and experiences are spontaneous not determined by anything; "There is no well-behaved recluses and brahmins of good conduct, who can pave to know the existence of this world and the next by realizing this themselves with higher intuition." So Ajita also denied the personal extraordinary senses, and the next world. He believed only perception. So he said that the religious teachers were fool.

Sa0jaya belatthiputta, he is an Agnostic. Ajatasattu called him the most foolish and ignorant of all the teachers he had met. Sa0jaya belatthiputta, maintained that to conclusive knowledge about any of the matters debated by the philosophers is possible. So we cannot understand metaphysical questions such as rebirth, the law of Kamma and the future life of the released. The world is infinite but we are finite. Therefore, we cannot understand the infinite world. So he did not give any definite answer to the ultimate things. For purpose of argument, the sceptics developed a technique of systematic evasion. When a question was put to them, they answered in five ways; --

Evam pi me no -	I do not say so
Tath1 pi me no -	I do not say thus
A00a pi me no -	I do not say otherwise
No ti pi ce me no-	I do not say no
No, no ti me no-	I do not say no, no.

They did not give a definite answer, because they pointed out that the various speculative doctrines, especially about the nature of soul, were mutually contradictory. Such speculations could only be confusing and harmful or led t harmful action such as disputes and ultimately remorse and consequent obstruction to peace of mind and should, therefore, be avoided.

In Buddhist scriptures, he was referred to as Amaravikkhepa, Ell-Wiggler, because he did not maintain any thesis. So it was very difficult to argue with him. AT the time of the Buddha, there were so many controversial views. Scepticism was a natural philosophical development. The Trace of Scepticism is also found in the Vedas. Even in the ancient Greek philosophy, we find Scepticism leads to solipsisms. You only know yourself, you doubt about everything. The Buddhist critique is that;

- Agnosticism is due to ignorance ( mohamula), because the answer was in fact not discovered, therefore, it was assumed to be undiscoverable.
- It is due to the fear of mental destruction (vighata), because when one debates with others, his peace of mind will be disturbed.
- It is due to the desire to display your dialectic skills.

NiganthaN1taputta or Mah1v2ra, he had another name; Niganta Jinaputta. He was a senior contemporary of the Buddha and he was also from a royal family. The Jainas believed in 24 Tirthankara or Founders of the Faith, through whom their faith has come down from fabulous antiquity. Of these the first was Rsabhadeva, and the last, Mahavira, the great spiritual hero, whose name was Vardhamana. Mahavira, the last of the prophets, cannot be regarded as the founder of Jainism, because even before him, Jain teachings were existent. But Mahavira gave new orientation to that faith and for all practical purposes. Modern Jainism may be rightly regarded as a result of his teachings. He flourished in the 6th century BC. His predecessor, the 23 Tirthankara, Parashavanatha is also a historical personage who lived in the 8th or 9th century BC. At the age of 30 (510 B.C), Mahavira renounced his family and became an ascetic. For 12 years, he wandered seeking the truth and eventually gained enlightenment and at the age of 72 he died of self-starvation. Mahavira's teaching was confined to the Ganges Valley.

The fundamental teaching of Mahavira is that the universe functions according to an eternal law and is continually passing through a series of cosmic waves of progress and decline. Everything in the universe, material or otherwise, has a soul. The purification of the soul is the purpose of living for the pure soul or released from the body and then resides in the top of the universe where it remains in inactive omniscient bliss through all eternity. The purification is not achieved through knowledge, as it of the Upanisadic thinkers taught, but through penance, self-mortification, because the soul is covered by kamma. In order to purify the soul, you must discharge and purge the past kamma and prevent the new to be accumulated. All these are done by following strict asceticism.

Kamma in Jainism is a kind of matter in a fine atomic form, which is so subtle that it is not visible to the Human eyes. Once when you have done kamma, you cannot change it, it is exterminated only by severe penance. The prevention of influx and fixation of new kamma in the soul is ensured by carefully disciplined conduct. As a result of which the Jainas make a vow of non-violence impressed to such an extreme that even the unconscious killing of an ant whilst walking was regarded as a sin. Non-violence was an obsession with the Jainas, and they wore a muslin mask covering the mouth and nose to prevent the involuntary inhalation of even the tiniest of insects.

The emphasis on non-violence prevented agriculturist from being Jainas, since cultivation involved killing insects and pests. It also excluded crafts endangering the life of other creatures. Trade and commerce were possible occupations. So Jainas have merchants as their followers. It is also for this very reason that Jainism did not become a world religion.

The end

## SIX RELIGIOUS TEACHERS IN THE SIXTH CENTURY BC

There were two religious traditions at the time of rise of Buddhism. These were *Śramaṇa* and *Brāhmaṇa*. Both seemed to be of equal antiquity. *Brāhmaṇa* tradition goes back to *Vedas* and the *Śramaṇa* can be traced to Indian culture. These were two opposing traditions. The *Śramaṇa* tradition was represented by six teachers:

- 1) **Ajita Kesakambala** - He was the woe(?) known materialist in the Indian tradition and *Cāruaka* system, perhaps represents his tradition. He was an amoralist.
- 2) **Sañjaya Bellatthaputta** - Though the Buddhist texts refer to him as a 'fool', he was a well-known sceptic, who was not ready to give absolute answers, because he held that human knowledge was limited.
- 3) **Makkhalī Gosāla** - He was an extreme fatalist who denied human effort and action and resigned

to fate and allowed fate to bring about salvation.

4) **Pakudha Kaccāyana** - He was an amoralist who came up with a theory of the being constituted by seven elements: earth, water, fire, air, happiness, suffering and life (*jīva*). These constituents had to be permanent and hence not destructible. Therefore there could not be neither killing nor a killer etc.; hence he denied *māras*.

5) **Pūrana Kassapa** was also an amoralist who preached non-causation, and hence he was *akiriya-vādin*.

6) **Mahāvīra** or **Nigantha Nātaputta** was the leader of Jainism. A teacher of extreme non-violence. Believed in soul (*jīva*), and maintained that soul was in bondage due to being tainted by *karma*. To release the soul one had to stop all *karma* for this it was necessary to undergo consequences for past *karma*, and stopping collecting new *karma*. The practice he suggested was severe ascetic practice to expiate all previous *karma*. He was a moralist and also an extremist.

The above account makes it very clear that the *Śramaṇa* tradition was a very complex one ranging from utter materialism to total skepticism. This wide range of religious beliefs made people become perplexed and confused. The *Kālāma sutta* shows this plight of the people. Some advocated complete indulgence in sensual enjoyment and others total abstinence from it. The attempt by the Jains to mix these two extremes, further completed the situation. Materialists rejected all ethical norms and moral standards, Jains went to the extreme in emphasizing them and making normal living difficult.

The fatalists made people to give up all hopes while skeptics prompted people to go away from religion. It was in such a confused background that **Śramaṇa Gotama** came up with his novel approach to man's predicament – *dukkha*. He said that *dukkha* and *sukha* were both within man, and that by changing man's thinking, attitudes, approach to life one could live a contented life. That was totally a new approach to the problem of *dukkha*, and the people accepted it as more pragmatic and beneficial.

#### SĀMAÑÑAPHALA SUTTA + SIX THINKERS OR TEACHERS<sup>5</sup>

**Nigaṇṭhanātaputta** was the founder of Jainism, who thought the extremist doctrine which lenth(?) some regerslee(?) religious practices; example:

1. Not to kill living beings.
2. Not to take article of use unless they are given.
3. Not to tell a lie.

These were common to the schools of Jainism. In addition to these, they lead(?) life(?) self(?) but some Jains live with their family. According to Janism they believed the result of all actions can be good or bad according to previous conditions. In *Sāmaññaphala sutta*, **Nigaṇṭhanāthaputta** is mentioned as having held the doctrine of four-fold restraint:

1. Absolute(?) by all water

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5 The four-fold restraint of Jains is taken from the following lecture - „Philosophies of six teachers, the contemporaries of **the Buddha**“ lectured by ven. Sīlavamsa and written by ven. Medananda. The original four-fold restraint of this particular lecture was incomplete and totally wrong.

2. Conjoined with all water
3. Cleaned by all water
4. Suffused with all waters

In the *Udapāḍhi Sīhānanda sutta* these practices are appeal(?) Jainism is(?) the philosophy but its based on soul theory.(?) They thought that all the actions, good or bad, should be finalised by having results - »*phussa phussa byati karoti*«.

The next important contemporary of **the Buddha** was **Makkhalighosala**. He belonged to the set of *Acelakas* or *Nekhepa*. First part of his name indicates that he carried a staff of bamboo. It is said that he was a certain time a disciple of **Mahāvīra**, but later broke away from him. Afterwards he probably founded a school. The doctrine adopted by him was *saṃsāravissuddhivāda*, the doctrine of altering purity only while passing through all kinds of existence.

**Ghosala** didn't believe that there was any special course or either misery of human being or one's deliverance. He didn't believe in human effort and held that all creators were helpless against destiny. He mentioned that all creators whether wise or foolish would destroy their misery and accomplish the existence in the circle of *saṃsāra*. No human effort would reduce or lengthen this period, like a ball, the *saṃsāra* has a fixed form.

The remaining four teachers who are mentioned were living during **the Buddha's** time and also taught some heretical religious teachings.

**Pūranakassapa** was a religious teacher, who held the doctrine of *akiriyavāda*, or non-action. he mentioned that a man didn't incur sin through actions which were popularly known as killing, committing adultery or telling a lie. Similarly, according to him, one can't earn a merit through a good action or by staying on the another, South bank of Ganges, similarly self-control, gif and truth-fullness thus didn't earn merits.(?) his teachings were similar to malerism(?) which were religious(?) to ethical teachings.

**Ajita Kesakambala** was another religious teacher at that time, who also didn't believe in the utility of giving, sacrifice, good or bad actions, existence of heavenly world or person possessing supernatural powers.<sup>6</sup> He thought that the body consisted of four elements into which it dissolved after death, not having any rebirth. He also thought both the wise and ignorant die and have no further life after death. his ideas were similarly to the character of ideas classified as *ucchedavada* (nihilistic).

**Pakuddha Kaccāyana** was probably a teacher, who taught *asalakavāda*. According to his idea, there were 7 elements, which were innutibable/indescribable(?) and didn't in any way contribute to pleasure or pain. The body would be finally dissolved into these 7 elements.

The last one among these teachers was **Sañjāya Bellatthaputta**. His doctrine was known as *vikkhepavāda*, or „a skeptical doctrine“ (*samsayavāda*). Whatever question one would ask, he would not answer as he thought that the answer might reveal his ignorance.

## PHILOSOPHIES OF SIX TEACHERS, THE CONTEMPORARIES OF THE BUDDHA (LECTURED BY VEN. SĪLAVAMSA)

At the time of **the Buddha**, there were six teachers who were contemporary of **the Buddha**. Their views were mentioned in *Sāmaññaphala sutta* (*Dīgha nikāya*).

The first one was **Pūranakassapa**, who taught the doctrine of *akiriyavāda* (non-action). **Pūranakassapa** taught that „in acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting other to torture, in inflicting sorrow or getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, abusing high ways(?), committing adultery, speaking falsehood – one does no evil.

If with an orzo(?)-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil.

Even if one were to go along the right bank of Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be no evil from that cause, no coming of evil. Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming merit.

The second one was **Makkhalī Ghosala**, who taught the doctrine of purification through wandering on. He taught that there is no cause, no requisite condition, for the defilement of beings. Beings are delighted without cause, without requisite condition.

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6 I do not know about this. According to my knowledge, he just didn't believe in existence of a recluse or a *Brahmin*, who would have reached the highest point (*Nibbāna*) - »*natthi loke samaṇaBrāhmaṇā sammaggaṭā sammāpaṭipannā*«.

There is nothing self-caused, nothing other-caused, and nothing human-caused. There is no strength, no effort, no human energy, no human endeavor. All living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort. Subject to the change of fate, serendipity, and nature, they are sensitive to pleasure and pain in the six great closes(?) of birth.

The third one was **Ajita Kesakambala**, who taught the doctrine of annihilation. he taught that there is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad action. There is nor this world, neither next world, no mother, no father, no spontaneously reborn beings, no priests or contemplatives (who, firing(?) rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves. A person is a composite of four primary elements.) At death, the earth (in the body) returns to and merges with (the external) earth-substance.

The fourth one was **Pakudha Kaccāyana**, who taught the doctrine of relatedness. he taught that there are these seven substances, unmade, irreducible, uncreated, without a creator, barre, stable, that do not after/alter(?), do not change, do not change, do not interfere with another pleasure, pain or both pleasure and pain. Which seven?

- |                     |             |
|---------------------|-------------|
| 1. Earth substance  | 5. Pleasure |
| 2. Liquid substance | 6. Pain     |
| 3. Fire substance   | 7. Soul     |
| 4. Wind substance   |             |

The fifth teacher was **Nigaṇṭhanāthaputta**, one of the founders of Jainism, who taught the extreme doctrine of the four-fold restraint. he taught that there was the case where the *nigaṇṭha* – the knotless one – was restrained by that four-fold restraint. And how is the *nigaṇṭha* restrained with the four-fold restraint?

1. There is the case, where the *nigaṇṭha* is absolute(?) by all water
2. Conjoined with all water
3. Cleaned by all water
4. Suffused with all waters

This is how the *nigaṇṭha* is restrained with the four-fold restraint. When a *nigaṇṭha*, a knotless one, is restrained with such a four-fold restraint, he is said to be a knotless one (*nigaṇṭha*), a son of **Nat (Nātaputta)**, with that his self is perfect, controlled and established.

The last one was **Sañjaya Bellaṭṭhiputta**, who taught the doctrine of evasion (*vikkhepavāda*). He taught in this way:

„If you ask me whether there exists another world (after death), if I taught that there exists another world, would I declare it to you? I don't think so. I don't think that way. I don't think otherwise. I don't think not. I don't think not not.

„If you ask me whether there is, whether there isn't another world, bot is and isn't, neither is nor isn't; whether there are beings who transmigrate, whether there aren't, both are and aren't, neither are nor aren't, whether the *Tathāgata* exists after death, whether he doesn't, both neither exists nor not exists after death,<sup>7</sup> would I declare that to you? I don't think so. I don't think that way. I don't think otherwise. I don't think not. I don't think not not.

All above are mentioned in *Sāmaññaphala sutta* in *Dīgha nikāya*.

## THE SIX IMPORTANT INDIAN HERETICAL TEACHERS (NOT COMPLETED)

In India, during the period of the 6<sup>th</sup> century B.C. There was a large number of teachers who presented different religions and philosophies. Some of them are known to us through Buddhist and Jain literature and some are not known. There were six famous *śramaṇa* or heretic teachers well known to us:

1. **Ajita Kesakambali**
2. **Makkhalī Ghosāla**
3. **Purāṇa Kassapa**
4. **Pakuddha Kaccāyana**
5. **Nigaṇṭha Nataputta**
6. **Sañjaya Bellaṭṭhiputta**

<sup>7</sup> Actually, **the Buddha** also didn't answer that question. The difference between **the Buddha's** answer and **Bellaṭṭhiputta's** answer is, that **the Buddha** claimed the answer could not be understood by not-enlightened people, whereas **Bellaṭṭhiputta** did not point out anything like that.

According to **Ajita Kesakambalī**, the individual is made of four great elements. He rejected the belief in the other world. Thus he maintained *ucchedavāda*. He is known to have advocated ten views which according to Buddhism are called *micchā diṭṭhi* (wrong view), namely:

1. no alms (*natthi dinnaṃ*)
2. no sacrifice (*natthi yiṭṭhaṃ*)
3. no prayer (*natthi huttaṃ*)
4. no efficacy of action (*natthi sukata dukkatānaṃ phalaṃ vipāka*)
5. no this world (*natthi loka*)
6. no other world (*natthi paraloka*)
7. no mother (*natthi mātā*)
8. no father (*natthi pitāro*)
9. no beings who have spontaneous birth (*natthi opapātikā*)
10. no *samaṇa* and *Brāhmaṇa* who understood through their direct knowledge and explained this world and the other world (*natthi loka samaṇaBrāhmaṇā sammaggatā sammāpaṭippannā ye imaṅ ca lokaṃ paraṅ ca lokaṃ sayamaṃ abhiññā sacchikatvā pavedenti*)

He rejected the authority of *samaṇa* and *Brāhmaṇa*. According to Buddhists these are the ten *micchā-diṭṭhi* attributed to **Ajita Kesakambalī**. Salvation comes with death. Any person whether he or she is wise or foolish will die. After death he or she is no more in the world, so, he or she will be free from all difficulties, with death he or she attains salvation. The attitude of **Ajita Kesakambalī** towards society will be in terms of materialism. He will accept only social value, not religious value. For the simple reason he does not take religion to guide his life.

According to **Makkhalī Ghosāla** people need not to attempt to attain salvation. It comes automatically if one leads the number of life destined to one. People are believed to lead a certain number of lives, they need not to try to change it. They cannot change it too. If you follow the number of lives destined by destiny (*niyanti*) you will attain salvation. That is called *saṅsāra suddhiṃ*, which means purification is attained by going through *saṅsāra*. This religious philosophy is called *saṅsāra suddhivāda* (salvation by transmigration). This philosophy implied that there is no use of human effort. He says »*natthi attakāra natthi purisakāra*.« Philosophically this means **Makkhalī Ghosāla** has denied free-will. This means man has no place.(?) He is just a tool. **Makkhalī Ghosāla's** attitude towards society is that man is a product of destiny, he can neither change himself nor change the outside society. He is just an instrument of fate.

**Pūraṇa Kassapa** taught that there is no effect of any deed, therefore his teaching is known as *akiriyaavāda*. He described this pointing out that any action good and evil does not produce any result done in the upper part of the Ganges or the lower part of Ganges as those deeds don't have any effect. he rejected *dāna* (charity), self-restraint (*sanyama*) and speaking truth towards society. The reason is not given. The religious value like *dāna*, *sanyama* and *sacca vajja*, which have social significance were rejected by him. He did not want his disciples to follow *kiriyaavāda*, moral action. The soul is not involved in what people do.

**Pakudha Kaccāyana** advocated a theory of *kāya* (group, which included seven groups, namely: *paṭhavī* (earth), *āpo* (water), *tejo* (fire), *vāyo* (wind), *sukha* (happiness), *dukkha* (pain) and *jīva* (soul). According to him everything is made out of these seven groups depending on their nature. Using this philosophy he said when a person kills a man, no one is killing a person or taking life out of that

person, but what happens is that the weapon (*sattha*), which is made out of seven elements passed through that human being who is also made out of those seven elements. This shows that his attitude towards society is quite different from that of other religious teachers. He interpreted man and his action in terms of elements. Therefore, his thinking is a kind of mechanism. Man does not need to pay attention to religious and social values.

**Nigaṇṭha Nātaputta** is known in the Jaina tradition as **Mahāvīra**. He taught that life is sorrowful and one must put an end to this life by following the path of austerity. Buddhism does not accept that position. In the very first discourse **the Buddha** criticized that and treated it as an extreme and called it *atthakilamathānuyoga* as a way of self-mortification. **Mahāvīra** believed in the existence of soul not only in living beings but also in plants' life and dead matter (animate and inanimate). Therefore, his disciples have been asked to follow certain rules not to disturb the soul lying inside of those things. They had developed a subtle philosophy. Their logic is called a theory of relativity because they believed in relativity. Their daily activities, they made it a point not to disturb them. (?) They were against killing and also against any type of war. For this reason laity also has to follow a very strict code of discipline. The discipline of **Mahāvīra** approved the observance of five precepts. When someone follows these precepts he would be opposed to the attitude of **Pūraṇa Kassapa**, **Pakudha Kaccāyana** and **Ajita Kesakambali**.

**Sañjaya Bellatṭhiputta** like **Pyrrho** raised skepticism to a scientific doctrine and thus prepared the way for a critical method of investigation in philosophy. First **Buddha** says: „there is a school of thinkers, who are eel-wrigglers (*amarā-vikkhepikas*). When they are asked a question on this or that, they equivocate and wriggle like an eel (or slip through like quick-silver).“ **Sañjaya Bellatṭhiputta** believed in moral conduct, which might be good and bad. For everything he gave skeptical answers. He declared his philosophy to be that we neither know the good (*kusala*) nor the evil (*akusala*), as it really is. In such case, if we make a positive declaration either with regard to good or to evil, we may be led away by conceit or pride or be influenced by ill-will and resentment. Under these conditions we may be proved wrong (*musā*) and that may cause us the pain of remorse and ultimately a hindrance to the ???

## 666 SASSATVADAVADA AND UCCHEDAVADA

In Brahmajala sutta, the first sutta of Digha Nikaya, we can see that there are 62 views or teachers existed during the time of the Buddha. These 62 views can be brought under two main currents of thought: Sassatavada and Uccedavada.

Those who believe that in the form or physical body, there is something entity, permanent, eternal such as soul, self, ego or unchanging substance belong to Sassatavada. Those who are against the above view, and say that man is made of the four elementary matters belong to Uccedavada. Sassatavada is idealistic idea, whereas Uccedavada is materialistic idea.

Sassatavada

The Sassatavada believe in soul, spiritual substance or ego. In Buddhism it is called 'atta, jiva and purisa'. According to Sassatavada, the soul and the body are different, body is physical, soul is metaphysical, they hold that spiritual and physical are two sides.

According to them, soul survives after the death of the physical body. The body is a bondage to the soul, thus

in order to liberate the soul, all forms of physical pleasure must be restrained. Therefore, many ascetics such as Mahavira, undertook austerities in order to purify the soul. So Sassatavada leads to Atta kilamathanu yoga (self mortification).

Uccedavada

**With regard to man, their definition is: the soul and the body are same, i.e., the identity of the two. The Uccedavada does not reject the soul, but they give a different interpretation of the soul. They say that the soul is temporal, impermanent, and the man is made up of four elementary matters: pathavi, apo, tejo and vayo. Thus, they leads to kama sukkhallikam yoga (self indulgence).**

## AJITA KESAKAMBALĪ

Among the six well-known teachers during the sixth century B.C., except **the Buddha**, **Ajita** was one of the best known as materialistic teacher. **Ajita** was his personal name as he used to wear his cloth which he used to prepare his hair style. Thus he was named **Ajita Kesakambalī**.

**Ajita Kesakambalī** was the elder contemporary of **the Buddha**. He was the teacher who completely rejected all the important teachings of *Brahmaṇas* known such as severe ascetic practices (*attakilamathānuyoga*), sacrifice, offering food to the dead, as future life and so on. He did not believe in the *Brahmāṇic* view that the body and the life would be different (*aññaṃ jīvaṃ aññaṃ sarīraṃ*). He argued against the belief in individual soul and universal soul, the belief in Supreme God.

**Ajita Kesakambalī** was the historical founder of the Indian materialism. He held the view that one should have enjoyed excessive indulgence in sensual pleasures (*kāmasukhallikānuyoga*). He said that the soul also gets destroyed at the destruction of the body at death. Why should one give pain to the body and suffer? So, he argued that the best thing is to enjoy these sensual pleasures during the life time, otherwise one would regret at the time of death. In the *Sāmaññaphala Sutta* of the *Dīgha Nikāya* it is recorded that the human being is composed of four great elements, and when one dies the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and all faculties pass away into space. Therefore **Ajita** can be considered as a materialist, *Ucchedavādin*.

He was known to have advocated ten views which according to Buddhism are called *micchā diṭṭhi* (wrong views), namely:

1. *Natthi dinnam* (no alms)
2. *Natthi yiṭṭham* (no sacrifice)
3. *Natthi hutam* (no prayer)
4. *Natthi sukata dukkatānam phalam vipāka* (no efficacy of action)
5. *Natthi loko* (no this world)
6. *Natthi paraloko* (no other world)
7. *Natthi mātā* (no mother)
8. *Natthi pitaro* (no father)
9. *Natthi opapātikā* (no beings who have spontaneous birth)
10. *Natthi loke samaṇaBrāhmaṇā sammaggaṭā sammāpaṭippanna ye imam ca lokam parañ ca lokam sayam abhiññā sacchikatvā pavedenti.* (no *samaṇa* and *brahmaṇa* who understood through their direct knowledge and explained this world and the other world)

According to his philosophy ethical behavior has become fruitless one, the world and the beings are beings controlled by the accepted natural systematical way, therefore he can be identified as a determinist. *Kamma* and its result have been rejected by **Ajita**, therefore we can say he was non-activist (*kāyasamveda ucchijjanti vinassanti nahanti param parā*). There is no being after one's death. Everything will finish with the death or on the dissolution of the body it will be cut off. Thus **Ajita** can be considered as a nihilist.

#### AJITA KESAKAMBALĪ (SEPTEMBER 2006)

There were several teachers who presented different religions and philosophies during the period of the sixth century BC in India. Some of them are known to us through Buddhist and Jainism. Literature of some is not known. There are six famous *śramaṇa* or heretic teachers who were contemporary to **the Buddha**. Of these, in the *Sāmaññaphala sutta* of *Dīghanikāya*, the teachings of **Ajita Kesakambala** is described as follows:

„There is no such thing, as alms or sacrifice or offering - »*natthi dinnam, natthi vittham, natthi hutam*). There is neither fruit nor result of good or evil deeds - »*natthi sukata dukkatānam kammānam phalam vipāko*«. There is no such thing as this world or the next - »*natthi ayam loko, natthi paro loko*«. There is neither father nor mother - »*natthi pitā, natthi mātā*«, nor beings springing into life without them - »*natthi sattā opapātikā*«. There are in the world no recluses or *Brāhmaṇs* who would have reached the highest point - »*natthi loke samaṇa Brāhmaṇā sammaggatā sammāpaṭipannā*«, who walk perfectly, and who having understood and realized, by themselves alone, both this world and the next, make their wisdom known to others.

A human being is built up of the four elements (*catumahābhūtika*). When he dies the earthy in him returns and relapses to the earth, the fluid to the water, the heat to the fire, the windy to the air and his faculties pass into space. The four bearers, on the bier(?) as a fifth, take his dead body away, till they reach the burning – ground men utter forth eulogies, but there his bones are bleached, and his offerings end in ashes.

It is a doctrine of fools, this talk of gifts. It is an empty lie, mere idle talk, when men say there is profit therein. Fools and wise alike, on the dissolution of the body, are cut off, annihilated, and after death they are not - »*na honti param maranam*«.

**Ajita Kesakambalī's** view is called *natthikadiṭṭhi*, which means the view that regards that there is nothing at all; there are no such things as we call them. This view can also be called *uccheda-diṭṭhi*, or nihilistic view, since it holds that everything absolutely ends at one's death.

## 666 CRITICALLY EXAMINE MATERIALISTIC THEORY EXISTED AT THE TIME OF THE BUDDHA?

During the Buddha time two of the most prevalent religious teachings were nihilism and externalism. Nihilism was preached by the materialism teachers of the Sramana tradition. According to them the body and the soul are same {Tan jivan tan sariran} and the body gets destroyed at death the soul, too, gets destroyed and everything, the whole existence comes to an end with that. Based on this philosophy they rejected the belief in rebirth, moral action and consequences. They said that the best practice to follow is to enjoy sensual pleasure to the maximum possible lives. They said that if one fails to do this he would have to repent when death comes, lamenting that he did not enjoy life to the full. To them there was only this life, and this life should be used to enjoy five sensual desires till one dies and get destroyed at death.

Self indulgence is one of the paths, which has been followed in sixth century B.C. in India. Human beings are naturally eager to experience the sense pleasure and they reject to experience the heavenly spiritual freedom. The discipline which can be seen in religious path cannot be seen in the self indulgence. The Buddha further explained the danger of self indulgence in Nivapa sutta there were some religious teachers who believed *natthi kamesu toso*. Those who accepted that view believed the sensual happiness in the utmost extreme happiness, which can be in the world. The Buddha's time there was a materialist teacher Ajitakesakambala who believed everything finishes with death and therefore whatever can be experienced sensually it should be experienced as much as in this world itself. The worldly pleasure *lokayatavada* had also mentioned the view on self indulgence, the Carvaka philosophy which belongs to the *lokayatavada* is the most important philosophy discussed about self indulgence. They said as long as you live you should live a happy life as possible as you can do. After the death the body is burnt down, not to get rebirth again. Therefore how you live in this world you should experience the self indulgent all the time. The Carvaka said we have to face various kinds of unexpected difficulty and suffering. It is naturally happening in this world. Therefore one should not think about the suffering and try to find the way to experience the self indulgence. According to Carvaka philosophy the death is ultimate freedom. The sole aim of the life is the experience of self indulgence.

## 666 MATERIALISM

Sometimes called 'Ucchedavada', they held that there is no permanent entity, totally rejected the eternal soul 'atman'. They also held that nothing called 'mind', it is not independent, they said that 'mind' is the result of 4 elements. Thus, the views of Materialism is opposite of *Sassatavada*, the 'eternalism'.

Brhaspati Carvaka is regarded as the traditional founder of this school. Another synonym of Carvaka is *Lokayata* which means a commoner and therefore by implication, a man of low and unrefined taste.

According to the teachings of Materialism, they believed that:

1. Earth, water, fire and air are elements.
2. Bodies, senses and objects are the results of the different combinations of elements.
3. Consciousness arises from matter like the intoxicating quality of wine arising from fermented yeast.
4. The soul is nothing but the conscious body.
5. Enjoyment is the only end of human life.
6. Death alone is liberation.

Therefore, there is no moral causation in their acting. Materialism regards sensual pleasure as the supreme bonum of

life. Eat, drink and be merry, for once body is reduced to ashes, there is no hope of coming back here again. There is no other world. There is no soul surviving death. Religion is the means of livelihood of the priests. All values are mere phantoms created by diseased mind.

Rejection of the authority of the Veda and the denouncement of the Brahmana priests must have considerably helped the downfall of the Carvakas. And their texts were completely destroyed by the Brahmana who were very powerful.

## 666 THE MATERIALISM

Another pre-Buddhistic system of philosophy, the Carvaka, or the Uccedavada, and it is also called Lokayata, is one of the earliest materialistic schools of philosophy. The name Carvaka is traced back to one Carvaka, supposed to have been one of the great teachers of the school.

Brhaspati probably was the founder of this school. Much knowledge of the Carvakas. the Carvaka's view that this world extends only to the limits of possible sense experience.

The Carvakas apparently sought to establish their materialism on an epistemological basis. In their epistemology, they viewed sense perception alone as a means of valid knowledge. The validity of inferential knowledge was challenged on the ground that all inference requires a universal major premise (All that possesses smoke possesses fire) whereas there is no means of arriving at a certainty about such a proposition. No amount of finite observations could possibly yield the required universal premise. The supposed "invariable connection" may be vitiated by some unknown "condition," and there is no means of knowing that such a vitiating factor does not exist. Since inference is not a means of valid knowledge, all such supersensible objects as "afterlife," "destiny," or "soul" do not exist. To say that such entities exist though there is no means of knowing them is regarded as absurd, for no unverifiable assertion of existence is meaningful.

The authority of the scriptures also is denied. First, knowledge based on verbal testimony is inferential and therefore vitiated by all the defects of inference. The Carvakas regard the scriptures as characterized by the three faults: falsity, self-contradiction, and tautology.

On the basis of such a theory of knowledge, the Carvakas defended a complete reductive materialism according to which the four elements of earth, water, fire, and air are the only original components of being and all other forms are products of their composition. Consciousness thus is viewed as a product of the material structure of the body and characterizes the body itself--rather than a soul--and perishes with the body.

In their ethics, the Carvakas upheld a hedonistic theory according to which enjoyment of the maximum amount of sensual pleasure here in this life and avoidance of pain that is likely to accompany such enjoyment are the only two goals that men ought to pursue.

They totally discard the theory of atman, they is no permanent entity. They thus do not believe in soul (atman) and no existence after death. They said that death is the end of life and there is no rebirth. Death is the end or the final liberation, therefore all questions regarding life before and life after, and enjoyment of the result of kamma is meaningless. This philosophy drives or encourages: kama-tanha and vibhava-tanha.

Main features of Akiriyavada

The main doctrine of Akiriyavada is no result of one's action. Therefore, they do not believe in the action of karma, one's action has no result or no consequences for one's actions. So one can do anything for one's satisfaction, need not care for others.

The Akiriyavada always against the ethical code, and they did not have to care or be good to the society. One can do anything because one need not have to suffer for one's action, and there is no result after one's death.

Materialism is also a branch of Akiriyavada, thus the Niyativada and Uccedavada are belong to Akiriyavada. The believe of no result for one's action because one's behaviour is prejudged by thing or is determined, and therefore totally reject the moral code. This is because the beings (atman) is by itself pure and there is no rebirth.

Akiriyavadins much against the harmony of the society, they were always criticize by the Buddha, one reason is because they always discard the value of morality. Buddha taught sila, samadhi and pabba, but according to Akiriyavadins it is of no use because atman (being) is pure and there is no life after death, and the liberation is useless.

## 6666-CRITICALLY EXAMINE MATERIALISTIC THEORY EXISTED AT THE TIME OF THE BUDDHA?

During the Buddha time two of the most prevalent religious teachings were nihilism and externalism. Nihilism was preached by the materialism teachers of the Sramana tradition. According them the body and the soul are same {Tan jivan tan sariran} and the body gets destroyed at death the soul, too, gets destroyed and everything, the whole existence comes to an end with that. based on this philosophy they rejected the belief in rebirth, moral action and consequences.

They said that the best practice to follow is to enjoy sensual pleasure to the maximum possible lives. They said that if one fails to do this he would have to repent when death comes, lamenting that he did not enjoy life to the full. To them there was only this life, and this life should be used to enjoy five sensual desires till one dies and get destroyed at death.

Self indulgence is one the paths, which has been follow in six century B.C. in Indea. Human being are natural eager to experience the sense pleasure are they reject to the experience the hieve spiritual freedom. The discipline which can be seen in religious path cannot be seen in the self indulgence. The Buddha further explained the danger of self indulgence in Nivapa sutta there were some religious teachers who believed natthi kamesu toso. those who accepted that view believed the sensual happiness in the utmost extreme happiness, which can be in the world.

The Buddha's time there was a materialist teacher Ajitakesakambala who believed everything finish with death and therefore whatever can be experienced sensually it should be experienced as much as in this world itself. The worldly pleasure lokayatavada had also mentioned the view on self indulgence, the carvaka philosophy which belong to the lokayatavada is the most important philosophy discussed about self indulgence. They said as long as you live you should live a happy life as possible as you can do. After the death the body is burn down, not to get rebirth again.

Therefore how you live in this world you should experience the self indulgent all the time. The carvaka said we have to face various kinds of unexpected difficulty and suffering. it is naturally happening in this world. Therefore one should not thinks about the suffering and try to find the way to experience the self indulgence. According to carvaka philosophy the death is ultimate freedom. The sole aim of the life is the experience of self indulgence.

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### SELF-INDULGENCE AND MATERIALISM

Self-indulgence is one of the paths, which have been followed in the sixth century BC in India.

»Puggalo sukhakāmaṃ dukkhapaṭikkūlaṃ.«<sup>8</sup>

Human beings are naturally eager to experience the sense pleasure and they reject to experience the suffering.

In the *Dhammacakka Sutta* it has been explained as »hīno, gammo, pothujjaniko, anariyo, anattasañhito«. The discipline, which can be seen in religious path, can not be seen in the self-indulgence.

According to *Dhammasammadhāna Sutta* some *Brāhmaṇas* believed there is nothing wrong in sense-enjoyment and accepting that view they experienced it. As a result of that they themselves got birth in a lower world.

**The Buddha** has explained the danger of self-indulgence in *Nivana Sutta*. There were some

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8 *Majjhima Nikāya – Majjhimapaṇṇāsapāli – 1. Gahapativaggo – 1. Kandarakasuttam*

religious teachers who believed: »*Natthi kamesu doso.*«<sup>9</sup> Contemporary to **the Buddha** was a materialistic teacher, **Ajita Kesakambali**, who believed that everything would finish with death. Therefore whatever can be experienced sensually it should be experienced as much as possible in this world itself.

The *Cārvaka* philosophy which is belonging to the *Lokāyatavāda* is the most important philosophy discussing the self-indulgence. They said as long as one lives one should lead a happy life and experience self-indulgence as much as possible. After the death the body is burnt down. The body becomes ash, then how is it possible to get birth again. Therefore one should lead as long as one lives a life in happiness in the world.

They had rejected the ascetic practices and they had accepted body and the *ātman* as one unit. They didn't follow asceticism for they believed that as there was no next world, it would be useless to follow asceticism resulting only in weakening the body. Consciousness was also result.(?) Further they explain betel leaves, nuts, tobacco and lime – when they are chewed together they become red. The red color is the new color which did not exist previously. In the same way *pathavī, āpo, tejo, vayo* become together an extra power which did not exist previously appears.

The *Cārvaka* further said: „when we live in this world we are to undergo some difficulties; we have to face various kinds of unexpected difficulties and suffering, which discard the happiness that can be experienced in this life. - It is a foolish idea. Therefore one should not think about the suffering and try to find the way to experience the self-indulgence.”

The *Cārvaka* philosophy has been discussed in *Lokāyata* philosophy. According to *Cārvaka* philosophy the death is the ultimate freedom. The sole aim of the life is the experience of Self-indulgence.

QUESTION: TEACHING OF THE *LOKĀYATAVĀDA* DETERIORATES ETHICAL AND SPIRITUAL DEVELOPMENT OF INDIVIDUAL AND THE SOCIETY. DISCUSS.

The word '*lokāyatavāda*' means in English well known term 'materialism', which was discovered by the *Cārvaka* philosophy during the 6<sup>th</sup> century B.C. in India by arisen(?) their(?) parts(?).

Self-indulgence is one of the *Lokāyatavāda*'s paths. According to self-indulgence's point of view human beings are naturally eager to experience the sense pleasure and they reject to experience suffering.

According to philosophy it can be discussed under epistemology, cosmology(?) and ethics. *Lokāyatavāda*'s achieved knowledge is sense experience. There is nothing existing which cannot be experienced taking the account of materialism. The mind is not a sense organ. It is a by-product of composite body of great elements and doubt the knowledge even the influence, which can be get through the inference.(?)

Materialists considered that within alive position human being could develop their individual spirituality. After the death there would be nothing, which does not need to be achieved by any effort. That is why they rejected importance of being recluse or *Brahmin* who would have reached the highest point, who would walk perfectly and who would have understood and realized themselves alone.

A human being benefits out of four great elements. When one dies his earth aspect returns to the earth, fluid to the water, heat to the fire and wind to the air and its faculties pass into space. The four bearers(?) on the bier(?) as a fifth take his dead body away.(?) The view of self-indulgence explained by *Lokāyatavāda* is worldly

9 For example: *Majjhima Nikāya – Mūlapaññāsapāli – 5. Cūlayamakavaggo - 5. Cūladhammasamādānasuttam*

pleasure. They claimed that as long as one lives he or she should live a happy life as much as possible.

Above the discussion is the main reason it has developed and accepted the best among the practices.(?) Therefore, one should not think about the suffering and try to find the way to experience the *Lokāyatavāda*. The philosophy of *Cārvaka* point of view is that the death is ultimate freedom. The sole aim of this is the experience of *Lokāyatavāda*.

**QUESTION:** EXPLAIN *UCCHEDAVĀDA* (NIHILISM) IN RELATION TO *KĀMASUKHALLIKĀNUYOGA* (SELF-INDULGENCE) AND *SASSATAVĀDA* (ETERNALISM) IN RELATION TO *ĀTTAKILAMATHĀNUYOGA* (SELF-MORTIFICATION).

During **the Buddha's** time two of the most prevalent religious teachings were nihilism and eternalism. Nihilism was preached by the materialist teachers of the *Śramaṇa* tradition. According to them the body and the soul are same (*taṃ jīvaṃ taṃ sarīraṃ*) and when the body gets destroyed at death the soul too gets destroyed and everything, the whole existence, comes to an end with that.

Based on this philosophy they rejected the belief in rebirth, moral action and its consequences. They said that the best practice to follow is to enjoy sensual pleasures to the maximum possibility. They said that if one fails to do this he would have to repent when death comes, lamenting that he did not enjoy life in its full extent. To them there was only this life, and this life should be used to enjoy five sensual desires till one dies and gets destroyed at death.

Opposed to this the *Sassatavādins* or the eternalists believed in next life, *kamma* and *vipāka* etc. They held that there is a permanent soul going from life to life and that soul is different from the body (*aññaṃ jīvaṃ aññaṃ sarīraṃ*). This soul is imprisoned in the body. Their view was that to release their individual soul (*ātman*) in order to make it united with the Universal Soul (*Brāhmaṇ*), one should give pain to the body by practice of self-mortification (*attakilamathānuyoga*). This is the practice followed by *Upaniṣadic* teachers and the Jains. By practicing severe ascetic practices and developing meditation, they said that one could obtain the knowledge regarding the identity of *ātman* and *Brāhmaṇ*. This according to them is freedom.

Buddhism considers these two philosophies and practices based on them as extremes (*anta*). It rejects them and puts forward dependent origination (*paṭiccasamuppāda*) as its philosophy and the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*) also called Middle Path (*majjhima paṭipadā*) as its practice.

**QUESTION:** ELUCIDATE THE DETERMINISTIC THEORY EXISTING DURING THE TIME OF **THE BUDDHA** AND EXPLAIN HOW **BUDDHISM** CRITICIZED THIS THEORY.

In India, during the period of the 6<sup>th</sup> century B.C. there was a large number of teachers who presented different religions and philosophies. Apart from the teachers of the *Vedas*, the *Brahmaṇas* and the *Upaniṣads*, there were in India also other thinkers who had their own views on the theory of *ātman*. Some of them were contemporaries of **the Buddha** and some of them were his predecessors. Here an attempt will be made to give some ideas about their basic conceptions.

Among the six well known teachers during the 6<sup>th</sup> century B.C. except **the Buddha**, **Makkhalī Ghosāla** is best known as the third or last *tīrthankara* or the *Ājīvika* school. He was a predecessor of **Mahāvīra** by sixteen years and spent his whole life in biological(?) researches. The tender regard which he showed for every form of life was a natural outcome of his philosophical doctrine.

It appears from the edicts of **Asoka** and the *Mahābhāṣya*, **Patañjali's** commentary on *Pāninī*, that **Ghosāla's** school survived after him and his followers were known as the *Maskarins* or *Makkhalīs*. According to **Makkhalī Ghosāla** people need not attempt to attain salvation. It comes automatically if one leads the number of life destined to one.

People believed to lead a certain number of lives – they need not to try to change it. They cannot change it as well. If one follows the number of lives destined by destiny (*niyanti*) one will attain salvation. That is called *Saṅsāra Suddhiṃ*, which means that purification is attained by going through *Saṅsāra*. This religious philosophy is called *Saṅsāra Suddhivāda* (salvation by transmigration).

This philosophy implied that there is no use of human effort. He says: *natthi attakara natthi purisakara*. Philosophically this means that **Makkhalī Ghosāla** has denied free-will. This means that man has no place(?). he is just a tool. **Makkhalī Ghosāla's** attitude towards society was that the man was a product of destiny – he can neither change himself nor change the outside society. He is just an instrument of fate.

But Buddhism criticized these philosophies and practices based on them as the wrong view. It rejected them and put forward dependent origination (*paṭiccasamuppāda*) as its philosophy and the Noble Eightfold Path (*Ariya aṭṭhaṅgikamagga*) also called as the Middle Path (*majjhima paṭipadā*) as its practice.

#### DEFINITION OF *AKIRIYAVĀDA* ACCORDING TO BUDDHISM (ORIGINAL BY VEN. KELANANDA 1995)

*Akiriyaavāda* means a doctrine of inaction. Inaction means no action. According to this doctrine, what we do has no result or it is unproducing. In *Akiriyaavāda* system free-will is denied, moral causation is denied and *kamma* and *kamma-vipāka* are also denied.

According to Buddhism, any system that denies free-will and moral causation falls into *akiriyaavāda*. Buddhism is not an *akiriyaavāda* because Buddhism believes in free-will and moral causation. There are various kinds of *akiriyaavāda*. They are as follows:

1. *Issaranimmānavāda* – belief in a creator God, or theistic determinism. God is a creator, he is in outside, he is the primary cause, the first cause. As God has created all beings, we have nothing to do. We have to play our part or role according to the will of God. According to the will of God we die. For it is the will of God, free-will is denied. There is how individual reveal, no free-will.(?) So, it is a type of *akiriyaavāda*.<sup>10</sup>

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10 The God, at least according to Semitic religions (that is Judaism, Christianity and Islam) gave to the man possibility to decide. God is so powerful, that he himself can grant the free will. The theory mentioned above is thus wrong. *Issaranimmānavāda* is not *akiriyaavāda*, only in case that God would not give the man free-will, but that is not in any of the Semitic religions.

2. *Pubbekatahetuvāda* – the cause is in the past, or *karmic* determinism. It means all what we experience now, is due to our past *karmas*. According to this *karmavāda*, in this life we have nothing to do, we have only to experience the results of what we have done in the past. Here, free-will is denied too. So, it is a type of *akiriyavāda*.<sup>11</sup>
3. *Ahetuappaccayavāda* – no cause and effect or naturalistic determinism. It means no cause, no condition. So, morality also has no cause and condition. As it believes in no cause and effect, it is also a kind of *akiriyavāda*. This is **Makkhalī Ghosāla's** philosophy, as he says that there is an objective, universal law. One becomes defiled or purified without *hetu* and *paccaya*. In causality there is no *hetu*, no *paccaya*. He denies free will and moral causation. So, his doctrine comes under *akiriyavāda*.
4. *Adhiccasmuppannavāda* – spontaneous origin or indeterminism. It denies the universal nature of causality – and in its extreme form it denies causality itself. This is the opposite of *Niyativāda*. No causality is recognized and chance has place here. Therefore, this indeterminism falls into the category of *akiriyavāda*.
5. The doctrine of **Pūrana Kassapa**. He says whether our action is good or bad, the soul does not join with us in performing those actions. The soul is not an active participant, it is only a spectator. As the soul does not get involved in our action, actions willfully performed have no merit or demerit. That is why he says „you can walk along one bank of Gange killing people, doing all harms under the Sun, it is no *pāpa*. And along the other bank you will perform all kind of *yāga*, *dāna* and *sīla*, it is no *punna*.“ He also professed an eternalist doctrine of the soul. He denies free will; that there is no moral causation. He says willful action must be barren. So, his doctrine falls into *akiriyavāda*.
6. The doctrine of **Pakuṭa Kaccāyana**. He talks of seven everlasting substances. They are the body of earth, water, fire, air, pleasure, pain and the soul as the seventh. Among these there is no killer nor one who causes killing. He says if someone were to cut off another person's head with a sharp sword, he would not be taking the other's life. The sword merely passes through the space between the seven bodies. He says that the soul does not joint in whatever you do whether it is good or bad, you can do anything, no result. He denies free will, moral causation and moral contribution. So, his doctrine also falls into *akiriyavāda*.
7. The doctrine of **Ajita Kesakambalī**. He believes in materialism and he denies that everything survives after death. He has no spiritual value at all. He does not believe in *karma*, *mokṣa* and life after death. He does not talk about soul. He says a person is composed of the four primary elements. When he dies the earth in him returns to and emerges with the external earth, likewise other elements go to the outside world and his sense-faculties pass over into space. There is no next world. Nothing continues after death. Everything gets rooted up after death. Death is the end of everything. So, all what one has considered as good ends in ashes, something is reduced to ash. It is of no useful value at all. Therefore – his philosophy is *ucchedavāda* (nihilism). It is another form of *akiriyavāda* ofr it has no moral causation and moral retribution, no *karma*, no *vipāka*.

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11 I again disagree, because thus we would say that Buddhism is *akiriyavāda*. The belief in the past *kamma* is correct if we accept that we can decide how to make new *kamma*. Our decision is the free will. Thus this is also not the *akiriyavāda*.

As *akiriyavāda* denies free will, moral causation and moral retribution, Buddhism does not agree with it. Buddhism always claims that all phenomena have cause and condition. So, Buddhism is *kiriyavāda*.

In Buddhism free will means we are free, we have freedom to choose, to decide the best we should do.

Therefore, Buddhism always talks of moral causation and moral retribution and forces people to do good and avoid bad.

## **666 THE MAIN FEATURE OF AJIVAKA**

As studies, we can see there were two groups- Brahmana and Sramana during the time of the Buddha or before the Buddha's time. Ajivaka or Ajvaka groups, they were belonged to the Sramana Sects and there were many Ajivakas such as Acelaka Jatila, Tetantila etc.

Ajivakas mean self-tormwntion. Many of them are nude and normally they are shaven heads. They spent much time in the forest. Most of them were good in Astrology, Sooth sayer or fortuneteller and sometime, they came down to village. When they come they used the Astrology to change idea and properties with the people. Their tradition was older than Buddhism and Jainism.

According to the statement of Buddhaghosa and some Sutra or Vinayapitaka. These groups were the opponents of Buddhism. But some stories appearing in the Vinayapitaka, we can sometime see the Ajivakas done offering dana to Bhikkhus, some was an adviser of King Bimbisara and advise Buddha to come taking alms offering.

One nude Ajvaka also brought the news of Buddha's demise. Among the Sraman, Ajvakas were more popular and more helpful in human society. They were hospitality and generous to the people and never received the offerings from the villagers. Because of these behavior they were remained for long.

They are the group who belonged to one philosophical View and try to emancipate and try to understand reality.

Ajvakas, their knowledge reject the caste system introduced by the Brahmana System. They always supported other Sramana.

Ajvakas, they are very free people. They don't like the order such as what place they want to go, what time they will be back anytime they like. That's the tradition they belong.

### **666**DISCUSS THE MAIN FEATURES OF AJVIKAS.

About the time of the rise of Buddhism, there was a sect of religious mendicants, the Ajvikas, who held unorthodox views. In the strict sense, this name is applied to the followers of one Makkhali Gosala, but in a wide sense it is also applied to those who taught many different shades of heretical teachings. In Pali sources, Gosala appears as one of the six heretical teachers.

Makkhali Gosala appears to have become an ascetic in early life and associated with Nigantha Nataputta. The two ascetics are said to have spent six years together, wandering from place to place. According to "Bhagavati sutrea" Gosala and Nigantha ultimately parted, after a dispute about the possibility of the reanimation of dead bodies. The Order of the naked monks established by Gosala on the basis of the earlier group had much in common with the Jains. Ajvika's monk appear to have been initiated by having their hair pulled out the roots, and by other painful ordeals. They lived chiefly in communities and practiced austerities not for any purposeful goal but because their niyati had determined them to do so.

Though the way of the life of Ajvikas seems to have been in theory austere in the extreme. Ajvikas monks are accused in Buddhist and Jain sources alike of laxity and immorality, in matters and diet and sexual relation, and they acted as astrologers or fortune tellers.

During Buddha's lifetime the Ajvikas seem to have been the most serious rivals of the Buddhist Savgha. The Buddha is said to have criticized them severely. However, some sources which imply comparatively friendly relations between Buddhist and Ajvikas. It is recorded that the Ajvikas layman giving a meal to the Buddha and his followers and King Bimbisara of Magadha is said on one occasion to have fed the Buddhst Savgha at the behest of an Ajvika ascetic. It is also recorded in the Vinaya Pitaka, a friendly Ajvikas announced the Buddha's parinibbana to the Ven. Mahakassapa. The basic tenet of Ajvikas was that the whole cosmic process is rigidly governed by a principle called 'niyati' or fate. Hence the Ajvikas are often referred to the philosophical literature as Niyativadins.

Ajvikas believed that the path of sajsara was rigidly laid out, and that every soul had to travel the same immensely long course before reaching final release, that the soul must inevitably pass through 84,000,000 aeons (mahakapla) before release from transmigration.

The process of transmigration was in no way affected by any human effort, was in fact automatically determined by Niyati. Human being are controlled by nature, and under this determination, there is no morality and code of ethics. However, in Makkhali Golala's teaching, he introduced the idea of morality, thus, he was described as foolish person and like a fishing basket.

### **666**THE MAIN FEATURE OF AJVIKAS

About the time of the rise of Buddhism, there was a sect of religious mendicants, the Ajvikas, who held unorthodox views. In the strict sense, this name is applied to the followers of one Makkhali Gosala, but in a wide sense it is also applied to those who taught many different shades of heretical teachings.

Makkhali's views that here is no cause of the depravity of things; they become depraved without any reason or cause.

There is also no cause of the purity of beings; they become pure without any reason or cause. Nothing depends either on one's own efforts or on the efforts of others. All things are destitute of power, force, or energy. Their changing states are due to destiny, environment, and their own nature. Thus, Makkhali denies sin, or dharma, and denies freedom of man in shaping his own future.

According to Makkhali Gosala, nature of the world comprises 6 categories, i.e., labha, alabha, sukha, dukkha, jivita and marana. Human beings are control by this nature, and under this determination, there is no morality and code of ethics. But in his social teaching, he introduced the idea of morality, thus, he is described as foolish person and like a fishing basket.

Makkhali Gosala is thus a determinist, although scholars have held the view that he might leave room for chance, if not

for freedom of will. He is supposed to have held an atomistic cosmology and that all beings, in the course of time, are destined to culminate in a state of final salvation. He believes not only in rebirth but also in a special doctrine of reanimation according to which it is possible for one person's soul to be reanimated in the dead bodies of others. Thus, the Ajivikas are far from being materialists.

Ajivikas

## 666 FRAGMENTS FROM THE AJIVIKAS AND THE CARVAKAS.

### The Ajivikas.

About the time of the rise of Buddhism, there was a sect of religious mendicants, the Ajivikas, who held unorthodox views. In the strict sense, this name is applied to the followers of one Makkhali Gosala, but in a wide sense it is also applied to those who taught many different shades of heretical teachings. Primary sources of knowledge about these are the Digha Nikaya, Anguttara Nikaya, Samyutta Nikaya, the Sutratkanga-sutra, Shilanka's commentary on the Sutratkanga-sutra, the Bhagavati-sutra, the Nandi-sutra, and Abhayadeva's commentary on Samavayanga-sutra. (see also Index: Ajivika)

Makkhali's views may be thus summarized. There is no cause of the depravity of things; they become depraved without any reason or cause. There is also no cause of the purity of beings; they become pure without any reason or cause. Nothing depends either on one's own efforts or on the efforts of others. All things are destitute of power, force, or energy. Their changing states are due to destiny, environment, and their own nature. Thus, Makkhali denies sin, or dharma, and denies freedom of man in shaping his own future. He is thus a determinist, although scholars have held the view that he might leave room for chance, if not for freedom of will. He is supposed to have held an atomistic cosmology and that all beings, in the course of time, are destined to culminate in a state of final salvation. He believes not only in rebirth but also in a special doctrine of reanimation according to which it is possible for one person's soul to be reanimated in the dead bodies of others. Thus, the Ajivikas are far from being materialists. (see also Index: free will)

### The Carvakas.

Another pre-Buddhistic system of philosophy, the Carvaka, or the Lokayata, is one of the earliest materialistic schools of philosophy. The name Carvaka is traced back to one Carvaka, supposed to have been one of the great teachers of the school. The other name, Lokayata, means "the view held by the common people," "the system which has its base in the common, profane world," "the art of sophistry," and also "the philosophy that denies that there is any world other than this one." Brhaspati probably was the founder of this school. Much knowledge of the Carvakas, however, is derived from the expositions of the later Hindu writings, particularly from Madhava's Sarva-darshana-samgraha ("Compendium of All Philosophies," 14th century). Haribhadra in his Saddarshanasamuccaya ("Compendium of the Six Philosophies," 5th century AD) attributes to the Carvakas the view that this world extends only to the limits of possible sense experience.

The Carvakas apparently sought to establish their materialism on an epistemological basis. In their epistemology, they viewed sense perception alone as a means of valid knowledge. The validity of inferential knowledge was challenged on the ground that all inference requires a universal major premise ("All that possesses smoke possesses fire") whereas there is no means of arriving at a certainty about such a proposition. No amount of finite observations could possibly yield the required universal premise. The supposed "invariable connection" may be vitiated by some unknown "condition," and there is no means of knowing that such a vitiating factor does not exist. Since inference is not a means of valid knowledge, all such supersensible objects as "afterlife," "destiny," or "soul" do not exist. To say that such entities exist though there is no means of knowing them is regarded as absurd, for no unverifiable assertion of existence is meaningful.

The authority of the scriptures also is denied. First, knowledge based on verbal testimony is inferential and therefore vitiated by all the defects of inference. The Carvakas regard the scriptures as characterized by the three faults: falsity, self-contradiction, and tautology. On the basis of such a theory of knowledge, the Carvakas defended a complete reductive materialism according to which the four elements of earth, water, fire, and air are the only original

components of being and all other forms are products of their composition. Consciousness thus is viewed as a product of the material structure of the body and characterizes the body itself--rather than a soul--and perishes with the body. In their ethics, the Carvakas upheld a hedonistic theory according to which enjoyment of the maximum amount of sensual pleasure here in this life and avoidance of pain that is likely to accompany such enjoyment are the only two goals that men ought to pursue. (see also Index: hedonism)

@ (Sanskrit: "doctrine denying the effect of deeds"), Pali AKIRIYAvADA, set of beliefs held by heretic teachers in India who were contemporaries of the Buddha. The doctrine was a kind of antinomianism that, by denying the orthodox karmic theory of the efficacy of former deeds on a person's present and future condition, also denied the possibility of a person's influencing his own destiny through preferring righteous to bad conduct. The doctrine's teachers were therefore severely criticized for immorality by their religious opponents, including Buddhists. Their views are known only through uncomplimentary references in Buddhist and Jaina literature. Among the heretic teachers whose names are known are Purana Kashyapa, a radical antinomian; Goshala Maskariputra, a fatalist; Ajita Keshakambalin, the earliest-known materialist in India; and Pakudha Katyayana, an atomist. Goshala's followers formed the Ajivika sect, which enjoyed some acceptance during the Maurya period (3rd century BC) and then dwindled.

## 666 AKIRIYAVADA

Akiryavada, the doctrine which denies the efficacy of action, and denies that karma has any results. Therefore one can do anything for one's satisfaction, need not care for others. They are always against the 'ethical code' and thus did not have to care or be good to the society, one can do anything because one need not have to suffer for one's action, and there is no result after one's death.

The Niyativada and Uchedavada are belonged to Akiryavada, those are the Sramanas, such as Purana Kassapa, Makkhali Gosala and Ajita Kesakambali. Besides the Sramanas, the Carvaka from the Brahamana also belonged to Akiryavada

### 1. Purana Kassapa

He held the doctrine of Akiriya 'non-action', therefore his teachings is called Akiryavada. He argued that the atman (being) is pure, there is nothing to be purified, therefore, good and bad actions had no particular effect on the person who performed them. He denied morality, arguing that even if a person murdered and stole, his actions could not necessarily be considered bad since they resulted in no moral effects.

### 2. Makkhali Gosala

Makkhali Gosala is a determinist, denied causality, therefore his teaching belongs to Niyativada. According to him, a person's rise or fall in the world was determined by fate, not by his actions. There is no correspondence between cause and effect. Hence he rejects the moral causation, and did not believe in human effort and held that all creatures were helpless against destiny. This fatalistic view also implies the inefficacy of action (Akiryavada) to bring about a change.

### 3. Ajita Kesakambali

He is a Materialist, he believed in Materialism – Uchedavada. This school is called Lokayata. According to this school, the universe is constituted out of the four primary elements: earth, water, heat and air, and the body is dissolved after death. He held that there is useless to talk of next world, and there is no life after death. Thus, they rejected the moral causation, he said there is neither fruit nor result of either good or evil deeds. He ridiculed any doctrine of spiritual values as a "doctrine of fools". In some respects, therefore, his annihilationism is a kind of Akiryavada.

### 4. Carvaka

The Carvakas do not believe in the existence of a god who is the creator and the lord of everything. He explained that everything comes into being from the four elements. He held that there is no life after birth, and good behaviour is not essential. It is said "Yava jivet, sulchay jivet" (as long as you live, live happily). He always encourage people to enjoy their life, or not, then it is like "a person who don't eat fish because of the bones". Carvaka's philosophy is to enjoy life which is also called Lokayatavada. This philosophy drives or encourages: kamatanha and vibhavanha

## 666MOKKHALIGOSALA

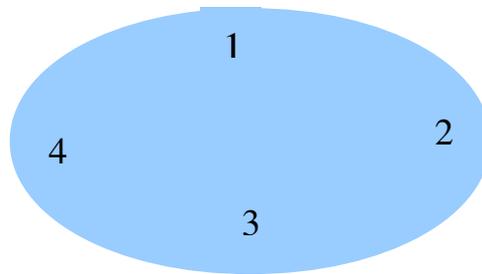
Mokkhaligosala, he was one of the six teachers with his own philosophy which was different from other teachers. His parents were Mankha and Bhadda. His father was an artist and he had many followers. Saravana village of Sarvathi in Kosala Kingdom was their headquarter and hometown. Gosala was one of the brighter men but others looked at him as if he were a foolish man. He was born in the house of a cattle owner. That is why he was named Gosala and he worked as a servant under the rich man.

Mak or ma means “not” and khali means “look”. After taking his pot over his head, it fell down and he feared the punishment, he then became an ascetic. It is mentioned in the Samyuttanikaya and Anguttaranikaya that he was a leader and famous among the Ajivaka group and he was named Ghanacariya not only did he have many followers but also he had his own way of philosophy. At that time, he was more senior than Buddha and Jain Mahavira, especially he was older than both of them.

At the beginning, Mokkhaligosala lived with Mahavira and was a close friend to this group. Some scholars said that he was once a disciple of Mahavira. Later on, they became rivals of one another. Then he broke away from Mahavira. His followers were called Ajivaka. Their headquarter was Savathi because they often came to Savathi after wandering in the forest.

### His philosophy

Pravrutta parivanavada means the existence and evolution is his philosophy. He developed it through nature. He believed everything exists and is evolved by nature such as tree, man, animal, the other and so on. For instance, man, he is from the infant to old man and dies at the end like that. According to his view, death is the end of life and from death we have to be born again and again till we get liberation. He thought that a human being comes into Samsara of 841000 kalpa, and must be evolved little by little and get freedom at one day. He (Gosala) also believed that the human mind is black. It has to be developed one by one step till the end of Samsara, then becomes pure white. An example is as seen below.



It means Samsara siddhivada, the purification through the cycle of birth. There are three main 1. The evolution is done with Miyati Sagati bhava, 2. They are consisted of Miyati Sangati bhava and 3. The nature of the world comprises of lobha, dosa, moha and Alobha, adosa, Amoha. He believed human beings are controlled by nature, unable to change and have to live within 6 existences:

- |              |            |
|--------------|------------|
| 1. Krisshana | black      |
| 2. Nila      | blue       |
| 3. Lohita    | Red        |
| 4. Khalidda  | magenta    |
| 5. Sukla     | white      |
| 6. Sukkhu    | pure white |

There are 6 Abhjata (highest birth). Everyone has to be developed one by one Steps as seen. These are the six highest stages of birth for human beings and must evolve by emotion and wisdom.

His philosophy is the sign of determinism. Everything is externalism thought he. Without developing the salvation

everyone can become pure white and getting liberation automatically by the time of ending 84100 kalpa of Samsara. Everyone has no power to escape from Samsara without determination.

The one does not know and understand about the nature believes that it is true and can't get rid of this nature so they are influenced by it (thought). But for the view point of the lord Buddha, human being has power or potentiality to emancipate from this nature ( samsara)

Mokkhaligosala also divided human beings into 3 parts:

1. Andaja- egg
2. Jaranja- embryo
3. Samseja- moisture a

And four Element, too.

For instance, Ekindriya - one sense organ  
Tvikindriya - two sense organs  
Ti kindriya - three sense organs  
Catukindriya –four sense organs  
Pancindriya- five sense organs

He took these consideration into small part or 4 elements: pathavi, arpo, tejo and vayo .

Being with one organ (tree) sparsa  
Being with two organ (Flies) sparsa ghandha  
Being with three organ (ants) sparsa, ghandha rasa  
Being with four organ (Moquesto) sparsa ghandha rasa dasana

**Being with five organ ( Rupa ) dasana, sabda, ghandha, rasa and sparsa**

1. (Quadruped)
2. Human being
3. Super human being
4. Abnormal being

Human become free from Samsara Automatically after 841000 kalpa. During that, mind has to be purified little by little till ending the Samsara:

Purisa thana  
Purisa bala  
Purisa parakkama

### **Purisa viriya**

Four Samsara , we have to live in and there is no freedom for the man. Everyone is in the circle of Birth, death, education and marriage before he ends the samsara and has no power to become free from samsara before the predetermined time.

According to his philosophy, there is no good and no bad on human's behavior. All life and entire action are depended on determination. However, he always suggested everyone to do good and not to tell lie though his opinion is different from other. he belonged to both side of externalism and anihilism because he took into , concentrate and think over again and again the nature. So that is why it make some one feel looking him as an idiot man but indeed he was not. It is because of his idea, which depend on the nature.

### **Summary**

He (Maggalighosala) was as a brahmin and used to be a disciple of Mahavira, later hebroke away from them. His followers were called Ajvakas, his teaching belongs to Niyativada, the strict Determination or Fatalism. Gosala did not believe that there was a special cause for either the misery of human beings or for their deliverance. There is no correspondence between cause and effect. Action of man, good or bad are not action at all, produce no effect or influence on the future. Hence he reject the moral causation so he did not believe in human effort an d held that all creatures were helpless against destiny.

He maintained that all people whether wise or foolish were destine to pass through Samsara. Their misery could come

to an end at the completion of the cycle- no human effort could reduce or lengthen this period like ball of thread, samsara had fixed term through which every being must pass. He promise that after this long periods which was nearly thirty million, multiplied by the number of grains of sand in the bed of the river Gangs years, salvation would come to all. It leads to inaction. Therefore Gosala came under severe Condemnation of Buddhism.

## SELF-MORTIFICATION

*Dhammacakkapavattana sutta* has mentioned some religious practices. Self-indulgence and Self-mortification belong to the view of externalism. The externalists believe in the existence of *ātman*. This *ātman* is to be continuing in the next life.

According to *Rigveda* it is said that after the death the *ātman* becomes immortal in man. Therefore, people prayed to the departed ones to accept the offering with **Yama**.(?) The Pāli word '*attā*' means 'oneself', 'I am', 'I was', 'I will be'. This is the base of *ātmavāda*. The view of *ātmavāda* has been discussed and developed in various ways in Indian philosophy.

The word '*attā*' means 'one's self'. *Kilamatha* means 'weaken'. *Ānuyoga* means 'applying', therefore *attakilamathānuyoga* means „one's self being weakened by various practices.“ According to *Khandaraka sutta* in *Majjhima nikāya* **the Buddha** has mentioned this kind of practice as the *attantapa*. The ways of *attantapa* practices have been discussed under these five groups:

1. Observing the practices concerning taking food.
2. Using the robes or clothes.
3. Concerning the various movements or postures.
4. Concerning various actions.
5. Following various animal actions.

The Self-torturing practices were rejected by Buddhism. According to the *sutta* there are many *upādānas*, *karma*, *diṭṭhi*, *sīlabbata* etc. Self-mortification or self-torturing is not the way to achieving the last freedom. According to Buddhism, reckoned as *sīlabbataparamāsa* is one of the cankers. *Sīlabbataparamāsa* is one of the five mentioned practices mentioned above, considered as *sīla* and being observed. It is the only way to the freedom and cling to it.(?)

The part of self-mortification and observance has been rejected, viz. *Aṭṭhaka Vagga* and *Pārāyana Vagga* (*Sutta Nipāta*).

The way of self-torturing has been followed by certain *śramaṇas* as the part of the salvation. Some of them identified themselves as '*Muni*'. Some of are accepted can be purify and attain to *samma bomnan*(?) life, but **Buddha** preached by following these observances and kinds of practice no-one can achieve the salvation.(?)

**Buddha** has rejected that view also in *Kukkuravatika sutta* in *Majjhima nikāya*. There it is explained how **Puṇṇa** and **Seniya** followed **Kukkura** and **Gona**.<sup>12</sup> They came to ask **the Buddha** what would happen after their death. **The Buddha** replied them that after death **Puṇṇa** and **Seniya** would reborn among dogs and cows. Because they lived for a long time like the animals and had the concept of the animals in their minds and behavior.

»*Ayaṃ gāmini tapassi lukhā,*  
*Jīvi tini manehi garaho attānaṃ anapeti,*  
*Parināmeṭīti kusalaṃ ca dhammaṃ,*

12 Here *kukkura* means 'dog' and *gona* means 'bull'. The two ascetics intentionally behaved like these animals and doing things pertinent to these animals. They believed that this way they can achieve a good result, but **Buddha** explained them that it was *micchā diṭṭhi* and that it was rather leading to the animal realm or to the hell. Finally they under **the Buddha's** guidance attained *Nibbāna*.

*Nadi gaccanti uttauimanussa(?) dhamma,  
Alamari nāna dassanaṃ visesaṃ na sacchi karoti. «*

According to *Saṃyutta nikāya*, due to these reasons Self-torturing should be rejected. (In conclusion, self-mortification is not leading to the understanding the truth. So, this kind of practice should be rejected.)

**666** DESCRIBE THE MAIN TEACHING OF JAINISM, AND DISCUSS HOW BUDDHISM REACTS ON THOSE TEACHING?

Jainism is historically very older than Buddhism. In their fundamental doctrine, they believe in nature of reality, Sat. there are two fold realities, jiva and ajiva. Both are eternal substance, inoriginated, independent and co-existence. And both are permanent and impermanent. Jiva possesses of the capacity of liberation. It has the ability to free itself from bondage, and it was free, it becomes jivamuti { living and liberation soul }.

Ajiva manifests itself through substance such as Pugala, dharma, Adharma, Akasa and Kala here Pugala does not mean a person or individual, it means matter that is gross or subtle, Dharma means the motion of movement, Adharma means the motion of rest, and Akasa and kala means space and time.

Another fundamental doctrine are Asrava, Bandha, samvaa, Nirjana and Moksa. one must remove the kosa or karmic body which is forming the sheath or rounding the soul, by means of torturing the senses. This is indriyasamvara { the restraint of the senses. According to Jainism, removed by self mortification. Another meaning of Nirjana means burning up defilements or karmic body.

There are two karmas to be burned up: Puranakarma, karma what one has acquired in previous lives, and Navakarma, karma what one accumulated through body, speech and mind in the present life. There is karmakkhaya, when these karmas were burnt. Then dukkhaya and vedanakkhaya follow accordingly. The soul is free from the kosa in this way and becomes jivamutti-leaving the body and leaving alone forever. This is called Moksa-liberation in Jainism.

But, early Buddhism does not say karmic matter comes from outside world and then forms covering round the soul because there is no soul in Buddhism. Buddhism talks of karma without reference to a soul. According to Buddhism, karma is cetana volition, willful action. Volition in Buddhism, is not subtle matter and it does not form a covering round the soul, because there is no soul recognized in Buddhism.

Jainism recognizes the path of self mortification as a means of to end suffering. The path of self mortification means giving pain to the soul or self. But, Buddhism rejects this method as ignoble, painful and leading to profitless.

**YOGA PHILOSOPHY (LECTURED BY VEN. ILUKKEVELA DHAMMARATANA, GIVEN BY VEN. JANINDA) JUNE 2010**

Yoga philosophy is for the mental and physical discipline of man. This philosophy was

developed by following traditional religions and philosophical teachings. According to the scholars, yoga philosophy began during the Brāhmanic period. The text, *Yogatatva(?) Upaniṣad* states four kinds of yoga:

1. *Mantra Yoga*
2. *Laya(?) Yoga*
3. *Hatha Yoga*
4. *Rāja Yoga*

The beginning of *yoga* philosophy would be from 700 to 500 BC. There is another view regarding the beginning of yoga philosophy, that is *Śramaṇa* tradition. With the tradition, ascetics follow yoga practice. Therefore, *Śramaṇa* tradition is also concerned as a tradition that is helpful for the development of yoga philosophy. Hindu philosophy is the more primitive philosophy. It also introduced five kinds of yoga:

1. *Rāja Yoga*
2. *Karma Yoga*
3. *Jñāna Yoga*
4. *Bhakti Yoga*
5. *Hatha Yoga*

Above mentioned Hindu and Brāhmanic philosophies are responsible for the origination of yoga philosophy. *Rāja Yoga* was founded by **Patañjali**. He developed *Rāja Yoga* as yoga philosophy. Therefore, it was generally introduced by **Patañjali** as yoga philosophy. In this philosophy the practical path is called *aṣṭāṅga* (eight limbs). This is the basic yoga philosophy. This philosophy leads a man to attain concentration because this way he/she becomes a one with steady mind. In another words, his/her mind becomes steady. The *aṣṭāṅga* given in yoga philosophy are:

1. *Yāma*
2. *Niyāma*
3. *Āsana*
4. *Prāṇayāma*
5. *Pratyāhāra*
6. *Dhāraṇa*
7. *Dhyāna*
8. *Samādhi*

According to the *yāma* five aggregates are to be practiced:

1. *Ahiṃsā* (non-violence)
2. *Satya* (truth)
3. *Astāya* (non-stealing)
4. *Brahmacariya* (celibacy)
5. *Aparigraha* (non-possession or non-greed)

By following above mentioned *aṣṭāṅga* one can achieve steady concentration of the mind through the path ending with *Samādhi*. There is another path factor. That is called *vibhūti*. Through *vibhūti* one can get miraculous powers. This is the end of practice of yoga.

Further study of *aṣṭāṅga* (eight limbs) is needed according to the subject matter.

### 1. *Yāma* (refraining or abstaining)

Refraining from five kinds of misdeeds is called *yāma*. Five good deeds that are to be followed by a yogi are:

1. *Ahiṃsā*
2. *Satya*
3. *Astāya*
4. *Brahmacariya*
5. *Aparigraha*

Accordingly, those five are to be refrained from. One, who refrains from above mentioned five, is a righteous person, because one doesn't do any harm to the society.

### 2. *Niyāma* (observing)

Mere refraining is not enough. Therefore, 'observing' should be also practiced. With this path factor yogi can practice observing the five factors. For the practice of the five, one needs the following:

1. *Maitrī* (loving kindness)
2. *Karuṇā* (compassion)
3. *Muditā* (altruistic/sympathetic joy)
4. *Upekkhā* (equanimity)

Therefore, observing should be practiced with the above mentioned four factors. In such a case one does welfare to society.

### 3. *Āsana*

Under the path factor *āsana* the following three should be practiced constantly. Those are:

1. *Tapas* ('keeping the body unmoved' and 'keeping silence'; with the first two path factors, *yāma* and *niyāma*, the yogi can easily practice the third path)
2. *Svādhyāya* ('self-study'; here this means learning or studying philosophy. Thus one studies philosophical teaching)
3. *Īśvaraprāṇidhāna* ('practice of meditation on *Īśvara*'; now, the object of meditation is *Īśvara*)

When the yogi follows meditation, '*pratipakṣa bhāvanā*' should be followed. *Pratipakṣa bhāvanā* is a kind of meditation. With this meditation one can eradicate defilements. The pursuit to be followed by the yogi is as follows:

For the eradication of bad thoughts, one should practice good thoughts. So, this is called '*pratipakṣa bhāvanā*'. When a yogi practices meditation, he/she should practice the meditation with the following:

1. *Śraddhā* (faith)
2. *Vīriya* (effort or energy)
3. *Prajñā* (wisdom or knowledge)
4. *Prāṇayāna* (meditation on breathing; however, though it is called '*prāṇayāna*', the yogi can choose any object or even whatever he/she likes, otherwise he/she can also select *Īśvara* as his object)
5. *Pratyāhāra* (withdrawal of sense organs from external objects; now he/she should respond not to occurrence of any other thought. When the yogi keeps his/her mind on eye, he/she doesn't test other senses. This is the '*pratyāhāra*'.)
6. *Dhāraṇa* (concentration; keeping the mind on one object is called '*dhāraṇa*'. In this style, *dhāraṇa* should be practiced with following four things:
  1. *Vitakka* (thought)
  2. *Vicāra* (reflection)
  3. *Ānanda* (joy or zest)
  4. *Asmitā* (myness)
7. *Dhyāna* (fixing the mind steadily on one object; with this practice one can keep mind on one object for a long period of time when doing this meditation)
8. *Samādhi* (concentration; it is the last path factor. With this path factor yogi should be able to concentrate the mind without any object. This is the high level of this meditation. Though there is no consciousness on subject, object or thing, mind becomes steady and one with the object or thought.)

According to the yoga philosophy, the path ends with the *Samādhi*, but there is another factor called '*vibhūti*'. *Vibhūti* means 'miraculous powers'. These miraculous powers are same like '*Iddhi*' in Buddhism.

**TRADITIONAL SOURCES OF KNOWLEDGE (LECTURED BY VEN. ILUKKEVELA DHAMMARATANA, GIVEN BY ?)  
APRIL, 2010**

In the history of India there were found ten traditional sources of knowledge. The *Kālāma Sutta* of *Aṅguttara Nikāya* states the ten sources of knowledge as follows:

1. <i>Anussava</i> (oral tradition, repeated hearing, report)	6. <i>Nayahetu</i> (inference)
2. <i>Itikiriyāya</i> (hearsay)	7. <i>Ākāraparivitakka</i> (reasoned consideration)
3. <i>Paramparāya</i> (succession, series/lineage, tradition)	8. <i>Diṭṭhinijjhānakkhantiya</i> (bias towards consideration)
4. <i>Piṭakasampadāya</i> (what is in scripture)	9. <i>Bhabbarūpatāya</i> (testimony)
5. <i>Takkahetu</i> (hair-splitting reasoning, sophistry)	10. <i>Samano no garū</i> ("The monk is our teacher.")

»*Iti kho, kālāmā, yaṃ taṃ avocumhā -- `etha tumhe, kālāmā! mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā*

*ākāraparivītakkena, mā ditthinijjhānakkhantiyā, mā bhabbarūpatāya, mā samano no garūti. yadā tumhe kālāmaa attanāva jāneyyātha -- `ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya samvattantīti, atha tumhe, kālāmā, pajaheyyāthā'ti, iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.«*

(*Āṅguttara Nikāya - Tikanipātapāli - 2. Dutiyapaṇṇāsakaṃ - (7) 2. Mahāvaggo - 5. Kesamuttisuttaṃ*)

There are four great authorities. They are:

- |                        |                          |
|------------------------|--------------------------|
| 1. <i>Buddhāpadesa</i> | 3. <i>Therāpadesa</i>    |
| 2. <i>Saṅghāpadesa</i> | 4. <i>Ekatherāpadesa</i> |

The historical knowledge discoverable in India is classified into three by **Prof. K. N. Jayatileke**. Accordingly, the three traditions are:

1. Traditionalism
2. Rationalism
3. Experientialism

The above mentioned ten sources of knowledge are grouped under the first and second type. Under traditionalism, six sources of knowledge are given:

- |                       |                           |
|-----------------------|---------------------------|
| 1. <i>Anussava</i>    | 4. <i>Piṭakasampadāya</i> |
| 2. <i>Itikiriya</i>   | 5. <i>Bhabbarūpatāya</i>  |
| 3. <i>Paramparāya</i> | 6. <i>Samano no garū</i>  |

The book “*The Early Buddhist Theory of Knowledge*” written by **Prof. K. N. Jayatileke** summarizes the rationalism as 4 kinds of gaining knowledge:

- |                 |                                   |
|-----------------|-----------------------------------|
| 1. <i>Takka</i> | 3. <i>Ākāraparivītakka</i>        |
| 2. <i>Naya</i>  | 4. <i>Diṭṭhinijjhānakkhantiya</i> |

In the *Kālāma Sutta* **the Buddha** mentioned His view on ten sources of knowledge. *Kālāmas* came to meet **the Buddha** regarding different religions and philosophical thoughts. Having introduced each of those teachings they asked which one was correct out of those. **The Buddha** answered with the statement “you should yourself know it” - »*Attanāva jāneyyātha*.« Therefore, we should know which one is correct.

All the traditional religions are divided into two, as traditionalism and rationalism. **The Buddha** saw four faults regarding traditionalism and rationalism. Another term for traditionalism is 'authority'. According to the *Sandaka Sutta* in *Majjhima Nikāya* the four faults are:

- |   |  |
|---|--|
| 1. <i>Sussutaṃ tathā</i> (well-heard and true)    | 3. <i>Dussutaṃ tathā</i> (ill-heard but true)    |
| 2. <i>Sussutaṃ aññathā</i> (well-heard but false) | 4. <i>Dussutaṃ aññathā</i> (ill-heard and false) |

»*Puna caparaṃ, sandaka, idhekacco satthā anussaviko hoti anussavasacco. so anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti. tatra, sandaka, viññū puriso iti paṭisañcikkhati `ayaṃ kho bhavaṃ satthā anussaviko anussavasacco so anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti.«*

(*Majjhima Nikāya – 2. Majjhimapāṇṇāsapāli - 3. Paribbājakavaggo 6. Sandakasuttaṃ*)

Because of those four possibilities, authority may be true and sometimes authority may be false. This is why **the Buddha** didn't encourage us to accept or reject.

Rationalism or reasoning also has four false possibilities. *Sandaka Sutta* of *Majjhima Nikāya* states the following four faults:

1. *Sutakkitaṃ tathā* (well-reasoned and true)
2. *Sutakkitaṃ aññathā* (well-reasoned but false)
3. *Dutakkitaṃ tathā* (ill-reasoned but true)
4. *Dutakkitaṃ aññathā* (ill-reasoned and false)

»*Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayapaṭibhānaṃ dhammaṃ deseti. takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitaṃpi hoti dutakkitaṃpi hoti tathāpi hoti aññathāpi hoti. tatra, sandaka, viññū puriso iti paṭisañcikkhati `ayaṃ kho bhavaṃ satthā takkī vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayapaṭibhānaṃ dhammaṃ deseti. takkissa kho pana satthuno vīmaṃsissa sutakkitaṃpi hoti dutakkitaṃpi hoti tathāpi hoti aññathāpi hoti'.*«

(*Majjhima Nikāya* – 2. *Majjhimaṃpaṇṇāsapāli* - 3. *Paribbājakavaggo* 6. *Sandakasuttaṃ*)

Regarding reasoning we can also see four possibilities. Therefore, reasoning has also two options:

1. Sometimes it may be true
2. Sometimes it may be false

According to the above mentioned factors, just at the moment we cannot accept or reject whatever comes through an authority or reasoning. With a final investigation anything can be accepted or rejected.

## **EXPERIENCIALISM (LECTURED BY VEN. ILUKKEVALA DHAMMARATANA, GIVEN BY VEN. JANINDA) MAY, 2010**

Traditionalism → Authority

Rationalism → Reasoning

Experientialism, the knowledge, which comes through an experience is called experientialism. Those are experiences, which we get through senses. The senses are sight (eye), hearing (ear), smelling (nose), tasting (tongue), and touch (body). The knowledge that comes through those senses is the knowledges of experience.

According to the *Ariyapariyesana Sutta*, **Lord Buddha** is an experientialist (*anubhūtivādin*). However, only through the experience we cannot get everything. Usually, we should follow firstly authority and secondly reasoning. After that we can put them into practice. Therefore, knowledge become because of authority, reasoning and experience. When this threefold knowledge is connected, the knowledge of experience is the highest.

The sources of knowledge that belong to the traditionalism, rationalism and experientialism should be examined further. Accordingly, because of the traditionalism, people got authority. But the knowledge cannot be considered as right knowledge or false knowledge. With reasoning, we can learn what is right or wrong. With our own

experience we can confirm the knowledge as right or wrong.

According to the *Kālāma Sutta* of *Aṅguttara Nikāya*, **Buddha** has mentioned how we examine the knowledge. The people in the city of *Kālāma* were *Kālāmas*. Having approached different teachers, *Kālāmas* learned different teachings.

With those teachings *Kālāmas* went to meet **the Buddha**. They pointed out all the teachings they learned before they came to **the Buddha**. Then, they asked which one was correct. **The Buddha** did not answer. But he said: »*Attanāva janeyyātha*.« - “You should know by yourselves.”

Having mentioned above statement, **Buddha** introduced a method. If we listen to something, we should compare it with the following formulas:

1. »*Ime dhammā kusalā vā akusalā vā*.« - “Whether the teaching is skillful or not skillful.”
2. »*Ime dhammā sāvajja vā anāvajjā vā*.« - “Whether the teaching is right or wrong.”
3. »*Ime dhammā viññū gārahita vā pasatṭha vā*.« - “Whether the teaching is appreciated by the wise or not.”
4. »*Ime dhammā hitāya vā ahitāya vā*.« - “Whether the teaching is beneficial or not.”

Having listened to something from someone, we should tally them with the above statements. Then, we can decide whether the teaching is right or wrong. It is right or correct, if it is the following:

1. It is wholesome (*kusala*).
2. It is correct (*sāvajja*).
3. It is appreciated by the wise (*viññū pasatṭha*).
4. It is beneficial (*hitāya*).

Having reasoned as mentioned above, we can decide what is right or wrong. If we can get the above answer, what was listened to, is right. If we cannot get the above answer, what was listened to, is wrong. In other words, such a teaching would be wrong.

#### THE CONCEPTS OF *KARMA* AND *INDRIYA SAṆVARA* IN JAINISM AND EARLY **BUDDHISM** RESPECTIVELY

Jainism is historically much older than Buddhism. There were 24 *tīrthankaras* (founders) in Jainism. **Parśvanātha** was the 23<sup>rd</sup> founder and he lived 250 years before **Mahāvīra**. **Mahāvīra** is 24<sup>th</sup> founder. He was a contemporary of **Buddha Gotama**. He lived between 6<sup>th</sup> and 5<sup>th</sup> century B.C.

Essentially Jainism was a *Śramaṇa* movement which *Kśastriyas* were in front line and against the authority of *Vedas* and *Brahmins*. Jainism recognised the institution of caste-system. But they did not recognize the institution of caste system which *Brahmaṇa* caste was given to the superior place.

In their fundamental doctrine, they believe in nature of reality, *sat*. There are two fold realities: *jīva* and *ajīva*. Both are eternal substances, unoriginated, independent and co-existing. And both are *nitya* (permanent) and *anitya* (impermanent).

*Jīva* possesses the capacity of liberation. It has the ability to free itself from bondage. When it is free, it becomes *jīvamutta* (living and liberated soul).

*Ajīva* manifests itself through substances such as *pudgala*, *dharma*, *adharmā*, *ākāśa* and *kāla*. Here *pudgala* does not mean a person or an individual, it means matter that is gross or subtle. *Dharma* means the motion of movement, *adharmā* means the motion of rest, and *ākāśa* and *kāla* mean space and time.

Another fundamental doctrines are *asrava*, *bandha*, *saṁvara*, *nirjana* and *mokṣa*.

*Asrava* means fine *karmic* matter that flows into the soul from outside through the sense door. That is called *karmaśarīra* too.

*Bandha* means the bondage of the soul. Bondage takes place when *jīva* unites with *pudgala* – subtle matter. When subtle matter from outside world flows into our system through sense, there is bondage.

*Saṁvara* means restraining of the senses. According to Jainism, one must remove the *kośa* or *karmic* body which is forming the sheath or rounding the soul, by means of torturing the senses. This is *indriyasaṁvara* (the restraint of the senses, what is understood in Jainism).

*Nirjana* means freeing the soul or removing the *karmic* body by *tapa* (self-mortification). Here *pañca-tapa* (five fires) are taught to clear the soul, which means lighting the four fires at four corners, one then sits in the center and looks at the sun which is the fifth fire. The soul is covered by the sheath of *karma*. It must be according to Jainism, removed by self-mortification. Another meaning of *Nirjana* is burning up defilement of *karmic* body.

There are two *karmas* to be burned up:

1. *purāṇa-karma* (*karma* what one has acquired in previous lives)
2. *nava-karma* (*karma* what one has accumulated through his body, speech and mind in the present life)

Owing to *nava-karma*, there is further *karma* (additional *karma*). One must burn them through *tapa*. There is *karmakkhaya*, when these *karmas* were burnt. Then, *dukkhaya* and *vedanākkhaya* follow accordingly. The soul is free from *kośa* in this way and becomes *jīvamutta* – leaving the body and living alone forever. This is called *mokṣa* (liberation) in Jainism. These are the fundamental doctrines with regard to *asrava*, *karma* and *mokṣa* in Jainism.

But, early Buddhism does not say that *karmic* matter comes from outside world and then forms covering round the soul, because there is no soul in Buddhism. Buddhism talks about *karma* without reference to a soul. According to Buddhism, *karma* is *cetanā* (volition, willful action). Volition in Buddhism is not subtle matter and it does not form a covering round the soul, because there is no soul recognized in Buddhism.

Jainism recognizes the path of self-mortification as a means of to end suffering. The path of self-mortification means giving pain to the soul or self. But, Buddhism rejects this method as ignoble, painful and leading to nothing good, profitless, or no-usefulness.

There are various kinds of *karmas* in Jainism. One of them is *gotra-karma*. Buddhism also talks about many kinds of *karma*. Some of them are as follows:

1. *Diṭṭhadhammavedaniyakamma* – *kamma* that results in this very life or *kamma* that has to be experienced in this life.
2. *Upapajjavedaniyakamma* – in the next life
3. *Aparapariyakamma* – in one of the future lives.

In early Buddhism there were only three types of *karma*, that is with regard to the result.

And there is *kāya-kamma*, *vācī-kamma* and *mano-kamma* again three. *Kāya-kamma* means *kamma* that one performs with one's body (bodily *kamma*). For example, if one kills, injures etc.

*Vācī-kamma* means verbal *kamma* done generally through the door of speech, e.g. If one scolds and abuses people with harsh language.

*Mano-kamma* means mental *kamma*, done generally through the mind, e.g., if one has bad or ill-will thoughts against people.

These are kinds of *kamma* which are mentioned in the early Buddhist texts.

#### THE EVOLUTION OF SOCIAL INSTITUTIONS (*AGGAÑÑA SUTTA*) (ORIGINAL BY VEN. KELANANDA 1995)

According to Brāhmaṇism, society was divided into four groups: *Brahmaṇa*, *Kṣātriya*, *Vaiśya* and *Śūdra*.

Brahmins said that they are superior to other castes and the others are inferior, the *Brahmaṇic* caste alone is white and the others are black, only the *Brāhmaas* can be purified and the others cannot; only the *Brāhmaas* are the children of **Brahma**, created by **Brahma**, and the heir of **Brahma**. The other castes were from upper limb, lower limb and feet of **Brahma** respectively.

Brahmins believe that where there are human beings, there must be four castes, because the human beings and the world were created by **Brahma**.

According to **the Buddha's** teaching, there is no **Brahma** – or God who can create beings including the world. In *Aggañña Sutta*, in one of *Nikāyas* it is mentioned that the human beings and the world appeared without creation by anyone. It further continues that the world would be passed

away and reappear naturally. When it passed away, beings were born in the sphere of radiance<sup>13</sup> and when it begins to be evolved, beings come from there. When they come to the new world, they have their own light on each body<sup>14</sup> and they could go in the sky like birds. They are contented with their bliss or rapture. At that time, they do not have any food except their bliss.

Later, one person who was greedy and curious took the soil of the earth and tasted it again and again. The others also imitated him. As beings consumed the soil of earth, they lost their own light and appeared in different complexions. At that time, beings became to despise or admire to each other because they had different complexions. The Sun and the Moon also appeared in the new world. From that time, day and night, month and year, emerged in the world various foods for beings to consume, such as *padalata*, *bhūmippataka*, *akatthapakasali* etc. They appeared one by one, their tastes and qualities also are like the soil of earth.

For beings who consumed those foods their complexions and sex-organs differed among them. When sex-organs or man and woman emerged, they looked at each other with attachment. By doing so, they were burnt of lust, they then had sexual intercourse. Later, due to sexual intercourse, families emerged and then shelters, villages, towns, cities and so on emerged in society. When population became many, people's ethics also degenerated gradually until the common properties had to be shared as the private properties.

Then, evil will or action such as stealing, lying, censure, killing, punishment and so on were manifesting in society. So, many people gathered together and selected a person who had qualities to be worthful, who could censure what was to be censured, to punish who deserved punishment etc. Later, they established the kingship. Thus, the institution emerged in society. His families also were called *Kṣātriyas* because they were those who administered and shared the fields. People gave them in return a proportion of the rise. At that time, people called a king in many ways – *Mahāsamata*, because he was elected by the majority of people; *Kṣātriya*, because he was the one who had authority in paddy fields and *Rāja*, because he delighted the people.

At that time, some people who refrained from evil action and tried to control their desire were called *Brahmaṇas*, because they have eradicated their ill-will. Some people were called „*Jhayaka*“ because they renounced the society and went to the forest and stayed there, concentrated on their meditation. Thus, they were called *Jhayaka* – concentrators. People who were doing trading, farming animals, planting, were called *Vaiśyas*, because they worked on their occupation and their conduct of sexual intercourse.(?) The manual workers were called *Śūdras*. They were described as the lowest in the society because of their actions, not because of their birth. People who condemned lay-manhood as inferior, renounced society and went to holy life, they were called *Samaṇa*. Thus, society was divided into many divisions called by their appropriate names, because of peoples activities or morality. Therefore, according to **the Buddha's** teaching the institutions of society emerged in the world without creation by any creator, indeed, due to peoples activities or morality. There is no Creator who would create the world and human beings or society in Buddhism.

These are the basic assumptions of the Buddhist teachings on the evolution of social institutions.

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13 This is thoroughly wrong translation of one of the Brahma worlds of people, who in their previous life attained a stage of *rūpa jhāna*.

14 This is very bad misinterpretation. These beings from the Brahma world are shining by light as they are very developed beings, and the light shines from their body by a natural way, there are no bulbs, no torches, please.

So, according to Buddhism, society was divided according to action and professions, not by creation. It is very scientific argument and very convenient for society to have a convenient division of labor, because it has no shortage of labor.

#### POLITICAL THINKING (ORIGINAL BY VEN. KELANANDA 1995)

In those days, the person who governed a country, were called as a king. Nowadays we call them as government.

There were many theories with regard to the state and kingship. Many scholars proposed about kingship in different ways. Some proposed that the state and kingship are God-given. They said that God created the universe and gave us the idea of the state and kingship.

In the Buddhist theory we can also get to know about kingship. But Buddhism does not propose that the state and kingship would be God-given. In *Aggaññasutta* it is said that after man and woman appeared in the world, people became many and many. Their moralities also degenerated gradually until the common properties had to be shared as the private properties. Later, crimes also emerged among society. As soon as the crime emerged, people got together and discussed to appoint a ruler because they found that without a leader it is not possible to have a proper social order. Finally, they established the kingship. Thus, kingship emerged in a society. It was not God-given, but established by people.

In the Buddhist literature, there were three kinds of political systems (institutions) or kingship:

1. Monarchy
2. Oligarchy
3. Universal monarchy

But, during the time of **the Buddha**, we have heard that there were only two types of government or kingship – monarchical government and another is oligarchical government.

Monarchy is the type which has a single king and he rules the country with some ministers. There are then royal morals. Monarchy is appropriate or suitable, if they provided that the king stands by ten Royal Morals. They are giving, observing precepts, gifts, honesty, magnanimity (generosity), control of senses, non-hate, non-violence, tolerance and peacefulness.

Oligarchy is the type of government which has many kings, that means the feudal lord. They became the kings or leaders of people by generation. They did not stand for election and people did not vote for them. There are seven non-declining virtues for oligarchy. Oligarchy is suitable if they keep seven non-declining virtues. They are:

1. Assemble frequently
2. Assemble and discuss things and disperse in unity(?)
3. Respect old laws and do not hurry to make new laws
4. Respect women and do not force them to be with themselves
5. Respect and listen to senior citizens
6. Worship properly the ancient shrines
7. Offer protection and respect the religious men who visit the country

In *Mahāparinibbāna Sutta*, the **Lord Buddha** said that as long as people are following these seven factors, only the increase of their progress should be expected, not declined.(?)

Universal Monarchy means the king of kings or Universal Emperor. This was an ideal, not a historical reality. Universal Monarchy is good if four national policies are followed and five-fold international policies are respected. The four national policies are as follows:

1. The first one is to offer a righteous protection to everybody including bees and birds
2. Second one is controlling crime
3. The third one is to work for economic development of the country. To make economic success, government must make the jobs available and people in capacity. And planting tree, constructing roads are also important for development.
4. The fourth one is to consult with religious leaders and the leaders of the country. Consultation is very important. When the king follows national policy the country will prosper, nation will be safe and well established.

Five-fold international policies are five-fold precepts. Universal monarchy is not controlling in the harmful manner, its intervention does not destroy the sovereignty of these countries to observe five-fold precepts, living according to *pañca-sīla*. Five-fold precepts are as follows:

1. Refraining from killing living creatures
2. Refraining from taking what is not given

3. Refraining from sexual misconduct
4. Refraining from false speech
5. Refraining from taking intoxicating drugs and liquor.

These five-fold precepts are very important, as they are the purest way of human's life. To establish country is to make people observe the *pañca-sīla*. If a Universal Monarch rules the country with *Dhamma*, which is both the national and international policy, it is good, if he goes against the *Dhamma*, his authority to rule the country vanishes. This is the important message given by the *Cakkavatti Sutta*. This is the *Cakkavatti* ideal, **the Buddha's** political philosophy.

The government rules the country according to *Dasa-rāja dhamma*, *Aparihāniya-dhamma* and *Cakkavatti Sutta* is the Buddhist democratic government.

Monarchy and Oligarchy systems were in practice, but Universal monarchy was an ideal. All three forms are suitable if democracy is safely guarded.

### ***Dasa-Rāja Dhamma:***

1. *Dāna* (liberality, generosity, charity)
2. *Sīla* (a high moral character)
3. *Pariccāga* (sacrificing everything for the goodness of people)
4. *Ajjavaṃ* (honesty and integrity)
5. *Maddavaṃ* (kindness and gentleness)
6. *Tapavaṃ* (austerity in habits)
7. *Akkodhaṃ* (freedom from hatred, ill-will, enmity)
8. *Avihiṅsaṃ* (non-violence)
9. *Khanti* (patience, forbearance, tolerance)
10. *Avirodhanavaṃ* (non-opposition, non-obstruction)

## **ECONOMICS (ORIGINAL BY VEN. KELANANDA 1995)**

There are many discourses dealing with economics in Pāli canon. Sometimes, **the Buddha** even went into details about saving money and spending it.

In *Sīgalovāda Sutta* **the Buddha** told the young man *Sīgala* that he should spend one fourth of his income on his daily expenses, invest half in his business and put aside one fourth for any emergency.

In the *Cakkavattisihanāda Sutta* it is also said that property is the cause of immorality and crimes, such as theft, falsehood, violence, hatred, cruelty etc. Therefore, good economic condition or wealth is necessary for everyone or every country. A poor economic condition can make the country collapsed. There are two kinds of Economics; Micro-Economics and Macro-Economics.

For the sake of understanding, society should be divided into three groups: political, economic and religious. All are essential in the country. Political group is responsible in running the state, protecting life and property of people. Economic group makes money and is developing the country.

Religious group makes the first two to know value because without value the above two groups would collapse.

As man is economic being, if there is no religious person, there would be conflict between economic men. People should do business because of need, not because of greed. Greed also should be controlled by morality, not by regulation or limitation. As economic is science, some said that there should not be spoken about value (morality) in it. In fact, if one wants to make the world happy, he must introduce the value system, and should not destroy life, should not do any anti-social activities.

According to Buddhism all economists must be governed by moral consideration. So, Buddhism adds value in economics. Once **the Buddha** told **Anāthapindika**, the great banker, that a lay man, who leads an ordinary family life had four kinds of happiness. The first one was to enjoy economic security of sufficient wealth acquired by just and righteous means (*atthisukha*). It depends on labor and justice. Anything gained righteously by one's own labor is accepted in buddhism. As nobody will be suffering because of the other, it is regarded as 'clean' or 'white' money in Buddhism.

The second one is happiness of consumption (*bhogasukha*). Money itself is not our goal. We make it in order to make use of it. According to Buddhism, one should spend that wealth liberally on himself, his family, his friends, and relations and on meritorious deeds. The third one is to be free from debts (*anana-sukha*) and the fourth happiness is to live a faultless and pure life without committing evil in thought, word or deed (*anavajja-sukha*).

From the few examples given above, one can see that **the Buddha** considered economic welfare as requisite for human happiness. **The Buddha** did not approve of each and every way of earning one's livelihood. Because, there are certain trades – which are against his fundamental teachings like trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating etc. These trades were condemned as an evil and unjust means of livelihood, in his teachings.

In the *Jātaka* also, it is mentioned that **the Buddha** himself in his previous life was a merchant. He started to sell jaggary and water which were but few. He increased the goods little by little, later became an important business man who could buy even goods as much as a ship would carry. Besides, **the Buddha** said that if one worked hard to earn money, even the severe India caste system could be cracked down and thus all would become equal.(?)

In the case of macro-economics also, there are many examples in Pāli canon. According to Buddhism, successful government means a government that has a successful economic policy – which may contain providing:

1. Employment opportunity
2. Encouragement for trading and industry

If the government fails to fulfil this duty in this aspect, the country will be in a disaster.

In the *Cakkavattisihanāda Sutta* there are four internal policies, for a *cakkavatti* king. Of these four internal policies, one is to provide the people security and the ability to look after themselves economically. Protection and economic opportunity must be provided by the state. If state fails to achieve it, people will be unhappy and revolt.

In *Kutadanta Sutta* it is said that the king in ancient time tried to suppress crime through punishment providing no economics and agriculture.(?)

As a result, poverty became prevailing and working people stopped their work. And they started to make riot, stealing and robbery etc. When it was in running scale, the king asked his ministers for an

advice as to what and how to do. Most of ministers advised the king to use violence. But a minister who was supposed to be wise and future **Buddha**, suggested a different solution. He said that such method might never be successful. Instead he suggested that in order to eradicate crime, the economic condition of the people should be improved, grain and other facilities for agriculture should be provided for farmers and cultivators, capital should be provided for traders and those engaged in business, adequate wages should be paid to those who were employed. When people were thus provided for with opportunities of earning a sufficient income, they would be contented, will have no fear or anxiety and consequently the country would be peaceful and free from crime. Only the government could carry out such economic plan and in fact, the government must have done it.

In the *Cakkavattisihanāda Sutta*, it is mentioned that **king Dahlanāmi** who forgot his social and economic plan, as a result of neglect poverty became prevailing. It continued:

1. Poverty spread when the king stopped giving capital or charity money to poor
2. Poor people resorted
3. The use of arms increased
4. As a result of it people were killed
5. As a result people started to engage in falsehood
6. Useless talk, slandering etc.

This is macro-economic way how the government can help people. When these are done by the state, then people can follow the middle path (*samajīvita*). That is a balanced life. This is good for both macro- and micro-economics.

## HINDUISM

- Historically, the term Hinduism is comes from the word 'Hindus'. In early period the term Hindu does not occur in the Vedas. But present Hindu believes in the Vedas and their scriptures.
- Vedas means to know, and knowledge is found in these texts. Vedas: Rgveda, Yajurveda, Samaveda and Atharvaveda.
- Bhagavadgita: by Vishnu. According to Gita, Kurus represented not dharma but what is different from dharma, not morality. The Pandus represents morality.
- Hindu strong believes in the caste systems. Before Alexander came to India, the term Hindu is not there. He came westward to India and stop at the bank of Indus, but never cross it.
- Sindhu river. When the Persian soldiers entered India, they referred Sindhu as Hindu, it is because the Persian did not have the 's' sound, so Sindhu is pronounced as 'Hindu'. Thus the word Hindu is originated through the Persian soldiers. Instead of s they used h.
- Bhagavadgita delivered by Vishnu. Hindu is divided into two sects:
  3. Vaishnavita – Vishnu
  4. Waivite – Siva.
- Both have the qualities of created, preserved and destroyed. In early Vedic period, Brahman is the creator, but later Vishnu becomes the creator. Brahman is only the name.
- Wruti – through hearing (divine revelation). E.g. God spoke to Moses, and Moses reveals the 10 commandments. This is revelation.
- Smrti – remembered. It is the rishi who remember all the revelation.

## HINDUISM

### The Scriptures of Hinduism

The scriptures of Hinduism can be divided into two categories, namely:

- 2) Wruti (what is heard) – scriptures which were heard by ancestors.
- 3) Smrti – scriptures which were remembered by ancestors.

Out of these, the former is older and has a long history since its origin. The authors of these texts are not known. Instead they are traditionally accepted to be the words heard by ancestors directly from the God or gods. The second category has their authors, they are later compositions of sages. By the former categories of texts are used in the religious ceremonies. The scriptures of second category are very popular among common masses.

### Wruti

Wruti scriptures are sub-divided into 3, namely, Veda, Brahmana and Upanisad.

Veda texts are primarily and authentic sources of Hindu. There are four sections of Veda texts: Rgveda, Yajurveda, Samaveda and Atharvaveda. The scriptures of Brahmana literature are commentaries or sub-commentaries on Vedic texts. They are also considered to be significance educational texts of Brahmin priests. Upanisads are also called Vedanta in the sense they were the last generation of texts related to Vedas.

The word Veda is derived from the root 'vid' = to know. Hence Veda means knowledge or divine knowledge. According to the general view of modern researchers of Veda, originally they were composed between 1800 ~ 800 BC. At the previous age they were preserved in oral tradition. At about 14<sup>th</sup> century AD, they were transmitted into written scriptures. For the period of about 2000 years Vedas were preserved by learning them by heart.

Among the four Vedas, Rgveda is given us the meaning of this ancient term is 'praise' (Rg means praise). This is believed to have composed between 1800~1500 BC. It comprises of 1017 stanzas (wlokas) of praising gods. It is divided into 5 volumes called Mandala (each volume is called mandala). Each comprising of a number of small Mandalas. The 10<sup>th</sup> Mandala of the book contains the famous verse of world creation. The gods which are praised in the Rgveda are Agni (fire), Indra (sun), Varuna (rain).

### Literature of Hinduism

8/10/2001

The literature of Hinduism consists of two types, namely, Wruti and Smrti. Wruti was revealed by ancient Hindu sages. Those sages are called Rsi (isi). The ancient great teachers Rsi knew Wruti directly from God, some of them they learned from nature. ZRsi are highly respected in Indian. Wruti consists of 4:

#### **1. Veda**

Veda are the texts acknowledge people to the heaven. Present researchers conclude that Vedas composed between 1800-800 BC. For the first time, they were transform into written into book form in the 14<sup>th</sup> century AD. Until this time, they were preserved by memorizing. Therefore the leaned man was called Bahuwrti.

- (1) Rgveda – out of these four, the first one is the collection of verses in praise of nature and primary gods of Hinduism. The term Rg means praise. This consists of 1017 verses divided into 5 volumes called Mandala. In these verses gods like Agni (fire), Indra (king of gods or warrior or sun – god of east), Varuna and Marut are praised. In the latter part of literature, we observe the development monotheism instead of polytheism because the phenomena characteristic of early parts.
- (2) Yajurveda – this section contains the ways of performing sacrifices apart from hymns. It has 6 volumes. This shares many characteristics with its successors (i.e., samaveda).
- (3) Samaveda – consists of 9 volumes. Both these 15 volumes of 2 texts contain 1549 verses. The third Samaveda introduced for the first time. A sacrifice called Somapuja, this shows the gradual development of Vedic literature. (Here for the first time, Soma or God is offered alcohol)

- (4) Atharvaveda – the latest of the vedic text. It was written by a sage called Atharva and consists of 760 hymns. When it came to this period concept of the God and the soul had developed.

## **2. Brahmana**

The special purpose of this text was to instruct the Brahmins priests the way of performing sacrifices and how to use Vedic hymns in the sacrifices. They are believed to have composed between 800-500 BC. They are very popular and consist of methodological information. The most popular Brahmana text is 'Satapatha Brahmana' – hundred roads.

## **3. Aranyaka**

The texts were composed by sages and they differ from early texts in their contexts. (They consist) two sections in Vedic literature:

4. Yogamarga or karmamarga – the way of sacrifices for a higher life.
5. Banamarga – the spiritual way for a higher life.

Veda

Brahmana Yogamarga and karmamarga

Aranyaka

Upanisad banamarga

In the Aranyaka literature we see a trend among Brahmanic teachers towards religious practices other than sacrifices. Different ideas related to such practices are recorded in Aranyaka texts. this links to the next final level of literature Upanisad or Vedanta.

## **4. Upanisad**

The term Upanisad means Upa + nisad = sitting near. At this stage developed literature were taught by teachers to their students. Students reach where the teachers were living and learned for listen, sitting at the feet of the teachers. They included philosophical discussion as well. For the first time, discussion on metaphysical proposition are seen in Upanisad. They are called Vedanta as they were considered to be the last level of Vedic education. Some parts of Aranyaka and Upanisad literature developed simultaneously. Therefore some texts have both names, e.g., Brahadaranyakaupanisad, among the discussion recorded in this text explains how one reach the union of God, understanding the Brahman nature within the self and universe, one understands Brahma nature or highest truth. In the Candogya Upanisad, the discussion no.14 explains the ineffable 不可言喻的 nature of the soul. The soul is smaller than a seed of grain and bigger than the universe. It is present in every river, mountain and in plains. The major two forms of soul are Pudgalatma and Jagadatma (individual soul and universal soul). The union with Brahma (Brahmasahavyata) is the realization of universal soul. Apart from this, theistic, world view, some elements of ideas on kamma (action and result) and punabhava (rebirth) are also seen in Upanisad. The 10<sup>th</sup> discussion in the Candogya-upanisad, the following is recorded. Those who behave well in the present world are destined to be born in the higher and happy families of priest (Brahmana), rulers (Kstriya) and business man (Vaisya). The ill behaviour of individual leads them to be born as a dog, pig or wudra (outcaste).

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## **666MAIN TEACHING OF HINDUISM**

### **The Basic or fundamental teaching of Hinduism**

To introduce Hinduism as a system of religious beliefs is more likely to be practical when we examine the different sects and traditions which come under the name Hinduism. During its long history, Hinduism has evolved absorbing different forms of teaching disclosed by various Indian thinkers. We can summarize the basic tenets of Hinduism under several headings taking all its developments into consideration, i.e.,

## **1. The Brahma as the Absolute Truth**

The concept of Brahma was introduced in Hinduism with its ancient literature when the beliefs in polytheism change to be monotheism. The Brahma was introduced as the one and only God. This concept is given in personified form (pudgala) and also as a nature (nispudgala). According to Hinduism, Brahma is the only permanent truth. All the other things which we experience through our senses are not real, therefore Hinduism teaches the way to realize the truth or Brahma. As a person Brahma is considered to be the creator of the universe. To realize this absolute truth, 3 ways are basically recommended.

9. The first of them is the way of knowledge (banamarga), the realization of the unification of individual soul and the universal soul through meditation is called the way of knowledge.
10. The way of offering (bhaktimarga) – by this method, unification with the single God selected for offering is recommended. One can see one form of god for continues offering. By this way the realization of sacred unification is taught by Hindu speachers. This method came to be known among Hindus during medieval period.
11. The third way or the final goal is performing one's social duties without ignoring them. This third way is called karmamarga.

To follow the above 3 ways for the realization of ultimate truth, the model way of behaviour should be learn from Rsi and Sadhu. (Rsi is included in Sadhu but he has attained the higher way while Sadhu is a common term).

## **2. The Religious authority of Veda**

Four Vedas or the ancient religious texts are considered to be the final authority of Hindu teachings. To preserve the purify of those sacred teachings they were given to priestly caste who were considered the gods on earth (Bhusura). Learning, teaching and the protection of Vedas were the basis duty of Brahman priests. They were responsible for teaching Vedic scriptures of the higher caste people, to the kings. Therefore the history, language, literature and other forms of science were directly influenced by Vedic teachings.

## **3. Following the Hindu religious way of life (Awrama)**

According to these teachings, the life of the high caste Hindu is divided into 4 stages:

- (a) Brahmachari awrama – celibacy --- related to 2 (dharma)
- (b) Grhastha awrama – household --- related to 1 + 3 (artha + kama)
- (c) Vanaprasta awrama – entering the forest --- related to moksa
- (d) Sanyasi awrama – sage ---- related to moksa

Corresponding to the above 4 stages, the Hindus also have four ways of life, i.e., artha (wealth), dharma (knowledge), kama (pleasure) and moksa (liberation).

These four Vedas are recommended for Brahmins, kings and the merchant class. They were not meant for Sudra or outcaste. During the childhood which they called Brahmachari, the full attention is paid to the studies, therefore children were expected to live the celibate life until a proper marriage is planned by the parents.

Learning was the only duty during this period, what they learned were divided into 2 major sections called wilpa and wastra (crafts and arts). The next stage is designed household life in which a person lives with his family to gain 2 basic ideas, they are wealth and pleasure. In the third stage, gradually he makes himself free from household duties. In the last stage those who belong to higher caste are expected to live a religious life of the sage. In this stage, he fully prepares for the next birth or for the unification with the God.

- i. brahmin 35 years old get marry. King and merchant 16.

## **4. Following the caste system (varna)**

They follow this system without violating rules laid down by religious scriptures.

- ii. varna dharma – caste
- iii. sva dharma – duties for each caste
- iv. Apad dharma – for higher caste. If he cannot lives as a brahmin, he can be a ksatriyas or vassa.

Sudra is divided into:

Vena – cane weavers

Nesada – butchers

Pukkusa – crematory man

Candala – untouchable

Because the Vedic texts which recommended caste system for the Hindu society, with the establishment of caste system, the duties assigned for them were outlined by religious scriptures. They were laid down establishing the supremacy of higher caste or the Vedas allowing high caste people to live comfortable life. In the history of Hinduism, some trends emerge tried to against the caste system but none was successful to eradicate it from Hindu society. It is given by the principle of religion to follow and obey the rules of scriptures as they are the pure words of sacred scriptures.

Trimurti (threefold implementation), it is the latest development concept:

5) Brahma – creator

6) Visnu – protector

7) Maheshvara (isvara) – destroyer, e.g., Wiva, who has 3 eyes.

v. kali – black god, who wish to punish the enemy may pray to him.

Recommended Reading: 'Hinduism' by Krisnamurti.

### 666 THE BASIC OR FUNDAMENTAL TEACHING OF HINDUISM 662/749

Hinduism is referred to a religious tradition developed over several thousand years and intertwined with the history and social system of India. In its long history, the basic tenets of Hinduism can be summarized under several headings taking all its developments into consideration. For instance:

#### 1. The Brahma as the Absolute Truth

Hindus believe in an absolute truth called brahman. He is in all things and is the self (atman) of all living beings.

Brahman is the creator, preserver or transformers of everything. To realize this absolute truth, 3 ways are basically recommended, known as three ways to salvation:

(1) Karma-marga (the path of duties) – the disinterested discharge of ritual and social obligations

(2) Jnana-marga (the path of knowledge) – the use of meditative concentration preceded by a long and systematic ethical and contemplative training, yoga, to gain a supra-intellectual insight into one's identity with brahman

(3) Bhakti-marga (the path of devotion) – devotion to a personal God.

#### 2. The Religious authority of Veda

The ultimate canonical authority for all Hindus is the Veda. It is regarded as the eternal Truth that was in ancient times directly revealed to or heard by gifted and inspired seers (rishis) who transcribed it into the most perfect human language, Sanskrit. Although most of the religion of the Vedic texts, which revolves around rituals of fire sacrifice, has been eclipsed by Hindu doctrines and practices, the absolute authority and sacredness of the Veda remains a central tenet of virtually all Hindu sects and traditions.

#### 3. Following the Hindu religious way of life

The life of the high caste Hindu is divided into 4 stages (ashrama):

(1) Brahmachari (celibacy) – Marked by chastity, devotion and obedience to one's teacher. During this period, what they learned were divided into 2 major sections called wilpa and wastra (crafts and arts).

(2) Grihastha (household) – Requiring marriage, the begetting of sons, working to sustain one's family and to help support priests and holy men, and fulfilling duties toward gods and ancestors

(3) Vanaprastha (entering the forest) – Beginning when a man has seen the sons of his sons and consisting of withdrawal from concern with material things and pursuing solitude and ascetic and yogic practices

(4) Sanyasi (sage) – Involving leaving the hermitage and renouncing all one's possessions to wander from place to place begging for food, concerned only with the eternal.

#### 4. Following the caste system (varna)

The caste system, which has organized Indian society for many millennia, is thoroughly legitimated by and intertwined with Hindu religious doctrine and practice. In Hindu society, the castes are grouped loosely into four varnas:

- (1) Brahmins (priests and scholars)
- (2) Kshatriyas (warriors and rulers)
- (3) Vaishyas (merchants, traders, and farmers)
- (4) Sudras (artisans, labourers, servants, and slaves).

The members of each class are considered to be ritually polluted to varying degrees as a result of defilements brought about by their occupations, dietary habits, and customs. Those who have the most defiling jobs are ranked beneath the Sudras and were called 'untouchables'.

#### 5. Doctrine of Karma and transmigration

After death, the soul leaves the body and is reborn in the body of another person, animal, vegetable, or mineral. This condition of endless entanglement in activity and rebirth is called samsara. The precise quality of the new birth is determined by the accumulated merit and demerit that result from all the karma, that the soul has committed in its past life or lives. All Hindus believe that karma accrues in this way; they also believe, however, that it can be counteracted 少量 by expiations 贖罪 and rituals, by "working out" through punishment or reward, and by achieving release (moksha) from the entire process of samsara through the renunciation of all worldly desires.

#### 6. Respect for life (Ahimsa)

Consisting in respect of and consideration for life and fellow feeling with all living beings, is based on belief in the unity of all life. This practice is the keystone of Hindu ethics. Thus the protection and veneration of the cow are deemed especially important.

#### 7. Concepts of Istadevata and Trimurti

Although Hindus particularly worship either Visnu or Wiva generally consider one or the other as their favourable god (istadevata) and as the Lord (Iwana) and Brahman in its personal aspect. Brahma is seen as the originator of the cosmos, Visnu as its preserver, and Wiva as its destroyer. These 3 great figures constitute the so-called Hindu Trimurti. This conception attempts to synthesize and harmonize the conviction that the Supreme power is singular with the plurality of gods in daily religious worship.

### 666 THE ETHICAL CODE OF CONDUCT OF HINDUISM

1. They must perform the caste system. Social status, recognized only by birth.
2. Yoga practice – In Bhagavad Gita, this practice is united with God, thus what sort of moral conduct and behavior you should have? According to them, there are many paths:
  - 3) Karmamarga – means the performance of caste duty. What you should do by was of caste duty. For example, Kshatriyas must perform his duty as fighters or warriors. The caste duty of Brahmin is the immediate between God and human. How these duties assigned? By the virtuous of the people. In brief, Karmamarga is a duty of caste system. Svadharma (own caste duty).
  - 4) Banamarga – knowledge
  - 5) Bhaktimarga – faith
3. Catur-awrama or four stages of life:
  - 1) Brahmachariya – celibated life, under a guru study sacred texts within 16 years. If 16 years still do not understand the texts, you have to spend another 16 years.
  - 2) Grhastha – householder, i.e., to lead a household life: wife, children etc.
  - 3) Sanyasi – a mendicants, leading wandering life, no home, ascetic life.
  - 4) Varnaprasta – renounced the world and entered the forest.
4. Yoga means union with gods or God. They are banayoga, karmayoga, bhaktiyoga and rajayoga. These are the ways of united with gods. Buddha first two teachers were belonged to this practice. Rajayoga is the highest yoga than others. All these yoga practice are considered as ethical practice of the Yoga school. Yoga derives from the root yuj = to unite.

**666**FOUR AIMS OF HINDUISM

5. Dharma
6. Artha
7. Kama
8. Moksa

Dharma means leading a righteous life. Artha is accumulation and management of wealth. Kama is indigenous or perceive in the sense of sensual pleasure. Moksa means liberation. Corresponding these 4 of life we have cuturawrama (4 stages of life). There are three ways to unite with God (Visnu or Wiva):

- (1) banamarga – way of wisdom
- (2) karmamarga – way of deeds or action
- (3) bhaktimarga – way of faith

By practicing one of these 3 ways, one can unites with the God. Karma can be understood as two types:

- (1) it comes from the caste duty
- (2) it can also be the performance of sacrificial ritual – yajnakarma.

Bhaktimarga – devote yourself to god, i.e., even to prepare to lost the identity. Do everything for the god in order to fulfil god duty.

Yoga – mind development, divine eyes etc. The soul is reincarnated. It come to an end only when you united with god and stops the process of karma. The soul remains the same, like the bird moves from cave to cave.

The four Vedas texts, Ramaraya, Mahabharata, Bhagavadgita, Manusmrti etc are written in Sanskrit. The Tamil texts are found in the 8th century AD, for example Thirukural (sri-kural), written by a poet called Varu. It is a book devoted to the God Wiva. This book play an important place among the Tamil devotees. In this book caste distinction does not exist and find the place. Mostly in the Saivite sect caste does not found. Thirukural declines caste, and that people belong to low caste are respected by the high caste people.

**QUESTION:** EXPLAIN THE POLITICAL AND SOCIAL CONDITION THAT HELPED THE RISE AND ESTABLISHMENT OF  
BUDDHISM

There were two major conditions that offered the strength to Buddhis to spring up in Indian society during the 6<sup>th</sup> century B.C. They were political and social conditions.

By this time there were four monarchic kingdoms, Magadha ruled by **king Bimbisāra**, Kosala ruled by **Pasenadi**, Vatsa ruled by **Udena** and **Avanti** dominated by **Caṇḍa Pajjota** and number of republican states such as Licchavīs ruled by **Vajjian**, Sākyas ruled by **Suddhodana**, Pāvā ruled by **Mallas** and so on flourishing in India. The powerful states were greedy to conquer and to expand their territories over the smaller states. Therefore they engaged in wards. Among the powerful 16 states(*Mahājanapādas*) they were emerging as great kingdoms, capturing the smaller ones. Because of constant wars men had to join army and women had to supply food for them. They left their agriculture and other works. Therefore, these countries' economy was undergoing transition. This period was a great catastrophe characterized by wars, famine and pestilence. So that people suffered agony and there was no peace and harmony in the society.

Constant wars gave opportunity to produce weapons. For this they needed a lot of employees for mining to get metal industries. Other great merchants were known as *seṭṭhīs* who possessed fleets of caravans numbering to 500. They also needed a number of workers to drive carts and to export and import goods. But they paid them salary not equal to their labors.

The rich men who had enough wealth and time they spent lavishly on personal comforts and luxury. This gave rise to gambling houses, pubs, brothels, nightclubs, carnivals etc. The most of the people fell into pitfalls of these sensual pleasures. Abject(?) poverty among the majority exploited by the rich and these brought the society to unstable state.

The people were unable to grasp the transition that was taking place in all spheres of life. The *Brahmin* religion either with the theory of divine creation proclaimed the *Varnadharmā*, *Svadharmā*, *Āśramadharmā* to maintain their caste supremacy and with more philosophical explanation to monism did not help to understand these transitional conditions and face them bravely. Other six great *śramaṇa* teachers too, with the philosophies *ahetuvāda*, *sattakāyavāda*, *aṭṭhikavāda*, *saṅsārasuddhivāda*, *pubbekatahetuvāda* and *saṃsāyavāda* also did not provide the answer to these new problems.

In such a background Buddhism denounced wars, gave value to human life, showed compassion to everybody and preached that if one conquered oneself better than conquered thousand of people in the world. For monarchic kings Buddhism advised to practice *dasarājadhamma*, for republican rulers *sattaparihāṇiyadhamma* and specifically *pañcasīla* being for all. Buddhism considers poverty as a misery, therefore encourages the people to work hard and earn wealth righteously. Buddhism discourages five kinds of professions and encourages five kinds of righteous means, by which people may earn money. Buddhism showed six avenues of downfall of wealth and four avenues of bringing of the prosperity, rights and duties to reciprocate among the society. Buddhism also did not forget to point out to give up all evil and to do the wholesome.

Buddhism dethroned God and enthroned man and said that one is one's own master. There is no caste division in Buddhism, all human beings are equal and women too, not different from men. In social stage Buddhism judges people by action, not by birth. Buddhism interprets political and social conditions in the society how they should be. Finally Buddhism showed the way to cessation of *dukkha*. In this manner Buddhism arose and firmly established in the society.

## BONUS: BOOK: PRE-BUDDHISTIC INDIAN PHILOSOPHY: VEDIC PHILOSOPHY

### Introductory

(Is there a system of *Vedic* philosophy?)

Rightly or wrongly, it has long been doubted if we can speak of a *system* of *Vedic* philosophy. In order to avoid modern associations of the words „system“ and „philosophy,“ the *Vedic* scholars have resorted to such expressions as „*Vedic* mythology,“ „*Vedic* cosmogony,“ and so forth. However, **Dr. Lucian Scherman** published in 1887 a German translation of a number of hymns belonging to the two collections called the *Ṛig-Veda* and *Atharva-Veda*, under the title „Philosophische Hymnen aus der *Ṛig* und *Atharva-Veda Sanhita*.“ Some seven years later was published the „Allgemeine Geschichte der Philosophie“ by **Dr. Paul Deussen**. In this latter work, **Dr. Deussen** freely employs the expression „Erste Periode der indischen Philosophie,“ by which he means, of course, *Vedic* philosophy. Here the reader might be referred to an excellent treatise, „The cosmology of the *Ṛig-Veda*“ by **Mr. Wallis**. The works of such writers as **Kaegi**, **Frazer** and others deserve special notice.

(The aim of the work.)

The aim of the writer of these pages differs from that of **Scherman** and **Deussen**. The principal object with which both the scholars seem to have started is to estimate the standard of philosophical speculations, embodied in a few hymns of the *Vedas*, belonging mostly to the tenth or last book of the *Ṛig*. Our aim is, on the other hand, not only to estimate such a standard, but also to bring out the individual element in each of these hymns. That is to say, we principally seek to show that each mode or system of speculation is a creation of individuality.

(The authors of the *Vedic* hymns, specially of the philosophical ones, are not all known.)

No one knows yet, and there is little chance of knowing ever, who the real authors of all these hymns were.

Tradition attributes them to a number of names, such as **Aghamarṣana**, **Prajāpati Parameṣṭhin**, **Brahmaṇaspati**, etc., most of which are in fact names of the deities to whom the hymns were addressed. It does not, however, make much difference whether the names, as given in these pages, be taken as fictitious or real, so long as we know that there is behind the expressions of each of these hymns an individual.

If we go by the dictum, that to doubt is to philosophise, it will not be easy to say exactly when the Indo-Aryan sages were not philosophers, for their inspired utterances, which still survive in the form of hymns and psalms, contain many and various inquisitive questions, as to *whence*, *whither*, *when*, and *how*.

(Philosophy as a doubting process of the human mind is eternal. As a structure of thought it has its beginning.)

Philosophy, viewed as a mere doubting process of the human mind, knows indeed no beginning of its own. If by philosophy is understood a structure of thought, which we consider permanently established where we find consciousness of the ultimate categories and also terms to express these, then we may suppose philosophy to have had its beginnings somewhere with individual thinkers, and with those individual thinkers in whose words we trace this consciousness.

Philosophy is the fruitful result of reflections on the riddle of existence. These reflections become possible, as **Prof. Erdmann** holds, only when „the heroic struggle to acquire the conditions of existence has been followed by its enjoyment.“

(A peaceful time following upon the struggle for existence is favourable to philosophical reflections, which start at first from a mythical basis.)

The reflective movement as a whole starts from the mythical stage, and it is only after many serious efforts on the part of the earlier thinkers that it succeeds afterwards in gaining an independent position. This holds true of Greek thinking, and no less of early Indian philosophy. It is generally agreed among the historians of Greek philosophy that the lines of development which proceed from such a mythical basis may be distinguished as the cosmological and the psychological.

As to the difference between mythology and philosophy, the following observations of **Prof. Adamson** are here worth quoting.

(Difference between mythology and philosophy.)

„The problem of cosmological speculation differs from the aim of mythology in this : that while the latter represented the connexions between its assumed ground and existing realities after the crude fashion of temporal sequence, the more philosophical view raised the question, - what is the permanent element in real existence and of what are actual things composed? The change of question implied a restriction upon the free play of imagination, which constitutes the difference between philosophy and mythology.“

The attitude of later thinkers towards the Vedas was far from being one of warm appreciation.

(The attitude of later thinkers towards the *Vedas*)

In a well-known passage of the *Bhagavad Gītā* (II. 42) the *Vedic* hymns are compared to lovely flowers, lovely only in appearance. In the *Tevijja sutta* (*Dīgha Nikāya*, I. No. 13) **Buddha** distinguishes between the later *Brāhmaṇa* teachers and the earlier *Vedic* sages. Among these sages, again, he regards just ten as the ancient, and as the real authors and reciters of the mantras. But they are all spoken of as those whose duty it was only to invoke several deities, such as **Indra**, **Soma**, **Varuṇa**, **Īśāna**, **Prajāpati**, **Brahmā**, 'Mahiddhi' (=Tvaṣṭar ?) and **Yama**.

(The *Brāhmaṇa* schools mentioned in the *Tevijja sutta*)

Regarding the *Brāhmaṇa* teachers, such as the *Aitareyas*, the *Taittirīyas*, the *Chāndogyas*, the 'Chandavas' and the *Bahvricas*, **Buddha** holds in agreement with the *Brahmin* youth **Vasiṣṭha**, a disciple of **Puṣkarasīdi**, that they taught various paths leading to a state of union with *Brāhmaṇ* (God). An interesting account of this transition of thought from the earlier *Vedic* sages to the later *Brāhmaṇa* teachers is also given in the *Dīgha Nikāya*, *Mahāgovinda Suttanta*. (**Buddha's** estimate of cosmological speculation)

In the *Pātika sutta*, however, **Buddha** said to **Bhaggava**, „There are, O descendant of *Bhṛigu*, some *śramaṇas* and *Brāhmaṇas* to whom the teachers who ascribe creation to the hand of **Īśvara**, - to **Brahmā** (God) appear as the foremost of thinkers (*agraṇya*).“ „But I, too, know, **Bhārgava**, this mode of cosmological speculation. I know this, and also know other things far beyond; and having known this, I do not tarnish my knowledge.“

It is very remarkable that the speculations which **Buddha** alluded to and described in this connexion, correspond to those set forth in some of the later hymns of the *Rig-Veda* and restated, explained and elaborated in the *Atharva-Veda*, the *Brāhmaṇas*, and in other such texts.

(The problems for cosmological speculation.)

Further more, **Buddha** thought that these earlier speculations were concerned chiefly with the pre-ens of first beginnings (*Pubbanta*) and the post-ens or the other end (*aparanta*), that is to say, with the problems as to the beginning and the end of the world as a whole. In other words, the main problems of the *Vedic* speculations were: How does the

world originate? In what manner are individual things created? By what have these their unity and existence? Who creates, and who ordains? From what does the world spring up and to what again does it return? These earlier speculations are to be called, in this sense, *Purāna*, *Lokāyata*, or the like.

The immediate background of Indian Philosophy is to be found in the cosmogonic hymns of the ancient and early *Vedic* sages.

(The cosmogonic hymns of the *Rig-Veda* constitute the immediate background for Indian Philosophy.)

The first philosophic reflections received impetus from the daily experience of things, changing into one another, and appearing and reappearing at their appointed seasons. Such constant mutations of things of experience must have very early roused wonder in a people, so lively and such keen observers and so much at home with nature as the Indo-Aryans.

(Philosophy and the Philosophers.)

Not confined to any particular orders of *Brāhmaṇs* or warriors, - of householders, ascetics, or hermits, there arose a body of men who came to be known in the later literature as *Brahmarṣis*. To *Vedic* Indians they were known by the name of Poets (*Kavis*), and Poets were the divine philosophers of ancient India. According as the Poets were the philosophers, philosophy itself was called Hymn (*Uktha*), and hymn-chanting (*udgūtha*) denoted the act of philosophising. Indeed, there was no other name for philosophy in India than Hymn (*Uktha* or *Udgūtha*) up to a certain late date, that is to say, until it was replaced by other epithets more suitable.

(Definition of „Hymn“ or philosophy.)

„**Prajāpati Parameṣṭhin**“ seems to speak of philosophy as search carried on by the Poets within their heart for discovering in the light of their thought the relation of existing things to the non-existent, *i.e.*, primordial matter.

**Dīrghatamas** suggested altogether a different conception. For him philosophy was just 'ignorance for the sake of knowledge,' and knowledge consisted but in ascertaining the nature of the one, single, original cause to which the plurality of all known causes might be reduced. Philosophy with „*Viśvakarman*“ is „*sampraśnaṁ*“, „information“, „doubt“, „true doubt“, that is to say, doubt, as distinguished from that of a sceptic, - enlightenment, as distinguished from the ignorance of an agnostic.

(When could philosophical question arise?)

And if philosophy consists in rightly doubting, and if the immediate background for it was formed by the cosmogonic poetry which is interspersed throughout the *Vedic* hymns, conceivably it was only when, as **Prof. Windelband** would maintain, in course of time individual views were freely developed that the question at last arose as to „the unity and abiding original ground of changing things.“ The question, as formulated by a *Vedic* philosopher, was: what is the tree of wood (*vṛikṣah vanam*) out of which the visible universe was fashioned?

(How was the question answered?)

Partly because of the legend of the flood in the time of **Manu**, which lived so deep in the mind of the Indo-Aryans, and partly because of the ordinary experiences concerning the existence, changeability, circulation, distribution, and mighty force of water in the world, the answer that naturally suggested itself was – Water. Water is the elementary matter or abiding original ground of things.

(A further question, and answers.)

From this the further question emerged as to what came into being immediately after water, and before all created things. As to the answer to this particular question, the *Vedic* thinkers differed from one another.

**Aghamarṣaṇa's** reply was – the Year (*Saṁvatsara*, the time-principle, the natural seasons); „**Prajāpati Parameṣṭhin**“ said, Cosmic Desire (*Kāma*, *Eros*); „**Hiraṇyagarbha**“ said, the Golden Germ; and „**Nārāyaṇa's**“ word was the Individualised Sun (*Puruṣa*).

(A still further question.)

A still further question had to be faced, and that was, from what did water itself spring? To this **Aghamarṣaṇa's** answer was, from Night or Chaos (*Tamas*); „**Prajāpati Parameṣṭin**“ said, „I know it or perhaps I know it not;“ „**Brahmaṇaspati's**“ answer was – from Nothing; „**Anila's**“ - from Air; and so forth.

The cosmological speculations of the *Vedas* are of the greatest historical importance as exhibiting Indian philosophy in the making.

(The historical significance and value of *Vedic* speculations.)

Infinitely great was their influence upon later thinking, whether *Brahmanic*, Jaina or Buddhistic; *Vedic* philosophy supplied abundantly rich food for later thought, so much so, indeed, that subsequent Indian philosophy might be viewed as a mere systematic carrying out of the general plan of a structure, tacitly implied or imperfectly conceived.

## BONUS: BOOK: PRE-BUDDHISTIC INDIAN PHILOSOPHY: POST-VEDIC PHILOSOPHY

(The name Post-*Vedic* period may require a word of explanation. It is possible that its upper limit can be fixed as far back as the last seer of the *Ṛig-Veda* or even a little earlier. In any case, here we shall restrict the use of the name to the period covered by the history of the *Aitareya*, the *Taittirīya*, and a few other important *Brāhmaṇa* schools, who were counted by **Buddha** as being among the oldest. The period thus chosen might be brought, for our present purposes, within smaller compass from *Mahidāsa Aitareya* to *Yājñavalkya*.)

The Post-*Vedic* period as a whole may be best distinguished from the *Vedic* by the fact that the intellectual center is no longer the Brahmarṣideśa, but what is generally known as Madhya-deśa, the Mid-land.  
(The historical features of the period.)

It is situated between the Himālayas on the North, and the Vindhya mountains on the South. It lies to the East of Prayāga (Allahabad) and to the West of Vīnaśana („*Manu-smṛiti*,” II. 21), Kuru, Pañchāla, Matsya, Śūrasena, are four among the well-known republics, and Kāśī, Videha, and Kośala are three among the most powerful monarchies of the time. During this period – Benares, the oldest of the three monarchies – is said to have changed its name many times (*Jātaka* No. 460).

(The contrast between the *Vedas* and the *Brāhmaṇa*.)

The transition from the *Vedic* to the *Brāhmaṇic* period must have taken place gradually. Yet if leaving the one for the other, the historian turns his back upon the freshness of poetry only to face the dullness of prose. In the language of **Dr. Hopkins**, „With the *Brāhmaṇas* not only is the tone changed from that of the *Ṛig-Veda*, the whole moral atmosphere is now surcharged with hocuspocus, mysticism, religiosity, instead of the cheerful, real religion which, however formal, is the soul of the *Ṛik*. In the *Brhmaṇas* there is no freshness, no poetry. There is in some regards a more scrupulous outward morality, but for the rest there is only cynicism, bigotry, and dullness. It is true that each of

these traits may be found in certain parts of the *Ṛig-Veda*; but it is not true that they represent there the spirit of the age, as they do in the *Brāhmaṇic* period.“

(The judgment of *Brāhmaṇic* religion by **Hopkins**.)

But this careful observer adds: „Such is not altogether the case. It is the truth, yet it is not the whole truth, that in these *Brāhmaṇas* religion is an appearance, not a reality.“

**Dr. Hopkins** seeks to establish the link between the animistic worship of the *Ṛig-Veda* and the stringent ritual of the *Brāhmaṇas* in the person of the priest, as his position is set forth in the liturgical hymns of the *Yajur-Veda*.

(The *Sāma* and the *Yajurveda* are of the least importance from the point of view of philosophy.)

This seems plausible, yet not very important to us. To us, in fact, the *Sāman* and the *Yajur*, however voluminous they may be in size, are but two large collections of excerpts from the older *Ṛik*. The important text for us is the divine *Ṛik*, and also to some extent, the *Atharva*.

It is conceivable that there is a long interval separating the last sage of the *Ṛig-Veda* from the thinker whom we may rightly take as the first philosopher of the Post-*Vedic* period.

(The transition period defined.)

Probably, as may be easily deduced from the long string of names appended to some of the *Brāhmaṇas*, at this intermediate period a great many persons were born who kept alive the philosophic traditions of the past, and represented the highest wisdom of the time. From our point of view, this intermediate period is the one into which we can peep through the portals of the *Brāhmaṇa* sections of the *Brāhmaṇa* texts, as distinguished from the *Āraṇyakas* and *Upaniṣads*. It seems that the thinkers of the time kept things going, just in the same way that musicians play on various tunes to indicate that the performance is not over yet, only the scene is changing.

(Its intrinsic value in the history of philosophy.)

The historical value of this intermediate period consists chiefly in its being the period of transition from the *Vedic* to the Post-*Vedic*. At this period, philosophy, no less than **Prajāpati**, was thinking herself „emptied“ or exhausted in the activity of production. But the creative impulse led her to ponder over the minds of men, just as **Prajāpati** was brooding over the cosmic matter. Whilst thus **Prajāpati** and philosophy were toiling hard, and fainting in the struggle for existence, theology was not in any way less active on her own side.

(The peculiarities of the transition period.)

While **Prajāpati** was fusing the races of men, theology was spinning out the rituals in detail, while philosophy was busy, we saw, with intermingling *Vedic* thoughts; consequently the intermixture of blood among men, the painfully minute elaboration of rituals, and the intermingling of the doctrines of the earlier thinkers – these are among the most noticeable features of the transition period in question.

(The Sophistic maxim : how did it originate?)

So far as philosophy is concerned, it is just in this process of intermingling of the earlier thoughts that we can trace in India the origin of a something equivalent to that Sophistic maxim, that man is the measure of all things.

**Prajāpati** generated man from his soul, therefore 'Man is all the animals,' *i.e.*, man is the prototype of living beings – such is, however, the precise Indian maxim and its argument. And we must note here that as soon as this maxim came to clear recognition, the course of philosophy was changed.

(The transition from cosmological to psychological speculations is natural and inevitable.)

Beyond a doubt, this transition from the geocentrism of *Vedic* speculations to the anthropocentrism of the Post-*Vedic* took place gradually, as well as harmoniously. The chief interest of the earlier thinkers was centred upon the physical world as a whole, and the later thinkers were chiefly concerned with the organic world and man. The order is perfectly natural.

(The Post-*Vedic* thought is implied or anticipated in the *Vedic*. How?)

Further, in spite of the fact that there are in the scheme of the earlier thought but very feeble indications of a zeal for knowledge applied to the organic world and man, we have seen that in the speculation of **Dirghatamas** was foreshadowed the whole character of Post-*Vedic* philosophy; his doctrine disclosed to us in an eminent degree as to what would be the exact lines on which the development of *Vedic* philosophy must proceed in future.

It was **Dirghatamas**, who considered the sacrificial altar as the navel or centre of our world, and set himself to inquire, What am I? and so it was **Dirghatamas** whose somewhat paradoxical doctrine of **Indra** and **Soma** (sun and moon, or heat and light) as the active principle and the passive spectator of the visible universe contained the later conceptions of the relation between life and soul. Besides **Dirghatamas**, there is another *Vedic* sage whose name must be mentioned in this connection. She is „**Sūryā**“. „**Sūryā**“ conceived the son as the reproduction of the father, since a man is born in the womb of his wife in the form of a seed. In spite of the fact that this came to be regarded later as a popular view, it will be remembered that „**Sūryā's**“ was the first attempt to formulate a scientific theory about the origin and continuity of human life. We have further to admit here that „**Sūryā's**“ speculations gave rise to the theory of

heredity as expounded in the Post-*Vedic* literature.

(The conditions under which the question „Who am I?“ permanently arose.)

All this is true, and yet the fact remains that the primary concern of the *Vedic* thinkers was the world, not man. Therefore the question „Who am I?“ could permanently arise only in the wake of the consciousness, that 'man is all the animals.'

(Post-*Vedic* thought is just the repetition of the *Vedic*, in so far as the types of problems are concerned.)

Once more, this one question „Who am I?“ brought in its train many other questions, and here it is interesting to remark that almost all the fundamental questions raised by the *Vedic* thinkers with regard to the world were repeated in the Post-*Vedic* thought with regard to man. In this respect Post-*Vedic* philosophy may be looked upon as simply the repetition of the *Vedic*, although this repetition does not mean imitation, but continuation and development, in the truest sense of the terms.

(The fundamental problem of the period, according to **Buddha**.)

In the opinion of **Buddha** the period which closely followed upon that of *Vedic* worship was religious-philosophical in character, the main problem of this period being „How can I hold communion or unite with *Brahman*?“

(Justification **Buddha's** opinion.)

The judgement thus summarized by **Buddha** may not be wholly true in the letter, yet it must be said to be true in the spirit, considering that the highest religious aspiration of man to approach and unite with what he looks up to as the supreme, the mighty, the divine, merciful, the beautiful, the one, the all, was never absent, from the *Vedic* or Indo-Aryan minds. This truly religious aspiration of man to unite with what is divine in nature found its earliest expression in one of the hymns of **Śunahśepa**. He aspired to know who among the immortal gods had the power to restore him to *Aditi* – the visible Infinite, that he might realise the nature of his father and mother (heaven and earth), and the reply that came to him was – Fire (*Agni* alone is powerful to do so). In the case of „**Brahmanaspati's**“ hymn, too, we could not but see the eagerness of the finite (*i.e.*, the bounded space beyond the heaven and the bounded horizon on the earth) to approach *Aditi* – the real Infinite. And yet again it was only in the views of **Dirghatamas** that we had the first definite indication of the unity of man in essence with the rest of the universe, - with the whole. We know, however, that in the conception of **Dirghatamas** this world-essence is no other than what he called the solar essence, that is to say, identical with the fire-essence. Thus all these are inter-connected, and their connection came about in natural, historical order. (Further demonstration of the main problem of Post-*Vedic* Philosophy.)

Now in conformity with our theory, that in India as in Greece, the first philosophic reflections arose out of religion, we may hold with **Buddha** that the main question with the early Post-*Vedic* thinkers appertained to *Yoga* – the inner culture of faith and intellect. It seems probable even then, that from the question „How can I unite with him?“ emerged these two apparently distinct problems for philosophy -

(1) Who is he with whom I shall unite?

(2) Who am I who shall unite with him?

Of these the former has already been answered by the *Vedic* thinkers, and now the latter must be answered by their successors. In reality, however, both of these problems are there for the Post-*Vedic* thinkers, and they are to them not exactly two distinct problems, but two aspects of one and the same problem. To them he is logically distinguishable from me as the object from the subject. But from the *Yoga* point of view, if I know him, I know myself, and if I know myself I know him. Thus the two questions - „Who is he?“ and „Who am I?“ are capable of being answered briefly by „I am he (*so'ham*).“ In other words, according to the *Yoga* postulate, the two questions are reducible to this one: „Who is he?“ or, „Who am I?“

(The interest of the problem)

To the question - „Who am I?“ the answers are given in an ascending series. The interest of these answers lies partly in the roughly outlined stages of transition:

1. from the physical world to the organic;
2. from the organic world to the embryonic man;
3. from embryonic to physiological man;
4. from physiological to psychological man;
5. from psychological to metaphysical man;
6. from metaphysical to religious-ethical man.

(The solution of the problem)

Accordingly, the reply to the question - „Who am I?“ may be stated in the following order:-

- (a) I am an individual being, as all the animals of the earth and all the creatures of the air are. All organic

beings and all inorganic things, said „**Nārāyaṇa**,“ are formed from *Puruṣa* – the sun or solar substance.

(b) I am *annamaya* – embryonic man, a man in the process of formation, that is to say, a seed or sperm, composed of food or five elements, produced from the essence of food digested by the father, communicated to the mother and established in the womb.

(c) I am *prāṇamaya* – physiological man, a man born of the parents, brought forth by the mother, a living body, that is to say, a body imbued with life, composed of food or elements, nourished by food, reduced at death to an anatomical man, a corpse dissolved hereafter into the elements or returned to the physical world.

(d) I am *manomaya* – psychological man, a conscious individual, who can perceive through the senses, who dreams, imagines, thinks, feels, will, and who perceives duality and plurality among things, perceptual and conceptual.

(e) I am *viññānamaya* – metaphysical man, a thought-free, but conscious man who is beginning to sleep and sleeping a sound sleep, a man who is endowed with nothing but the inherent conscious sentient principle or soul – a thinker who realises the unity of cause in the variety of appearance.

(f) Lastly, I am *ānandamaya* – spiritual or religious-ethical man, who is enjoying the bliss of sound sleep, uncrossed by dreams, untouched by eares, - a blessed soul, united with the divine.

According to the earliest, demoniac, or materialistic mode, „I am the body“; according to the later, corporeal or realistic mode, „I am the mind“; and according to the last, incorporeal or idealistic mode, „I am the soul.“  
(The dialectical aspect of Post-*Vedic* philosophy.)

So far regarding the contemplative side of the Post-*Vedic* literature. But in dealing effectively with the subject of Indian philosophy, we must also take into consideration another side of it, which is of as much intellectual importance as the contemplative. Logic and dialectic (*tarka, mīmāṃsā*), formed the two wings of discussion, carried on by the Wanderers generally, and discussion involved, as a rule, a sort of „wrangling“ in the learned circle. As **Buddha** described it humorously, the learned recluses and *Brāhman*s meet together, discuss problems, and wrangle in this manner:-

„You don't understand this doctrine and discipline, I do. How should you know about this doctrine and discipline?

You have fallen into wrong views. It is I who am in the right.

I am speaking to the point, you are not.

You are putting last what ought to come first, and first what ought to come last.

What you've excogitated so long, that's all quite upset.

Your challenge has been taken up. You are probed to be wrong.

Set to work to clear your views. Disentangle yourself if you can.“

(The four laws of thought.)

The problem in theological circles was concerned with the divine revelation of Word, or the *Vedas*, and duties enjoined therein. In other circles the subject was either philosophical or scientific. Whatever that might be, the happy result of this mode of discussion or „wrangling“ among the learned Wanderers was that in the time of **Buddha** the four laws of thought were recognised as a matter of course. These are in their application to propositions:

(If A is B), A is B

A cannot be both B and not-B

A is either B or not-B

A is neither B nor not-B.

These are implied in such interrogative propositions as are met with throughout the Buddhist canonical texts.

Is there another world? Is A B? (The reply being, No).

Is it, then, that there is not another world? Is A not-B? (The reply being still, No.)

Is it, then, that there both is and is not another world? Is A both B and not-B? (The reply being as before.)

Is it, then, that there neither is nor is not another world? Is A neither B nor not-B?

In reality this reference ought to have been discussed in the introduction to Part III. For all ancient documents at our disposal bear evidence to the fact that the recognition of four laws or principles was rather the outcome of a further penetrating analysis on the part of thinkers other and somewhat later than Post-*Vedic*. It was not possible until Sophistic activities in the country were in full swing. So far as Post-*Vedic* philosophers are concerned, they seem only to have vaguely and occasionally referred to these three laws, *viz.*, laws of Identity, Contradiction, and Double Negation. **Yājñavalkya's** „No-No Doctrine“ affords no doubt the best example of Double Negation. Those who think

merely of the forms of questions may not accept our interpretation in its principle or in its detail. Rather they might go so far as to assert that Indian minds were so illogical from the beginning that they could, and as a matter of fact did, with impunity set all the fundamental laws of thought at naught. But the critic, in order to avoid being one sided, must carefully examine the forms of interrogation, the modes of rejoinder, and above all, their motives. The example given, is of a controversy in the form in which it was carried on in the sixth century B.C., if not earlier. It is evident that the motive of the interrogator is to seek a dialectical advantage over the interlocutor who, as a professed sceptic, seeks to evade the position where he might commit himself to a flagrant logical absurdity.

[Let us produce here at random the specimen of a controversy which dates as late as the third century B.C., for examination:

Th. - Does the past exist?

A. - It exists on this wise, it does not exist on that wise.

Th. - Does the past as you describe it, both exist and not exist? You deny, then affirm – for you must affirm.

And if this same past both exists and does not exist, then is also existence non-existence and conversely, then is the state of being a state of non-being and conversely, then are „is“ and „is not“ convertible terms, identical, one in meaning, the same, same in content and in origin? And this of course you do not admit.

(Points of Controversy, P. T. S., pp. 108-9).

The *Syādvāda* or *Antinomian* doctrine of the Jainas and of the *Sarvāstivādins* and their followers might be calculated to be a defiance of the established laws of thought. But this is not really the case, the doctrine being of a hypothetical character only. To affirm that A may be B in one sense, from one standpoint, and not B in another sense, from another standpoint, is not to deny the Law of contradiction, which teaches that A cannot be both B and not-B at the same time, and in the same sense. We might here refer the reader to a significant pronouncement of **Buddha** on the subject of the Law of Identity in its application to categorical propositions: „that which has passed away, ceased to be, completely change, is to be designated, termed, judged as „something that was,“ and neither as „something that is“ nor as „something that will be“; and so on (*Saṃyutta*, III, pp. 71-3).]

later texts can furnish numerous passages giving us an insight into the exact use to which the fourth law was put, that of Double Negation. It is implied that this is applicable to two extreme cases:

(1) to the conception of something which is really nothing, that is, non-existent as a fact in the world of experience, but possible as a product of fancy, viz., „a barren woman's son,“ „the horns of a hare,“ „flowers in the sky;“

(2) to the conception of that which is the real of all that is relatively real, viz., *Brāhmaṇ*, *Ātman*, *Nirvāṇa*, that is, the Absolute. The significance of the *Nēti, Nēti* doctrine of **Yājñavalkya** is that *Brāhmaṇ* is definable only by negation of all the predicates assignable to the finite things of experience.

(The theological side of the older *Brāhmaṇic* activity. Its effect on the course of philosophy.)

Now we sum up the result of the older *Brāhmaṇic* activity on the theological side. The overwhelming energy applied to the systematization of *Vedic* rituals was not without its salutary effect upon the course of philosophy itself. The oldest *Vedic* wisdom knew no division at all, nor the older *Brāhmaṇic*. But the arrangements and re-arrangement of current hymns and customary rites under various artificial heads, revealed in course of the Post-*Vedic* period the way in which the concrete sciences and practical philosophy might be separated from theology proper, and from theoretic philosophy.

#### QUESTIONS

- Explain the humanistic nature of beliefs in gods in *Vedic* period
- Discuss identification of religious characteristics in *Brāhmaṇa* tradition in *Vedic* period.
- Describe how „*Karma Mārga*“ in *Vedic* period was meaningful through sacrifices.
- Explain how ascetic tradition prevalent during the advent of **the Buddha** was distinguished from Buddhist ascetic tradition.
- Evaluate the enthusiasm of Indian thinkers in the investigation of knowledge.
- „The concept of soul was one of the leading propositions in Indian philosophy.“ Give examples to confirm this idea.
- Explain how the materialistic teachings of **Ajita Kesakambalī** were a challenge to ethical society.
- „It was the posture in Indian society not to put forward conclusions to some propositions.“ Reply with reference to scepticism.
- „Self-mortification is a futile policy, leading to high objectives.“ Give reasons if you agree to this statement.<sup>15</sup>

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15 This question is indeed a mystery. „Futile“ means „useless,“ „purposeless,“ „of no value.“ Thus, how can we say: „Self-mortification is a useless policy, leading to high objectives.“ How can a „useless policy“ lead to „high

- „Emergence of Buddhism is the culmination of awakening of religion and philosophy.“ Explain.
- The *Vedic* belief in gods is a manifestation of the nature of mind, which prevailed in that society. Examine this idea.
- Explain the qualitative differences between the ‘Path of *Karma*’ and the ‘Path of *Ñāna*’.
- „The concept of soul according to the Indian philosophy is obviously the general opinion.“ Are you agreeable to this idea?<sup>16</sup>
- Make an assessment of the enthusiasm evinced by the Indian thinker about the search of the truth.
- Describe the harmful effects, influences on society of the non-functionalism (*Akiryavāda*) expounded by **Ajita Kesakambali**.

or

Comment at length the teachings of **Makkhalī Ghosāla**.

- „Though the self-mortification is a futile effort, the outcome expected of it is supreme.“ Explain the above statement with reference to the *sutta*, discourses.
- Explain whether the *Śramaṇa* tradition established against the *Brahmin* tradition had a tremendous influence on the new awakening of the philosophical mind in Indian social set up.
- Describe the ideals of the teachings in pre-Buddhist India.
- Write notes on any two of the following.
  - Jaina Mahāvīra**
  - Self-indulgence
  - Yoga* philosophy
  - Scepticism
  - The Middle Path
- Describe the nature of *Vedic* rituals which existed among early *Aryans*.
- Explain how the *Vedic karma mārga* (the course of acts) could be a meaningless system of spiritual development according to relevant Buddhist teachings.
- Illustrate the effort of the *Vedic* thinkers to solve the problem of *ātman*.
- Point out with reference to relevant sources how Indian religious thinkers and philosophers endeavored to maintain their views while refuting others.
- Describe the differences between the *Śramaṇa* and the *Brāhmaṇa* traditions in the pre-Buddhist period.
- Discuss whether it is reasonable to consider *Samjaya Bellattiputa* as a skeptic compared to contemporary thinkers.
- Describe the distinctiveness of the Buddhist *śramaṇa* tradition comparing it with other contemporary *śramaṇa* traditions.
- Explain the fundamentals of determinism in the Buddhist era and give reasons for its refutation by

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objectives“? If it is useless, it will not lead to high objectives, or it is not useless, and thus it leads to „high objectives.“ I wonder what kind of answer the teacher expected. I require and demand careful control of questions in question papers by teachers before handing them over to students. Therefore please, students, be careful – some questions are futile (useless/of no value). Try to discover the intention of the teacher, but do not criticize him. It is more than enough that already I criticize them publicly.

16 Here we can see how the author of this question didn’t understand the meaning of word ‘agreeable’. „Are you agreeable to this idea“ means „Is this idea satisfied with you?“ which is an evident nonsense. Correct form is: „Do you agree with this idea?“ Or „Are you satisfied with this idea?“

### **the Buddha.**

- Evaluate the keenness of the Indian thinkers in search of the truth.
- Explain the early Indian teachings on aims and objectives of life.
- See whether nature worship in *Rgveda* period led to the beginning of Polytheism.
- Show how Buddhism rejected the *karma mārga* (path of *karma*) as the method of liberation.
- „The concept of *Rta* resulted from the attempt made by the *Vedic* people to understand the activities of nature.“ Discuss.
- Examine how far the materialist teachings lead to the deterioration of personal and social ethics.
- Discuss the mutual relation between the world soul and individual soul.
- Show how pre-Buddhistic Indian views contributed to the emergence of Buddhist thought.
- „The practice of self-mortification neither leads to spiritual purification through moral activities nor to the ethical development personality.“ Discuss in the light of Buddhist discourses.
- „When compared with other systems of thought, Buddhism shows a uniqueness as thought.“ Explain.
- How far is it justifiable to maintain that **Sanjaya Bellaṭṭhiputta** was the most agnostic among the six teachers.
- Write notes on any two of the following.

#### **I. Makkhaligosāla**

#### **II. Practice of self-indulgence**

(*kāmasukhallikānu yoga*)

#### **III. Monotheism**

#### **IV. Practice of rite and rituals (*sīlabbata parāmāsa*)**

#### **V. Four human ideals (caturvidha sāra dharma)**

## **B.P.F 102 – EARLY BUDDHISM : FUNDAMENTAL STUDIES**

In this study the candidates are expected to have a sufficient knowledge of the area of studies as indicated by the term „Early Buddhism.“ Special attention is drawn to the following topics.

I. The fundamental teachings of early Buddhism such as the three characteristics of Existence (*Tilakkhana*), Four Noble Truths, Dependent Origination, the three fold analysis of *Khandha*, *Āyatana* and *Dhātu*; the mutual relationship between these fundamental teachings and the Buddhist theory pertaining to the nature of sentient being and contingent existence as revealed by them.

II. Truth and reality – the true nature of empirical existence, sense-perception and higher knowledges (*Abhiññā*), subject and object relationship, mind and matter, the nature and function of mind, the import and the implications of the terms *Citta*, *Mano* and *Viññāṇa*.

III. The nature, base and aim of Buddhist ethical teachings; the distinction between wholesome and unwholesome volitional acts and the criteria adopted in this distinction; the theory of *Karma*, the fruition of *Karma* and its different categories; free will, individual well being and the well being of others; knowledge and conduct, attainment of perfection, the Buddhist doctrine of deliverance and its final goal.

IV. The Buddhist attitude to purely rationalistic and metaphysical propositions; the position adopted by Buddhism in relation to other religions and philosophies; empirical tendencies in early

Buddhist teachings; the four fold analysis of propositions and the category of unanswered questions; the presence of realistic, idealistic, monistic, radically pluralistic tendencies in the early Buddhist texts; the problems arising thereby as to the interpretation of the earliest form of Buddhism and the textual data and the methods that could be adopted in solving these problems of interpretation; the unique characteristics of Buddhism as a religion and philosophy.

Recommended Reading:

- |   |   |
|---|---|
| 1. <i>The Central Philosophy of Buddhism</i>            | T. R. V. Murti, London, 1955                |
| 2. <i>Buddhist Philosophy</i>                           | D. J. Kalupahana, Honolulu, 1976            |
| 3. <i>Buddhist Psychology of Perception</i>             | E. R. Saratchandra, Colombo, 1955           |
| 4. <i>Buddhist Philosophy in India and Ceylon</i>       | A. B. Keith, London, 1923                   |
| 5. <i>Buddhist Thought in India</i>                     | Edward Conze, London, 1962                  |
| 6. <i>The Message of the Buddha</i>                     | K. N. Jayatilake, Ed. Ninian Smart, London, |
| 1975  |   |
| 7. <i>Concept and Reality</i>                           | Bhikkhu Ñānānanda, Kandy, 1969              |
| 8. <i>Causality: The Central Philosophy of Buddhism</i> | D. J. Kalupahana, Honolulu, 1975            |
| 9. <i>Early Buddhist Theory of Knowledge</i>            | K. N. Jayatilake, Delhi, 1980               |

## 666EARLY BUDDHIST DEVELOPMENTS

Background.

Buddhism was not a completely new phenomenon in the religious history of India; it was built upon the basis of ideas that were already current, both Brahmanic and non-Aryan. Protests against the Brahmanic doctrines of atman, karma, and moksa were being voiced in the 6th century BC, prior to the Buddha, by various schools of thought: by naturalists, such as Purana ("The Old One") Kassapa, who denied both virtue and vice (dharma and adharma) and thus all moral efficacy of human deeds; by determinists, such as the Ajivika Makkhali Gosala, who denied sin and freedom of will; and by materialists, such as Ajita Keshakambalin, who, besides denying virtue, vice, and afterlife, resolved man's being into material elements, Nigantha Nataputta, who believed in salvation by an ascetic life of self-discipline and hence in the efficacy of deeds and the possibility of omniscience, and, finally, Sanjaya Belathiputta, the skeptic, who, in reply to the question "Is there an afterlife?" would not say "It is so" or "It is otherwise," nor would he say "It is not so" or "It is not not so."

Of these six, the Jaina tradition identifies Nigantha with Mahavira; the designation "Ajivika" is applied, in a narrow sense, to the followers of Makkhali and in a loose sense to all nonorthodox sects other than the Jainas--the skeptics and the Lokayatas.

Buddhism, Jainism, and the Ajivikas rejected, in common, the sacrificial polytheism of the Brahmanas and the monistic mysticism of the Upanisads. All three of them recognized the rule of natural law in the universe. Buddhism, however, retained the Vedic notions of karma and moksa, though rejecting the other fundamental concept of atman.

@ Ajivika, an ascetic sect that emerged in India about the same time as Buddhism and Jainism. It was founded by Goshala Maskariputra (also called Gosalo Makkhaliputto), a contemporary and early friend of Mahavira, the founder of Jainism. His doctrines and those of his followers are known only from Buddhist and Jainist sources, which record that he was lowborn and that he died shortly before the Buddha after a quarrel with Mahavira.

The sect professed a total determinism in the transmigration of souls, or series of rebirths. Whereas other groups allowed that man himself can better his lot in the course of his transmigration, the Ajivikas held that the affairs of the entire universe were ordered by a cosmic force called niyati (Sanskrit: "rule," or "destiny"), which determined all events and thus man's fate to the last detail and which barred personal efforts to change or accelerate improvement. "Just as a ball of string will, when thrown, unwind to its full length, so fool and wise alike will take their course." Despite this melancholy view of man's condition, the Ajivikas practiced austerities not for any purposeful goal but because their niyati had determined them to do so.

After a period of acceptance during the reign of the Maurya dynasty (3rd century BC), the sect apparently dwindled, although followers lived on until the 14th century in the region that became the modern state of Mysore. In latter-day developments of the sect, the founder Goshala came to be worshiped as a divinity, and the tenet of niyati developed into the doctrine that all change was illusory and that everything was eternally immobile, the last consequence of a consistent determinism.

## 666 THERAVADA BUDDHIST SCHOOL BACKGROUND AND EXPANSION AND LITERARY SOCIETY 18.06.0

The Theravada Buddhist school which is different from Mahayana Buddhist school has some different teaching connected with Buddhahood, Arahantship and some other doctrinal matter the orthodox elders (Theras, named taining that Theravada Buddhism was fruit of the strict observance of the rule and unorthodox minority **all din** that strict observance of rule is not necessary there is emergence of new school

discriminated many other traditional school it is completely contradiction to Mahayana which teaches that Buddhahood already dwell within and only need developing the minority Buddhist traditional who departed from Theravadin held a Buddhist council of their own and from this dichotic my within the sangha cause division of many sects within hundred years after the second Buddhist council, cause the eruption of various schools. Among them, Theravada school has been prevalent in many Buddhist country because it is regarded as refined Buddhist school because of the it's attention dharma as well as Vinaya or discipline historically after these two Buddhist council Theravada Buddhist school has been lasting for along period because of the strict Vinaya rule

In modern time there are only two nature school of Buddhism as Theravada and Mahayana Theravada which is found chiefly in srilanka , Burmese, Thailand, Cambodia and Lao and Mahayana which is found in China, Tibet and Japan the third type of Buddhism, Tatravana is not separated school but it is an added characteristic of the Mahayana Buddhism Tibet.

The original tradition was that of Theravada (the way of the elder), the orthodox follower whose tradition has been maintained in Pali language and whose rule and teaching goes back to the earliest time.

The first break with the Theravada tradition came at the time of the 7<sup>th</sup> Buddhist council with the formation of the Mahayana school precursor of Mahayana. The second nature school arise was Sarvastivada which differ from Theravada only from manner matter but they were also regarded as Theravadin but in later period they were divided into several subsects and eventually contributed many of each follower to Mahayana.

According to the account of early Buddhism, there were at one time 18 schools of Buddhism including to original tradition of the Theras the different among these 18 schools in early Buddhism were not fundamental but generally too superficial belief and practice.

#### Literary source of Theravadin

The Tripitaka or three baskets of the Theravada tradition was presented in Pali from oral account then recorded into early Sinhalese script and its preserve in various addition in Burmese script, Khmer script

and in later period there were some commentary written by various scholar the commentary written in Pali language Buddhaghosa were taken to Burmese and some other Theravada countries and translated into their own language.

Variety of view among the Theravadin connected with buddhahood and Arahanship

The Pali commentary belong into Theravadin make mention of four classes of Buddha as SapannaBuddha, paccekabuddha etc. all Arahants(Khinasava are all Sacca Buddha all learned men Bahusudha Buddha. Paccekabuddha practice the ten perfections for two Asangeyya and 100,000 Kapa the Sopanna Buddha practice it 100.000 kappas and 4 or 8 or 16 Asangeyya. These are Vipassisekhi, Vesaphu, kakusanda, konakamano, kassapoa and kotamo, these numbers is increase in later book.

#### **666 SOME DOCTRINAL MATTER CONFINED TO THERAVADIN 25.06.07**

According to Theravadin they wanted to emphasize Paramita's concept further. According to their interpretation one who wants to fully enlightenment (Sammāsambodhi) he should complete ten fold perfections as Dana, sila, nekhama etc. because fully enlightenment one should have experience through samsaric habit leading as human being and the other living creature. The life of human being is appreciated in Theravada Buddhist tradition because it teaches that human being only can become fully enlightenment one but in Mahayana Buddhism there are opportunity for the women who are capable of developing Paramita leading as the Bodhisattva but in Theravada Buddhism women are given limited chance to reach Buddhahood because its content thoroughly involvement with women as it believes that such involvement corrupt the Buddhist orders through declining of mindfulness of the Bhikkhu, when we regard the Vinaya rule the majority of Theravada Vinaya rule are enforced for the restrain of the Bhikkhu with regard to woman when the Mahapajapatikotami enter the Buddhist order. The Buddha states that thereafter the Buddha's word would sustain only for 500 years within the

reign of king Wattagaminiabheyya in srilanka the Buddha's words were written on the all are leaves concerning this disciplinary teaching of Theravadin the Visudhimagga written by Buddhaghosa who was regarded as Mahathera Bhikkhu had explain much about the self-restrained in connected with the women concerning the Abhidhamma philosophy there are some doctrinal matter which are included in Theravada Buddhist scripture, are contradictory to early Buddhist teaching .

(1)early Buddhism teaches only one truth which is known as Nibbana(ekamhi saccam,na dutiyam matti) but Theravada Abhidhamika teaches about four fold truth, out of which dhukkhasamudaya and magga can not be regared as truth because they are changeable, according to early Buddhist teaching whatever changeable can not be regared as truth.

(2) In some Sutta as e.g. Dakhinavibhangasuttamajhimanikaya point out the consequent of giving Dana to those who have attained sotapanamagga and sotapanapala etc. but in Theravada abhidhama there are no consequences of giving Dana separately to sotapanamaga and to sotapanapala. In that sense Theravada abhidhamika have regared that just after becoming sotapanamagga he also attain sotapanapala and so on.

(3)the teaching of Theravada abhidhamika connected with Cuticitta which mean the mental condition when one passed away is quite different from some other philosophical aspects, according to them just after one passed away simultaneously he is born in a womb of mother. This concept is not included in some sutta of majhimanikaya. According to mahanidanasutta there are some other psychic and some other physical factor should be completed for a birth of living creatures. Otherwise the necessary psychic of physical factor are not completed they can not be a birth of living being . according to this idea the teaching of Theravadin concerning cuticitta and padisamucitta can not be truthful.

(4)Theravadin teaches everyone should complete paramita or perfection for Arahanship but in later period pertaining to Theravadin did not accept this factor, anyway Arahanship also regarded as Araham Buddha in Theravada school because it is also a particular kind of Buddhahood after the completion of paramita.

(5) According to Theravada Arahanship can be attained gradually by

following sila, Samadhi and panna but in some Theravada source Arahanship can be attained quickly (khippanna) because Theravadin believes that those who have fulfilled all the necessary spiritual quality in the previous birth are able to become Arahanship in an instance.

(6) The Buddhahood taught in Theravada is not known as extraordinary realization as e.g. the three fold higher vision or devicca taught in Theravada Buddhism can be gained through the practice of relevant sensory organ. But in some mahaya school this kind of higher vision are regarded as the result of mysterious power.

(7) Theravadin always paid attention dhamma as well as vinaya, that's why in many of their scriptures, the term dharma and vinaya are used as the compound noun which means dharma and vinaya should be practiced simultaneously.

#### **666 POINT OUT THE SPECIAL CHARACTERISTIC OF BUDDHISM COMPARING TO OTHER RELIGIOUS AND PHILOSOPHICAL VIEW?**

Among the founders of religions, the Buddha was the only teacher who did not claim to be other than a human being, pure and simple. Other teachers were either god or his incarnation in different forms or inspired by him. The Buddha was not only a human being; he claimed no inspiration from any god or external power either. He attributed all his realization, attainment and achievements to human endeavor and human intelligence. Every man has within himself the potentiality of becoming a Buddha.

According to Buddhism, man's position is supreme, man is his own master. There is no higher being or power that sits in judgment over his destiny. There is 1st evidence; the Buddha once visited a small town called Kesaputta in the kingdom of Kosala. The inhabitants of this town were known by the common name Kalama, when they heard that the Buddha was in their town, the Kalama paid him a visit and told him: Sir, there are some recluses and Brahmanas and they, too.

In their turn, explain and illumine only their own doctrines, and despise, condemn and spurn others doctrines. But, for us, Sir, we have always doubted and perplexity as to whom among these venerable recluses and Brahmanas spoke the truth, and spoke falsehood?. The Buddha gave them this advice to Kalama.

It is proper that you have doubt that you have perplexity for a doubt has arisen in the matter, which is doubtful. You do not be led by reports, tradition or hearsay, be not led by the authority of religious texts, nor by mere logic or inference, nor by considering appearances, nor by the delight in speculative opinions, nor by seeming possibilities, nor by the idia.

This is our teacher, but Kalama, when you know for yourselves that certain things are unwholesome, wrong and bad, then give them up. And you know for yourselves that certain things are wholesome, the accept them and follow them.

On the other hand almost all religions are built on faith rather blind faith it would seem. But in Buddhism emphasis is laid on seeing knowing, understanding, and not on faith.

In Buddhist texts there is a word *Saddha* which is usually translated as faith or belief. But *Saddha* is not faith as such, but rather confidence born out of conviction. In fact there is no sin in Buddhism, as sin is understood in some religions; the root of all evil is ignorance {*Avijja*} and false view {*miccha ditthi*}. But in order to progress further it is absolutely necessary to get rid of doubt, to get rid of doubt one has to see clearly.

Suffering. In the *Dhammacakkha sutta* the *kamasukhallikanuyoka* or self indulgent has been explained as *hino dhammo puthujjaniko anariyo anattasanhito*.  
the Buddha explains by following utmost, sense pleasure one cannot ac???

**QUESTION: EXPLAIN, USING DIFFERENT SOURCES, THE MUTUAL INTERRELATIONSHIP OF PRINCIPLES IN THE MAIN TEACHINGS OF EARLY BUDDHISM. (LECTURED BY MR. UDITA GARUSINGHA) 2010**

It is accepted that the earliest recording of the teaching of **the Buddha** is in the Pāli *nikāya* text. Therefore, one can consider the contents of the Pāli *nikāyas* as incorporating the earliest teaching of the Buddhism.

As the main topics of the teachings there one can mention the Three Characteristics, Dependent Origination, Four Noble Truths, five aggregates, twelve avenues of senses (*āyatana*), eighteen elements etc. By the 6<sup>th</sup> century BC many religions were prevalent in India based on the belief in permanent soul.

Many of those religions laid emphasis on internal elements in the individual and the world related to him. Especially, the *Vedic* and also Jain tradition had thought of an eternity in the world and a permanent soul in the individual.

Internal soul would be then introduced as *paramātma*, *jagadātma*, *viśvātma*, *Mahā Brahma*, *Mahā Purisa* etc. existing outside individual (beyond oneself). The internal soul in the individual could be named as *ātma* or *pratyagātma*. Buddhism was entirely different from this externalism and expounded impermanence (*aniccā*).

The teaching of impermanence is not special to Buddhism but it was present in other religions also. Impermanence taught by them was applicable not universally but to certain phenomena only. According to their teaching concepts like *ātma*, *paramātma*, *jagadātma* etc. were not classified as impermanent.

**FIVE AGGREGATES (LECTURED BY MR. UDITA GARUSINGHA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

*Rūpa*, *vedanā*, *saññā*, *saṅkhārā* and *viññāṇa* of five aggregates represent all the mental or psychological factors operating in an individual. This analysis of five aggregates can be considered of a fundamental system of analysis in early Buddhism.

Besides this analysis of five aggregates there can be seen the analysis of twelve *āyatana* and eighteen *Dhātus* in early Buddhist discourses.

Those twelve *āyatanas* are:

- 1) *Cakkhu* - eyes
- 2) *Sota* - ear
- 3) *Ghāna* - nose
- 4) *Jivahā* - tongue

- 5) *Kāya* - body
- 6) *Mano* - mind
- 7) *Rūpa* - visual object
- 8) *Sadda* - sound
- 9) *Gandha* - smell
- 10) *Rasa* - flavor
- 11) *Phoṭṭhabba* - contact
- 12) *Dhammā* - mental objects.

First ten factors of above are connected with material or physical objects while the last two with mental or psychological phenomena.

When the above twelve factors are added to the six fold sense consciousnesses, the category of eighteen *dhātus*.(?) These Eighteen *dhātus* are;

<i>Cakkhu</i>	+	<i>rūpa</i>	=	<i>Cakkhu viññāṇa</i>
<i>Sota</i>	+	<i>Sadda</i>	=	<i>Sota Viññāṇa</i>
<i>Ghāna</i>	+	<i>Gandha</i>	=	<i>Ghāna viññāṇa</i>
<i>Jivhā</i>	+	<i>Rasa</i>	=	<i>Jivhā viññāṇa</i>
<i>Kāya</i>	+	<i>Phoṭṭhabba</i>	=	<i>Kāya viññāṇa</i>
<i>Mano</i>	+	<i>Dhamma</i>	=	<i>Mano viññāṇa</i>

It is only through this process of analysis, one can realistically comprehend the *aniccā* (impermanent nature) of Buddhism. According to this description *aniccā* is the ever changing state of things. The mental conflicts that happen due to change is *dukkha*, what ever change is *dukkha* »*Yada aniccaṃ taṃ dukkhaṃ.*« *dukkha* here refers not to happiness and suffering of the practical world but the insatiability in anything that arises due to *aniccā* are impermanence. It is the changing state that is suffering what we consider as pleasurable in this modern world, is also *dukkha* because it is *aniccā* too.

#### ***DUKKHA* (LECTURED BY MR. UDITA GARUSINGHA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

*dukkha* is the result that we see the reason for that result (*phala*) is explained by the truth of *Samudaya* or *taṇhā*. The *nirodha* or *Nibbāna* is a result relative to the truth of the path (*magga*). The cause for that is the truth of the path. According to some excites the four noble truths have been organized on the basic of *Ayurvedic* principles of

- 1) The disease,
- 2) The cause of disease,
- 3) The occurring and
- 4) The remedy of disease, which existed in India at that time. It is divided into two extreme paths in *Dhammacakkappavattana Sutta* namely;

(1) *Kamesukhallikānayaoga* (self-indulgence) is meant nihilistic and materialistic thought. According to them everything ends with death; this view regards to *Punabbhava kamma*,

*kamma* and virtues, etc. this kind of philosophy is a string attached to the preservation of social ethics and morals. Therefore, the Buddha described this path as *hīno* (low), *gammo* (undeveloped), *pothujjaniko* (fitted for the worldly being), *anariyo* (ignoble), and *anattasāhito* (unbeneficial as noble goal like *Nibbāna*).

(2). *Attakilamathānuyoga* (self-mortification) is the path of the view of *Sassatavāda* (eternalism) which was communicated at that time, the follower of this teaching believed that to make their soul eternal or to make it more happy they must follow principles of torturing their mind and body due to this belief. They believed in *punaruppati* (rebirth), *kamma*, *kammaphala* and virtues etc. an account of this, their principles were helpful for the preservation of the social ethics and morals.

Therefore, the Buddha did not introduce them in exotic language as used for the *Ucchedavāda* but somewhat sympathetic language such as *dukkha* (pain, sorrowful, suffering.) *anariyo* (Ignoble goal like *Nibbāna*.)

According to above description the *Attakilamathānuyoga* path can be considered as better than *Kāmasukkhaliyoga* but Middle Paths also exclude both these two extremes.

Collection of technical terms,

1. *Dukkha*
2. *Samudaya*
3. *Nirodha*
4. *Magga*
5. *Ariya*
6. *Anicca*
7. *Kamma*
8. *Nibbāna*
9. *Majjhimaṇṇasīma*

### The Dukkha

1. The *dukkha* of Four Noble Truth is not only the *dukkha* that is relative to the ordinary *sukha* which we experienced. According to the teaching of the Buddha states that »*yada niccam taṃ dukkham*.« = what is impermanent, is suffering”. The *dukkha* is related to the principle of *aniccā*. Buddhism teaches that the impermanence is a universal nature. In the *suttas* (discourses) has been taught as example of *dukkha*; *jāti* (birth), *jarā* (decay), *vyādhi* (illness) and *maraṇa* (death). Union with that one dislikes separation from the one likes not getting what one likes in short grasping (*upādāna*) of five aggregates (*pañcakkhandha*) as one is suffering. The truth of the cause of suffering in the *Samāyama Sutta* teaches that craving (*taṇhā*) is the chief cause of all these sufferings. The truth is the cessation of suffering as birth, decay and death, etc. by completely dispelling of the craving. The truth of path leading to cessation of suffering (*magga*) teaches the way to be followed and achieved this. Here there is a point that it should be understood clearly that is now birth, decay, and death, etc. became extinct by realization of the Four Noble Truths.

According to the history of the Buddhism, the Buddha and *Arahants* who had realized the Four Noble Truth all were: sickness, aging, decay, and death even in their life time. The Buddha lived about 80 years during his life time especially, in the evening of his life he had ailment (illness)

as the pain like backache and final is sickness with the passing away.

The *Thera* and *Therī gāthā* revealed that now monks and nuns who were *Arahants* faced dead. All of them had realized the Four Noble Truths themselves. Now it is prevalent to understand how the suffering like decay and death become an extinct by realization of the Four Noble Truths as found in the *Dhammacakka Sutta* that there can be seen one interpretation that *Arahants* are not scare of suffering because they do not have the existence after death.

The connecting result of realization of Four Noble Truths to the next world does not agree with the Buddhist teachings especially, for one who dose not have rebirth. The *Dhamma* was introduced as “*Ehi pasiko*” because the *Dhamma* has the characteristic of inviting man to “come and see” that means the result can be seen in one’s present existence itself. If the result of following Buddhism eligible in the next existence the one cannot call it “*Ehipasiko*.”

By the term *Sandiṭṭhiko* is meant that the result of practicing *Dhamma* can be seen in this world itself. *Akālika* means the time is irrelevant as concerning Buddhism. Therefore, to end the suffering by realizing the Four Noble Truths cannot be justified through connecting wish after death.

The attention of scholars who interpreted this point has been directed to explain the cessation of suffering from a mental stands point. *Paṭiccasamuppāda* (the doctrine of Dependent of Origination) explains the arising of *dukkha* such as decay and death as following;

Dependent on *taṇhā* (craving) arises *upādāna* (grasping)

Dependent on *upādāna* arises the *bhava* (existence of the ego)

Dependent on *bhava* arises *jāti* (birth or arising of the concept of “I” related to the ego concept)

Dependent on *jāti* arises *jarā maraṇaṃ* etc. (the arises of the concept “I will come to decay and death related to the concept of “I will was born).

According to this analysis the concepts like decay and death arise in our mind because there is the concept of “I” in us. But in real sense there is no permanent existence of “I.” The craving is dispelled by realizing the Four Noble Truths, thereby, the concept of “I” and “mine” are also disappeared. When there is nothing as concept of “I” then the concept like ‘I am born, I come to decay, I will die’ disappeared. That mental illumination is the reason why the Buddha who realized the Four Noble Truths as the age of ūṭ years, expressed that ‘I have vanquished (devour) all the suffering like headache, backache and diseases and I will not born again after death. This is the last birth for me, *Tathāgata*,’

The first Noble Truth of *dukkha* declares that everything in the world is unsatisfactory. The reason for that is impermanent nature of everything. The Buddha expressed the principle of *dukkha* related to the impermanence or *aniccā*. The truth of the origination of suffering (*samudaya*) underlines the main reason for unsatisfactoriness as craving because of craving man constructs ideas of permanence and in the search of that he comes to dissatisfactions repeatedly. Therefore, it was **the Buddha’s** teaching not to build permanent concepts in the changing world.

In our mind there are three kinds of cravings namely:

- 1) *Kāmatanḥā* (the desire for sense gratification)
- 2) *Bhavatanḥā* (the desire for self preservation)
- 3) *Vibhavatanḥā* (the desire for destruction)

*Kāmtaṇhā* can be described as the desire of sense. Enjoyment or pleasure, our desire for permanence as *Bhavataṇhā* while(?) the desire for non-existence as a *bhavataṇhā*. According to traditional interpretation, *bhavataṇhā* and *vibhavataṇhā* connected with eternalism (*śasata vāda*) and nihilism (*uccheda vāda*) respectably by the construction of the three folds of *taṇhā* is meant by the *Nirodhasacca* (the truth of cessation of suffering). The cessation of those sufferings is *Nibbāna*. The truth of *magga* reveals the path that should be taken to realize the *Nibbāna*. It is well-known as the 'Ariya aṭṭhaṅgikamagga' this is called Eightfold Noble Path.

Two of these eightfold noble paths as *sammā diṭṭhi* (right View or Understanding) and *Sammā saṅkappa* (right thought) are connected with *paññā* (wisdom) and *sammā vācā* (right speech), *sammā kammanta* (right action) and *sammā ājīva* (right livelihood) are connected with *sīla* (morality) and others are *sammā vāyāmo* (right effort), *sammā sati* (right mindfulness) and *sammā samādhi* (right concentration) are connected with concentration (*samādhi*). Although, these factors are shown separately for ease of analysis; it should be considered as very complex process.

The discipline and balance of the individual behavior is meant by *sīla*. Equipoise and concentration of mind is meant by *samādhi*. Because of the changeful nature of the world the mind of man like his body is always changing. These changes are two kinds namely; *rāga* and *dosa*. *Rāga* means 'movement of change of lust' and *dosa* means 'hatred'. The mind that changes thus sees only one side of the world. *Paññā* means "wisdom" in Buddhism not viewing of world from one side but the purpose; we must name a mind that is tranquil. To achieve that tranquil mind and body, one must cultivate in the long term principle of restraint and discipline. The two paths of discipline that bring about a tranquil mind and body called *sīla* and *samādhi*; that individual sees the world characterized by *aniccā*, *dukkha* and *anattā* and his vision is called *paññā*. As the Buddha says »*Ñānañca para me dassanaṃ udapādi*,« what happens is not the looking of the world through *paññā* but really a vision of the world". "Looking at" is intentionally looking with the defilement of lust and hatred. The person who endowed *sīla* and *samādhi* views the world effortlessly as if really is. This is called »*Yathabhūta ñānadassana*.«

QUESTION: DISCUSS THE CONCEPT OF *DUKKHA* AS A BASIS FOR RIGHT UNDERSTANDING.

In Buddhism, the concept of *dukkha* is significant in that it is the basis and principle of the core teachings. How this leads us to tread on the way of right understanding will be based on the study of it in its entirety.

According to the concept of the three signs/marks (*tilakkhaṇa*) the fact of *dukkha* is its general unsatisfactoriness. In other words, *dukkha* is the painful feeling, which may be bodily and mental.

*Dukkha* can be translated as 'sorrowfulness', 'suffering', or 'unsatisfactoriness'. There are three types of *dukkha*:

1. *Dukkha-dukkha* (intrinsic or ordinary suffering, physical and mental)
2. *Viparināma-dukkha* (suffering due to change)
3. *Sanhārā-dukkha* (suffering due to formations and as conditioned state; the general

unsatisfactoriness of existence)

Birth is suffering, decay is suffering, disease is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to get what one desires is suffering. This noble truth of suffering should be perceived.

*Dukkha* is the first of the four noble truths. The first truth shows the inconsequence of impermanency. All the phenomena of existence, whatsoever is subject to origination is subject to cessation, dissolution and is miserable and unsatisfactory. Thus, without exception, all things contain germ of suffering in themselves.

The suffering, *dukkha*, is not to be ignored, but to be known (*abhiññeyya*) for it is the dire disease. Craving, the cause, is to be removed, to be abandoned. He who sees suffering also sees the arising of suffering, the cessation of suffering and the path leading to the cessation of suffering.

The truth of suffering is to be compared with a disease, the truth of the origin of suffering should be compared with the cause of the disease, the truth of the cessation of suffering with the cure of the disease and the truth of the way leading to the cessation of the suffering with medicine.

Two things only does **the Tathāgata** teach, namely: suffering and the cessation of suffering.

“In this one fathom long body, with its perceptions and thoughts, do I proclaim the world, the origin of the world and the cessation of the world, the path leading to the cessation of the world.”

*There is a way that leads to the cessation of dukkha. This way is called 'the Noble Eightfold Path'. It is also known as 'the Middle Way'.*

**QUESTION: EXPLAIN THE NOBLE TRUTH OF SUFFERING AND ADDUCE ARGUMENTS TO SHOW THAT IT IS NOT A PESSIMISTIC VIEW OF LIFE.**

The essence of Buddhism is found in the Four Noble Truths (*cattāri ariya saccāni*). The first of these is the Noble Truth of suffering (*dukkha ariya sacca*). Though it is listed first it does not mean that it is more important than the other three. All four truths are of equal importance, and they are not four different truths, but four aspects of the single truth, namely *dukkha*.

**The Buddha**, summing up his teaching, says that he teaches only two things, namely the prevalence of *dukkha* and the cessation of *dukkha*. The *suttas* contain such statements as the world is established in *dukkha* (*dukkhe loko patiṭṭhito*). This emphasis of *dukkha* has made some to consider Buddhism as a pessimistic teaching.

But such a conclusion is not at all justified. What does the First Noble Truth mean? It means that birth is *dukkha*, so is old age, disease and death; similarly all kinds of disappointment are *dukkha*. Finally it says that *saṅsāric* life or the five aggregates of clinging (*pañcupādānakkhandha*) are *dukkha*.

There is nothing pessimistic about this. This is only a statement of fact – describing life as it really is. If it is anything it is a realistic view of life and not a pessimistic view.

Those who consider Buddhism as pessimistic have failed to understand the real meaning of *dukkha*. They take *dukkha* to mean suffering. But this is only one of its many meanings. The term *dukkha* means besides suffering, unhappiness, unsatisfactoriness, pain etc. In essence *dukkha* is a

lingering mental pain, non-satisfactoriness that makes one suffer mentally, a sharp mental agony.

Whether we like it or not, we all have to undergo such mental agony as long as we fail to get rid of it. Buddhism teaches how one could get rid of it (*nirodha*). The second Truth shows the cause of its origins, the third its cessation and the fourth the way to cessation. Finally Buddhism teaches how to experience supreme bliss (*Nibbāna*) state, which is blissful, because it is free from *dukkha* (*dukkhakkhaya*). How can a teaching, which presents supreme happiness as the goal be called 'pessimistic'?

Such a conclusion is derived through non-comprehensive understanding of the **Buddha's** teaching on *dukkha*. Understanding only a part of the teaching they arrive at wrong conclusions, just like blind one attempting to understand the form of an elephant by touching its different parts.

### **666DISCUSS THE CONCEPT OF DUKKHA AS BASIS FOR THE RIGHT UNDERSTANDING?**

The Buddha summing-up his teaching says that he teaches only two things namely, the prevalence of Dukkha and the cessation of Dukkha. The sutta contain such statements as the world is established in Dukkha{dukkha lokopatithito}. This emphasis as dukkha has made some to consider Buddhism as a pessimistic teaching. But such a conclusion is not at all justified .what does the first noble truth mean? It means that birth is dukkha, so is old age, disease and death; similarly all kinds of disappointments are dukkha.

Finally it says that samsaric life or the five aggregates of clinging [pancupadanakkhandha] are dukkha. Real meaning of dukkha is sorrow based on impermanent As Buddhism looks at the world objectively-Yathabhutam. It is not regarded as optimistic or pessimistic way of thinking. Priority is given in Buddhist teaching to show the way to perfect freedom, tranquility and happiness.Buddha as a physician seeks for the diagnosis of the disease or suffering and encourage the patient by administering the course of treatment guiding him to demolish symptoms of disease as craving.

The term dukkha connotes pains, sorrow, misery, anguish etc. translation of dukkha as suffering or pain is inadequate. Material as well as spiritual happiness of laymen and monks have been shown by the Buddha, grouping as the happiness of leading a successful married life, happiness of the life recluse, attachment and detachment etc. but the state of dhyana which is free from sensations{vedana} as pleasant and unpleasant{sukkha and dukkha}, equanimity{adukkhamasukkha}is included in dukkha. As it is worldly, therefore it is impermanent {yam aniccam tam dukkham}.

Buddha has shown the way to understand the futility of the way of attachment to various methods of enjoyment with regard to life and the enjoyment of sense pleasure that one should clearly understand three things namely, 1 attraction or enjoyment{assada} 2 evil consequence of that attraction{adinava} 3 freedom or liberation from that enjoyment{nissarana}.

The sorrow, common to all creatures in the world are enumerated in Dhammacakkapavattana sutta as follow: birth, old

age, sickness, death, association with unpleasant person and condition, separation from beloved one and pleasant condition, not getting what one desires, grief, lamentation, distress, all such forms of physical and mental sufferings are regarded as dukkha.

These kinds of suffering included in dukkha-dukkhata as defined in Visuddhimagga. Impermanence of happy feeling and happy condition are regarded as Viparinamadukkha. The philosophical aspect of Samkharadukkha is very significant as it conditions the living in the circle of birth or samsara.

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**QUESTION: NOBLE TRUTH OF *DUKKHA* (SUFFERING) CANNOT BE PROPERLY UNDERSTOOD IN SEPARATION FROM OTHER TRUTHS. DISCUSS.**

The Four Noble Truths or *cattāri ariya saccāni* as they are referred to in *Pāli* are as follows:

1. The Noble Truth of *dukkha* (*dukkha ariya sacca*)
2. The Noble Truth of the arising of *dukkha* (*dukkha samudaya ariya sacca*)
3. The Noble Truth of cessation of *dukkha* (*dukkha nirodha ariya sacca*)
4. The Noble Truth of practice leading to the cessation of *dukkha* (*dukkha nirodha gāminī paṭipadā ariya sacca*)

In brief, they are called *dukkha sacca*, *samudaya sacca*, *nirodha sacca* and *magga sacca*. These Truths are so important that **the Buddha** has declared that he has well as others continued in *Saṁsāra* because of the ignorance of these Truths. Thus it is clear that the correct understanding of these Truths is the way to freedom from *dukkha* or realization of *Nibbāna*.

The first Truth deals about what *dukkha* is. It starts by explaining common *dukkha* such as birth, decay, death and not obtaining what one desires, then goes on to explain how change of conditions brings about *dukkha*. Finally it declares that all five aggregates of grasping (*upādāna*) as *dukkha*.

The second truth deals with the cause of *dukkha* and herein *taṇhā* or craving is given as its cause. The third truth deals with the possibility of cessation (*nirodha*) of *dukkha* or the realization of *Nibbāna*. The fourth lays down the path that leads to it. This is the Noble Eightfold Path, the *ariya aṭṭhaṅgika magga*.

It is clear that these four truths contain the whole of **the Buddha's** teaching, for **the Buddha** says that he teaches only about the prevalence of *dukkha* is necessarily connected with its solution, namely *nirodha*. Therefore, it is seen that the four truths dealing with *dukkha*, its arising, cessation and the path leading to cessation are inter-related.

The basic truth is *dukkha*. The other three truths are different aspects of it, for they deal with its arising (*samudaya*), cessation (*nirodha*) and the path (*magga*) leading to cessation.

These truths cannot be understood in isolation. They have to be understood as a whole, as different aspects of a single truth. If one separates them, then one sees only one aspect of the truth and the picture he obtains would be partial and incomplete as the view the blind people obtain by trying to understand the shape of an elephant by touching the different parts of its body.

*Dukkha* can be understood only if one understands its cause; this understanding is

incomplete if does not see the possibility of its cessation (*nirodha*). This understanding becomes useful only if one understands the path. Thus, it is clearly seen that these are not four different truths, but one single truth viewed from four different angles.

## **666 DUKKHA IN BUDDHISM IS NOT PESSIMISTIC—DISCUSS.**

Dukkha-ariyasacca is the First Noble Truth in Buddhism. It is generally translated as ‘The Noble Truth of Suffering’ and is interpreted to mean that life in Buddhism is nothing but suffering and pain. It is due to this limited and easy translation that many people say that Buddhism is pessimistic.

It is true that in its ordinary sense, dukkha means suffering, sorrow or pain as oppose to sukha (happiness). But as the First Noble Truth, dukkha has a philosophical meaning, it includes deeper ideas such as impermanent, imperfection and emptiness.

When referring to dukkha, the Buddha does not deny the happiness in life. On the contrary, he admits different kinds of happiness, both material and spiritual and for lay man as well as monk. For example, there are happiness of family life, happiness of recluse life, physical happiness and mental happiness etc. Furthermore, there are 4 kinds of happiness in a household life e.g.

1. Atthisukha—happiness when there is enough
2. Bhogasukha—happiness when one is able to enjoys what one has
3. Ananasukha—happiness of free from debt
4. Anavajjasukha—happiness of free from wrong doing.

Therefore, it is wrong to say that the First Noble Truth denies happiness in life.

In the Majjhima Nikaya, Jhanic happiness is regarded as the higher happiness which is free from the shadow of suffering. However, the Buddha still stated that such Jhanic happiness is dukkha because it is subject to change—anicca dukkha viparinamadhamma. Here, dukkha does not mean suffering but impermanent. Therefore, dukkha in Buddhist philosophy also means the unsatisfactory nature of all phenomena—yad aniccaj taj dukkhaj.

In Buddhism, there are several classifications of dukkha. In the Cakkhapavattanasutta, birth, old-age, sick, death, separation from the loved one, association with the unpleasant one, not getting what one desires and the grasping of 5 aggregates are called dukkha. The first 7 kinds of dukkha show that all stages in life is suffering (dukkha-dukkhata), and the last dukkha points out that grasping of one’s own body as permanent is dukkha (sankhara-dukkha). Even pleasure as happiness in Buddhism is also dukkha because it is not lasting (viparinamadukkhata). Therefore, dukkha is not pessimistic but the indication of reality in life. It is the self—evidenced of fact in life.

A true Buddhist always tries to look at things as they really are and not as they seem to be. This is called ‘yathabhuttam’. With correct understanding the real nature in life, he smiles as he walks through life. He is not upset by any change but is ready to face life with patient and courage. So understanding dukkha does not make one pessimistic but realistic and objective.

Dukkha is also a reminder that while at any moment when enjoying what we called happiness, there are large number of beings in misery. This reminder is something which is in need for many people.

The Buddha did not have dismay expression on his face when he explained to his disciples about the concept of dukkha. His face was always happy, serene and smiling. His Arahants disciples were also always happy and smiling as recorded in the Kosala Sajyutta. It is stated in the Dhammapada that

Happy indeed we live who have no burdens,  
On joy we ever feed, like radiant deities—verse 200.

The Buddha encouraged his disciples to cultivate the qualities of joy which are the factors of enlightenment. In Theravāda—Therīgathas, there are many joyful utterances uttered by the noble disciples. Therefore, the First Noble Truth is a message radiating joy and hope and not a philosophy of pessimism.

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**666 FOR A PROPER UNDERSTANDING OF THE REALITY OF THE WORLD, IT IS ESSENTIAL TO UNDERSTAND THE  
DUKKHA SACCA. EXPLAIN. (639)**

In early Buddhism what is meant by the term ‘world’ is more of empirical sense. In the Rohitassa sutta (S.N.I.p.61), the Buddha says:

“In this very one-fathom long body along with its perceptions and thoughts, do I proclaim, the world, the origin of the world, the cessation of the world and the path leading to the cessation of the world”

According to Wapola Rahulo Thera, the ‘world’ here is used in place of dukkha. Therefore, it is clear that early Buddhism regards the 5 aggregates as ‘world’ or as ‘dukkha’.

In the Sabbasutta (S.N.IV.p.15), the Buddha says that ‘everything’ means the eye, ear, sound, nose, odor, tongue, taste, body, tangible objects, mind and mental objects. In short, ‘everything’ consists of the 6 senses and the corresponding 6 objects. Thus, what is meant by ‘everything’ (i.e., the ‘world’) is only these 12 ‘gateways’ (āyatana), or the ‘world of experience’.

Since the combination of these 5 aggregates or the 12 gateways is called the ‘world’ in early Buddhism, but what is the reality of this ‘world’? As already pointed out in the Rohitassa sutta, the 5 aggregates of this ‘world of experience’ is nothing but only ‘dukkha’. Here, dukkha in Buddhism is not pessimistic nor optimistic. Dukkha points out the reality of the life and of the world, it is realistic.

In the Dhammacakkapavattana sutta, when explaining the Truth of Dukkha, after listing out 7 types of dukkha, the Buddha summarized them as “In short, these 5 aggregate of grasping is dukkha” (sankhittena paṇcupadanakkhandha dukkha). Thus it is clear that, the reality of this world of 5 aggregate is ‘Dukkha’. Sometimes, the Buddha even refers this world of 5 aggregates as ‘the whole mass of dukkha’ (kevala dukkhakkhandha).

The meaning of ‘dukkha’ cannot be exactly translated into English. What is meant by dukkha is not only the painful feeling of sorrow or sadness, for the term has a very wide range of meaning. The Buddha says in the Sāyutta Nikāya (V.p.430) that the meanings of dukkha are limitless and it cannot be explained. The general meanings of dukkha consists of 3 aspects i.e., dukkhadukkha (dukkha of both physical and mental pain), viparinamadukkha (dukkha due to changing) and saṅkharadukkha (dukkha of all conditioned phenomena). From this understanding, what is meant by ‘dukkha’ when referring to the world of experience is not merely ‘sorrowful’ but more on its conditioned nature of unsatisfactoriness. In other words, dukkha should be understood in relation to ‘anicca’ but not as the opposite meaning of the term ‘sukkhā’. As such, ‘dukkha’ or ‘anicca’ is the reality of this empirical world.

According to early Buddhism, the only Truth is ‘Dukkha’. What the 4 Noble Truths explain is only the reality of ‘Dukkha’. Even the formula of the Paṭiccasamuppāda is also only the explanation of the arising of this ‘Dukkha’ (anuloma) and the cessation (patiloma) of this very same ‘Dukkha’. In the Vajira sutta of the Sāyutta Nikāya (vol. I.p.135), it is mentioned that:

“dukkha is produced, dukkha is experienced, nothing will produce except dukkha and nothing will extinguish apart from dukkha”

(dukkham eva sambhoti dukkham tittathi vedi ca; nabbatra dukkha sambhoti nabbatra nirujjhati)

And in the Sajyutta Nikaya (vol.V.p.437), the Buddha says that:

“He who sees dukkha sees also the arising of dukkha, sees also the cessation of dukkha, and sees also the path leading to the cessation of dukkha”

Lack of knowledge regarding dukkha is called ignorance (avijja) and knowledge regarding dukkha is called wisdom (pabba). All the teaching of the Buddha are trying to reveal the existence of dukkha; all the training in Buddhism is aiming at putting an end to dukkha and the realization of Truth is the insight into this dukkha. Therefore, we can say that to understand the reality of the world i.e., the realization of dukkha in the 5 aggregates is essential.

### **666 GIVE A DESCRIPTION OF THE DUKKHASACCA IN ORDER TO UNDERSTAND THAT LIFE IS FULL OF SUFFERING.**

Dukkhasacca is the first or the fundamental truth of the 4 Noble Truths. The Four Noble Truths are that 4 different truths, but different facts or aspect of the fundamental truth of Dukkha. This truth therefore, presents the main predicament, his problem that is the real nature of existence. The stereotyped definition of this truth says that Birth, old ages, disease, etc, are dukkha. Association with those who are not pleasant is Dukkha, similarly, disassociation from those who are pleasant is also Dukkha. Not to get what one desires is also Dukkha. The formula finally sum up Dukkha by pointing out that ‘biref all five aggregates of clinging (pa0cuppadanakkhandha) are Dukkha.

This Dukkha lays the bears the true nature of life. A being to our attention that life to which we eagerly cling on is nothing but a recurrence of Dukkha, birth, old age, disease, death, etc, are unavoidable events in life. These befall on beings irrespective of their wealth, strength, social position, etc. so are the disappointment. These are all post and parcel of life, which lay patches of happiness. Being ignorant the true nature of life the average worldliness take this passing moments of happiness the true nature of life and cling to them. But they soon disappear that happiness is subject to change and at his change itself is a cause of Dukkha.

But as the definition of points the crux of the Dukkha concept is the Dukkha due to five aggregates of clinging. The individual, according to Buddhism, is a collection of five aggregates is a particular way. But failing to see the individual in his true nature one believes that there is a being. This notion of the beings gives rise to egoism. Egoism leads one to get attached to these five aggregates. This attachment forces one to consider these Aggregates as I and mine. The distorted view leads to selfish man, to individualism. This selfish man, self-centeredness brings one into conflict with other when one considers on separate from the oneself. This is the root of conflict causing desire, hatred and confusion.

That is why it is said that the understanding of the Dukkhasacca fully is the real understanding of the Four noble Truths. Such as understanding not only gives a true perspective of life and its problem but also about its solution (Nirodha). This is why Buddha lays so much emphasis on Dukkhasacca for it makes one understand life in its real nature and make one strong enough to remain unmoved by vicissitudes of life.

Recollected by Rev. Zanaka Soikhamsen

Monday, June 22, 1998

## **666 GIVE A DESCRIPTION OF DUKKHA SACCA IN ORDER TO UNDERSTAND THAT THE LIFE IS FULL OF SUFFERINGS.**

Of all the Buddha Doctrines, When summarizing we can see that the main teachings is on the Four Noble Truths (Cattari ariya saccani). Unless the Four Noble Truths are realized properly one can not understand Buddhism.

The Lord Buddha has defined the First Noble Truths as following:

**What the First Noble Truth of Suffering is birth, old age, sickness, death, sorrow, lamentation, pain grief, and despair, separation from loved ones and association with unloved ones.**

The concept of Dukkha can be said that it is the very important teaching of the Buddhism or may be the main heart of all his teachings. Buddha has said two Realities:

1. That He exposed suffering (dukkha).
2. That He expounded the way of destroying the suffering.(Nirodha)

“Pubbe caham etarahi ca dukkham eva  
punnapemi dukkhassa ca nirodham”.

Formerly and even now I declare the presence of suffering and the cessation of suffering.

As a result, Buddhism has a profound meaning regarding suffering. From many discourses, we can note that the Lord Buddha explains the nature of suffering. And it is also the very first discourse He delivered to his former colleagues. At a certain time, these ascetics were practicing together by way of “ self-mortification’ (attakilamatthanuyoga) and were unable to find the truth. Subsequently, they were guided by His new approach and finally, one of the ascetics, Kondanna found the truth at the end of teachings, and then one by one became arahantship, and successful in their lives. That is how the Dhamma comes up till today. At that time, in India, there were some heretics or some teachers who were attached to the ancient tradition and holding their views, tried to maintain the opposite view by denying that change is not real. They said it is just an illusion. Behind the illusion there is something real that does not change. The Buddha rejected these viewpoints and pointed out that there is no such thing that is everlasting. In the condition world, no one can find anything that is static and not in a changing state. From this fact of changes, the Buddha passed on another position, which is suffering. In the discourse of discussion, the Buddha always attempted to point out that there is suffering and established the fact of suffering by showing that there is impermanence even the very tiny hairs of beings.

With regard to life and the enjoyment of sense-pleasures, He says that one should clearly and properly understand three things:

1. Attraction or enjoyment (assada)
2. Evil consequence or danger or unsatisfactoriness ( adinava), and

### 3. Freedom or liberation (nissarana).

When some one sees a pleasant, charming and beautiful person, he will probably like her or him and he or she is attracted, he enjoy seeing that person again and again, he derive pleasure and satisfaction from that person. This is enjoyment (assada). It is a fact of experience. However, this enjoyment can change and is impermanent, just as that person and all of his or her attractions are impermanent. When the situation changes, when he cannot see that person or thing, when he is deprived of this enjoyment, he becomes sad, he may even become unreasonable and unbalanced, he may even behave foolishly. This is the evil, unsatisfactory and dangerous side of the picture (adinava). This, too, is a fact of experience. Now if he has no attachment to the person, if he is completely detached, that is freedom, liberation (nissarana). These three things are true with regard to all enjoyment in life.

From this it is evident that it is no question of regarding life, we must take into account the pleasures of life as well as of its pains and sorrows, and also of freedom from them, in order to understand life completely and objectively. Briefly, dukkha can be viewed from three aspects:

1. Duikkha-dukkha (ordinary suffering).
2. Viparinama –dukkha (suffering as produced by changes).
3. Samkhara\_ dukkha ( suffering as conditioned states)

Dukkha–dukkha – is all kinds of suffering in life as birth, old age, sickness death, association with unpleasant persons and conditions, separation from loved ones and pleasant conditions, not getting what one desires, grief, lamentation, distress. All such forms of physical and mental suffering that are universally accepted as suffering or pain, is included in Dukkha. (Ordinary suffering)

Viparinama Dukkha- a happy feeling and a happy condition in life, is not permanent, not everlasting, changes sooner or later. When it changes, it produced pain, suffering, Unhappiness. This vicissitude is included in Dukkha as suffering produced by change. It is easy to understand the two forms of suffering mentioned above. No one can dispute them. And it is common sense and experience in the daily life to human beings without distinction caste, race, and so on.

Sankara Dukkha (conditioned states), the 3<sup>rd</sup> form is the most important philosophical aspect of the First Noble Truth, and it requires some analytical explanation of what we consider as a “ being”, or “an individual”, or as “I”.

What we call a being or an individual or I according to Buddhist philosophy, is only a combination of ever-changing physical and mental force or energies, which may be divided into five groups or aggregates (pancakkhandha). The Buddha says that in short these five aggregates of attachment are dukkha. Elsewhere he distinctly defines dukkha as the five aggregates:

Clearly, it can be seen from these statements that the Buddha is explaining regarding the two types of suffering; one is physical and the other one is psychological. Physical suffering are all pains we have experienced through the bodily sickness, injury, old age, tiredness, and the like. Psychological suffering includes all pain caused by our mental state-fear, boredom, worry, grief, loneliness, and other negative psychological state.

To live is to experience a greater or lesser degree of suffering. The Buddha never denied the existence of joy and happiness; he is merely drawing our attention to the obvious fact that suffering is an integral part of life, that suffering is a problem, which all experience and which all wish to avoid. In fact, human activity and endeavor is concerned with trying to avoid suffering and experiences happiness. And yet, despite so much time and ingenuity being devoted to the quest for true happiness, contentment and inner peace, they are rare indeed. The Buddha was the compassionate physician who came to show all mankind how to overcome suffering, pain, death and rebirth, and how to attain the joy of Nibbana.

Most of religions are based on beliefs, whereas the Buddha's teachings are based on the unshakable foundation of truth. Truth (*sacca*) can be defined as statement or realization, which corresponds with reality. The Buddha say, "he who sees dukkha also sees the arising of Dukkha, sees also the cessation of Dukkha and sees also the path leading to the cessation of Dukkha". This does not make the life of a Buddhist melancholy or sorrowful. A true Buddhist is the happiest of beings. He has no fears or anxieties. He is always calm and serene and can not be upset by changes or calamities because he sees things as they are. The Buddha was never melancholy or gloomy. His contemporaries as 'ever -smiling' described him.

Although there is suffering in life, a Buddhist should not be gloomy over it, should not be angry or impatient with it. We can not remove suffering if we have ill will. Instead we should understand the question of suffering how it comes about, and how to get rid of it and then to work accordingly with patience, intelligence, determination and energy. Buddhism is quite opposed to melancholic, sorrowful, penitent and gloomy attitudes of mind, which are considered a hindrance to the realization of Truth. On the other hand, joy (*Piti*) is one of the seven Factors of Enlightenment, which is the essential quality to be cultivated for the realization of Nirvana.

**QUESTION: MORALITY (*SĪLA*) AND CONCENTRATION (*SAMĀDHI*) CANNOT BE MEANINGFUL WITHOUT THE RIGHT VIEW. DISCUSS.<sup>17</sup> (BUDDHIST DOCTRINE OF DELIVERANCE AND ITS FINAL GOAL)**

Answer: (this answer is bad and is not tally with the Question. This topic is rather about *Nibbāna*!!!)

Deliverance or final goal is regarded as the finality of cycle of birth or *Samsāra* in Buddhism. Its nature as taught by **the Buddha** has been the subject of controversy from ancient time. It has been variously interpreted in the ancient age and by modern scholars. Anyway, understanding the basic characteristic of final goal is leading to satisfactory moral life. According to *Dhammapada* words:

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17 This topic is not appropriate answer for the Question. This topic is about *Nibbāna*, but not about Right view, which is asked in the Question!!!

»*Mattā sukha pariccāgā, passe ce vipulaṃ sukhaṃ,  
caje mattā sukhaṃ dhiro, sampassaṃ vipulaṃ sukhaṃ.*«

That means, that one who aspires or wishes to reach the final goal should understand the genuine characteristic of it, because it leads to modulate one's moral life and he gives sub-unsatisfactory leaving condition.

Etymologically, *Nibbāna* may mean three things:

1. „Cooling“ (*Sītibhuto*) which metaphorically indicates the cooling of the craving and passion.
2. „Stillness produced by the absence of wind of craving and passion“
3. „The extinction of the psycho-physical-complex“ (*nāma-rūpakkhanda*), which is regarded as responsible for pain and sorrow.

There are several possible interpretations of the concept of *Nibbāna* and for each one of them some supposed can be obtained from the early Buddhist texts. At the primary level, *Nibbāna* means the extinction of pain and sorrow. However, then it cannot mean negation of all feelings, because **Buddha's** heart is said to have been full of deep compassion and love. At the more philosophical level, *Nibbāna* means the extinction of the empirical phenomena (the fields of experiences as *kamma*, *rūpa* and *arūpa*). The third implication of *Nibbāna* mentioned in some parts of the Buddhist literature and later developed *Mahāyāna* interpretation giving some different interpretations. Anyway, when examined the original texts included *Tiṭṭaka* texts possibly referred to correct interpretations because **the Buddha** after having completion of worldly conditions reached the *Nibbāna* and explained *Nibbāna* as an empirical knowledge.

According to *Udāna Pāḷi*, the final goal is interpreted as an institution without having all the worldly condition, material and non-material:

»*Atthi bhikkhave tadāyatanaṃ yattha neva pathavī na āpo na tejo na vāyo na ākāśānañcāyatanaṃ  
na viññānañcāyatanaṃ na ākiñcaññāyatanaṃ na nevasaññāsaññāyatanaṃ nāyaṃ loko na paroloko  
na ubho candīmasuriyā.*«

*Lobhakkhaya nibbānaṃ, dosakkhaya nibbānaṃ and mohakkhaya nibbānaṃ* mean the elimination of lust, hatred and delusion, which is *Nibbāna*, which is also meant by the conditions of without having *lobha*, *dosa*, *moha* is known as *Nibbāna* which should be experienced and not to be reached.(?) When one destroys gradually the existence of material and non-material conditions, he can reach the state of *Nibbāna*. Thus the rough or material parts of the existence could be restrained from moral conduct and non-material condition as restraint by *samādhi* and complete elimination of defilement could be fulfilled through *paññā* or wisdom.

#### **TILAKKHANA, THREE CHARACTERISTICS (LECTURED BY MR. UDITA GARUSINGHA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

Three characteristics in Buddhism are basic principles, namely: *aniccā* (impermanence), *dukkha* (suffering) and *anattā* (soullessness). The basic teachings of the Buddha like Four Noble Truths and Dependent Origination etc. are made meaningful on the basis of the teaching of three characteristics. Thus they are very important for Buddhism.

It appeared that in 6<sup>th</sup> century B.C. when the Buddhism arose many religions and philosophies putting forth the view that there is permanent soul as opposed to the principle that everything is 'impermanent'. Especially the *Vedic* Tradition as well as Jainism teach that there is a permanent soul described as *paramātma*, *jagadātma*, *Brāhmaṇa Īśvara* and *Pratyagātma* existing in the individual.

Buddhism teaches a theory of soullessness '*anattā*' instead of impermanent soul. The teaching of impermanence (*aniccā*) is not limited to Buddhism alone, other religions also teach it. However, they taught *aniccā* not as a universal law but applicable only to certain instances, *aniccā* did not apply to concepts of *ātman*, *Paramātma* or *Brāhmaṇa* etc., whereas Buddhism, for the first time in Indian religious history, taught *aniccā* as a universal law.<sup>18</sup> Following statements clarify this fact:

»*Sabbe saṅkhārā aniccā* «  
 »*Sabbaṃ aniccaṃ.*«  
 »*Yaṃ kiñci samudayaṃ dhammaṃ sabbaṃ taṃ nirodhadhammaṃ.*«  
 »*Suññaṃ idaṃ etena vā attaniyena vā.*«

Analysis is the methodology (a set or system of method) of early Buddhism to show impermanence of everything.

*Nāma-rūpa* (mind and matter = physical and material factor) or the beings and the world. Everything in universe and *loka* is analyzed into five aggregates as:

1. *Rūpa* (forms)
2. *Vedanā* (feeling)
3. *Saññā* (perception)
4. Saṅkhārā (mental concomitants)
5. *Viññāṇa* (consciousness)

in early Buddhism.

### *TILAKKHANA*<sup>19</sup>

It appears that in 6<sup>th</sup> century BC when Buddhism arose many religions and philosophies in India propounded their philosophies and religions putting forth the view that there was permanent soul as oppose(?) to the concept that everything is 'impermanent'. Especially the *Vedic* tradition as well as the Jain teach that there is a permanent soul described as *Paramātma*, *Jagadātma*, *Brahmaṇ*, *Īśvara* and *Pratyagātma* existing in the individual. Buddhism taught a theory of soullessness (*anattā*) instead of a permanent soul. The teaching of impermanence (*aniccā*) is not limited to Buddhism alone. Other religions also taught it. However, they taught *aniccā* not as a universal law but applicable only to certain instances. *Aniccā* did not apply to concepts of *ātman* or *Paramātman*. But Buddhism for the first time in Indian religious history taught *aniccā* as a universal law.

<sup>18</sup> Though this was indeed said, still there is the concept of *Nibbāna* which is not impermanent and it is not impermanent in the same way as *ātman* in Hinduism or God in Semitic religions.

<sup>19</sup> This is copywritten from handout given by **Mr. Udit Garusingha**

»*Sabbe saṅkhārā aniccā.*«

»*Sabbaṃ aniccaṃ.*«

»*Yaṃ kiñci samudayaṃ dhammaṃ sabbaṃ taṃ nirodhadhammaṃ.*«

»*Suññamidaṃ attena vā atta niyena vā.*«

Analysis is the methodology of early Buddhism to show impermanence of everything. *Nāma-rūpa* or the 'world and being' are analyzed into five aggregates as *rūpa* (form), *vedanā* (feelings), *saññā* (perceptions), *saṅkhārā* (preparations), *viññāṇa* (consciousness) in early Buddhism.

1. Accordingly *rūpa* is *ruppanna*, a breaking up due to natural causes and external forces.
2. *Vedanā* is 'feelings', that can be seen as *sukha vedanā* (pleasurable feelings), *dukkha vedanā* (painful feelings), *adukkhamasukha* (neither pleasurable nor painful feelings)
3. *Saññā* is *sañjānana* or 'perception'.
4. *Saṅkhāra* is the preparation of everything that comes under the theory of cause and effect which the individual prepares.
5. *Viññāṇa* is consciousness obtained through six senses.

This *rūpa* represents all the material or physical things in whole universe including the physical body of the being. This same *rūpa* can be seen as the Four Great Primaries which is *paṭhavī* (element of earth), *āpo* (element of moisture), *tejo* (element of temperature), *vāyo* (element of air).

*Vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* represent all the mental or psychological factors operating in an individual. This analysis of five aggregates can be considered as a fundamental system of analysis in early Buddhism.

Besides this analysis of five aggregates there can be seen the analysis of twelve *āyatana* and eighteen *dhātus* in early Buddhism discourses:

<i>Cakkhu</i> (eye)	<i>Rūpa</i> (visual objects)
<i>Sota</i> (ear)	<i>Sadda</i> (sounds)
<i>Ghāna</i> (nose)	<i>Gandha</i> (odours)
<i>Jivhā</i> (tongue)	<i>Rasa</i> (flavour)
<i>Kāya</i> (body)	<i>Phoṭṭhabba</i> (contact)
<i>Mano</i> (mind)	<i>Dhamma</i> (mental objects)

First ten factors of above are connected with material or physical objects while the last two with mental or psychological phenomena.

When the above 12 factors are added to the six-fold sense consciousness the category of eighteen elements (*dhātu*) is formed.

It is only through this process of analysis that one can realistically comprehend the *aniccā* of Buddhism. Accordingly *aniccā* is the ever changing state of things. The conflicts that happen due to change is *dukkha*. Whatever changes is *dukkha* (*yadaniccaṃ taṃ dukkhaṃ*). *Dukkha* here refers to not the happiness and suffering of the practical world, but the insatiability in anything that arises due to *aniccā* or impermanence. It is the changing state that is suffering. What we consider as pleasurable in this mundane world is also *dukkha* because it is *aniccā* too.

### THE THREE CHARACTERISTICS

The three characteristic features of existence, *tilakkhana* are:

1. Impermanence (*aniccā*)
2. Unsatisfactoriness (*dukkha*)
3. Selflessness (*anattā*)

Buddhism teaches that there is nothing in the universe that does not change, nothing is permanent, nothing remains the same for ever. Impermanence is the nature of all things be it man, animal or whatever else. Everything that comes into existence fails to last(?) and finally perishes. Buddhism is primarily concerned with the human being and notes that an individual, formed of the five aggregates, is constantly changing. All things are subject to arising and passing away, they are impermanent (*sabbe sankhārā aniccā*).

Another characteristic feature of existence is the presence of a general unsatisfactory state, *dukkha*. Sometimes unpleasant things happen, events which are difficult to endure arise, causing

suffering, sorrow, sadness, misery or pain. All beings seek what is pleasurable and dislike what is non-pleasurable. All like happiness and dislike unhappiness.

Happiness and pleasure however do not last forever, they are transient and bound to change. When happiness ends and pleasurable things cease to exist one feels uneasy or sad. So in life there is always an underlying element of unsatisfactoriness (*dukkha*). There are three kinds of *dukkha*:

1. *Dukkha-dukkha* (intrinsic or ordinary suffering)
2. *Viparināma-dukkha* (suffering due to change)
3. *Sankhāra-dukkha* (suffering due to formation and conditioned states)

In accordance with the law of the universe of impermanence, all the phenomena of existence whatsoever are subject to change and dissolution and hence are miserable and unsatisfactory (*sabbe saṅkhārā dukkhā*).

The third characteristic feature of existence is „egolessness,“ „no-soul“ (*anattā*). The impermanence and unsatisfactoriness naturally leads to the basic Buddhist concept of *anattā*.

The body is soul-less. If there was a soul, this body would not be subject to impermanence, to change and suffering. If this body has a soul, such possibilities like „let this body be thus“ or „let this body not be thus“ would not be available.

Similarly, the mind is soul-less. Sensations, perceptions, mental formations and consciousness are always changing. Since the mind and body are always changing - 'no-soul' could exist. If one truly realizes that everything is changing it becomes obvious there is really nothing called 'Myself' or 'Mine'.

The teaching of 'no self' (*anattā*) is difficult to comprehend, because for so long one is conditioned to think in terms 'I', 'mine', 'myself', 'my soul'. **The Buddha** realized and taught that only when the three fundamental evils of desire (*rāga*), hatred (*dosa*) and delusion (*moha*) are fully uprooted, one is free from the bondage of the 'self'. And then the ignorance is destroyed and one's mind becomes enlightened.

#### INTERRELATIONSHIP OF THREE CHARACTERISTICS (*ANICCĀ, DUKKHA AND ANATTĀ – TILAKKHANA*)

Almost all religions and philosophies of **the Buddha's** time in India believed in a permanent 'thing' as the essence of all phenomena. In the individual this essence was called *ātman*, and in that of the world was called *Brāhmaṇ*. Eternalists believed this essence to be metaphysical, permanent and everlasting, the annihilationists considered it to be physical, impermanent and getting annihilated. Their world view was based on this core belief in an essence, a substance, an entity which lasted forever without changing, or which lasted for times without changing.

**The Buddha**, considering this view, pointed out that it is when viewed from this wrong point of view that there arises suffering. Then, analysis of the cause of *dukkha* is that it is due to distorted vision. This makes one believe in some entity or a substance (*attā*). This remains without changing, therefore it gives happiness - therefore whatever gives happiness should not be changing. The Pāli *suttas* describe the distorted vision as »*Anicce niccasaññino, dukkhe ca sukhasaññino; Anattani ca attāti, asubhe subhasaññino; Micchādīṭṭhihatā sattā, khittacittā visaññino.*«<sup>20</sup>

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20 *Āṅguttara Nikāya – Catukkanipātapāli – 5. Rohitassavaggo – 9. Vipallāsasuttaṃ – paragraph 49*

Thus **the Buddha** pointed out that it was against reality. Being misled by the distorted vision, when one meets with reality he experiences change and change produces suffering. To explain this problem and show the real nature of phenomena **the Buddha** said that there are three characteristics of all phenomena. Phenomena he pointed out in what is compounded and not something independent and discreet. Therefore all phenomena he described as *saṅkhāta*. All what is *saṅkhāta* has three characteristics (»*tīṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇāni*«<sup>21</sup>). These are *aniccā* (impermanence), *dukkha* (suffering), and *anattā* (no-soul). This is the true nature of all *dhammā* that are *saṅkhāta*.

**The Buddha** pointed out that what is *saṅkhāta* is *aniccā* (»*sabbe saṅkhārā aniccā*«), what is *aniccā* is *dukkhā* (»*yadaniccaṃ taṃ dukkhaṃ*«), and what is *dukkha* is without a self (»*yaṃ dukkhaṃ tadanattā*«).<sup>22</sup> This is the basis of the Buddhist world view, a view that presents the true nature of things. **Buddha's** explanation is that it is the ignorance (*avijjā*) regarding the true nature of things or the lack of knowledge regarding „things as they are“ (*yathābhūta ñāna*) is the cause of man's suffering.

In order to bring out this clearly he analyzed the being and the world in number of ways. There are such five main analyzes:

1. *nāma-rūpa*
2. *pañcakkhandha*
3. 6 *dvāra*
4. 12 *āyatana*
5. 18 *dhātu*

The purpose of all these analyzes is to show the absence of an entity and show that all phenomena are impermanent (*anicca*), suffering (*dukkha*) and not-self (*anatta*). This presents a correct vision of being and the world.

**QUESTION: EXPLAIN HOW THE BUDDHIST WORLD VIEW IS ILLUSTRATED IN THE TEACHING OF THE THREE CHARACTERISTICS OF EXISTENCE.**

The aim of Buddhism is to understand the man's predicament (*dukkha*) and bring about its cessation (*nirodha*). To do this it is necessary to understand what *dukkha* is. This could be done by understanding our existence for it is said that the whole existence that is the whole world is established on *dukkha*.

**The Buddha** explains that our vision about the world is distorted by our craving (*rāga, lobha*), hatred (*dosa*) and confusion (*moha*). Due to the influence of these defiling forces we fail to view the world as it is. Instead we view as we wish it to be. So, our vision of the world is determined by our likes and dislikes (*rāga, dosa*), which are due to our confusion (*moha*). Therefore, the world view we have is a misleading one.

Being misled by this wrong, distorted vision we see permanence in what is impermanent (*anicca nicca saññā*), happiness in what is sorrowful (*dukkha sukha saññā*) and a soul or some entity where there is no such soul (*anattāni atta saññā*).

21 Yes, this is in the *Tipiṭaka* but the 'three' are not *dukkhā, aniccā* and *anattā* but *uppāda, ṭhiti* and *vaya* – rise, existence and cessation. It is fantastic that one statement was used in a place where it never appears in *Tipiṭaka*. This one appears in *Abhidhamma Piṭaka – Kathāvatthupāli - 21. Saccikaṭṭhasabhāgānuyogo* – paragraph 214

22 Both the statements: *yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā* are to be seen for example in *Samyutta Nikāya – Khandhavaggaṇī - 1. Khandhasamyuttaṃ - 2. Aniccavaggo - 4. Yadaniccassuttaṃ* (paragraph 15)

It is this distorted vision, the wrong world view that causes as *dukkha* when we are faced with reality. All phenomena are interdependent (*sabbe dhammā paṭiccasamuppannā*). Whatever is interdependent has no independent, permanent existence. We put together interdependent things and call them as permanent things. But in reality what is put together or compounded (*saṅkhāta / saṅkhāra*) are impermanent (*aniccā*). Whatever is impermanent is suffering (*yad aniccaṃ taṃ dukkhaṃ*) From this it follows that whatever is suffering due to impermanence is without a soul (*yad dukkhaṃ taṃ anattā*).

Thus it is seen that all phenomena is marked by these three characteristics of *aniccā*, *dukkha*, *anattā*. A world view based on this understanding straightens our distorted, crooked vision and makes us see things, the world in its true perspective. This vision makes us understand our predicament (*dukkha*) and helps us to attain its cessation (*nirodha*).

**QUESTION: EXPLAIN *TILAKKHAṆA* (THREE CHARACTERISTICS) WITH THE CONCEPT OF *ANATTĀ* ACCORDING TO BUDDHIST PHILOSOPHY. (ORIGINAL BY VEN. NĀRASĪHA)**

In the 6<sup>th</sup> century BC, during the time of **the Buddha**, there were so many teachers and every teacher had his own philosophy to teach his followers. Regarding the *Tilakkhaṇa*, there were so many controversies among those teachers, such as while the Buddhism said that everything is impermanent, they said that there was a permanent soul and so on. According to **the Buddha's** teaching all the phenomena and all the things are compounded. All compounded things are marked by the three universal characteristics. They are, namely:

1. Impermanence (*aniccā*)
2. Non-satisfactoriness (*dukkha*)
3. Non-substantiality (*anattā*)

The characteristic of the impermanence (*aniccalakkhaṇa*) represents that an individual or 'I' is actually composed of five aggregates (*khandhas*) viz, body (*rūpa*), sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhārā*) and consciousness (*viññāṇa*). Each of them is constantly changing. The mind and body are always changing. Therefore, an individual or person is a changing entity. The *aniccalakkhaṇa* then in the *Abhidhammatṭhasaṅgaha* is explained by pointing out that there are three characteristics of phenomena, namely:

1. *Uppāda* (arising)
2. *Ṭhiti* (existence)
3. *Vaya* (falling/cessation)

and these three going on and on.

*Dukkhalakkhaṇa*, the characteristic of un-satisfactoriness, which follows *aniccalakkhaṇa* is the second one of the *Tilakkhaṇa*. After realizing *Aniccalakkhaṇa*, one can understand the *Dukkhalakkhaṇa* and thus that whatever is impermanent that is *dukkha*. What we call an individual, or 'I', is only a combination of ever-changing physical and mental forces, may be divided into five aggregates. **The Buddha** said: »*saṃkhittena pañcupādānakkhandhā*«<sup>23</sup>, meaning these five

23 This can be seen in many places in *Tiṭṭaka*, one of them is *Majjhima Nikāya – Mūlapaṇṇāsaka Pāli* - 1. *Mūlapariyāyavaggo* - 10. *Mahāsati paṭṭhānasuttaṃ – dukkhasaccaniddeso*: »*Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ? jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā,*

aggregates of attachments are *dukkha*. Here it should be clearly understood that *dukkha* and the five aggregates are not two different things.

The characteristics of *anatta* is the natural result of the analysis of the five aggregates and the teaching of Conditioned Genesis (*Paṭiccasamuppāda*). We have seen earlier in the discussion of the characteristics of *aniccā* and *dukkha*, that when these are analyzed, there is nothing behind them which can be taken as 'I' (*attā*) or self. According to this point everything is conditioned, relative and interdependent. To get liberation (*Nibbāna*) with reference to *Tilakkhaṇa*, there are three points, first to know *saṅkhārā* as the characteristics of *aniccā*, *dukkha* and *anattā*, second to see it by insight-wisdom and third to practice it with *vīriya* (effort) and *sati* (mindfulness).

### **TILAKKHANA (COPYWRITTEN FROM HANDOUT GIVEN BY MR. UDITA GARUSINGHA)**

It appears that in 6<sup>th</sup> century BC when Buddhism arose many religions and philosophies in India propounded their philosophies and religions putting forth the view that there was permanent soul as oppose(?) to the concept that everything is 'impermanent'. Especially the *Vedic* tradition as well as the Jain teach that there is a permanent soul described as *Paramātma*, *Jagadātma*, *Brahmaṇ*, *Īśvara* and *Pratyagātma* existing in the individual. Buddhism taught a theory of soullessness (*anattā*) instead of a permanent soul. The teaching of impermanence (*aniccā*) is not limited to Buddhism alone. Other religions also taught it. However, they taught *aniccā* not as a universal law but applicable only to certain instances. *Aniccā* did not apply to concepts of *ātman* or *Paramātman*. But Buddhism for the first time in Indian religious history taught *aniccā* as a universal law.

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»*Sabbaṃ aniccaṃ.*«

»*Yaṃ kiñci samudayaṃ dhammaṃ sabbaṃ taṃ nirodhadhammaṃ.*«

»*Suññamidaṃ attena vā attā niyena vā.*«

Analysis is the methodology of early Buddhism to show impermanence of everything. *Nāma-rūpa* or the 'world and being' are analyzed into five aggregates as *rūpa* (form), *vedanā* (feelings), *saññā* (perceptions), *saṅkhārā* (preparations), *viññāṇa* (consciousness) in early Buddhism.

1. Accordingly *rūpa* is *ruppanna*, a breaking up due to natural causes and external forces.
2. *Vedanā* is 'feelings', that can be seen as *sukha vedanā* (pleasurable feelings), *dukkha vedanā* (painful feelings), *adukkhamasukha* (neither pleasurable nor painful feelings)

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*appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittenapañcupādānakkhandhā dukkhā.*«

3. *Saññā* is *sañjānana* or 'perception'.

4. *Saṅkhāra* is the preparation of everything that comes under the theory of cause and effect which the individual prepares.

5. *Viññāṇa* is consciousness obtained through six senses.

This *rūpa* represents all the material or physical things in whole universe including the physical body of the being. This same *rūpa* can be seen as the Four Great Primaries which is *paṭhavī* (element of earth), *āpo* (element of moisture), *tejo* (element of temperature), *vāyo* (element of air).

*Vedanā, saññā, saṅkhāra, viññāṇa* represent all the mental or psychological factors operating in an individual. This analysis of five aggregates can be considered as a fundamental system of analysis in early Buddhism.

Besides this analysis of five aggregates there can be seen the analysis of twelve *āyatana* and eighteen *dhātus* in early Buddhism discourses:

<i>Cakkhu</i> (eye)	<i>Rūpa</i> (visual objects)
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<i>Jivhā</i> (tongue)	<i>Rasa</i> (flavour)
<i>Kāya</i> (body)	<i>Phoṭṭhabba</i> (contact)
<i>Mano</i> (mind)	<i>Dhamma</i> (mental objects)

First ten factors of above are connected with material or physical objects while the last two with mental or psychological phenomena.

When the above 12 factors are added to the six-fold sense consciousness the category of eighteen elements (*dhātu*) is formed.

It is only through this process of analysis that one can realistically comprehend the *aniccā* of Buddhism. Accordingly *aniccā* is the ever changing state of things. The conflicts that happen due to change is *dukkha*. Whatever changes is *dukkha* (*yadaniccaṃ taṃ dukkhaṃ*). *Dukkha* here refers to not the happiness and suffering of the practical world, but the insatiability in anything that arises due to *aniccā* or impermanence. It is the changing state that is suffering. What we consider as pleasurable in this mundane world is also *dukkha* because it is *aniccā* too.

### **666THREE CHARACTERISTIC - TILAKKHANA**

Notes:

In the early teaching of Buddhism the empirical reality is given under 3 main classifications:

- (1) Khandha – five aggregates
- (2) Ayatana – twelve-fold sphere of senses.
- (3) Dhatu – 18 elements

According to Buddha's teaching, it is pointed out that they are impermanent, they lead to unsatisfactory condition. They do not have the characteristic of atman. The Anattalakkhana Sutta gives an explanation of these characteristics.

### Anicca

Impermanence is a universal characteristic of all these things. They cannot exist without undergoing any change. They cannot find anything static, everything is in a flux. In early Buddhism the notion of change has been accepted but not the momentary change. The change explaining in early Buddhism can be observed with our senses. The development of Buddhism is based on the idea of change.

In the Theravada tradition of Abhidhamma, they went further the speed that which mind change and the speed of physical change is explained. According to the Sajattha Nikaya the Tathagata does not come to dispute with the world, he just pointed out the 3 characteristics. Buddha rejects the sassatavada (no change). Buddha with the theory of Dependent Origination explained the changing procedure, there is no single substance that is not subject to change. Buddha tried to free people from perversion (twisted form). This type of sabbavipassana (perverted perception) makes a person unable to see in a proper way. Thus he takes for granted that there is permanent. When permanence is accepted, he thinks that there is satisfactoriness, further more he believes about a soul. There should be insight and detachment to understand anicca, with the development of insight there will be peace here and now. When one has a real vision about impermanence it will lead to nibbana, namely depression, and it will lead to vimutti (release). In Buddhism, when one realizes the phenomena of impermanence he will remove dukkha.

### Dukkha

The aim of Buddhism is to stop the craving, greed and clinging. Because of craving there is dukkha. The human experience is such that the concepts of I, mine will lead to the concept of dukkha. The realization of this situation leads to the elimination of the bond between the individual and the world. The Buddha emphasized that none of the elements regarding Khandha, Dhatu and Ayatana are devoid of dukkha. The five aggregates produce suffering and they cannot be known as belonging to oneself, clinging to them would bring a lot of trouble. There is always a relationship between anicca and dukkha that is the change and the unsatisfactoriness. This is called the causal relation. The Buddha maintained that in brief the five aggregates of personality can be emphasized as paccupadanakhandha. Here there is clinging which gives rise to dukkha. The five aggregates are subject to change, one who is not enlightened does not realize the change. When he sees the five aggregates undergoing transformation then comes dukkha. The Buddha gave a good example on this. People carry away the grass and the wood of Jetavana, one would not be worried or disturbed by having no notion of ownership. It is said thus: "rupaj bhikkhave na tumhakaj" – material forms do not belong to you or they are not your. "Yaj na tumhakaj taj pajahata" – that which does not belong to you abandon it. "Taj rupahinaj digha rattaj hitaya sukhaya parivattati" – when it has been abandoned there will be happiness to you for long time. In this manner, Buddha has explained dukkha is due to the wrong concept of I, mine etc. and clinging to Khandha, Ayatana and Dhatu.

### Anatta

According to Buddhist teachings, 'sabbe dhamma anatta'. It means everything is lacking the nature of self. Buddhism has explained this anatta concept contrary to the view existed at that time in the society. Buddha said if there is substantial reality in the view of that atman exists, that entity must have the characteristic of being a permanent blissful state. The Upanisad sages described the atman as something which does not subject to change, not subject to death and decease. But according to Buddhism, kamma does not exist, the Alagaddupama sutta of MN can be cited.

Anatta that is what soullessness is explained in various discourses in the Sutta Pitaka. Alagaddupama sutta gives a simile of a waters snake, referring to this the Buddha has pointed out that there cannot be any notion of atman whatever its nature is this self-notion, dogma produce suffering, thus type of attachment making a distinction between oneself and the others.

There is an attempt to cling to something in the atman concept. This illusory notion of substantial will lead to extending the cycle of birth. The Digha Nikaya, Potthapada sutta discusses various theories about atman. The Buddha questioned a person named Sati thus, 'What would you say if someone ask you whether you existed in the past or not'? The person answered: 'Yes, I would answer, indeed that I existed in the past'. Buddha had known objection to this very speaking, similarly with regard to the future and present time, but he said these are only conventional taught, do not cling to them, do not get deceive in thinking 'I', 'me' – as unchanging, indestructible and everlasting.

The relation between the action and its result is given in the Nidana-sajyuatta. Accordingly if one holds the view that someone performs an action and the same person experiences the result, it involves a false belief of eternalism. For example, ‘so karoti so patisambhedeṭi’. He does and the very same person experiences the same result, by this self-notion, one falls into sassatavada. If one holds the view that someone does and someone else completely different from him experiences, he falls into anihilation. ‘abbaj karoti abbaj patisambhedeṭi’. In this way, these two extremes were rejected by the Buddha. Dependent origination rejects both views and explains how the action and the result take place. The rejection of personal lives entity gives a impression the absent of an unchanging entity called atman.

In the Dhammapada (verse 165) there is a stanza said thus:

Attanava kataj papaj; attana sajkilissati. Attana akataj papaj; attana’ va visujjhati. Suddhi asuddhi paccataj; n’ abbo abbaj visodhaye.

(by oneself, indeed, is evil done; by oneself is one defied. By oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself, no one purifies another.)

In this context, the notion of atta leads to the idea of self, when taken in a effective way (wrong) it will lead to clinging. The Buddha has often said that there is nothing outside of oneself and nothing inside of oneself – bahidda asati ajjhataj asati (neither inside nor outside). This gives the notion of non-self.

The ordinary language or speech leads to the concept of atman. In the Theravada tradition, it has been explained further to eradicate the language structure which is misleading. ‘kammaṣa kavako natthi vipakassa ca vedako’ – there is no doer of kamma neither the receiver of result. This standpoint justify by the early teachings in Dependent Origination avoids the atman entity. It further states ‘atthi kiriya karako na vijjati’ – there is action but there is doer. Thus, rejecting the subject of an activity leads to the concept of soullessness.

### **666 THE THREE SIGNS OF EXISTENCE (TILAKKHANA)**

Anicca (impermanence), Dukkha (suffering) and Anatta (non-self). According to Buddhism this is the Pabba (wisdom). This is the understanding of “Things as they really are” in Buddhism (Yathabhuta). The knowledge of this reality has been explained as “The kownledge and vission of things as they really are” (Yathabhuta banadassanaj). This knowledge of reality will be the way to Nibbana. This is mentioned in Buddhism as “Dhammacakkhu” (Dhamma-eye). When the group of five monks heard the First Sermon of the Buddha “Stainless, rustless Dhammacakkhu arose in Anna Kondabba” (Virajaj vitamalaj Dhammacakkhuj udapadi). Again in the Sutta the clarification has given for Dhammacakkhu “If something is born its nature is destruction” (yaj kinci samudaya dhammaj sabbaj taj nirodha dhammaj). According to this explanation everything which has the nature of origination will be necessarily destroyed. Originating things have the nature of destruction hidden in themself. This is impermanence.

#### **Anicca – Impermanence**

The rising, passing and changing of things or disappearance of things that have become arisen is called impermanence. The meaning is that these things never persist in the same way, but that they are vanishing and dissolving from moment to moment. There is a classical expression in the famous formula “Sabbe savkhara anicca” (all contioned things are impermanent).

“Sabbe savkhara aniccata – yada pabbaya passata  
atha nibbandata dukkhe – esa maggo visuddhiya”

(All contioned things are impermanent. When this with wisdom one sees, then is one disgusted with ‘ill’, this is the path to purity).

Here savkhara means things conditioned by causes. Nibbana is not conditioned by any cause. Therefore it is not included in savkhara. Nibbana is asavkhara.

- Khana (ksana) = moment; eka citta = one thought moment.
- Wisdom is not accumulation of knowledge.
- Uppada – vaya = born and death.

It is said in the Mahahattipadopama Sutta there will be time no more rains will fall and consequently all the things will dry up and destroyed. Here everything means plants and trees all the water spring, including river and lakes, and this great ocean also will dry up. Even such great mountains as Sineru, not only that even this wide Earth will begin to smoke and be burnt up.

The Buddha will not praise any sort of birth in any state of Deva or Brahma, because of however may be long the span of life one day it will come to an end. Even Maha Brahma imagined himself to be eternal. The Buddha advised to the monks in the Mahasudassana Sutta, there was a great king called Mahasuddassana and he had every sort of glories and wealth. But his cities, treasures, women and so on, everything passed away with his death.

'Man' is called 'Heap of processes' or 'Heap of conditioning' (savkharapunja), because man is formed with five aggregates: rupa, vedana, sabba, savkhara, vibbana. These five aggregates are impermanent. When someone understands that all the things are impermanent that will be the key to nibbana (esa maggo visuddhiya).

### **Dukkha – Suffering**

Dukkha is the universal characteristic of all Samsaric existence. That has been explained in the Dhammacakkappavattana Sutta giving the classification of all the forms of Dukkha that has been attached to the life. It shows that is the nature of life. for example, not receiving what one likes (yam pi iccham na labhati) is a nature of like. Though it is the nature of life most of the people do not accept it as a nature. Therefore when it happens they feel sad and cry. Why it is dukkha it is because of impermanence (yad aniccaj taj dukkhaj) – whatever is impermanent is dukkha.

Every person runs after pleasures and he disgusted with non-pleasures (sukha kamo dukkha patikkula). This is the Pleasure Principal forwarded by Sigmond Freud. But when the man fails to get the sukha he expected he suffers. That is why it is mentioned that 'Sabbe savkhara dukkha' (all conditioned things are suffering). In Dhammapala: 'vyapara sabba bhutanaj sukhatthaya vidhiyare' – all being engaged in the activities for pleasure.

The first Truth has been mentioned as Dukkha in Buddhism because of its Universal character. The word 'Dukkha' and the word 'Loka' mentioned in Buddhism in the same sense. That shows the nature of Dukkha in the world. According to the understanding of Buddhism the world is with full of Dukkha. That has been mentioned by the statement 'Dukkhe loko patitthito' – The world has been placed in Dukkha.

Why the Dukkha and the Loka have been mentioned in the same sense in Buddhism? Because what we think as Loka is nothing but full of suffering or sequence 一系列 of suffering. In fact the 'Loka' is nothing but ourselves. If we think that the 'Loka' is something which is different from ourselves it is wrong. This loka (world) is not different from ourselves. The Buddha says in the Sajyutta Nikaya 'I will teach you, brethern, the arising and the destruction of the world. And what is that? Owing to eye and objects arises eye-consciousness. The coming together of the three is contact (phassa). Dependent on contact is feeling. Dependent on feeling is craving. Dependent on craving is grasping. Dependent on grasping is coming to be. Dependent on coming to be is rebirth. Dependent on rebirth, decay and death, sorrow and grief, woe, lamentation and despair come into being. This is the arising of the world. Owing to ear and sounds etc., the same'. (S. I, 87). It is again stressed in the Sajyutta Nikaya that the world for the Buddhist sense spheres 'Though the eye, through the ear, the nose, tongue and body, through the mind one is conscious of the world, has conceit of the world, that is called the world in Buddhism (S. IV, 95).

As explained here the five or six kinds of sense sphere (ayatana) are named as the world. On the basis of this point Buddha states that this world is inside the human body and nowhere else. Thus it is said that:

'In this very fathom long body, along with its perception and thoughts, I proclaim the world to be, likewise the origin of the world, and its cessation (nirodha), and the path (magga) leading to its cessation'. (Avyuttara Nikaya II, 48)

(Imassmi yeva vyama matte kalebare; sasabbimhi samanake lokabca pabbapemi; loksamudaca, kokanirodhabca, lokanirodhagaminipatipadabca)

### **Anatta - Non-self**

Atman is the term that has been used in the Upanisads to mention a permanent entity or a substantiality especially within a man. In fact Upanisadic thinkers have thought of a soul which is spread all over. This self is believed to be eternal and immortal. According to their theory one has to realize the atman to be immortal.

But the Buddha mentioned that the belief of an atman or a permanent entity will lead to further suffering as there is nothing permanent in this life or the world. Belief in permanent entity such as atman often led to selfishness and egoism (ahamkara, mamakara). For the Buddha belief in self is the root cause of craving and suffering. This led to the statement of the third characteristic, namely non-self (anatta). This doctrine of non-self has been misunderstood by so many. Many seem to think that the acceptance of rebirth and moral responsibility and the denial of atman lead to a paradoxical 自相矛盾 situation which Buddhism cannot avoid. according to the Buddha, man is merely a bundle of perception (sankharapunja) or a group of aggregates (khanda). These aggregates are continued by way of causality.

When these khandas are gathered there is a name as 'being (satta).

“Yatha hi angasambhara hoti saddo ratho iti, evaj khandhesu santesu hoti sattoti sammuti.”

(When the parts are rightly set just as there is a word 'chariot' when the khandhas are there is the word 'being'.)

Moreover, the Buddha was not prepared to posit an agent or a mental substance behind the psychological process represented by such things as feeling (vedana), perception (sabba), disposition (savkhara) and consciousness (vibbana). Therefore there is no self (atta) or a being (satta).

The Buddha logically proved how the aggregates will be selfless (anatta). One such argument is in the Majjhima Nikaya I, 233.

- The Buddha says: what think you? Is the physical personality permanent or impermanent? (Tam kij mannasi? Rupaj niccaj aniccaj va ti). Saccaka
- Saccaka: It is impermanent (aniccaj)
- Buddha: Is what is impermanent sorrowful or happy? (yam pananiccaj dukkhaj va taj sukhaj va ti)
- Saccaka: Sorrowful (dukkhaj)
- Buddha: Of what is impermanent, sorrowful and liable to change, is it proper to regard it as 'this is mine, this is I am, this is my soul? (Yaj pananiccaj dukkhaj viparinamadhammaj, kallaj nu taj samanupassituj; etaj mama, esohamasmi, eso me atta ti)
- Saccaka: It is not (nohidaj)

Question: Clarify this Buddhist statement "There is no person who suffers".

- In Kathavatthu, the first debate is puggalakatha.
  - 'puggalo upalabbhati saccikattha paramatthena' – whether a puggala is available according to the absolute sense.
  - 'Anatthalakka Sutta, 2<sup>nd</sup> sutta of the Buddha.
  - (1) Sajyutta Nikaya (I, p. 135, L. 20-23), Milindapabha also occurs the following stanza: "yatha hi anga sajbhava ttoti saddo ratho iti. Evaj khandhesu santesu hoti sattoti sammuti" – when there are mass of parts are collected together, there will be a cart called ratho or vehicle, likewise, when aggregates get together or existing there will be a talk or convention as a 'being'.
  - (2) In Dhammapada (Verse 41): 'aciraj vata ayaj kayo, pathavij adhisessati, cuddho apeta vibbano, niratthaj va kalivgaraj' – this particular body lives last long (short of time), when the mind goes out, there is no use as a piece of wood.
  - Rebirth: there things should be there:
    - (1) mother's right time (mata ca utinni hoti) - ovum
    - (2) father and mother (matapitunnaj samnipalito hoti) - sperm
- rebirth consciousness (gandhabbo capaccupattito hoti) - gandhabba

## 666 THE THREE UNIVERSAL CHARACTERISTICS

This is an important part of the teaching of the Buddha. It is having a special characteristic. Here the Buddha uses the term characteristic to refer to the facts that the nature of existence that are always connected and found in daily life. The 3 characteristics are anicca, dukkha and anatta. These 3 characteristics are always present or connected with existence, by understanding these 3 one can develop renunciation, one can eliminate the attachment to existence and then can enter the threshold of nibbana.

This is the purpose that understanding the 3 characteristics serves it remove attachment by removing delusion. The misunderstanding that existence is permanent and present and has something to do with the self, that is the reason why we called the 3 characteristics is a part of wisdom.

The first characteristic anicca has been recognized even in the history of philosophy. The great philosopher Heraclitus remarks that one could not step into the same rebirth. The ever-changing transient nature of things is a remark of the Buddha. In the Buddhist scriptures it is said that the 3 worlds are impermanent like the autumn cloud, birth and death like the dance. Human life is like a flash of lightning waterfall. All these are images of impermanence and they help us to understand that all things are characterized by anicca.

3/10/2001

## 666 HOW THE TILAKKHANA IS USED TO EXPLAIN THE DOCTRINE OF SOULLESSNESS IN EARLY BUDDHISM?

The general formula of Tilakkhana expressed in the Dhammapada as:

Sabbe savkhara anicca—all conditioned things is impermanent

Sabbe savkhara dukkha—all conditioned things is unsatisfactory

Sabbe dhamma anatta—all dhammas are without soul—verses 277-279.

The philosophical importance of the Tilakkhana in explaining the concept of soullessness can be seen in the Pali texts where the Buddha used to advice monks on spiritual development. In the Sajyutta Nikaya (III.p.22), the Buddha advised the monks thus:

“Rupaj bhikkhave aniccaj, yad aniccam taj dukkhaj, yaj dukkhaj tad anatta, yad anatta taj netam mama neso ham asmi na meso atta”.

Form, O monks! is impermanent. What is impermanent that is unsatisfactory. What is unsatisfactory that is soulless. What is soulless, that is not mine, I am not it, it is not myself”.

The Buddha further went on advising the monks on other 4 aggregates i.e., sensation, perception, mental formation and consciousness with the same formula of Tilakkhana. Thus it is clear that, on the basis concepts of anicca and dukkha, the concept of soul is rejected in Buddhism.

However, some may argue that, the Buddha only rejected the conditioned state of 5 aggregates as permanent self, but the soul as a state of unconditioned is neither impermanent nor unsatisfactory, therefore, it is existing. With regard to this argument, one should pay attention to the 3<sup>rd</sup> formula of the statement of anatta.

According to the formula of Tilakkhana, the first two formulae use the term ‘savkhara’, but the 3<sup>rd</sup> formula uses ‘dhamma’, the change of terminology from ‘savkhara’ to ‘dhamma’ seems important. Commenting on the last formula, Ven. Narada Thera observes: “Dhamma can be applied to both conditioned and unconditioned things and states. It embraces both conditioned and unconditioned including Nibbana. In order to show that even Nibbana is free from a permanent soul, the Buddha used the term ‘dhamma’ in the 3<sup>rd</sup> verse.” As unconditioned state in Buddhism is soulless, then how can one maintain that a soul exists in an unconditioned state?

The theory of Tilakkhana is based on the doctrine of Paticcasamuppada i.e., dependent origination. Paticcasamuppada is presented in many discourses as:

When this is present, that comes to be, from the arising of this, that arises.

When this is absent, that does not come to be, on the cessation of this, that arises.

This theory of causation indicates that everything in the world is relative and nothing exists independently. Since the existence of one thing is dependent on many things, and since these things themselves are also existing relatively, the relation between them is therefore not permanent. This is the concept of anicca. What is anicca is dukkha because it is not perfect, not satisfactory and not lasting. Since nothing is lasting, perfect and satisfactory, the concept of permanent, eternal and blissful unchanging soul is therefore repudiated.

Right understanding the nature of life and the world as impermanent, unsatisfactory and soulless in Buddhism is called ‘Yathabhutabana’, the knowledge of things as they really are. Having this knowledge, one is destined to be enlightened, this is the state of Sotapanna. In Buddhism, the attainment of this knowledge is not through intellectual, but through intuitive insight that one develops through concentration. And in Buddhism, Tilakkhana is mainly explained in relation to the practice of meditation. These three characteristics are the objects of meditation which later turn out to be the ‘Tripple Gateways’ of emancipation i.e., animitta (signless liberation), appanihita (desirless of liberation) and subbata (voidness of liberation).

*Aniccā* does not apply to concept of *paramātmā* (permanent soul), which the Indian religion accepted as being either in human body or in the universe or both. But Buddhism for the first time in Indian religious history *aniccā* was taught as a universal law. According to early Buddhist teaching, there is no permanent substance or element within human body or in the universe. Following statements clarify the above given fact:

»*Sabbe saṅkhārā aniccā.*«

»*Sabbaṃ aniccaṃ.*«

»*Yaṃ kiñci samudayaṃ dhammaṃ,*

*sabbaṃ taṃ nirodhadhammaṃ.*«

»*Suññamidaṃ attanovā, attaniyenavā.*«

*Yaṃ kiñci* – it has the nature of change.

*Suñña* – in all the universe there is no soul.

Analysis is a methodology of early Buddhism to show impermanence of everything. *Nāma-rūpa* or the mind-form were analyzed in the early Buddhism into five aggregates:

1. *Rūpa* (form)
2. *Vedanā* (feeling)
3. *Saññā* (perception)
4. *Saṅkhārā* (preparations/conditions)
5. *Viññāṇa* (consciousness)

In this analysis, it is clear that the *rūpa* (form) represents the physical body and physical world while the remaining for factors represent psychological world. Accordingly:

1. *Rūpa* is '*ruppanna*' - breaking up due to natural causes and external forces (*ruppatīti rūpaṃ*)
2. *Vedanā* is feelings, that can be distinguished as '*sukha vedanā*' (pleasant feelings), '*dukkha vedanā*' (painful feelings), '*adukkhamasukha vedanā*' (neither pleasant feelings nor painful feelings).
3. *Saññā* is *sañjāṇana*, which means 'perception' or 'to know something'.
4. *Saṅkhārā* is the preparation of everything that comes under the theory of cause or conditions (*hetu*) and effect (*phala*), which an individual prepares throughout his/her life.
5. *Viññāṇa* is consciousness obtained through sense organs.

*Rūpa* represents all the material or physical things in whole the universe, including the physical body of the being. This same *rūpa* can be seen as the Four Great Elements (*cattāro mahābhūtā*), which is *paṭhavī* (earth), *āpo* (moisture/water), *tejo* (temperature/fire) and *vāyo* (movement/air).

*Vedanā*, *saññā*, *saṅkhārā* and *viññāṇa* represent all the mental or psychological factors operating in an individual. This analysis of five aggregates can be considered as a fundamental

system of analysis in early Buddhism. Besides this analysis of five aggregates, in the early Buddhism there can be seen an analysis of 12 *āyatana*s:

<i>Cakkāyatana</i> (faculty of eye)	<i>Rūpāyatana</i> (faculty visual object)
<i>Sotāyatana</i> (faculty of ear)	<i>Saddāyatana</i> (faculty of sounds)
<i>Ghānāyatana</i> (faculty of nose)	<i>Gandhāyatana</i> (faculty of odor)
<i>Jivhāyatana</i> (faculty of tongue)	<i>Rassāyatana</i> (faculty of flavor)
<i>Kāyāyatana</i> (faculty of body)	<i>Phoṭṭhabbāyatana</i> (faculty of contact)
<i>Manāyatana</i> (faculty of mind)	<i>Dhammāyatana</i> (faculty of mental objects)

And also 18 *dhātu*:

<i>Cakkhu</i> (eye)	<i>Rūpa</i> (visual object)	<i>Cakkhu Viññāṇa</i> (eye-consciousness)
<i>Sota</i> (ear)	<i>Sadda</i> (sound)	<i>Sota Viññāṇa</i> (ear-consciousness)
<i>Ghāna</i> (nose)	<i>Gandha</i> (odor)	<i>Ghāna Viññāṇa</i> (nose-consciousness)
<i>Jivhā</i> (tongue)	<i>Rassa</i> (flavor)	<i>Jivhā Viññāṇa</i> (tongue-consciousness)
<i>Kāya</i> (body)	<i>Phoṭṭhabba</i> (contact)	<i>Kāya Viññāṇa</i> (body-consciousness)
<i>Mana</i> (mind)	<i>Dhamma</i> (phenomenon)	<i>Mano Viññāṇa</i> (mind-consciousness)

First ten factors of above are connected with material or physical objects, while the last two with mental or psychological phenomena. When the above twelve factors are added to the six-fold sense consciousness, the category of eighteen elements (*dhātu*) is formed. It is only through this process of analysis that one can comprehend the teaching of *aniccā* (impermanence) of Buddhism. Accordingly, *aniccā* is the ever changing state of things. The conflicts that happen due to change lead to *dukkha* (suffering). Whatever change is *dukkha* - »*Yad aniccaṃ taṃ dukkhaṃ.*« *Dukkhaṃ* here refers not to the happiness and suffering of the practical world, but insatiability in anything that arises due to *aniccā* (impermanence). It is changing state, that is suffering. What we consider as pleasurable in this mundane world is also *dukkha*, because it is *aniccā* too.

## 666 HOW FAR HAS ANICCA EXAMINED THE REALITY OF HUMAN LIFE AND ENVIRONMENT?

Anicca, a Pali term which means 'impermanent' has profound philosophical and sociological implications. It is of great value not only in philosophical sense but also useful in our daily life.

Anicca in early Buddhism means rapid change that we can observe with our senses. It is not momentary change. In Abhidhamma, through the method of analysis (*vibhajja*), anicca is explained as momentary change. All phenomena, including mental and material, are undergoing changes from moment to moment without stopping.

In Samyutta Nikaya, the Buddha points out the characteristic of impermanent, unsatisfactoriness and soulessness of an empirical world. He rejects the Sassatavada's view of eternalism. According to him, anicca is based on dependent origination, there is nothing that is not subject to change.

In Upanisad, the searching for a permanent soul, a transcendental reality called Atman is the main concern. In Buddhism, the ultimate goal of leading a moral life is not the attainment of such a substantial reality or Atman. According to Buddhism, it is due to *sabba-vipalassa* or perverted perception that one does not see in a proper way and takes everything as permanent. So, one should develop insight in order to understanding properly the nature of the world i.e., *Tilakkhana*. With correct understanding, the attainment of ultimate Goal is possible.

We can understand anicca if we look at our personality. We grow thin, we grow old, our hair become gray, our teeth fall etc. If one needs any prove, one may look at one's photograph. The verses of Ambapali beautifully convey the message of impermanent of her physical body. Similarly, mental states are also impermanent. At one time, we are happy, at another moment, we are sad. As infants, we hardly understand anything, as adult, we understand a great deal. In old age, we lose the power of mental faculties and once again we come like infants.

This constant change of all things, personal and impersonal, internal and external, go on constantly even without our notice and it affects us intimately in daily life. Our relations with people are subject to the nature of impermanent. For example, friends become enemies and enemies become friends. Thus if we look at our lives, we observe that the relationship with others are marked by impermanent. Our possessions are also impermanent. What we really love e.g., our homes, clothes etc, all are impermanent and subject to decay. Thus impermanent is a direct observation in every aspect of life.

Understanding impermanent is important not only for the Dhamma, but also in our daily life. When friendship deteriorates one must understand that friend's attitude and interest have changed. We always try to lock ourselves into fix artificial unchanging ideas of character and personality of our friends and relation. Therefore in daily life, we fail to understand one another. Without understanding new trend and changing situation, one cannot success even in one's profession. Therefore, in personal life as well as public life, understanding impermanent is necessary for effective and creation.

Understanding impermanent is effective as an aid in the practice of the Dhamma. It counteracts one's desire and ill-will. It is as encouragement to practice the Dhamma and it is also the key to understand the ultimate nature of thing. Death is a good method to understand impermanent. Death is certain to all but the time of death is uncertain. It is said that life is like a candle in the wind or a bubble of water, it may be snuffed out at any moment and it may burst.

Understand the ultimate nature of things, to see things as perishable and changing, therefore we observe things have no substantial existence of their own. There is nothing like self in our persons and in the things around us. Thus impermanent is directly related to the third of the characteristic i.e., non-self. Hence, understanding impermanent is to understand non-self. This paves the way to the attainment of Supreme Happiness which is freed from all kinds of suffering.

## **666 HOW FAR HAS ANICCA EXAMINED THE REALITY OF HUMAN LIFE AND ENVIRONMENT?**

Anicca, a Pali term which means 'impermanent' has profound philosophical and sociological implications. It is of great value not only in philosophical sense but also useful in our daily life.

Anicca in early Buddhism means rapid change that we can observe with our senses. It is not momentary change. In Abhidhamma, through the method of analysis (vibhajja), anicca is explained as momentary change. All phenomena, including mental and material, are undergoing changes from moment to moment without stopping.

In Samyutta Nikaya, the Buddha points out the characteristic of impermanent, unsatisfactoriness and soulessness of an empirical world. He rejects the Sassatavada's view of eternalism. According to him, anicca is based on dependent origination, there is nothing that is not subject to change.

In Upanisad, the searching for a permanent soul, a transcendental reality called Atman is the main concern. In Buddhism, the ultimate goal of leading a moral life is not the attainment of such a substantial reality or Atman. According to Buddhism, it is due to sabba-vipalassa or perverted perception that one does not see in a proper way and takes everything as permanent. So, one should develop insight in order to understanding properly the nature of the world i.e., Tilakkhana. With correct understanding, the attainment of ultimate Goal is possible.

We can understand anicca if we look at our personality. We grow thin, we grow old, our hair become gray, our teeth fall etc. If one needs any prove, one may look at one's photograph. The verses of Ambapali beautifully convey the message of impermanent of her physical body. Similarly, mental states are also impermanent. At one time, we are happy, at another moment, we are sad. As infants, we hardly understand anything, as adult, we understand a great deal. In old age, we lose the power of mental faculties and once again we come like infants.

This constant change of all things, personal and impersonal, internal and external, go on constantly even without

our notice and it affects us intimately in daily life. Our relations with people are subject to the nature of impermanent. For example, friends become enemies and enemies become friends. Thus if we look at our lives, we observe that the relationship with others are marked by impermanent. Our possessions are also impermanent. What we really love e.g., our homes, clothes etc, all are impermanent and subject to decay. Thus impermanent is a direct observation in every aspect of life.

Understanding impermanent is important not only for the Dhamma, but also in our daily life. When friendship deteriorates one must understand that friend's attitude and interest have changed. We always try to lock ourselves into fix artificial unchanging ideas of character and personality of our friends and relation. Therefore in daily life, we fail to understand one another. Without understanding new trend and changing situation, one cannot success even in one's profession. Therefore, in personal life as well as public life, understanding impermanent is necessary for effective and creation.

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Understand the ultimate nature of things, to see things as perishable and changing, therefore we observe things have no substantial existence of their own. There is nothing like self in our persons and in the things around us. Thus impermanent is directly related to the third of the characteristic i.e., non-self. Hence, understanding impermanent is to understand non-self. This paves the way to the attainment of Supreme Happiness which is freed from all kinds of suffering.

**QUESTION: EXPLAIN THE SUFFERING ACCORDING TO SOURCES AND POINT OUT HOW ONE CAN END THE SUFFERINGS LIKE DECAY AND DEATH BY REALIZING FOUR NOBLE TRUTHS WITHIN THIS EXISTENCE. (LECTURED BY MR. UDITA GARUSINGHA, GIVEN BY VEN. CANDASIRI) JULY, 2010**

The truth of cause of suffering (*samudaya sacca*) teaches, that craving is the chief cause of all these sufferings. The truth of cessation of suffering (*nirodha sacca*) mentions a state free from all such sufferings as birth and decay by complete dispelling of *taṇhā*. The truth of the path leading to cessation of suffering (*magga*) is the way to be followed to achieve the cessation of suffering.

Here, there is a point one should understand clearly. That is how birth, decay and death etc. become extinct, the realization of the Four Noble Truths. According to the *suttas* and history of Buddhism, **the Buddha** and the *Arahants* who realized the Four Noble Truths all were victims of sickness, aging, decay and death even in their lifetime. **The Buddha** lived for about eighty years. During His lifetime, specially in the evening of His life, He had ailments like faint, backache and the final sickness of severe diarrhea with passing of blood (see *Mahā Parinibbāna Sutta*).

The *Thera* and *Therīgāthā* reveal how monks and nuns who were *Arahants* faced death. All of them had realized the Four Noble Truths themselves. Now it is relevant to understand how decay and death become extinct by the realization of the Four Noble Truths as found in the *Dhammacakkappavattana Sutta*. This point is explained by connecting it with the world after death. It is interpreted that *Arahants* do not have suffering such as decay and death, because they do not have existence after death. Connecting the results of realization of Four Noble Truths to the next existence does not agree with **the Buddha's** teachings.

The *Dhamma* was introduced as '*ehipassiko*', because the *Dhamma* has the characteristics of inviting to 'come and see', which means that the results can be seen during one's present existence itself. If the result of following Buddhism are reliable only in the next existence, then one cannot call it '*ehipassiko*'.

By the term '*sandiṭṭhiko*' is meant that the result of the *Dhamma* can be seen in this world itself. '*Akālika*' means the time is irrelevant as far as *Dhamma* is concerned. Therefore, ending suffering by realizing the Four Noble Truths cannot be justified through connecting it with waiting for afterlife. The attention of scholars who interpreted this point has been directed to explain the cessation of suffering from the mental standpoint. *Paṭiccasamuppāda* explains the arising of *dukkha* such as birth, decay and death as follows:

1. Depending on *taṇhā* (craving) arises *upādāna* (grasping).
2. Depending on *upādāna* (grasping) arises *bhava* (existence).
3. Depending on *bhava* (existence) arises *jāti* (arising of the concept of 'I' relative to the concept of 'ego').
4. Depending on *jāti* (birth) arises *jarāmaraṇa* etc. (arising of the concept of 'I' will come to decay and death in relation to the concept of 'I was born').

According to this analysis the concepts such as birth, decay and death arise in our mind, because there is the concept of 'I' in us. But in real sense there is no permanent existence of 'I'. Craving is dispelled by realizing the Noble Truths, thereby the concept of 'I' and 'mine' also disappear. When there is nothing like concept of 'I' then the concepts like "I am born," "I come to decay" and "I will die" disappear. That mental illumination is the reason why the Buddha, who realized the Four Noble Truths at the age of 35, expressed: "I have vanquished the sufferings like birth, decay, diseases and death."

## 666ANATTA

When we say anatta it does not fall into extremist theory. Although in the every day life we speak of 'I', there is no such 'I', we try to take I as a permanent reality. The Buddha has given the example of the chariot and the forest to explain the relation between the term 'I' and the component of personal experience. The chariot is the convenient name but it has many parts. In the same way a tree is not a forest, forest means number of trees. Therefore the term forest is just a convenient name for a number of trees.

7/10/97

- Basic Teachings:
  1. Four Noble Truths
  2. Three signs of existence
  3. Paticcasamuppada
  4. Kamma
  5. Sila, Samadhi, Pabba (Ethics of Buddhism)
  6. Meditation etc.
- Bakkula Thera 160 years old never got sick. (A.N. & S.N). Another Thera called Dvatkkada
- In Ariyapariyesana Sutta of Majjhima Nikaya, a thera named Anariya Pariyesana tells us the noble searching.
- In Majjhima Nikaya: Bhayabherava sutta, Dvedhavitakka sutta, Mahasihanada sutta
- Self mortification: one particular monk named Sunakkhatta practiced this theory.
- There is a town Pava, 25 miles to Kusinara. On the way to Kusinara there is a village called Kotigama.
- The Buddha mentions two ways: vyakata – what he said; avyakat – what he had not said. Therefore the Buddha said Four Noble Truths.
- Truth – Sacca (pali); Satiya, satya (Sanskrit).
- River flow down (anusota). Doctrine is something not like the river flow downward, but upward, means difficult

- to understand.
- Why it is difficult?
  - (1) It is taught about 'dukkha', nobody like to think about the life is suffering
  - (2) This world is always destroyed.
- One Truth but 4 aspects:
  - (1) Dukkha – result
  - (2) Samudaya – cause
  - (3) Nirodha – result
  - (4) Magga – cause
- Nibbanaj para sukhaj – highest sukha. There is no sukha, only the lessen of dukkha is sukha. Therefore it is viparinamam (changing) dukkha = sukha.

### **THE FOUR NOBLE TRUTHS (LECTURED BY VEN. SĪLAVĀMSA) (ORIGINAL BY VEN. TEZANIYA)**

Truth is an incontrovertible fact which everyone has to face. There are four such truths according to Buddhism. **The Buddha** himself discovered them by his own intuitive knowledge and revealed them to the deluded world. They do not and cannot change with time because they are eternal truths.

The Four Noble Truths are as follows:

1. The truth of suffering or sorrow (*dukkha sacca*)
2. The truth of the cause of suffering (*samudaya sacca*)
3. The truth of the cessation of suffering (*samudaya sacca*)
4. The truth of the path leading to the cessation of suffering (*magga sacca*)

In details, the first one is meaning that birth, old age, illness, death, association with those we do not love, separation from those we love. Not to get what we desire and in brief the five aggregates of clinging.

The second is craving what leads our life not to free from suffering from rebirth to rebirth or from life to life in *samsāra* (the cycle of rebirth).

The third one, *nirodha sacca* means the deliverance or cessation from all suffering. It links our life to the part of Noble.(?)

The last one, *magga sacca* means that is(?) Noble(?) including(?) with eight portions. if one who realizes them in greatest insight knowledge, could be called *Ariya* or Noble man, who attained the *Nibbāna*.

Whether a buddha arises or not, these Four Noble Truths exist in the universe. We can not know because the sensible of truths of our wisdom is covered by ignorance.(?) **The Buddha** only reveals these Four Noble Truths that were hidden in the dark abyss of time. **The Buddha** was not indebted to anyone for his realization of them. he himself said: »They were unheard before.«

These truths are in Pāli termed as *cattāri ariyasaccāni*. They are so called because they were discovered by the greatest *Ariya*, **the Buddha**, who completely removed all his passions.

Although **the Buddha** passed away, the Four Noble Truths that he discovered still exist in the world. By following his teachings, one, who wants to enjoy sense of the truths, would possess them like a Noble person, who had attained the *Nibbāna*, which is the ultimate goal of Buddhists.

## FOUR NOBLE TRUTHS (1)

The Four Noble Truths contain the essence of the Buddha's teaching. At the *Mahāparinibbāna sutta* states, it is the ignorance of these truths that make all beings wander in this *samsāric* round of births and deaths. In fact the Buddhist explanation is that ignorance (*avijjā*) which is the primary cause of suffering is our lack of knowledge regarding these truths (*catu sacce aññānaṃ avijjā*). On the contrary, *vijjā* is defined as knowledge of the Four Noble Truths.

Its importance is such that **the Buddha** announced these Four Noble Truths in his first discourse itself. When analyzed deeply it is seen that the presentation of the Four Noble Truths is another way of presenting **the Buddha's** central teaching of dependent origination. It is accepted that **the Buddha's** main concern was about man's *dukkha* and its cessation (*nirodha*). He says: »*Pubbe cāhaṃ etarahi ca dukkhaṃ paññāpemi dukkhassa nirodhaṃ.*« The doctrine of the Four Noble Truths is about that, what is about the causally conditioned nature of *dukkha* and its cessation. The Four Noble Truths are:

1. *Dukkha ariya sacca*
2. *Dukkha samudaya ariya sacca*
3. *Dukkha nirodha ariya sacca*
4. *Dukkha nirodha gāminī paṭipadā*

In the *Dhammacakkappavattana sutta* **the Buddha** says that the Four Noble Truths should be apprehended in three phases and twelve aspects (*ti-parivattaṃ dvādasākaram*). Three phases (*ti-parivatta*) mean:

- (a) *saccañāna* – knowledge of each truth
- (b) *kiccañāna* – knowledge of the approach to be applied to each truth
- (c) *katañāna* – knowledge about the fulfillment of such approach.

When these three modes are applied to the Four Noble Truths then we get the twelve aspects.

It is only when the Four Noble Truths are comprehended and understood in manner that one becomes free from *dukkha*. Such understanding makes one truly see what *dukkha* is, how it arises, how it could be ceased and the way leading to its cessation. This enables one to see the *dukkha* originating and ceasing within one's own mind. Then one knows that *dukkha* and *sukha* are neither punishments nor rewards given by any external agency. One understands that they are one's own making. When one sees the causal origin of *dukkha* he realizes that its cessation is possible through the removal of causes. This is the realization:

»*Yam kiñci samudaya dhammaṃ sabbaṃ taṃ nirodha dhammaṃ.*«

The path lays down the means of achieving this cessation. It is not by washing away externally all defilement but by having a complete internal bath that one can clean oneself of all the defiling forces and achieving happiness. It is our failure to understand and apply a proper approach towards the Four Noble Truths that we suffer. We take them as separate truths. **The Buddha** has clearly shown that understanding the Four Truths separately is like the attempt of the blind men to understand an elephant.

The Four Noble Truths have to be taken together, for they are not four different truths, but one truth with

four aspects. The key point is *dukkha*. But, according to Buddhism whatever arises has to invariably/inevitably(?) cease. Therefore, there is cessation of *dukkha*. For this, the cause – *tanhā* has to be eliminated. This could be done by following the Noble Eightfold Path consisting of the threefold training with *sīla* aiding *samādhi*, and *samādhi* supporting *paññā*. One will be able to see the *āsavā* or defiling forces that one is kept bound to *saṃsāra*. These knowing and seeing (*jānaṃ – passaṃ*) once, *āsavā* get completely destroyed by seeing with *paññā*: »*paññāya ca disvā āsavā parikkhīnā honti.*« The aim of the Four Noble Truths is to direct one to end.

## THE FOUR NOBLE TRUTHS (2)

The Four Noble Truths are the most important doctrine of Buddhism. They are the noble truth of the suffering –

1. *Dukkha ariya sacca* - the noble truth of the suffering
2. *Dukkha samudaya ariya sacca* - the noble truth of the origin of the suffering
3. *Dukkha nirodha ariya sacca* – the noble truth of the cessation of the suffering
4. *Ariya magga sacca* – the noble truth of the way to the cessation of the suffering

The truth of the suffering is to be compared with a disease; the truth of the origin of the suffering with the cause of disease; the truth of the cessation of the suffering with the cure of the disease; and the truth of the path to the cessation of the suffering with the medicine.<sup>24</sup>

The conception of *dukkha* may be viewed from three aspects:

1. *Dukkha* as ordinary suffering
2. *Dukkha-dukkha* as a suffering produced by change
3. *Viparināma dukkha* – as a conditioned state (*Samkhāra dukkha*)

All kinds of suffering in life such as birth, old age, sickness and death are included in *dukkha*. All such forms of physical and mental suffering are included in *dukkha-dukkha*. A happy feeling and condition in life is not permanent, not everlasting. It is always changing. Sooner or later it produces pain, suffering and unhappiness. This kind of vicissitude is included in *viparināma dukkha*.

A combination of ever changing physical and mental forces or energies, which are divided into five *khandā* or aggregates, is called a burning(?) *dukkha* itself (*saṃkhāra dukkha*). There is no being or 'I' standing behind these five aggregates. mere suffering exists but no suffering is found. The deeds are but no doer is found.

The origin of the suffering is craving (*taṇhā*), which produces the re-existence and becoming. Craving for sense pleasure (*kāma-taṇhā*), craving for existence and becoming (*bhava-*

24 Ven. Bhikkhu Bodhi, one of the most famous translators of Pāli *Tipiṭaka* to English, gives the simile, that **the Buddha** is like a doctor, whom we visit. The doctor examines us well and says: „You are sick.“ That is like when **the Buddha** said: „There is a suffering.“ Then the doctor examines even more and tells us what is the cause of our sickness.“ Not much differently **the Buddha** told us: „the cause of suffering is craving.“ Consequently the doctor, because he has the knowledge, tells us, that it is possible to cure the sickness. The same way **the Buddha** announced: „there is a way out of suffering.“ Finally, the doctor gives us some medicine and advice, so that we can cure the sickness. Similarly, **the Buddha** lets us know the Noble Eightfold Path, leading out of suffering.

*taṇhā*) and craving for the non-existence (*vibhava-taṇhā*) are the main causes of all kinds of the suffering.

The third noble truth is that the emancipation, liberation from the suffering is *Dukkha nirodha ariya sacca*, which is *Nibbāna*. The Fourth Noble Truth is that of the way leading to the cessation of *dukkha*. This is a middle path, because it avoids the extremeness. **The Buddha** discovered this through his personal experience. This middle path can give the vision and knowledge which can lead to the insight enlightenment, *Nibbāna*. It is referred to as the Eightfold Noble Path (*ariya aṭṭhamāgika magga*).

**666 THE FOUR NOBLE TRUTHS ARE CALLED THE HEART OF BUDDHISM. CLARIFY THIS WITH THE EXPLANATION OF THE FOUR NOBLE TRUTHS.**

The Four Noble Truths are a very important aspect of the teaching of the Buddha. The Buddha has said that it is because we fail to understand these Truths that we have continued to go round in the cycle of birth and death.

In the very first sermon of the Buddha, the Dhammacakkappavattana sutta, which he gave to the five monks at the Deer Park in Sarnath was on the Four Noble Truths, they are:

1. The Noble Truth of suffering
2. The Noble Truth of arising of suffering
3. The Noble Truth of the cessation of suffering
4. The Noble Truth of the path leading to the cessation of suffering

Actually, these Four Truths represent certain philosophical and therapeutically character. It has a rational approach as shown below:

- |    |          |   |           |
|----|----------|---|-----------|
| 1. | Dukkha   | – | problem   |
| 2. | Samudaya | – | causes    |
| 3. | Nirodha  | – | solutions |
| 4. | Magga    | – | methods   |

In the sense of emancipation, the pragmatic approach of the Four Noble Truths mentioned in the Dhammacakkappavattana sutta is as follows:

1. Dukkha – is to be analyzed, scrutinized and examined (*paribbeyya*)
2. Samudaya – is to be eradicated, destroyed and extinguished (*pahatabba*)
3. Nirodha – is to be realized, attained and experienced (*sacchikatabba*)
4. Magga – is to be followed, practiced and developed (*bhavatabbaj*)

It is clear that, by following the path (Noble Eightfold Path) one has to scrutinize into dukkha (five aggregates) and with the eradication of the cause of dukkha (craving), one thus attains enlightenment (nibbana). Indeed, it is based on these Truths that all other teachings of the Buddha were expounded. The following clarifications make clear the point.

In the First Noble Truth, three kinds of Dukkha are mentioned, they are:

1. Dukkha-Dukkha – suffering caused by bodily pain, e.g. sick etc.
2. Viparinama-Dukkha – suffering caused by changes of conditions.
3. Sankhara-Dukkha – having its origin in sankhara.

And in the *Dhammacakkapavattana sutta*, eight categories of dukkha are mentioned:

1. Jatipi dukkha
2. Jarapi dukkha
3. Vyadipi dukkha
4. Maravajpi dukkhaj
5. Appiyehi sampayoga dukkha
6. Piyehi vippayoga dukkha
7. Yajpiccham na labhati tajpi dukkhaj
8. Samkhittena pabcupadanakkhandha dukkha

Here in its ultimate sense, dukkha is referred to as the psychophysical unit of an individual. Thus the teachings of the Pabakkhandha are mentioned.

1. Rupakhandha
2. Vedanakhandha
3. Sabbakhandha
4. Savkharakhandha
5. Vibbanakhandha

The teachings of pabakkhadha also give rise to the doctrine of 12 gateways and 18 elements. All these are impermanence unsatisfactory and non-self, thus is the teaching of tilakkhana.

In the Second Noble Truth, the immediate and most palpable cause of the arising of dukkha is Tanha, but tanha is not the only or the first cause. With the explanation of the existence of the being with tanha, thus paticcasamuppada is

formulated.

1. Avijja paccaya sankhara
2. Sankhara paccaya vibbanaj
3. vibbana paccaya namarupaj
4. namarupa paccaya salayatanaaj
5. salayatana paccaya phasso
6. phassa paccaya vedana
7. vedana paccaya tanha
8. tanha paccaya upadanaj
9. upadana paccaya bhavo
10. bhava paccaya jati
11. Jati paccaya jaramaranam soka parideva dukkha domanassa upayasa.

In order to explain further the taking place of rebirth, the doctrine of kamma thus come into forth.

In the Third Noble Truth, the highest happiness of Nibbana is mentioned. Nibbana is an absolute Truth, and is called the Ultimate Reality, paramatha which is beyond duality and relativity. The teaching of Nibbana is the most difficult doctrine to understand. In fact, it is to be realized or attain rather than to treat as philosophical subject.

In order to attain the highest Bliss, the Eightfold path is mentioned in the 3 Noble Truth:

1. Middle Path ---- avoidance of two extremes.
  - (1) In view – the Sassatavada and the Ucchedavada
  - (2) In practice – the attakilamathanuyoga and the kamasukhallikanuyoga.
2. EightFold Path (Ariya atthangika magga) are:
  - (1) Samma ditthi
  - (2) Samma Sankappa
  - (3) Samma vaca
  - (4) Samma kammata
  - (5) Samma ajiva
  - (6) Samma vayama
  - (7) Samma sati
  - (8) Samma samadhi

With above eight factors, Three-fold Training is thus formulated:

- (1) Sila – Samma vaca, Samma kammata, Samma ajiva.
- (2) Samadhi – Samma sati, Samma samadhi.
- (3) Pabba – Samma sankappa, Samma ditthi.

From the above clarifications given, it gives a very clear view that the teaching of the Four Noble Truths is the heart of Buddha, all other teachings of the Buddha are based on them.

To realize the Four Noble Truths is to realize and penetrate into the true nature of existence, including the full knowledge of oneself. Lacking of knowledge regarding these Four Noble Truths is called ignorance (avijja) and knowledge regards them are called wisdom (pabba). By fully understanding these Truths that an ordinary person can become a Noble one (ariyapuggada).

**666 EXPLAIN BUDDHISM CONSIDER THAT THE WORLD IS WITH FULL OF SUFFERING CLARIFY THIS ACCORDING TO THE TEACHING OF FOUR NOBLE TRUTHS**

The four Noble Truths are not four different truths, but different facts or aspect of the fundamental truth of Dukkha. It is truth that Pali word called Dukkha, in ordinary usage means 'suffering or misery' as oppose to the word Sukkha meaning 'happiness, comfort'. The term of dukkha, which represents the Buddha's view of life and the world, has a deeper philosophical meaning. And also the Buddha does not deny happiness in life when he says there is suffering. On the contrary he admits different forms of happiness, both material and spiritual for laymen as well for monks.

In Anguttar nikaya mention that there is a list of happiness such as the happiness of family life and the happiness of the life of a recluse, the happiness of sense pleasures and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness are all included in suffering. The suffering is impermanent and subject to change (aniccA dukkhA vipariBamadhammA) and whatever is impermanent is dukkha (Yad aniccaM taM dukkhaM). If we notice that the dukkha is clearly used

The Buddha says with regard to life and the enjoyment of sense-pleasure that one should clearly understand three things: 1. Attraction or enjoyment (assAda), 2. evil consequence or danger or unsatisfactoriness (AdInava), 3. freedom or liberation (nissaraBa). The Buddha himself explaining the purpose of his Dhamma and it is meant to show prevalence of dukkha and its cessation. Therefore in Majjhima nikaya record that "pubbe ca'haM etarahi ca dukkhaM paGGajpemi dukkhassa ca niridhaM mean the essence of the Buddhism in the understanding of dukkha and the

cessation of it.

The four Noble Truths;

1. Dukk -suffering
2. Samudaya - the cause of suffering
3. Nirodha -cessation of suffering
4. Magga -the path leading to the cessation of suffering

From this view it is clear that the four Noble Truth is the heart of Buddhism and the fundamental teaching of the Buddha. These Truths are not independent, separated truths. They are inter-related and inter-connected. There is dukkha and there is a cause for it. If there is a cause of dukkha, then its cessation is possible. If there is cessation, then there should be a way. Thus all Four Noble Truths are inter- relative.

The first Truth explains what dukkha is. The dhammacakkhappavattanasutta itself contains a very lucid definition of what dukkha is. According to this definition birth, old age, sickness, death, association with unpleasant persons and conditions, separation from beloved ones and pleasant conditions, not getting what one desires, grief, lamentation, distress- all such forms of physical and mental suffering, which are universally accepted as suffering or pain are dukkha. And in brief the five aggregates of grasping are dukkha.

This dukkha is divided into three categories:

1. Ordinary dukkha ( dukkha-dhukka)
2. Dukkha caused by change ( viparinama – dukkha)
3. Dukkha as conditional states (sankhara-dukkha)

The first two are not different to understand. But what is sankhara-dukkha? This is what the formula on dukkha mean when it says, in brief, the five aggregates changing is dukkha.

This sankharadukkha is the mental agony or deep mental anguish caused by the attachment (upadana), one develops to the five aggregates (khandha). This leads to the wrong belief in a self or soul, which causes selfishness, makes one view everything from self-center manner.

The second noble Truth explain tanha (desire, greed, attachment) as the cause of its. The texts explain this as the tanha that produces re-existence and which is bound up with passionate greed ( nantiragasahagatta), and which finds fresh delight now here and there ( tattara-tattarabhinandini). This tanha is three fold: 1. kamatanha (sensual desire), 2. bhavatanha (desire for continuous) 2. vibhavatanha (desire for non – existence).

Though this is given as the cause of dukkha, each should be remembered that in Buddhism there is neither a first cause nor a single cause. The Buddha on different occasion gives different cause such as avijja, phassa,

sakkayadithi etc. Here tanha is mentioned because it is the most immediate cause.

Whatever that arises due to cause is found to cease. According to this Paticcasamuppada explanation, dukkha that arises due to tanha cease when the cause is removed, and this is indicated by the third Noble truth Nirodhasacca.

If there is cessation, then it necessarily forms that, there should be a way ( magga) to cessation. The fourth Noble Truth gives the magga. Thus, it is seen that the Four Noble Truth give the theory that is the philosophy of Buddhism. This is seen from the first two Truths, the second two Truths give the practice ( patipadamagga) or the religion. Thus the four Noble Truths contain the whole of Buddhism.

### **EXPLAIN THE FOUR NOBLE TRUTHS IN BUDDHISM.**

The Four Noble truths are the essential teachings of the Buddha, expounded in his very first sermon. The Four Noble Truths are:

- 8) Dukkha Sacca (suffering),
- 9) Samudaya Sacca (the arising of suffering),
- 10) Nirodha Sacca (the cessation of suffering),
- 11) Magga Sacca (the path leading to the cessation of suffering).

The first Noble truth (dukkha ariya sacca) is as following: birth is dukkha, sickness, decay and death are dukkha, association with things are dislikes, separation from beloved ones and pleasant conditions are dukkha, not getting what one desires is dukkha, in brief the five aggregates of grasping are dukkha.

The second Noble Truth (Dukkha samudaya ariya sacca) is that of the arising of Dukkha. The Buddha explains that it is craving (tanha) that causes suffering (dukkha). Here craving is explained as craving for sense pleasures, craving for continuous becoming (bhavatanha) and craving for annihilation (vibbhavatanha).

The third Noble Truth (dukkha nirodha ariya sacca) is the cessation of suffering. As the cause, that is tanha, is known it is the destruction of this cause that brings about the cessation of dukkha.

The fourth Noble Truth (dukkha nirodha gamini) is that there is a path leading to the cessation of dukkha. This path that consists of 8 links is referred to as the Noble Eightfold Path, namely,

- 4) Right Understanding,
- 5) Right thought
- 6) Right speech
- 7) Right action
- 8) Right livelihood
- 9) Right effort
- 10) Right mindfulness
- 11) Right concentration.

This path is also called the Middle path as it avoids the two extreme paths that were known at the time. These are the path of excessive indulgence in sensual pleasures (kamasukhallikanuyoga) and the path of self-mortification (attakilamatanuyoga).

As we know, the Buddha adopted a similar system in teaching human suffering. He understood that there is suffering (dukkha), then found the cause or reason for it, which is tanha. Then found that suffering could be ended (nirodha) and then prescribed a formula for it which is called the Noble Eightfold Path. So all the Four Noble Truths are of equal importance and that is why all four Noble Truths are described as 'ariya' (noble). They are never treated separately and can't be understood separately. They are closely interconnected.

#### THE FOUR NOBLE TRUTHS OF *DUKKHA*

The heart of **the Buddha's** teaching lies in the Four Noble Truths (*Cattāri ariyasaccāni*). **The Buddha** Himself constantly admonished His pupils that He preached only two *Dhammas*, that is *dukkha* (suffering) and *dukkha-nirodha* (cessation of suffering):

»*Yathā cāhaṃ na, bhikkhave, yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti -- venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetī'ti. pubbe cāhaṃ bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodham. tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.*«

There are:

1. The noble truth of suffering ( <i>dukkha ariyasacca</i> )	3. The noble truth of cessation of suffering ( <i>dukkha nirodha ariyasacca</i> )
2. The noble truth of origin of suffering ( <i>dukkhanirodha ariyasacca</i> )	4. The noble truth of the way leading to the cessation of suffering ( <i>ariyamagga sacca</i> )

The truth of suffering is to be compared with a disease, the truth of the origin of suffering should be compared with the cause of the disease, the truth of the cessation of suffering with the cure of the disease and the truth of the way leading to the cessation of the suffering with medicine.

The first noble truth of *dukkha* declares that everything in the world is unsatisfactory. The reason for that is impermanent nature of everything. There are three kinds of *dukkha*:

1. *Dukkha-dukkha* (*dukkha* as ordinary suffering such as birth, death, problems in daily life)
2. *Viparināma-dukkha* (*dukkha* as produced by change of emotions which are not permanent)
3. *Saṅkhārā-dukkha* (*dukkha* as conditioned states, which may be divided into five aggregates)

There is no other 'being' or 'I' standing behind these five aggregates. In fact, all aggregates lead to suffering, according to the first sermon given by **the Buddha** in *Dhammacakkappavattana Sutta*, which goes as »*Saṅkhittena pancupādānakkhandhā dukkhā.*«

The origin of suffering is craving (*taṇhā*), which produces re-existence. There are three kinds of craving, namely *kāma*, *bhava* and *vibhava*. *Kāma-taṇhā* can be described as the desire to sense enjoyment, our desire for permanence as *bhava-taṇhā* while the desire for non-existence as *vibhava-taṇhā*. In reality, all these *taṇhā* are same as the kind of volition which demands the next existence.<sup>25</sup>

<sup>25</sup> It is to be noted, that volition (*cetanā*) in its general meaning and *taṇhā* are different things. Whereas *taṇhā* is

The complete destruction of the three-fold *taṇhā* (craving) is meant by the truth of cessation of suffering (*dukkha nirodha ariyasacca*). There is emancipation, liberation, freedom from suffering. Such attainment is achieved only by those who have uprooted all defilements. It is the highest goal of Buddhism which is known as *Nibbāna*.

The fourth noble truth of *magga* reveals the path that should be taken to realize the *Nibbāna*. This is known as 'the Middle Path' because it avoids extreme. **The Buddha** discovered through personal experience that this 'Middle Path' can give the vision and knowledge. It is referred to as 'the Eightfold Noble Path'.

QUESTION: EXAMINE THE BUDDHIST TEACHING ON HAPPINESS

Some who failed to understand Buddhism properly labelled Buddhism as a pessimistic teaching. By focussing their attention on *dukkha* alone, and not trying to understand the Four Noble Truths as a single teaching, they wrongly concluded that Buddhism teaches only *dukkha*.

This is clearly seen that the Buddhism while emphasizing the prevalence of *dukkha* in the world (*dukkhe loko patiṭṭhito*), very clearly states that there is enjoyment (*assāda / sukha*) and also complete cessation of unhappiness (*nissaraṇa / nirodha*).

Buddhism speaks of two main kinds of *sukha* or happiness. These are the happiness enjoyed by the recluse (*pabbajjita sukha*) and the happiness enjoyed by the householders (*gihī sukha*). Among these Buddhism considers the former as a higher form of happiness as it comes from renunciation (*pabbajjā*). This renunciation helps one to reduce selfishness, which is the basis of all unhappiness.

Speaking about the householders **the Buddha** divides them into two categories. One is the householder who is dressed in white, meaning more inclined to religious life (*gihī odātavasāno*). The other is the householder who enjoys pleasure (*gihī kāmabhogī*).

Speaking about the latter **the Buddha** says that poverty is a primary cause of unhappiness for the householders. Therefore, **the Buddha** encourages them to work hard, earn righteously and enjoy life, helping themselves, others and discharging all their duties.

**The Buddha** speaks of four kinds of happiness a householder could enjoy. These are:

1. *Atthi sukha* – the happiness an individual feels when he knows that he has enough. Satisfaction and contentment (*santuṭṭhī*) with the fulfilling the basic needs gives one happiness.
2. *Bhoga sukha* – the happiness an individual feels when he enjoys what he has rightly earned.
3. *Anna sukha* – this is the happiness when one has enough and there is no need to fall into debt. Falling into debt is a great source of misery. If one is able to know one is free of debts, this is a great happiness one could enjoy.
4. *Anavajja sukha* – this is the deep mental happiness an individual feels when his consciousness is clear that he has not done anything bad or wrong in earning his living.

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always leading inwards, e.g., to *Samsāra, cetanā*, if it is free from *lobha, dosa* and *moha*, leads outwards, e.g., out of *Samsāra*.

Besides these there are various other kinds of happiness. These are happiness of married life, having children, doing well in life and so on. But above the highest happiness (*parama sukha*) is that of realization of *Nibbāna*, which puts an end to all unhappiness (*dukkha*).

#### THE DOCTRINE OF *KAMMA*

Friends, in this talk I will speak to you about the doctrine of *kamma*, as it is a fundamental teaching in Buddhism. In a system which does not recognize the existence of a God, who would be the Creator, mainainer and judge who would dispense justice, many of his functions are taken by the law of *kamma*. Creation is attributed to the laws of nature such as evolution, worship goes to **the Buddha**, and dispensing justice and retribution goes to the impersonal law of *kamma*.

No one who rejects the teaching of *kamma* can call himself a Buddhist. To be a Buddhist one will have to accept the prevalence of the law of *kamma*. We have to accept *kamma* because of its soundness and the fact that it explains the diverse fortunes of men better than any other theory known to man. The only verifiable evidence for *kamma* that I know of is found in the works of **Edgar Cayce** of America. His clairvoyant readings about *kamma* and the past lives of people have been verified and found to be correct in so far as was possible. Books such as „Many mansions, many lives – many Loves, and the world within“ by **Gina Geraminara** and **Edgar Cayce** on Reincarnation by **Jess Stern** provide the details.

The word *kamma* means ‘action’. Here the law of action and reaction, cause and effect operating in the psychic realm was revealed by **the Buddha**. Here we are told that good actions bear good results, while evil actions bring about bad effects. The law of cause and effect is accepted in the scientific world and allied disciplines. Everything that we know what operates on this law, and therefore it is reasonable to suppose that in the psychic realm too this law operates. Now *kamma* is based on volition or *cetanā*, that caused the action. Hence actions that are not motivated by any deliberate or calculated volition that is unintended actions do not constitute *kamma*. **The Buddha** was clear on this when he said: „O monks, I declare that volition is the *kamma*“ - »*Cetanā haṃ bhikkhave kammaṃ vadāmi*.«

Without maintaining the existence of a person, an individual who performs good and bad actions no *kamma* theory can be maintained or preached. There is no meaning in saying that the five-fold aggregates (*pañca-khandha*) performs good and bad deeds and accumulates *kamma*. Their existence in combination has to be accepted as the self for purposes of teaching *kamma* and rebirth. Until we realize and understand the full significance of *anattā* in the higher spiritual light of *Arahantship*, we will have to accept and base our behavior in the conventional basis that there is a person who wanders in *saṃsāra* and performs *kusala* and *akusala kamma*. In many of the **Buddha's** sermons He refers to a person performing good and bad deeds. For example the lines of the *Dhammapada*: „If a person performs a meritorious deed, let him perform it again and again.“

and „One who is born as a mortal must perform a large store of meritorious deeds.“

»*Santi bhikkhave ekacce samaṇa Brāhmaṇā ucchedavāde sato satassa vināsaṃ paññāpeti.*«

In this text **the Buddha** says that some ascetics and *Brahmins* and materialists say that the being is completely destroyed at death. Here also **the Buddha** speaks of a person who at death is supposed to be annihilated. Therefore, one has to take into account the existence of a person, it cannot be denied as is done by *Abhidhamma* casuistry. The *Abhidhamma Piṭaka* was ???

666 EXPLAIN BUDDHIST THEORY OF KAMMA AND REBIRTH WITH SPECIAL REFERENCE TO FUNCTION OF VIBBANA (782)

Venerable Narada Maha Thera mentions in his book titled “The Buddha And His Teaching”(chapter 18) that:

*“Kamma is the law of moral causation. Rebirth is its corollary. Both, Kamma and Rebirth are interrelated, fundamental doctrine in Buddhism”.*

This short statement indeed succinctly and nicely points out the relationship between kamma and rebirth, and their important place in Buddhism.

The Pali term Kamma, literally means action or doing. Any kind of intentional action whether mental, verbal or physical is regarded as kamma. In its ultimate sense, kamma means all moral and immoral volition. The Buddha says in the Anguttara-nikaya (iii p.145) :

*“I declare, Bhikkhus, that volition is kamma. Having willed one acts by body, speech and thought.”*  
*(cetana’ham bhikkhave kammaj vadami, catayitva kammaj karoti kayena vacaya manassa).*

Every ordinary people (puthujjana), since avijja and tanha are not eliminated, kammās are thus generated and the process of rebirth is therefore inevitably taken place life after life. To understand how kamma becomes a force for rebirth, it should be made clear the doctrine of paticcasamuppada.

In the 12 factors of paticcasamuppada, the first two factors belong to the past life, the following 8 factors involved in the present life, and the last two factors belong to the future life.

1. Avijja }  
}

- |     |             |      |
|-----|-------------|------|
| 2.  | Sankhara    | past |
| 3.  | Vibbana     | }    |
| 4.  | Namarupa    |      |
| 5.  | Salayatana  |      |
| 6.  | Phassa      |      |
| 7.  | Vedana      |      |
| 8.  | Tanha       | }    |
| 9.  | Upadana     |      |
| 10. | Bhava       |      |
| 11. | Jati        | }    |
| 12. | Jara-marana |      |

The first factors, ‘avijja paccaya savkhara’. The term ‘*savkhara*’ has been rendered here by ‘kamma-formations’ because, in the context of paticcasamuppada, it refers to kammically wholesome and unwholesome volition (cetana), or volitional activity, in short, *kamma*. All moral and immoral thoughts, words and deeds are included here in savkhara. Action, whether good or bad, which are directly rooted in, or indirectly tainted with, ignorance and which must necessary produce their due effects, tend to prolong wandering in Samsara.

In the 12 factors of causes and effects of the Paticcasamuppada, there are two factors of kamma, i.e. the previous kamma of Savkhara and the present kamma of bhava. The pervious kamma of savkhara brought about the existence of the present life and the present kamma of Bhava will bring about our future existence. We are here to deal with the previous kamma of savkhara brings about the present life.

‘Savkhara paccaya vibbana’, the term vibbana means the ‘rebirth-consciousness’. According to Buddhism there are three factors necessary for the rebirth of a human being to take place, i.e., for the formations of the embryo in the mother’s womb. They are:

1. The female ovum
2. The male sperm
3. Gandhabba

The term ‘*Gandhabba*’ is referred to as the surviving consciousness. This is nothing other than the

‘death consciousness (cuti-citta) of a person or the last consciousness in his death-bed which has turned into relinking or rebirth-consciousness (patisandhi-vibbana) at the moment of obtaining rebirth. The comprehensive term ‘*vibbana*’ is generally used to indicate this consciousness. Patisandhi-vibbana is the kamma-resultant consciousness (vipaka vibbana) present at rebirth, connecting the new existence with the immediately preceding one, and through that with the entire past of the ‘being’ reborn. This resultant consciousness is due to savkhara or kamma.

Thus ‘savkhara paccaya vibbana’, to express it in another way: Dependent on the kamma or good and evil actions of the past, is conditioned the conscious life in this present birth. Vibbana, therefore, is the first factor (nidana), or first of the conditioning links belonging to the present existence. It is so called because it links the past with the present, and is the initial consciousness one experience at the moment of conception. In this consciousness are latent all the past impressions, characteristics and tendencies of that particular individual life-flux. Therefore, this consciousness, to a great extent, determines the nature and character of the new personality.

Simultaneous with the arising of the relinking-consciousness there occur mind and matter (nama-rupa) or, as some scholars prefer to say, “corporeal organism”.

The second and third factors (savkhara and vibbana) pertain to the past and present lives of an individual. The third and fourth factors (vibbana and nama-rupa), on the contrary, are contemporaneous.

Therefore, rebirth takes place is explained as the combining of two factors, ‘vibbana paccaya namarupa’. Nama here means the three aggregates, feeling (vedana), perception (sabba) and mental states (samkhara), that arise simultaneous with the relinking-consciousness. Rupa means kaya (body), bhava (sex) and vatthu (seat of consciousness), which are also arising simultaneous with the relinking-consciousness, conditioned by the past kamma (savkhara).

From the above explanation, therefore it is clear that kamma as savkhara which arises from ignorance, conditions rebirth consciousness which in turn conditions namarupa, this takes place simultaneously and from that moment a new life begins to function.

**QUESTION:** EXPLAIN THE STATEMENT THAT „VOLITION ITSELF IS *KAMMA*“ IS RELEVANT TO A CORRECT UNDERSTANDING OF *KAMMA*.

The teaching on *kamma* is found in almost all religious schools of India during the time of **the Buddha**. Some schools like Jainism considered to form *kamma* as the most important feature that decides the present life. Many of these schools emphasized the physical performance of *kamma*

as being the most important aspect of *kamma*. **The Buddha** offered a completely new interpretation in his teaching regarding *kamma* and its consequences (*vipāka*).

**The Buddha** defined *kamma* saying in the *Nibbedhikapariyāya Sutta* of the *Aṅguttara Nikāya*, that volition is *kamma*; one having willed performs deeds through body, speech and mind. Here the emphasis is on volition or intention that makes one act. The *Dhammapada* in its first stanza itself shows the importance of the mind in deciding the goodness or badness that is the moral quality of the deed.

According to this view all actions do not come under *kamma*. Only actions done with the necessary intention have any moral quality. Unintentional *kamma* are morally neutral. Therefore, one is responsible only for one's intentional *kamma*.

The intention is decided by the root-causes that motivate one to act through body, speech and mind. There are three evil root-causes, namely *lobha*, *dosa* and *moha*. All deeds done through these are evil. Their opposite root-causes are *alobha*, *adosa* and *amoha*, which bring about good deeds.

Though intention is the basis of *kamma*, intention by itself does not complete *kamma*. If it remains as an intention, then it is only a mental *kamma*, which itself can be morally good or bad. It is only when the volition is put into action through body and speech that *kamma* gets completed. Thus intention to kill, if it is not carried out will only be a mental *kamma* and one will obtain consequence accordingly. If it is put into operation through body or speech he would become murderer. Then one is guilty of intentional killing and the consequence would come accordingly.

Just as *kamma* is mainly mental, consequences, too, are primarily mental. Whatever physical consequences that happen would be due to these mental consequences.

**QUESTION: DEFINE THE CONCEPT OF KAMMA AND DISCUSS VARIOUS DIVISIONS OF THE TEACHINGS OF KAMMA.**

The teaching on *kamma* could be found in almost all religious schools of India during the life of **the Buddha**. Some schools believed that everything happened due to former *kamma*, everything happened due to the will of God. And some believed that everything happened without

cause, that they were mere accidents and coincidences.

**The Buddha** rejected all these erroneous views and defined *kamma* as an intentionally committed deed. In the *Nibbedhikapariyāya sutta* the *kamma* is said to be *cetanā* or 'volition': »*Cetanāhaṃ bhikkhave kammaṃ vadāmi.*«, where volition is understood as one of the mental properties. There is another word – *chanda* – which stands for wishing, desire for a result.

Each individual *kamma* is one's own personal action, it results in one's own personal inheritance. One alone should consider his decisions, no matter to what degree others may try to force one. Yet an unwholesome deed done under strong compulsion does not have quite the same force as one performed voluntarily. Under threat of torture or of death a man may be compelled to torture or kill someone else. In such a case, it may be believed that the gravity of the *kamma* is decided. Therefore, according to Buddhist interpretation the will is necessary to consider a deed as *kamma*.

This brings us to the question of collective *kamma* as we have seen each man's *kamma* is his own individual experience. No one can interfere with the *kamma* of in other beyond a certain point, therefore no one can interfere the results of personal *kamma*. Yet it often happens that numbers of people are associated in the same kind of action and share the same kind of thought, they become closely involved with one another, they influence one another.

it is in fact this kind of mass *kamma* that produces different kinds or results. Therefore in Buddhism intention is given priority taking the result of a certain *kamma*. The result of *kamma* is known as *vipāka*, which means 'ripening'. these terms – *kamma* and *vipāka* and the idea they stand for must not be confused. *Vipāka* is pre-determined by ourselves according to our previous *kamma*.

According to texts, *kamma* can be regarded as an active principle and *vipāka* as the passive mode of coming to be. We have seen that through the *lobha*, *dosa*, *moha* and *alobha*, *adosa*, *amoha* only the results of *kamma* can be decided. But yet there is a large number of action which can not be avoided. In such a case psychologically each individual should decide whether he has done good *kamma* or bad *kamma*. On the conclusion we have to understand that *kamma* theory is the leading factor to decide one's process of life and it modulates one's life time in the cycle of birth. When the good or bad actions are stopped that is the cessation of *saṃsāra*, that's why an *Arahant* is introduced as *puññapāpabahina*, one who has destroyed merits and demerits, both together because he has stopped the birth after eliminating all the cankers.

### 666 EXPLAIN THE THEORY OF KAMMA IN EARLY BUDDHISM.

The Pali term 'kamma', literally means action or doing. Any kind of intentional action whether mental, verbal or physical is regarded as kamma. Generally speaking, all good and bad actions constitute kamma. In its ultimate sense, kamma means all moral and immoral volition (*kusala akusala cetana*). The Buddha says in the AN III that:

“I declare, O Bhikkhus, that volition (cetana) is kamma. Having willed one acts by body, speech and thought.”  
(cetana’ham bhikkave kammaj vadami, catayitva kammaj karoti kayena vacaya manassa).

Therefore, every volitional action of persons, except those of Buddha and Arahants, is called kamma. An exception is made in their case because they are delivered from both good and evil. They have eradicated both ignorance and craving, the roots of kamma. Mind is the most important feature of kamma, this is explained in the very first verse of the Dhammapada, ‘mind is the forerunner of all states’. In simple term, mind conditions all kammic activities.

The Buddha says in the Majjhima Nikaya sutta No. 135 that:

“All living beings have their kamma as their own, their inheritance, their congenial cause, their kinsman, their refuge. It is kamma that differentiates beings into low and high states”

The Buddha then explains the different destinies of people in accordance with the law of causes and effects. Evil deeds such as killing, harming other, even jealous and stingy etc lead to lower stages of birth, whereas wholesome deeds such as not killing, not harming other, not jealous etc lead to higher stages of birth. This is the theory of kamma-vipaka.

However, in Buddhism, not everything is due to kamma. In the Anguttara Nikaya I (p.173), the Buddha refutes the erroneous view that “whatsoever weal or woe is all due to some previous action (pubbekatahetu). If the present life is totally controlled by our past kamma, then kamma is certainly tantamount to fatalism. The theory of kamma in Buddhism is not fatalism.

Kamma does not necessarily mean past actions. It embraces both past and present deeds. In its true sense, we are not totally the result of what we were and we will not absolutely be the result of what we are. This means that, kamma is not the sole determining factor, it is only a conditioning factor. Anyone can change the course of his destiny according to his mind and deeds.

Kamma is only one of the 5 special instances of the operation of causal laws in nature (which includes utuniyama, bijaniyama, cittaniyama and dhammaniyama), therefore, it is not the only factor which conditions the life of an individual. In another words, everything does not happen because of kamma. And according to Buddhism, even the causal law can be changed through the development of wisdom (pabba).

#In pre-Buddhist period, people believed that there is a permanent person who did the kamma and reaped the fruit of kamma. However, in Buddhism, there is no permanent person as such. The person who does the kamma and reaps its fruit is neither the same person nor the different one (na ca so na ca abbo). A person is only a combination of 5 aggregates in a stream of flux. In fact, the existence as a stream of flux is a series of kamma and vipaka itself. (87)

#There are several classification of kamma in the Abhidhamma. However, in the suttas, kamma is generally divided into kusala and akusala kamma (wholesome and unwholesome kamma). Kusala kamma is rooted in mental states which is free from greed, hatred and delusion; akusala kamma is rooted in greed, hatred and delusion. Kusala kamma brings good results but akusala kamma produces bad results. In Ambalathika-Rahulovadasutta, actions that are good to oneself as well as to others are called kusala kamma.(78)

Some Buddhists and scholars maintain the view that kamma is stored in the consciousness or in the psyche of an individual. However, this is contradicted to the Buddha’s teaching of impermanent and soullessness. In fact, the entire kammic force is dependent on the dynamic mental flux (citta santati) ever ready to manifest itself in multifarious phenomena as occasion arises.

It is said in the Anguttara Nikaya II that, kammavipaka is one of the 4 unthinkable which, if one thinks of and ponders on with a view to arrive at a complete and final conclusion will only lead to madness and distraction. It means that kamma can only be visualized by higher knowledge, not by ordinary sense faculties.

## 666 EXPLAIN THE THEORY OF KAMMA ACCORDING TO BUDDHISM

The Pali term 'Kamma' (Sanskrit karma), literally, means action or doing. Any kind of intentional action whether mental, verbal or physical is regarded as kamma. In its ultimate sense, kamma means all moral and immoral volitional acts.

In the *Avguttara-nikaya* (III, p.415), the definition of kamma is given, the Buddha says:

*"I declare, O Bhikkhus, that volition (cetana) is kamma. Having willed one acts by body, speech and thought."*

*(cetana'ham bhikkave kammaj vadami, catayitva kammaj karoti kayena vacaya manassa).*

Kamma is the law of moral causation or cause and effect, it relates to the physical, cosmic or universal causality, and vipaka is the effect. Intentional action either wholesome (kusala) or unwholesome (akusala), creates kammic effects.

According to the theory of kamma, it is classified into 12 kinds, they are:

### According to the time

- (a) *Ditthadhamma-vedaniya-kamma* ---- Immediately effective kamma
- (b) *Upapajja-vedaniya-kamma* ---- Subsequently effective kamma
- (c) *Aparapariya-vedaniya-kamma* ---- Indefinitely effective kamma
- (d) *Ahosi-kamma* ---- Ineffective kamma

### According to its function (kicca)

- (a) *Janaka-kamma* ---- Generative kamma.
- (b) *Upatthambaka-kamma* ---- Supportive kamma.
- (c) *Upapidaka-kamma* ---- Counteractive kamma.
- (d) *Upaghataka-kamma* ---- Destructive kamma.

### According to the priority of results

- (a) *Garuka-kamma* ---- Serious or weighty kamma.
- (b) *Asanna-kamma* ---- proximate kamma or Death-proximate-kamma (maranasanna kamma).
- (c) *Acinna-kamma* ---- Habitual kamma.
- (d) *Katatta-kamma* ---- Reserved kamma.

A further classification of kamma is according to the place in which the results are produced, namely:

1. Immoral kamma produced its effect in the plane of misery.
2. Moral kamma produces its effect in the plane of the world of the desires, plane of form and plane of the formless.

Although Buddhism says that man can eventually control his kammic force, it does not state that everything is due to kamma. Buddhism does not ignore the role played by other forces of nature. There are five orders or processes of natural laws (niyama) which operate in the physical and mental worlds:

1. Utu niyama ---- Seasonal laws.
2. Bija niyama ---- Biological laws.

3. kamma niyama ---- Kammic law.
4. Dhamma niyama ---- Natural phenomena.
5. Citta niyama ---- Psychological laws.

The variation of the effect (fruit) of kamma is explained respectively using two similes. A grain of salt thrown into a little cup of water makes the water salty and undrinkable while the same amount of salt thrown into the river Ganges does not make the water salty or undrinkable.

Kamma, therefore in the language of explanation can be put in the different ways:

1. **Simple language of the child** ---- Do good and good will come to you, now, and hereafter. Do bad and bad will come to you, now, and hereafter.
2. **Language of the harvest** ---- If you sow good seeds, you will reap a good harvest. If you sow bad seeds, you will reap a bad harvest. (Sajyutta-nikaya)
3. **In the Dhammapada, is explained in this manner** ---- The mind is the chief (forerunner) of all good and bad states. If you speak or act with a good or bad mind, then happiness or unhappiness follows you just as the wheel follows the hoof of the ox or like your shadow which never leaves you.

Thus, we are the architects of our kamma, which are responsible for the success and the failure of our life. It is invisible force and it is a law in itself and does not have any lawgiver.

In the *Cullakammavibhanga sutta* of *Majjhima Nikaya* (sutta. 135), Subha questioned the Buddha:

*“What is the reason? What is the cause? O Lord, that we find amongst mankind the short-lived (appayuka) and long-lived (dighayuka), diseased (bavhabadha) and healthy (appabadha), ugly (dubbanna) and beautiful (vannavanta), poor (appabhoga) and rich (mahabhoga), low-born (nicakulina) and high-born (uccakulina)?”*

The Buddha’s reply was:

*“All living beings have actions (kamma) as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is kamma that differentiates beings into low and high states.”*

It is clear that action or kamma is supposed to be the only cause of differences among human beings in the world. Therefore ‘kamma’ is used to indicate all types of human activities in general.

*By action (kamma) one becomes a farmer  
By action one becomes a king,  
By action one becomes a servant...etc.*

The above context also occurs in the *Sutta-nipata*, this view denies that man’s position in this world is determined by birth or the will of a creator. In *Vasettha sutta* (*Sutta-nipata*: 115-120) uses the term ‘kamma’ in the same context to connote the spiritual and ethical dimensions.

Kamma, whether good or bad, there is no place for us to escape, in *Dhammapada* (127), it is said:

*Not in the sky, nor in the mid-ocean, nor in a mountain cave,  
Nor hidden in the mountain clefts, nowhere is found a place on earth,  
Where man is freed from evil deeds.*

It is also mentioned in verse 71:

*A bad action that is done, does not curdle at once, just like milk;  
Burning it follows the fool, like fire covered by ashes.*

‘*Where is kamma?*’ Ven Nagasena replied to King Malinda that:

*“Kamma is not said to be stored somewhere in this fleeting consciousness or in any other part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie, springing up in due season.”*

In *Atthasalini* (p.66), the role of kamma in existence is well explained:

*By kamma the world moves, by kamma men live, by kamma are all beings bound,  
as by its pin the rolling chariot wheel, by kamma one attains glory and praise,  
by kamma bondage, ruin, tyranny.  
Knowing that kamma bears fruit manifold,  
How say you, ‘In the world no kamma is?’*

It is understand that kammic energy is not a by-product of any particular religion. This is an existing universal law which has no religious label. All those who violate this law have to face the consequences irrespective of their religious beliefs, and those who live in accordance with this law experience peace and happiness in their life.

Therefore, this kammic law is unbiased to each and every person, whether they believe or not; whether they have a religion or not, it is an individual force.

*All beings are the owners of their deeds (kamma),  
the heir of their deeds,  
their deeds are the womb from which they sprang,  
with their deeds they are bound up,  
their deeds are their refuge.  
Whatever deeds they do – good or evil, of such they will the heirs.* (Avguttara-nikaya X, 206)

**Rev. Janaka Soikhamseng**

**B.D/ 97/008**

#### **NATURE OF KAMMA (LECTURED BY VEN. SĪLAVAMSA) (ORIGINAL BY VEN. TEZANIYA)**

Volition is *kamma*, as **the Buddha** uttered. The popular meaning of *kamma* is 'action' or 'doing'. But regarding its technical meaning, *kamma* means 'volition' or 'will'. When you do something, there is a volition behind it, and that volition, that mental effect is called *kamma*. Whatever you do there is some kind of *kamma*. Mental effect, 'will' and 'volition'. 'Volition' is one of the fifty-two mental states which arise together with consciousness.

According to the law of *kamma*, if you do good deeds you get good results and if you do bad deeds you get bad results. however, these good and bad results are not given by anyone and not given by as reward and punishment. *Kamma* is a moral law which does not need any law-giver, it is a law that operates naturally.

Any kinds of intentional action whether mental or physical are regarded as *kamma*. Generally speaking, all good or bad action constituted *kamma*. In this ultimate sense *kamma* means all moral and

immoral volition (*kusala kamma, akusala kamma*). **The Buddha** says:

»I declare, oh *bhikkhus*, that volition (*cetanā*) is *kamma*. Having willed one acts by body, speech and thought.«

When you do something such as making an offering to **the Buddha**, there is volition which prompts you to give, and that volition is called *kamma*. Thus *kamma* is the cause, not the effect. Some people say that *ikammai* mean the cause, the deeds and also the effects. But in *Theravāda* Buddhism *kamma* never means the effect or the result. *Kamma* means only the cause.

There are five aggregates:

1. Matter
2. Feeling
3. Perception
4. Mental formations
5. Consciousness

*Kamma* belongs to the mental aggregates; volition belongs to the aggregations of formation. The aggregate of mental formations lasts only a very short time. It comes into beings – it stays only a little bit of time. And then passes away. But volition is different from other mental states in that it has ability to leave some potential when it dies, it does not disappear altogether. It leaves something, some power or potential to give results, when circumstances favor those results to appear. One does *kamma* here and now, but the results come here in this life, in the next life or in some life after after the next life.

*Kamma* does not end with the demise of the present life. It goes on and on. But we cannot say that *kamma* is stored somewhere in our body or consciousness. Because everything is impermanent and must be continually changing, *kamma* is likewise impermanent and so disappears. But it leaves a potential in the continuity of beings, so that when circumstances are favorable for results to appear, those results appear. Similarly, a tree can be said to have the potential to give results. There are no fruits in the trees at first. But when the opportune-times arise, fruits appear. Likewise the results of *kamma*.

When we say about *kamma*, we should not leave the results or fruitions of *kamma* (*kamma-vipāka*). *Kamma* is action or cause and *vipāka*, fruition or result, is its reaction. As *kamma* may be good or bad, so may *vipāka* be good or bad. Good beget good and bad beget bad. As we sow, we reap somewhere or someday, in this life or in the future birth. What we reap today is what we have sown either in the present or in the past.

### **KAMMA (IN SANSKRIT KARMA) – VIPĀKA (THE FRUITION OF KAMMA) THEORY (LECTURED BY VEN. SĪLAVAMSA)**

(original by ven. Medhananda)

The Pāli word *kamma* (*karma*) literally means 'action' or 'doing'. Any kind of intentional action whether mental, verbal or physical is regarded as *kamma*. It covers all that is included in the phrase „thought, word and deed.“ Generally speaking, all good and bad actions constitute *kamma*. In this ultimate sense 'kamma' means all moral and immoral volition (*kusala-akusala cetanā*). Involuntary, unintentional or unconscious actions, though technically deeds, do not constitute *kamma*, because volition, the most important factor in determining *kamma* is absent.

**The Buddha** said:

»I declare, oh *bhikkhus*, that volition (*cetanā*) is *kamma*. having willed one acts by body, speech and thought.«

Every volitional action of an individual except *buddhas* and *arahats*, is called *kamma*. The exception made in their case is because they are delivered from both good and evil; they have eradicated ignorance and craving – the roots of *kamma*.

»Destroyed are their (*grmīnal(?)*) seeds (*khīna bījā*); (selfish) desire grows no longer.«

states the *Ratana sutta*. This does not mean that the *buddhas* and *arahants* are passive. *Kamma* does not necessarily mean 'past' actions. It embraces both past and present deeds. In short, *kamma* is the law of cause and effect in the ethical realm.

*Kamma* is action and *vipāka*, fruit or result, is its reaction. Just a very object is accompanied by a shadow even so every volitional activity inevitably accompanied by its due affect. Like potential seed is *kamma*. Fruit, arising from the tree, is like the *vipāka*, effect or result. The leaves, flowers and so forth which correspond with the external differences such as health, sickness, poverty etc. are *vipāka.(?) Ānisaṃsa* and *ādinavā* (as the *vipāka*) of *kamma* inevitably pertain to mind.

Like *kamma* may be good or bad, so may *vipāka* fruit be good or bad. *Ānisaṃsa* are the concomitant advantageous material things, such as prosperity, health and longevity. When *vipāka*'s concomitant material things are disadvantageous, they are known as *Ānisaṃsa*, „full of wretchedness,“ and appear as poverty, ugliness, disease, short life span and so forth.

As we sow, we reap, somewhere and someday, in this life or in a future birth. What we 'reap' today is what we have 'sown' either in the present or in the past. *Samyutta nikāya* states:

»According to the seed that's sown,  
So is the fruit ye reap there from,  
Doer of good will gather good, Doer of evil, evil reaps,  
Sown is the seed, and thus shaft taste,  
The fruit thereof.«

*Kamma* is a law in itself which operates in its own field without the intervention of any external, independent ruling agency. The cause produces the effect. the effect explains the cause. The seed produces the fruit; the fruit explains the seed, such is their relationship. Even so are *kamma* and its effect - „the effect already blooms in the cause.“

### THE THEORY OF *KAMMA* (THE FRUITION OF *KAMMA* AND ITS DIFFERENT CATEGORIES)

(a mixed version from two anonymous originals having first half same and second half different)

*Kamma* is simply an action or a deed. Actions are performed in three ways, by body, by mind and by speech. Every action during its time is performed because there is a desire for a result.<sup>26</sup> This desire is a form of craving. It expresses the thirst (*taṇhā*) for existence and for personal gain.

According to the *Nibbedhika Pariyāya sutta* of *Aṅguttara nikāya*, *kamma* is defined as: »*cetanāhaṃ bhikkhave kammaṃ vadāmi*« („*kamma* is known as volitional act“).<sup>27</sup> The actions in which mind is involved, are bonded with intention. This is expressed by the Pāli word „*cetanā*“ or volition, which is one of the mental properties (*cetasika*).

26 Here should be noted, that there are three kinds of *taṇhā* (according to *Dhammacakkappavattana sutta*): *kāma taṇhā*, *bhava taṇhā* and *vibhava taṇhā*. Lecturer here mentions only two – *bhava taṇhā* and *kāma taṇhā*, but that is incomplete and therefore wrong.

27 This translation is also incomplete and wrong. I suggest this translation: „Monks, I say that the intention is action.“

An action (*kamma*) is morally unwholesome (*akusala*) when it is motivated by the forms of craving that are associated with greed (*lobha*), hatred (*dosa*) and delusion (*moha*). It is morally wholesome (*kusala*) when it is motivated by the opposite factors – greedlessness (*alobha*), amity (*adosa*) and wisdom (*amoha*).

Now each deed performed with intention is a creative act. By reason of will behind them it constitutes a force. It is a force analogous to others unseen physical forces that move the universe (*cittena nīyate loko*). By our thoughts, words and deeds, we create our worlds from moment to moment in the endless process of change. We also created ourselves. That is to say, we mount our changing accretion of deeds and the preponderance of one kind over another, that determines what we will become in the life and in the subsequent ones.

In this creating our personality, we create also the conditions in which it functions and the other kinds of world. Therefore the mind is the master of world and is man's made. According to *Dhammapada's* first verse, „*manopubbamaṅgamā dhammā*“ which means mind is the forerunner of all the mental properties. From this we come to understand that it is result of mental force, which forms the point of our new birth. This is the only link between one life and the other.

According to Buddhist teachings, *kamma*, *vipāka* or result of the *kamma* can be decided according to the intentional actions, good or bad being done by a person. In many *suttas*, especially in *sutta* in *Lonaphalavaggo*, *Lonaphala sutta* (*Aṅguttara nikāya*), there must be some other conditions (*paccaya*) for the completion of the particular *kamma*. In that *sutta* very satisfactory parable is given concerning the taste of salt. According to that parable when a bit of salt is put into small jug, the taste of salt is much. But when the same quantity of salt is put into the pond, the taste of salt is very little. Similarly, there must be some other conditions also for the fruition of a *kamma*. Those conditions (*paccaya*) may be economic, social or political conditions. Therefore, *kamma* and *vipāka* are also regulated by many conditions. Some kinds of *kamma* may be inoperative but this never happens in case of stronger *kamma*. Moreover, the force of weak *kamma* may be suspended for a long time by the interposition of a stronger *kamma*. Hence, it is not deterministic nor indeterministic.

There are some kind(?) of fruits sooner or later. Each *kamma* is one's own action. Its result is one's own personal inheritance. One alone has completed his action, no matter what degree others may tried and force him. Yet an unwholesome deed done as fulfilling someone's order does not have the same force like if one would perform the same action voluntarily.

In the ultimate sense one must bear same responsibility for harming others like for harming oneself.<sup>28</sup> This brings us to the question of *kamma*, when we have seen that each man's *kamma* is his own experience. No-one can interfere with another's *kamma* beyond a certain point. There no-one can intervene to the result of *kamma*. People become involved with the *kamma* of those around and they themselves influence each other.

Good *kamma* produces good consequences, bad *kamma* – bad consequences. But as the *Moliyativaka sutta* of *Samyutta nikāya* points out all what one experiences at present, good or bad, is not due to past *kamma*. This *pubbekata-hetuvāda* is the Jaina view. So *kamma* should not be considered the sole cause of our experience. This can be further seen by the *pañcaniyāma dhamma* doctrine. This gives *kamma* as one of the causes. Then, Buddhist doctrine of *kamma* does not make a man slave of it.

## THE THEORY OF *KAMMA* (THE FRUITION OF *KAMMA* AND ITS DIFFERENT CATEGORIES) (2)

*Kamma* is simply action or a deed. Actions are performed in three ways – by body, by mind and by speech. Every important action is performed because there is desire for a result. It has an aim and objective. One wishes for something specific to happen as the result of it. This desire no matter how mind(?) it may be is a form of craving. It expresses the thirst (*taṇhā*) for existence and for action. To exist is to act on one level or another. Organic existence consists of chemical action, psychic existence consists of mental action. So, existence and actions are inseparable.

But some actions, those in which mind is involved are bound to have intention. This is expressed by the Pāli word *cetanā* or volition, which is one of the mental properties. There is another word *chanda*, which stands for wishing, desiring a result. These words all express some

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28 Original is: „But in the ultimate sense one must bear same responsibility for he would avoid harming another by torturing on death himself.“ This sentence, not only that is full of spelling mistakes, but also does not make much sense. Version I wrote above is the only solution I considered worth writing here.

kind of desire. Some form of desire is behind practically every activity of life. Therefore, to live and to desire are one and the same thing (*taṇhā janeti purisaṃ*). An action or *kamma* is morally unwholesome when it is motivated by the forms of craving that are associated with greed (*lobha*), hatred (*dosa*), delusion (*moha*). It is moral, wholesome (in ordinary language good, when it is motivated by the opposite factor this interestedness (greedlessness), amity and wisdom. They are unwholesome actions or *akusala*. An act so motivated is prompted by intention rather than craving. Intention is included it is that which gives direction and forms to the deed.

Each deed performed with intention is a creative act. By reason of the will behind it, it constitutes a force. It is a force analogous to the other great, unseen physical forces that move the universe. By our thoughts, words and deeds we create our world from movement to movement in the endless process of change. We also create ourselves. That is to say we mould our changing personality as we go along by the accumulation of such thought, words and deeds. It is the accretion of deeds and the preponderance of one kind over another that determined what we shall become in this life and subsequent ones.

In thus creating personality, we create also the condition in which it functions. In other words we create also the kind of world we are to live in. The mind therefore is master of the world. As a man's mind is, so is his cosmos.

*Kamma* then as the product of the mind, is the true and only real force in the life continuum, the flux of coming to beings. From this we come to understand that it is the residue of mental force which from the point of death kindles of a new birth. It is only the actual link between one life and another. And since the process is a continuous one it is the last *kammic* thought movement at the point of death which forms the rebirth linking consciousness, the *kamma* that reproduces. Other *kamma*, good or bad, will come to operation at some later space(?), when external conditions are favorable for its ripening. The force of weak *kamma* may be suspended for a long time by the interposition of a stronger *kamma*. Some kinds of *kamma* may even be inoperative, but this never happens with very strong or weighty *kamma*. As a general principle all *kamma* bears some kind of fruits sooner or later.

Each individual *kamma* is his own personal act, its result is his own personal inheritance. He alone has complete command over his action, no matter what degree others may try to force him. Yet, an unwholesome deed done under strong compassion(?) does not have quite the same force as that one performed voluntarily. Under threat of torture or of death, a man may be compelled to torture or kill someone else. In such a case it may be believed that the gravity of his *kamma* is not so severe as it would be if he deliberately chose to act in such a way. The heaviest moral responsibility rests with those who have forced him to do the action. But in the ultimate sense he still must bear some responsibility for he could in the most extreme case avoid harming another by torturing or death himself.

This brings us to the questions of collective *kamma*. As we have seen, each man's *kamma* is his own individual experience. No one can interfere with the *kamma* of another beyond a certain point, therefore, no one can intervene to alter the result of personal *kamma*. Yet it often happens that numbers of people are associated in the same kinds of actions and share the same kind of thought, they become closely involved with one another, they influence one another. Mass psychology produces mass *kamma*. Therefore, all such people are likely to form the same pattern of *kamma*. It may result in their being associated with one another through a number of lives and in their sharing much the same kind of experiences. Collective *kamma* is simply the aggregate of individual *kamma*,

just as a crowd is an aggregate of an individual.

It is in fact this kind of collective *kamma* that produces different kinds of world we live in. The state of creation of suffering or unhappiness. Each being has that kind of happiness which it prepared for itself. It is how it comes about in mlutiworlds and mode of bbeing. Each one represent particular type of consciousness, the result of *kamma*. The mind is confined, only boundary, it erects itself.

The results of *kamma* are called *vipāka* (ripening). This term, *kamma* and *vipāka* and the idea they stand for must not be confused. *Vipāka* is pre-determined by ourselves by previous *kamma*, but *kamma* in the last thought moment of one's death. Throughout life one may have suffered the consequences of *vipāka* of the death whatever one has done.(?) But it doesn't prevent him from forming fresh *kamma* of a wholesome type to restore the balance in one's next life. Furthermore, by the aid of some good *kamma* from the past, together with strong effect and favorable circumstance in the present life, the full effect of his bad *kamma* may be eradicated even here and now. Causes of this kinds are seen everywhere where people overcome the most formidable and handicap.(?)

#### 666KAMMA AND RESPONSIBILITY

Two of the fundamental teachings of Buddhism are Kamma and Rebirth. These two teachings are the basis, which the moral life is funded. It is as this foundation that kamma and responsibility is explained.

While certain religious school of the Buddha's time refuted the belief in kamma (e.g some of the Uchedavada sramana groups like that of Ajita) some other made Kamma a very deterministic moral law (like the Jain). The Buddha gave a more acceptable interpretation to kamma and responsibility.

Kamma is willed or intended action. The definition *Cetana ham bhikkhave kammam vadami* itself show the novel interpretation of the Buddha. Actions are good or bad, or it could be neutral. The

general understanding is that all good action produces good consequence and all bad action bad consequence. These consequences may come into effect here in this life, in the next or in some future existence. This is because Buddhism accepted according to Buddhism that rebirth is greatly determined by kamma.

Two of the three Knowledge (Tisso vijja) namely, Pubbenivasanussati nana and Dibba cakkhu are for the verification of rebirth and Kamma. It is not very difficult to understand one's responsibility for one's action in this life. But how can one experience consequence in the next life, for what one has done in a previous life. This becomes more complicated because of the Anatta teaching. However, Buddhism explains that though the experience is not the identical person, there is a causal relation between the doer and the experiencer.

The Dhammapada clearly explains how consequences of good and action follows an individual. Yet, this should not be considered as a deterministic law, like that of the Jainas; nor is it indeterministic. It works as a natural law. But it is not the one and only law that affect the individual. Buddhism speaks of five universal laws (panca-niyama-dhamma) and Kamma is only one among them. The sutta such as Lonapha in the A.N and the Moliyasivaka in the S.N clearly show that this responsibility is not strictly deterministic. The Angulimala story shows that one could rise above Kamma, and defeat Kamma.

Thus it is seen that while Buddhism teaches on Kamma and responsibility it does not make an individual a slave to it.

### 666 THE THEORY OF KARMA {SILAVAMSA}

The teaching on karma is found in almost all religious schools of India during the time of the Buddha. Some schools believed that everything happens due to former karma, everything happens due to the will of god. And some believed as everything happens without cause, they are mere accidents and coincidence. The Buddha rejected all these erroneous views and defines kamma as simply action or a deed. The defining kamma says in the Nibedhikapariyaya sutta that Cetana or volition is kamma {cetanaham bhikkhave kammam vadami} which one of the mental properties. There is another word Chanda which stand for wishing, desiring a result. All deeds done through evil root-cause namely greed, hatred and delusion are morally unwholesome {akusala}. The opposite root-cause namely alobha, adosa and amoha are bring about good deeds or wholesome {kusala}. All deeds performed through intention are completed kamma. By our thought, words and deeds we create our world that we are to live in. we create our world with mind behind the physical form. Therefore the mind is master of the world. The last kammic thought moment at the point of death which forms the rebirth linking consciousness, the kamma that produces. Other kamma good or bad will come to operation at some later space, when external conditions are favorable for it ripening. The force of weak kamma may be suspended for along time by the interposition of stronger kamma. As general principle all kind of kamma bears some kind of fruits sooner or later. One has complete command over his action no matter what degree other may try to force him. yet, an unwholesome deed done under strong compulsion does not have quite the same force as one performs voluntarily. A man may be compelled torture or kill someone else. In such a case, the heaviest moral responsibility rests with those who have force him to the action. But in the ultimate sense he still must bear some responsibility for he could in the most extreme case avoid harming another by torturing or death himself. Collective kamma also take place when

numbers of people are associated in the same kind of action and thought. Mass psychology produces mass kamma. Therefore, if all such people are likely to form the same pattern of kamma, it may result the same as their associated in the same kind of action and the same kind of experiences. The results of kamma are called vipaka. This term, kamma and vipaka and the idea they stand for, must not be confuse. Vipaka is pre-determined by ours circumstance in the present life the full effect of his bad kamma may be eradicated even here and nowelves by previous kamma but kamma in the last moment of his death. Throughout life he may have to suffer the consequence or vipaka of the death what ever he may has done. But it does not prevent him from forming fresh kamma of a wholesome type to restore the balance in his next life. Furthermore by the aid of some good kamma from the past, together with strong effect and favorable circumstance in the present life the full effect of his bad kamma may be eradicated even here and now.

## 666KAMMA

The reality about dukkha is explained in the paticcasamuppada, from it arises the theory of kamma. The man because of avijja accumulates kusala and akusala (savkhara), then arises vibbana. The kammaniyama points out the ethical side of paticcasamuppada.

This samsara where all people subje to suffering is nurtured by kamma itself. The world and beings are twisted and turned by kamma. It is like the aisle, is like that of wheel, it ties beings to the wheel of samsara.

- ‘rathassaniva yayato’ (suttanipata) – when there is no kamma there will be no sajsara.
- ‘Kammasaka manava satta kamma dayada kamma yani kamma bhandhu kammapatissarana’ (MN.3)
- ‘Kammaj satte vibhajati yadidaj hinappanitaya’ – divide people low and high.

Buddha is against the statement ‘all is due to kamma’. The Jains opinion is everything is due to pubbekatahetu (cause due to previous life), this is rejected by the Buddha. According to Buddhism there are five niyama dhammas, namely, bijaniyama, rithuniyama (utuniyama), kammaniyama, dhammaniyama and cittaniyama. In this case, kamma is only one niyama dhamma. Therefore everything is not due to kamma. There are many reasons for sickness. For example, seasonal changes, breathing bad air and also kamma. Kamma is cetana (volition): ‘cetana bhikkhane kammaj...’ (SN). In order to make the cause and effect theory in process there should be volition.

Buddhism is different from pre-Buddhist kamma. There is a belief of the soul according to those beliefs. They believed that a person does the kamma and he himself reaps the fruit of kamma but Buddhism denies it. There is no soul according to Buddhism, it is said thus: one who reborn again dead is not the same person nor the other (na ca so na ca abbo). Then how can another person reap the fruit of what is done by some others, there is no person in absolute sense only the aggregates (khandha) exist. Due to the theory of paticcasamuppada we observe that the influence of kamma gives rise to mind and matter (namarupa). It is incorrect to think that the mind and matter belong to one or they belong to some other persons, i.e., ‘nayaj kayo tumhakaj na pi abbesaj’ – body is not ourselves and also not others.

Kamma is a active, power. It gives a person happiness and suffering in sajsara. Kamma is accumulated because of ignorance. It is very vicious. Due to kamma people go round and round in this vicious circle. The sajsara is in a stage of flux for those who are living in ignorance. There is no beginning, it turns again and again with ignorance and tanha arising. It is not a cycle which cannot be shattered, we obtain skill to shatter it by the understanding of cause and effect.

According to the result of vipaka, kamma is divided into four types:

- (1) kanhaj kanna vipakaj – black kamma with black result
- (2) sukkhaj sukha vipakaj – white kamma with white result
- (3) kanna sukkaj kanna sukka vipakaj – mixed kamma with mixed results.
- (4) Akanna sukkaj akanha sukka vipakaj – kamma which are not white and back with upaka which are not black and white.

Here back denotes akusala and white denotes kusala. According to Abhidhamma there are three types of kamma: kusalakamma, akusalakamma and avyakatakamma. This shows that the result of the kamma is important in the definition of the term kamma. Kamma is always compare with the result. The Dhammapada states that (Verse 67): natha kammaj yaj katva anuthapati...it is not good to do the kamma, having done if you repent and reap the fruit with the face cover with tears...(Verse 68...): 67 and 68 of the Dhammapada:

*“The deed which causes remorse afterwards and result in weeping and tears is ill-done”*

*“The deed that causes no remorse afterwards and results in joy and happiness is well-done”*

In order to identify akusalakamma which gives evil results and kusalakamma which gives good results, one should examine the volition (cetana). For the akusala kamma the volition rooted in akusala. Buddha pointed out that lobha, dosa, moha are akusalamula. In the Sammaditthisutta, Sariputta Thera asks, friend, what are the roots of akusala and root of kusala. It is said that just as lobha, dosa, moha are akusalamula, alobha, adosa and amoha are kusalamula.

The highest moral as generosity, sympathy and kindness which pabba should be developed as an attempt to suppress lobha, dosa and moha. In the Ambalatthika-Rahulovada sutta of MN, the preaching of kamma is explained vary. The social sense of teaching of kamma in Buddhism is the criteria of good and bad at the very moment.

- (1) actions (kamma) are good for oneself and not good for others.
- (2) kamma which are good for others and not good for oneself.
- (3) Actions which are not good for oneself and also to others.
- (4) Actions which are benefit for oneself as well as to others.

No. 1-3 are akusala and they should be avoided. No. 4 and that should be done. This should be understood and should be investigated by wisdom and this applies to mundane (lokiya) and supermundane (lokuttara) both are given in Kalamasutta. For example, if we take a machine it goes on, in the same way without stopping and manufacturing whatever it is, but man does something after due consideration and thinking. He does not act doing the same thing and producing the same thing again and again like the machine. Man today reaps the fruit of earlier life. It shows the question arises whether the kamma is pre-planned. What the Buddha does not accept pubbekatahetuvada, there are many reasons for accumulating kamma. Man has the freedom, he can think what is good what is bad. He by his own intentional action form the cycle of samsara, sometimes he enjoys happiness and sometimes he suffers. He is the master of all actions, thus we observe how independent is man. He has freedom if he is so desired he can get free from accumulation of kamma.

It is not necessary to go round in samsara until one puts an end to all kamma. If craving is shattered the desire for becoming is completely rooted out, that is emancipation or nibbana, we call it tanhakhaya, it is not necessary to wait for kammakhaya to attain nibbana.

### 666 EXPLAIN THE THEORY OF KAMMA IN EARLY BUDDHISM.

The Pali term ‘kamma’, literally means action or doing. Any kind of intentional action whether mental, verbal or physical is regarded as kamma. Generally speaking, all good and bad actions constitute kamma. In its ultimate sense, kamma means all moral and immoral volition (kusala akusala cetana). The Buddha says in the AN III that:

“I declare, O Bhikkhus, that volition (cetana) is kamma. Having willed one acts by body, speech and thought.”  
(cetana’ham bhikkave kammaj vadami, catayitva kammaj karoti kayena vacaya manassa).

Therefore, every volitional action of persons, except those of Buddha and Arahants, is called kamma. An exception is made in their case because they are delivered from both good and evil. They have eradicated both ignorance and craving, the roots of kamma. Mind is the most important feature of kamma, this is explained in the very first verse of the Dhammapada, ‘mind is the forerunner of all states’. In simple term, mind conditions all kammic activities.

The Buddha says in the Majjhima Nikaya sutta No. 135 that:

“All living beings have their kamma as their own, their inheritance, their congenial cause, their kinsman, their refuge. It is kamma that differentiates beings into low and high states”

The Buddha then explains the different destinies of people in accordance with the law of causes and effects. Evil deeds such as killing, harming other, even jealous and stingy etc lead to lower stages of birth, whereas wholesome deeds such as not killing, not harming other, not jealous etc lead to higher stages of birth. This is the theory of kamma-vipaka.

However, in Buddhism, not everything is due to kamma. In the Anguttara Nikaya I (p.173), the Buddha refutes the erroneous view that “whatsoever weal or woe is all due to some previous action (pubbekatahetu). If the present life is totally controlled by our past kamma, then kamma is certainly tantamount to fatalism. The theory of kamma in Buddhism is not fatalism.

Kamma does not necessarily mean past actions. It embraces both past and present deeds. In its true sense, we are not totally the result of what we were and we will not absolutely be the result of what we are. This means that, kamma is not the sole determining factor, it is only a conditioning factor. Anyone can change the course of his destiny according to his mind and deeds.

Kamma is only one of the 5 special instances of the operation of causal laws in nature (which includes utuniyama, bijaniyama, cittaniyama and dhammaniyama), therefore, it is not the only factor which conditions the life of an individual. In another words, everything does not happen because of kamma. And according to Buddhism, even the causal law can be changed through the development of wisdom (pabba).

#In pre-Buddhist period, people believed that there is a permanent person who did the kamma and reaped the fruit of kamma. However, in Buddhism, there is no permanent person as such. The person who does the kamma and reaps its fruit is neither the same person nor the different one (na ca so na ca abbo). A person is only a combination of 5 aggregates in a stream of flux. In fact, the existence as a stream of flux is a series of kamma and vipaka itself. (87)

#There are several classification of kamma in the Abhidhamma. However, in the suttas, kamma is generally divided into kusala and akusala kamma (wholesome and unwholesome kamma). Kusala kamma is rooted in mental states which is free from greed, hatred and delusion; akusala kamma is rooted in greed, hatred and delusion. Kusala kamma brings good results but akusala kamma produces bad results. In Ambalathika-Rahulovadasutta, actions that are good to oneself as well as to others are called kusala kamma.(78)

Some Buddhists and scholars maintain the view that kamma is stored in the consciousness or in the psyche of an individual. However, this is contradicted to the Buddha’s teaching of impermanent and soullessness. In fact, the entire kammic force is dependent on the dynamic mental flux (citta santati) ever ready to manifest itself in multifarious phenomena as occasion arises.

It is said in the Anguttara Nikaya II that, kammavipaka is one of the 4 unthinkable which, if one thinks of and ponders on with a view to arrive at a complete and final conclusion will only lead to madness and distraction. It means that kamma can only be visualized by higher knowledge, not by ordinary sense faculties.

666 EXPLAIN THEORY OF KARMA ACCORDING TO BUDDHISM. REV. JANAKA  
SOIKHAMSENG/BD/97/008

According to Buddhism, the standard definition of karma is; Cetanaham bhikkhave kammam vadarmi- O monk, I declare that Volition is karma. So Karma is nothing, but volition, intention, what is deliberately done. So only intentional acts are ethically meaningful, not otherwise according to

Buddhism, because only those acts which are performed intentionally are creative, either good or bad. There are three kinds of Karma. The karma can manifest mentally, vocally, or physically either by mind and speech or Body, but all are same. Karma is volition in whichever way it manifests. So is the result (Vipaka) of Karma. Vipaka is also psychological, because we experience the result karma within.

So in the case of karma, we speak of acts and consequences. According to Buddhist doctrine of moral causation, the karma has acts and consequences, the act has begun with the potentiality of bringing the consequences of good and bad result. Although the past karma has the effect on the present, everything happened is not all due to the past karma. Karma is not the result of the past karma. If it were, there would be no free will, the Cetana is not free. If the present karma is nothing but volition in the result of the past Karma, then the volition is determined by the past karma. Then the volition is never the result, Vipaka of another karma.

That everything does not happen due to the past karma is also explained by the five orders (Pancaniyama) according to Buddhism these five orders or processes operate in the physical and mental realm. They are:

1. Utu-niyama    physical    inorganic  
order, weather
2. Bija-niyama    order of germs and  
seeds
3. Kamma-niyama    order of acts and  
result
4. Dhamma-niyama    order of norm,  
the natural phenomena
5. Citta-niyama    order of mind or psychic law.

They all contain to be according to dependent Origination (Paticcasamupada). The Buddhist doctrine of karma is the application of Paticcasamupada to ethics, because karma is not a result of previous karma, there is a freewill. That is the Buddhist doctrine of karma, not fatalism or pre-destination. According to Buddhism astrology is condemned.

So each man makes his own karma, he is the creator of his own karma. Each man has the Kamma as his matrix (kammayoga). Kamma is a never departing relation, kamma is your refuge. In other words, Kamma is the character formation, as we will, so we will be. We will be murderers or saints, which is called Punna and Papa according to trace of thought within us.

What are Punna and papa? Punna and Papa means good and bad, Merits and demerits. Buddhism does not accept Punna and papa. What Buddhist accepts is Kusala and Akusala- good action and bad action. Punna means meritorious deeds you do with self-interest. They have their effect. There is an element of egoism there. Therefore, both Punna and Papa according to Buddhism are due to Avijjha (ignorance). But Kusala on the other hand, mean acts performed without self-interest.

How are we to distinguish kusala and Akusala? Kusala means any act, which is motivated by Alobha, (Generosity), Adosa (Loving-kindness) and Amoha (Non-delusion or wisdom). Act performed with greed (Lobha), hatred (Dosa) and delusion (moha) is Akusala. So they are called moral rules. This is why the Buddha emphasized the psychological aspect of behavior and equated karma with volition.

In the broad sense, Buddhism uses karma to include all religious karmavada. If any religion, whether it is theistic or atheistic believes in Kusala and Akusala, the moral distinction of good and bad, that is called karmavada. Therefore, all religions advocate moral responsibility. Any religion that denies moral responsibility is called Niyamamichaditthi (false view). Therefore, Buddhism never criticized Karmavada or Upanisad, in a destructive manner.

The Buddhist view is if we believe in some forms of paradise, then we will be reborn according to your conception. But it is not the final salvation according to Buddhism, because as we will, we will be born in somewhere. There is no condemnation for religion, there is only sympathetic assessment. That is why even in the first discourse of the word; Attakilamathanuyogo (self-mortification) is not condemned as the word Kammasukkhallikanuyogo (self-indulgence), because the word; Attakilamathanuyogo stands for irreligious such as Materialism. That is referred to as base, vulgar and worldly. So non-volitional act has no ethical effect. Whatever we experience; good and bad, all are due to Paticcasamupada (dependent Origination).

### **Reference:**

**All about Buddhism by Dhammika**

**Short Note in the Class by Thilak**

**Abhidhamma Notes outlined by Professor Sumanapala**

The Pali term Kamma, literally means action or doing. Within animate organism there is a power of force which is given different name such as instinctive tendencies, consciousness etc. this innate propensity forces energy conscious being to move. He moves mentally or physically. His motion is action. The repetition of actions is habit and habit becomes his character. In Buddhism, this process is called kamma.

In the Mahavagga of the Anguttara-nikaya III (415), the Buddha says:

*cetana'ham bhikkave kammaj vadami, catayitva kammaj karoti kayena vacaya manassa*

Any kind of intentional action whether mental, verbal or physical is regarded as kamma. In its ultimate sense, kamma means all moral and immoral volition. Every volitional action of any person, except that of arahants and Buddhas, is called kamma.

Thus Kamma is the law of moral causation relates to the physical, cosmic or universal causality, and vipaka is the effect. Intentional action either wholesome or unwholesome creates kammic effects.

In the working of kamma its most important feature is mind. All our words and deeds are coloured by the mind or consciousness we experience at such particular moment. In the Abhidhamma, it constitutes 12 types of immoral consciousness and 8 types of moral consciousness in kamavacara. 5 types of moral consciousness in rupavacara. And 4 types of moral consciousness in arupavacara. These 29 types of consciousness are called 'kamma' because they have the power to produce their due effects quite automatically, independent of any external agency.

It is kamma that conditions rebirth. Venerable Narada Maha Thera mentions in his book titled "The Buddha And His Teaching" that:

*"karma is the law of moral causation. Rebirth is its corollary. Both, Kamma and Rebirth are interrelated, fundamental doctrine in Buddhism".*

This short statement indeed succinctly and nicely points out the relationship between kamma and rebirth, and their important place in Buddhism.

Every ordinary people (puthujjana), since avijja and tanha are not eliminated, kmmas are thus generated and the process of rebirth is therefore inevitably taken place life after life. To understand how kamma becomes a force for rebirth, it should be made clear the doctrine of paticcasamuppada.

In the 12 factors of paticcasamuppada. The term 'savkhara' has been rendered here by

‘kamma-formations’ because, in the context of paticcasamuppada, it refers to kammically wholesome and unwholesome volition (cetana), or volitional activity, in short, *kamma*. All moral and immoral thoughts, words and deeds are included here in savkhara.

There are two factors of kamma in the 12 factors of paticcasamuppada, i.e. the previous kamma of Savkhara and the present kamma of bhava. The pervious kamma of savkhara brought about the existence of the present life and the present kamma of Bhava will bring about our future existence.

Therefore ‘savkhara paccaya vibbana’, to express it in another way: Dependent on the kamma or good and evil actions of the past, is conditioned the conscious life in this present birth.

From the above explanation, therefore it is clear that kamma as savkhara which arises from ignorance, conditions rebirth consciousness which in turn conditions namarupa, this takes place simultaneously and from that moment a new life begins to function.

Instead of the deterministic theory of kamma according to which everything experienced in this life is due to one’s past kamma, the Buddha emphasized that kamma is one of the contributory factors in the evolution of the human personality. Hence his statements: action is the field, consciousness the seed, and craving the moisture which lead to the rebirth of a being.

Kamma is the law of cause and effect in the ethical realm. It is directly concerned with good and evil of the person, it is an ethical and psychological basis in Buddhism. Although Buddhism says that man can eventually control his kammic force, it does not state that everything is due to kamma. Buddhism does not ignore the role played by other forces of nature. There are five orders or processes of natural laws (niyama) which operate in the physical and mental worlds:

1. Utu niyama ---- Seasonal laws.
2. Bija niyama ---- Biological laws.
3. kamma niyama ---- Kammic law.
4. Dhamma niyama ---- Natural phenomena.
5. Citta niyama ---- Psychological laws.

Kamma is an impersonal, natural law that operates strictly in accordance with out actions. Hence we are the architects of our kamma, which are responsible for the success and the failure of our life. This is an existing universal law which has no religious label. Therefore, this kammic law is unbiased to each and every person, whether they believe or not; whether they have a religion or not,

it is an individual force, in another words, it is moral responsibility.

### 666"CETANA VOLITION "

cetana ham bhikkhave kammam vadami cetayitva kammam karoti kayena vaca manasa kammam satte vibhajati yadi dam hinappanitataya kammamassa . manava. Satta kammadayada kammayoni kammabhandhu kammapati sarana.

Atta hi attano natho ko hi natho paro siyo  
Atta sarana anannasaram  
Suddhi asuddhi pacattam nanna manno visodhaye

Man is responsible for his action no other will take place of his doing

Naham sahissami pamocanaya akhataro tathagata  
The Buddha says, "I am unable to release the people who are suffering but he says "I can show you only the way of arising of suffering, cease the suffering .

Merely thinking is not cetana or give a result, merely thought is not given a result but if you have thought you have planed for a long term and you have done it mean cetana or volition.

Panca niyama

1. Kamma niyama
2. Dhamma niyama
3. Citta
4. Utu
5. Bija

Everything happen in the world is because of these five but different which relate:

Gatisampatti

Upadhi

Kala

Payoga

The last thought, in Buddhism, before dying is very important even he has performed wholesome of his whole life but when he approaching death he has got bad thought that means he will get a bad result in the next life.

Sleeping , eating , bathing and going toilet is not considered as cetana.

Four level of karma

1. Gurukakamma
2. Asana kamma
3. Acinna kamma

#### 4. Katatta kamma

##### Karuka kamma

There are five:

1. Killing father
2. Killing mother
3. Cause the Buddha blood
4. Killing arahant
5. Division Sangha

Asana is the proximate deed just before death

Acinna kamma is the deed that continues doing from the past time up to present.

Katatta is the non-effective karma.

The way giving the result

Ditthadhamma vedaniya, give the result at present life

Upapajavedaniya, having born next life or give effect for the next birth

Aparapariyavedaniya, at anytime along the existence

Ahosikamma, nothing special, valueless result or the kamma does not produce the effect

Janaka kamma- kamma give new conception

Upattham bhaka- kamma supported birth

Upapija kamma- with kamma hinder, hinder or trouble karma

Upacchedaka- completely good or bad karma( destructive karma)

Whatever we have done "good or bad" we can change them and stop him.

Cetana is not merely action, cetana is karma : there are 3 that make the cetana

Cetana through verbal action

Cetana through physical action

Cetana through mental action

Lobha= abhijjha

Dosa= vyapada

Moha= avijjha , they are the unwholesome

Alobho

Adosa

Amoha , they belong to wholesome

Eye

Ear

Nose

Tongue

Skin

Heart

Life, all are produced by karma according to Abhidhamma material element

Kamma

Citta

Utu

Ahara, they are kamma

Cetana is the foundation of moral and immoral action.

### 666BUDDHIST CRITERIA OF RIGHT AND WRONG

According to Buddhism, the moral criterion is purely psychological. There is no compulsory for you to follow Buddhist moral ethics. Therefore, Buddhist ethic is more autonomous, independent of any outside power, like God. So the internal individual is the agent. He is the captain of his own destiny. He is responsible for what he does.

The basic criterion is that any act performed and motivated by Lobha (covetousness), Dosa (hatred), and Moha (illusion) is bad, and any act performed and motivated by Alobha (generosity), Adosa (sympathetic joy) and Amoha (wisdom) is good, Kusala. This is how moral act should be judged. It is purely psychological. Whatever leads you to harmony, mental healthy is good, whatever leads you to disharmony and mental illness is bad? So Nibbana is the highest state of mental health. Therefore the criterion is not dependent on any outside agent or god. You are responsible for what you have done. The Buddha says, "tumhe kiccam katabbam, akkhataro tathagata", you yourselves work out for your own salvation for the Buddha is only teacher". This is up to you to follow the path.

Comparison criterion: if the moral criterion is purely psychological, are the moral propositions subjective? This question will arise. Then the Buddhist answer to the question is that the experience of pain and pleasure is common to all living beings, because sabbe satta sukkhakama dukkhatikula- all living beings go after pleasure and avoid of suffering. Therefore, what is disagreeable to me is disagreeable to others also. If you do not like aversion, others certainly do not like aversion. If you do not to be killed, so is other. How do we know it? It is through inference. "Attanam upanam katva" you place yourself in other's position, and then think of other. This is self-comparison. All are scare of death, all are scare of killing. Therefore you should compare yourself to others, depriving other's life. So in that case, though the criterion is purely psychological, but the moral propositions are objective.

Another criterion is that anything leads you to Nibbana is kusala, anything leads you away from Nibbana is akusala, because since nibbana represents the highest state of mental perfection, mental healthy. Anything leads to that state is good.

Another criterion is that when an act is to be committed, a person has to reflect in three ways:

Attadhipateyya-conscience: evil acts result in self-blame. Your conscious is disturbed. That

is one reason why you should refrain from committing evil acts. The internal monitor, watcher is within you. You control yourself.

Lokadhipateyya: It refers to what the world thinks about; because evil acts will be condemned by the wise, good acts will be appreciated by the wise, (vinnana). Here, the standard is vinnu (wise people), not bahujana (ordinary people).

Dhammadhipateyya: you must think whether it is in consonance with righteousness. All what you do must be conformed to dhamma (righteousness), because according to Hinduism and Buddhism, the distinction between man and animal is dhamma, moral sense, consciousness, righteousness. One who is devoid of moral sense is like a beast, therefore, hiri (moral shame) and ottappa (moral dread) are guardians of the world.

So, the first one is self-control by conscience, the second is controlled the world, and the third is righteousness. Therefore there is always self-reflection, self-examination. You must reflect before you do (paccavekkhitva). You must examine the act you propose to do whether it leads to

Atta-bhayabadha- your own good  
para-bhayabadha- the harm of others  
ubhaya-bhayabadha- the harm of both

Any act, which leads to your own harm, the harm of others or the harm, or both is akusala.

Therefore, you must refrain from committing such an act. But any act that leads to;

atta-hita- your own good.

Para-hita- the good of others

Ubhaya-hita- the good of both

is good.

**QUESTION: POINT OUT THE PURPOSE OF BUDDHIST ETHICAL CRITERIA OF WHOLESOME AND UNWHOLESOME ACTIONS WITH YOUR OWN VIEW.**

An ethical system is connected with the behavior as right and wrong and good and bad. The behavior in human society mostly leads to immorality because human mind is delighting in the evil action.<sup>29</sup> To understand (the correct behavior), the Buddhist ethical system contains an explanation of good and bad behavior for living in the moral way. There are three basic factors in Buddhist ethical system, namely:

1. Free will
2. Rebirth
3. Moral causation

Regarding the factors of Buddhist ethical system, one has a chance to analyze and

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<sup>29</sup> This is an idea quite different from the reality. It is proved, that human mind inclines towards morality. For reference see morality in atheism - <http://en.wikipedia.org/wiki/Atheism> . For Buddhist reference see *Kālāma Sutta* in *Aṅguttara Nikāya*.

emphasize(?). Buddhist ethical system teaching spiritual morality is also a requirement for the attainment of *Nibbāna*. To achieve this spiritual morality, one must cause welfare to oneself and then help others. There are four kinds of persons in the Buddhist ethical system:<sup>30</sup>

1. Person who does not engage neither in altruism nor in self-welfare	3. Person who engages in self-welfare but not altruism
2. Person who engages in altruistic action but not self-welfare	4. Person who engages in actions of both altruism and self-welfare

For the sake of both altruism and self welfare, in the *Anumāna Sutta* it is mentioned that there are two ways of inference:

- (1) Inference about oneself by means of other
- (2) Inference of others by means of oneself

Of them, regarding the first it is said: “if a person engages in wrong doing, such a person is unpleasant to me and thus I also may become evil. In the power of evil thought I become unpleasant to other person and they would also dislike me.”

The second would be: “I like to live a long time and I like to enjoy life, but I dislike suffering. If I deprive a life of another one who likes to live long without dying and suffering, it may be disagreeable to such person.”

In *Ambalaṭṭhika Rāhulovāda Sutta* of *Majjhima Nikāya* a principle to decide what is wholesome and what is unwholesome action is mentioned. According to that sutta, one should reflect when one thinks of committing action with the body, word and mind. Again, when one has committed an action, one has to reflect on action of doing. If one see an action to be harmful to oneself and others, one should consider it as unwholesome and should not do it. If action appears to be good for both, one should do it. It is the best way to follow the factors of the Buddhist ethical criteria of committing wholesome and unwholesome actions.

#### 666GOOD AND BAD, RIGHT AND WRONG

Punna- papa  
Kusala-akusala  
Avajja-vajja  
Right and wrong

Punna

Doing alms offering . offering flowers are supposed to be punna while kusala mean meditation, externally it is directly to eliminate lobha, moha, dosa.

Punna can be practiced by dasapunna-10 merit perfection

1. Dana
2. Sila
3. Bhavana

30 In brief: a) no altruism and no self-welfare, b) altruism but no self-welfare, c) no altruism but self-welfare, d) altruism and self-welfare.

4. Patti
5. Patthanumodana
6. Veyya vacca
7. Apacayana
8. Desana
9. Suti
10. Ditthijukamma

Papa

1. Panaghata
2. Adinnadana
3. Pradanusevana
4. Musa
5. Pesuna
6. Pharausa
7. Samphappalapa
8. Abhijjha
9. Vyapada
10. Micchaditthi

8.2.2000

sappatihariya

Considering right and wrong

Pali. Brahmanava brahmano putto

Only Brahmin is the son of Brahamana, a part of Brahmana, from the mouth of Brahamana.

Brahmana only can purify other have no possibility. This is the utterance from the Brahmana.

Later this brahmana confessed that his statement wrong because of no fact to believe Buddha questioned that brahmana. Did you see the brahmana? No, sir.

Your parent?

Your teacher?

Your seven generations?

He said no

Then the Buddha said how did you say you're born from Brahmana. Buddha says these are without the fact. You are wrong for go on keeping this idea.

Buddha said there must be good fact to correspond with the idea otherwise your idea is futile.

That action which is done not good, that action which is repent are considered against the law and be condemned.

Regarding action if someone experience the effect with tear on

Dukkho, Anariyo Anathasamhito is for Athakillamathanuyogo

Hino, gamo, pathujaniko Anariyo, anathasanto is for kamasukkhalinuyogo

In kalama sutta there are ten kinds of view based on no ground and no base said by Buddha.

1. Anussava heresy
2. Parampara- tradition

3. Itikira –history
4. Pitakasanupadana-text
5. Takka-logic
6. Naya-
7. Akaraparivitaka-reflection
8. Ditthinijjhankhanti-acceptance of reflection view
9. Sameno no garu- teacher
10. Bhabharupata. Possibility.

If something that lead you into three kinds of Lobha, dosa, moha means bad action or bad thing if not they are good for you to do.

Or if anything freed from greed, hatred and delusion or three categories of bad action are considered to be good action if not bad.

Anunaya-lobha, Patigha- moha dosa , Buddha suggests people to reduce or else it will conduce one in dangerous in the society.

Anunaya= lobho=abhijja

Patigha=doso=vyapada

Moho

Human being from the birth to death seeks lobha, dosa only or increase with every moment.

Lobha, dosa and moha, when one become lobha then, when unsuccessful he got will lead him delusion, knowing nothing and like a blind. Moho like a dark colour, one cannot see anything i.e one realizes the fault only after having done.

QUESTION: EXAMINE THE BUDDHIST CRITERIA THAT CAN BE USED TO JUDGE GOOD AND BAD

Buddhism is an ethical religion. Therefore, it teaches that one should give up all that is bad and evil and engage in what is good (*sabha pāpassa akaranam, kusalassa upasampadā*). There are some terms very commonly used in Buddhist texts to indicate good and bad. The term *puñña* and *kusala* devote good, and term *pāpa* and *akusala* devote bad or evil. Though when analyzed deeply, *puñña* and *kusala* are different, in text these two terms are used synonymously.

There are certain specific criteria or measurements used to judge good and bad. One such criterion is given in the *Ambalaṭṭhika Rāhulovāda* of the *Majjhima Nikāya*. Therein **the Buddha** says that one should consider the effect or consequence and actions has on oneself and others and on this decide the moral quality of a deed. According to this criteria any deed that is harmful to oneself and to others in bad, what is beneficial to oneself and other in good.

There is another well known criteria and that is to understand the root causes or the motivation forces behind one's action. If any action is motivated by greed, hatred or confusion that is *lobha, dosa* or *moha* such action is considered as being evil. Their opposites, namely actions done through non-greed (*alobha*), non-hatred (*adosa*) and non-confusion (*amoha*) are considered as good and wholesome. A very popular method of deciding whether an action is good or evil is to see whether that action is in accordance with one's conscience (*atta-dhipateyya*), public opinion (*lokādhipateyya*) and righteousness (*dhammadhipateyya*).

A self-test that can be used to judge good and bad is to see how one would react if some others would do the same thing to oneself. For example, if one was to be oppressed by others, one would not like it. Therefore, one should understand that others also would not like such harmful acts being done to them. This is called *attūpanāyaka* criterion.

These are some of the important criteria adopted in judging good and bad.

### **666** *FREEWILL AND MORALITY*

Man is no exception to this universal principle 'dhammata', and he is part and parcel of it. Man comes into being when the necessary condition for his becoming come together. Endure as long as the condition for his endurance is present and sees to be with the disintegration 瓦解 of such condition. Therefore according to Buddhism we observe that there are no beings above man who decides the fate or destiny of man to whom he should pray for his welfare. Man existence and welfare are concerned giving responsibility to himself, then there is freewill.

According to Dhammapada one is truly the master of oneself, with oneself fully controlled one gains the mastery which is hard to gain. In the Mahāparinibbāna sūta of Dīgha Nikāya, the Buddha just before his death admonished his followers to be their own guide and refuge. The Dhammapada further says it is only the evil done by oneself born of oneself and produce by oneself grinds a weakness man like a diamond a hard gem. By oneself committing evil thus one becomes defiled. Not committing evil one becomes pure, purity and impurity depend on oneself (Dhammapada verse 161 & 165).

The Buddha campaigned against all doctrines that denied supremacy, initiative and freewill to man whether there be theistic or not. Since the idea of divine creator who presides over the destiny of man had taken deep root in the society of his day, the Buddha criticism was mainly aim at this idea, especially because this idea deprived the man freewill.

Brahmanism which was the pre-dominant faith of the people of India when the Buddha appeared put forward the theory that the world and all things in it were created by an all powerful God. And that everything happened according to his wishes, and that God presided over the destiny of man. This is called the divine creation (Issara-nimanavada). During the Rgvedic time, it was called the maker (visva-kamma). In the latter period the creator became Mahābrahma. In the Kevādasutta and Brahmajālasutta of DN description is given about this creator. According to his creation people were divided into four castes and they were deprived of their right. They had to do jobs according to the wish of the creator. They were unable to protest or disobey because to go against the wishes of the God made misery. The only

thing they could do was to passively accept this situation and become humble and obedience.

Since the idea of divine creation was the basis of this caste prejudice, Buddha vehemently criticized the idea of God. In the Tevijjasutta there is a discussion between the Buddha and some brahmins. These Brahmins who strongly believed in a creator never thought of the freedom of the individual. In this manner, Buddha refuted not only the idea of Brahmanism he was also against the teaching that denied the freewill to man. For example, the 6 heretical teachers also did not give freedom to the individual. Mokkhali Gosala preached against kamma and he was a fatalistic. He not only denied man supremacy he never spoke about moral values. People who followed these 6 heretical teachers were deprived of their freedom. They behave in the society without knowing the difference between good and bad kamma. Purana Kassapa expressed his Akiriyavada which was against kamma.

There are two premises on which the concept of freedom and responsibility in Buddhism are build up, namely supremacy of man and the concept of his equality by birth. Having established the fact of supremacy of man and his equality by birth, the Buddha pointed out five basis things that should be adhered to by all who are concerns about the freedom, well-being and happiness of all. Firstly everyone should respect the other lives and refrain from doing anything that would cause injury or damage to the live of the others directly or indirectly. And whenever possible to do everything to make things present and easy to the others. Secondly everyone should respect the lawful procession of the other and refrain from appropriating what is not voluntarily given to him. Thirdly everyone should refrain from wrongful indulgence in sensual gratification that would cause damage of embarrassment to the others. Fourthly everyone should refrain from uttering falsehood, slanderous speech, harsh speech and practice speaking the truth which is present to hear and help building up trust and friendship. Fifthly everyone should refrain from becoming addicted to intoxicating food and drink, thereby becoming a burden and a source of irritation to the others. These five things are basically safeguard against transgressions on others freedom. Therefore we observe by practicing pabcasila we respect the freewill of others.

Buddha by personal experience realized that only by understanding things in their correct perspective that problems of life and death could be solved throughout his dispensation. He discouraged blind faith in views, actions or in people, he says that people take refuge in various objects though fear and ignorant, clinging to views without understanding leads to disturbance and misery. The Buddha made it clear that one has to make a clear decision of like and dislike according to his freewill, if he were to lead a peaceful life and contribute something to social harmony. Addressing to Kalamas of Kesaputta, the Buddha said: *'Do not believe something by mere hearsay; do not believe something merely because it comes in some traditions; do not believe something merely because of its probability; do not believe something through mere respect of teachers. Do accept the things after examining it thoroughly. If you are convinced that it conduces to the well being and happiness both yours and of others as well.'*

The idea underline this warning is that the truth of a thing does not depend on a thing we thought by one's teacher or its being occurring in some books or coming down by traditions etc. It should not be misunderstood here that the Buddha wanted people to reject everything because it comes in a tradition etc. The Buddha stressed that one should have an open mind and examine whether a thing is true or false, with the aid of facts he can verify for himself. Therefore, freedom is given to an individual to do according to his own wishes.

***The Buddha never accepted his followers to believe in him blindly. His Dhamma was not based on mere logic, whatever he taught was based on first hand knowledge and experience. Once he spoke to Upali the chief disciple Niggantha Nataputta, when Upali was in a hurry to accept Buddhism, Buddha said do not be in a hurry, think again whether you are quite sure that you intend to become a Buddhist. In this manner, we observe that according to Buddhism, the individual is given the freedom to act according to his own freewill. When acting according to one's own freewill a person will commit either kusala or akusala. One who commits kusala or akusala will be responsible for his own actions. Therefore we observe that Buddha admired freewill of the individual.***

### **666 GIVE A DEFINITION TO THE TERM " ETHICS "**

The Consise Oxford Dictionary defines the term "ethics" as science of moral, treatise on this, moral principles, rules of conduct, whole field of moral science. Thus it is clearly seen that ethics is related to morality and quite often the two terms are considered as interchangable.

Ethics originally formed a part of the wider subject of philosophy. It was separated from it and treated as a separate subject, having close connection to social science in general. To-day ethical

studies form a separate discipline and ethics have relation to many other areas of study connected with sociology.

As a discipline it can be described very broadly as the inquiry into the evaluation of human behaviour, the goal sought to be achieved through such behaviour, the intentions, motives, social institutions all come under the purview of ethics.

On the other hand, ethics also means the philosophical inquiry regarding the certain general question regarding the meaning of moral term and the standards adopted in moral evaluations.

The ethics of a particular community is closely related to and therefore closely regulated, guided and evaluated in accordance with the religion teachings followed by that particular community.

It is pointed out that at present in Western philosophical tradition a distinction is made between two approaches ethics as normative approach and metaethical approach. Of these the first is an attempt to distinguish between right and wrong, good and bad. The second is an attempt to analytically and logically examine ethics, ethical terms moral concepts etc.

Buddhist ethics consists of both these approaches, for Buddhism is primarily an ethical teachings, which advocate the moral development of man is a fine blend with wisdom.

#### **666 EXPLAIN THE ETHICAL AND PSYCHOLOGICAL BASIS OF THE BUDDHIST CONCEPT OF KARMA AND REBIRTH.**

Karma doctrine is of pre-Buddhist origin. It is a common teaching of Brahmanism and sramana tradition like the Jainism. The materialists, of course, denied karma. Though Buddhism also taught karma, Buddhist teaching totally differed from both the Brahmana teaching and Jainism teaching.

As Brahmana religious view, karma was any act is contravention of the divine order. Anything done against the god or his decree is evil. Whatever is done to please, to obey his command irrespective of the moral quality and consequence of the deed, is good. It is as the basis that the Brahmanis justified sacrifice, which involved killing of animals. To the Jainism it was something metrical. The face produced by one's deed covered the Jiva of a person as if dust covering an object. It pollutes the Jiva and it is this that makes the jiva continue to suffer samsaric existence. Both these considered karma, as an insurmountable force before which the individual had to remain helpless. In fact the Jainas present a view, which gave precedence to bodily action over rest, and maintained a strict deterministic view of karma. According to them one's presents happiness or unhappiness is solely due to one's former deeds (pubbekathetu vada).

As against these teaching the Buddha presented a totally different views. According to the Buddha's definition, karma given in the nibbedhika-pariyaya sutta, karma is volition (cetanaham bhikhave kammam vadami), one having willed acts with body, speech and mind (cetayitva kammam koroti kayena vacasa manasa). This emphasises on the psychological aspect, gave a new dimension to karma. Therefore, unlike in other contemporary teachings, Buddhism evaluated normally only intentional deeds (sancetanika kamma). Unintentional deeds did not come within it.

Buddhism does not regard kamma as an uncontrollable force. As it is psychological based the man has control over it. Nor did Buddhism consider kamma as the sole force that determines man's happiness and

unhappiness. The Lonapha sutta shows that there are many other facts that influence the operation of karma. The Moliyasivaka sutta emphasizes that the Buddha does not consider karma to be sole cause of present experience. Later post canonical texts elaborate and mention five universal laws (panca niyama) among which the law of karma is one.

The kukuravatika sutta explains that just as Buddhist doctrine of karma is based on volition, its consequence is primarily psychological. This fact is further established by the Buddhist teaching as rebirth. Karma and rebirth are mutually related doctrines. Karma is the former of sankhara influence rebirth. It is the force of karma in the term of sankhara that greatly determines the vinnana that brings about continuity of existence. This is clearly seen from the 12-linked formula of paticcasammuppada, which say... sankahara paccaya vinnanam vinnana paccaya namarupam.

Abhidhamma very systematically explain how kamma influence the process of rebirth. In this explanation bhavanga link of existence seem to be transmitted of the part karmic force to the future existence. It could be the same as Gandhabba, which is simply shorted as death consciousness (cuti-citta) and conception consciousness (patisandhi citta). Whatever the designation used, these are force changed with karmic energies, which pushes the consciousness form birth to birth.

As karma is primarily psychological its events are also primarily psychological. These could lead to physical manifestation.

#### **666 EXPLAIN THE BUDDHIST CONCEPT OF GODS AS AN ETHICAL AND PSYCHOLOGICAL BASIS.**

Buddhism is a non-theistic religion and therefore it does not accept the belief in a Creator God. Just when the Buddha rejects divine revelation the Buddha rejects also the belief in a supreme Creator god who is omnipotent, omnipresent and omniscient. In the Dighanikaya the Buddha says that people who are talking about god (Brahma) and about ways of attaining union with god are making meaningless statements. The Buddha clearly says that none of the Brahmins who put forward the belief in god and union with him has ever seen god face to face. The Buddha points out further as the god is not known, then any talk about the path leading to union with god is meaningless. He says if a man is to build a stairway to a mansion, he should first know where the mansion is. Talking about the path leading to union with god is just like the foolish attempt of a man to build a stairway to a mansion without knowing where the mansion is. The Kevaddha Sutta totally ridicules this belief in a supreme godhead.

Yet it does not mean that Buddhism totally rejects the belief in gods, gods in the plural. There are two ways through the belief in gods have entered Buddhism. One is the then prevalent popular belief about gods and the other is the Buddhist belief in spheres of

existence other than human existence. Thus, the suttas quite often refer to gods who visit the Buddha to pay homage and even to obtain answers to questions.

Pali texts refer to three types of gods or deva. One is sammuti-deva ---conventional gods that important people among the humans who are conventionally referred to as gods. For example a king is a conventional god and therefore he is addressed as 'deva'. The other 2 categories are more important. They are considered gods on certain ethical growth. Thus one of the other 2 categories is upapatti devas who are born in divine spheres.

Buddhist ethical teaching is that one's after-life is decided for the most part by one's kamma. There are five (or six) destinies (gatis) among them birth in the divine sphere is one. To attain birth in such sphere one has to collect sufficient punna or merit. The case of Magha manava is a good example for how humans who have accumulated merit obtain birth in heaven. The young man Magha, due to the merit accrued through social service is said to have been born as sakka. So thus divine birth is considered as the result of good, ethical living. The Vimanavatthu contains many stories illustrating the relation between ethical living and birth in divine spheres.

The 3<sup>rd</sup> category of gods is called Visuddha-deva, purity-god. Their divinity is due to their ethical purity. In this category are placed the Arahants, the sages who have perfected their holy life and attained liberation. The practice of Bhavana (mental culture) also clearly demonstrates that there is a close relation between divinity and the psycho-ethical perfection. It is said that those who pass away while practising higher Jhanas are born in the sphere of Brahma's, a very refined and superior state of divinely.

Buddhist cosmology speaks of 6 classes of heavenly beings of the sensuous sphere (kamavacara). They are Catummaharajika, Tavatimsa, Yama, Tusita, Nimmanarati, Paranimmita-vasaratti. These are beings that are born in these heavens as the result of their punna, similarly, those who practise rupa-jhanas of Fine Material (rupavacara) and Immaterial sphere (arupavacara).

### **666THE BASIC OF BUDDHIST ETHIC (JANAKA SOIKHAMSENG)**

Before Buddhism, there was Upanishadic Ethic, which is a form of Mysticism, because it believed that you are basically Brahmana and you are divine. So a question arises, if you are already Brahmana or divine, why are men evil? Then there was the religion of Brahmanism. That is a form of Theism. Under Brahmanic theism, religion became sort of Formalism or Ritualism.

At the contemporary time of the Buddha, there was Jainism, which was Asceticism. Ethics in Jainism is based on severe asceticism. Then among the 6 heretic teachers, majority were materialists. They rejected religion. In this context, we should understand the significance of Buddhist ethics. The most important thing about Buddhist ethics is that Buddhism does not make distinction between religion and Ethics. In Buddhism, no contradiction is made between religion and ethics. This means that even for the sake of religion, you cannot transgress moral precepts. We cannot start holy war under the name of religion. If killing is bad, it is bad in anyway, under any circumstances, even for the sake of religion, we never justify it.

In Buddhism, Ethic is for doing with human conduct that means what is good and evil, what is right and wrong. There are many terms regarding what is good and what is bad.

1. kusala and akusal- wholesome and unwholesome
2. punna and papa- what is good and what is evil
3. anavajja and savajja- what is morally correct, what is morally wrong
4. karaniya and akaraniya- what ought to be done and what ought not to be done
5. ariya and anariya- what is noble, what is ignoble
6. settha and hina-what is foremost, excellent and what is low
7. sukka and kanha-white and black ( good and evil)
8. Dhamma and adhamma- righteous and non-righteous
9. Sucarita and ducarita- well-behaved and ill-behaved
10. Sammacriya adn visamacariya-even behavior and uneven-behavior

All these terms are used in Pali literature to describe what is morally good and what is morally bad but the two pairs are most important.

The purpose of the Buddhist ethics is the transformation of man's character to a higher level of perfection. Buddhist ethics is based on the facts:

- Free will
- Moral causation that implies there is no law giver, moral law operates itself according to Dependent Origination
- Rebirth, the idea of perception

The Buddha says, "Silabbataparamasa" merely adhering to ritual or rites is bad. So, any formalism is bad, because your moral life must not become a burden to others; otherwise, you are Silamaya (virtue-made). So you must not condemn others, and also do not follow what you do and adhere merely to moral ritual, but you should be Silavanta (virtuos). Merely rites and ritual serve as a basic refuge but the Buddhist perfection is based on wisdom and understanding. If a man is pure, he should know that he is pure, if he does not know that he is pure, he is not pure. A man is liberated, he must know that he is liberated; otherwise, he is not liberated. A man is virtuous; he must know that he is virtuous, if he does not know that he is virtuous, he is not virtuous because the Buddhist ethics is not like the innocence of a baby. A baby's innocence is due to ignorance. But the Buddhist ethics is based on understanding and wisdom. So the Buddhist perfection should be cultivated. Therefore, if a man is real wise, he is also compassion.

Actually, in Buddhist ethics, there is no distinction between your own good and the good of others, because if I eliminate from my inner assessment; Lobha, Dosa and Moha, the possibility of harming others is no more, but on the other hand, the possibility of healing other is there. Therefore, if I free from my own self, it also has an influence on the society in which I live. Therefore, it is said that one who protects oneself protects others; "**attanam rakkhato paramam rakkhati**", one who protects protect others protect oneself; **paramam rakkhito attanam rakkhati**, because when one comes to morality, ethics, one free oneself from the impurity of mind. It is not only benefit for oneself but benefit for others too. Therefore there is no contradiction between your own good and the good of others. The accusation brought against Theravada Arahantaship of egocentric idea is wrong because Arahantaship is achieved by eliminating the very selfishness. It is only by eliminating the selfishness you achieve that end. The idea of selfishness does not operate in vacuum, but in society. All the evils have a social dimension. Though the idea arisen in you, but the idea is against someone else.

If this is the only life available, and life ends at death, then the purpose of leading a moral life does not arise. Every religion has metaphysical aspect in the human life, though it cannot be proved. Otherwise, religion becomes complete empirical, that cannot be. Some scholars think Nibbana is beyond good and bad. It is wrong thinking. Nibbana is Pramakusala, the highest good. Then the noble eightfold path is a means as well as an end. Some say Buddhism emphasizes more on wisdom than love. Really great compassion and love go together. They are two aspects of the same phenomena.

Knowledge is utterly useless if there is no moral base on sila therefore Buddhism stresses on sila(virtuous lift). In the eight-fold path, it is explained in three categories: **Sila-discipline, right speech, right action and rightlihood**, then **Samadhi- mental discipline, right effort, right mindfulness and right concentration**, and last is **wisdom or panna, right understanding and right thought**. The whole Buddha's teaching is based on ethical conduct. So we summaries up the whole Buddha's teaching in two verses:

"Sabbapapassa akaranam  
kusalasa upasampada  
sacittapariyodapanam  
etam Buddha sasanam"<sup>31</sup>

Not to do any evil, to cultivate good,  
To purify one's mind, this is the teaching of the Buddha.

"Ye dhamma hetuppabhava  
tesam hetum tathagato  
aha tesam ca yo nirodo  
evam vadi mahasamano"

Whatsoever things proceed from a cause  
The tathagata has explained the cause thereof  
Their cessation too, he has explained  
This is the teaching of the supreme sage.

By. S.N

### **666THE BASIS OF BUDDHIST ETHICS**

Ethics is generally explained as an inquiry into the evaluation of human activities, verbal, physical and mental. Therefore, it also covers a wide range of other spheres goals aimed at by people their ways of life, numerous social institution organized by individuals and so on. Ethics in this sense is a study of communities socially accepted values, regulated and guided by the particular religious

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31 (Dhp.183)

belief accepted by the society.

In Buddhism ethics play a very important role. This is because Buddhism primarily founded an ethical living. Buddhism aim at moral perfection combined with the development wisdom. Nibbana, the final goal upholds in Buddhism as the ending of all dukkha lies an ethical significance. It represents a state of living one is ethically perfect. The whole practice of Buddhist path is for the realization of this ethical goal.

This moral teaching of Buddhism leading to Nibbana is basically founded as three ideas; namely, Kammavada, Kiriyaavada and Viriyavada.

Kammavada, a belief common to Buddhism some other religious as well, means the recognition between good and bad acts and also in good and bad consequences. Kiriyaavada is the teaching that recognizes the efficacy of moral acts, which means that there is a causal connection between moral acts and their effects. This establishes that there is a causal connection between what one does what one experience as a result of it. This Kiriyaavada, according to Buddhist ethics, makes Viriyavada-human effort, meaningful. For all human effort world be regulated by the ethical or the moral duality of acts for which one is responsible.

There are some important ethical term used in the Sutras to denote moral or ethical values of acts. The commonest two terms are Punna and Papa (good and bad), which mean meritorious and demeritorious. These terms are of mundane significance and both Punna and Papa are considered as rebirth producing. Punna leads to happy destinies and Papa unhappy destinies.

Quite often a few other terms such as dhamma (righteous, morally good) and adhamma (morally bad, unrighteous), Karaniya (should be done) akaraniya (should not be done) are also used. Savajja (wrong, criminal) and anavajja (not wrong and non-criminal) are term used both in an ethical as well as legalistic sense. Terms such as parisuddha(pure) and aparisuddha(impure), sasava (with defilement) anasava(without defilement), ariya(noble), anariya(ignoble), have ethical significance. Sama (right) and miccha(wrong),too, have been used in an ethical sense.

However, by far the most important two terms are Kusala and Akusala meaning wholesome and unwholesome. Compose to Punna, Kusala appears to have been used to evaluate actions leading to the higher spiritual goal of Buddhism; its opposite denotes the moral or ethical quality of actions that became hindrances to this realization.

The Noble Eight-fold path is the core of Buddhist ethical teaching. This path is a graduated one to be followed for the purpose of eliminating all unethical forces in an individual. In this context these unethical forces are called asavas(influxes) bondage or fetters (samyojana), defilement (kilesa)etc. These forces defiles an individual, his mind and thereby all his actions. These forces operate at three

different levels. Initially they operate at manifest or behavioral level. This has to be checked by the practice of Sila-morality.

When so checked they so deep in the mind and spring up when opportunities arise. This is called pariyutthana. Mind concentration is the anti-dote for this. When suppressed through Samadhi those defiling forces lay hidden, dormant in the deep recesses of the mind and are called anusaya. When the mind is lit up with the light of Panna, these forces get eradicated.

Thus, the practice of Sila, Samadhis, Panna is the way to ethical perfection. It is a life long practice. Though the perfect ones are gone beyond punna and papa, they are living embodiments of Kusala

### **666EXPLAIN THE SIGNIFICANCE OF ETHICS IN EARLY BUDDHIST PHILOSOPHY.**

Ethics has to do with human conduct and is concerned with questions regarding what is good and evil, what is right and wrong, what is just and what are our duties, obligations and right.

In the philosophy of the Buddha, we have an analytical study of ethical concepts and theories as well as positive recommendations to lead a way of life for the attainment of the Summom Bonum – the highest Goal of Nibbana, which is one of supreme bliss, moral perfection as well as of ultimate knowledge or wisdom. This way of life is considered both possible and desirable and Buddha himself has set the best example in leading this spiritual life.

Buddhism, both in its origin and in its later development, ethical concerns have always played the central role. The teachings of the Buddha are of “Fact and Value”. “Fact” is the reality of human existence, the Truth; and “Value” is its moral perfection and emancipation from suffering. In secular terms, Buddhism is a moral and philosophical teaching of human existence. The teaching of the Buddha points to nowhere, but to the “Reality and Perfection”.

The most distinctive feature of Buddhist ethics is its freedom from theism, which leaves room for rationalism and rules out submission to some superhuman power controlling the world process. Buddha condemned personality-cult (S.N. II. 103) and emphasized self-experience (S.N. 1.147). He places man the master of his own destiny and preaches Karma-vada. Thus in place of a theological basis, Buddhist ethics rest on a rational basis.

In dealing with the ethics in early Buddhist philosophy, an answer to the question ‘what should we do?’ is very essential. At the same time, this question is interrelated to other questions of ‘what do

we know?’ and ‘How do we know?’ These questions are significance in their respective nature of ‘Value’ and ‘Fact’ of life and reality.

Dhammapada provides the answer to ‘what should we do?’ It says:

“Sabbapapassa akaranaj  
kusalassa upasampada  
sacittapariyodapanaj  
etaj buddhana sasanj” Dph. 183.

“Not to do any evil  
to cultivate the good,  
to purify one’s mind –  
this is the teachings of the Buddhas”.

One may have doubts on the ‘Value’ of leading a good life. Does refraining from evil and doing morally good acts tend to change one’s nature for the better and make one’s condition happier in this world? Therefore the actual ‘Fact’ of existence and leading a good life should be fully understood. And these facts must be true, viz.:

1. There is a freedom or free will in the sense enunciated.
2. There is human survival or the continuity of individuality.
3. This continuity is such that the avoidance of evil and the cultivation of the good along with the purification of mind tends to make our nature better and our condition happier, while the opposite course of action has the reverse effect and
4. There is a state, when the mind is pure and cleansed of all defilement – a state of bliss, perfection, realization and ultimate freedom.

In other words, facts of free will (kiriyaavada), survival after death (atthi paro loko), moral

causation (hetu-vada) and the ultimate goal of Nibbana form the basis of Buddhist ethics. These facts are true therefore moral struggle is valuable and possible. There are numerous discourses in Buddhism dealing with these facts e.g. the Brahmaja sutta, Samabbaphalasutta, Ambalatthika-Rahulovada sutta, Lohicca sutta, Mahanidanasutta and so on so forth.

In the Dhammacakkappavattanasutta, the Buddha states that, Buddhist virtue lies in the avoidance of extremes, i.e. philosophically, the extremes of eternalism (sassatavada) and annihilationism (ucchedavada); and practically or ethico- spiritually, the extremes of self-mortification (attakilama-thanuyoga) and sense-indulgence (kamasukhallikanuyoga). He discovered that both these ways are futile for moral perfection and the attainment of wisdom. He then preached the Middle Path (Majjhima patipada) which leads one to the ultimate goal of Nibbana.

Another significance of Buddhist ethics is that “one should not abandon the well-being of oneself for the well-being of another” (Dpd. 166). This is not selfish as the Buddha clearly points out in the Sallekha sutta to Cunda:

“It is not possible, Cunda, for him who is stuck in the mud to pull out another who is stuck in the mud. But Cunda, it is possible for one who is himself not stuck in the mud to pull out another who is stuck in the mud.”

Indeed, Buddhist ethics begins with each and every individual. This pragmatic attitude of early Buddhism can be understood from the following stanza:

“Attanam eva pathamaj  
patirupe nivesaye  
Ath’ abbam anusaseyya  
Na kilisseyya pandito.        -- Dpd. 166

“Let one first establish oneself  
what is proper, and then instruct others.  
Such a wise man will not be defile.”

**QUESTION: EXPLAIN THE NATURE OF BUDDHIST ETHICS, WHICH LEADS TO ABSOLUTE DELIVERANCE FROM SAMSĀRA.**

According to introduction to *Dhammasaṅgani* written by **Prof. Rhys Davids**, Buddhism is a religion of psychological ethics. **The Buddha** presents a way to make an end to man's *dukkha* and this way (*magga*) is known by names: *Majjhimā Paṭipadā*, *ariya-aṭṭhaṅgika magga*, *dukkhanirodhagāminīpatipadā*, *ariyā sacca* and so on. It is also referred to as Noble life – *brahmacariya*. In this there are three kinds of training *sikhā*: virtue (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). It is through the fulfillment of these three trainings that one realizes *Nibbāna*, goal presented in Buddhism.

**The Buddha** himself explains how these trainings should be followed. It should be followed in such way that the final outcome should be the perfection of the moral or ethical life culminating in wisdom. In fact **the Buddha** himself is the epitome of this perfected life and this is seen from the epithet given to **the Buddha** as „the one endowed with knowledge and conduct“ (*vijjā-carana-sampanno*).

In explaining how this *brahmacariya* should be lived the *Jatā sutta* of the *Samyutta nikāya* says that a wise person having established himself in virtue should cultivate his mind and wisdom: »*Sīla paṭiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayaṃ*.« Thus it is clearly said that *sīla* (virtue or ethics) is the foundation. Besides, the *Dhammapada* directly says that the admonition of all Buddhas is to abstain from evil and to accumulate good: »*sabba pāpassa akaraṇaṃ kusalassa upasampadā*«.

These are three modes through which one does any actions whether evil or good. These modes are: body, speech and mind. Though one cannot act without being urged by the mind, normally one's actions get manifested through how one uses his body and speech. Therefore regulating body and speech or *kāya kamma* (bodily action) and *vacī kamma* (verbal action) are considered fundamental in the practice of the path. It is by regulating these two modes of actions that one is able to stop manifestation (*vītikkama*) of *rāga*, *dosa* and *moha* in oneself.

What is noteworthy is that in the Buddhist path leading to deliverance, wisdom is not isolated from virtue or ethics and mental culture. Virtue helps mental culture and mental culture conduces wisdom. This is why *sīla* in various forms as *pañca-sīla*, *aṭṭhaṅga-sīla*, *uposatha-sīla*, *dasa-sīla*, and so on are made integral parts of the path. Three factors of the path, namely:

1. *Sammā vāca*
2. *Sammā kammanto*
3. *Sammā ājīvo*

are aimed to establish oneself in ethical living. It is this ethical living that provides the foundation for one to successfully fulfil the training in *samādhi* and *paññā*.

QUESTION: EXPLAIN THE SOCIAL SIGNIFICANCE OF BUDDHIST MORALITY.

The Pali term for morality is *sīla*. The *Samyutta Nikāya* explains the path leading to ending of *dukkha* says that morality is the foundation (*patiṭṭha*) on which a wise person starts his cultivation of mind and perfection of wisdom »*sīla patiṭṭhāya naro sappañño ca cittaṃ paññaṃ ca bhāvayaṃ*.« It is seen that the Noble Eightfold Path is divided into a threefold training (*sikkhā*), namely *sīla* (morality), *samādhi* (concentration or mind cultivation) and *paññā* (perfection of wisdom).

The Buddhist path to freedom is a graduated one and hence in this gradual process *sīla* or morality play a very important role, making an individual become equipped with the necessary moral strength to pursue the other two types of training.

In the Noble Eightfold Path, morality consists of three factors. These are right speech, right action and right livelihood. This covers the same area covered by the five precepts or *pañca sīla*. It is seen that the precepts are basic requirements expected of a Buddhist who intends to enter this path. If the three items in the Noble Eightfold Path that contribute morality, *sammā vācā* is the same as the fourth precept dealing with the abstention of lying (*musā vādā*), it means total abstention from all kinds of abusive speech. It is abusive speech that leads to many conflicts among individuals, social groups and even nations.

Speech could be abusive in four ways. By false, harsh talk, harsh speech, slandering and idle talk. Cultivation of right speech means abstention from these and cultivation of their opposites namely truth, pleasant, praise of others and useful, righteous talk. This will bring about good will, mutual understanding and harmony in society.

*Sammā kammanta* deals with abstention from killing, stealing and sexual misconduct. Right to live and right to have private property are two of the basic human rights. When each member of the society pledges to observe the precepts dealing with abstention from killing and stealing, everyone is guaranteed safety of life and property and this brings about stability and peace in the society.

Similarly, abstention from sexual misconduct means protection of women and consequently protection of family life. This also helps to add strength to the society. When their positive aspects are practised, the society becomes a good place for harmonium and safe living.

*Sammā ājīva* too has both individual and social significance. **The Buddha** lists five professions which he considers bad. But this is not comprehensive. What is taught in Buddhism is that one should abstain from all kinds of profession that is bad to oneself and to others. Thus this naturally covers the fifth precept which deals with the consumption of liquor, for it is considered as a source of all kinds of social problem. Thus it is clearly seen that Buddhist morality is of great social significance.

QUESTION: THE PURPOSE OF BUDDHIST ETHICS IS TO HELP AN INDIVIDUAL TO WORK FOR HIS WELL BEING AS WELL AS FOR THE WELL BBEING OF OTHER'S. STATE YOUR OBSERVATION.

Buddhism is an ethical teaching. It aims at making individuals to develop their moral life and turn out to be good citizens. Such good citizens are a blessing to a country, for they work for their own well being as well as for the well bbeing of others.

Buddhist ethics teach the avoidance of evil and the cultivation of good (*sabba pāpassa akaranam kusalassa upasampadā*). How does Buddhism distinguish good and evil? According to the general criterion adopted in Buddhist ethics what is good is what is for one's well being and the well-being of otehrs.; what is evil is what is harmful to oneself and harmful to others. This criterion is clearly explained in the *Ambalaṭṭhikārahulovāda Sutta* of *Majjhima Nikāya*. Thus Buddhist ethics encouraging individuals to perform what is good is directly asking them to work for their own well-being as well as the well being of others.

It is with this purpose that Buddhist practice begins with the cultivation of morality or *sīla*. This is regarded as the foundation of the whole path to freedom. The *Samyutta Nikāya* says that a wise man should first establish himself in morality and then cultivate his mind and wisdom. Thus training in *sīla* he is given much importance in the practice of the path.

This constitutes the controlling of physical and verbal behavior. In other words, it is the obbservance and practice of the five precepts. This practice helps an individual to get over his tendency to harm others, to take what does not belong to him, to indulge in illegal sexual relation, to engage in lying and getting addicted to intoxicants.

All these acts are harmful to oneself and also harmful to others in the society. A person giving up these evil qualities is advised to develop compassion, charity, sense restraint, speaking truth and avoid falling into intoxication. When these good qualities are cultivated an individual would immensely benefit.

He would be disciplined and well-mannered and human life would be calm, peaceful and happy. He will be liked by all. His social status and position will grow. This sort of good behavior will bring about stablility to his social life and this will help him to develop his spiritual life.

By cultivating such ethical qualities he will be helping the others by bbeing compassionate to them, charitable to them. Being restrained in senses he will not engage in any act that will bring about social conflict. He will always appreciate others. His abstention from falling into intoxication will make him prevent creating unnecessary problems for others.

It is for this reason that Buddhism says that one who protects himself protects the others too.

Ethical training in Buddhism consists of right understanding i.e. knowing what is good and then applying it to both our individual and social behaviour, and knowing what is bad and then refraining from doing it.

But how do we know what behaviour is good and what is bad? For theistic religion, this question is easy to answer. What God says is good must be done, and what God says is evil must be avoided. To be good one only has to do what has been commanded. Failure to follow any commandments may even result in spending an eternity in hell.

Buddhism rejects the concept of God and arrives at its understanding of what is good and what is bad by applying three principles:

### **1. The instrumental principle**

Behaviour is good if it helps to achieve a desired goal. The ultimate goal of the Buddhist life and practice is Nibbana. In this way, any behaviour which leads to a weakening of greed, hatred and delusion and thus leading one towards Nibbana is good. The reverse is bad.

### **2. The consequential principle**

According to Ambalatthikarahulovadasutta, behaviour can be judged by the consequences it has. This becomes clear in the verses 67 and 68 of the Dhammapada:

“The deed which causes remorse afterwards and result in weeping and tears is ill-done” –  
Dpd. 67

“The deed that causes no remorse afterwards and results in joy and happiness is well-done”  
– Dpd. 68.

Therefore if our actions result in pain, distress or suffering, they are not good actions.

### **3. The universalizability principle**

One thing that unifies all life is the desire to be happy and to avoid pain, and we can infer (anumana) that what is painful to one is probably painful to another. The Dhammapada says:

“Sabbe tasanti dandassa,  
Sabbe bhayanti maccuno  
Attanaj upamaj katva  
Na haneyya na ghataye”. – Dpd. 129

“All tremble at the rod, All fear death.  
Comparing others to oneself,  
One should neither strike nor cause to strike.”

Based upon these facts, the universalizability principle states that we should act towards others the way we would like them to act towards us.

The Buddha says “mind is the forerunner” (Dpd. 1) and it is

true that we intend before we act, and so together with these three principles, we must take into account the intention (cetana) behind our behaviour.

All actions that have their roots in greed (lobha), hatred (dosa) and delusion (moha), that spring from selfishness, foster the harmful delusion of selfhood, these actions are demeritorious or unskillful or bad, -- akusala kamma. All those actions which are rooted in virtues of generosity, loving-kindness and wisdom, are meritorious – kusala kamma. The criteria of good and bad apply whether the actions are of thought, word or deed.

There are also another three principles to the criteria of good and bad in Buddhism. They are:

### **1. Attadhipateyya**

Judging action with the help of one’s own conscience. Avguttara Nikaya (I. 149) says that:

“Natthi loke raho namo papakammaj pakubbato atha te purisa janati saccaj va yadi va  
musa.”

“Nowhere can any covers up his sin, your conscience knows, O man.”

### **2. Lokadhipateyya**

Judging from the opinion of the public. If the public condemns such an action, it is bad and one should avoid it. Since we live in this world, public opinion plays a very determined role in judging good and bad though it is not absolute.

### 3. Dhammadhipateyya

Judging action with the way of the Dhamma. Here Dhamma means the teaching of the Buddha. If our action does not agree with the Dhamma (and Vinaya), that action is bad. The reverse is good.

Besides the above criteria, the Bahitika sutta of the Majjhima Nikaya (I. 112) further offers five criteria of good and bad. For evil action, the criteria are;

1. Unwholesomeness – underscores the psychological quality of the action, its unhealthy effect upon the mind.
2. Blameworthy – underscores its morally detrimental nature.
3. Painful results – underscores its undesirable kammic potential.
4. Evil motivation – underscores its intention of creating kamma.
5. Harmful long-range consequences – both for oneself and the other.

The above criteria can be classified into two categories i.e. intention (4) and consequence (1, 2, 3, 5). Thus in conclusion, the most important criteria of good and bad are one's own intention in doing action and the consequences that action might bring about. And only when the action can bring benefit both to oneself and the others, it is considered good.

**QUESTION:** GIVE BROADLY THE BUDDHIST CRITERION HOW WHOLESOME AND UNWHOLESOME DEEDS ARE DETERMINED. (LECTURED BY MR. SANANTHA NANAYAKKARA) (ORIGINAL BY VEN. TAILAPON SUNDARA)

Buddhism primarily is an ethical religion and therefore it pays much attention to the problem of good and evil or good and bad. Buddhist theory of causality explains that good and bad actions generate good and bad consequences and the doer of such actions becomes morally responsible for these actions and has to undergo consequences.

Thus the *Dhammapada* lays down the general teaching of all *Buddhas* as the abstention from evil, the accumulation of the good deeds and the purification of the mind:

»*Sabbapāpassa akaraṇaṃ, kusalassa upasampadā, sacittapariyodapanāṃ, etaṃ Buddhānasāsaṇaṃ.*«

In Buddhism, there are two sets of terms used to connote good and bad. These sets of terms are *puñña/kusala* meaning good and *pāpa/akusala* meaning bad. Though generally these two terms are used, there is an important difference between *puñña* and *kusala*. *Puñña* means meritorious or good and all *puñña* actions produce good consequences leading to happiness in this life and in the hereafter. Thus *puñña* conduces to prolong *Saṃsāra*. *Kusala* actions in the ultimate sense are leading to stop *Saṃsāric* process and rebirth.

However, irrespective of this subtle difference, *puñña* and *kusala* mean good. *Pāpa* and *akusala* mean bad. What are the Buddhist criteria used for distinguishing them? Good and bad can be done through speech, bodily action and mental action. A basic criterion in distinguishing acts as good or bad is by finding out the root causes that motivated such actions. If they are due to *rāga*, *dosa* and *moha*, they are definitely bad. If stimulated by their oppositions, they are good.

Another very well known criterion is the one found in *Amalaṭṭhikā Rāhulovāda Sutta*. Therein it is explained that any action that is good for oneself and others is good. The opposite actions are bad. So, herein the good and the bad is decided on the consequence of an action. The *Kālāma*, *Bāhitika* and such other *suttas* also accept this criterion.

Another way of testing the ethical and moral quality of an action is to take oneself as the standart (*upamā*) and see how one would react to such an act done to oneself by others. The *Dhammapada* lays down this standard which is called *Attīpanāyika*:

»*Sabbe tasanti daṇḍassa – sabbe bhāyanti maccuno, attānaṃ upamaṃ katvā – haneyya na ghataye.*«

The *Sālyyaka Sutta* also accepts this.

There are few more criteria. One is self-conscience (*attādhipatayya*). What is not approved by self-conscience is bad. Another is public opinion, especially the opinion of the wise. This is *Lokādhipatayya*. As the *Mettā Sutta* says, one should not even do the slightest thing that is condemned by the wise: »*Na kuddhaṃ samācare kiñci, samācare yena viññū pare upavadeyyuṃ.*« Yet another criterion accepted is the moral standards – *dhammādhipatayya*.

A very simple standard is to judge one's action according to *hiri* and *ottappa*, moral shame and moral fear, which keep one away from evil. If *hiri* and *ottappa* prompt or whisper that what we are about to do is not acceptable, then we should consider it bad and give it up.

MERITORIOUS (*PUNÑA*) AND WHOLESOME (*KUSALA*) ACTIONS IN EARLY BUDDHISM. (HANDOUT BY MR. UDITA GARUSINGHA)

In any religion or philosophy where there is a system of moral code of ethics, evaluative words or statements are to be found. The evaluation is done on the basis of certain criteria accepted in that religion or philosophy. Thus good and bad actions are evaluated according to them. Those criteria would be different in different religions, philosophies and societies. That is why a good (*puñña*) action in one religion or philosophy can be considered bad (*pāpa*) in another. For instance,

according to a certain religious interpretation, killing a person who is harmful to their religion is not against their ethics. Not only such killing but injuring such a person in whatever way is against Buddhist ethics. This shows the application of different criteria in evaluating individuals or their actions.

Buddhism evaluates individuals as well as their conducts. This is clear from the evaluative statements found throughout early Buddhism. The followings are some terms used in the evaluation:

<i>Sādhu</i> (good)	<i>Asādhu</i> (bad)
<i>Puñña</i> (merit)	<i>Pāpa</i> (demerit)
<i>Kusala</i> (wholesome)	<i>Akusala</i> (unwholesome)
<i>Sammā</i> (right)	<i>Micchā</i> (wrong)
<i>Karaṇīya</i> (good action to be done)	<i>Akaraṇīya</i> (bad actions not to be done)
<i>Ariya</i> (high, noble or right)	<i>Anariya</i> (ignoble or low)
<i>Dhamma</i> (right)	<i>Adhamma</i> (unjust)
<i>Anavajja</i> (righteous)	<i>Sāvajja</i> (unrighteous)
<i>Seṭṭha</i> (excellent)	<i>Hīna</i> (low, inferior)
<i>Sukata</i> (well done)	<i>Dukkata</i> (badly done)

In addition to these words used to evaluate such deeds, the following words are employed to evaluate those individuals engaged in such conduct:

<i>Sappurisa</i> (righteous man)	<i>Asappurisa</i> (wicked man)
<i>Paṇḍita</i> (wise man)	<i>Bāla</i> (foolish man)
<i>Puñṇavā</i> (one endowed with meritorious deeds)	<i>Pāpima</i> (sinner)
<i>Sīlavā</i> (the virtuous)	<i>Dussīlo</i> (a sinner or one endowed with demerit)
<i>Kalyāna</i> (good man)	<i>Pāpaka</i> (sinful man)

This evaluation has been done in the light of definite criteria. A code of ethics has been done in the light of definite criteria. A code of ethics has been recommended on the basis of such criteria. The five precepts for the laity together with the precepts to be observed by both laity and the clergy up to the realization of *Nibbāna* constitute an ethical code. They are *puñña* (merit) and *kusala* (wholesome). At first sight there seems to be a little difference between these two words. Both words describe good actions. But on closer examination it is found that these two on the one hand are related to each other while on the other hand they can be distinguished from each other.

The word *puñña* (Sk. *Punya*) is a noun as well as an adjective. P.T.S. Dictionary gives the meaning for *puñña* as merit, meritorious action and virtue. Further it defines *puñña* as follows:

„Always represented as foundation and condition of heavenly rebirth and a future

blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in former existence.“ (See the word *puṇṇa* in The Pali Text Society's Pali – English Dictionary)

The word *puṇṇa* is often used in Buddhist ethic. But it is not exclusive to Buddhism. It appears that Buddhism inherited this word from early *Brāhmanical* usage. (Encyclopaedia of Buddhism, Sri Lanka, 1991, p. 146) But it must be mentioned that Buddhism and *Brāhmaṇism* do not use this word to describe identical actions.

In the early Buddhist canonical literature, the word *puṇṇa* is often used in connection with mundane matters and lay life. To understand what *puṇṇa* is, it is necessary to accept the existence of *samsāra* (the cycle of births and deaths) and the belief in the law of *karma*. According to early Buddhism the status of a being is made better through *puṇṇa*, for those who are reborn in the other world after death *puṇṇa* also becomes a refuge.

All beings are subject to death. Lives are depending on the result of merits. Those who have done demerit go to hell while those who have done merit go to heaven. (*Saṃyutta Nikāya*, II., p. 72) Thus merit is related to the existence of a being in *Samsāra*. The word, which is the opposite of, related to the existence of a being in *Samsāra*. The existence is made happy or unhappy according to merit or demerit. Thus the evil-doer mourns in this world. He mourns in the next world. He mourns in both worlds. He mourns having seen the evil of his own action. (*Dhammapada* p. 3) He suffers here. He suffers hereafter. In both worlds he suffers. „Evil have I done“ he suffers. Having gone to hell he suffers more. (*Dhammapada* p. 3) He, who does merit, delights in this world. He delights in the next world. He delights in both worlds. He delights and rejoices having seen the purity of his own action. (*Dhammapada* p. 3) He rejoices here. He rejoices hereafter. In both worlds he rejoices. „Merit have I done“ he rejoices. Having gone to the heavens he rejoices more. (*Dhammapada* p. 3).

Thus merit is a factor that increases happiness and which follows by giving his mundane happiness. The commentaries define '*puṇṇa*' as the cleaning of the continuation of the life - »*Santānaṃ punāti visodeti.*« (IV. V: A. p. 19) According to *Mahāniddeśa*, *puṇṇa* is something that accumulates good virtue in three worlds - »*Puṇṇanti vuccati tedhātukaṃ kusalābhisankhāraṃ.*« (*Niddeśa* vol. I. p. 90) Further *Mahāniddeśa* says that the *pāpa* (= *apuṇṇa*) which is the opposite of *puṇṇa* is all unwholesome actions - »*Apuṇṇaṃ vuccati sabbaṃ akusala kammaṃ.*« (*Niddeśa* p. 90) *Itivuttakapāḷi* explains *puṇṇa* as synonymous with happiness - »*Puṇṇanti bhikkhave sukhassetaṃ adhivacanaṃ.*« (*Itivuttaka* p. 15) What is meant here is happiness that is related to existence and the sense in which it comes under both mundane and material.

In the *Vanaropasutta* of the *Saṃyutta Nikāya* a certain deity puts a question to **the Buddha**. By examining the answer given to it by **the Buddha**, one may get an idea about the nature of the meritorious action (*puṇṇakamma*). The question is as follows:

„Who will accumulate more and more merit by day and night? Who are those that are righteous and virtuous going to heaven?“

**The Buddha's** answer was the following:

„Those who construct parks and pleasure groves, those who build up bridges, those who arrange drinking pots and ponds and those who make resting places are doing meritorious actions which increase by day and night.“ (*Saṃyutta Nikāya* I. p. 33)

This explains that merit is something that accumulates and also that can be accumulated. This is explained by the word *puññābhisaṅkhāra* (meritorious *kamma* formation), (*Āṅguttara Nikāya* II. p. 217) thus good action becomes meritorious action and the factor, which is accumulated through meritorious action can be described as merit. That meritorious action has a positive value. From the use of evaluative words in early Buddhist texts, it becomes clear that meritorious actions are positive good actions producing sensual happiness as their effects. (*Encyclopedia of Buddhism*, Sri Lanka, 1991, p. 146) To lead a good life in this world, merits done in the previous lives are necessary. According to *Maṅgalasutta*, for progress in mundane life in this world, meritorious deeds done in previous life are conducive - »*Pubbe ca katapuññatā*.« (*Suttanipāta* p. 46) Whether one is a layman or an ordain member or a deity, merit is necessary. (*Āṅguttara Nikāya* III. p. 34) What is the reason for that? As long as one continues in *Saṃsāra*, until one realizes *Nibbāna*, one needs merit to lead a happy life without the pain of hunger and thirst etc. Such difficulties like the pain of hunger and thirst etc. Are obstructions to a virtuous life. In the case of ordinary beings hunger is stronger than virtue. All beings exist because of food. That is the first thing in world - »*Sabbe sattā āhāraṭṭhitikā*.« (*Āṅguttara Nikāya* III. p. 211, A.N.V. p. 50) **The Buddha** clarified this fact by preaching the *Dhamma* to a hungry man only after providing him a meal. (*Dh.A.* III. pp. 262-263) Thus what is conducive the acquisition of mundane wealth and happiness is known as virtues. According to the following description found in a passage in the *Iānussonisutta* of the *Āṅguttara Nikāya*, the corresponding result of the meritorious action is mentioned. „Whoever ???

666 EXAMINE WHETHER THERE ARE DIFFERENCE BETWEEN THE MEANING OF PAIR OF WORD AS PUNNA, PAPA, KUSALA AND AKUSALA?

Buddhism primarily is an ethical religion and therefore it pays much attention to the problem of good and evil or good and bad. Buddhism theory of causality explains that good and bad actions generate good and bad consequences and the doers of such actions becomes morally responsible for these actions and have to undergo consequences. Thus the *Dhammapada* lays down the general teaching of all Buddhas as the abstention from evil, the accumulation of the good deeds and the purification of the mind. *Sabbapapassa akaranam, kusalasopasampada, Sacittapariyodapanam, etam Buddhānāsanaṃ*. In Buddhism, there are two sets of terms used to connote good and bad. These sets of term are Punna\Kusala meaning good, Papa\Akusala meaning bad. Though generally these two terms as used, there is an important difference between punna and kusala. Punna means meritorious or good and all punna actions produce good

consequences leading to happiness in this life and the hereafter. Thus, Punna conduces to prolong Samsara. Kusala action, in the ultimate sense, leading to stopping Samsara process and rebirth. However, irrespective of this subtle difference, Punna and Kusala mean good. Papa and Akusala mean bad. What is the Buddhist criteria used in distinguishing them? Good and bad can be done through speech, bodily action and mental action. A basic criterion in distinguishing acts as good or bad is by finding out the root causes that motivated such actions. If they are due to raga, dosa, and moha, they are definitely bad. If stimulated by their opposition, they are good. Another very well known criterion is the one found in Ambalathika Rahulovada sutta. Therein it explained that any action that is good for one self and others is good. The opposite action is bad so, herein the good and the bad are decided on the consequence of an action. The Kalama, Bahitika and such other Suttas also accept this criterion. Another way of testing the ethical and moral quality of an action is to take oneself as the standard {Upama} and see how one would react to such an act done to one by others. The Dhammapada lays down this standard which is called Attipanyika {Sabbe tasanhi dandassa sabbe bhayanti maccuno attanam upamam katva haneyya na ghataye}. The Salyyaka sutta also accepts this. There are few more criteria. One is self-conscious-Atadhipataya. What is not approved by self-conscience is bad. Another is public opinion especially the opinion of the wise. This is lokadhipataya. As the Metta says one should not even do the slightest thing that is condemned by the wise. A very simple standard is to judge one's action according to hiri and ottappa, moral shame and moral fear which keeps one away from evil. If hiri and ottappa prompts or whispers that what we are about to do is not acceptable, then we should consider it bad and give up.

**QUESTION:** ALL HAPPINESS AND SORROW ONE EXPERIENCES IN THIS LIFE IS DUE TO PAST ACTIONS. EXAMINE HOW FAR THIS STATEMENT AGREES WITH THE BUDDHIST DOCTRINE OF KAMMA.

Except some extreme materialists, all other religious teachers generally accepted the doctrine of *kamma*. Thus in the 6<sup>th</sup> century BC in India *kamma* doctrine was known prior to the rise of Buddhism. The *Brahmins* generally held that whatever action that is done in accordance with the God's wish is a good *kamma*. According to them, going against the God's wish was bad *kamma* or *pāpa*.

The above view, that is that all happiness and sorrow one experiences in this life is due to one's past actions was the *kamma* teaching presented by Jainas. The Buddhist texts refer to this teaching as *Pubbekatahetuvāda*. According to Jaina explanation *kamma* or *daṇḍa* as they named it, is threefold. These are verbal, physical and mental and that physical *kamma* is the gravest of all these. Once an action is performed, it produces a power which they consider something material and compare it to 'dust'. This effect of *kamma* is to soil(?) or to make the soul impure by getting attracted to it.(?) There is no power within man to control this soiling of the soul by dust like particles of *kamma* power. There are only two ways of eradicating *kamma* – one is by undergoing(?) its(?) experience(?) and the other by completely abstaining from collecting new *kamma*.

This *Pubbekatahetuvāda* of Jainas made their *kamma* doctrine very deterministic. Everything was fixed, according to this theory, by one's past *kamma*, over which one has no power. Therefore, the individual was made a slave to his *kamma*. He had no escape from *saṅsāra* till he had completely experienced the consequences of all his past actions and till he stopped to accumulate new *kamma*.

Buddhist theory of *kamma* has many similarities with the Jaina teaching of *kamma* too. But it differs in certain fundamental aspects. Buddhist view is that mental *kamma* is of great importance. *Kamma* is only willed or intentiona actions and as such mere physical actions are not *kamma*.

Besides, Buddhism does not say that *kamma* is deterministic law operating in pre-determined way. Explaining the difference between the Jaina and Buddhist view **the Buddha** says that it is wrong to hold what does not experience in the same manner.(?) Buddhism does not agree with this.

In answering a Jaina follower called **Moliasivaka** noted in *Samyutta Nikāya* **the Buddha** clearly says that he does not uphold the *Pubbekatahetuvāda*. He says that what one experiences in the present is not always the consequence of one's past actions. Therein he gives various other causes, physical, biological, psychological, externally man-made causes as sources of what one experiences in this life.

Similarly in the *Lonaphala Sutta* **the Buddha** says that operation of *kamma* and consequences is influenced by many other factors. Later texts explain that there are five universal laws that influence man's life (*pañca-niyāma*) and that *kamma* is only one such law.

A good example to show that an individual is not a slave of his own action is in the story of **Āṅgulimāla Thera**, who overcame *kamma* and attained *Arahatship*.

#### **PAṬICCASAMUPPĀDA (LECTURED BY MR. UDITA GARUSINGHA, GIVEN BY VEN. CANDASIRI) JULY, 2010**

The basis of Buddhist philosophy is *Paṭiccasamuppāda*, hence without *Paṭiccasamuppāda* it would not be philosophy.<sup>32</sup> All the teachings of Buddhism can be described as aspects of *Paṭiccasamuppāda*. It forms the basis of fundamental doctrines of *aniccatā* (impermanence), *dukkhatā* (suffering), *anattatā* (soullessness) and *suññatā* (emptiness). The universe which exists in time and spreads over regions(?) is a continuation of activity that is varied. *Paṭiccasamuppāda* gives the fundamental truth of the interrelatedness, clash and cessation of conditioned phenomena (universe/everything/*saṅkhārā*). Therefore, the beings in the world are realistically described by *Paṭiccasamuppāda*. It explains in large frame what the Four Noble Truths explain in a concise form. Therefore, it is said, that one who comprehends the *Paṭiccasamuppāda* as a law of causality also comprehends the *Dhamma* (the Four Noble Truths): »*Yo paṭiccasamuppādam passati, so dhammaṃ passati.*«

*Paṭiccasamuppāda* or *Idappaccayatā* pervades the whole universe including beings (*sattā*), that is everything what counts under material and psychological phenomena. It is not a formulation of any religious teacher, but the universal law. The *Paṭiccasamuppāda*, which is realizable by *paññā* by everybody was discovered by **the Buddha** and He preached it for the sake of the world:

»*Katamo ca, bhikkhave, paṭiccasamuppādo? jātipaccayā, bhikkhave, jarāmarañam. uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, thitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. taṃ tathāgato abhisambujjhati abhisameti. abhisambujjhitvā abhisamētvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānikaroti. ṇpassathā'ti cāha -- jātipaccayā, bhikkhave, jarāmarañam.*«

(*Samyutta Nikāya*, - 1. Nidānasamyuttaṃ - 2. Āhāravaggo - 10. Paccayasuttaṃ)

**The Buddha** stated that He attained *Sambodhi* by realizing the origin of suffering, having reflected on the

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32 Here we will dare to disagree with the teacher and claim, that there are also different teachings in Buddhism, which are its 'basis', such as *Tilakkhaṇa*, *Cattāri Ariyasaccāni* etc. If that is true, then without *Paṭiccasamuppāda* Buddhism would still be philosophy.

*Paṭiccasamuppāda* in the direct order (*anuloma*) and cessation of suffering on it in reverse order (*paṭiloma*).

According to *Nidāna Saṃyutta* of *Saṃyutta Nikāya*, in the teaching of the origin and cessation of the suffering, the *Paṭiccasamuppāda* is described as having 12 components. These are *avijjā*, *sankhārā*, *viññāṇa*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, *jarāmaraṇa* etc.)

Suffering arises with cause becoming the result and the result in turn becoming the cause. Suffering ceases with the cessation of cause and with the result also in turn ceasing. Though *avijjā* (ignorance) is posited as the beginning, *Paṭiccasamuppāda* is like a cycle. The beginning or the end of the cycle cannot be found. Therefore, the starting point of the being in *Saṃsāra* cannot be found:

»*Anamataggoyam bhikkhave saṃsāro, pubbakoṭi na paññāyati.*«

(*Saṃyutta Nikāya* - 4. *Anamataggasamuyuttam* - 1. *Paṭhamavaggo* - 1. *Tiṇakatthasuttam*)

The philosophical meaning of above statement is, that the existence of a being occurs according to the cycle of cause and effect. Comprehension of *Dhamma* means the realization of this *Paṭiccasamuppāda* or in other words the *Saṃsāra* conditions that existing being is interconnected with cause and effect. The statement »*yo paṭiccasamuppādam passati so dhammam passati*« indicates the point. The main aim of *Paṭiccasamuppāda* is to show, that man comes into being due to cause and effect and with the cessation of cause and effect the concept of being ceases. In short, the intention of *Paṭiccasamuppāda* is to show that the *dukkhakkhandha* (suffering) arises due to cause and effect and with their cessation suffering ceases. The *Mahānidāna Sutta* of *Dīgha Nikāya* says that due to not comprehending the *Paṭiccasamuppāda* the individual goes through immense suffering of *Saṃsāra*. The *Paṭiccasamuppāda* comprises of basic theory:

» <i>Imasmiṃ sati, idaṃ hoti, imassa uppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.</i> «	When there is this, this becomes with the rise of this, this arises, when there is not this, this is not becoming, with the cessation of this, this ceases.
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This is the basis of *Paṭiccasamuppāda*, the components which vary in *suttas* and which are employed for various purposes. When this fundamental doctrine is applied with reference to suffering of a being, it is known as the twelve-fold *Paṭiccasamuppāda*. The *Mahānidāna Sutta* of *Dīgha Nikāya* gives a different text of *Paṭiccasamuppāda* and it explains how the individual suffering becomes social suffering:

“Thus, *Ānanda*, in dependence upon (*paṭicca*) feeling (*vedanā*) there is craving (*taṇhā*), in dependence upon craving there is pursuit (*pariyesanā*), in dependence upon pursuit there is gain (*lābha*), in dependence upon gain there is decision making (*vinicchayo*), in dependence upon decision making there is desire and lust (*chandarāgo*), in dependence upon desire and lust there is attachment (*ajjhosaṇaṃ*), in dependence upon attachment there is possessiveness (*pariggaho*), in dependence upon possessiveness there is stinginess (*macchariyaṃ*), in dependence upon stinginess there is safe guarding (*ārakkho*) and because of safe-guarding various evil, unwholesome phenomena originate, the taking up clubs (*daṇḍādāna*) and weapons (*satthādāna*), conflicts (*kalaha*), quarrels (*viggaha*), disputes (*vivāda*), insulting speech (*tvaṃtvaṃ*), slander (*pesuñña*) and falsehood (*musāvādā*).”

»*Iti kho panetaṃ, ānanda, vedanaṃ paṭicca taṇhā, taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosaṇaṃ, ajjhosaṇaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho. ārakkhādhikaraṇaṃ daṇḍādānasatthādānakalahaviggahavivādaturvaṃtvaṃpesuññaṃ musāvādā aneke pāpakā akusalā dhammā sambhavanti.*«

**PAṬICCASAMUPPĀDA (LECTURED BY MR. UDITA GARUSINGHA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

All the teachings of Buddhism can be described as aspects of *Paṭiccasamuppāda*. It forms the basis of the fundamental doctrine of *aniccā, dukkha, anattā* and *suñña*. the universe which exists in time and spread over religion is a continuation of activity that is varied. *Paṭiccasamuppāda* gives the fundamental truth of the interrelatedness, clash and cessation of conditioned phenomena. Therefore the being and the world are realistically described by *Paṭiccasamuppāda*. It gives in a large frame what the Four Noble Truths give in a concise form. Therefore it is said that one who comprehends the *Paṭiccamuppāda* as a law of causality, also comprehends the *Dhamma*.

»*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.*«

*Paṭiccasamuppāda* or *Idappaccayatā* pervades the whole universe including beings, that is everything which is called material and psychological phenomena. It is not the formulation of any religious teacher but a universal law. The *Paṭiccasamuppāda* which is realizable by *paññā* by everybody is discovered by the *Buddhas* and they preach it for the sake of the world.

»*Katamoca bhikkhave paṭiccasamuppādo. Jātipaccayā bhikkhave jarāmarañam, uppādāvā tathāgatānaṃ anuppādāvā tathāgatānaṃ thitāva sā dhātu, dhammaṭṭhitatā dhammaniyāmatā idappaccayatāti. La. Avijjāpaccayā saṅkhārā uppādāvā. La. Idappaccayatā. Iti kho bhikkhave tatra tathatā avitathatā anaññathatā idappaccayatā. Ayaṃ vuccati bhikkhave paṭiccasamuppādoti.*«<sup>33</sup>

As the *Buddhas'* teachings state he attained *Sambodhi* by realizing the origin of suffering having reflected on the *Paṭiccasamuppāda* in direct order, and the cessation of suffering by reflecting on it in reverse order. According to the *Nidāna Saṃyutta* of *Saṃyutta Nikāya* in the teaching of the origin and cessation of the suffering, the *Paṭiccasamuppāda* is described as having 12 components. Those are *avijjā, saṅkhārā, viññāṇa, nāma-rūpa, salāyatana, phassa, vedanā, taṇhā, upādāna, bhavo, jāti, jarā, maraṇa* .....!

Suffering arises with cause becoming the result and the result in turn becoming the cause. Suffering ceases with the cessation of cause and with the result also in turn ceasing. Though *avijjā* is posited as the beginning *Paṭiccasamuppāda* is like a cycle. The beginning or the end of the cycle cannot be found. Therefore the starting point of the being in *Saṃsāra* also cannot be found.

»*Anamataggoyam [anamataggāyāṃ (pī. ka.)] bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.*«<sup>34</sup>

The philosophical meaning of above statement is the existence of a being occurs according to a cycle of cause and effect. By comprehension of the *Dhamma* is meant that the realization of this *Paṭiccasamuppāda* or in other words, the *Saṃsāric* condition that exists with the interconnection of cause and effect.

»*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.*«

*M.N. Mahāhatthipadopama Sutta-*

The above statement indicates this point. The main aim of *Paṭiccasamuppāda* is to show that man comes into being due to cause and effect and with the cessation of cause and effect the concept of being ceases.

»*Nayidaṃ attakataṃ [nayidaṃ pakataṃ (syā. kaṃ.)] bimbaṃ, nayidaṃ parakataṃ [nayidaṃ pakataṃ (syā. kaṃ.)] aghaṃ; Hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhati.*«<sup>35</sup>

*S.N. I p. 134 (Selā Sutta).*

33 *Añña – Leḍī Sayāḍo Gantha-Saṅgaho – Paramatthadīpanī Saṅghamahāṭīkāpāṭha - Paccaya saṅgaha paramatthadīpanī – paragraph 166*

34 This is in many places. For example: *Saṃyutta Nikāya – Nidānavaggaṃ – 4. Anamataggasaṃyuttaṃ - 1. Paṭhamavagga - 1. Tīṇakāṭṭhasuttaṃ – paragraph 124*

35 *Saṃyutta Nikāya – Sagāthāvaggaṃ – 5. Bhikkhunīsaṃyuttaṃ – 9. Selāsuttaṃ – paragraph 170*

In short it is the intention of the *Paṭiccasamuppāda* to show that the *dukkhakkhandha* arises due to cause effect and with their cessation suffering ceases. The *Mahānidāna Sutta* of *D.N.* says that due to not comprehending the *Paṭiccasamuppāda* the individual goes through immense suffering in *samsāra*.

The *Paṭiccasamuppāda* comprises a basic theory as

»*Imasmim sati idaṃ hoti imassa uppādā idaṃ uppajjati, imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.*«

- „When there is this, this becomes, with arising of this, this arises. When there is not this, this becomes not, with the cessation of this, this ceases.“

This is the basis of *Paṭiccasamuppāda* the components of which are varied in *suttas* and employed for various purposes. When this fundamental doctrine is applied with reference to suffering of the being it is known as twelve fold *Paṭiccasamuppāda*.

The *Mahānidāna Sutta* of *D.N.* gives a different text of the *Paṭiccasamuppāda* and it explains how the individual suffering becomes social suffering as follows:

“Thus, **Ānanda** in dependence upon feeling (*vedanā*) there is craving (*taṇhā*); in dependence upon craving there is pursuit (*pariyesanā*); in dependence upon pursuit there is gain (*lābho*); in dependence upon gain there is decision-making (*vinicchayo*); in dependence upon decision-making there is desire and lust (*chandarāgo*); in dependence upon desire and lust there is attachment (*ajjhosānaṃ*); in dependence upon attachment there is possessiveness (*pariggaho*); in dependence upon passiveness there is stinginess (*macchariyaṃ*); in dependence upon stinginess there is safeguarding (*ārakkho*) and because of safeguarding various evil unwholesome phenomena originate the taking up of club (*daṇḍādāna*) and weapons (*sathādāna*), conflicts (*kalahā*), quarrels (*viggaha*) and disputes (*vivāda*), insulting speech (*bho*), slander (*pesuñña*) and falsehood (*musāvādā*). Although the *Paṭiccasamuppāda* with 12 factors is traditionally handed down the *Samyutta Nikāya* gives unique *Paṭiccasamuppāda* system with 22 components analyzing the origin and cessation of suffering;

»*Iti kho, bhikkhave, aviijūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanāṃ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhi, samādhūpanisaṃ yathābhūtañāḍassanaṃ, yathābhūtañāḍassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khayeñāṇaṃ.*«<sup>36</sup>

The aim of the *Paṭiccamuppāda* of *Sivaka Sutta* of *Samyutta Nikāya* is to demolish the view that everything happens according to one's earlier karma.

The *Brahmajāla Sutta* of *Dīghanikāya* and *Nirodha pāṭha Nikāya* and some other *suttas* give the aim of *Paṭiccasamuppāda* to demolish *Akiriyaṇāyāda*, *Nāstikavāda* (nihilism), *Ahetukavāda* (no cause and fruitful).

The aim of *Paṭiccasamuppāda* in *SamaṇaBrāhmaṇa Sutta* of *Samyutta Nikāya* is to analyze the Four Noble Truths. In the *Cakkavattihinda(?) sutta*, *Aggañña sutta*, *Mahānibbāna(?) sutta* the aim of *Paṭiccasamuppāda* is to analyze social lives suffering of the individual being.

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36 *Samyutta Nikāya – Nidānavaggaṃ – Nidānasamyuttaṃ – Upanisāsuttaṃ* - paragraph 23

## DEPENDENT ORIGATION OR CAUSATION (*PAṬICCASAMUPPĀDA*)

No God, no Brahma can be found no matter of this wheel of life, just bare phenomena roll depend on conditions all.(?) (*Visuddhi Magga*)

The law of dependent origination is one of the most important teaching of **the Buddha** and it is also very profound.

**The Buddha** has often expressed his experience of enlightenment in one of ways, either in terms of having understood the Four Noble truths, or in terms of having understood the nature of the dependent origination.

However, more people have heard about the Four Noble Truths and can discuss about them better than about the Law of Dependent Origination, which is actually more important.

Although the actual insight into dependent origination arises with spiritual maturity it is still possible for us to understand the principle involved.

The basis of dependent origination is that the life or the world is build on a set of relations, in which the arising and cessation of factors depend on some other factors which condition them.

This principle can be given as follows:

1. Dependent on ignorance (*avijjā*) arise *kamma* formations or activities (*saṃkhārā*).  
or: Dependent on ignorance there are activities (*avijjā paccayā saṃkhārā*).
2. Dependent on *kamma* formations arises rebirth consciousness (*paṭisandhi viññāṇa*).  
or: Dependent on activities there is consciousness (*saṃkhārā paccayā viññāṇaṃ*).
3. Dependent on rebirth consciousness arises mind and matter (*nāma-rūpa*).  
or: Dependent on consciousness there is mentality-materiality (*viññāṇa paccayā nāma-rūpaṃ*).
4. Dependent on mind and matter arise the six spheres of senses or bases (*saḷāyatana*).  
or: Dependent on mentality-materiality there are six bases (*nāma-rūpa paccayā saḷāyatanaṃ*).
5. Dependent on six spheres of senses arises feeling, contact or impression (*phassa*).  
or: Dependent on the six bases there is contact (*saḷāyatana paccayā phasso*).
6. Dependent on conduct arises feeling (*vedanā*).  
or: Dependent on contact there is feeling (*phassa paccayā vedanā*).
7. Dependent on feeling arises craving (*taṇhā*).  
or: Dependent on feeling there is craving (*vedan paccayā taṇhā*).
8. Dependent on craving arises grasping or clinging (*upādāna*).  
or: Dependent on craving there is clinging (*taṇhā paccayā upādānaṃ*).
9. Dependent on grasping arises action or becoming (*kamma-bhava*).  
or: Dependent on clinging there is becoming (*upādāna paccayā bhavo*).
10. Dependent on action or becoming arises birth (*jāti*).  
or: Dependent on becoming there is birth (*bhava paccayā jāti*).
11. Dependent on rebirth arise decay and death (*jarā-maraṇa*).

or: Dependent on birth there is old age and death (*jāti paccayā jarā maraṇaṃ*).

The fundamental principle at work in dependent origination is that of cause and effect. It is described in detail what takes place in the casual process in the Dependent Origination.

### **QUESTION: EXAMINE THE *PATICCASAMUPPĀDA***

All religions attempt to find out the nature and the origin of things. Religions that are older than Buddhism have their own theories regarding the nature and origin of things. The Buddhist theory of causality was presented against the background of a variety of such theories. The following are the major theories of causality that were prevailing during the time of **the Buddha** and these can be broadly divided into four groups.

#### 1. Theory of self causation or internal causation

This is the theory of causality put forward by those, who accepted the existence of a permanent soul or the „*sassatavādins*.“ According to them, everything is caused by the self or soul within oneself. They believed that everything is caused by this internal self and that no outside cause influenced it. According to Buddhist texts, this is referred to as „*Sayaṃ kataṃ*“ (self caused).

#### 2. Theory of external causation or *param kataṃ*

This put forward the view, that everything is caused by some outside or external forces. Various religious schools gave different external causes, some said that it is fate, it is the cause of everything. Some others said that it is Time, that is the cause of everything. Yet others said that it is inherent nature (*svabhāva*), that is the cause, some put forward the view that the *kamma* is the only cause. A very popular theory of external causation is that everything is created by the God (*issaranammanavāda*).

3. Some schools like Jainism put forward the view, that everything is caused by both internal and external cause. In Buddhism this is known as „*sayaṃ kataṃ caparaṃ katañca*.“

4. Another theory of causation is that everything is caused due to neither internal nor external causes but due to accident(?) or change and this is called *Ahetuappaccayavāda*.

These were the major theories of causality that were known during the time of **the Buddha**. It seems that He has studied all these theories known at that time. This is seen from the fact, that He rejected them.<sup>37</sup>

**The Buddha** rejected the self-causation theory, because he showed the non-existence of a soul. As there is the non-existence, then it follows that there cannot be a self-causation. He found the external causation theory to be equally baseless. He clearly demonstrated the absence of a creator God or any such external forces, Time or fate. As he rejected these two theories, it naturally follows that he rejected also the combination of these theories of causation. Besides, his observations made him realise that everything happened due to causes and conditions and this made him reject the theory of causation which holds that everything is caused due to accident or change.

**The Buddha** very thoroughly observed the nature and understood certain special features, that operate in nature. He found out, that nothing happens without any cause, that everything takes place due to certain causes. He observed that there is a system, a uniform pattern in the working of the nature. When he carefully observed the nature of things, he understood four specific features.

Thus he realized that causation is not a mentally made up thing, but something that really takes place in nature. That is something that happens objectively or something, that takes place really. **The Buddha** very clearly says, that it is not something created, caused by **the Buddha** or any others. He says, that whether the Buddhas were to appear in this world or not, this causation takes place in the world.

Secondly he found that when certain condition exists, then necessarily certain effects follow. This is a

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<sup>37</sup> I think there was no need for **the Buddha** to study anything as he was omniscient.

necessity and there is no exception to this. Whenever causes are present then one can be certain that there will be some effect. Thus it is seen that what we think to be accidents are also due to certain conditions. If those conditions were not there, then what we generally consider to be accidents would not take place. Therefore we say, that certain events are accidents, because we fail to see the real conditions behind them (*avitathata*).

It is by making these observations that **the Buddha** finally formulated the theory of *Paṭiccasamuppāda*. The general theory of *Paṭiccasamuppāda* runs as follows:

When this is present, that comes to be;  
 from the arising of this, that arises,  
 when this is absent, that does not come to be on the cessation of this, that ceases.

»*Imasmim sati idaṃ hoti imassa uppāda idaṃ uppajjati.*«

»*Imasmim asati idaṃ na hoti imassa nirodha idaṃ nirujjhati.*«

This is the general theory of causality expounded by **the Buddha**. This explains everything in the world. Fundamental truth, that **the Buddha** discovered. To all spheres of life, namely physical, mental, social, moral and even spiritual happiness, Theory of Dependent Origination shows that:

1. Nothing arises without a cause.
2. Nothing arises from a single cause. Nothing can exist independently, unaffected and unrelated to other phenomena.
3. Nothing can exist independently, unaffected and unrelated to other phenomena.
4. There is no first cause – thus a concept of a creator God gets rejected.

This formula of *Paṭiccasamuppāda* consists of twelve factors, and hence it is referred to as the twelve linked formula of dependent co-origination (*dvadasanga-paṭiccasamuppāda*).

1. On ignorance depends dispositions (*avijjapaccayā-sankhārā*).
2. On dispositions depends consciousness (*sankhārā paccayā viññānaṃ*).
3. On consciousness depends name and form (*viññānapaccayā nāma-rūpaṃ*).
4. On name and form depend the six gates, ways of sense-perception (*nāma-rūpa paccayā saḷāyatanaṃ*).
5. On six gateways depends contact (*saḷāyatana paccayā phassa*).
6. On contact depends feeling (*phassa paccayā vedanā*).
7. On feeling depends craving (*vedanā paccayā taṇhā*).
8. On craving depends grasping (*taṇhā paccayā upādānaṃ*).
9. On grasping depends becoming (*upādāna paccayā bhava*).
10. On becoming depends birth (*bhava paccayā jāti*)
11. On birth depends aging, sorrow, lamentation etc. (*jāti paccayā jarā maraṇaṃ, soka, parideva...*)<sup>38</sup>

As this theory embodies the Truth **the Buddha** discovered at his enlightenment this is called the central philosophy of Buddhism, this theory rejects both the theories of eternalism and annihilationism.

This formula shows that things come into existence through causes and conditions and cease when causes and conditions are absent. Therefore, this theory illustrates the change and impermanence of everything. This theory rejects both the theory of eternalism and annihilationism. Thus it is rightly called „middle doctrine.“

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38 As it is clear from *What the Buddha Taught* from **Walpola Rāhula**, the last condition can be either together as eleventh one or divided into 11. *jāti* + 12. *jarā, maraṇaṃ, soka, parideva...* where we get finally 12 conditions, whereas in the former case we get only 11 conditions.

**PAṬICCASAMUPPĀDA (VEN. SĪLAVAMSA) (ORIGINAL BY VEN. TEZANIYA)**

The doctrine of *paṭiccasamuppāda* is very important in Buddhism. The substance of the *paṭiccasamuppāda* teaching is as follows.

1. From ignorance there arises *sankhārā* (*kamma* formation).
2. From *sankhārā* there arises consciousness of the new existence.
3. Consciousness gives rise to *nāma-rūpa*.
4. *Nāma-rūpa* leads to *āyatana* (six bases).
5. From *āyatana* arises the *phassa* (impression).
6. *Phassa* causes feeling.
7. Feeling leads to craving.
8. From craving here results clinging (*upādāna*).
9. Because of clinging there is the process of becoming (*kamma-bhava*).
10. From the process of becoming there arises rebirth (*jāti*).
11. And rebirth leads to old age, death, sorrow, grief and lamentation.

Thus the whole mass of suffering arises.

According to **the Buddha**, *avijjā* is ignorance of the Four Noble Truths, viz. the truth about suffering, its cause, its cessation and the way to its cessation. It makes us mistake what is false and illusory for truth and reality. Because of *avijjā* there is *sankhārā*, which in turn causes *viññāṇa*. As a result of good or bad *kamma* in the previous life there arises the stream of consciousness beginning with rebirth consciousness in the new life.

*Viññāṇa* gives rise to *nāma-rūpa*. This means that with the arising of rebirth consciousness there also arise mind and body. Because of rebirth consciousness there arise mental phenomena associated with it such as feeling, remembering etc. *Nāma-rūpa* leads to *salāyatana* or five physical sense-organs, viz. eye, ear, nose, tongue, body and consciousness. Existence of *salāyatana* causes contact (*phassa*). This means the contact between the six senses and the respective objects. here contact arises, feeling (*vedanā*) exists. When there have been various sorts of contact through the six senses, feelings arise which are the emotional response to those contacts. Feelings are of three sorts:

1. Pleasant
2. Painful
3. Neither pleasant nor painful

When feelings arise, cravings are (usually) produced. Craving leads to the making of new *kamma* in the present and it is possible now, and only now, to practice *Dhamma*.

Where the *kamma* of further craving is produced there arises grasping (*upādāna*). When these become strong in people, they cannot even become interested in *Dhamma* and towards(?) *dukkha*. Where this grasping is found, there becoming (*bhava*) is to be seen.

With hearts boiling with craving and grasping, people ensure/enjoy(?) for themselves more and more of various sorts of life. In the presence of becoming there is arising of a new birth (*jāti*). Birth is shown as a

mother in the process of childbirth. It arises conditioned by the *kamma* made in this life. Naturally where there is birth, there is also old age and death (*jarā, maraṇa*), sorrow, grief etc.

**PAṬICCASAMUPPĀDA (HANDOUT GIVEN BY MR. UDITA GARUSINGHA)**

All the teachings of Buddhism can be described as aspects of *Paṭiccasamuppāda*. It forms the basis of the fundamental doctrines of *aniccatā, dukkhatā, anātmata* and *suññatā*. The universe which exists in time and spread over regions is a continuation of activity that is varied.

*Paṭiccasamuppāda* gives the fundamental truth of the interrelatedness, clash and cessation of conditioned phenomena. Therefore, the being and the world are realistically described by *Paṭiccasamuppāda*. It gives in a large frame what the Four Noble Truths give in a concise form. Therefore, it is said that one who comprehends the *Paṭiccasamuppāda* as a law of causality also comprehends the *Dhamma*:

»*Yo paṭiccasamuppādaṃ pasati so dhammaṃ passati.*«

*Paṭiccasamuppāda* or *idappaccayatā* pervades the whole universe including beings, that is everything which is called material and psychological phenomena. It is not the formulation of any religious teacher but a universal law. The *Paṭiccasamuppāda* which is realizable by *paññā* by everybody is discovered by the *Buddhas* and they preach it for the sake of the world.

»*Katamoca bhikkhave paṭiccasamuppādo ... uppādāvā tathāgatānaṃ anuppādāvā tathāgatānaṃ thitāvasā dhātu dhammaṃthitā dhammaniyaṃmatā idappaccayatā. Taṃ tathāgato abhisambujjhati, abhisameti abhisambujjhivā abhisametvā āchikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti passathāti āha.*«

*Samyutta Nikāya, ii. p. 25*

As **the Buddha's** teachings state he attained *Sambodhi* by realizing the origin of suffering having reflected on the *Paṭiccasamuppāda* in direct order and the cessation of suffering by reflecting on it in reverse order. According to the *Nidāna Samyutta* of *Samyutta Nikāya* in the teaching of the origin and cessation of the suffering, the *Paṭiccasamuppāda* is described as having 12 components. Those are *avijjā, saṅkhārā, viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhavo, jāti, jarāmaraṇa ...*

Suffering arises with cause becoming the result and the result in turn becoming the cause. Suffering ceases with the cessation of cause and with the result also in turn ceasing. Though *avijjā* is posited as the beginning *Paṭiccasamuppāda* is like a cycle. The beginning or the end of the cycle can't be found. Therefore the starting point of the being in *Samsāra* also can't be found.

»*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.*«

*Majjhima Nikāya, Mahāhatthipadopama Sutta*

The above statement indicates this point. The main aim of *Paṭiccasamuppāda* is to show that man comes into being due to cause and effect and with the cessation of cause and effect the concept of being ceases.

»*Na idaṃ atta kataṃ bimbaṃ na idaṃ para kataṃ aghaṃ hetuṃ paṭicca saṃbhūtaṃ hetu bhaṅgā nirujjhati.*«

*Samyutta Nikāya I p.134*

In short it is the intention of the *Paṭiccasamuppāda* to show that the *dukkhakkhandha* arises due to cause – effect and with the cessation suffering ceases. The *mahānidāna Sutta* of *Dīgha Nikāya* says that due to not comprehending the *Paṭiccasamuppāda* the individual goes through immense suffering in *Samsāra*.

The *Paṭiccasamuppāda* comprises a basic theory as:

»*Asmiṃ sati, idaṃ hoti, imassa uppādā idaṃ uppajjati, asmiṃ asati, idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.*«

When there is this, this becomes, with the arising of this, this arises. When there is not this, this becomes not, with the cessation of this, this ceases.

This is the basis of *Paṭiccasamuppāda*, the components of which are varied in *suttas* and employed for various purposes. When this fundamental doctrine is applied with reference to suffering of the being it is known as twelve-fold *Paṭiccasamuppāda*.

The *Mahānidāna Sutta* of *Dīgha Nikāya* gives a different text of the *Paṭiccasamuppāda* and it explains how the individual suffering becomes social suffering as follows:

„Thus, **Ānanda**, in dependence upon feeling (*vedanā*) there is craving (*taṇhā*); in dependence upon craving there is pursuit (*pariyesanā*); in dependence upon pursuit there is gain (*lābha*); in dependence upon gain there is decision-making (*vinicchayo*); in dependence upon decision-making there is desire and lust (*chandarāgo*); in dependence upon desire and lust there is attachment (*ajjhosānaṃ*); in dependence upon attachment there is possessiveness (*pariggaho*); in dependence upon possessiveness there is stinginess (*macchariyaṃ*); in dependence upon stinginess there is safeguarding (*ārakkho*) and because of safeguarding various evil unwholesome phenomena originate the taking up of clubs (*daṇḍadāna*) and weapons (*satthadāna*), conflicts (*kalahā*), quarrels (*viggaha*) and disputes (*vivāda*), insulting speech (*bho*), slander (*pesuñña*) and falsehoods (*musāvādā*).

## PAṬICCASAMUPPĀDA

The central philosophy of Buddhism is *Paṭiccasamuppāda*. This is the Buddhist theory of causality. All religions attempt to explain how things happen. This is a feature of all religions. There were many such causal doctrines during **the Buddha's** time. Among them there were four major ones. These were:

1. *Sayaṃ kataṃ vāda* (self-causation or internal causation which gave „self“ as the agent of all that happened)
2. *Paraṃ kataṃ vāda* (external causation – explaining that the cause of everything is external; God, fate, luck and so on)
3. *Sayaṃ katañ ca paraṃ katañ ca* (combination of the above two theories; this one was the causal theory of Jains)
4. *Ahetu-appaccaya* or *Adhiccassamuppañña* (no-cause, no-condition theory); *Yadrcchāvāda* (a theory of chance happening)

After examining all these theories and understanding the nature properly, **the Buddha** discoursed that everything happens due to causes and conditions. To explain this causality he came up with the following formula:

»*Imasmiṃ sati idaṃ hoti,  
imassa uppādā idaṃ upajjati,  
imasmīṃ asati idaṃ na hoti,  
imassa nirodhā idaṃ nirujjhati.*«

This is the general formula of *paṭiccasamuppāda* applical to all spheres of life, ethical, social, economical, political and so on. This was not a theory created by **the Buddha**, but what he found to be operating in nature. Therefore he says that this causality operates in the world whether there is a Buddha or not. Hence, he did not say it is his theory but the *dhammatā*, the nature of things.

**Buddha's** main concern was the problem of *dukkha* and its cessation. As understood by **the Buddha** *dukkha* is also something that arises »*yam kiñci samudaya dhammaṃ.*« All that arise cease to be »*sabaṃ taṃ nirodha dhammaṃ.*« Working as this premise **the Buddha** applied the general *paṭiccasamuppāda* doctrine to the specific problem of human predicament of *dukkha*. By this application **the Buddha** himself evolved the 12 linked theory of *paṭiccasamuppāda* (*dvādasā-ākāra-paṭiccasamuppāda*). This is **Buddha's** own interpretation of the origin and cessation of *dukkha*. This particular *paṭiccasamuppāda* formula consists of 12 items:

- |                      |  |
|----------------------|--|
| 1. <i>avijjā</i>     | 7. <i>vedanā</i>   |
| 2. <i>sāṃkhāra</i>   | 8. <i>taṇhā</i>  |
| 3. <i>viññāna</i>    | 9. <i>upādāna</i>  |
| 4. <i>nāma-rūpa</i>  | 10. <i>bhava</i>   |
| 5. <i>saḷāyatana</i> | 11. <i>jāti</i>  |
| 6. <i>phassa</i>     | 12. <i>jarā-maranaṃ-soka-parideva-dukkha-domanassa</i> <sup>39</sup> |

These are mutually inter-related and inter-dependent. Though the formula begins with *avijjā* it is not the first cause. As shown in the *Anamatagga sutta* of the *Samyutta nikāya*, the first beginning of *avijjā* is not perceivable. Buddhism also does not consider that an effect is produced by a single cause. This is a doctrine which say that things happen due to cause and condition. The change of cause and conditions change the effect; similarly with the removal of cause and conditions the effect is also removed. This is a totally new theory of causality, never heard of before (*pubbe ananussuta*). This understanding enabled **the Buddha** to explain how things happen without a soul, a god, any other external power or agency. Thus, this is a totally new theory of causality.

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39 As it is clear from *What the Buddha Taught* from **Walpola Rāhula**, the last condition can be either together as eleventh one or divided into 11. *jāti* + 12. *jarā, maranaṃ, soka, parideva...* where we get finally 12 conditions, whereas in the former case we get only 11 conditions.

**QUESTION: EXPLAIN THE DOCTRINE OF PAṬICCASAMUPPĀDA AND ITS INTERPRETATION ACCORDING TO THERAVĀDA BUDDHISM. (ORIGINAL BY VEN. NĀRASĪHA)**

All the teachings of Buddhism can be described as aspects of *Paṭiccasamuppāda* and forms the basis of the fundamental doctrines of *aniccatā*, *dukkhatā*, *anattatā* and *suññatā*. *Paṭiccasamuppāda* gives the fundamental truth of arising and cessation of conditioned phenomena. The being and the world, therefore, are described by *Paṭiccasamuppāda*. The *Paṭiccasamuppāda*, which is realizable by *paññā* was discovered by **the Buddha** and after knowing it, He preached to the people for the sake of the world.

According to the *Nidāna* of *Samyutta Nikāya*, the *Paṭiccasamuppāda* is described as 12 factors such as *avijjā*, *saṃkhārā*, *viññāṇa*, *nāma-rūpa* and so on. It is then said that the suffering arises with cause becoming the result and the result becoming the cause, and suffering ceases with the cessation of cause becoming the result and the result becoming cessation of cause. Though *avijjā* is the beginning of the *Paṭiccasamuppāda*, it may be depicted like a cycle where is the beginning and the end of the cycle. However, there is no starting of life of being that could be found in *Saṃsāra*.

The main aim of the *Paṭiccasamuppāda* is to show that the being comes due to cause and effect and with the cessation of cause and effect the being ceases. It is to be said that the *dukkhakkhandha* arises due to cause and effect and with cessation of the cause and effect of *dukkha*, it ceases. The *Paṭiccasamuppāda* is comprised in a basic theory as:

“When this is, that is (*imasmiṃ sati idaṃ hoti*),  
This arising, that arises (*imassa uppādā idaṃ uppajjati*),  
When this is not, that is not (*imasmiṃ asati idaṃ na hoti*)  
This ceasing, that ceases (*imassa nirodhā idaṃ nirujjhati*).”

In *Mahānidāna Sutta* of *Dīgha Nikāya* it is explained how the individual suffering becomes social suffering: In dependence upon feeling (*vedanā*), there is craving (*taṇhā*), seeking (*pariyesanā*), gaining (*lābho*), and decision-making (*vinicchayo*), desire and lust (*chandarāgo*), attachment (*ajjhosānaṃ*), possessiveness (*pariggaho*), stinginess (*macchariyaṃ*) and safeguarding (*ārakkho*) and so on continuously and relatively.

According to the teaching mentioned above the existence of a being occurs according to a cycle of cause and effect. By comprehension of the Dhamma, one realizes the doctrine of *Paṭiccasamuppāda*. Due to *Paṭiccasamuppāda* *Saṃsāra* exists with the interconnection of cause and effect.

666“IF ONE SEES THE PATICCASAMUPPADA SEES THE DHAMMA”, WRITE A COMPREHENSIVE NOTE TO SHOW HOW PATICCASAMUPPADA WILL BE THE DHAMMA.

The doctrine of paticcasamuppada is one of the most profound and far-reaching teachings of the Buddha and as

such this law of causality requires very thorough investigation and comprehension by anyone seeking liberation.

Without clearly knowing the causal law, the Three Signata and the Four Noble Truths cannot be fully understood with the full insight that leads to Nibbana. All of these are included within the paticcasamuppada which demonstrates their relation with each other.

The early Buddhist discourses, the Sutta Pitaka include a large number of discourses which deal with causality. The Mahapadana suta of Digha Nikaya, Nidana sajyutta of Sajyutta Nikaya, Mahakhandaka of Mahavagga Pali, and the many discourses of the Majjhima Nikaya are worthy of consideration in this regard. Although the Sutta Pitaka includes different versions of the same teaching, the twelve-fold formulas of the theory have been more popular among the followers at the later period. In regard to the early discourses, it has been pointed out by a number of scholars that the following statement of the Buddha can be regarded as the basis formula of the teaching:

“Imasmij sati idaj hoti, imasmij asati idaj na hoti, imassuppada daj uppajjati, imassa nirodha idaj nirujjhati”

when this is present, this comes to be; when this is absent, this does not come into being; with the arising of this, this arises; with the destruction of this, this ceases to be.

The above statement of the theory of causality is given in an impersonal manner. This brief statement of the theory can be applied to explain any situation whether mental or physical in the world. The twelve-fold formula is but an instance where this brief statement is applied to explain the origination and destruction of suffering. When it is taken as gradual and reverse orders, gradual order explains the origination of the mass of suffering and the reverse order the cessation of suffering.

It has been clarified that, this teaching of causality is deep in meaning and it cannot be easily understood. Once Ananda said to the Buddha that he could easily comprehend this teaching, The Buddha admonished him saying:

*“Say not so, Anand...Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string...unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on.”*

(S.N. II, p.64)

According to the early Buddhist teachings, there are two main aspects of this theory:

- (1) Paticcasamuppada
- (2) Paticcasamuppannadhamma.

Paticcasamuppada means the causes or conditions which give rise to the respective effects.

Paticcasamuppannadhamma means the effects which have been produced by the causes or conditions. Thus, it is clear that the former refers to the causes and the latter refers to the effects. As to the modern definition, the latter can be regarded as referring to the facts and the former as referring to the relationship among the facts. As we know, the human knowledge consists of the above two facts, i.e.

- (1) The knowledge of the facts.
- (2) The knowledge of the relationship among the facts.

This means that the noble of paticcasamuppada has a real understanding of the world of experience. In most of the other non-Buddhist philosophical and religious traditions, such as Hinduism and Jainism, the teaching of causality is based on monism and nihilism. On the contrary, Buddhism rejects both monism and nihilism by the teaching of paticcasamuppada. According to the Buddha, a complete analysis of world of experience should consist of two methods viz. Analysis and Synthesis.

The analysis not couple with synthesis falls to nihilism. The synthesis not couple with analysis falls to monism. The Buddhist theory of Dependent Origination which comprises of both methods reject nihilism as well as monism.

In the Mahayana, Nagarjuna in his most authentic text, 'Mulamadhyamaka-karika' states that "Yah pratityasamutpadah wunyataj taj pracakmahe sa prajbaptirupadaya pratipat saiva madhyama." Thus the Madhyamaka tradition has taken paticcasamuppada as referring to voidness. This also is one of the interpretations of paticcasamuppada.

The teaching on paticcasamuppada is considered the central philosophy of Buddhism because every other teaching is based on this. Its significant is well illustrated in the Mahahatthipadopama sutta of Majjhima Nikaya, when the Buddha himself says:

"Whoever sees Dependent Origination sees the Dhamma.

Whoever sees the Dhamma sees the Dependent Origination."

"Yo paticcasamuppadaaj passati so dhammaj passati, yo dhammaj passati so paticcasamuppadaaj"

It becomes clear by the above statement that the dhamma is equal with Dependent Origination and vice-versa. It makes us the purpose of life to realize and understanding the nature of man and the nature of life.

Before and during the time of the Buddha, various theories were put forth to explain the origin of the world. Among them are Niyativada (determinism), Pubbekatahetu (causes of past actions), Issaranimmanahetu (God), Adhiccassamappana (non-cause), Uccchedavada (nihilism) and the Sassatavada (eternalism). All these theories were rejected by the Buddha as wrong views.

In the search of Truth, the Buddha discovered the law of causation (paticcasamuppada). With this discovery, he became fully enlightened. Having discovered and comprehended this law, he pointed it out and taught it, established it, revealed it, analyzed it, clarified and spoke about it. And whether the Buddha exists or not, it always exists as it is. It has the characteristics of objectivity (tathata), necessity (avitathata), invariability (anabbathata) and conditionality (idappaccayata), all these can be understood only by the wise.

The basis of dependent origination is that life or the world is built on a set of relations. This principle can be given in a short formula of four lines:

“Imasmij sati idaj hoti, imassa uppada idaj uppajjati,  
imasmij asati idaj na hoti, imassa nirodha idaj nirujjhati”

This principle underlying the paticcasamuppada formulation makes the paticcasamuppada formulation a doctrine to be seen and understood in this state of thing and does not any way warrant running into past periods or into future. In fact, in the Majjhima Nikaya sutta no 33, the Buddha has explained that the knowing and seeing of paticcasamuppada formulation is in now and then, not in the past or in the future.

According to the law of Dependent Origination, there are 12 factors which account for the continuity and cessation of existence. From the explanation of these 12 factors of existence, rebirth and kamma are also explained, furthermore, both the views of eternalistic and annihilationalistic are at the same time, completely repudiated.

According to the Mahaparinibbanasutta, all beings wander in the circle of existence because of the ignorance of 4 Noble Truths. In the Gahapativagga sutta (no. 3) of Abhisamasamyutta, the paticcasamuppada anuloma is defined as the ‘arising of dukkha’ (dukkha samudaya), and paticcasamuppada patiloma is defined as the ‘ceasing of dukkha’ (dukkha attagamo). The former is the second Noble Truth and the latter is the third Noble Truth. Therefore they can be called the truth of arising and the truth of ceasing. Or as in the Gahapativagga sutta (no. 9) of Abhisamasamyutta states, the anuloma is the arising of the world (loka samudaya) and the patiloma is the ceasing of the world (loka nirujjha).

So all this then means that if paticcasamuppada is seen the four Noble Truths are also seen, since to see one Truth is, as the Sajyutta Nikaya V has pointed out, to see all the four. And seeing the four Noble Truths is just seeing the Buddha’s Teaching.

The theory of paticcasamuppada can be observed in various discourses of the Buddha. The Cakkavattisihanadasutta explains the deterioration of the society beginning with the degeneration of human value. The Aggabbasutta deals with the evolution of the society in a series of causes and effects. The Sakkapabhasutta explains the cause-and effect theory which makes a person virtue and wise. The Madhupindikasutta explains the causal relation of mental factors in cognition. And the Abhisamaya Sajyutta deals with the 12 factors of existence, explains the origin and cessation of the mass of suffering. Other such as Mahanidanasutta, Kutadantasutta, and Mahatavhasankhyasutta etc also based on the theory of causation in dealing their relevant subjects.

According to early Buddhist teachings, there are two main aspects of this theory:

- (1) Paticcasamuppada
- (2) paticcasamuppannadhamma.

Paticcasamuppada means the causes or conditions which give rise to the respective effects. Paticcasamuppannadhamma means the effects which have been produced by the causes or conditions. Thus, the former refers to the causes and the latter refers to the effects. As to the modern definition, the latter can be regarded as referring

to the facts and the former as referring to the relationship among the facts. This means that the noble of paticcasamuppada has a real understanding of the world of experience.

The teaching on paticcasamuppada is considered the central philosophy of Buddhism because every other teaching is based on this. Its significant is well illustrated in the Mahahatthipadopama sutta of Majjhima Nikaya, when the Buddha himself says:

“Yo paticcasamuppadaḥ passati so dhammaḥ passati, yo dhammaḥ passati so paticcasamuppadaḥ passati”

## 666PATICCASAMUPPADA

The doctrine of paticcasamuppada is one of the most profound and far-reaching teachings of the Buddha and as such this law of causality requires very thorough investigation and comprehension by anyone seeking liberation. Without clearly knowing the causal law, the Three Signata and the Four Noble Truths cannot be fully understood with the full insight that leads to dispassion, to Nibbana. All of these are included within the paticcasamuppada which demonstrates their relation with each other.

The basis of dependent origination is that life or the world is built on a set of relations, in which the arising and cessation of factors depend on some other factors which condition them. This principle can be given in a short formula of four lines:

Imasmin sati idaj hoti	When this, that is
Imassa uppada idaj uppajjati	This arising, that arises
Imasmin asati idaj na hoti	When this is not, that is not
Imassa nirodha idaj nirujjhati	This ceasing, that ceases

The above mentioned basic formula of Dependent Origination is applied to describe various situation of life. One of its applications is the 12-fold formula of Dependent Origination which describes the origination and the disappearance of human suffering. It begins with ignorance and ends in birth, decay, death and sorrow. Avijja or ignorance means ignorance of Four Noble Truths.

All beings wander in the existence because of the ignorance of Four Noble Truths. This ignorance causes the arising of disposition or volition. Consciousness arises in relation to disposition and further name and form arise in connection with consciousness. Here, the term ‘form’ refers to the six senses, the respective objects. In brief, ‘form’ means four great elements, namely: earth, water, fire and air. Nama or name means feeling, perception.

As a whole, vibbana, nama-rupa and savkhara refer to the five aggregates which represents the so called person or the world of experience. The six senses take tame and form as the basic. Six senses with the contact related to the six sensuous objects produce feeling. Feeling create craving and craving is main cause of grasping as ‘I’ and ‘mine’. Because of this grasping, there what we called ‘existence’, as long as there is existence, birth becomes inevitable effect, because of birth, there arises a mass of suffering, which can be interpreted as decay and birth, sorrow and lamentation, mental and physical suffering and despair.

This brief statement of the theory can be applied to explain any situation whether mental or physical in the world is applied to explain the origination and destruction of suffering. When it is taken as gradual and reverse orders, gradual order explains the origination of the mass of suffering and the reverse order the cessation of suffering.

It has been clarified that, this teaching of causality is deep in meaning and it cannot be easily understood –

“gambhiro cayaj Ananda paticcasamuppado...” (S.N. II)

According to the early Buddhist teachings, there are two main aspects of this theory:

- (1) Paticcasamuppada
- (2) paticcasamuppannadhamma.

Paticcasamuppada means the causes or conditions which give rise to the respective effects.

Paticcasamuppannadhamma means the effects which have been produced by the causes or conditions. Thus, it is clear that the former refers to the causes and the latter refers to the effects. As to the modern definition, the latter can be regarded as referring to the facts and the former as referring to the relationship among the facts.

In most of the other non-Buddhist philosophical and religious traditions such as Hinduism and Janism, the teaching of causality is based on monism and nihilism. On the contrary, Buddhism rejects both monism and nihilism by the teaching of paticcasamuppada. According to the Buddha, a complete analysis of world of experience should consist of two methods, viz. Analysis and Synthesis, reject the Sassatavada and Uchedavada.

The teaching on paticcasamuppada is considered the central philosophy of Buddhism because every other teaching is based on this. Its significant is well illustrated in the Mahahatthipadopama sutta of Majjhima Nikaya, when the Buddha himself says:

“Yo paticcasamuppadaḃ passati so dhammaḃ passati, yo dhammaḃ passati so

paticcasamuppadaḃ”

(He who sees the Dependent Origination sees the Dhamma, he who sees the Dhamma sees the Dependent Origination)

### 666PATICCASAMUPPADA

It is the central concept of Buddhism. It is called the theory of cause and effect or phenomena, i.e., dhammas are said to be causality dependent on each other. Most of the other teachings of the Buddha including the Buddha’s teaching connected with the moral life, the life-style that recommended follow from the teaching of Dependent Origination.

The explanation of all phenomena events and activities related to man and universe and also the prescription that the Buddha made regarding the ethical life seem to be derived from the principle of Dependent Origination. The Buddha soon after enlightenment said that he had seen something that cannot be discovered before the reference was mainly to this dhamma (DO) that he realized. ‘I realized that dhamma he said what he discovered was ‘idha paccayata paticcasamuppada’ – paticcasamuppada is so central that in Buddhism the initial insight into the dhamma involves some sort of relationship. Some people gain the vision after listening to the Buddha. For example, dhammacakkhuj udapada – it is the vision of dhamma arose. ‘yaj kibci samudaya dhammaḃ, sabbaj taj nirodha dhammaḃ’ – whatever has the nature of arising, all that has the nature of ceasing. It is the incomparable vision of dhamma (DO). The person who enters the stream is supposed to have acquired this vision (DO). For example, ‘yo dhammaḃ passati paticcasamuppada so paticcasamuppada passati’ – one who sees the dhamma sees the D.O. ‘yo paticcasamuppada passati so dhammaḃ passati’ – one who sees D.O sees the dhamma.

In the history of Buddhist thought, the Madhyamika system of philosophy tried to highlight the principle of Dependent Origination as the very essence of the Buddha’s teaching. Madhyamika system interpreted this teaching as the philosophy of the Middle Way. If there is anything distinctive and unique to the teaching of the Buddha, Dependent Origination can be mentioned as that, which is unique to the Buddha.

Dependent Origination distinguishes Buddhism from all other systems of Indian thought, whether pre-Buddhist or post-Buddhist, one may even maintain that it distinguishes Buddhism from all philosophical theories that have yet presented both in the West and East. In other words, D.O. is something unique in the history of human thought. What the Buddha maintained during his lifetime is that people generally incline to fall into the extreme way of thinking either Idealism or Materialism. All human thoughts seem to have the tendency to fall into either some kinds of Idealistic or Materialistic form, but the doctrine of D.O. avoids both extreme.

The causes sequence occur independently of us and that all we do is to discover this on account of arises, decay and death whether the Tathagata arise or not. This order exists namely the fixed nature of phenomena, the regular pattern of phenomena or conditionality. It is the Tathagata who discovers and comprehends it. Having comprehended and discovered the Tathagata points it out and clarifies it. ‘uppadava Tathagatanaj anuppadava tathagatanaj thita va sa dhatu dhammatthitata dhamma niyamata idapaccayata’.

The change of causation is used to explain to both rebirth and kamma. The cause and effect theory is explained thus: Imasmij sati idaj hoti, imassa uppada idaj uppajjati, imasmij asati idaj na hoti, imassa nirodha idaj nirujjhati. (this being that exist, through the arising of this that arises, this not being that does not exist, through the cessation of this

that ceases. The two statements positive and negative strengthen the relationship between the two events. It shows the relativity.

Paticcasamuppada theory is evident in various suttas. In the area of the social process one can observe a similar relationship functioning theory of relativity can be observed in the Cakkavattisihanada sutta. It says that if poverty become widespread then the people tend to become violence. They began to steal the property of others in order to do that they have acquired weapons for themselves. They lose all respect towards life. So they engage in murder to gain wealth, when violence becomes common other evils gradually arise. There is a consequence of decrease of morality, mankind becomes brutal like animals, they fight with each other and they destroy themselves. This is the application of paticcasamuppada principle to the social relationship.

‘adhnanaṃ dhanaṃ anuppādiya maṇe daliddiyaṃ vepullāṃ agamaṃ; daliddiyaṃ vepullāṃ gata adinnadanaṃ vepullāṃ agamaṃ; adinnadanaṃ vepullāṃ gata satthāṃ vepullāṃ agamaṃ; satthāṃ vepullāṃ gata panatipato vepullāṃ agamaṃ.’ - Those who not have wealth, the poverty will increase, because of poverty, stealing is increase...

In the Aggadda sutta also the social conflict is vividly depicted. At the beginning of the society, it was a world of water with a smooth layer. There was no sun, no stars. This milky surface of the earth had a good colour, smell, and the taste. A greedy person tasted the earth with his fingers, the other people follow him and broke of lumps. As a result the milky surface vanished then came mushroom, thereafter came creeping plants. They also fed on these became very proud and considered some as ugly and some as beautify. Soon afterward rice came out, first it was without the husk later the husk also came. Due to craving some people stole the rice of others, there, followed stealing, lying etc. Thereafter punishment was necessary and as a result a king was selected. All these happening one following the others show the theory of cause and effect.

In the Sakkapabba sutta of MN, here we observe in a dialogue form the theory of D.O. the Sakka questioned the Buddha thus: ‘what is the cause of envy, selfishness? What give birth to them? How do they come to be? What being present envy, selfishness present? What being absent are they absent? The Buddha answered thus: ‘things as dear and not dear to us, rulers of gods, this is the cause of envy and selfishness. This is the cause which gives birth to them. Absent of this, there will be no envy and selfishness. In this manner answering Sakka the Buddha explained the cause and effect.

In the Nalakaḥapāsutta of SN. ‘seyyathāpi bhikkhave dve nalaḥapāyā abbanabbaj nissaya titttheyyuj eva meva kho avuso namarūpa paccaya vibbanāṃ vibbana paccaya namarūpaṃ’ – two bundles of reeds, one is dependent on each other. In the same way mind and matter give rise to consciousness, consciousness gives rise to mind and matter. Here relativity is shown philosophically.

Madhupindikasutta of MN, the knowledge through senses indicate the theory of Dependent Origination:

‘cakkhuj ca paticca rupe ca uppajjati cakkhu vibbanāṃ; tinnāṃ sajjati phassa; phassa paccaya vedana yaj vedati taj sajjanati yaj sajjanati, taj vitakketi yaj vitakketi taj papābceṭi yaj papābceṭi tato nidanaṃ purisaṃ’ – cakkhu vibbane arises due to the eye and the form; due to the coming together of these three there arise touch. Due to the contact or touch there is feeling, when one recognizes the feeling there is the manifestation of perception, with the manifestation of perception there will be the manifestation of reasoning, when there is manifestation of reasoning there will be manifestation of obsession (craving). In the same way sota, ghaṇa, jīva etc follow, this shows the pattern of D.O.

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## 666 THE MAIN OBJECTIVE OF THE PATICCASAMUPPADA AND ITS PLACE IN EARLY BUDDHISM.

Paticcasamuppada or causality, is the central philosophy of Buddhism. All teachings of the Buddha are based on this doctrine. The importance of this theory can be understood when the Buddha says: ‘He who sees paticcasamuppada sees the Dhamma, he who sees the Dhamma sees paticcasamuppada’.

In ancient India, there was a search for the cause of the phenomena world. In Rg-veda period, the order of the universe was explained by the concept of rta. However, rta as the law of Varuna was only a natural physical order, it was not the cause of universe. Later, various theories were put forth to explain the origin of the world. Among them are: Niyativada (determinism), Pubbekatahetu (causes of past actions), Issaranimmanahetu (God), Adhiccasaṃpāpāna (non-cause), and Svabhāvavada (inherent nature) etc. During the time of the Buddha, there were 6 heretics held various views regarding life e.g., the Uccēdāvadā (nihilism) of Ajīto-kesakambali, and the Sāsātāvadā (eternalism) of Kakudhākaccāyana etc. All these theories were rejected by the Buddha as wrong views.

In his search for the Truth, the Buddha discovered the law of causation. With this discovery, he became fully enlightened. Having discovered and comprehended this law, he pointed it out and taught it, established it, revealed it, analyzed it, clarified and spoke about it.

However, this paticcasamuppada is said to be deep in meaning and it cannot be easily understood (gambhiro cayaj Ananda paticcasamuuppadao). And whether the Buddha exists or not, it always exists as it is. It has the characteristics of objectivity (tathata), necessity (avitathata), invariability (anabbathata) and conditionality (idapaccayata), all these can be understood only by the wise.

The principle of paticcasamuppada is usually presented as:

“Imasmij sati idaj hoti, imasmij asati idaj na hoti,  
imassa uppada idaj uppajjati, imassa nirodha idaj nirujjhati”  
When this is present, that comes to be, from the arising of this, that arises  
When this is absent, that does not come to be, on the cessation of this, that  
Ceases.

The main objective of the theory of paticcasamuppada is to explain the nature of existence. This is the 12 formula of Dependent Origination which, when taken in the direct order, it explains the origination of the mass of suffering, and the reverse order cessation of suffering. From the explanation of these 12 factors of existence, rebirth and kamma are also explained, furthermore, both the views of eternalistic and annihilationalistic are at the same time, completely repudiated.

#According to the Mahaparinibbanasutta, all beings wander in the circle of existence because of the ignorance of 4 Noble Truths. This ignorance causes the arising of disposition. Consciousness arises in relation to disposition and further name-and-form arises in connection with consciousness. Taking name-and-form as the basis, 6 senses arise. 6 senses with contact related to the 6 sensual objects produce feeling. Feeling creates craving and craving is the main cause of grasping of ‘I’ and ‘mine’. Because of grasping, there comes what we called ‘existence’, as long as there is existence, birth becomes inevitably effect. Because of birth, there arises a mass of suffering which are death and decay, sorrow, grief, lamentation and despair. However, in the reverse order i.e., with the cessation of ignorance ceases the volition and so on so forth and finally, ceases the whole mass of suffering.(141)

The theory of paticcasamuppada can be observed in various discourses of the Buddha. The Cakkavattisihanadasutta explains the deterioration of the society beginning with the degeneration of human value. The Aggabbasutta deals with the evolution of the society in a series of causes and effects. The Sakkapabhasutta explains the cause-and effect theory which makes a person virtue and wise. The Madhupindikasutta explains the causal relation of mental factors in cognition. And the Abhisamaya Sajyutta deals with the 12 factors of existence, explains the origin and cessation of the mass of suffering. Other such as Mahanidanasutta, Kutadantasutta, and Mahatavhasankhyasutta etc also based on the theory of causation in dealing their relevant subjects.

Thus the concept of paticcasamuppada is the central philosophy of Buddhism. Most of the teachings of the Buddha, philosophical or ethical, are based on it. The explanations of all phenomena events and activities related to man and universe, as well as the prescription of moral life are derived from the principle of paticcasamuppada. Even enlightenment has to depend on the realization of this paticcasamuppada. Furthermore, paticcasamuppada also became the central philosophy of Madhyamika. Moreover, it is this theory that distinguishes Buddhism from all other systems of Indian thoughts whether pre-Buddhist or post-Buddhist.

## 666 THE MAIN OBJECTIVE OF THE PATICCASAMUPPADA AND ITS PLACE IN EARLY BUDDHISM.

Paticcasamuppada is one of the most profound teachings of the Buddha and as such this law of causality requires very thorough investigation and comprehension by anyone seeking liberation. Without clearly knowing the causal law, the Three Signata and the Four Noble Truths cannot be fully understood with the full insight that leads to

Nibbana.

The basis of dependent origination is that life or the world is built on a set of relations, in which the arising and cessation of factors depend on some other factors which condition them. This principle can be given in a short formula as follows:

“Imasmij sati idaj hoti, imasmij asati idaj na hoti, imassuppada daj uppajjati, imassa nirodha idaj nirujjhati”

This formula can be applied to explain any situation whether mental or physical in the world, but the main objective is to show the origination and destruction of suffering. This is the 12 formula Dependent Origination which, when taken as gradual order, it explains the origination of the mass of suffering and the reverse order the cessation of suffering.

According to the Mahaparinibbanasutta, all beings wander in the circle of existence because of the ignorance of Four Noble Truths. This ignorance causes the arising of disposition. Consciousness arises in relation to disposition and further name-and-form arises in connection with consciousness. Here, the term ‘form’ refers to the six senses and their respective objects. Nama means feeling, perception and disposition.

As a whole, vibbana, nama-rupa and savkhara refer to the five aggregates which represents the so called person or the world of experience. The six senses take name-and-form as the basic. Six senses with the contact related to the six sensuous objects produce feeling. Feeling creates craving and craving is the main cause of grasping ‘I’ and ‘mine’. Because of this grasping, there comes what we called ‘existence’. As long as there is existence, birth becomes inevitable effect, because of birth, there arises a mass of suffering, which can be interpreted as decay and birth, sorrow and lamentation, mental and physical suffering and despair.

This teaching of causality is deep in meaning and it cannot be easily understood – “gambhiro cayaj Ananda paticcasamuppado...” (S.N. II, p.64). There are 4 characteristics of this causality, (1) objectivity (tathata), (2) necessity (avitathata), (3) invariability (anabbathata) and (4) conditionality (idappaccayata), all these can be understood by the wise only.

According to early Buddhism, there are two main aspects of this theory: Paticcasamuppada and Paticcasamuppannadhamma. Paticcasamuppada means the causes or conditions which give rise to the respective effects. Paticcasamuppannadhamma means the effects which are produced by the causes or conditions. Thus, it is clear that the former refers to the causes and the latter refers to the effects. Or in modern definition, the latter can be regarded as referring to the facts and the former as referring to the relationship among the facts.

All these explain that knowing paticcasamuppada means understanding the world of experience. In Brahmanism and other Wramana traditions, the teaching of causality is based on monism and nihilism. On the contrary, Buddhism rejects both monism and nihilism by the teaching of paticcasamuppada. According to the Buddha, a complete analysis of world of experience should consist of two methods: Analysis and Synthesis. The analysis not couple with synthesis falls to nihilism, synthesis not couple with analysis falls to monism. The Buddhist theory of Dependent Origination which comprises of both methods reject Uchedavada as well as Sassatavada.

The theory of causality can also be utilized to describe any situation in the world e.g., the Mahanidanasutta of the DN explains the arising of social problems according to this theory beginning with craving. The Cakkhavattisihanadasutta explains the deterioration of the society beginning with the deterioration of human nature. Other suttas such as Aggabhasutta, Sakkapabhasutta and Madhupindikasutta etc also based on Paticcasamuppada in explaining their relevant subjects. Therefore, paticcasamuppada is considered the central philosophy of Buddhism because other teachings are based on it. Its significant is well illustrated in the Mahahatthipadopama sutta, when the Buddha says:

“Yo paticcasamuppada j passati so dhammaj passati, yo dhammaj passati so paticcasamuppada j”—he who sees the dependent-origination sees the dhamma, he who sees the Dhamma sees the dependent-origination.

Dukkha in Buddhism is not pessimistic—discuss.(594)

Dukkha-ariyasacca is the First Noble Truth in Buddhism. It is generally translated as ‘The Noble Truth of Suffering’ and is interpreted to mean that life in Buddhism is nothing but suffering and pain. It is due to this limited and easy translation that many people say that Buddhism is pessimistic.

It is true that in its ordinary sense, dukkha means suffering, sorrow or pain as oppose to sukha (happiness). But as the First Noble Truth, dukkha has a philosophical meaning, it includes deeper ideas such as impermanent, imperfection and emptiness.

When referring to dukkha, the Buddha does not deny the happiness in life. On the contrary, he admits different kinds of happiness, both material and spiritual and for lay man as well as monk. For example, there are happiness of family life, happiness of recluse life, physical happiness and mental happiness etc. Furthermore, there are 4 kinds of happiness in a household life e.g.

1. Atthisukha—happiness when there is enough
2. Bhogasukha—happiness when one is able to enjoys what one has
3. Ananasukha—happiness of free from debt
4. Anavajjasukha—happiness of free from wrong doing.

Therefore, it is wrong to say that the First Noble Truth denies happiness in life.

In the Majjhima Nikaya, Jhanic happiness is regarded as the higher happiness which is free from the shadow of suffering. However, the Buddha still stated that such Jhanic happiness is dukkha because it is subject to change—anicca dukkha viparinamadhamma. Here, dukkha does not mean suffering but impermanent. Therefore, dukkha in Buddhist philosophy also means the unsatisfactory nature of all phenomena—yad anicca j dukkhaj.

In Buddhism, there are several classifications of dukkha. In the Cakkhapavattanasutta, birth, old-age, sick, death, separation from the loved one, association with the unpleasant one, not getting what one desires and the grasping of 5 aggregates are called dukkha. The first 7 kinds of dukkha show that all stages in life is suffering (dukkha-dukkhata), and the last dukkha points out that grasping of one’s own body as permanent is dukkha (sankhara-dukkha). Even pleasure as happiness in Buddhism is also dukkha because it is not lasting (viparinamadukkhata). Therefore, dukkha is not pessimistic but the indication of reality in life. It is the self—evidenced of fact in life.

A true Buddhist always tries to look at things as they really are and not as they seem to be. This is called ‘yathabhuttam’. With correct understanding the real nature in life, he smiles as he walks through life. He is not upset by any change but is ready to face life with patient and courage. So understanding dukkha does not make one pessimistic but realistic and objective.

Dukkha is also a reminder that while at any moment when enjoying what we called happiness, there are large number of beings in misery. This reminder is something which is in need for many people.

The Buddha did not have dismay expression on his face when he explained to his disciples about the concept of dukkha. His face was always happy, serene and smiling. His Arahants disciples were also always happy and smiling as recorded in the Kosala Sajyutta. It is stated in the Dhammapada that

Happy indeed we live who have no burdens,  
On joy we ever feed, like radiant deities—verse 200.

The Buddha encouraged his disciples to cultivate the qualities of joy which are the factors of enlightenment. In Thera—Therigathas, there are many joyful utterances uttered by the noble disciples. Therefore, the First Noble Truth is a message radiating joy and hope and not a philosophy of pessimism.

666“IF ONE SEES THE PATICCASAMUPPADA SEES THE DHAMMA”, WRITE A COMPREHENSIVE NOTE TO SHOW HOW PATICCASAMUPPADA WILL BE THE DHAMMA. (808)

The doctrine of paticcasamuppada is one of the most profound and far-reaching teachings of the Buddha and as such this law of causality requires very thorough investigation and comprehension by anyone seeking liberation. Without clearly knowing the causal law, the Three Signata and the Four Noble Truths cannot be fully understood with the full insight that leads to Nibbana. All of these are included within the paticcasamuppada which demonstrates their relation with each other.

The early Buddhist discourses, the Sutta Pitaka include a large number of discourses which deal with causality. The Mahapadana suta of Digha Nikaya, Nidana sajyutta of Sajyutta Nikaya, Mahakhandaka of Mahavagga Pali, and the many discourses of the Majjhima Nikaya are worldly of consideration in this regard. Although the Sutta Pitaka includes different versions the same teaching, the twelve-fold formulas of the theory have been more popular among the followers at the later period. In regard to the early discourses, it has been pointed out by a number of scholars that the following statement of the Buddha can be regarded as the basis formula of the teaching:

*“Imasmij sati idaj hoti, imasmij asati idaj na hoti, imassuppada daj uppajjati, imassa nirodha idaj nirujjhati”*

*(when this is present, this comes to be; when this is absent, this does not come into being; with the arising of this, this arises; with the destruction of this, this ceases to be).*

The above statement of the theory of causality is given in an impersonal manner. This brief statement of the theory can be applied to explain any situation whether mental or physical in the world. The twelve-fold formula is but an instance where this brief statement is applied to explain the origination and destruction of suffering. When it is taken as gradual and reverse orders, gradual order explains the origination of the mass of suffering and the reverse order the cessation of suffering.

It has been clarified that, this teaching of causality is deep in meaning and it cannot be easily understood. Once Ananda said to the Buddha that he could easily comprehend this teaching, The Buddha admonished him saying:

*“Say not so, Ananda...Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string...unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on.” (S.N. II, p.64)*

According to the early Buddhist teachings, there are two main aspects of this theory:

- (1) Paticcasamuppada
- (2) Paticcasamuppannadhamma.

Paticcasamuppada means the causes or conditions which give rise to the respective effects. Paticcasamuppannadhamma means the effects which have been produced by the causes or conditions. Thus, it is clear that the former refers to the causes and the latter refers to the effects. As to the modern definition, the latter can be regarded as referring to the facts and the former as referring to the relationship among the facts. As we know, the human knowledge consists of the above two facts, i.e.

- (1) The knowledge of the facts.
- (2) The knowledge of the relationship among the facts.

This means that the noble of paticcasamuppada has a real understanding of the world of experience. In most of the other non-Buddhist philosophical and religious traditions, such as Hinduism and Jainism, the teaching of causality is based on monism and nihilism. On the contrary, Buddhism rejects both monism and nihilism by the teaching of paticcasamuppada. According to the Buddha, a complete analysis of world of experience should consist of two methods viz. Analysis and Synthesis.

The analysis not couple with synthesis falls to nihilism. The synthesis not couple with analysis falls to monism. The Buddhist theory of Dependent Origination which comprises of both methods reject nihilism as well as monism.

The teaching on paticcasamuppada is considered the central philosophy of Buddhism because every other teaching is based on this. Since everything in the world is causally conditioned, seeing causality is seeing the truth. This implied in the Buddha’s statement in the Mahahatthipadopama sutta of Majjhima Nikaya:

“Whoever sees Dependent Origination sees the Dhamma.

Whoever sees the Dhamma sees the Dependent Origination.”

(*Yo paticcasamuppadaḥ passati so dhammaḥ passati, yo dhammaḥ passati so paticcasamuppadaḥ*).

If everything in this world is causally conditioned, a clear understanding of the causal law and the controlling of the different factors of the causal process become necessary if one were to free oneself from the suffering in this world. Thus, seeing the truth about the world, i.e., causality, one becomes an “awakened one”. Therefore, for the sake of those who are interested in eliminating suffering the Buddha declared: “He who see the dhamma, he sees me” (S.N.iii 120). Thus the practical value of a philosophical theory. Putting the above words of the Buddha, later Buddhist writers have correctly equated the Buddha, the Dhamma and the Paticcasamuppada.

#### QUESTION: EXPLAIN THE BUDDHIST DOCTRINE OF *PATICCASAMUPPĀDA*

All religions attempt to explain how things happen, how things are caused. Hence all religions have their own particular theories explaining this. They are called ‘theories of causality’. Broadly speaking, these theories can be categorized into four. They are as follows:

1. Self causation – everything is caused by soul or self.
2. External causation – everything is caused by some external power, example – God, fate, time etc.
3. Self causation and external causation – a combination of the first two theories
4. Neither self causation nor external causation – which says that everything happens due to accidents.

**The Buddha** rejected all these and puts forwards the law which he observed as operating in the world. This is called the *Paṭiccasamuppānavāda*, the doctrine of dependent origination. According to his, everything happens due to cause and condition. When particular cause and condition exists, particular effects come into being and when the cause and condition ceases, the effect ceases. This general formula is that which **the Buddha** expressed in words as follows:

»*Imasmiṃ sati idaṃ hoti,*

*imassa uppādā idaṃ uppajjati,*

*imasmiṃ asati, idaṃ na hoti,*

*imassa nirodhā idaṃ nirujjhati.*«

„When this is there, this comes to be,

with rising of this – this rises,

when this is absent - this does not come to be,

with the cessation of this – this ceases.“

This general formula is applied to explain all happening, origination of the world, society, social institution and other phenomena even how people become good and bad and so on. Even *kamma* is explained according to this cause and effect relation. This shows that there is neither a first cause like the God or fate etc. nor a single cause. Nothing happens by chance. Everything happens due to causes which prevail in a certain pattern.

While this general theory could be happened to explain the operation of all phenomena, **the Buddha's** main concern was to explain the arising of *dukkha* and its cessation. In other words, the arising of the *Saṅsārici* process and its cessation. Therefore, **the Buddha** applied the general formula to explain the arising of *dukkha* and its cessation. By this application he evolved a 12 linked formula of dependent co-origination (*dvasakāra paṭicca-*

*samuppāda*). This is as follows:

»*Avijjā paccayā saṅkhārā, saṅkhārā paccayā viññāṇaṃ, viññāṇa...*« and so on.

The reverse order of this formula namely »*avijjā nirodhā saṅkhāra nirodha*« etc. explains how the *dukkha* ceases when causes disappear.

This general theory of *paṭicca-samuppāda* is called the central philosophy of Buddhism, because all other teachings are based and founded on this teaching. The theory of *kamma*, rebirth all are based on this. It also rejects the two main views that were known at the time, namely eternalism (*sassatavāda*), which accepts something permanent and annihilationism (*ucchedavāda*), which accepts the fatal destruction. Instead the *Paṭicca-samuppāda* adopts a middle position, a position that goes beyond both eternalism and annihilationism. It puts forwards that view of rising and falling a continuous process of change that takes place in phenomena. Hence it is said that **the Buddha** teaches this doctrine from middle (*majjhima deseti*) without going to extremes of eternalism and annihilationism. Hence this teaching is rightly referred to as the central philosophy of Buddhism.

### THEORY OF CAUSALITY

*Paṭiccasamuppāda*. That is Buddhist causality. The name is given in the *Diṭṭhāyana Sutta*. We have already touched upon the subject somewhat the other day. Causality means the theory, a searching for cause of certain effect. Why we are here? Why the world is in this way? like that. For some people, they just don't accept any cause for whatever effects. So, things just happen by chance (according to them). For that kind of things, but they will call that causality as theory of causality. (?) Because that conclusion comes a path after having searched for cause. That is causality, that is the opinion and attitude towards causality.

The particular kind of causality in Pāli is called *aṭiccasamuppānā*. *Aṭiccasamuppānā* which does not believe in any cause. But you also do have one cause, theory for whatever is it. It is due to **Brahma**, or it is due to God, or it is due to **Ramma** the only cause. And that kind of theory is called in the *Aṅguttara Nikāya* as *Isaranimmānavāda*. here the word *Isarā* means 'creator'. I would like to distinguish here, as we come across the word *Isarā*. This word is important in relation to the word 'deva'. We believe in gods as well. People say why Buddhism, on the other hand, denies God. On the other hand, they have something like *deva*, which is translated into English as 'gods'. So, remember when we say that Buddhism denies God, we mean the only one God.

When we accept gods in Buddhism, it means plural gods and is (simplicity) and not only gods but also (god it is).(?) This is just in spelling. When we come to the term in Pāli, **the Buddha** used, then we come to have a very clear distinction between the two. The word 'God' (with capital letter at the beginning), is never used as 'Deva', it is used in Pāli as *Isarā*. So, we deny existence of *Isarā*, we don't deny *deva*. *Deva* is other form of being, other than human being. Many of them are there. They are subject to impermanence, unsatisfactoriness and non-soullessness, apart from not-being creators. So, the capital one, capital God is *Isarā* – we deny existence of *Isarā*. Here is the other word, 'nimmāna', which means 'creation' or 'creator'. Then the second theory according to this – they believe whatever happens, good or bad, it happens due to the wish of God. The only cause, the sole cause is to be the God.

When few people died, you see in the newspapers, it happens according to the wish of God, and when something good happens again, it happens according to the wish of God. This is according to this type of causality. And the third one, I think that is more important for us, like Jainism. Why? Because the Jainism also believes in *kamma*, just like Buddhism. *Kamma* means ethical action, the action which has ethical implication, not all actions. That ethical action has the

result. And the one who carries the action is responsible for that. This is the brief explanation of *kamma*. Then according to Jainism, *kamma* means only past action, it doesn't include the present one. According to them, to burn away the evil action which one has committed in the past, it is not that he/she might have committed it, but that they indeed have committed it. They are quite sure. Then one has to practice what they call „self-torture practice.“

**QUESTION:** DESCRIBE THE RELIGIOUS AND PHILOSOPHICAL IMPORTANCE OF THE TWELVE LINKS OF DEPENDENT ORIGINATION (*DVĀDASAṄGA PAṬICCASMUPPĀDA*).

*Paṭiccasamuppāda* or the Dependent Origination is the central teaching of Buddhism. All other fundamental teachings of Buddhism are founded on this. The Four Noble Truths, the Noble Eightfold Path, *Tilakkhana* etc. are all different expressions of this central teaching. In brief this is the theory of causality explaining how things happen, as presented by **the Buddha**. This is not a creation of **the Buddha**, but what he observed as operating in nature. Hence it is called the *dhammatā*, *dhammaniyāmatā* of all phenomena.

During the time of **the Buddha** there were at least four such major causal theories put forward by the religious teachers of the time. These are:

1. Self-causation (*sayam kataṃ*)
2. External causation (*param kataṃ*)
3. Self and external causation (*sayam katañ ca param katañ ca*)
4. Fortuitous causation or accidental causation (*asayam kāraṃ aparam kāraṃ adhicca samuppannaṃ*)

These theories either accepted existence of 'self', the God, fate or some such internal or external agent as the doer of everything. There were also others who said that everything happened without causes or condition.

Rejecting all these theories as baseless **the Buddha** presented what he saw in the nature and called it *paṭiccasamuppāda*, the theory, which says that everything happens on causes and conditions. Through this **the Buddha** attempted to explain everything as a process of evolution taking place according to some causal pattern. This rejected the idea of a soul, God etc. as being in control of everything.

This general theory he applied to the problem of *dukkha* and its cessation (*nirodha*). This special application of the general formula »*imasmiṃ sati idaṃ hoti*« „when this is present, this comes to be,“ is called the twelve-linked Dependent Origination, because it contains 12 links, namely:

1. Depending on ignorance (*avijjā*) arise mental formations (*saṅkhārā*).
2. On *saṅkhārā* arises consciousness (*viññāṇa*).
3. On consciousness arises psychophysical personality (*nāma-rūpa*).
4. On psychophysical personality arises six-gathering of sense-perception (*salāyatana*).
5. On six gathering of sense perception arises contact (*phassa*).
6. On contact arises feeling (*vedanā*).

7. On feeling arises craving (*taṇhā*).
8. On craving arises grasping (*upādāna*).
9. On grasping arises becoming (*bhava*).
10. On becoming arises birth (*jāti*).
11. On birth arises decay, disease, death, sorrow etc. (*jarā vyādhi maraṇa dukkha*)

This explains the arising of *dukkha* or in other words the *saṁsāric* existence established in *dukkha*. Similarly depending on the cessation of ignorance as there comes to be the cessation of mental formations etc. Then the reverse order of these 12 links explains the cessation of the process of *dukkha*.

QUESTION: EXAMINE HOW THE TEACHING OF DEPENDENT ORIGIN REFERS TO ALL VIEWS AND METAPHYSICAL THEORIES.

In the sixth century BC in India, there were many very religious activities.(?) There were many religious teachers. They put forward different religious views regarding man, the problems he has to face in life and what life really is. The *Brahmajāla Sutta* of the *Dīgha Nikāya* shows very clearly how busy(?) the religions were and what different theories they put forward. This *sutta* says that there were 62 views, but in fact the number can be much larger.

Each religious teacher claimed his view to be the right one, and all others as false theories. Therefore, there was much confusion also. What is seen is that all these theories were metaphysical theories, theories that were imagined to exist and not theories that would be empirically tested.

**The Buddha** categorized all such religious teachers and their religious theories as extremes. This is why the *Kaccāyanasotta Sutta* of *Samyutta Nikāya* says that the world is usually accustomed to go to extremes. While some say that everything exists or everything „is“, others go to the extreme and say that everything gets completely destroyed or annihilated and therefore everything „is not.“

Broadly these are the metaphysical theories that fall into eternalism (*saṁsatavāda*) and materialism (*ucchedavāda*). These are speculations, attempts to explain reality through philosophy which has no real objective foundation. They are mere views and nothing more.

Rejecting all this **the Buddha** explained that he stands in the middle and teaches. He says that what he teaches is what he observes in the universe. This is that everything is rising and falling. He saw everything as a process of rising (*uppāda*) and falling (*vaya*). He saw that when certain causes exist, certain specific effects rise and when these causes fall, the effect also falls.

Through this **the Buddha** explained all happenings in the universe. Hence, he was able to reject the metaphysical beliefs such as God, **Brahma**, **Emau**(?), fate and even the metaphysical view that everything happens by chance.

Thus, **the Buddha** applied this *Paṭiccasamuppāda* doctrine to explain all the physical happenings and moral and spiritual happenings. The rising of the universe, society, social institutions as well as *kamma* and rebirth are explained through this theory.



666 DEPENDENT ON CONSCIOUSNESS ARISE MIND AND MATTER, EXPLAIN THIS WITH FACTS FROM THE NIKAYAS.

In *Mahasaccaka sutta* of *Majjhima Nikaya* (I, p. 248), the Buddha says:

‘My varied lot in former existence as follows: first one life, then two lives, then three, four, five, ten, twenty up to fifty lives, then a thousand, a thousand, a hundred thousand and so forth.’

From the above context, it is clearly that Buddha taught the theory of rebirth, and regarded the doctrine of rebirth not as a mere theory but as a verifiable fact. Thus, the belief of rebirth forms a fundamental tenet of Buddhism.

According to Buddhism there are three factors necessary for the rebirth of a human being to take place, i.e., for the formations of the embryo in the mother’s womb. They are:

1. The female ovum
2. The male sperm
3. Gandhabba (surviving consciousness)

These three factors are explained by the Buddha in the *Mahatanhasankhaya sutta* of *Majjhima Nikaya* (I, p.266) :

*Bhikkhus, the conception of an embryo in a womb takes place through the union of three things:*

*There is the union of the mother and father, but it is not the mother’s season, and the being to be reborn is not present. In this case there is no conception of an embryo in a womb.*

*There is the union of the mother and father, and it is the mother’s season, but the being to be reborn is not present, too, there is no conception of an embryo in a womb.*

*When there is the union of the father and mother, and it is the mother’s season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.*

The combination of these three things, then the rebirth takes place. Here, the term ‘being to be born’ in Pali term as ‘*Gandhabba*’, this is referred to as the surviving consciousness. This is nothing other than the ‘death consciousness (cuti-citta) of a person or the last consciousness in his death-bed which has turned into rebirth-consciousness (patisandhi-citta) at the moment of obtaining rebirth. The comprehensive term ‘*vibbana*’ is generally used to indicate this consciousness. While, the embryo in the mother’s womb is the psycho-physical personality or mind and matter, called ‘nama-rupa’.

Therefore, rebirth takes place is explained as the combining of two factors, consciousness (*vibbana*) and mind

and matter (nama-rupa). Herein, mind means the three aggregates, i.e., feeling (vedana), perception (sabba) and mental formation (savkhara). Matter means the physical form (body), sex and seat of consciousness.

The arising of mind and matter and consciousness takes place simultaneously, and from that moment life begins to function. In this rebirth consciousness that survives from the past are latent all the past impressions, characteristics and tendencies of that particular individual who fares in sajsara, going from birth to birth. Therefore, this consciousness, to a great extent, determines the nature and character of the new personality.

The connection between this consciousness and mind and matter is well emphasized in the twelve-fold formula of Dependent Origination. Therein, it is explained that:

*On mental formation (savkhara) depends consciousness (vibbana) and on consciousness depends mind and matter (nama-rupa).*

In the *Mahanidana sutta* of *Digha Nikaya* (II, p.66), the Buddha said: “**Consciousness conditions mind and matter**” (vibbana-paccaya nama-rupaj). To make clear this statement, the Buddha thus asked Ananda:

*If consciousness were not to come into the mother’s womb, would mind and matter develop there? No, Lord.*

*If consciousness, having entered the mother’s womb, were to be deflected, would mind and matter come to birth in this life? No, Lord.*

*If consciousness of such a tender young being, boy or girl, were thus cut off, would mind and matter grow, develop and mature? No, Lord.*

*Therefore, Ananda, just this, namely consciousness, is the root, the cause, the origin, the condition of mind and matter.*

From the above facts, this makes it clear that consciousness serves as a connecting link between two lives. This link does not show total identity of the personalities in two lives, and it is not the same individual who is reborn again, i.e., *Vibbana runs, vibbana transmigrates but it is not the same.*

## **666 EXPLAIN TANHA ACCORDING TO BUDDHISM AND GIVE DETAILS HOW TANHA WILL BE THE CAUSE FOR REBIRTH**

The word ‘craving’ is used by translators of Pali Buddhist texts to render into English the idea conveyed by the Pali term ‘tanha’ (Sanskrit trsna). Trsna is derived from trs – to thirst for. Hence, in the Buddhist sense, craving stands for the thirst which is given in the doctrine of Four Noble Truths as the cause (samudaya) which give rise to suffering.

Tanha is a fire which burns in all beings: every activity is motivated by desire. They range from the simple physical desire of animals to the complex and often artificially stimulated desires of the civilized man. To satisfy desire, animals prey upon one another, and human beings fight, kill, cheat, lie and perform various forms of unwholesome

deeds. It is a powerful mental force present in all forms of life, and is the chief cause of the ills in life. It is this tanha that leads to repeated births in the cycle of existence.

In the Dhammacakkapavattana sutta of Sajyutta Nikaya (V, p.421), the definition of tanha is nicely expounded:

*Yayaj tanha ponobhavika nandiraga sahadata tatra tatrabhinandini seyyathidaj kamatanha bhavatanha vibhavanha.*

*(It is that craving that gives rise to fresh rebirth, along with the lure and the lust that lingers longingly now here, now there: namely, the craving for sensual pleasure, the craving for existence, and the craving for non-existence.)*

Therefore, the cause of suffering ‘tanha’ is systematically graded and classified as:

1. Kamatanha – Sensual craving is the desire for the enjoyment of the five sense objects.
2. Bhavatanha – Craving for existence is the desire for continued or eternal life, referring in particular to life in those higher world called rupa and arupa-bhava. It is closely connected with the so-called ‘Eternity-Belief’ (bhava or sassataditthi), i.e., the belief in an absolute, eternal ego-entity persisting independently of our body.
3. Vibhavanha – Craving for non-existence is the outcome of the ‘Belief in Annihilation’ (vibhava or ucchedaditthi), i.e., the delusive materialistic notion of a more or less real Ego which is annihilated at death, and which does not stand in any causal relation with the time before death and the time after death.

Bhavatanha and Vibhavanha are more potent than the first, and that is because they involve ‘self’ more directly and explicitly than Kamatanha does. In the Mahasatipatthana sutta of Digha Nikaya (II, p.309), these aspects are grouped under ten categories:

1. The sense organs
2. The percepts
3. Consciousness
4. Contact
5. Feeling born of contact
6. Perception



In the Avguttara Nikaya (I, p.223), there is a conversation between the Buddha and his favourite disciple and assistant Ananda:

*'Rebirth, rebirth, it is said, sir. To what extent is there then rebirth, sir?'*

*Ananda, action is like a field, consciousness like a seed and craving like sap; for beings that are hindered by ignorance and fettered by craving, consciousness is established on a low level. So rebirth and return is effected in the future. In this way, Ananda, there is rebirth.'*

As we can see, craving is the pursuit of things. In other words we fundamentally crave for craving. Craving for 'being' (bhavatanha), at its most fundamental level, is the craving for craving 'I am'. Thus, there is not only craving for things such as sight, sound, smell, etc, but there is also a craving for craving-for-sight, craving for craving-for-sound, etc.

In Digha Nikaya (I, p .46) there is a beautiful simile. The Buddha likens 'being' to a bunch of mangoes whilst the lead to 'being' is likened to a stalk, just as the bunch of mangoes exists hanging by the stalk, so does 'being' exist supported by its lead of *craving*. For 'being' to be there, the lead to 'being' must be there.

Craving is the chief cause of suffering; this is the Second Noble Truth. Once we have realized that is this craving leads us to the cycle of birth and death, we are in the position to put an end to this suffering, this is the Third Noble Truth, i.e., by eliminate it at its root by removal of craving in the mind. The state of craving ceases is known as Nibbana.

To understand and realize the truth of Nibbana, it is necessary for us to walk the Eightfold Path, and to train and purify ourselves with diligence and patience; this is the Fourth Noble Truth. By walking on this path, it will be possible for us to see an end to suffering.

The criterion of good and bad

According to Buddhism, the moral criterion is:

- Purely Psychological,
- No compulsory,
- Autonomous,
- Independent of any outside power like God

The internal individual is the agent and the captain of his own destiny. So He is responsible for what he does.

Buddha was one of the earlier thinkers who attempted to present some standard of judgment on human behavior. He

says the motive and intention are primary determining standard of judgment, which differentiates the righteousness, or wrongness of an action. An action can be done consciously and unconsciously.

The basic criterion is that any act performed and motivated by lobha (covetousness), dosa (hatred), and Moha (illusion) is bad, and any act performed and motivated by alobha (generosity), adosa (sympathetic joy) and amoha (wisdom) is good, kusala. This is how moral act should be judged. It is surely psychological. Whatever leads you to harmony, mental healthy is good and whatever leads you to disharmony and mental illness is bad?

In comparing criterion it is that the experience of pain and pleasure is common to all living beings, because all living beings go after pleasure and avoid of suffering. What is disagreeable to me is disagreeable to other also. If we do not like aversion, others certainly do not like aversion. If I do not like to be killed, and so are others. We can know it through inference by placing ourselves in others' position and then think of other. This is self-comparison. All are scare of death and killing. Therefore, we should compare ourselves with others life. The other criterion is that anything leads you to Nibbana is kusala, anything leads you away from Nibbana is akusala because Nibbana represent that highest state of mental perfection, mental healthy. Anything leads to that state is good.

Another criterion is that when an act is to be committed, a person has to reflect in three ways:

- I. Attadhipateyya, the conscience: Evil acts result in self-blame. Our conscious is disturbed. That is one reason why we should refrain from committing evil acts. The internal monitor, watcher is within us.
- II. Lokadhipateyya, it refers to what the world thinks about, because evil acts will be condemned and good acts will be appreciated by the wise.
- III. Dhammadhipateyya: we must think whether it is in consonance with righteousness. All what we do must be conformed to dhamma (righteousness), because according to Hinduism and Buddhism, the distinction between man and animal is dhamma, moral sense, consciousness, righteousness. One who is devoid of moral sense is like a beast. Therefore, hiri (moral shame) and ottapa (moral dread) are guardians of the world.

So the first one is self-control by conscience, the second is controlled by the world and the third is by righteousness. Therefore there is always self-reflection, self-examination. We must reflect before we do. We must examine the act we propose to do whatever is lead to:

1. atta-bhayabadha your own harm
2. para-bhayabadha- the harm of other
3. ubhaya-bhayabadha- the harm of both

Any act, which leads to our harm, the harm of others and the harm of both, is akusala. Therefore, we must refrain from committing such an act. But any act that leads to:

1. atta hita- your own good
2. para hita- the good of others
3. ubhaya hitta- the good of both are kusala.

Paper. 3, Prof. Tilak Kariyawasam  
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### **666B** BUDDHIST ATTITUDE TOWARDS REASON AND METAPHYSICAL SPECULATION

The awakening of human mind begins with the searching of 'Fact' i.e. the searching for the meaning in life, the reality of human existence, the Truth. This is the origin of all systems of philosophy and all religious beliefs.

In the Kalamasutta, the Buddha rejects both the methods of the rationalists and the

traditionalists to knowledge. And in the Sangaravasutta, he maintains that he does not belong to the class of teachers who are reasoners (takki) and speculators (vimajsi). He identifies himself as an experientialist who derives his knowledge through personal experience.

In order to reasoning out one's own theory, debates are always the necessary means to achieve the affirmation. Therefore, during the time of the Buddha, debates were very common among the different thinkers (Saccakasutta).

However, there were two different attitudes towards debates held by the contemporary thinkers i.e. some were very keen in debate whereas some were always tried to avoid all forms of debate.

From the Sutta Nipata, we can see that Buddhist monks shunned all debates in order to avoid worry and vexation. The Atthakavagga (780) says:

“Some evil-minded ones do indeed dispute, and those whose minds are set on truth do dispute also. But the sage does not get involved in any dispute which has arisen. Therefore the sage has no barrenness of mind in any respect.”

On the other hand, the Dighanaka-sutta mentions three kinds of theories about views (ditthi) held by various thinkers during the Buddha's time, i.e.:

1. I agree with every view  
(sabbaj me khamati)
2. I agree with no view  
(sabbaj me na khamati)
3. I agree with some view and disagree with other views.  
(ekaccaj me khamati, ekaccaj me na khamati)

It is said that those who firmly hold that any one of these theories is alone true and the others false, is likely to engage in contentious debate with other two opponents resulting in dispute, vexation and worry.

However, the Buddha speaks well of the second point of view as tending towards dispassion and lack of attachment, excitement, dogmatism and involvement; whereas the first and the third view have opposite qualities.

But the Buddha goes on to explain that holding the second view dogmatically and clinging to it is

as bad as holding the other views.

The use of the terms, sutakka (well-reasoned) and duttakka (ill-reasoned) in the Atthakavagga suggests that there were valid and invalid reasoning. And K.N. Jayatileke formulates 4 possibilities on reasoning, i.e.

1. Well-reasoned --true (sutakkitaj tatha)
2. Well-reasoned --false (sutakkitaj abbatha)
3. ill-reasoned --true (duttakkitaj tatha)
4. ill-reasoned -- false (duttakkitaj abbatha)

Since the truth or falsity of a theory in relation to fact cannot be judged by the consistency of its reasoning, for even a well-reasoned theory may be false in the light of contingent fact and an ill-reasoned theory true. Therefore the Cavkisutta maintains that reasoning is not a valid means to knowledge.

In the Pali Nikayas, there are various metaphysical questions put forward to the Buddha by some thinkers, e.g. the famous 10 undeclared questions (avyakata), the 4 theories of causation and the 62 views mentioned in the Brahmajala sutta.

Since no answer based on experience is possible, the Buddha always remained silent when confronted with such metaphysical questions. The Buddha is an empirical teacher, and his empiricist attitude is stated in the Sabbasutta of the Sajyutta Nikaya.

This sutta explains that one's direct perception is based on the spheres of experience and the corresponding objects. These are called the 12 gateways (ayatana). To speculate on the nature of reality by going beyond these 12 gateways would only lead to conflict and disagreement, to vexation and worry, because one would here go beyond the limits of experience (visaya).

Finally, it may be said that the Buddha, in order to avoid metaphysical questions, occasionally adduced the argument from pragmatism or relevance. The Cullamaluvkyaputta sutta points out that the solutions to these questions do not lead to well-being and do not contribute to the higher religious life, to renunciation, dispassion, cessation, pacification, insight, enlightenment, or nibbana.

In summing up, we can say that the Buddha had never regarding takka as a valid means to knowledge, and he was never

interested in metaphysical speculation. He only invited people to come and to see by themselves (ehi passiko) what is beneficial for their own emancipation.

### **666**NIBBANA AS REFERS TO THE HIGHEST GOAL IN BUDDHISM IS NOT A METAPHYSICAL SPECULATION. COMMENT.

Nibbana is the summum bonum of Buddhism. Volumes have been written by many scholars, both East and West, including monks and lay men, on this subject of Nibbana.

Venerable Narada mentions in his book entitled 'The Buddha and His Teaching' (p. 490) that:

"...comprehension of Nibbana is impossible by mere perusal of books. Nibbana is not something to be set down in print, nor is it a subject to be grasped by intellect alone, it is a supramundane state (lokuttara Dhamma) to be realized only by intuitive wisdom."

According to Venerable Dr. Walpola Rahula:

"Language is created and used by masses of human beings to express things and ideas experienced by their sense organs and their mind. A supramundane experience like that of the Absolute Truth (Nibbana) is not of such a category. Therefore there cannot be words to express that experience...(What the Buddha Taught, p.35)

As Nibbana cannot be expressed by language and it cannot be arrived at by logical reasoning (atakkavacara), it is therefore regarded by some scholars as metaphysical speculation i.e. a state of affair which is transcending human experience.

However, a careful student of Buddhism will never regard Nibbana as a metaphysical speculation, though it cannot be

expressed, but still it can be experienced by the wise within themselves (paccattaj veditabbo vibbui). Furthermore, it can be realized in this very life itself, not necessary for one to wait until death to 'attain' it.

Generally, Nibbana is defined in negative terms. Some definitions and descriptions of it as found

in the early Pali texts are given as follows:

1. It is the complete cessation of that very 'thirst' (tanha), giving it up, renouncing it, emancipation from it, detached from it ---- (Mahavagga, p.10)
2. Calming of , all conditioned things, giving up of all defilements, extinction of 'thirst', detachment, cessation, Nibbana (Sajyutta Nikaya I, 136)
3. The extinction of desire (ragakkhayo) the extinction of hatred (dosakkhayo) the extinction of illusion (mahokkhayo). (Sajyutta Nikaya IV. 359)

In the Asankhata-sajyutta of the Sajyutta Nikaya IV, there are altogether 33 descriptive words given to the term 'Nibbana'. Here, Nibbana is defined more in terms of its experiential characteristics rather than in terms of metaphysics. Therefore it is its ethical and psychological aspects that came to be emphasized.

Therefore, Nibbana is not a metaphysical speculation but an ethico-psychological transformation of a personality which entitles one to be called an Arahant.

The best way to understand Nibbana is in the context of the Four Noble Truths. As there is suffering and a cause of suffering, then it follows that the elimination of the cause of suffering leads to the cessation of suffering i.e. Nibbana. Thus Nibbana is not something metaphysics, but rather, it is the cessation of suffering. This in fact is the empirical attainment which can be achieved by one who follows the Path enthusiastically and wisely.

Apart from moral perfection and the cessation of suffering, Nibbana is also defined as the attainment of knowledge (Nibbanassa sacchikiriya bayassa adhigamo – M.I, 10). This knowledge is called pabba (wisdom), paribba (accurate knowledge), vipassana (insight) or Yathabhuta-bana (knowledge of things as they truly are).

Therefore the knowledge that brings about Nibbanic experience is none other than an insight into the nature of the phenomenal reality. What takes place when Nibbana is attained is not a change in the nature of reality but a change in our perspective of the nature of reality. Thus Nibbana is called 'realization' – the understanding of 'Fact'.

By way of conclusion, it is clear that Nibbana is not a certain 'thing' or a 'place' which is beyond our experience, but rather it is the moral perfection, the cessation of suffering and the understanding of things as they truly are. Therefore Nibbana is not a metaphysical speculation, but it

is as It is!

**666**EXPLAIN WHY THE BUDDHA WAS SILENT ON THE 10 PROPOSITIONS (AVYAKATA).

The Buddha happened to be a compassionate teacher. It is often said that there is nothing esoteric or hidden in Buddhism. Buddha-dhamma gives an open invitation for those who wish to know it (svakkhato bhagavata dhammo ehi passiko). The Buddha did not have a teacher's fist (acariya-mutthi) as the Brahmin did. Buddha's teaching was open to all, irrespective of cast, creed etc.

Once, as recorded in the Sinsapa Suta, the Buddha while walking in the Sinsapa forest took a handful of leaves and asked the disciples which are more the leaves in his hands or the leaves scattered on the ground. Naturally, the answer was there were more leaves on the ground. This means that Buddha knew more and he taught only a little. And therefore he did not declare all that he knew to all disciples.

In one sense 'yes', the Buddha did not teach everything he knew, for his knowledge was so vast. He did his teaching with a specific aim. He often said that just as before even now I declare the prevalence of dukkha and its cessation (pubbe caham etarahi ca dukkham pannapemi dukkhassa ca nirodha). So all his teachings were directed for to this end.

This attitude of the Buddha throws much light on the 10 questions referred in Pali texts as vyakatas—unanswered. These 10 Avyakathas are:

1. The world is eternal (sassato loko).
2. The world is not eternal (asassato loko).
3. The world is finite (antava loko).
4. The world is infinite (anantava loko).
5. The soul is identical with the body (tam jivam tam sariram).
6. The soul is different from the body (annam jivam annam sariram).
7. The Tathagata exists after (hoti tathagato param marana).
8. The Tathagata does not exist after death (na hoti tathagato param marana).
9. The Tathagata both exists and does not exist after death (hoti ca na hoti ca tathagato param).

marana).

10. The Tahtagata neither exists nor does not exist after death (n'eva hoti na nahoti tahtagato oaram marana).

These 10 questions have been treated in a number of Suttas. However, the most important of these suttas is the Culamalunkya sutta of the Majjhimanikaya. It clearly says why the Buddha did not make any categorical declaration on these questions. Malunkya putta threatens to leave the order if the Buddha does not answer them. The Buddha makes clear that he never gave a pledge to explain these when Culamalunkya entered the order. Yet the reason why he does not make a categorical declaration is that these issues are metaphysical and have no relevance to the problem of dukkha and emancipation. The Buddha uses the parable of a man struck with a poisonous arrow asking irrelevant questions without first attempting to pull out the arrow, which is fatal. He says that holy-life does not depend on whether or not the world is eternal or not etc.

Thus it is seen that the Buddha left them undeclared for pragmatic reasons.

#### UNANSWERED QUESTIONS AND FOUR-FOLD PROPOSITIONS AND **BUDDHA'S** ATTITUDE TOWARDS THEM

There are four types of questions which can be seen in the Pāli literature. They are:

1. *Ekamsa vyākaranīya*
2. *Vibhajja vyākaranīya*
3. *Patipucchā vyākaranīya*
4. *Thāpanīya vyākaranīya*

These are the methods of communicating in the teachings of **the Buddha**.

The first one is *Ekamsa vyākaranīya* method, which can be answered directly. This can be seen in *suttas* such as *Dhammacakkappavattana sutta*. **The Buddha** avoiding two extremes gave way of the Noble Eightfold Path as a new message among the several philosophers at that time.

The second one is *Vibhajja vyākaranīya*, which can be analyzed and answered. For this form of answer, **the Buddha** preached to the **Yasa** in Barānasī:

»*Dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ samkilesaṃ  
nikkhammañca ānisaṃsaṃ pakāseti.*«

„Talk about charity, morality, heavenly happiness, the offence of sensuality as low, good results by renouncing household life,“ etc.

The third one is *Patipucchā vyākaranīya*, which could be answered by counter-questions. In *Brahmajāla sutta* in *Dīgha nikāya* (heretic) views, held by several *śramaṇas* who were contemporary with **the Buddha** (altogether 62 views) were rejected and explained by **the Buddha**. In *Ālāvaka sutta* is also mentioned, that **Ālāvaka** asked the Question: „What is the noble wealth of a

person?“ (»*Kimsūdhā vittaṃ purisassa setthaṃ*«) and then „how can one cross over a flood“ (»*Kathamsu tarati oghaṃ*«). **The Buddha** answered: »The faith is the noble wealth of a person.« (»*Saddhīdha vittaṃ purissassa setthaṃ*.« and »With faith one can cross over a flood« (»*Saddhāya tarati oghaṃ*«). One night a god asked **the Buddha** about blessings (*mangala*) of the world. **The Buddha** answered and preached about 38 fold blessings – that *Mangala sutta* is also included in the *patiputchā vyākaraṇīya*.

The fourth one is *Thapanīya vyākaraṇīya*, which should be set aside – unanswered. For example, when **Paribhājaka Vacchagotta** asked **the Buddha** about soul (*ātman*):

- a) »Is the soul and body the same?« (»*Taṃ jīvitaṃ taṃ sarīraṃ*.«)
- b) »Is the soul and body different?« (»*Aññaṃ jīvaṃ aññaṃ sarīraṃ*.«)

**The Buddha** puts it aside and remained silent when asked these questions. If **the Buddha** said: „the soul is body“ he would hold the nihilistic theory (*ucchedavāda*) and if **the Buddha** said „the soul is different from body“ he would hold the eternalist theory (*sassatavāda*). Therefore **Buddha** sets aside these questions and remained silent. **The Buddha** rejected both the nihilism and the eternalism because both are fetters and arising out of the false idea. The main teaching of **the Buddha** is Four Noble Truths, Noble Eightfold Path which are for the sake of attaining *Nibbāna*.

#### THE FOURFOLD ANALYSIS OF PROPOSITIONS AND CATEGORY OF UNANSWERED QUESTIONS (NOT COMPLETED)

It is not altogether correct to say that **the Buddha** did not answer the *avyākṛta* questions. Although he did not answer these questions and other many such questions in 'yes' and 'no' terms, he did answer them in different manner.

Early discourses mention four kinds of questions, which require different strategies of answering. They are:

1. Question analyzing and separating (*vibhajja vyakaraniya*)
2. Question answerable directly (*ekaṅsa vyakaraniya*)
3. Question answerable by countre-question (*patipuccha vyakaraniya*)
4. Question that could be set aside (*thappaniya vyakaraniya*)

Of these questions the last is supposed to contain *avyākṛta* questions as proposed to the first three categories, which are described as answerable – '*vyakaraniya*'. The last is simply described as „should be set aside“ (*thappaniya*), which suggests that the fourth category was not considered a form of answering. This seems to support the view that **the Buddha** did not really answer questions that belong to the fourth category. Nevertheless, there are certain other instances which suggest the opposite view. For example, in this dialogue with **Puttapaḍakaparibhacaka the Buddha** says: „some teachings I have taught and pointed out, **Puttapaḍa**, as being definite (*ekaṅsika*), other as being indefinite (*anekaṅsika*), which are the teaching I have taught and pointed out as indefinite. The world is eternal I have taught and pointed out as indefinite. The *Tathāgata* neither exists nor does not exist I have taught and pointed out indefinite.

What teachings have I taught and pointed out as definite? For example, this is suffering, I have taught and pointed out as definite. This is origin of suffering, this is cessation of suffering, this is the path leading to cessation of suffering, and I have taught and pointed out as definite.

According to this statement, what **the Buddha** set aside at times without answering (*thapaniya*) and what he calls indefinite (*anekāṅsika*) referred to the same questions. **Jayatilleka** thinks that these questions were called indefinite owing to their very nature. It is impossible to say categorically true or false. Discussing these four categories of questions, **Jayatilleka** surmises that the third category of questions to be answered by a counter question is a sub-category of the second, those answered by analysis. **Matilal** improving on **Jayatillaka's** view suggests that even the fourth category is a sub-category of the second. He further says that these unanswered questions were not regarded by **the Buddha** as clearly unanswerable. It would be a wrong interpretation. We believe that **the Buddha** left this question entirely unanswered. **The Buddha** used in fact *vibhajja* method to give answers to these questions.

Obviously there is a difference between not giving any answer and saying that the question doesn't permit the categorical answer. The latter requires analysis of the question. Such an analytical answer was given by **the Buddha** to **Vacchagotta Paribājaka**. **Vacchagotta** asked from **the Buddha** whether the latter is of the view that „the world is eternal,“ this is indeed the truth or else falsehood. **The Buddha** says that he is not of that view. **Vacchagotta** goes on asking about all ten questions in the same manner, and **the Buddha** gives the same answers. Then **Vacchagotta** asked **the Buddha** all these views. **The Buddha's** answer was – **Vaccha** to think that the world is eternal. It is going to a speculative view. Holding a view, the wilds(?) of views, wriggling of view, the scuffling of views, the fetter of view it is accompanied by anguish, distress, misery, fever.(?) It does not conduce to turning away from, nor to dispassion, stopping, calming, super knowledge, awakening nor to *Nibbāna*. **Vaccha**, going to speculative view this has been got rid of by the *Tathāgata*.

In this example **the Buddha** doesn't keep silent. When these questions were asked, instead he described them as spectrum. Viewed them by alluding to the reason why he did not hold them. In the subsequent discussion with **Vacchagotta** there is a more detailed explanation of the four *avyākṛta* questions.

„But, good **Gotama**, where does a monk arise, whose mind is freed thus?“

„Arise, **Vaccha**, does not apply.“

„Well then, good **Gotama**, does he not arise?“

„Does not arise **Vaccha**, does not apply.“

„Well then, good **Gotama**, does he both arise and not arise?“

„Both arise and doesn't arise, **Vaccha**, does not apply.“

„Well then, good **Gotama**, does he neither arise nor does not arise?“

„Neither arise nor does not arise, **Vaccha**, does not apply.“

**Vaccha** gets confused at the rejection of all four alternatives. At this point **the Buddha** gives the following analogy to him.

„What do you think about this, **Vaccha**: if a fire were blazing in front of you, would you know, this

fire is blazing in front of me?“

„Godd **Gotama**, if the fire was blazing in front of me, I should know this fire is blazing in front of me.“

„But if, **Vaccha**, someone were to question you thus – this fire that is blazing in front of you, what is the reason that this fire is blazing, what would you, **Vaccha**, reply when questioned thus?“

„If, good **Gotama**, someone were to question me thus, this fire that is blazing in front of you, what is the reason that this fire is blazing – I, good **Gotama**, on being questioned thus would reply thus – this fire is blazing because of a supply of grass and sticks.“

„If that fire that was in front of you, **Vaccha**, when quenched, would you know, this fire that was in front of me has been quenched – this fire that was in front of me has been quenched. But if someone were to question you thus, **Vaccha**, that fire that was in front of you and that has been quenched, to which direction has that fire gone from here – the East or West or North or South? On being questioned thus what would you, **Vaccha**, reply? It... ???

#### THE FOURFOLD ANALYSIS OF PROPOSITION AND CATEGORY OF UNANSWERED QUESTIONS

Early discourses mention four kinds of questions, which require different strategies of answering. They are:

- (1) Question answerable directly (*ekaṅsa vyākaraṇīya*)
- (2) Question analyzing and separating (*vibhajja vyākaraṇīya*)
- (3) Question answerable by counter-question (*patipucchā vyākaraṇīya*)
- (4) Question that could be set aside (*thapaniya vyākaraṇīya*)

Of these questions, the last is supposed to contain certain *avyākata* questions, as opposed to the first three categories which are described as answerable (*vyākāta*). The last is simply described as should be set aside (*thapaniya*) which suggests that the fourth category was not considered as a form of answering. This seems to suppose the view that **the Buddha** did not really answer the questions that belong to the fourth category.

Nevertheless, there are certain other instances found in case of **Buddha** and **Vacchagotta Paribhājaka**. **Vacchagotta** asked **the Buddha** the ten questions, which were four questions regarding the world, two questions regarding the soul and four questions regarding the *Tathāgata* or saints. **The Buddha** answer was: „**Vaccha**, to think that such as(?) the world is eternal is going to speculative views. **Vacchagotta**, going to speculative views has been got rid of by **Tathāgata**.“

In this example **the Buddha** doesn't keep silent. When these questions were asked instead he described them as spectrum, viewed them by alluding to the reason why he did not hold them. **The Buddha** further asked **Vacchagotta** regarding reasons of fire blazed and quenched. **The Buddha** by asking this example explained **Vacchagotta** that the *Arahant* who passed away is like a fire which extinguishes due to lack of fuel. This dialogue should show that **the Buddha** was not silent nor it is the case that he refrains from answering these questions at all times.

The above is an instance when **the Buddha** considers these questions to be answered indirectly (*anekāṅsika*). However in **Māluṅkyaputta's** case in *Majjhima Nikāya* **the Buddha** did not give even *anekāṅsika* answer to the questions, he simply refused to answer.

When the two instances are combined, it shows that the same questions were regarded by **the Buddha** as both indirectly answerable and to be kept aside (*thapaniya*). It is possible that before deciding on the type of answer, **the Buddha** took into consideration the special circumstances under which such questions were put to him. This is quite clear in the case of **Mālun̄kyaputta**. For him **the Buddha** plainly says that he should take what **the Buddha** had said as said and what he had not said as not said. **The Buddha** had not said whether or not the world is eternal etc. Because it is unbeneficial, it does not lead to cessation of suffering, to enlightenment, to *Nibbāna*. And he had said that there is suffering, the origin of suffering, the cessation of suffering, the way leading to the cessation of suffering. Because it is beneficial, it leads to cessation of suffering, to enlightenment, to *Nibbāna*.

Due to these special circumstances **the Buddha** does not even border(?) to analyze the question as he did in the case of **Vacchagotta**, but he simply explained that knowing the answer to these questions have nothing to do with the discipline of the order.

666 DESCRIBE THE MATTER FOLLOWED BY THE BUDDHA TO COMMUNICATE HIS MESSAGE OF DHAMMA {FOUR FOLD PROPOSITION} AND POINT OUT THE BUDDHA ATTITUDE TOWARD UNANSWERABLE QUESTION?

It is not altogether correct to say that the Buddha did not answer these questions and other many such questions in Yes and No term in different manner. Early discourses mention four kinds of question, which require different strategies of Answering. They are 1. Question analyzing and separating {Vibhajja Vyakaraniya} 2. Question answerable directly {Ekamsa Vyakaraniya} 3. Question answerable by counter question {Patipuccha Vyakaraniya} 4. Question that could be set aside {thappaniya Vyakaraniya} of these questions, the last is supposed to contain Avyakṛta questions as proposed to the first three categories, which are described as answerable Vyakaraniya.

The last is simply described as should be set aside Thappaniya which suggests that the fourth category was not considered a form of answering. This seems to support the view that the Buddha did not really answer question that belong in the fourth category. Nevertheless, there are certain other instances which suggest the opposite view. For example, in his dialogue with Puttapaṭa, the Buddha says some teaching I have taught and pointed out, Puttapaṭa, as being definite, {ekamsika} other as being indefinite, {Anekamsika} which are the teaching I have taught and pointed out as indefinite.

The world is eternal I have taught and pointed out as indefinite. The Tathakata neither exists I have taught and pointed out indefinite. What teachings have I taught and pointed out as definite? For example, this is suffering, this is origin of suffering, this is cessation of suffering, this is the path leading to cessation of suffering, and I have taught and pointed out as definite. According to this statement, what the Buddha set aside at times without answering {Thapaniya} and what he calls indefinite {Anekamsika} referred to the same questions. Jayatilaka thinks that these questions were called indefinite owing to their very nature.

It is impossible to say categorically true or false. Discussing these four categories of question,

Jayatilleka surmises that the third category of questions to be answered by a counter question is a subcategory of the second, those answered by analysis. Matilal improving on Jayatilleka's view suggests that even the fourth category is a subcategory of the second. He further says that these answered questions were not regarded by the Buddha as clearly unanswerable. It would be a wrong interpretation.

We believe that the Buddha left this question entirely unanswered, the Buddha used in fact Vibhajja method to give answers to these questions. Obviously there is a difference between not giving any answer and saying that the question does not permit a categorical answer. The latter requires analysis of the question. Such an analytical answer was given by the Buddha to Vacchagotta, asked from the Buddha whether the latter is of the view that the world is eternal, this is indeed the truth or else falsehood.

The Buddha says that he is not of that view, etc. finally Buddha says it does not conduct to turn away from, nor to dispassion, stopping, calming, super knowledge, awakening, nor to Nibbana, Vaccha, going to speculative view, this has got rid of by the Tathagata, and so on. 497

Discuss the manner in which Theravada schools attempted to include the Abhidhamma in the Buddha's original teachings?

The Abhidhamma Pitaka is the third division of the Tripitaka. It is a basket of transcendental doctrine. From the Pali tradition we learn that the Buddha first delivered the Abhidhamma to the Tavatimsa gods. At that time he was living with them on the Pundukambala rock at Paricchataka tree in the Tavatimsa heaven during his visit to his mother there. He then preached it to his disciples.

Ven. Sariputta that very often used to meet the Buddha when he for meals came down to the Manasasaravara. Then Bhiddaji got it from his teacher, Sariputta. Ven. Revata and others then received it through a succession of disciples. It took its final form in the third council which was held during the reign of the Asoka, Maurya ruler. The Buddha as a mark of gratitude to mother who was born in Tusita realm repaired thither and preached the Abhidhamma to the mother Deva and others for three months.

The topics Matika of the discourses were later rehearsed to the Ven. Sariputta who subsequently elaborated them and composed the Abhidhamma pitaka. According to Mahayana tradition the Buddha gave his sermon to different persons at the different places and at different times. Afterward the Arahants and Savakas collected them and they then arranged into Abhidhamma treatise. The Buddhist believes that the Suttas were composed on observing the faces of the peoples while the Abhidhamma was compiled on observing the Suttas.

From it we concluded that the Abhidhamma was composed on the basis of the Suttas. Thus we can here that the Sutta gave the foundation of the Abhidhamma. The Abhidhamma deals the same subject as the Sutta Pitaka. But its treatment is more scholastic than the later. It compiled in the form of questions and Answers. As far as the contents of the Abhidhamma are concerned, they do not form a systematic philosophy, but are special treatment of the Dhamma as found in the Sutta pitaka. Most of the matter of psychological and logical.

The fundamental doctrines mentioned or discussed are those already propounded in the Sutta and therefore taken for granted. The Abhidhamma may be regarded as a systematization of the doctrine contained or implies, in the suttapitaka it formulates these Suttas doctrines in the strictly Paramatha or truly realistic language. The Pali word Abhidhamma is composed of the prefix Abhi and the term Dhamma. Abhi signifies great, exceeding, subtle, noble, ultimate, and ultra.

Thus the Abhidhamma means enlarge, subtle or ultimate doctrine. It is also means higher religion. This Pitaka has seven books. They are: 1-DhammaSangani {enumeration of phenomena} 2-Vibhanga {the book of the treatise} 3-Kathavathu {point of controversy} 4-Puggalapannatti {description of individual} 5-Dhatukatha {discuss with reference to element} 6-Yamaka {the book of pairs} 7-Patthana {the book relations}.

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#### ATTAKILAMATHĀNUYOGA – SELF MORTIFICATION

*Dhammacakkappavattana Sutta* has mentioned the *attakilamathānuyoga*.

*Attakilamathānuyoga*, observing the rigorous practices of *ṛta*, the way of self-torturing belongs to the view of eternalism. The eternalists believe that there is an *ātman*, which continues without changing life after life. According to *R̥g Veda* it is said that after the death the *ātman* becomes immortal in man. Therefore, people prayed to the departed ones to accept the offering with the **Yama**. And also further they prayed to him: „come again in the shape of material form.“ The Pāli word *attā* means 'oneself', 'I am', 'I was', 'I shall be'. This is the base of *ātmavāda*. Here 'I' means one who continues without changing life after the life. The view of *ātmavāda* has been discussed and developed in various ways in Indian philosophy. This concept has been developed at last as the entity of *sat*.

To achieve the ultimate freedom it is accepted that one should follow the path of self-mortification. The word '*attā*' is implied as the permanent *ātman* and one's self. *Kilamatha* means 'weaken'. *Ānuyoga* means 'one who performs'. *Attakilamathānuyoga* means one's self, being weakened by following various practices. **The Buddha** has mentioned in *Khandaraka Sutta* the *attakilamathānuyogi*, eternalists as *attantapa*. The ways of *attantapa* practices have been discussed under these five groups:

1. Concerning the food (just begging etc.)
2. Using the cloth (made of hair, skin, feather etc.)
3. Under the various activities (not sleeping, just sitting etc.)
4. Various practices (not washing oneself etc.)
5. Practices which had been followed those days and the animal's behavior etc.

Although rigorous practice has been rejected in Buddhism, it is considered as *sīlabbataparamāsa*. It is a canker. According to *Cūlasīhanāda Sutta* this kind of *sīlabbata* is reckoned as one of the *upādāna*. According to the *sutta* there are many *upādānas* – *kamma*, *diṭṭhi*, *sīlabbata* etc. **Buddha** preaches the *Dhamma* to eradicate those *upādānas*. Although *upādāna* arises due to the *taṇhā* or desire, desire is the first cause of *upādāna*. Therefore, by ceasing the *taṇhā* or

desire *upādāna* also can be ceased. By *upādāna nirodha* there would be *bhava nirodha*. By *bhava nirodha* it leads to *jāti nirodha*. Further *Sammādiṭṭhi Sutta* explains how the noble one removes the suffering. Self-mortification or self-torturing is not the way of achieving the last freedom. It is according to Buddhism reckoned as *sīlabbataparamāsa*. It is one of the cankers. *Sīlabbataparamāsa* means one of the practices being considered as *sīla* and being observed in one's life and leading the same by thinking that it is the only way to freedom and clinging to it. It is a canker.

Buddhism formerly rejected that and accepted that the noble one should recognize it as a canker and remove it if one wants to realize the ultimate truth. According to *Aṭṭhaka* and *Pārāyana Vagga* in *Sutta Nipāta* the way of *attantapa* has been followed by those *śramaṇas* and *Brahmaṇas* considering it as the way to the highest purity of *ātman*. Sometimes those followers themselves were identifies as *muni*. *Nanda Sutta* in *Sutta Nipāta* has been questioned about who would be the *muni*, whether those who are having great knowledge or those who follow the rigorous practices which lead to one's bodily suffering.

By following or observing all those practices no one can cross the circle of *Saṁsāra*, said **the Buddha** to the youth *Punna*. According to the ??? the disciples of **the Buddha** remove all these rigorous practices and achieve the peaceful life. They lead the peaceful life. The way of **Buddha** is rejecting the extremes without clinging to other way and following the middle path. ??? *Sutta* clearly mentions how one should remove the *saṅyojana*. Observing the *sīla* also should not be extremely followed. *Sīla* is needed to some extent till the mind achieves the purification. *Kukkuravatika Sutta* further explains those who formerly observe the kind of practice as a result of that they might beget birth in the particular sphere of beings (i.e. if one practices ascetism of imitating an animal, he might be reborn as that particular animal).

Following the path of self-mortification is a tough and difficult thing. Therefore it has been identified aslo as the path of *attantapa*. **Buddha** has rejected the observation of *attantapa* because of three reasons:

1. That path, again and again makes difficulties to one who follows it
2. One will not understand any kind of wholesome or *kusala dhamma*
3. One will not see any kind of knowledge leading to noble life

»*Ayaṃ gāminī tapassi lokajīvi. Tinimanehi karāyaho. Attāna anapeti parinpeti. Kusalaṃ ca dhammaṃ natigaccanti. Uttari manussadhamma allamariyañānadassana visesaṃ na saccikammaṃ karohi.*«

(*Samyutta Nikāya, Rassa Sutta*)

By following the path of self-mortification one cannot achieve any spiritual attainments. It does not help to develop one's character or personality. The path of self-mortification is an action prescribed by person who does not have knowledge to understand the reality of this world. Therefore it is fruitless activity of a fool. According to buddhism aall the views belong to either externalism or nihilism. **Buddha's** path does not belong to either ism(?) and rejected all the extremes. It follows middle path and dependent origination as the theory. According to *Majjhima Nikāya Khandaraka Sutta* advises person to follow the middle path and behave(?) the *triśikhas*(?).

### 666GOD (IN BUDDHISM)

The Buddha dialectically rejects the idea of God . In the Culasakuludayi Sutta of Majjhima Nikaya the Buddha likened the belief in an unknown and unseen God to that of a man desiring to marry a maiden unknown to and unheard of at any time in his life. The idea of God is again seen in the Tevijja Sutta of the Digha Nikaya. Here the Buddha asks Vasettha whether there is a single one of the Brahmins up to the 7<sup>th</sup> generation who has seen Brahma face to face? The reply is in the negative. The Buddha further points out that the belief in an almighty God is something like a staircase made in an empty space leading one nowhere.

According to the Pabcataya Sutta of Majjhima Nikaya, five means for a view to arise:

1. Faith – saddha
2. Likes – ruci
3. Hearsay – anussava
4. Reasoning – akaraparivitakka
5. Conviction – ditthi-nijjhanakkhanti

These five means bring about two results, i.e., true or false, it is because through ordinary senses can only give rise to mundane knowledge. Here, ordinary sense cognition is identified with the sabba way and the vibbana way in the Pali canon. These two forms of cognitive experience are to be handled cautiously as they could lead to suffering.

viz:

1. The world is eternal (sassato loko)
2. The world is not eternal (asassato loko)
3. The world is finite (antava loko)
4. The world is infinite (anantava loko)
5. The soul is identical with the body (taj jivaj taj sariraj)
6. The soul is different from the body (abbaj jivaj abbj sariraj)
7. The tathagata exists after death (hoti tathagato parammarana)
8. The tathagata does not exist after death (na hoti tathagato parammarana)
9. The tathagata both exists and does not exist after death (hoti ca na ca hoti tathagato parammarana)
10. The tathagata neither exists nor does not exist after death (neva hoti na na hoti tathagato parammarana)

By S.N

#### 666BUDDHIST CRITICISM ON GOD AND FREE WILL

Historically, the most celebrated issue in classical metaphysics is the argument on the existence of God. The argument became more intense and fierce when a theological doctrine of predestination was raised to question the justice and mercy of God.

In theology, predestination is the doctrine that God has already foreseen every thing, and the life of every individual has long been fixed and predetermined and no man can oppose God's will. Therefore it becomes clear that the existence of God makes free will impossible. God and free will are in a sharp contradiction and if one accepts any one of them, the other has to be rejected inevitably.

But for the religious life to be meaningful, we must have free will, we must be able to choose between good and evil. If we do not have free will, we cannot be held responsible for what we do. In Buddhism, this is the doctrine of kamma, i.e. one acts accordingly with one's own intention or free will (cetana), and one has to responsible for one's action (kamma).

In Avguttara Nikaya (I, 174), there are certain recluses and Brahmins who hold the view of predestination. They maintain that:

“Whatever weal or woe or neutral feeling is experienced, all that is due to the creation of a superior Being” (issara-nimmana-hetu)

And in the Christian Bible, there are ample examples of such doctrine, some are given as follows:

1. If people are evil it is because God had chosen to make them evil (Rom 1:24-28) and caused them to disobey him (Rom 11:32).
2. If people do not understand God's message it is because He has made their minds dull (Rom 11:8) and caused them to be stubborn (Rom 9:18).
3. God prevents the Gospel from being preached in certain areas (Act.16:6-7) and He fixes long before it will happen when a person will be born and when he or she will die (Act 17:26).
4. If a person has faith and is thereby saved, their faith comes from God, not from any effort on their part. (Eph 2:9-10).

One may ask: "If a person can only do what God predetermines them to do, how can God hold them responsible for their actions?" The Bible has an answer for this question,

'But one of you will say to me: "If this is so, how can God find fault with anyone? For who can resist God's will?" But who are you, my friend, to answer God back? A clay pot does not ask the man who made it: "Why did you make me like this?" After all, the man who makes the pot has the right to use the clay as he wishes, and to make pots from one lump of clay, one for special occasions and one for ordinary use. And the same is true of what God has done' (Rom 9:19-22)

In Islam, the concept of predestination as outlined in the Quran, takes the form of believing that the outcome of human actions is predetermined and that the time of a person's death is preordained. It is considered useless to try to avoid what Allah

has already decreed, all are in the God's will, not the will of human mind. This is similar to the Bible.

In Avguttara Nikaya as mentioned earlier, the Buddha refutes such view of predestination. He says to those recluses and Brahmins:

"So then, owing to the creation of a Supreme God, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the creation of a Supreme God, as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term 'recluse'

cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded.

Here, the existence of God and predestination are totally refuted by the Buddha on the ground. He was never interested in such metaphysical speculation, but empirically and pragmatically, he preached the karmavada and showed the truth of suffering and the Noble Path to the cessation of suffering. And of course, one is one's own master in the Path of Ultimate Freedom –

“Atta hi attano natho (Dpd. 160)

### **666 HOW DOES THE BUDDHA CRITICIZE THE CONCEPT OF ETERNAL SOUL?**

Ven. Dr. Walpola Rahula defines the term ‘soul’ precisely and beautifully in his book entitled ‘What the Buddha Taught’ (p.51). He writes:

“What in general is suggested by Soul, Self, Ego, or to use the Sanskrit expression Atman, is that in man there is a permanent, everlasting and absolute entity, which is the unchanging substance behind the changing phenomenal world.”

With regard to the nature of soul, the author further mentions:

“According to some religions, each individual has such a separate soul which is created by God, and which, finally after death, lives eternally either in hell or heaven, its destiny depending on the judgement of its creator. According to others, it goes through many lives till it is completely purified and becomes finally united with God or Brahman, Universal Soul or Atman, from which it originally emanated. This soul or self in man is the thinker of thoughts, feeler of sensations, and receiver of rewards and punishments for all its actions, good and bad. Such a concept is called the idea of soul.”

Buddhism stands unique in the history of human thought in denying in the existence of such a soul, self or Atman.

According to Buddhism, the idea of soul is an imaginary, false belief which has no corresponding reality, and it produces harmful

thought of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism and other defilement, impurities and problems. It is the source of all the trouble in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evils in the world.

Two ideas are psychologically deep-rooted in man: self-protection and self-preservation. For self-protection man has created God on whom he depends for his own protection, safety and security, just as a child depends on its parents. For self-preservation, man has conceived the idea of an immortal soul or Atman, which will live eternally. In his ignorance, weakness, fear and desire, man needs these two things to console himself. Hence he clings to them deeply and fanatically.

The Buddha's teaching does not support this ignorance, weakness, fear and desire, but aims at making man enlightenment by removing and destroying them, striking at their very root.

Two methods are employed by the Buddha to reject the concept of soul, i.e.

### **1. The analytical method**

Every being is composed of form and mental constituents (namarupa). Here the form is physical materials of earth, water, heat and air; and mental includes the sensation, perception, mental formation and consciousness. These 5 main constituents of form, sensation, perception, mental formation and consciousness are also called the 5 aggregates (khandhas). These 5 aggregates are impermanent, all constantly changing. They are not the same for 2 consecutive moments. Indeed they are in a flux of momentary arising and disappearing. Therefore,

what we call a 'being' or 'I' is only a convenient name or level given to the combination of these 5 groups. There is no unchanging substance in them. There is nothing behind them that can be called a permanent soul or Atman.

### **2. The synthetical method**

The 12 factors of paticca-samuppada show how life arises, exists and continues. These 12 factors

are ignorance, volitional actions, consciousness, form and mental, 6 faculties, contact, sensation, desire, clinging, rebecoming, birth and decay, death, lamentation. Each of these factors is conditioned by others as well as conditioning others. Therefore, they are all relative, interdependent and interconnected, and nothing is absolute or independent, hence no first cause or the only cause is accepted. Thereby the eternal soul is rejected.

The human personality, including the external world with which it enters into relationship, is divided into khandha (aggregate), ayatana (sphere) and dhatu (elements). The generic name for all three of them is 'dhamma' which, in this context, can be translated as 'element of existence'. Hence, the significance of the formula:

“Sabbe dhamma anatta” (Dhammapada. 279)

-- All existence is without soul.

#### 666 EXPLAIN THE THEORY OF SOUL AND PRESENT THE BUDDHIST CRITICISM ON IT

The most influential and accentual philosophical teaching of the 6<sup>th</sup> B.C of India was the monistic philosophy of the Upanishads. This teaching totally differed from the earlier philosophy of the Vedas. The early Vedic philosophy put forward the concept of a Creator God as the First Cause as well as the Single cause of everything. The whole universe was believed to be the result of this divine creation. It was a popular philosophy, based on the belief in a creator and the created, a kind of pure monotheism.

As against this the Upanishads put forward a monistic philosophy. This philosophy traced the origin of everything to a single source. This source was called the Brahman, the universal principle, the first and the single cause of everything. This served not as a creator but as the matrix, the womb from which everything came into being.

As everything came into existence from this Brahman, everything consisted a small fraction of this universal principle. This small fraction was called the Atman, the soul. It is of the same substance of the Brahman. One was considered the Macrocosm, the other the microcosm; one the universal soul (Visva-atman, jagad-atman), the other the individual soul (pudgala atman). In essence both these were one. The Brahman was considered to be eternal, non-destructible. So was the soul, permanent, eternal, non-destructible transmigrating from body to body, till final emancipation is achieved with unity with Brahman.

Buddhism referred to this as the Sakkaya-ditthi, the personality-view, soul-view. The Buddha considered this as the root cause of all ills of life. This Sakkaya-ditthi is a manifestation of utter egoism, selfishness, self-centeredness that is at the root of all conflicts and human suffering.

So the Buddha called this not only a metaphysical thought, but as a wrong view (*miccha-ditthi*). All his teaching is focused as dispelling this view and he adopted numerous methods to eradicate this wrong view.

The Buddha explained that it is this unfounded belief in a permanent entity that distorts our vision of reality. It is this distortion that makes us view what is impermanent as permanent, what is suffering as giving happiness, what is without a soul as having a soul. In order to dispel this wrong-view the Buddha analyzed the empiric individuality and the world around, in numerous ways to show that there is no entity believed whatever perceives.

For this purpose he presented five analyses namely the Nama-rupa analysis, the Pancakkhandha analysis, the 12 Ayatana analyses, the 6 Dhatu analyses and the 18 Dhatu analyses. The main purpose of these analyses is to make clear that the empiric individuality and the whole world of our experience are things compounded (*samkhata*). These are not made of independent, permanent entities, but constituted of groups of forces, which are in constant flux. All constituents are mutually interdependent and interconnected, and therefore without, any independent existence. Analyzing the five aggregates by the Buddha showed that none of the aggregates could be called the soul therefore these collections to be not a soul with regard to other constituents, too, he adopted the same argument. In this manner he completely rejected the belief in a soul.

**QUESTION:** EXPLAIN ON WHAT GROUND (REASON) THE BUDDHA REJECTED THE ĀTMAN THEORY.

*Dhammacakkappavattana Sutta* mentions about the *Attakilamathānuyoga*, observing the rigorous practices of *Rta*, the way of self-torturing which is a view of eternalism. The eternalists believe that there is *ātman*, which continues without changing life after life. Here I or *ātman* means a constant moment(?) without a change to achieve the ultimate freedom. One should follow the path of self-mortification. The word *attā* is implied as the permanent *ātman* or one's self and *kilamatha* means weaken.

So, *attakilamathānuyoga* means one's self being weakened by following various practices. In *Khandaraka Sutta* the Buddha mentioned the *Attakilamathānuyogic* eternalists as *attantapa*. The way of *attantapa* practices has been discussed under the five groups:

1. Concerning the food (just begging etc.)
2. Using the cloth (made of hair, skin, feather etc.)
3. Under the various activities (not sleeping – just sitting etc.)
4. Various practices (not washing oneself etc.)
5. Practices which had been followed those days and animals' behavior etc.

Although rigorous practices have been rejected in Buddhism, it is considered as *Sīlabbataparāmāsa*, the canker.

According to the *suttas*, there are many – *upādāna*, *kamma*, *diṭṭhi*, *sīlabbata* etc. **Buddha** preached the *Dhamma* to eradicate those *upādāna*. It arises due to the *taṇhā* or desire, the first cause of *upādāna*. Therefore, by ceasing the *taṇhā*, *upādāna* also can be ceased. Further, *Sammādiṭṭhi Sutta* explains how the noble one removes the suffering. Self-mortification is not the way to achieve the final goal. It is reckoned as *sīlabbataparamāsa*. Early Buddhism rejected that and accepted the noble one. One should recognize it as a canker and remove it if one wants to realize the ultimate truth. *Nanda Sutta* in *Suttanipāta* questioned who would be the *muni*.

Whether those who are having a great knowledge or those who follow the rigorous practices to make one's body suffer.(?) According to the *Mahāvīyaha Sutta* in *Suttanipāta* the disciples of **the Buddha** removed all these rigorous practices and achieved the peaceful life. The way of **Buddha** is rejecting the extremes, clinging to other way, and following the middle path instead.

One can not achieve any spiritual attainment by practicing the self-torture. It does not help one's character or personality in developing spirituality and it is an action prescribed by person who does not have knowledge to understand the reality of this world.

**QUESTION: EXPLAIN BRIEFLY THE BUDDHA'S TEACHING THAT HELPS TO DISPEL THE BELIEF IN A PERMANENT SELF.**

**The Buddha** cites the belief in a permanent self or *sakkāya diṭṭhi* as a primary cause of suffering. Because of this belief we become selfish and selfishness generates all kinds of conflicts, within oneself and conflicts between oneself and others and so on. It is, in order to show that there is no such enduring self or soul (*attā*), that **the Buddha** put forwards in His *anattā* teaching. It is not another view, but a description about the nature of all phenomena.

To show that there is no self or substance behind phenomena, **the Buddha** analyzed phenomena in various ways. There are five such major analyses in the *Nikāyas*:

1. *Nāma-rūpa* analysis: that is the broad analysis of the whole world of existence in mind and matter.
2. *Pañca-khandha* analysis: this is the most comprehensive and the best known analysis of phenomena. In this, everything is analyzed into five groups or aggregates as form (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formation (*sankhārā*) and consciousness (*viññāṇa*). It is seen that this is an elaboration of the *nāma-rūpa* analysis. The matter is represented by *rūpa* and mind by other four aggregates. These are not independent, but interdependent. Therefore, they have no independent existence.
3. The six *dhātu* or elements analysis. In this, the *rūpa* or material is analyzed into the four *mahā-bhūta* (*paṭhavī*, *āpo*, *tejo*, *vāyo*). To this is added *ākāsa* (space), which is neither material nor mental. And then the sixth element of phenomena is consciousness (*viññāṇa*).
4. The fourth analysis is into 12 *āyatana*s or 'gateways'; these constitute the six sense faculties and

six sense objects. The whole world is nothing but the interaction between these.

5. The fifth is a further elaboration of this. It is the 18 *dhātu* analysis. It consists of the six sense faculties, the six sense objects and the related six consciousnesses.

By these analyses **the Buddha** makes it clear that there is no permanent, enduring soul or self; that everything is compounded; that everything is a combination of different forces which are always changing and therefore without any permanency. Hence, these analyses help to dispel the belief in a permanent, everlasting, enduring self.

QUESTION: EXAMINE THE RELEVANCE OF THE BUDDHIST ANALYSES INTO *KHANDHA*, *ĀYATANA* AND *DHĀTU* TO THE ELIMINATION OF THE BELIEF IN A SOUL-ENTITY.

All major religions and philosophical traditions of the time of **the Buddha** accepted the belief in a soul. On emmajor tradition, namely eternalism (*sassatavāda*) accepted a permanent, non-destructible, transmigrating soul. This they considered to be different from the body (*aññaṃ jīvaṃ aññaṃ sarīraṃ*). Therefore, according to their belief this soul was metaphysical.

The annihilationists (*ucchedavādins*) on the other hand considered the soul to be identical with the body (*taṃ jīvaṃ taṃ sarīraṃ*). Hence, according to them the soul is physical and gets destroyed at the destruction of the body. They did not believe in transmigration of the soul.

According to **the Buddha's** explanation of the problem of *dukkha* this belief in a soul is one of the main causes that brings about *dukkha*. Therefore, one of his primary objects was to show that this belief in any kind of a soul is a misconception.

In order to show this, **the Buddha** analyzed the whole world of our experience in numerous ways. These analyses are the *pancakkhandha* (five aggregate analysis), twelve *āyatana* analysis (that is the six sense organs and six sense objects), six *dhātu* (elements) that is the world as being constituted of four great elements (*mahābhūta*), namely *paṭhavī* (earth), *āpo* (water), *tejo* (heat) and *vāyo* (wind), eighteen *dhātu* that is the six sense organs, six sense objects and six sense consciousnesses (*viññāṇa*) such as *cakkhu viññāṇa* (eye-consciousness), *sota viññāṇa* (ear-consciousness) etc.

According to **the Buddha** this whole existence could be reduced to any of these constituents. These constituents, whether the five aggregates (namely, *rūpa*, *vedanā*, *saññā*, *saṅkhāra* or *viññāṇa*) or any other constituents are not permanent entities. These are dependent on each other and are always undergoing changes.

The *pañcakkhandha* analysis which is the best known and the most comprehensive of these analyses shows that the man is a composition of these five inter-dependent, inter-commended aggregates as not independent, discrete constituents. They are described as mere forces of energy, continually changing.

Thus, these different analyses are used to show that there is no substance or entity or self or soul that remains permanent and unchanging.

#### 666CLARIFY THE BUDDHIST STATEMENT THAT “ THERE IS NO PERSON WHO SUFFERS.”

Within this fathom-long sentient body itself, The Buddha has stated the world, the arising of the world, the cessation of the world and the way leading to the cessation of the world. Without it we can not understand the reality.

All the existence and non-existence, although we have seen some have shapes and other have not but when we go through by Dhamma we will then get the realizing that there are only two subjects or objects. They are the Rupa and Nama. In the Rupa, there are 28. They are depended on the four matters, such as Kamma, citta, utu and ahara. Rupa will be change as soon as each of four matters has a reaction. For example, when someone is in a bad mood he will possess an ugly-shape, may be he will be dangerous to anyone. But when he is in a good mood he will probably be singing, and it is pleasant to see him like that.

And for the Nama, it belongs to the Vedana, Sanna, Sankhara and Vinnana. All the existences are changed by them, for instance when Dvara and Arammana come to be contacted each other it arises Vinnana, then the sankhara is come to being and at the end, Sanna is formed.

Suppose a man who is not blind were to behold the many bubbles on the river as they are driving along; and everybody should watch them, and carefully examine them. After carefully examining them, they will appear to empty, unreal and unsubstantial. In exactly the same ways do we behold all corporeal phenomena, feelings, perceptions, mental formations, and states of consciousness, whether past, present or future, one’s own or external, gross or subtle, lofty or low, far or near. And we watch them, and examine them carefully: and after carefully examining them they appear to us empty, unreal, and unsubstantial.

Human beings when we analyze we will then realize that there are only five aggregates as followings:

1. Rupakkhandha,
2. Vedanaakkhandha,
3. Sannakkhandha
4. Samkharakkhandha and
5. Vinnakkhanha.

Even the Four Noble Truth, are found within the five aggregate i.e. within ourselves.

### **Aggregate of matter/body**

Rupakkhandha include the four great elements (solidity, fluidity, heat and motion) and their derivatives, which include our five material sense organs i.e. the faculties of eye, ear, nose, tongue and body and their corresponding objects in the external world i.e. visible form, sound, odor, taste and tangible things and also some thoughts or ideas or conceptions, which are in the sphere of mind objects. The whole world realm of matter, both internal and external, is included in the aggregate of Matter.

### **Aggregates of sensations**

Vedanaakkhandha include all our sensations, pleasant, unpleasant, or neutral, experienced through the contact of the eye with the external world. They are of six kinds: sensation experienced through contact of the eye with visible forms, ears with sound, nose with odor, tongue with taste, the body with tangible objects and mind (which is the sixth faculty in Buddhist philosophy) with mind objects or thoughts or idea.

Mind is not spirit as opposed to matter Buddhism does not recognize a spirit opposed to matter as is accepted by most other systems of philosophies and religions. Mind is only a faculty or organs like the eyes or the ears. It can be controlled or developed like any other faculty. What is of idea and thought? They are not independent of the world experienced by the five physical sense faculties but depend on, and are conditioned by physical experiences. Ideas and thoughts which form a part of the world are thus produced and conditioned by physical experiences and are conceived by the mind.

### **Aggregates of Perceptions**

Sannakkhandha are also of six kinds in relation to the six internal faculties and corresponding six external objects. Like sensations, they are produced through the contact of our six faculties with the external world. It is the perceptions, which recognize objects whether physical or mental.

### **Aggregate of Mental Formations**

Samkharakkhandha, which include all volitional activities both good and bad- generally known as Kamma. The Buddha says:

“Oh’ Bhikkhu, it is volition (Cetana) that I call Kamma. Having willed, one acts through body. Speech and mind”. It is volition that directs the mind to commit good, bad or neutral activities. Just like sensations and perceptions. Volition is of six kinds, connected with the six internal faculties and the six corresponding objects (both physical and mental) in the external world. Sensations and perception are not volition actions and do not produce karmic effects. It is only volition actions such as attention, will, determination, confidence, concentration, wisdom, energy, desire, repugnance or hate, ignorance, conceit, idea of self etc that can produce karmic effects, there are 52 such mental activities which constitute the Aggregate of Mental Formations.

### **Aggregate of consciousness**

6. Vinnakkhandha is a reaction or response, which has one of the six faculties as its basis and one of the six corresponding external phenomena as its object. Example; visual consciousness has the eyes as its basis and a visible form as its object. Mental consciousness has the mind as its basis and a mental object i.e. an idea or thought as its object.

Consciousness does not recognize an object. It is only aware of its presence. It is perception that recognizes the object. When the eye comes in contact with color, say blue, visual consciousness arises, which simply is awareness of the presence of a color, but it does not recognize that it is blue. It is perception that does so.

Consciousness is not self (body) or soul that continues as a permanent substance through life. Consciousness arises from conditions. Consciousness is named according to whatever condition through which it arises. On account of the eye and visible forms arises a consciousness and it is called visual consciousness, on account of the ear and sounds arises a consciousness and it is called auditory consciousness, nose-odor, olfactory consciousness; tongue-taste, gustatory consciousness; body-tangible objects- tactile consciousness; mind-mind objects (idea and thought)- mental consciousness. Consciousness depends on matter, sensation, perception and mental formation and it can not exist independently of them.

What we call a being or an individual or I is only a convenient term of label to the combination of these five groups- the five aggregates. They are all impermanent, all constantly changing. Whatever is impermanent is Dukkha. This is the true meaning of the Buddha's words: "in brief the five aggregate of attachment are Dukkha" they are not the same for two consecutive moments. They are in flux of momentary arising and disappearing. Life is like a mountain river that is ever flowing, never stopping. As the Buddha told Rattapala: "the world is in condition flux and is impermanent".

Therefore is no permanent self (Atman), individuality or anything that can in reality be called 'I'. Each of the five aggregates cannot be called 'I', but when these five physical and mental aggregates which are independent are working together in combination as a physio-psychological machine, we get the idea of 'I'. But this is only a false idea, one of the 52 mental formations. Suffering but no sufferer, there is no other 'being' or 'I' standing behind these five aggregates whom experience Dukkha. As Buddhagosa says, Mere suffering exists, but no sufferer is found; the deeds are, but no doer is found" there is no unmoving mover behind the movement. It is not correct to say that life is moving, but life is movement itself. Life and movement are the same thing. Thus there is no thinker behind thinking the thought. Though itself is the thinker, if you remove the thought there is no thinker to be found.

### **Life without a beginning.**

According to the Buddha's teaching the beginning of the life stream of living beings is unthinkable. The Buddha says that the first beginning of beings wandering and running round, enveloped in ignorance (Avijjha) and bound down by the fetters of thirst (Desire, Tanha) is not to be preserved. The first beginning of ignorance- the main cause of the continuity of life- is not to be preserved in such a way as to postulate that there was no ignorance beyond a certain point. Thus it is not possible to say that there was no life beyond a certain definite point.

In the Sutta pitaka, the second discourse of the Buddha, the Buddha asks his first five disciples;  
"What do you think, O Bhikkhu: is this body permanent or impermanent?"

Impermanent sir,

Are feeling, perceptions, mental formations and consciousness, permanent or impermanent?"

Impermanent sir,

But that, which is impermanent, is it something pleasant or painful?"

It is painful, Lord.

But, of what is impermanent, painful and transitory, could it rightly be said.

'Belongs to me, this I am, this is Ego'?" No Lord.

Therefore, whatever there is of corporeality, feeling, perception, mental formations and consciousness, and whether past, present or future, one's own or external, gross or subtle, low or high, far or near, of all these things, one should understand. According to reality and true wisdom 'this does not belong to me, this is not my ego.'

#### Reference

What the Buddha taught by Rahula

Short note in the class

Short note by Saumanapala

The Purification of Freedom

**666 WHAT IS THE DIFFERENCE BETWEEN PABCAKKHANDHA AND PABCUPADANAKKHANDHA AND EXPLAIN WHY THE UPADANAKKHANDHA HAS BEEN EXPLAINED AS DUKKHA**

According to the Buddha's teaching, the analysis of human personality consists of five aggregates, they are:

1. Aggregate of matter (Rupakkhandha) which consists of
  - (1) Pathavi
  - (2) Apo
  - (3) Tejo
  - (4) Vayo
  - (5) Upadaya-rupa (24 derivatives)
  
2. Aggregate of Sensations (vedanakkhandha) which included all our sensations, pleasant, unpleasant and neutral. These are of 6 kinds :
  - (1) Cakkhu samphassaja vedana
  - (2) Sota samphassaja vedana
  - (3) Ghana samphassaja vedana
  - (4) Jivha samphassaja vedana
  - (5) Kaya samphassaja vedana
  - (6) Mano samphassaja vedana
  
3. Aggregate of Perception (sabbakkhandha), which recognise objects whether physical or mental. They are of 6 kinds :
  - (1) rupa-sabba
  - (2) sudda-sabba
  - (3) Gandha-sabba
  - (4) rasa-sabba
  - (5) photthabba-sabba
  - (6) Dhamma-sabba
  
4. Aggregate of Mental Formation (sankharakkhandha), which included all volitional activities both good and bad, excluding vedana and sabba, are of the total number of 50.

5. Aggregate of Consciousness (vibbanakkhandha), which is a reaction or response which has one of the six faculties as its basis and one of the six corresponding external phenomena as its object. They are of 6 kinds:

- (1) Cakkhuvibbana
- (2) Sota-vibbana
- (3) Ghana-vibbana
- (4) Jivha-vibbana
- (5) Kaya-vibbana
- (6) Mano-vibbana

Very briefly, these are the pabcakkhandha what we call a 'being', an 'individual', or 'I' is only a convenient name or a label given to the combination of these five groups.

The difference between pabcakkhandha and pabcupadanakkhandha is that in relation to the person these are no mere aggregates, as we grasp these through attachment they are called five-grasping groups. In the case of the ordinary people (puthujjana), reflexive experience is fundamentally one of grasping, these aggregates are, for him, with grasping (sa-upadana). For example, when one has feeling, that feeling would be in combination with the consideration that the feeling is 'for me', similarly with the other four aggregates. So long as reflexive experience is fundamentally one of grasping, any experience which has the reflexive constituent is a case of the five aggregates with grasping, and therefore of the five-grasping-aggregates. His entire 'being' is comprised of these five-grasping aggregates, his 'world' is totally of these five.

In the Culavedalla sutta of Majjhima Nikaya, Dhammadinna in answering Visakha who questioned her what is meant by the Buddha when he referred to an enduring individuality:

*'Visakha, these five groups of grasping are called individuality...the material form, feeling, perception, formations and the consciousness aggregate affected by clinging'.*

Again, in the Mahapunnama sutta of Majjhima Nikaya, with reference to pabcupadanakkhandha, it is also says:

*Pabcupadakkhandha – rupadakkhandho vedanupadanakkhandho sabbupada-nakkhandho  
savkharupadanakkhandho vibbanupadanakkhandho ti.*

In the same sutta, the Buddha further says that it is because of our desire and lust in regard to the five aggregates affected by clinging and that is the clinging here.

*“...pabcupadanakkhandhesu chandarago, taj tattha upadanan ti.”*

This indicates a stage when the five aggregates, which constitute individuality, have turned into objects of grasping (upadana), in other word, upadanakkhandha are khandhas.

According to the analysis of the five aggregates, the sabbakkhandha often deceives us. They become known as illusion or perversity of perceptions (sabbavipallasa), because of our preconceived notions, our attachment and craving and our likes and dislikes, we fail to see the sense organs and sense objects in their respective and objective nature, and go after illusions and deception. In *Avguttara Nikaya (II, p.52)*, there are four perversions mentioned in that distort perceptions:

*“what is impermanent as permanent, what is unsatisfactory as pleasant, what is without self as self, what is impure as pure.”*

Every perception has the potentiality of grasping our mind. When a particular perception occurs frequently it grows stronger and stronger and finally it controls and governs the whole human personality.

Again, in relation to the phutujjana’s experience, to him the material body made up of the four primary modes is ‘my body’, ‘this is mine’, ‘I am’. It is then something held, something that is by grasping or holding (upadana), because it would then be something considered as ‘for me’ or ‘mine’, in other words, it is the grasping aggregate of matter (rupupadanakkhandha). Under the delusion of ‘self’ and not realising non-self (anatta), a person clings to things, which are impermanent, changeable, perishable. The failure to satisfy one’s desires through these things therefore causes disappointments and suffering.

The five aggregates what we call a being are all impermanent, all constantly changing, it is said thus ‘yad aniccaj taj dukkhaj’. In the Mahasatipatthana sutta of Digha Nikaya, the Buddha says:

*‘.....in a word this five-fold which is based on grasping that is dukkha.’ (samkhittena pabcuppadakkhandha dukkha)*

From the above statement, it is clear that upadanakkhandha has been explained as suffering in early Buddhist teaching. According to Buddhaghosa in his Visuddhimagga, the Blessed One summed up dukkha with the statement ‘the five aggregates of clinging are dukkha,’ in order to show that dukkha is present in any of the five aggregates of clinging. In the same way that the taste of water in the whole ocean is been found in a single drop of water.

To conclude that, according to Buddhism in the ultimate analysis **dukkha** is due to egoism and that is ego-consciousness that shapes and gives a particular colouring to the relationship between the individual and the world outside.

According to the Buddha, what we call a 'being', or an 'individual', or 'I' is only a combination of ever-changing physical and mental forces or energies, which may be divided into 5 groups or aggregates (paccakkhandha—SN. V). The analysis of an individual into 5 groups in early Buddhism was for the purpose of clarifying the concept of anatta i.e., non-self.

In the Sajyatta Nikaya, the Buddha distinctly defined dukkha as 5 aggregates, since dukkha is the Noble Truth in Buddhism, therefore, understanding the nature of 5 aggregates enable one to realize the Reality. In the Rohitassa sutta of the Sajyutta Nikaya (vol.I.p.61), the Buddha says:

“In this very one-fathom long body along with its perceptions and thoughts, do I proclaim, the world, the origin of the world, the cessation of the world and the path leading to the cessation of the world”

Here, the body is referred to the 5 aggregates. All the 4 Noble Truths are in these 5 aggregates, understanding such 5 aggregates thus makes one understand the 4 Noble Truths. This shows the importance of the teaching of 5 aggregates in early Buddhism.

The 5 aggregates as taught in early Buddhism are rupa, vedana, sabba, savkhara and vibbana i.e., form, sensation, perception, disposition and consciousness. Followings are the analysis of each of them:

1. Rupakkhandha

It is translated as 'form' or 'matter'. This matter includes the 4 great elements i.e., solidity, fluidity, heat and motion and also their Derivatives (upadaya-rupa). In Abhidhamma, there are 24 such secondary derivatives, but in early Buddhism, these derivatives are only 10 in number i.e., the faculties of eye, ear, nose, tongue, body, and their corresponding objects in the external world, i.e., visible form, sound, odour, taste and tangible things. Thus the whole realm of matter, both internal and external altogether 14 (in Abhidhamma 28), is included in the aggregate of matter.

2. Vedanakkhandha

This is the aggregate of sensation which includes all our sensations, pleasant or unpleasant or neutral, experienced through the contact of physical and mental organs with the external world. They are of 6 kinds: the sensation experienced through the contact of the eye with visible forms, ear with sounds, nose with odour, tongue with taste, body with tangible objects and mind with mental-objects. All our physical and mental sensations are included in this group.

3. Sabbakkhandha

This is the aggregate of perception. In relation with the 6 internal faculties and the corresponding external objects, there arise 6 kinds of perceptions i.e., percepts of forms, sounds, smells, taste, touch and thoughts. It is this perception that recognizes the objects.

4. Savkharakkhandha

This is the aggregate of disposition. In Abhidhamma, this group also includes sensation and perception (and many others which give rise to 52 dispositions), but in early Buddhism, they are only 6 kinds of dispositions i.e., disposition of forms, sounds, smells, taste, touch and mental objects.

5. Vibbanakkhandha

This is the aggregate of consciousness which are of 6 kinds i.e., consciousness of eye, ear, nose, tongue, body and mind. This is the reaction between sense organs and their corresponding external objects. This consciousness only aware the present of an object but cannot recognize it in detail. It is the perception that recognizes the object.

Thus we can see that the world of experience is analyzed into 38 parts in early Buddhism. These have been further divided in the post canonical literature i.e., in Abhidhamma, there are 28 rupas and 89 or 121 namas.

Very briefly, these are the 5 aggregates. What we call a 'being', or an 'individual', or 'I', is only a convenient name or a level given to the combination of these 5 aggregates. They are all impermanent, all constantly changing. 'Whatever in impermanent is dukkha' (Yad aniccaj taj dukkhaj). This is the true meaning of the Buddha's words: 'In brief the 5 aggregates of attachment are dukkha'. They are not the same for two consecutive moments. They are in a flux of momentary arising and disappearing. This method of analysis 5 aggregates thus prove the impermanent, unsatisfactory and unsubstantial nature of existence while rejecting all kinds of eternalistic views

### 666 EXPLAIN THE FORMATION OF A SENSATION BEING THROUGH THE ANALYSIS OF KHANDHA, DHATU, AYATANA?

All major religions and philosophical tradition of the time of the Buddha accepted the belief in a soul. One major tradition namely eternality {sassatavada} accepted a permanent, non destructible, transmigrating soul. This they considered to be different from the body {annan jivan annan sariran}. Therefore according to their belief this soul was metaphysical. The annihilationist {ucchedavadin} on the other hand considered the soul is physical and gets destroyed at the destruction of the body. They did not believe in transmigration of the soul. According to the Buddha's explanation of the problem of dukkha this belief in a soul is one of his primary objects was to show that this belief in any kind of a soul is a misconception. In order to show this, the Buddha analyzed the whole world of our experience in numerous ways. These analyzes are the Pancakkhandha {five aggregate analysis}, twelve ayatana analysis, {that the six senseorgans and six sense objects}, six dhatu {elements} that is the world as being constituted of four great elements {mahabhuta} namely, pathavi {earth} apo {water} tejo {heat} and vayo {wind} eighteen dhatu that is the six sense organs, six sense objects and six sense consciousness {vinnana such cakkhu vinnana {eye-consciousness} etc, according to the Buddha this whole existences could be reduced to any of these constituents. These constituents, whether the five aggregate {namely rupa vedana sanna sankhara or vinnana} or any other constituents are not permanent entities. These are dependent on each other and are always undergoing changes. The Pancakkhandha analysis which is the best known and the most comprehensive of these analysis shows that the man is a composition of these five inter-dependent, inter-commended aggregates are not independent, discrete constituents. They are described as mere forces of energy, continually changing. Thus, these different analyses are used to show that there is no substance or entity or self or soul that remains permanent and unchanging.

### QUESTION: EXAMINE THE PRACTICAL VALUE OF THE NOBLE EIGHTFOLD PATH AS A GRADUAL PROCESS

**The Buddha** says clearly that he does not preach that the goal could be reached at the beginning itself. He clearly says that his path is a graduated one. Hence it is described as *anupubba paṭipadā* (gradual practice), *anupubba sikkhā* (gradual training) and *anupubba kiriya* (gradual course of action).

It is also explained that the division of the path into three kinds of training called *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom) is meant to show this graduated nature of the path. **The Buddha** was not presenting any secret or mystic way to end *dukkha*. He explained that both *dukkha* and its cessation as within oneself and therefore one should adopt a practical method of understanding *dukkha* and eradicating it.

According to Buddhism it is said that a wise person should first cultivate morality, then develop concentration and then wisdom.

The whole path is a programme or a course of practical action or training, which a person has to follow. Firstly, one should establish oneself in the path by developing one's verbal and physical behavior. When one is doing this, one finds it easier to concentrate one's mind. When the

mind is concentrated, it becomes manageable and one finds it easier to direct it to wisdom.

The problem of *dukkha* is caused by *kilesas* or defilement. These defilement function at three levels. These defilement are very easily seen in our physical and verbal behavior. This stage of appearance of these defilement is called *vitikama* level or level of transgression of accepted way of behavior. A person who wishes to follow the path therefore has to stop such transgression. For this he has to control his bodily and verbal action through morality (*sīla*).

When so suppressed, the defilement sink deep into the mind and lay hidden and sleep laying latent to rise when there is opportunity. Thus it becomes very clear that the whole path has a practical value and it is so structured.

QUESTION: SHOW THE NOBLE EIGHTFOLD PATH, AS A GRADUAL PROCESS, RELATED TO MORALITY, CONCENTRATION AND WISDOM

In Buddhism the path leading to cessation of *dukkha* (*dukkha nirodha gāminī paṭipadā*) is called the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*). This is because it constitutes of eight factors, namely:

1. Right view
2. Right thought
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

As this path avoids the two extreme paths namely self-indulgence (*kāmasukhallikānuyoga*) and self-mortification (*attakilamathānuyoga*) it is called the Middle Path (*Majjhima Paṭipadā*). The factors in the path are not arranged in any hierarchical order. One is not more important than the other. All these factors in combination culminate, reach the climax in bringing about freedom from *Samsāric dukkha*.

This path, however, is said to be a gradual one. This does not mean that its factors are to be cultivated one by one, little by little. What is meant is that it has to be followed in some method, because the purpose of the path is to enable one to get rid of defilement. The defilement came into operation at three levels. They operate in our verbal and physical behavior. Then they operate a little deeper in our mind, when they are suppressed the ego is still deeper and lays dormant, hiding in the depth of the mind. To fight these defilement at these three levels of operation the path is divided into three kinds of training (*tisikkhā*). These are *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom). So, the path has to be tread upon in this order.

Thus the *Saṃyutta Nikāya* says: „A wise person having established himself in morality should cultivate concentration and wisdom - »*Sīle paṭiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ*.«<sup>40</sup> With practice of *sīla* - the cultivation of right speech, right action and right livelihood, one is able to (develop) perfect morality (*sīla*) and then become better equipped for the practice of right effort, right mindfulness and right concentration (*sammā vīriya*, *sammā sati* and *sammā samādhi*). With the mind well concentrated one is able to develop *paññā* or *vipassanā* (insight knowledge) by cultivating *sammā diṭṭhi* and *sammā saṅkappa* (right view and right thought).

**QUESTION:** DESCRIBE CLEARLY THE NOBLE EIGHTFOLD PATH AND EXAMINE HOW IT BECAME THE *VIA MEDIA*.

The Noble Eightfold Path is the Buddhist way to the cessation of *dukkha*. According to Buddhist view the world is established in *dukkha* or non-satisfactoriness. The cessation of this is the goal – *Nibbāna*. The Noble Eightfold Path is the way (*magga*) recommended for the realization of this goal.

It is called Noble Eightfold Path because it consists of eight of eight items or links. Therefore in Pāli it is called the „*ariya aṭṭhaṅghika magga*.“ These links are:

- (1) Right view (*sammā diṭṭhi*)
- (2) Right thought (*sammā saṅkappa*)
- (3) Right speech (*sammā vācā*)
- (4) Right action (*sammā kammanta*)
- (5) Right livelihood (*sammā ājīva*)
- (6) Right effort (*sammā viriya*)

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40 This is in many places. Especially it is famous as the answer given by **Buddhaghosa** to the question asked by *Mahāvihāra Bhikkhus* (»*Anto jaṭā bhi jaṭā, jaṭāya jaṭitā pajā; Taṃ taṃ gotama pucchāmi, ko imaṃ vijaṭaya jaṭa'nti*«) to test him. One of the places in *Sutta Piṭaka* is *Saṃyutta Nikāya – Sagāthāvaggapāḷi – 1. Devatāsaṃyuttaṃ – 3. Jaṭāsuttaṃ*.

- (7) Right mindfulness (*sammā sati*)
- (8) Right concentration (*sammā samādhi*)

These eight items represent three salient factors of the individual's personality, namely his morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). The path is meant as a way to regulate and develop these three aspects – right speech, action and livelihood constitute *sīla* aspect; right effort, mindfulness and concentration the *samādhi*; and right view and thought the *paññā* aspect. As the *Samyutta* says, a wise man is expected to establish himself in *sīla* and then develop concentration and wisdom.

This means one should methodically change one's personality by developing a moral life blending and culminating in wisdom. This will bring about a personality change, leading to a change in thinking, views, attitudes regarding life and the world, enabling the individual to get a proper understanding of the whole existence. This understanding will make him remain unshaken by all vicissitudes (*aṭṭhalokadhamma*) of life.

This path is also called the *via media* or the middle way for very good reason. At that time all religions advocated one of the two extreme paths, namely self-mortification (*attakilamathānuyoga*) and self-indulgence (*kāmasukhallikānuyoga*). The first advocated excessive enjoyment of sense pleasures and teachers like **Ajita Kesakambali** upheld this path. Others like **Jaina Mahāvīra** advocated the second and insisted on giving pain to the body to enable the soul imprisoned within the body to find release.

**The Buddha** rejected both as harmful, ignoble and condemned *kāmasukhallikānuyoga* even as vulgar. He advocated a path that transcends both these extremes. It is not a combination of a little from both these paths, but a new path, which aimed at developing morality and wisdom. As it transcends the two extremes mentioned above it came to be described by **the Buddha** himself as the middle path (*majjhima paṭipadā*), the *via media*.

### 666 ENUNCIATE EIGHT FOLD PATH LEADING TO SPIRITUAL ATTAINMENT?

The noble eight fold path is the fourth noble truth which leads to the cessation of suffering. It is also known as the middle path which produces knowledge, vision, and wisdom. It has eight factors which have to be practiced and followed. They are. Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

The eight factors are interdependent and mutually supporting. When one is morally good, concentration becomes easier, and this helps development of wisdom which enables one to see things as they truly are with realization of Nibbana. To realize Nibbana, one has to follow the right path.

And this path is called the noble eight fold path. Sotapanna or stream winner means one who has entered the noble eight fold path. The Buddha first taught sila to people to be morally good and then preached the right view of the dhamma to them. If one gains the right view he will develop all the other factors leading to emancipation or Samvavimutti, then the right thought follow to the person who has gained the right view.

In this manner, the factors of Noble eight fold path follow each other. The final result is the right knowledge {sammanana} which is synonymous to {samvavimutti}. This is how the eight factors are developed in the mind of the Arahant. The person with right view has Nirvana as his final goal. If he lives in the world of kamalika he has the will to renounce worldly pleasure. Wishing to renounce sensual pleasure, one acquires thoughts of non hatred and non injury

{avyapata samkappa, ahimsa samkappa}.

As a result of sammaditthi, right understanding one gets sammasamkappa right thought. Morality leads to the practice of samadhi. As a consequence of samadhi one perfects the practice of noble eight fold path, besides sammanana and sammavimuti, thereby perfecting the ten factors that lead to Arahantship. The people who listen to the teaching of the Buddha develop these factors within themselves and attain arahantship. Other develops only eight factors and becomes anagami.

There are also some who develop five factors of the path and becomes Sakadagami or Sotapanna. For the attainment of sotapanna and sakadagami states, the development of Sila is necessary. Without Sila, Samadhi and panna remains imperfect. Ten factors have to be developed for the attainment of Arahantship. They included in meditation on the nature of the body, meditation on the nature of the mind and meditation which develop panna or wisdom.

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### **666**DISCUSS THE IMPORTANT OF THE NOBLE EIGHT-FOLD PATH GIVING REFERENCE TO ITS AIM IN PROMOTING A PERFECT LIFE.

In the Mahaparinibbana sutta (DN II), the Buddha tells Subhadda that: ‘ In whatever Dhamma and discipline the Noble Eight-fold Path is not found, no ascetic is found of the first, the second, the third or the fourth grades. But such ascetic can be found, of the first, second, third and fourth grade in a Dhamma and discipline where the Noble Eight-fold Path is found, ’. He further mentioned that it is only in his teaching that the Noble Eight-fold Path is found. This shows that Noble Eightfold Path is specific in Buddhism.

In the Dhammacakkhapavattanasuta (MN), the Buddha introduced the Noble Eight-fold Path (Ariya atthangika maga) as the Middle Path (Majjhima Patipada) which avoids the extremes of Kamasukkhallikanuyoga and Attakilamathanuyoga. This is a practical Middle Path as compare to the Kaccayagottasutta (MN) which deals with the philosophical Middle Path (Patिकासamuppada) in rejecting Sassatavada and Uchedavada. The practical Noble Eightfold Path consists of 8 limbs :

1. Samma ditthi --Right view
2. Samma samkappa --Right thought
3. Samma vaca --Right speech
4. Samma kammanta --Right action
5. Samma ajiva --Right livelihood
6. Samma vayama --Right effort
7. Samma sati --Right mindfulness
8. Samma samadhi --Right concentration

In the Digha Nikaya II, all the eight limbs of the Path are described by the Buddha as :

1. Right understanding – knowledge about Four Noble Truths
2. Right thought –thought free from craving, harming and cruel
3. Right speech –refrain from false speech, malicious talk, unkind talk and gossiping
4. Right action –refrain from killing, stealing and sexual misconduct
5. Right livelihood –avoid from wrong livelihood i.e., trading weapons, poison, fresh, slaves and liquid. (for a monk, it is the refrain from deceitful talk, soothsaying, humbug and greediness for gain upon gain M.N. III)
6. Right effort –to stop the evil that have not arise from arising,  
--to expel the evil that have already arise  
--to produce the good that have not produced  
--to reach full growth the good that have already produced
7. Right mindfulness –the mindfulness of body, feeling, mind and mental object
8. Right concentration –the four jhana states.

Actually, all the eight limbs can be categorized into the Three-fold Training ( Tividhasikkha) i.e.,

1. Sila –samma vaca, samma ajiva and samma kammanta
2. Samadhi –samma sati and samma samadhi
3. Pabba –samma ditthi and samma samkappa

Sila can be regarded as the Ethical Training in Buddhism, Samadhi as the Psychological Training whereas Pabba as the Intellectual Training. Noble Eight-fold Path is also called the ‘Anupubbe Patipada’, the Gradual Path to enlightenment. Only by this gradual training of all the 8 limbs, one can attain the Highest Bliss of Nibbana.

The psychological training of samma sati is often called vipassana bhavana (insight techniques) whereas samma samadhi is samatha bhavana (calming techniques). Furthermore, the intellectual training of samma ditthi include cintamaya pabba (through thinking), sutta-maya pabba (through learning and studying) and bhavana-maya pabba (through meditation).

Although the Noble Eightfold Path is explain as consisting of 8 limbs, there are no such definite number of items related to the Path of Enlightenment. The Buddha in the Bahuvedaniysutta explains that his teaching is a teaching of ‘disquisition’ (pariyaya), which means ‘synonym, methods, turn, manner or way’. In such a situation, the Buddha advises that no one should reject other’s different opinion regarding the doctrines if those are in conformity with truth which can be attested by experience. According to the Samabbaphalasuta of the DN, there are 23 limbs or factors related to the Noble Path e.g., hearing the Dhamma, arising of faith, renunciation, associating with morality, living in solitary places etc.

The Noble Eightfold Path has several unique characteristics. Firstly, it is a complete system of spiritual training containing everything needed for ethical living, clarity of understanding and the attaining of Nibbana. Secondary it is the only religious practice that leads to the freedom of Nibbana. The Buddha says in the Dhammapada: ‘ of all paths, the Noble Eightfold Path is the best’ (verse 273). Thirdly, it is eternally valid, as the Buddha says in the Sajyutta Nikaya (vol.II 105), “ It is an ancient Path which has always been valid and will always remains so.” Truly, only by practicing this Noble Eightfold Path that one attains the highest bliss of Nibbana.

### ??? (SALĀYATANA) (NOT COMPLETED)

There are six internal avenues – that of *cakkhu*, *sota*, *ghaṇa*, *jivhā*, *kāya* and *mana*. There are external objects which are represented represent the object of internal avenues, namely *rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba* and *dhamma*. As those 12 *āyatana*s are subject to breaking, they are impermanent. Therefore, they also can be named as world, because the world's characteristic is impermanency. Further in *Samyutta Nikāya* the *Lokapannaha Sutta* reveals how the word 'world' can be used concerning 18 elements. According to Buddhism there are 18 elements, 18 *dhātus* that of *cakkhu*, *sota*, *ghana*, *jivhā*, *kāya*, *rūpa*, *sadda*, *gandha*, *rassa*, *phoṭṭhabba* – *cakkhu viññāṇa* etc. Whatever exists is called world, because 18 elements are also impermanent, breakable. Wherever is impermanency, that is called world. In *Samyutta Nikāya Sabba Sutta* further explains what is world. According to that *sutta* which is *Sabba* the *sutta* says 'sabba' is that *cakkhu*, *rūpa*, *sota*, *sadda* etc. Here the *sabba* word has been used as the synonym to *loka*. The *Abhisamaya* in *Samyutta Nikāya*, *Loka Sutta* explains how the world came to existence.

The eyes and form came together and generated eye consciousness, *cakkhu viññāṇa*. These three come together, then there is impression of a touch. Due to that there is feeling. *Vedanā* generates craving. Due to that *tanhā* there can be seen grasping or clinging. Due to that *upādāna* the process of becoming is generated. Then due to that *bhava* rebirth happens. Old age, death etc. Are being generated because *jāti* is there. This process is being considered as the appearance of the world.

According to Buddhism world's disappearance is also explained after the dependent

origination theory. Appearance of the world is ascending way of the theory. Disappearance of the world is explained descending way of dependent origination theory. When there is no eye, form and eye consciousness, there is no *phassa*. When there is no *phassa* there is no feeling. When the *vedanā* does not come to exist, desire also disappeared. By removing desire the grasping also disappeared. One who removes clinging there won't appear the process of becoming. When there is no *bhava*, rebirth is also removed. When rebirth is stopped, decay, death, sorrow, lamentation etc. Do not come to exist. This is the way of cessation of the world. According to this explanation the world *loka* has been used to denote the contact of the subject and object. Due to this subject and object contact the cycle of *Saṃsāra* is continued. Thereby craving or desire, clinging or grasping etc. Generates in respective events. *Devata Saṃyutta* further explains the world that the pleasure emphasis has been made on the *dhamma* which exist in the mind. That *sutta* says that where there is the *salāyatana*, then it itself made the world in it. *Salāyatana* made the basement to contact the subject and object. Always the senses influence on respective sense objects. Therefore the world reflects in human mind. The person influence to external world and the ... ???

#### **MOKṢA (LECTURED BY VEN. ŚĪLAVĀMSA) (ORIGINAL BY VEN. TEZANIYA)**

The term '*Mokṣa*' is from Sanskrit. It means that release from the cycle of rebirth defined in some dictionaries. It is also called *mukti* or *apavarga* in Hinduism and Jainism, the ultimate spiritual goal, designating individual soul's release from the bonds (*bhandha*), transmigration of the soul. Once entered upon a bodily existence, it remains trapped in a chain of successive rebirths (*saṃsāra*) until it has reached perfection or the enlightenment that allows its release, the *mokṣa*. The methods by which release is sought after and attained differ from school to school, but most schools consider *mokṣa* to be a person's highest purpose in life.

On the other hand, *mokṣa* means liberation from cycles of birth and death that can be achieved only when you will be merged with the God. Secondly death means destruction of physical body.

Now *fyan yogi*, *bhakti yogi* will definitely know about *mokṣa* before death. In Hinduism and Jainism, the ultimate spiritual goal is the soul's release from the bonds of transmigration. The soul, once entered upon a bodily existence, remains trapped in a chain of successive rebirths until it has attained the perfection or enlightenment that allows its release. The methods by which release is sought and attained differ from one philosophical school to the next, but most schools consider *mokṣa* to be the highest purpose of life.

In Indian religions (Hinduism, Jainism, Buddhism and Sikhism) *mokṣa* (liberation) or *mukti* (release) refers to liberation from the cycle of death and rebirth and all of the suffering and limitation of worldly existence. In Hindu philosophy it is seen as a transcendence of phenomenal being, of any sense of consciousness of time, space, and causation (*kamma*). It is not seen as a soteriological goal in the same sense as in the Christian context, but signifies dissolution of the

sense of 'self' as an egoistic personality: the undoing of conditioned mentality-materiality liberation is achieved by (and accompanied with) the complete stilling of all passions – a state of being known as *Nirvāṇa* or *Nibbāna*. Buddhist thought differs slightly from the *Advaita Vedantist* reading of liberation.

According to some religions and philosophers, the world including all living things and non-living things was created by God. As they said, the release of beings depends on their God and gods. In order to know we have to find out them. Even though some creeds of Christian are similar with **Buddha's** teachings, the ultimate goal is different.

**Jesus** taught to lead heaven as a final goal where will have to rebirth from life to life in *saṃsāra* (circle of rebirth).(?) It is not real release (*mokṣa*). Because thus one cannot get free from suffering. The ultimate goal must be free from all suffering.

#### **NIBBĀNA (THE ULTIMATE GOAL OF BUDDHISM) (LECTURED BY VEN. SĪLAVAMSA) (ORIGINAL BY VEN. TEZANIYA)**

The *Nibbāna* or cessation of suffering is the ultimate goal of Buddhism. In the *Ariyapariyesana Sutta*, **the Buddha** is said to have claimed that he realized two important doctrines, which are difficult to understand and difficult to see. These two *dhammas* are *paṭiccasamuppāda* and *Nibbāna*, the deliverance from suffering.

In the *Dhammacakkappavattana sutta*, Four Noble Truths were realized by **the Buddha**. The third truth of the Four Noble Truths is related to *Nibbāna*. According to **Buddha**, *Nibbāna* is not something which exists after the realization of *Nibbāna*.(?)<sup>41</sup> There is no physical form after the realization of *Nibbāna*.<sup>42</sup> It is only the deliverance from suffering.

According to the the teachings of **the Buddha** no one exists forever, the only thing that we are continuously experiencing is suffering. There are three inevitable natures in the world pertaining not only to the living beings but also to everything in this world:

1. *Aniccā* (impermanence)
2. *Dukkha* (unsatisfactoriness)
3. *Anattā* („soullessness“)

**The Buddha** emphasized that *Nibbāna* is nothing but the eradication of *taṇhā*, ill-will and

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41 What a nonsense...

42 Here the lecturer is wrong. After *Nibbāna* form exists. Even after the *Parinibbāna*. If there is no form after *Nibbāna*, then I would like to know what are all these teeth, bones etc. that are told to be from **the Buddha's** body ;) . And **the Buddha** achieved the *Parinibbāna*, didn't he?! Only there is no rebirth and none of the five aggregates (*pañca khandha*) can cause suffering to that one who attained the *Parinibbāna*.

delusion or ignorance.

»*Taṇhakkhayo, dosakkhayo, mohakkhayo nibbānaṃ.*«<sup>43</sup>

is the definition of *Nibbāna*.

Reality and *Nibbāna* are two different things, not one thing as understood by the *Upaniṣads*. understanding reality is one thing, realization of *Nibbāna* is another. The realization of reality is the pre-requisite for the realization of *Nibbāna*. *Nibbāna* is the ethical goal, not a philosophical goal. **The Buddha** recommended ethical path leading to that ethical goal. The only difficulty with regard to *Nibbāna* is that it cannot be understood through our normal experience. The sensory knowledge or the logical reasoning is insufficient to give the knowledge of *Nibbāna*. Therefore, **the Buddha** enumerated that the *Dhamma* has to be individually understood, *paccattam veditabbo*, to be realized personally.

Sometimes it may be thought that *Nibbāna* is the utter annihilation, not attainable in Buddhist perspective. In annihilation, there is something to be freed, similar to a kind of soul which temporarily existed. Here it states that the temporary existence of the soul is annihilated forever. Therefore, it is not agreeable in Buddhist perspective as according to their definition. *Nibbāna* is called *amata* (immortal), *ajāta* (not produced), *akata* (not done) and *asankhāta* (unconditioned). These are characteristics of *Nibbāna*.

#### THE INTERPRETATION OF *NIBBĀNA*

The ultimate goal of Buddhism is *Nibbāna*. The Pāli word *Nibbāna* is composed of „*ni*“ and „*vana*.“ „*Ni*“ is the negative prefix and „*vana*“ means „craving.“ According to *Abhidhammaṭṭhasaṅgaha* it is called *Nibbāna*, where the „*ni*“ is departure from craving or lusting called „*vana*.“ This craving makes a world of one life connected to another. *Nibbāna* is also explained as extinction of fire or lust (*lobha*), hatred (*dosa*) and delusion (*moha*).

*Nibbāna* cannot be actually expressed in words. It is only to be experienced. It cannot be said to be nothingness just like it would be illogical to conclude that light does not exist simply because blind does not see it. If we say that *Nibbāna* is nothingness, then it may, indeed, be the same thing like space (*ākāsa*). With regard to the difference between space and *Nibbāna*, it may briefly be said, that space is empty, whereas *Nibbāna* is not. One cannot exactly explain *Nibbāna* in conventional terms. It is understood only after self-realization.

There are two kinds of *Nibbāna*. One attainable in this life itself, it is called *saupadisesadhātu*. When an *Arahant* attains *Parinibbāna*, after his passing away of his body it is called *anupadisesa nibbāna dhātu*.

In the *Milindapañhā* it is said that there is no place, either East or South, either West or North, either above or below or beyond, where would be *Nibbāna* situated, yet the *Nibbāna* is. Just as fire is not stored in any particular place but arises when the necessary conditions exist, so also

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43 I did not find this in my sources, but I have found this: »*Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo – idaṃ vuccati nibbāna’nti*« (*Saṃyutta Nikāya – Salāyatanavaggapāḷi – 4. Jambukhādakasamuttam – 1. Nibbānapañhāsuttam*)

*Nibbāna* is said that it is impossible to exist in it like in a place, but it is attainable when the necessary conditions are fulfilled.

In the *Rohitassa sutta* of *Saṃyutta nikāya* **the Buddha** said that the cessation of suffering is *Nibbāna*. It is actually dependent upon one's fathom body. *Nibbāna* is a state where the four elements: earth (*paṭhavī*), water (*āpo*), heat (*tejo*) and wind (*vāyo*) are not found. *Nibbāna* is not a kind of heaven where a transcendental Ego resides and which provides all forms of pleasure desired by man, but it is an attainment of enlightenment within reach of us all.

Buddhism advocates that the so-called „being“ consists of mind and matter (*nāma-rūpa*) which are always changing every moment. There exists no permanent soul or *ātman*, unchanging entity and the so-called 'I' is also an illusion. Buddhism believes that a dynamic life-flux (*santati*) flows definitely as long as it is fed with ignorance and craving. Only by eradicating them one can realize *Nibbāna* and be able to attain *Arahatship*.

In order to remove all defilement and to realize *Nibbāna*, the only way is to follow the Noble Eightfold Path diligently and to purify ourselves earnestly. And then we may one day realize *Nibbāna* within ourselves (*paccattaṃ veditabbo viññūhīti*).

**QUESTION: DESCRIBE THE NATURE OF NIBBĀNA AS TAUGHT IN EARLY BUDDHISM**

*Nibbāna* is the *summum bonum* in Buddhism. It is explained as the highest good, the supreme bliss (*parama sukha*). This is because *Nibbāna* is contrasted with *Saṃsāra*, which is described as established in *dukkha* (*dukkhe loko patitṭhito*).

*Dukkha* and cessation of *dukkha* are the two main points discussed in Buddhism. The first two Noble Truths deal with *dukkha* and its arising. The second two Truths explain the possibility and the way to its cessation. While *Saṃsāra* or worldly life is full of *dukkha*, *Nibbānic* experience is said to be completely free from *dukkha*.

Why is this so? In our *Saṃsāric* worldly life we are being constantly burnt and scorched by craving, hatred and confusion. Being impelled and motivated by these defiled motives we are pushed to perform actions which make us get involved in suffering and conflicts and prolongation of our *Saṃsāric* existence.

It is explained how our minds are made sick (*ātura citta*) with craving, hatred and confusion. Because our minds are sick, we suffer immensely. We suffer when we are disappointed, we suffer when we get what we dislike and do not get what we like; we suffer when things change from good to bad. Simply we are suffering due to our likes, dislikes and confusion.

Therefore, putting an end to craving (*rāga/lobha*), hatred (*dosa*) and confusion (*moha*) is said to bring about happiness or cooling of ourselves, the pacification of our mind making the mind healthy (*anātum citta*). This realization or experience of pacification of suffering caused by *rāga*, *dosa*, *moha* is called the realization of *Nibbāna* (*rāgakkhaya*, *dosakkhaya*, *mohakkhaya*).

When all this evil motives are eradicated, there is no more rebirth making *kamma*. Hence,

*kamma* is destroyed. This destruction of *kamma* which puts an end to rebirth is also called *Nibbāna* (*kammakkhayoti nibbāna*). When there is no rebirth then all *dukkha* comes to an end; for this reason *Nibbāna* is defined as *dukkhakkhaya* – destruction of *dukkha*.

The absence of *dukkha* itself makes this experience a supreme bliss – *parama sukha*. Thus it is called *parama sukha* not because there is more and more happiness than in *Saṃsāra*, but because it is completely free from all kinds of *dukkha*, *dukkha-dukkha*, *viparināma-dukkha* and *saṅkhāra-dukkha*.

This realization of *Nibbāna* is accomplished while one is living. It is not therefore another state of existence in a world beyond or in a kind of heaven. It is this very existence, devoid of all *dukkha*. Therefore, one needs not to wait until death to realize *Nibbāna*. This realization should be experienced here and now, while yet living. **The Buddha** and the *Arahants* continued to live after realizing *Nibbāna*.

State of a *Buddha* or an *Arahant* who continues to live is called ‘*saupadisesa nibbāna*’. This is because their five aggregates yet continue. When such a one passes away, the five aggregates are no more and that is called ‘*anupadisesa nibbāna*’.

QUESTION: „*NIBBĀNA* IS THE BLISS OF EMANCIPATION ACHIEVABLE IN THIS VERY LIFE.“ COMMENT.

*Nibbāna* (Skt. *Nirvāṇa*) is the final release from *dukkha*, the *summum bonum*, the highest good in Buddhism. What exactly *Nibbāna* is is difficult to explain for it is a personal experience. For this very reason it is often said that *Nibbāna* cannot be described, or that it is ineffable. However, early Buddhism does not say that *Nibbāna* is ineffable (*anirvacanīya*). There are many paeans of joy (*udāna*) uttered by **the Buddha** himself expressing joy at the realization of *Nibbāna*. Similarly *Thera* and *Therīgāthā* contain many such utterances in which the *Arahant* monks and nuns express their blissful feeling when they felt that they have reached the end of *dukkha*.

In spite of such accounts some believe that *Nibbāna* is a state to be achieved after death. They think of *Nibbāna* as a form of existence in some higher plane that one reaches after death. But this indeed is a misconception. In early Buddhism it is clearly stated that one should lead the Noble life (*brahmacariya*) for the ending of *dukkha* (*cara brahmacariyaṃ sammā dukkhassa antakiriyāya*).

This makes it clear that the sole purpose of the realization of *dukkha* is in this sense that *Nibbāna* is defined as *dukkhassa anta*. This *dukkha* is caused by *rāga*, *dosa*, *moha*. Therefore, getting rid of their root causes of *dukkha* is also called *Nibbāna*, e.g., »*rāgakkhaya*, *dosakkhaya*, *mohakkhaya ca nibbānaṃ*.« In the same sense the ending of *kamma*, which leads to continued existence (*kammakkhaya*) is given as another definition of *Nibbāna*.

This makes it clear that *Nibbāna* is a state of mind to be achieved in this very life (*diṭṭhe’va dhamme*) while living. It is a transformation of the character including one’s views, attitudes etc. This transformation enables one to remain calm and undisturbed when faced with the vicissitudes of life (*lokadhamma*). So, it is a state above *dukkha* and hence full of bliss, to be experienced in this life, while yet living.

QUESTION: SHOW HOW THE BUDDHIST TEACHING ON *NIBBĀNA* IS DISTINCT FROM BOTH ETERNALISM AND ANNIHILATIONISM

Eternalism or *Sassatavāda* is a philosophy, which upheld the belief in a permanent, unchanging, indestructible soul (*ātman* / *attā*). This soul was believed to be transmigrating from life to life as it is tainted by *kamma* or the good and bad consequences of one's deeds. The final liberation was to be achieved by purification of the soul and liberating it from the body and making it united with the universal soul (*Brāhmaṇ*) or enabling it to escape into the endless space to enjoy eternal bliss. The path for this as advocated by the eternalists was self-mortification, giving pain to the body, developing the mind and realization of the identity of *ātman* and *Brāhmaṇ*, or clearing the soul of all *pāpa* and stopping collecting of new *kamma*.

Annihilationism is the philosophy that taught that everything comes to an end with death. Annihilationists also believed in a soul, but this soul was identical with the body and therefore it should not be permanent. This material soul gets destroyed with the destruction of the body. They did not believe in continuity of life and therefore advocated total enjoyment of sense pleasures while living (*kāmasukhallikānuyoga*). Their view was that as there is no next life, one should enjoy to the maximum in this life. Their goal was non-existence, non-continuity of life after death.

**The Buddha** rejected both these as extreme views, which do not represent the true nature of reality. Instead he advocated Dependent Origination, the rising and falling of all things. According to **the Buddha** it is our wrong understanding of reality that is the cause of *dukkha*. It is because of this wrong understanding of *dukkha*, or the reality we follow a wrong view of the world and practice a wrong way of life.

This wrong view makes us accept either permanent or impermanent soul. A soul view increases selfishness and make us behave selfishly and act through *rāga*, *dosa* and *moha*. This leads us to *dukkha*, making our minds get burnt and sick. So, our minds are always in *dukkha*.

**The Buddha** teaches the cooling, calming and soothing of the mind, making it free from

*dukkha*. This is called *Nibbāna*, a state in which one is able to remain in complete equanimity (*upekkhā*). There is neither a destruction of the soul as in annihilationism nor unification of it with *Brāhmaṇ*. There is only total pacification of the mind, making it remain tranquil in face of all ups and downs of life. So, it is neither eternalism nor annihilationism for there is no soul to be made eternal by unifying it or releasing it to remain free for ever, or a soul to get destroyed at death.

### **666 EXPLAIN THE CONCEPT OF NIBBANA IN EARLY BUDDHISM.**

The etymological meaning of Nibbana ‘ni+vana’ is freedom from craving or ‘ni+va’, extinction. Nibbana is also called *tanhakkhaya* which means the extinction of thirst, *asankhata*-unconditioned, *viraga*-absent of desire and *nirodha*-cessation.

According to Pali texts, there are many more terms expressing Nibbana e.g., *rajakkhaya*-extinction of desire, *dosakkhaya*-extinction of hatred, *mohakkhaya*-extinction of illusion, *bhavanirodho*-cessation of becoming.

Since Nibbana is expressed in negative terms, there are many having a wrong notion that it is negative, and expresses self-annihilation. Nibbana is definitely no annihilation of self, because there is no self to annihilate. If at all, it is the annihilation of the false idea of self.

There are also positive terms expressing Nibbana. *Khema* means security, *suddhi*-purity, *panīta*-sublime, *santi*-peace, *vimutti*-release. Though it is expressed in positive terms, Nibbana is also not something positive. The ideas of ‘negative’ and ‘positive’ are relative, and are within the realm of duality. These terms cannot apply to Nibbana, which is beyond duality and relativity. Nibbana is beyond words, logic and reasoning i.e., *attakkavacara*.

Nibbana is not a natural result of the extinction of craving. It is not the result of anything. If it is a result, then it should be produced by a cause. Nibbana is neither a cause nor any effect. It is the Ultimate Truth (*Suttanipata* 758) beyond cause and effect.

One must see Nibbana to realize it. There is a path leading to Nibbana, but yet Nibbana is not the result of the path. Supposing, even if there is a path leading to a mountain, the mountain is not the result of the path.

People use to say Buddha enters *parinibbana* after death. But *parinibbana* does not mean a place, it simply means ‘fully passed away’, ‘fully blown out’ or ‘fully extinct’, because the Buddha has no re-existence after death. The *Ratanasutta* says:

‘Their past is extinct with no new arising, their minds not drawn to future birth;  
their old seeds destroyed, desires no more growing, the wise go out just like a  
lamp.’—verse 14.

In Buddhism, it is the wisdom that realizes Nibbana within the 5 aggregates. The Buddha says “within this

fathom long sentient body itself, I proclaim the world, the arising of the world, the cessation of the world and the path leading to the cessation of the world". This means that all the Four Noble Truths are found within the 5 aggregates. This also means that there is no external power that grants the realization of Nibbana. So, the wise realise Nibbana within themselves (*paccataj veditabbo vibbuhiti*).

He who attains Nibbana is the happiest person in the world, he does not repent over the past, nor does he brood over the future. He lives fully in the present, gain nothing, accumulates nothing, not even anything spiritual, because he is free from the 'thirst' for becoming.

The meaning of happiness as refer to Nibbana is not of sensation, it is the happiness obtained without sensation. When there is no experience through senses, there comes happiness which is supreme.

There are two Nibbana elements, one is *sopatidesesa* (physical remaining), the other is *anupadesesa* (physical without remaining). Though Nibbana is 'deep, subtle, hard to understand, difficult to realize' (MN), but still it is attainable as the Buddha says thus:

"There is the unborn, ungrown and unconditioned, were there are not unborn, ungrown and unconditioned, there would be no escape for the born, grown and conditioned. Since there is unborn, ungrown, unconditioned, so there is an escape for the born, grown and the conditioned. (*Udanapali*)

Although Nibbana is compared to a great ocean where the amount of water and the number of fish and sea-animals are immeasurable (*Milindapabha*), Nibbana in early Buddhism is not a metaphysical proposition. Nibbana can be attained by spiritual purification. The following stanza explains how one attained Nibbana step by step through repeated failure to final success:

'Mindful of the yogis of the past, and recollecting their way of life,  
Even though it is the last hour, one may attain the undying state.'—*Theragatha*  
verse 947

## 666THE BASIC OF BUDDHIST ETHICS

Hinduism recommends a code of ethical practices such as sacrifices and rituals in relation to its theory of divine creation of the world of experience. According to Hinduism, the world including the beings was created by the Brahma. The Brahma is eternal, omniscient and the most powerful. According to the Buddha's teachings, the main characteristics of the world of experience are impermanence, unsatisfactoriness and I-lessness. The whole world is analyzed into five aggregates, namely: *rupa*, *vedana*, *sabba*, *savkhara* and *vibbana*.

In the *Dhammacakkappavattanasutta*, the Buddha states that, Buddhist virtue lies in the avoidance of extremes, i.e. philosophically, the extremes of eternalism (*sassatavada*) and annihilationism (*ucchedavada*); and practically or ethico- spiritually, the extremes of self-mortification (*attakilama-thanuyoga*) and sense-indulgence (*kamasukhallikanuyoga*). He discovered that both these ways are futile for moral perfection and the attainment of wisdom. He then preached

the Middle Path (Majjhima patipada) which leads one to the ultimate goal of Nibbana.

Thus in the philosophy of the Buddha, we have an analytical study of ethical concepts and theories as well as positive recommendations to lead a way of life for the attainment of the Summom Bonum – the highest Goal of Nibbana, which is one of supreme bliss, moral perfection as well as of ultimate knowledge or wisdom.

For the way to nibbana is the Middle way consisting in the avoidance of the extremes of self-indulgence and self-mortification. Buddhism postulated three stages of the Way or the three-fold method of training leading the end of sorrow, viz., sila, samadhi and pabba.

According to the traditional view, the 3 stages of the Way, sila, samadhi and pabba were divided into eightfold path (atthavgiko Maggo) by the Buddha himself. They are as follows:

- |                   |   |         |
|-------------------|---|---------|
| 1. Samma-ditthi   | } | pabba   |
| 2. Samma-savkappa |   |         |
| 3. Samma-vaca     | } | sila    |
| 4. Samma-kammanta |   |         |
| 5. Samma-ajiva    | } | samadhi |
| 6. Samma-vayama   |   |         |
| 7. Samma-sati     |   |         |
| 8. Samma-samadhi  |   |         |

The Noble Eightfold path is both descriptive 描述 and prescriptive 指示. It involves an analytical study of knowledge as well as conception, and highlights factors that are relevant to any prescriptive theories in moral philosophy.

The Three-fold training system recommended by Buddhism includes the gradual training of external behaviour, the mental behaviour and the understanding of the person respectively. sila, samadhi and pabba can be considered as the gradual path, they are known as anupubbasikkha (gradual training), anupubbakiriya (gradual action) and anupubbapatipada (gradual practice).

All Buddhist ethical teachings are related to the Three-fold training system and their final aim is the realization of nibbana – cessation of craving. It should not be overlook here that there are other additional aims and objectives of Buddhist ethical teaching such as happiness, contentment, long-live, fame etc, which are connected with the mundane life of the people.

Besides the noble Eightfold path, the early Buddhism texts refer to another moral path, i.e., the four Brahmaviharas, namely metta, karuna, mudita and upekkha. Metta includes both non-hatred and loving kindness. Karuna signifies a feeling of universal compassion, a sympathetic identity with

all living beings. Mudita is also a moral virtue. Upekkha stresses the cultivation of utter non-attachment to the ills, pains, pleasures and tragedies of the world.

Buddhism, both in its origin and in its later development, ethical concerns have always played the central role. The teachings of the Buddha are of "Fact and Value". "Fact" is the reality of human existence, the Truth; and "Value" is its moral perfection and emancipation from suffering. In secular terms, Buddhism is a moral and philosophical teaching of human existence. The teaching of the Buddha points to nowhere, but to the "Reality and Perfection".

By. S.N

QUESTION: EXAMINE THE ROLE OF FREEDOM OF THOUGHT IN BUDDHISM

Among the contemporaries, **the Buddha** was the only religious teacher who accepted freedom of thought. Thus he was able to do because he believed neither in divine revelation or his own divinity. The truth of the *Dhamma* that he has realized is the law prevailing in the Universe.

Buddhism is unique teaching because it encourages inquiry and grants freedom of thought. Buddhism is a religion for all and it has no secret in its teaching. According to Buddhism one's salvation depends on one's own realization of the truth. To realize the truth one should be able to think freely. Accepted belief without investigation is a blind faith. **The Buddha's** teaching is not to believe in a blind faith. He is a unique teacher because he invited his disciples to investigate whether he himself was truly enlightened or not. **The Buddha** said „*ehipassiko*“ - come and see his teaching. He never claimed that he would be a savior. He described himself as a mere guide, a pathfinder, a teacher, who knows the way, who bears the torch. The express of his *Dhamma* is free for investigation and observation for all.

The *Vimāṅsaka Sutta* contains suggestion that everyone has qualified and could even inquire into the *Buddhahood*. This is the only instance which shows a religious leader authoring his followers to investigate and inquire about the leader himself. Buddhism gives importance to understanding and not to mere belief. The belief without understanding is to cling on someone else's belief.

A very important advice of evidence regarding freedom of thought in Buddhism is found in *Kālāma Sutta* of the *Aṅguttara Nikāya*. Here **the Buddha** says to the *Kālāmas* that they should not accept what he says without thinking about it and investigating it. They should not accept anything what merely comes as a tradition or on mere hearsay or out of respect to the teacher who preaches it. Instead, he should ask them to verify the truthfulness of the statement, its utility, its benefit to one's welfare and to the welfare of others.

Buddhism accepts that the individual has the freedom to choose between right and wrong. If such a choice was not there, there would be not purpose in living a religious life. In Buddhism there is not only the freedom of thought to inquire the *Dhamma*, but also the freedom to examine and clear doubt. Thus **the Buddha** invites his disciples to investigate and examine what was not clear and what they doubted about his teaching. Unclear or doubt might be an obstacle to the understanding and conviction.

The man is a free thinker, independent being has to act on his own, practice on his own and realize for himself the truth - „*Attāhi atthaho natho kōhi nātho parosiyam.*“

QUESTION: EXPLAIN HOW BUDDHISM UPHOLDS THE INDEPENDENCE AND AUTHORITY OF MAN

Buddhism denies the belief in all powerful, creator God. In many *suttas* such as the *Kevaḍḍha Sutta* **the Buddha** ridicules the belief in a creator God called **Brahmā**. Instead Buddhism upholds the superiority of man. The *Dhammapada* says that one is one's own master and asks how there could be another master: »attāhi attano nātho kōhi nātho parosiyā.«

**Buddha** in many *suttas* such as the *Ambaṭṭha*, *Assalāyana* completely rejects the belief in creation of the world and the society by a supreme God. Instead he explains all these on due to an evolutionary process operating due to causes and conditions. This view is put forward in the *Aggañña Sutta* showing very well that man is not a slave or a tool in hands of God.

**Buddha** very clearly shows that the man has the ability to think freely, investigate and select what is right, giving up what is wrong. This free-will (*svacchandatā*) is definitely a characteristic that shows that man is independent and that he has the authority to decide about himself.

Even the Buddhist theory of *kamma* does not make a man slave of *kamma*. Stories like that of **ven. Aṅgulimāla** shows that the man has the authority to control and even regulate his *kamma*. **The Buddha** very clearly advocates that man becomes what he is not due to the influence of any external agency or power but due to his own deed performed due to his own free-will.

**The Buddha** himself does not claim to be a savior, or a lord who controls the destiny of man. He says that he is only a guide (*maggassa akkhetāro*), one who knows the way (*maggakovidō*), one who bears the torch (*ukkādhāro*), and above all a teacher. He says that each one has to put forth effort by himself (*tumhehi kiccaṃ ātappam*). All this very clearly indicate that Buddhism holds man to be independent and superior.

QUESTION: EXAMINE THE DOCTRINAL SIGNIFICANCE OF „ATTĀHI ATTANO NĀTHO“ - „ONE IS THE LORD OF ONESELF.“

This saying is found in the *Dhammapada*. The statement that one is one's own lord or master is of much significance doctrinally. To understand its real significance one has to have some idea of the religious background of the time of **the Buddha**.

At that time there were two main religious traditions, namely the *Brāhmaṇa* tradition and the *Śramaṇa* tradition. Of these the *Brāhmaṇa* tradition had two stages. One is the *Vedic* and the other is the *Upaniṣadic* stage. In the *Vedic* stage the belief was in a Creator God. The God was man's Lord or Master. The man was a slave or a tool in the hands of the God.

In the *Upaniṣadic* stage it was the Universal principle *Brāhmaṇ*, that was considered supreme. The soul in the man which was a part of the *Brāhmaṇ* or the Universal soul was considered as the 'agent' of all action, an individual was considered as a helpless being.

The six teachers who belonged to the *Śramaṇa* tradition also considered man to be a helpless creature, whose life is determined by some external force – fate, *kamma* or some such force. They did not accept that man is free, that he has free-will, he could put forth effort and make his life in the way he desires. According to this, it means that life was pre-determined and therefore one is not one's 'lord'.

It was **the Buddha**, who for the first time in the history of religions put forward the view that man is

superior, he is his own master and that he has free will, and freedom to act and put forth effort to shape his life. **The Buddha** himself did not claim to be anybody other than a teacher (*satthā*) a guide (*maggassa akkhātāro*). **The Buddha** insisted that each person has to tread the path himself (*tumhehi kiccaṃ ātappaṃ*), that the teaching should be understood personally by the wise (*paccattaṃ veditabbaṃ viññūhi*).

There is belief in a ‘savior’. According to buddhism what one becomes depends on ‘what one does’. Therefore, man is his own creator/savior(?). There is no other creator/savior(?) who would shape his life.

## 666INDEPENDENCE OF MAN 624

According to Buddhist analysis of universe, it is a place of many living things. In this universe there are beings of varied physical and spiritual qualities. Human beings, animals, and plant life are different from one to another.

In Buddhism, man is considered the greatness and independent. In the Dhammapada (Verse 165) it is says:

*“By oneself, indeed, is evil done; by oneself is one defied. By oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself, no one can purifies another”*

However, according to others religions like Islam, Christianity and Hinduism man is the creation of God. Everything is according to God’s will, and no one can oppose him. Therefore it becomes clear that the existence of God makes free will impossible, and there is no independence of man.

But according to Buddhism, for the religious life to be meaningful, we must have free will, we must be able to choose between good and evil. If we do not have free will, we cannot be held responsible for what we do. In Buddhism, this is the doctrine of kamma, i.e. one acts accordingly with one’s own intention or free will (*cetana*), and one has to responsible for one’s action (*kamma*).

In Avguttara Nikaya (I, 174), there are certain recluses and Brahmins who hold the view of predestination. The Buddha refutes such view of predestination by saying that:

“So then, owing to the creation of a Supreme God, men will become murderers,

thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view.”

According to Buddhism, man has the freedom to choose his actions he is responsible for his deeds and he reaps what he sown. If we do not have free will, we cannot be held responsible for what we do.

According to Buddhism an action is said to be freely done when its immediate cause is the will or intention (cetana) which is not coerced 強制 by any external factor. It is only for this type of action that one becomes morally responsible. This is why the free will is equated with moral action (kamma), i.e., one acts accordingly with one's own intention or free will, and one has to responsible for one's action.

The Buddha says in the *Avguttara-nikaya* :

*cetana'ham bhikkave kammaj vadami, catayitva kammaj karoti kayena vacaya manassa.*

Any kind of intentional action whether mental, verbal or physical is regarded as kamma. In its ultimate sense, kamma means all moral and immoral volition. Every volitional action of any person, except that of arahants and Buddhas, is called kamma. But for ordinary people (puthujjana), since ignorance (avijja) and craving (tanha) are not eliminated, kammass are thus generated and the process of rebirth is therefore taken place inevitably life after life.

We are the architects of our kamma, which are responsible for the success and the failure of our life. This is an existing universal law which has no religious label. All those who violate this law have to face the consequences irrespective of their religious beliefs, and those who live in accordance with this law experience peace and happiness in their life. Therefore, this kammic law is unbiased to each and every person, whether they believe or not; whether they have a religion or not, it is an individual force, in another words, it is moral responsibility.

Man's moral responsibility is regarded as something due to himself and must be

discharged by himself. Thus, we can safely conclude that the Buddha's doctrine of causality can be reconciled in the highest sense with the doctrine of moral responsibility and freedom of the will. And of course, one is one's own master in the Path of Ultimate Freedom –

“Atta hi attano natho (Dpd. 160)

#### 666 ELUCIDATE THE SIGNIFICANCE OF THE FREEDOM OF CHOICE IN EARLY BUDDHISM

In order to comprehend the freedom of choice in early Buddhism, it is necessary to understand the doctrine of kamma and the difference between the determining factors and conditioning factors.

If we say that our past actions determine our present and that our present actions determine our future, this would mean that our whole life was fixed and predestined and we would not be free to initiate or change anything. Kamma does not determine us.

According to Buddhism, our past actions condition our present and the present actions in turn condition our future, that is to say, our actions have an influence to a greater or lesser degree, and thus there is room to exercise will and initiate change.

The Kammic Law, therefore is about tendencies rather than inevitable and unchangeable consequences. Thus we can say that Buddhism teaches neither determinism (niyativada) nor absolute free will (attakiriyavada), but rather conditioned will.

By conditioned will, it means that our will is conditioned by other factors. Salient among the factors that condition the will are greed (lobha), hatred (dosa) and delusion (moha). These conditioning factors undoubtedly influence the will when it makes any choice. Therefore a choice made under such influences is certainly not free from any biases (according to Buddhism, only an arahant's will is free from these three.) But such a choice is neither imposed by an external agency as such (e.g. a creator god) nor predetermined by fate. Though made by such a conditioned will, the choice is deliberate.

Buddhism very clearly says that in spite of its conditioned state, the will is capable of choosing between what is morally good and what is morally bad. Buddhism also accepts the premise that if this ability is not present, the purpose of living the religious-life (brahmacariya) becomes

completely futile (A.N. I, 260). Buddhism holds that all individuals possess such an ability and that it could be made to function successfully by those who genuinely strive and initiate action in that direction.

Concepts expressing freedom of choice such as energy (virya), will (chanda), effort (vayama), perseverance (ussaha) and exertion (ussolhi) plays a prominent role in Buddhist scheme of liberation (A.N. IV, 320). Man is advised to assert his freedom of choice even by overpowering evil states of the mind just as a strong man would overpower a weak man (M.N. I, 120-121). A controlled mind is described as unlimited (appamanacetaso) and so its will is totally free.

It is because such a freedom of choice is accepted that Buddhism admonishes all to accomplish what is morally good and refrain from what is morally bad. There is no dispute about the fact that Buddhism accepts freedom of thought. Freedom of thought becomes quite meaningless if freedom to choose between two alternative courses of action is denied.

The Buddhist condemnation of dogmatism too, provides substantial proof to establish the point that Buddhism accepts freedom of choice. Dogmatism could prevail only where there are constraints on free will and prohibition on investigation. Buddhism freely encourage investigation and inquiry (cankisutta M.N. II, 169).

Buddhism not only admonishes its followers to choose a right course of action but also lays down criteria that help to make a

choice between right and wrong (Ambalathiaerahulovadasutta). Thus, if freedom is taken to mean freedom to choose between two alternative causes of action, between right and wrong courses of action, then, in spite of the conditioned state, the will is free to make such a choice.

666 EXPLAIN THE INDEPENDENCE OF MAN, AS ACCEPTED IN BUDDHIST SOCIAL PHILOSOPHICAL THOUGHT.

Though some western writers like Max Locber have said that there is no noteworthy social philosophy in Buddhism, now it has been established beyond doubt that the Buddha presented a very dynamic, completely new social philosophy. When compared with this, then existing social philosophy was founded as a few new principles. Among them are the universal principle of change, one men of mankind, and superiority of man.

That was the first time any religion leader or any social philosopher dared to put aside either the supremacy of god or some other external agency that controlled man. The Buddha moved away

from the Theo-centric static social philosophy to a man centred, dynamic social philosophy. Rejected the belief in all-powerful god or any such other external power freed the man, recognizing his independence.

With such a view of man's superiority the Buddha was able to declare that one is one's own master (attahi attano natho. Ko hi natho parosiya). Similarly he was able to proclaim boldly that one is responsible for one's own purity or impurity and that one cannot make another pure. (suddhi asuddhi paccattaM raGGo aGGaM visodhaye).

With such a view about man the Buddha showed clearly in his Anguttaranikaya that one has initiative, effort (arabbha dhatu) ability to endure (nikkama dhatu) ability to strive (parakkhema dhatu); that one has strength (thama) and manliness ( purisakara). This was a great blow not only to the Brahmin teaching about the inferiority of man but also to some Sramanas who upheld deterministic views. Makkhaligosala was one such fatalism philosophy that denied efficacy of action that Buddha rejected his teaching completely.

Besides, the Buddha showed that man has free will that he could select between right and wrong. This, he maintain, is why that man could strive to attain liberation. The Buddha did not expect man to have blind faith or accept anything merely on tradition (anussava) or authority. He encouraged men to inquire and investigate. The kalama sutta as well as Vimansaka sutta provides evidence from this.

So this was a totally different view of man from the then prevailing views. It is the Buddha who liberated man from the clutches of god and other external agencies and taught him to be independent.

#### 666 EXPLAIN HOW FAR THE INSTRUCTIONS IN THE KOSALA SAMYUTTA ARE USEFUL FOR THE DEVELOPMENT OF PERSONALITY.

The term personality can be defined in various ways from both the ancient and modern works on ethics. According to Buddhist concept a person has two aspects of behaviors namely mental and physical. In regard to the behaviors pattern of a person his conduct is classified into three categories as:

1. Physical behavior
2. Verbal behavior and
3. Mental behavior.

All can be summarized as wholesome and unwholesome actions into ten items. Killing, stealing and committing adultery are related to the physical unwholesome actions, lying, and harsh speech come under verbal unwholesome deeds, useless talk, greed, evil and wrong view are related to mental unwholesome actions.

For a good personality one should refrain from unwholesome deeds. Further he should perform wholesome activities such as charity, morality, meditation, transference of merit, rejoicing the others good deeds, treatment to adult,

respecting the priest, preaching, hearing the Dhamma and purify the mind. The Buddhist concept of personality is completely connected with the path leading to the cessation of suffering.

The Kosala samyutta, the Tatiyavagga of the Samyuttanikaya is very important for many reasons. It depicts the close relationship between the Buddha and king Kosala. It contains much valuable information regarding important subjects as kingship, administration, personality and so on.

With regard to the development of personality, this Samyutta offers some important instruction. What is significant is that in most instances, these are totally different from the instruction given in Brahmanic texts.

One such good example is the Dhitisutta. This is a direct criticism of the Brahmanic view regarding personality. According to them men were higher than women, who were described as a cause for misery. Shattering this as an utter misconception the Buddha advises that a woman of cultured personality is an equally worthy like a man of cultured personality. With regard to women in this context the Buddha stresses four important personality characteristics. These are

1. Medhavini (wise)
2. Silavali (virtuous)
3. Sassudeva(respecting the mother-in-law)
4. Patibbata (chaste)

All these four are extremely important with regard to the personality of a woman.

Then in the Puggala sutta the Buddha speaks of four kinds of people depending on their personalities. These are:

1. Tamo tama parayano-those who go from darkness to darkness
2. Tamo joti parayano- those who go from darkness to light
3. Joti tama parayano- those who go from light to darkness, and
4. Joti joti parayano- those who go from light to light.

This clearly shows different types of personalities among us, some of whom decline because of their ways of life, other fall from progress and other who go from bad to worse and those who are of highly developed personalities who go from good to good.

The Atthakaranasutta shows these people holding high positions in government service, but of corrupt practice. The Jatilasutta instructs that one cannot be judged by his dress, but by his personality. To understand one's personality it is necessary to observe one's behaviors for a considerable period of times.

The Buddha's advice given to the king Pasenadi Kosala is very applicable to modern time where people are given to over-eating. All these are universally applicable instruction for the development of personality.

#### QUESTION: ELUCIDATE HOW EARLY BUDDHISM ANALYZES THE MIND.

Buddhism is both a religion of ethics and psychology. Hence, it explains its good as the perfectio of ethics and cleansing and controlling the mind and perfecting wisdom. **The Buddha** explains that the individual is in bondage to life because of craving, hatred and confusion. These are all mental states. If one could clean the mind of these defiling forces, then one could develop the mind and allow wisdom to arise.

This is not an easy task. This is because the mind is hard to control. The *Dhammapada* devotes one whole chapter to explain the early Buddhist concept of mind. Thus in the *Cittavagga* (*Dhammapada*, third chapter), mind is described as flickering, difficult to guard, control and check. Similarly it is so swift that it is very hard to perceive, extremely subtle, going far, wandering alone. It is bodiless and is lying hidden in a place like cave.

Elsewhere **the Buddha** says that he does not know of any other thing that moves as fast as the mind. He compares the mind to a monkey. Just as a monkey gets hold of a branch and leaves it when it gets hold of another, the mind, too, is jumping from one object to another.

Similarly **the Buddha** shows that the whole world is led by the mind, dragged here and there by the mind and that there is no one that is not under the control of the mind. This is the whole problem of mankind, they are under control of the mind. It is the mind that dictates what one should do. If the mind is motivated by evil forces, then an individual would be led towards evil.

It is important to understand that the mind is bodiless (*asarīra*). The *Brāhmaṇic* teaching identified the mind with something permanent, with the soul. But early Buddhism clearly says that the mind is not a thing, not an entity like a soul.

**The Buddha** explained the nature of the mind and said that it arises due to causes and never arises without causes: »*Aññatara paccayā natthi viññāṇaṃ saṅbhavo.*« Here the term *viññāṇa* is used to denote the mind. Early Buddhism uses three terms, *citta*, *mano* and *viññāṇa* to denote the mind. Though they mean three aspects of the mind, generally they are taken to be used synonymously.

The Buddhist path aims at establishing a person in morality, and then making him control and clean his mind to prepare it for the perfection of wisdom. This is because a developed, well-natured mind is said to bring happiness and make one escape from the bonds of death - »*cittaṃ dantaṃ guttaṃ sukhā vahaṃ; mokkhanti mārabandhanā.*«

QUESTION: ELUCIDATE THE EARLY BUDDHIST ANALYSIS OF THE MIND.

Buddhism completely rejects theology. Instead of theology, Buddhism deals with psychology. Hence, Buddhism gives a special place to mind. It is said that the mind is the cause of both bondage and freedom. According to early Buddhism the defiled mind keeps the individual bound to *Saṃsāra*. This same mind when it is made pure and cultivated brings about the individual's freedom from continuous cycle of births and deaths.

Three words are used to denote the mind: *citta*, *mano* and *viññāṇa*. The mind is said to be pure, and it gets defiled by outside defilement. These defilements are come by different names as *kilesa*, *samyojana āsava*, *anusaya* and so on. These defilements enter the mind when the sense organs come into contact with sense objects. Basically the three root-causes of evil - craving (*rāga / lobha*), hatred or enmity (*dosa*), confusion or delusion (*moha*) - come into operation and through this mind is said to get defiled. Therefore, sense restraint is considered as important for mind's

culture.

A well protected mind is said to bring about happiness (*cittam guttam sukhāvaham*). The *Dhammapada* contains a whole chapter (*cittavagga*) on the mind. This chapter attempts to describe the mind in various ways. Thus it is said that the mind is flickering (*phandanam*), unstable (*capalam*), difficult to guard and control (*durakkham dunnivārayam*). It is compared to a fish taken out of water. It is hard to check, swift, very difficult to observe (*sududdasam*), wandering for (*dūramgamam*) and wandering alone (*ekacaram*), it has no physical body (*asariram*) and lives in a cave-like-place (*guhāsayaṃ*).

In the *Āṅguttara Nikāya* the fast changing mind is compared to a monkey. Just as a monkey jumps from branch to branch, leaving one branch only when it gets holds of another, the mind too, hops from object to object. The mind is so powerful that it is further said that the world is led by the mind and dragged here and there by the mind (*cittena inyati loko – citena parikassati*); there is no one who does not come under the influence of the mind.

The *Dhammapada* describes the mind as *asarira*, body-less. This description is important because Buddhism does not consider, as other religions do, the mind to be an entity, a substance, something.

Buddhism explains the mind as also being subject to rise and fall; therefore it is also *paṭicca-samuppanna*, dependently arising. This is very clearly stated when it is said that without condition there is no arising of the mind (*aññatara paccayā natthi viññāṇassa sambhavo*).

The Buddhist path for freedom explains how one should establish oneself in morality (*sīla*), then cultivate the mind (*samādhi*) and make insight wisdom (*paññā*) arise.

#### QUESTION: BRING OUT METHODICALLY THE BUDDHIST TEACHING ON *SADDHĀ*

The term *Saddhā* in Sanskrit and *Saddhā* in Pāli is usually translated into English as faith. This translation seems to give the wrong impression that Buddhism is a religion based on faith or that faith plays a vital role in Buddhist practice.

It has to be noted that faith is a kind of dogmatic belief, a belief based on the authority of the church or some superior agent. The term faith suggest that something is believed without any inquiry or examination, accepted because one believes that it is true though he has no proof of it whatsoever. Faith is a feature of theistic religions where there is a belief in a Supreme omniscient and omnipotent God.

Buddhism is not so. It does not accept a Supreme God. Instead it considers man as Superior, and therefore responsible for his well being as well as ill being. It is well known that the *Dhamma* is described as '*ehi-passika*' - „come and see“ - then inviting everyone to examine. Similarly, **the**

**Buddha** in the *Kālāma Sutta* pointed out that man has the ability to select between right and wrong because he can think freely on his own.

In the *Vīmaṅsaka Sutta* **the Buddha** invited monks to examine **the Buddha** himself and clarify whether his claim to *Buddhahood* is justifiable. **The Buddha** never posed as a savior. He said he is only a teacher (*satthā*), a guide (*maggana akkhātāro*). **The Buddha** admonished the monk called **Vakkhālī** who had been attached to **the Buddha's** physical form and told him that if he wished to see **the Buddha** he should see the doctrine:

»*Yo maṃ passati so dhammaṃ passati, yo dhammaṃ passati yo maṃ passati.*«

In such a religion how can there be room for faith. In fact **the Buddha** refers to two kinds of *Saddhā*. One is '*amūlika saddhā*', which could be rendered into English as 'blind faith' or 'baseless faith'. he denounced this. The other is '*ākāravatī saddhā*' - 'reasoned faith', 'confidence' or 'rational faith'. This is advocated in Buddhism, it is faith or confidence based on reason.

This is very clear from *Cankī Sutta*. It shows how one should start his spiritual journey with rational faith and gradually turn it into wisdom (*paññā*). One should adopt in developing this *saddhā*, which functions like a magnet to draw one to a good teaching and a good teacher through a methodical way to *paññā*. So, *saddhā*, in fact *ākāravatī saddhā*, is considered as a necessary factor in one's spiritual practice, but it has to be developed to *paññā* if one is to find freedom from *dukkha*.

QUESTION: DISCUSS THE IMPORTANCE OF *SADDHĀ* IN BUDDHISM.

The Pāli term *saddhā*, which is the equivalent of the Sanskrit word *Śraddhā* is generally translated into English as 'faith'. *Saddhā* is very much emphasized in early Buddhism as a pre-requisite for religious life. IF so, does this mean that 'faith' is a necessary factor in early Buddhism?

What one has to understand here is that the English word 'faith' is not a good translation of the term *saddhā*. The word 'faith' connotes the idea that there is some external power, a God or some other external power in whom one should have faith. *Saddhā* does not denote such a meaning. It gives this meaning of confidence, self-assurance, a trust.

Besides, Buddhism distinguishes even *saddhā* into two – as *amūlika saddhā* and *ākāravatī saddhā*. Of these *amūlika saddhā* is mere blind faith, baseless faith in something, God or some other power. Such *saddhā* is denounced in Buddhism as an obstacle in the path of salvation.

This is clear from the advice given by **the Buddha** to **Vakkhālī**. This monk used to admire

**the Buddha's** physical body and became engrossed with faith in **the Buddha** not paying attention to the *Dhamma*. So, **the Buddha** advised him by asking him to see the *Dhamma*, if he really desired to see **the Buddha**.

The second type of *saddhā* is *ākāravati saddhā* – reasoned faith. This kind of *saddhā* is encouraged in Buddhism. This is because the Buddha encouraged the freedom of thought and investigation. This is clearly seen from the *Kālāma Sutta* and the *Vīmaṃsaka Sutta*. In the first *sutta* **the Buddha** says that one should not accept anything as mere faith, however sacred the source of information is. The second *sutta* encourages the disciples even to investigate about **the Buddha** to see whether the latter is really Enlightened. The trust one gets through such free thinking and investigation produces reasoned faith (*ākāravati saddhā*) and this is considered very essential to start and move forwards in the religious path.

The *Canki Sutta* of the *Majjhima Nikāya* clearly shows how *saddhā* forms the first step in this long journey towards the final goal, *Nibbāna*. Herein, *saddhā* is presented as a magnet that draws one towards a religious teacher. This is the initial step in the religious pilgrimage. Without *saddhā* one would never get inclined towards religious life.

But one should not remain at that level of *saddhā*. After approaching a teacher through *saddhā*, one should listen to his *Dhamma*, remember it, ponder over it, and think about its usefulness or otherwise, understand it and then try to live accordingly and realize it. Thus this initial *saddhā* should be gradually changed to one's own experience culminating in wisdom. The climax is reached when *saddhā* turns into *paññā*, making *dhamma* not merely an object of understanding, but an experience itself. If not, for the initial *saddhā paññā* or experiencing the *Dhamma* would not be possible. Hence, *saddhā*, precisely *ākāravati saddhā* – reasoned faith, is extremely important in Buddhism.

#### YOGA MEDITATION (LECTURED BY VEN. SĪLAVAMSA) (ORIGINAL BY VEN. TEZANIYA)

The influence of yoga in a religious life including Buddhism is very clear. Because it is leading to purification of the mind, it is also helpful to develop wisdom. Anyway, yoga practice in Hinduism is known as a religious practice which is being practiced by the Hinduism giving purity to physical exercises. According to *Vedic* teachings all the yogic practices are known as physical and account practice which are understood as superlative benefits obtaining to external ordinary powers. Various yogic practices are mentioned in the *Upaniṣad* and *nikāya*, there we can read that **Buddha's** teachers and other heretics were proficient.

**The Buddha** learned from his teachers the attainments of sphere of nothingness (*akañcannayadana*) and neither-consciousness-nor-non-consciousness (*nevasaññānasaññāyadana*) as results of yoga meditation, but they were of no use for **the Bodhisatta**, as they were worldly conditions. That's why he rejected them.

Yoga is one of the dominant aspects of the esoteric and mystical side of Indian religion. It has added a uniqueness and distinctness to Indian culture. Yoga represents obvious concentration and deep meditation on the secrets of cosmic existence. Even those systems of thought which do not explicitly acknowledge the existence of a superior Godhead, like the **Jina, the Buddha** and **Sumkhaya** accept the supreme validity of yoga as a technique for the realization of wisdom.

After living his ancestral home in Kapilavatthu,(?) **Gautama** restlessly searched for truth and wisdom. For the satisfaction of his quest, he tried numerous methods. he also practiced yoga. **Ālāra Kālāma** taught him the techniques leading to the realization of *akaññaya-ayadana jhāna*. **Udaka Rāmaputta** taught him a further state of yoga which is mystic process leading to *nevasaññā-nasaññayadana jhāna*.

**Gautama** was not satisfied with these techniques. He regarded them inadequate for the realization of *virāga, nirodha, samgodha* and *Nibbāna*. Hence he fell back upon his own efforts. **Buddha** is revealed by his adherence to the techniques and practices of Yoga.(?)

There is a famous *Aryan Eight-Fold Path* refers to *dhyāna (jhāna)*<sup>44</sup> and *samādhi*. The four-fold *dhyāna (jhāna)* is one of the significant contributions to the psychical yoga. It is a systematic presentation and its explicit mention(?) of mental categories indicate deep researches. In the field of Buddhism, yoga is that of the four *Brahma-vihāra* or sublime abiding.<sup>45</sup> **Buddha** in the *Tevijja sutta* of the *Dīgha nikāya* refers to the cultivation of four exalted psychological moods; loving-kindness (*mettā*), compassion (*karunā*), sympathetic-joy<sup>46</sup> (*muditā*) and impartiality (*upekkhā*)<sup>47</sup>

According to *Upaniṣads*, the attainment of supreme wisdom is the aim of the spiritual aspirant. According to Buddhism, the final goal of moral efforts (*sīla*) and concentration (*samādhi*) is the attainment of cognitive illumination. Perception in yoga is consequent upon on increasing isolation not only from the claims and obligations of the society but also from the physical proximity of other citizens.

#### 666Q: - YOGI MEDITATION AND REALIZATION OF THE TRUTH, DISCUSS

Ans: - The Yogi meditation is an important for religious in India. Yogi means mirth or the wise the controlling of the mind, Patanjali say that keep the basic karopayah yoga the wise is controlling of the mind is yoga learn mind yoga connected and some other thing. Whatever the practice to help to define philosophical and weakly is yoga.

When we develop further the same practicing. We can understand the sacredness of the world, control and the concentric our mind our self the realizations of the reality itself would be the ultimate attainment the yoga philosophy has been introduced by sage Patanjali. According to the Hiriyanna (Named of Author) Patanjali, in 15th century A.D some of the scholars said that in between yogic meditation of Buddhist and yoga sutra, three is some relationship.

According to G.C. panda the practices of Yoga can be seen even in induce value civilization archeological excavation has been found statue of main from maheinjudaro harappa archeological of civilization. Further panda says Vedic Aryan have practiced yogic meditation and explained the nature of Vedic Munich. He had long hair, he wears unclean clothes some times use to go in the air in this way Brahmin literature also mention. About the sages yogic practices were prevailed in the society even in Vedic period and it was continued up to upanisadic period. Because

44 Here I want to mention, that the teacher is a schizophrenic and sometimes uses Pāli terms and sometimes Sanskrit terms (without any caution). I do my best to convert all the Sanskrit words to Pāli in brackets, so that a non-Sinhalese person can understand and have tidiness in his/her head.

45 In the original there was „sublime occupation,“ so that is not only quite funny, but also totally wrong.

46 In the original there was „cheerfulness,“ but that is not a correct translation of the Pāli word *muditā*. *Muditā* is a joy about other's happiness, happiness and appreciation of other's success.

47 I think the teacher really should go and see a doctor, here he again used the Sanskrit form (*upekṣā*).

those days some of the people believed the practice of yoga also is the way to realize of truth by practicing.

Yoga one can control the senses and by it, he can control the mind. Practicing the yoga was developed as the yoga philosophy some scholars say that is developed section of swankier philosophy. But swankier philosophy and yoga philosophy has many differences. Swankier philosophy does not believe the existent of Ishvare. But yoga philosophy accepts the existents of usually and it does not anthropomorphous of Ishvara. According to Yoga sutta says that, yoga means stopping the performance of the evil mind and according to yoga philosophy the emancipation or liberation of freedom can be obtain through meditation. Activeness of mind can control or stop by yogic practices then we can realize the ultimate truth.

Therefore to realize the ultimate truth yogic meditation must to be followed there are five stages of mind's occurrences: - a. kshipta, b. vikshipta, c. mudaha, d. ekagrata, e. niruddha etc. Kshipta means with defilement mind take respective object through the sense organ and impermanent behave. Vikshipta means it does not taken object Rupa or form but the desire in the mind.

Ekagrata Niruddha even are not similar event at the Ekagrata mind has on one object and concentrate at Niruddha even there is no any object out of five stages of mind the last two helps to Samdhi. The kind of practices has been introduced to realize ultimate truth. The realization of truth is common nature of the human being. Therefore in the history again and again human being to realize the truth Asotomasat gamaya takes me from untruth to truth mention in Guha daraka upanisada has practiced various paths. This upanisadic sentence says that, they ultimate truths get to be found and have asked to help to realization it.

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by H.sovanny

#### COMMON CHARACTERISTICS OF *JHĀNIC* HAPPINESS

*Jhānic* attainments are a feature of the Indian meditative systems. It is definitely pre-Buddhistic. Buddhist *suttas* show it. The *Ariyapariyasana sutta* of the *Majjhima nikāya* clearly states how the **Bodhisatta** learned these practices under thwo famed teachers called **Ālāra Kālāma** and **Uddaka Rāmaputta**. Under the former he mastered up to the seventh *jhānic* attainment (*ākiñcaññāyatana*); and under **Uddaka Rāmaputta** he mastered *nevasaññā-nāsaññāyatana* – the state of neither consciousness nor non-consciousness. Yet, the **Bodhisatta** gave up these teachers<sup>48</sup> and the reason for this as given by the **Bodhisatta** himself is that he was in search of a higher state of peace (*santi-vara-padam*).

This, however, suggests that these are also states of peace, but there is a still higher state of peace. This is why **the Buddha** advocated a limited one of *jhāna*. He knew the *jhānic* happiness. The *jhānic* happiness is an inducement to the achievement of the higher state of peace that is *Nibbāna* he was aiming. Therefore, **the Buddha** advocated the use of the first four *jhānas* as an aid to the development of insight wisdom (*vipassanā*) which aspect was added to the meditative system by **the Buddha** himself.

The eight *jhānas* are divided into two:

1. *rūpa jhānas* (*jhānas* of the form-sphere)
2. *arūpa jhānas* (*jhānas* of the formless-sphere).

The first four belong to the former and the next four to the latter. **The Buddha** adapted the

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<sup>48</sup> **Bodhisatta** reached the same level on which were his teachers, so he didn't need to stay with the teachers. What is important, that not only that he left the opportunity to teach with them, but mainly he left these *jhānic* attainments, as he recognized them as impermanent and as impermanent he recognized them as leading to suffering.

first four into his system of *samathā*, which is aimed at preparing the mind for the rise of insight wisdom by eliminating the five hindrances which are factors that weaken wisdom.

While **the Buddha** advocated the practice of *jhāna*, though not as a compulsory component of meditation, he warned disciples not to get attracted by the happiness produced through *jhāna*. *Jhānas* gradually eliminate though temporarily, the pain-producing factors.<sup>49</sup> Hence, *jhānic* experiences and bliss with the attainment of each *jhāna*, one's body gets showered with *jhānic* bliss. This bliss pervades the whole body. But if one gets attached to this bliss one goes astray. This is why **the Buddha** advocates the practice of supra-mundane *jhāna* for higher spiritual attainment. Mundane *jhānas* help one to enjoy mundane happiness; but its supra-mundane *jhānic* practice done with this aim cleansing the mind of five hindrances (*pañcanīvarana*) and the consequent development of *jhānic* factors (*jhānamga*) that is rally encouraged in Buddhism.

#### ABOUT JHĀNA

There are two kinds of *jhānas*. They are:

1. *Rūpa jhānas*
2. *Arūpa jhānas*

First of all, I would like to explain *rūpa jhāna*. In *rūpa jhāna* there are three kinds of *rūpa jhānas*:

- (a) fine material sphere - wholesome consciousness
- (b) fine material sphere - resultant consciousness (?)
- (c) fine material sphere - functional consciousness (?)

There are, in fine material sphere consciousness, the five types of fine material sphere wholesome consciousness,(?) likewise, there is fine material sphere resultant consciousness,(?) in that there are also five types of fine material sphere resultant consciousness.(?)

- (a) First *jhāna*, wholesome consciousness together with initial application<sup>50</sup>, sustained application, zest, happiness and one-pointedness.
- (b) Second *jhāna*, wholesome consciousness together with sustained application, zest, happiness and one-pointedness.
- (c) Third *jhāna*, wholesome consciousness together with zest, happiness and one pointedness.
- (d) Fourth *jhāna*, wholesome consciousness together with happiness and one-pointedness.
- (e) Fifth *jhāna*, wholesome consciousness together with equanimity and one-pointedness.

There is similarly fine material sphere consciousness, which are the five types of fine material sphere

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49 The most important thing regarding the *jhānic* bliss is, that during it there are all the fetters, all the greed, hatred and ignorance very well suppressed. As these fetters are suppressed, the yogi gets easily misled thinking, that he/she attained something eternal (as when there is no greed, hatred or ignorance, it should be eternal). But the fetters are only suppressed, not uprooted. **The Buddha** warned against the delusion, that in *jhāna* fetters are fully uprooted.

50 Heh, in the original there was „martial application,“ so that, please, is not important for attaining *jhāna*. *Jhāna* is to be achieved in calm and relaxed meditation without any strong force.

consciousness in accordance with the wholesome and resultant consciousness. There are totally fifteen of *jhāna* lust(?) meaning(?) is(?) different from each other.

There are the three types of immaterial consciousness:

- (a) immaterial sphere – wholesome consciousness
- (b) immaterial sphere – resultant consciousness
- (c) immaterial sphere – functional consciousness

There are, in immaterial sphere – wholesome consciousness four types:

- (1) Wholesome consciousness pertaining to the base of infinite space
- (2) Wholesome consciousness pertaining to the base of infinite consciousness
- (3) Wholesome consciousness pertaining to the base of nothingness
- (4) Wholesome consciousness pertaining to the base of neither perception nor non-perception

There are, in the same way, four types of consciousness in immaterial sphere resultant consciousness. And as well, there are four types of consciousness in immaterial sphere functional consciousness.

So those are altogether fourteen in consciousness.

#### ABHIÑÑĀ, JHĀNAS

According to the commentaries, these are mundane achievements (*lokiya*), which have been attained by *Bodhisattas* and even by non-Buddhist sages (*Isi*). But **the Buddha** warned of the danger for those who did not attained path knowledge they were looked upon as inferior, and they remained tainted with *āsavas*, such a person might sometimes involve a danger.

#### CHALABHIÑÑĀ

The 2<sup>nd</sup> list of supreme knowledge attained by the disciples is the knowledge of destroying the *āsavas*, is called „Chalabhiññā“, the sixfold super knowledge (/Dīgha Nikāya-iii 281). This sixfold knowledge has been given above.(?) In *Tevijjavacchagotta Sutta* (*Majjhima Nikāya*) is mentioned about the three kinds of knowledges of the present, past and future. In this sutta, **Buddha** is considered as having these three kinds of knowledges of past lives. Knowledge of divine eye and the knowledge of the destruction of *āsavas*. Here *sabba* means the knowledge of the past, present and of the future. Actually here what **the Buddha** means of *tevijja*, he has these three knowledge, and whenever he needs he can utilize this knowledge. In some canonical text, sometimes *sabba* means the ‘five aggregates’. In the context of Jainism, *Sabbaññū* means the knowledge of everything in walking, sleeping, sitting, eating etc.

## **666WHAT IS EXTRA SENSORY PERCEPTION AND WHAT DOES BUDDHISM SAYS ABOUT IT. 644**

In Buddhism, apart from normal or ordinary perception, there is recognition of extrasensory perception as a valid means to knowledge known as 'abhibba', which means higher knowledge.

Abhibba is a kind of direct knowledge which has left behind the physical world of space and time, of perception, of ideation, of causality, of logical reasoning, and is therefore, psychic in the fullest sense. It is mentioned in the Samyutta Nikaya (III.p.232) that, one is able to direct one's mind in the exercise of higher knowledge after attaining the fourth jhana.

Abhibba is not knowledge of composites, but insight into their nature. Such a complete knowledge becomes an experience which can bring about a total transformation in the relationship between the subject and object of this knowledge. It consists ultimately in seeing things as they are (yatha bhutaj), and that is realization (abhisamaya).

Abhibba therefore falls naturally into two main divisions:

1. Mundane – this is attainable through perfection in mental concentration and consists of five kinds as follows:
  - (1) Iddhividha
  - (2) Dibbasota
  - (3) Cetopariyabana
  - (4) Pubbenivasanusatti

(5) Dibbacakkhu

2. Supramundane – power of intuitive knowledge, which is attainable through penetrating insight, viz., the extinction of all mental intoxicants (Asavakkhaya) which is the realization of arahantship.

The two divisions constitute the six kinds of psychic attainments usually referred to as chal-abhibba:

- (1) Iddhividha – an extraordinary ability to perform certain acts like walking on water, levitation etc.
- (2) *Dibbasota* -, the faculty of perceiving sounds even at a distance, far beyond the range of ordinary auditory faculties.
- (3) *Cetopariyabana* - the knowledge which enables one to comprehend the general state as well as the functioning of another's mind.
- (4) *Pubbenivasqnussatibana* -, the ability to perceive one's own past history.
- (5) *Dibbacakkhu* - the knowledge of the decease and survival of other beings who wander in the cycle of existence in accordance with their behavior (karma).
- (6) *asavakkhayabana* - Knowledge of the destruction of defiling impulses.

According to Buddhist teaching, iddhidvidha is not a form of knowledge, it came to be dissociated from the rest and these latter were known as pabcabhibba. In the same way, Dibbasotadhatu is not considered a specific form of knowledge (bana) since it does not connect with the investigation of Ultimate Truth in Buddhism. The other 4 are called 'bana' as they have the characteristics of knowledge. Cetopariyabana corresponds to Manahpariyayabana in Jainism. With this super-cognitive power in jhanic condition, the Buddha knows the states of mind of another, thus helped him in the preaching of Dhamma. However, this Cetopariyabana too, has little to do with the attainment of Emancipating Knowledge.

Buddhism appears to have given special importance to three of the abhibba classing them under the concept of *tevijja*, i.e., *pubbenivasanussatibana*, *dibbacakkhu* and *asavakkhayabana*. It is said in the *Samabbaphalassutta* that, the main functions of these 3 are to verify rebirth, karma and the Four Noble Truths as well as the origin and cessation of suffering respectively. And among the three, *Asavakkhayabana* is the most important as far as emancipation is concerned. Some ascetics of other traditions were also said to have possessed *Pubbenivasanussatibana* and *Cutupapatabana*, but not *Asavakkhayabana*. Therefore, *Asavakkhayabana* is the unique knowledge in Buddhism.

*Asavakkhayabana*, which is claimed to be unique to Buddhism is itself not a mysterious vision into a supra-sensible or absolute reality, but a cognitive approach or perspective with reference to experiential reality which tends to bring about a certain psychological and attitudinal transformation.

In conclusion, we can say that, three out of the six Abhibba, only the *Tevijja* are helpful in the attainment of emancipating knowledge. However, not all the Arahants were capable to verifying the Dhamma in this manner. Among

all of them, only 60 out of 500 were capable of attaining the higher knowledge. The rest are said to be emancipated by knowledge alone (pabbavimutta). This is mainly due to the difference in their faculties.

### 666VIPASSANA - INSIGHT

If one concentrates on these three signs that is called Vipassana in Buddhism. In fact without vipassana one cannot realize the truth or enter to Nibbana. Therefore the Vipassana meditation has been highly valued in Buddhism.

There are three door to deliverance (Tividha vimokkha mukaha) in Buddhism. Those are related to three signs:

1. Subbata (emptiness) – anatta bhavana
2. Animitta (signlessness) – anicca bhavana
3. Appanihita (wishlessness) – dukkha bhavana

- kammatthana – concentrating object. In order to concentrate on particular object.
- samatha is only the concentration of one object.
- Vipassana – looking at any kind of object, in the way of anicca, dukkha and anatta.
- Through samatha one can attained the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Jhanas. Whereas vipassana attained the Sotapanna, sokadagami, anagami and arahant.

<i>Samatha</i>	<i>Vipassana</i>
First jhana	Sotapanna
Second jhana	Sakadagami
Third jhana	Anagami
Fourth jhana	Arahant
Concentration on kasina, i.e., the 40 objects.	Concentration on anicca, Dukkha and anatta.

- After 4<sup>th</sup> Jhana achieved or performed the divine or miracle power if he really wants, i.e., pabcahhibba (5 kings of higher knowledges): iddhividha, dibbasota, paracitta vijanama, pubbanivasaussati, dibbacakkhu. All these achieved through samatha.
- Monks should practice:
  - (a) Anicca sabba – impermanent perception
  - (b) Asubha sabba – impurity perception
  - (c) Adinava sabba – disadvantage perception.

24/5/99

Notes:

### BONUS: ALAGADDUPAMA SUTTA (ENGLISH) (FROM WIKIPITAKA) 2009

From Wikipitaka - The Completing Tipitaka

#### The Setting

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park. Now on that occasion this pernicious viewpoint (ditthigata) had arisen in the monk Arittha Formerly-of-the-Vulture-Killers: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions." A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Arittha Formerly-of-the-Vulture-Killers: 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine

obstructions.'" So they went to the monk Arittha Formerly-of-the-Vulture-Killers and on arrival said to him, "Is it true, friend Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

Then those monks, desiring to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, quizzed him back and forth and rebuked him, saying, "Don't say that, friend Arittha. Don't misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks." And yet even though he was quizzed back & forth and rebuked by those monks, the monk Arittha Formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

So when the monks were unable to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened.]

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Arittha Formerly-of-the-Vulture-Killers, saying, 'The Teacher calls you, friend Arittha.'"

"As you say, lord," the monk answered and, having gone to the monk Arittha Formerly-of-the-Vulture-Killers, on arrival he said, "The Teacher calls you, friend Arittha."

"As you say, my friend," the monk Arittha Formerly-of-the-Vulture-Killers replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

"Worthless man, from whom have you understood that Dhamma taught by me in such a way? Worthless man, haven't I in many ways described obstructive acts? And when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake' head: of much stress, much despair, & greater drawbacks. But you, worthless man, through your own wrong grasp [of the Dhamma], have both misrepresented us as well as injuring yourself and accumulating much demerit for yourself, for that will lead to your long-term harm & suffering."

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Arittha Formerly-of-the-Vulture-Killers even warm in this Doctrine & Discipline?"

"How could he be, lord? No, lord."

When this was said, the monk Arittha Formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One, seeing that the monk Arittha Formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-examine the monks on this matter."

Then the Blessed One addressed the monks, "Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk Arittha Formerly-of-the-Vulture-Killers does when, through his own wrong grasp, both misrepresents us as well as injuring himself and accumulating much demerit for himself?"

"No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake' head: of much stress, much despair, & greater drawbacks."

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks. But this monk Arittha Formerly-of-the-Vulture-Killers, through his own wrong grasp [of the Dhamma], has both misrepresented us as well as injuring himself and accumulating much demerit for himself, and that will lead to this worthless man's long-term harm & suffering. For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.

### **The Water-Snake Simile**

"Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. Having studied the Dhamma, they don't ascertain the meaning (or: the purpose) of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which [people] study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and grasp it by the coils or by the tail. The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs, and from that cause he would suffer death or death-like suffering. Why is that? Because of the wrong-graspedness of the water-snake. In the same way, there is the case where some worthless men study the Dhamma... Having studied the Dhamma, they don't ascertain the meaning of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which [people] study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

"But then there is the case where some clansmen study the Dhamma... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering.

They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and pin it down firmly with a cleft stick. Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck. Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering. Why is that? Because of the right-graspedness of the water-snake. In the same way, there is the case where some clansmen study the Dhamma... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.

"Therefore, monks, when you understand the meaning of my statements, that is how you should remember them. But when you don't understand the meaning of my statements, then right there you should ask me or the experienced monks.

### **The Raft Simile**

"Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "Suppose a man were traveling along a path. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?' Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet. Having crossed over to the further shore, he might think,

'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having hoisted it on my head or carrying on my back, go wherever I like?' What do you think, monks: Would the man, in doing that, be doing what should be done with the raft?"

"No, lord."

"And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?' In doing this, he would be doing what should be done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."

### **Six View-Positions**

"Monks, there are these six view-positions (ditthitthana). Which six? There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma — assumes about form: 'This is me, this is my self, this is what I am.'

"He assumes about feeling: 'This is me, this is my self, this is what I am.'

"He assumes about perception: 'This is me, this is my self, this is what I am.'

"He assumes about fabrications: 'This is me, this is my self, this is what I am.'

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is me, this is my self, this is what I am.'

"He assumes about the view-position — 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity': 'This is me, this is my self, this is what I am.'

"Then there is the case where a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma assumes about form: 'This is not me, this is not my self, this is not what I am.'

"He assumes about feeling: 'This is not me, this is not my self, this is not what I am.'

"He assumes about perception: 'This is not me, this is not my self, this is not what I am.'

"He assumes about fabrications: 'This is not me, this is not my self, this is not what I am.'

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is not me, this is not my self, this is not what I am.'

"He assumes about the view-position — 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity': 'This is not me, this is not my self, this is not what I am.'

"Seeing thus, he is not agitated over what is not present."

When this was said, a certain monk said to the Blessed One, "Lord, might there be agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone thinks, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is externally not present."

"But, lord, might there be non-agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't think, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is externally not present."

### **Agitation & Non-Agitation**

"But, lord, might there be agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone has this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding. The thought occurs to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is internally not present."

"But, lord, might there be non-agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't have this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding. The thought doesn't occur to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is internally not present."

### **Abandoning Possessions & Views**

"Monks, you would do well to possess that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity. But do you see that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity?"

"No, lord."

"Very good, monks. I, too, do not envision a possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity."

"Monks, you would do well to cling to that clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No, lord."

"Very good, monks. I, too, do not envision a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

"Monks, you would do well to depend on a view-dependency (ditthi-nissaya), depending on which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No, lord."

"Very good, monks. I, too, do not envision a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

"Monks, where there is a self, would there be [the thought,] 'belonging to my self?'"

"Yes, lord."

"Or, monks, where there is what belongs to self, would there be [the thought,] 'my self?'"

"Yes, lord."

"Monks, where a self or what belongs to self are not pinned down as a truth or reality, then the view-position — 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity' — Isn't it utterly & completely a fool's teaching?"

"What else could it be, lord? It's utterly & completely a fool's teaching."

"What do you think, monks — Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is

inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'

"No, lord."

"...Is feeling constant or inconstant?" "Inconstant, lord."...

"...Is perception constant or inconstant?" "Inconstant, lord."...

"...Are fabrications constant or inconstant?" "Inconstant, lord."...

"What do you think, monks — Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever..."

"Any perception whatsoever..."

"Any fabrications whatsoever..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, monks, is called a monk whose cross-bar is thrown off, whose moat is filled in, whose pillar is pulled out, whose bolt is withdrawn, a noble one with banner lowered, burden placed down, unfettered.

"And how is a monk one whose cross-bar is thrown off? There is the case where a monk's ignorance is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose cross-bar is thrown off.

"And how is a monk one whose moat is filled in? There is the case where a monk's wandering-on to birth, leading on to further-becoming, is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose moat is filled in.

"And how is a monk one whose pillar is pulled out? There is the case where a monk's craving is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose pillar is pulled out.

"And how is a monk one whose bolt is withdrawn? There is the case where a monk's five lower fetters are abandoned, their root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose bolt is withdrawn.

"And how is a monk a noble one with banner lowered, burden placed down, unfettered? There is the case where a monk's conceit 'I am' is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is a noble one with banner lowered, burden placed down, unfettered.

"And when the devas, together with Indra, the Brahmas, & Pajapati, search for the monk whose mind is thus released, they cannot find that 'The consciousness of the one truly gone (tathagata) is dependent on this.' Why is that? The one truly gone is untraceable even in the here & now.

"Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactually misrepresented by some brahmins and contemplatives [who say], 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.' But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactually misrepresented by those venerable brahmins and contemplatives [who say], 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.'

"Both formerly and now, monks, I declare only stress and the cessation of stress. And if others

insult, abuse, taunt, bother, & harass the Tathagata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate the Tathagata for that, he feels no joy, no happiness, no elation of heart because of that. And if others honor, respect, revere, & venerate the Tathagata for that, he thinks, 'They do me such service at this that has already been comprehended.'

"Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well, you should feel no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate you as well, you should feel no joy, no gladness, no elation of heart because of that. And if others honor, respect, revere, & venerate you, you should think, 'They do us 16 such service at this that has already been comprehended.'

"Therefore, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form (body) isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. Feeling isn't yours... Perception... Thought fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

"What do you think, monks: If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove, would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No, lord. Why is that? Because those things are not our self, nor do they belong to our self."

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Thought fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

### **The Well-Proclaimed Dhamma**

"The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags. In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — there is for those monks who are arahants — whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis — no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the five lower fetters are all due to be reborn [in the Pure Abodes],

there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the three fetters, with the attenuation of passion, aversion, & delusion, are all once-returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the three fetters, are all stream-winners, steadfast, never again destined for states of woe, headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who are Dhamma-followers and conviction-followers are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have a [sufficient] measure of conviction in me, a [sufficient] measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

*Retrieved from "[http://tipitaka.wikia.com/wiki/Alagaddupama\\_Sutta](http://tipitaka.wikia.com/wiki/Alagaddupama_Sutta)"*

**BONUS: ARIYAPARIYESANA SUTTA (ENGLISH) (FROM WIKIPITAKA) 2009**

From Wikipitaka - The Completing Tipitaka

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. Then early in the morning, having put on his robes and carrying his bowl & outer robe, he went into Savatthi for alms. Then a large number of monks went to Ven. Ananda and said, "It has been a long time, friend Ananda, since we have heard a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"In that case, venerable ones, go to the hermitage of Rammaka the brahman. Perhaps you will get to hear a Dhamma talk in the Blessed One's presence."

"As you say, friend," the monks replied to Ven. Ananda and left.

Then the Blessed One, having gone for alms, after his meal, on returning from his alms round, said to Ven. Ananda, "Ananda, let's go to the Eastern Park, the palace of Migara's mother, for the day's abiding."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Park, the palace of Migara's mother, for the day's abiding. Then in the evening, emerging from seclusion, he said to Ven. Ananda, "Ananda, let's go to the Eastern Gatehouse to bathe our limbs."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs at the Eastern Gatehouse, coming out of the water, he stood in his lower robe, drying his limbs. Then Ven. Ananda said to him, "Lord, the hermitage of Rammaka the brahman is not far away. Pleasing is the hermitage of Rammaka the brahman. Delightful is the hermitage of Rammaka the brahman. It would be good if the Blessed One went to the hermitage of Rammaka the brahman out of sympathy." The Blessed One acquiesced through silence.

So the Blessed One went to the hermitage of Rammaka the brahman. Now at that time a large number of monks had gathered in the hermitage of Rammaka the brahman for a Dhamma discussion. The Blessed One stood outside the door waiting for the discussion to end. On knowing that the discussion had ended, clearing his throat, he tapped at the door. The monks opened the door for him. Entering the hermitage of Rammaka the brahman, the Blessed One sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what discussion are you gathered together here? In the midst of what discussion have you been interrupted?"

"Lord, our interrupted Dhamma discussion was about the Blessed One himself, and then the Blessed One arrived."

"Good, monks. It's fitting that you, as sons of good families who have gone forth out of faith from home to the homeless life, should gather for Dhamma discussion. When you have gathered you have two duties: either Dhamma discussion or noble silence.

"Monks, there are these two searches: ignoble search & noble search. And what is ignoble search? There is the case where a person, being subject himself to birth, seeks [happiness in] what is likewise subject to birth. Being subject himself to aging... illness... death... sorrow... defilement, he

seeks [happiness in] what is likewise subject to illness... death... sorrow... defilement.

"And what may be said to be subject to birth? Spouses & children are subject to birth. Men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth.

"And what may be said to be subject to aging... illness... death... sorrow... defilement? Spouses & children... men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver are subject to aging... illness... death... sorrow... defilement. Subject to aging... illness... death... sorrow... defilement are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to aging... illness... death... sorrow... defilement. This is ignoble search.

"And what is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: Unbinding. Himself being subject to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding. This is the noble search.

"I, too, monks, before my Awakening, when I was an unawakened bodhisatta, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging... illness... death... sorrow... defilement, I sought [happiness in] what was likewise subject to illness... death... sorrow... defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging... illness... death... sorrow... defilement, why do I seek what is likewise subject to illness... death... sorrow... defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: Unbinding? What if I, being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, were to seek the aging-less, illness-less, deathless, sorrow-less,, unexcelled rest from the yoke: Unbinding?'

"So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life — and while my parents, unwilling, were crying with tears streaming down their faces — I shaved off my hair & beard, put on the ochre robe and went forth from the home life into homelessness.

"Having thus gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Alara Kalama and, on arrival, said to him: 'Friend Kalama, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw — I, along with others.

"I thought: 'It isn't through mere conviction alone that Alara Kalama declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Alara Kalama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Alara Kalama declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kalama, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"Yes, my friend...'

"This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Ramaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw — I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rama declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rama declare that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rama declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rama entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend...'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he knew is the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Ramaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvela. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.' So I sat down right there, thinking, 'This is just right for exertion.'

"Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, I reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, I reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'

"Then the thought occurred to me, 'This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality & dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding. And if I were to teach the Dhamma and others would not understand me, that would be tiresome for me, troublesome for me.'

"Just then these verses, unspoken in the past, unheard before, occurred to me:

'Enough now with teaching what only with difficulty I reached. This Dhamma is not easily realized by those overcome with aversion & passion.'

What is abstruse, subtle, deep, hard to see, going against the flow — those delighting in passion, cloaked in the mass of darkness, won't see.' "As I reflected thus, my mind inclined to dwelling at ease, not to teaching the Dhamma.

"Then Brahma Sahampati, having known with his own awareness the line of thinking in my awareness, thought: 'The world is lost! The world is destroyed! The mind of the Tathagata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!' Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front of me. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me: 'Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

"That is what Brahma Sahampati said. Having said that, he further said this:

'In the past there appeared among the Magadhans an impure Dhamma devised by the stained. Throw open the door to the Deathless! Let them hear the Dhamma realized by the Stainless One!

Just as one standing on a rocky crag might see people all around below, So, O wise one, with all-around vision, ascend the palace fashioned of Dhamma. Free from sorrow, behold the people submerged in sorrow, oppressed by birth & aging.

Rise up, hero, victor in battle! O Teacher, wander without debt in the world. Teach the Dhamma, O Blessed One: There will be those who will understand.' "Then, having understood Brahma's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses — born & growing in the water — might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water — so too, surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

"Having seen this, I answered Brahma Sahampati in verse:

'Open are the doors to the Deathless to those with ears. Let them show their conviction. Perceiving trouble, O Brahma, I did not tell people the refined, sublime Dhamma.' "Then Brahma Sahampati, thinking, 'The Blessed One has given his consent to teach the Dhamma,' bowed down to me and, circling me on the right, disappeared right there.

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Alara Kalama is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Alara Kalama died seven days ago.' And knowledge & vision arose within me: 'Alara Kalama died seven days ago.' The thought occurred to me, 'A great loss has Alara Kalama suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Uddaka Ramaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Uddaka Ramaputta died last night.' And knowledge & vision arose within me: 'Uddaka Ramaputta died last night.' The thought occurred to me, 'A great loss has Uddaka Ramaputta suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?' Then the thought occurred to me, 'Where are the group of five monks staying now?' And with the divine eye, purified & surpassing the human, I saw that they were staying near Varanasi in the Deer Park at Isipatana.

"Then, having stayed at Uruvela as long as I liked, I set out to wander by stages to Varanasi. Upaka the Ajivaka saw me on the road between Gaya and the (place of) Awakening, and on seeing me said to me, 'Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"When this was said, I replied to Upaka the Ajivaka in verses:

'All-vanquishing, all-knowing am I, with regard to all things, unadhering. All-abandoning, released in the ending of craving: having fully known on my own, to whom should I point as my teacher?'

I have no teacher, and one like me can't be found. In the world with its devas, I have no counterpart.

For I am an arahant in the world; I, the unexcelled teacher. I, alone, am rightly self-awakened. Cooled am I, unbound.

To set rolling the wheel of Dhamma I go to the city of Kasi. In a world become blind, I beat the

drum of the Deathless.' "From your claims, my friend, you must be an infinite conqueror.'

'Conquerors are those like me who have reached fermentations' end. I've conquered evil qualities, and so, Upaka, I'm a conqueror.' "When this was said, Upaka said, 'May it be so, my friend,' and — shaking his head, taking a side-road — he left.

"Then, wandering by stages, I arrived at Varanasi, at the Deer Park in Isipatana, to where the group of five monks were staying. From afar they saw me coming and, on seeing me, made a pact with one another, (saying,) 'Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance. He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received. Still, a seat should be set out; if he wants to, he can sit down.' But as I approached, they were unable to keep to their pact. One, standing up to greet me, received my robe & bowl. Another spread out a seat. Another set out water for washing my feet. However, they addressed me by name and as 'friend.'

"So I said to them, 'Don't address the Tathagata by name and as "friend." The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"When this was said, the group of five monks replied to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now — living luxuriously, straying from your exertion, backsliding into abundance — have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to them, 'The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

A second time... A third time, the group of five monks said to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now — living luxuriously, straying from your exertion, backsliding into abundance — have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to the group of five monks, 'Do you recall my ever having spoken in this way before?'

"'No, lord.'

"'The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"And so I was able to convince them. I would teach two monks while three went for alms, and we six lived off what the three brought back from their alms round. Then I would teach three monks while two went for alms, and we six lived off what the two brought back from their alms round. Then the group of five monks — thus exhorted, thus instructed by me — being subject themselves to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject themselves to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, they reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in them: 'Unprovoked is our release. This is the last birth. There is now no further becoming.'

"Monks, there are these five strings of sensuality. Which five? Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear — agreeable, pleasing, charming, endearing, fostering desire, enticing. Aromas cognizable via the nose — agreeable, pleasing, charming, endearing, fostering desire, enticing. Tastes cognizable via the tongue — agreeable, pleasing, charming, endearing, fostering desire, enticing. Tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality.

"And any priests or contemplatives tied to these five strings of sensuality — infatuated with them, having totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them — should be known as having met with misfortune, having met with ruin; Mara can do with them as he will. Just as if a wild deer were to lie bound on a heap of snares: it should be known as having met with misfortune, having met with ruin; the hunter can do with it as he will. When the hunter comes, it won't get away as it would like. In the same way, any priests or contemplatives tied to these five strings of sensuality — infatuated with them, having totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them — should be known as having met with misfortune, having met with ruin; Mara can do with them as he will.

"But any priests or contemplatives not tied to these five strings of sensuality — uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them — should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will. Just as if a wild deer were to lie unbound on a heap of snares: it should be known as not having met with misfortune, not having met with ruin; the hunter cannot do with it as he will. When the hunter comes, it will get away as it would like. In the same way, any priests or contemplatives not tied to these five strings of sensuality — uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them — should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will.

"Suppose that a wild deer is living in wilderness glen. Carefree it walks, carefree it stands, carefree it sits, carefree it lies down. Why is that? Because it has gone beyond the hunter's range. 5 In the same way, a monk — quite withdrawn from sensual pleasures, withdrawn from unskillful qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the fading of rapture, he remains in equanimity, is mindful & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the abandoning of pleasure & stress — as with the earlier disappearance of elation & distress — enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' enters & remains in the dimension of the infinitude of space. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' enters & remains in the dimension of the infinitude of

consciousness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' enters & remains in the dimension of nothingness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his mental fermentations are completely ended. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. Having crossed over, he is unattached in the world. Carefree he walks, carefree he stands, carefree he sits, carefree he lies down. Why is that? Because he has gone beyond the Evil One's range."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

**BONUS: *CŪLAHATTHIPADOPAMA SUTTA* (ENGLISH) (FROM *WIKIPITAKA*) 2009**

From Wikipitaka - The Completing Tipitaka

**The Setting**

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now at that time, Janussonin the brahman was driving out of Savatthi in the middle of the day in a totally white roofed-chariot. He saw Pilotika the wanderer coming from afar and, on seeing him, said to him, "Now where is Master Vacchayana coming from in the middle of the day?"

"Sir, I have come here from the presence of Gotama the contemplative."

"And what does a wise person think about Gotama the contemplative's acuity of discernment?"

"Sir, who am I to know Gotama the contemplative's acuity of discernment? Wouldn't one have to be

his equal to know his acuity of discernment?"

"Master Vacchayana praises Gotama the contemplative with lavish praise indeed!"

"Sir, who am I to praise Gotama the contemplative. He is praised by the praised as the best of beings, human & divine."

"Seeing what reasons does Master Vacchayana have such high confidence in Gotama the contemplative?"

"Sir, suppose an elephant hunter were to enter an elephant forest and were to see there a large elephant footprint, long in extent and broad in width. He would come to the conclusion, 'What a big bull elephant!' In the same way, when I saw four footprints in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, the Sangha of the Blessed One's disciples has practiced rightly.' Which four?"

"There is the case where I see certain noble warriors who are pundits, subtle, skilled in debate, like hair-splitting marksmen. They prowl about, as it were, shooting philosophical positions to pieces with their dialectic. They hear, 'Gotama the contemplative, they say, will visit that village or town.' They formulate a question thus: 'Having gone to Gotama the contemplative, we will ask him this question of ours. If, having been asked like this, he answers like this, we will refute his teaching like this. And, if having been asked like this, he answers like that, we will refute his teaching like that.'

"They hear, 'Gotama the contemplative is visiting that village or town.' They go to him, and he instructs, urges, rouses, & encourages them with a talk on Dhamma. Having been instructed, urged, roused, & encouraged by him with a talk on Dhamma, they don't even ask him their question, so since when could they refute him? As it turns out, they become his disciples. When I saw this first footprint in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Then there is the case where I see certain brahmans..."

"Then there is the case where I see certain householders..."

"Then there is the case where I see certain contemplatives who are pundits, subtle, skilled in debate, like hair-splitting marksmen. They prowl about, as it were, shooting philosophical positions to pieces with their dialectic. They hear, 'Gotama the contemplative, they say, will visit that village or town.' They formulate a question thus: 'Having gone to Gotama the contemplative, we will ask him

this question of ours. If, having been asked like this, he answers like this, we will refute his teaching like this. And, if having been asked like this, he answers like that, we will refute his teaching like that.'

"They hear, 'Gotama the contemplative is visiting that village or town.' They go to him, and he instructs, urges, rouses, & encourages them with a talk on Dhamma. Having been instructed, urged, roused, & encouraged by him with a talk on Dhamma, they don't even ask him their question, so since when could they refute him? As it turns out, they ask him for the opportunity to go forth from the home life into homelessness. He gives them the Going-forth. Having gone forth there — dwelling alone, secluded, heedful, ardent, & resolute — they in no long time reach & remain in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for themselves in the here & now. They say, 'How near we were to being lost! How near we were to being lost! Before, though we weren't contemplatives, we claimed to be contemplatives. Though we weren't brahmans, we claimed to be brahmans. Though we weren't arahants, we claimed to be arahants. But now we are contemplatives, now we are brahmans, now we are arahants.'

When I saw this fourth footprint in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

When this was said, Janussonin the brahman got down from his totally white roofed-chariot and — arranging his upper robe over one shoulder and extending his hands in reverent salutation in the direction of the Blessed One — exclaimed this exclamation three times:

"Homage to the Blessed One, worthy & rightly self-awakened!

"Homage to the Blessed One, worthy & rightly self-awakened!

"Homage to the Blessed One, worthy & rightly self-awakened!

"May I, at some time or another, meet with Master Gotama! May there be some conversation!"

Then Janussonin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with Pilotika the wanderer. When he was finished, the Blessed One said to him, "It's not to that extent, brahman, that the elephant footprint simile is complete in its details. As to how it is complete in its details, listen & pay close attention. I will speak."

"As you say, sir," Janussonin the brahman responded.

The Blessed One said: "Suppose an elephant hunter were to enter an elephant forest and were to see there a large elephant footprint, long in extent and broad in width. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are dwarf female elephants with big feet. The footprint might be one of theirs.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, and some scratch marks high up. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are tall female elephants with prominent teeth & big feet. The footprint might be one of theirs.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, with some scratch marks and tusk slashes high up. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are tall female elephants with tusks & big feet. The footprint might be one of theirs.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, with some scratch marks and tusk slashes high up and some broken-off branches. And he sees that bull elephant at the foot of the tree or in an open clearing, walking, standing, sitting, or lying down. He comes to the conclusion, 'That's the big bull elephant.'

"In the same way, brahman, there is the case where a Tathagata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathagata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

## Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then — abandoning the taking of life — he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed and plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

"He abstains from accepting uncooked grain... raw meat... women and girls... male and female slaves... goats and sheep... fowl and pigs... elephants, cattle, steeds, and mares... fields and property.

"He abstains from running messages... from buying and selling... from dealing with false scales, false metals, and false measures... from bribery, deception, and fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

### **Sense Restraint**

"On seeing a form with the eye, he does not grasp at any theme or details by which — if he were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he does not grasp at any theme or details by which — if he were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

### **Mindfulness & Alertness**

"When going forward and returning, he acts with alertness. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness.

### **Abandoning the Hindrances**

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

### **The Four Jhanas**

"Having abandoned these five hindrances — imperfections of awareness that weaken discernment — then, quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

"This, brahman, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, "The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha

of the Blessed One's disciples has practiced rightly.'

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation — internal assurance.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Then, with the fading of rapture, he remains in equanimity, is mindful & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.'

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Then, with the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

### **The Three Knowledges**

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives.<sup>3</sup> He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting,] 'There I had such a name, belonged to such a clan, had

such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees — by means of the divine eye, purified and surpassing the human — beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified and surpassing the human — he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.'

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata. A disciple of the noble ones has not yet come to conclusion, but he comes to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed

One; the Sangha of the Blessed One's disciples has practiced rightly.'

"His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, and it is here that a disciple of the noble ones has come to conclusion: 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'"

When this was said, Janussonin the brahman said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

*Retrieved from "[http://tipitaka.wikia.com/wiki/Culahatthipadopama\\_Sutta](http://tipitaka.wikia.com/wiki/Culahatthipadopama_Sutta)"*

**BONUS: CŪLASAROPAMA SUTTA (ENGLISH) (FROM WIKIPITAKA) 2009**

From Wikipitaka - The Completing Tipitaka

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then the brahmin Pingaalakoccha approached the Blessed One exchanged friendly greetings and sat on a side. Seated, the brahmin said to the Blessed One: Good Gotama, these recluses and brahmins, with followers and teachers of followers are famous ford makers They are the highly considered Puraana Kassapa, Makkhali Gosaala, Ajita Kesakambali, Pakudha Kaccaayana, Sa~n~njaya Bela.t.thaputta and Nigan.tha Naataputta. Venerable sir, did they all realise their view completely or didn't they. Or is it that some realised and some did not realise? Brahmin, whether they all realised their view completely or did not realise their view completely, or some realised and some did not realise, leave it alone. I will teach it listen carefully and attentively. The brahmin Pingaalakoccha agreed and the Blessed One said:

Brahmin, like a man wandering in search of heartwood, would come to a standing huge tree with heartwood and he would ignore, the heartwood, sapwood, bark and shoots and would cut the branches and leaves, and go away with it thinking it is the heartwood. A wise man seeing him

would say, this good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a huge standing tree with heartwood ignoring the heartwood, sapwood, bark and shoots, has cut the branches and leaves and is carrying them away thinking it is heartwood. The purpose for which he sought heartwood will not be served.

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore, the heartwood, sapwood and bark and cutting the shoots would go away with it thinking it is the heartwood. A wise man seeing him would say, this good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood ignoring the heartwood, sapwood and bark has cut the shoots and is carrying them away thinking it is heartwood the purpose for which he sought the heartwood will not be served.. .

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore the heartwood and sapwood, and cutting the bark would go away with it thinking it is heartwood. A wise man seeing him would say. This good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood has ignored the heartwood and sapwood, has cut the bark and is carrying it away thinking it is the heartwood. The purpose for which he sought heartwood will not be served..

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore the heartwood and cutting the sapwood would go away with it thinking it is the heartwood. A wise man seeing him would say, this good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood ignoring the heartwood has cut the sapwood and is carrying it away thinking it is the heartwood. The purpose for which he sought heartwood will not be served..

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood and he would cut the heartwood itself and go away with it knowing it is the heartwood. A wise man seeing him would say. This good man knows the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood has cut the heartwood and is carrying it away knowing it is the heartwood the purpose for which he sought heartwood will be served..

Brahmin, a certain person leaving his household would go forth as a homeless, out of faith thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. It is only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Satisfied with it and his desires fulfilled, he would praise himself and disparages others. I am a gainer of hospitality, these other bhikkhus are impotent and not wise. He does not arouse interest or effort to realise something more exalted than gain, honour and fame and abides infatuated and lethargic.

Like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore its heartwood, sapwood, bark and shoots, cutting the branches and leaves and would carry them away thinking it is the heartwood. For whatever purpose he needs the heartwood, to that purpose he would not come. Brahmin, I say, this person is comparable to that.

Brahmin, a certain person leaving his household would go forth as a homeless out of faith thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. It is only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. He neither satisfied with it nor his desires fulfilled, does not praise himself nor disparage others. He arouses interest and makes effort to realise something more exalted than gain, honour and fame. Not infatuated nor lethargic takes upon himself the endowment of virtues. Satisfied with it and his desires fulfilled praises himself and disparages others. I'm virtuous these other bhikkhus are with evil demerit. He does not arouse interest nor make effort to realise something more exalted than the endowment of virtues..

Like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore its heartwood, sapwood and bark. Would cut the shoots and carry them away thinking it is the heartwood. For whatever purpose he needs the heartwood, to that he would not come. Brahmin, I say, this person is comparable to that..

Brahmin, a certain person leaving his household would go forth as a homeless out of faith. Thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. Would think, it's only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Neither satisfied with it nor his desires fulfilled, does not praise himself nor disparage others He arouses interest and makes effort to realise something more exalted than gain, honour and fame. Not infatuated nor lethargic takes upon himself the endowment of virtues. Satisfied with it and his desires not fulfilled does not praise himself nor disparage others..He arouses interest and makes effort to realise something more exalted than the endowment of virtues and takes upon himself the endowment of concentration. Satisfied with it and his desires fulfilled with the endowment of concentration, praises himself and disparages others. I am concentrated with the mind in one point. These other bhikkhus are not concentrated, are distracted. He does not arouse interest or make effort to realise something more exalted than the endowment of concentration, and abides infatuated and lethargic. Like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He ignoring its heartwood and sapwood would cut the bark and carry it away thinking it is the heartwood. For whatever purpose he needs the heartwood, to that purpose he would not come. Brahmin, I say, this person is comparable to that.

Brahmin, a certain person leaving the household would go forth as a homeless out of faith thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. Would think it's only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Neither satisfied with it nor his desires fulfilled, does not praise himself nor disparage others Arouses interest makes effort to realise something more exalted than gain, honour and fame and not infatuated nor lethargic takes upon himself the endowment of virtues. Satisfied

with it and his desires not fulfilled does not praise himself nor disparage others..Arouses interest and makes effort to realise something more exalted than the endowment of virtues. He takes upon himself the endowment of concentration. Satisfied with it and his desires not fulfilled with the endowment of concentration does not praise himself nor disparage others. Arouses interest and makes effort to realise something more exalted than the endowment of concentration. Not infatuated nor lethargic takes upon himself the endowment of knowledges and vision. Satisfied with it and desires not fulfilled does not praise himself nor disparage others. Arouses interest and makes effort to realise something more exalted than the endowment of knowledges and vision and abides not infatuated nor lethargic.

Brahmin, what thing is more noble and exalted than knowledges and vision. Here brahmin, the bhikkhu, secluded from sensual desires and secluded from demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhaana. Brahmin, this thing is more noble and exalted than knowledges and vision

Again, brahmin, the bhikkhu overcoming thoughts and thought processes, the self internally appeased, the mind in one point, with joy and pleasantness born of concentration attained to abides in the second jhaana. Brahmin, this thing is more noble and exalted than knowledges and vision.

Again, brahmin, the bhikkhu with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body, attained to the third jhaana. The noble ones call this, abiding mindfully in pleasantness .with equanimity. This thing is more noble and exalted than knowledges and vision.

Again, brahmin, the bhikkhu dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and with mindfulness purified with equanimity, attained to abides in the fourth jhaana. Brahmin, this thing is more noble and exalted than knowledges and vision.

Again, brahmin, overcoming all perceptions of matter and all perceptions of anger not attending to various perceptions, with space is boundless attained to abides in the sphere of space. Brahmin, this too is more noble and exalted than knowledges and vision.

Again, brahmin, the bhikkhu overcoming all the sphere of space, with consciousness is boundless attained to abides in the sphere of consciousness. Brahmin, this too is more noble and exalted than knowledges and vision.

Again the bhikkhu overcoming all the sphere of consciousness, with there is no-thing attained to abides in the sphere of no-thingness. Brahmin, this too is more noble and exalted than knowledges and vision.

Again the bhikkhu overcoming all the sphere of no-thingness attained to abides in the sphere of neither-perception-nor-non-perception. Brahmin, this is more noble and exalted than knowledges and vision.

Again the bhikkhu overcoming all the sphere of neither-perception –nor non-perception attained to abides in the cessation of perceptions and feelings. Seeing this with wisdom, desires are also destroyed. Brahmin, this too is more noble and exalted than knowledges and vision.

Brahmin, like a man wandering in search of heartwood come to a huge standing tree with heartwood would cut the heartwood and would carry it away knowing it is the heartwood, for whatever purpose he sought that heartwood, to that purpose he would come. I say, this person is comparable to that.

Brahmin, this holy is led not for, gain honour and fame, not for endowment of virtues, not for endowment of concentration, and not for the endowment of knowledges and vision. Brahmin, it is for the unshakeable release of mind. This is the essence of the holy life, it is the heartwood and the end of the holy life.

When this was said the brahmin Pingalakocca said to the Blessed One, I understand good Gotama, it is as though, something overturned is reinstated something covered is made manifest. As though the path is told to someone who had lost his way .Or as lighting an oil lamp for those who have eyes to see forms in the dark. Thus good Gotama has explained the Teaching in many ways. Now I take refuge in good Gotaama, in the Teaching, and the Community of bhikkhus. May good Gotama bear me as a lay disciple who has taken refuge from today until life lasts.

Retrieved from "[http://tipitaka.wikia.com/wiki/Culasaropama\\_Sutta](http://tipitaka.wikia.com/wiki/Culasaropama_Sutta)"

#### **BONUS: *KAKACUPAMA SUTTA* (FROM WIKIPEDIA) 2009**

From Wikipitaka - The Completing Tipitaka 9/15/2009

Once, monks, in this same Savatthi, there was a lady of a household named Vedehika. This good report about Lady Vedehika had circulated: 'Lady Vedehika is gentle. Lady Vedehika is even-tempered. Lady Vedehika is calm.' Now, Lady Vedehika had a slave named Kali who was diligent, deft, and neat in her work. The thought occurred to Kali the slave: 'This good report about my Lady Vedehika has circulated: "Lady Vedehika is even-tempered. Lady Vedehika is gentle. Lady Vedehika is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show? Why don't I test her?'

"So Kali the slave got up after daybreak. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?"

"Why did you get up after daybreak?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up after daybreak?" Angered and displeased, she scowled.

"Then the thought occurred to Kali the slave: 'Anger is present in my lady without showing, and not absent. And it's just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'"

"So Kali the slave got up later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'"

"Yes, madam?"

"Why did you get up later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up later in the day?" Angered and displeased, she grumbled.

"Then the thought occurred to Kali the slave: 'Anger is present in my lady without showing, and not absent. And it's just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'"

"So Kali the slave got up even later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'"

"Yes, madam?"

"Why did you get up even later in the day?"

"No reason, madam.'

"No reason, you wicked slave, and yet you get up even later in the day?' Angered and displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

"Then Kali the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: 'See, ladies, the gentle one's handiwork? See the even-tempered one's handiwork? See the calm one's handiwork? How could she, angered and displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?'

"After that this evil report about Lady Vedehika circulated: 'Lady Vedehika is vicious. Lady Vedehika is foul-tempered. Lady Vedehika is violent.'

"In the same way, monks, a monk may be ever so gentle, ever so even-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he can truly be known as gentle, even-tempered, and calm. I don't call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, and medicinal requisites for curing the sick. Why is that? Because if he doesn't get robes, almsfood, lodging, and medicinal requisites for curing the sick, then he isn't easy to admonish and doesn't make himself easy to admonish. But if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish. Thus, monks, you should train yourselves: 'We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma.' That's how you should train yourselves.

"Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a hoe and a basket, saying, 'I will make this great earth be without earth.' He would dig here and there, scatter soil here and there, spit here and there,

urinate here and there, saying, 'Be without earth. Be without earth.' Now, what do you think -- would he make this great earth be without earth?"

"No, lord. Why is that? Because this great earth is deep and enormous. It can't easily be made to be without earth. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the great earth -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, 'I will draw pictures in space, I will make pictures appear.' Now, what do you think -- would he draw pictures in space and make pictures appear?"

"No, lord. Why is that? Because space is formless and featureless. It's not easy to draw pictures there and to make them appear. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to space -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this

burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think -- would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep and enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the river Ganges -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose there were a catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and a man were to come along carrying a stick or shard and saying, 'With this stick or shard I will take this catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and I will make it rustle and crackle.' Now, what do you think -- would he, with that stick or shard, take that catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and make it rustle and crackle?"

"No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling. It's not easy to make it rustle and crackle with a stick or shard. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to a catskin bag -- abundant,

expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?"

"No, lord."

"Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare and happiness."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

*Retrieved from "[http://tipitaka.wikia.com/wiki/Kakacupama\\_Sutta](http://tipitaka.wikia.com/wiki/Kakacupama_Sutta)"*

#### BONUS: *MAHĀHATTHIPADOPAMA SUTTA* (ENGLISH) (FROM *WIKIPITAKA*) 2009

From Wikipitaka - The Completing Tipitaka

#### The Setting

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There Ven. Sariputta addressed the monks, saying, "Friend monks!"

"Yes, friend," the monks responded.

Ven. Sariputta said: "Friends, just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are gathered under the four noble truths. Under which

four? Under the noble truth of stress, under the noble truth of the origination of stress, under the noble truth of the cessation of stress, and under the noble truth of the path of practice leading to the cessation of stress.

"And what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful. And which are the five clinging-aggregates? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, & the consciousness clinging-aggregate.

"And what is the form clinging-aggregate? The four great existents and the form derived from them. And what are the four great existents? The earth property, the liquid property, the fire property, & the wind property.

### **The Earth Property**

"And what is the earth property? The earth property can be either internal or external. Which is the internal earth property? Whatever internal, within oneself, is hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internal, within oneself, is hard, solid, & sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it actually is with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is with right discernment, one becomes disenchanted with the earth property and makes the mind dispassionate toward the earth property.

"Now there comes a time, friends, when the external liquid property is provoked, and at that time the external earth property vanishes. So when even in the external earth property — so vast — inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [earth] property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable — through contact with fists, contact with stones, contact with sticks, or contact with knives — the monk discerns that "This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

### **The Liquid Property**

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Whatever internal, belonging to oneself, is liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, or whatever else internal, within oneself, is liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property and the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the mind dispassionate toward the liquid property.

"Now there comes a time, friends, when the external liquid property is provoked and washes away village, town, city, district, & country. There comes a time when the water in the great ocean drops down one hundred leagues, two hundred... three hundred... four hundred... five hundred... six hundred... seven hundred leagues. There comes a time when the water in the great ocean stands

seven palm-trees deep, six... five... four... three... two palm-trees deep, one palm-tree deep. There comes a time when the water in the great ocean stands seven fathoms deep, six... five... four... three... two fathoms deep, one fathom deep. There comes a time when the water in the great ocean stands half a fathom deep, hip-deep, knee-deep, ankle deep. There comes a time when the water in the great ocean is not even the depth of the first joint of a finger.

"So when even in the external liquid property — so vast — inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [liquid] property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable — through contact with fists, contact with stones, contact with sticks, or contact with knives — the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

## The Fire Property

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, belonging to oneself, is fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested, or whatever else internal, within oneself, is fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the mind dispassionate toward the fire property.

"Now there comes a time, friends, when the external fire property is provoked and consumes village, town, city, district, & country; and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance. There comes a time when people try to make fire using a wing-bone & tendon parings.

"So when even in the external fire property — so vast — inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [fire] property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable — through contact with fists, contact with stones, contact with sticks, or contact with knives — the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

### **The Wind Property**

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, belonging to oneself, is wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-&-out breathing, or whatever else internal, within oneself, is wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the mind dispassionate toward the wind property.

"Now there comes a time, friends, when the external wind property is provoked and blows away village, town, city, district, & country. There comes a time when, in the last month of the hot season, people try to start a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof doesn't stir.

"So when even in the external wind property — so vast — inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [wind] property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable — through contact with fists, contact with stones, contact with sticks, or contact with knives — the monk discerns that "This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

### **The Space Property**

"Friends, just as when — in dependence on timber, vines, grass, & clay — space is enclosed and is gathered under the term 'house,' in the same way, when space is enclosed in dependence on bones, tendons, muscle, & skin, it is gathered under the term, 'form.'

### **Dependent Co-arising**

"Now if internally the eye is intact but externally forms do not come into range, nor is there a corresponding engagement, then there is no appearing of the corresponding type of consciousness. If internally the eye is intact and externally forms come into range, but there is no corresponding

engagement, then there is no appearing of the corresponding type of consciousness. But when internally the eye is intact and externally forms come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

"The form of what has thus come into being is gathered under the form clinging-aggregate. The feeling of what has thus come into being is gathered under the feeling clinging-aggregate. The perception of what has thus come into being is gathered under the perception clinging-aggregate. The fabrications of what has thus come into being are gathered under the fabrication clinging-aggregate. The consciousness of what has thus come into being is gathered under the consciousness clinging-aggregate. One discerns, 'This, it seems, is how there is the gathering, meeting, & convergence of these five clinging-aggregates. Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising." And these things — the five clinging-aggregates — are dependently co-arisen. Any desire, embracing, grasping, & holding-on to these five clinging-aggregates is the origination of stress. Any subduing of desire & passion, any abandoning of desire & passion for these five clinging-aggregates is the cessation of stress.' And even to this extent, friends, the monk has accomplished a great deal.

"Now if internally the ear is intact...

"Now if internally the nose is intact...

"Now if internally the tongue is intact...

"Now if internally the body is intact...

"Now if internally the intellect is intact but externally ideas do not come into range, nor is there a corresponding engagement, then there is no appearing of the corresponding type of consciousness. If internally the intellect is intact and externally ideas come into range, but there is no corresponding engagement, then there is no appearing of the corresponding type of consciousness. But when internally the intellect is intact and externally ideas come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

"The form of what has thus come into being is gathered under the form clinging-aggregate. The feeling of what has thus come into being is gathered under the feeling clinging-aggregate. The perception of what has thus come into being is gathered under the perception clinging-aggregate. The fabrications of what has thus come into being are gathered under the fabrication clinging-aggregate. The consciousness of what has thus come into being is gathered under the consciousness clinging-aggregate. One discerns, 'This, it seems, is how there is the gathering, meeting, & convergence of these five clinging-aggregates. Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising." And

these things — the five clinging-aggregates — are dependently co-arisen. Any desire, embracing, grasping, & holding-on to these five clinging-aggregates is the origination of stress. Any subduing of desire & passion, any abandoning of desire & passion for these five clinging-aggregates is the cessation of stress.' And even to this extent, friends, the monk has accomplished a great deal."

That is what Ven. Sariputta said. Gratified, the monks delighted in Ven. Sariputta's words.

Retrieved from "[http://tipitaka.wikia.com/wiki/Mahahatthipadopama\\_Sutta](http://tipitaka.wikia.com/wiki/Mahahatthipadopama_Sutta)"

### **BONUS: MAHĀSAROPAMA SUTTA (ENGLISH) (FROM WIKIPĪṬAKA) 2009**

From Wikipitaka - The Completing Tipitaka

Thus have I heard.

At one time the Blessed One lived on Vulture's Peak in Rājagaha. Soon after Devadatta had left the community of homeless contemplatives (samana), the Blessed One addressed the bhikkhus on account of Devadatta.

"Here, bhikkhus, a certain son of a clansman who was victimised by birth, decay and death leaves the household life out of faith and becomes a homeless contemplative (samana) thinking, 'I am submerged in grief, lamentation, unpleasantness, displeasure, anxiety and death, even though only a few declare the complete ending of this mass of unpleasantness (dukkha).' Gone forth thus, he is reborn in gain, honor and fame. Satisfied with it, his aspirations are fulfilled with that gain, honor and fame. He praises himself and disparages others. He says, 'I have gained hospitality, these other bhikkhus are impotent and not wise.' He becomes intoxicated and negligent on account of that gain, honor and fame and abides in unpleasantness (dukkha). Like a man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood would ignore the heartwood, sapwood, bark and limbs, and cutting off the twigg and leaves would carry them away thinking, 'It is the heartwood.'

"A wise man seeing him would say, 'This good man does not know the heartwood, sapwood, bark, limbs, twigg or leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood has ignored the heartwood, sapwood, bark and limbs. He has cut off the twigg and leaves and has carried them away thinking that is the heartwood. Whatever work he has to do with the heartwood, that he would not find.'

"Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death leaves the household life out of faith. He becomes a homeless contemplative (samana) thinking, "I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death" and says, 'Only

a few declare the complete ending of this mass of unpleasantness (dukkha).' Gone forth he is reborn in gain, honor and fame. Satisfied with that, and with his aspirations fulfilled, he praises himself and disparages others saying, 'I have gained hospitality. These other bhikkhus are impotent and not wise.' Thus he becomes intoxicated and negligent on account of that gain, honor and fame and lives in unpleasantness (dukkha). Bhikkhus, to this is said, 'The bhikkhu has come to the end of the holy life among the twigs and leaves.'

"Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death leaves the household life out of faith and becomes a homeless contemplative (samana) thinking, 'I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death.' He says, 'Only a few declare the complete ending of this mass of unpleasantness.' Gone forth thus he is reborn in gain, honor and fame. Satisfied with it, his aspirations are not fulfilled with that gain, honor and fame. He does not praise himself or disparage others. He is not intoxicated and not negligent on account of that gain, honor and fame, and he takes upon himself to observe the virtues. Satisfied with observing the virtues, and his aspirations are fulfilled by it, he praises himself and disparages others. He says, 'My virtues are pure, these others are evil.' He becomes intoxicated and negligent and abides in unpleasantness\*. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood he would ignore the heartwood and sapwood. Cutting off the limbs he would carry them away thinking that is the heartwood.

"A wise man seeing him would say, 'This good man does not know the heartwood, sapwood, bark, limbs, twigs or leaves. So this man; in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood; has ignored the heartwood, sapwood, and bark. Cutting the limbs he carries them away thinking that they is heartwood. Whatever work he has to do with the heartwood, that he would not find.'

"Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household life out of faith. Becoming a homeless contemplative (samana) thinking, 'I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death,' he would say, 'Only a few make known the complete ending of this mass of unpleasantness.' Having gone forth thus he is reborn in gain, honor and fame. Satisfied with it and his aspirations are not fulfilled he would not praise himself nor disparage others. He would take it upon himself to observe the virtues. Satisfied with observing the virtues and his aspirations fulfilled by that he would praise himself and disparage others saying, 'My virtues are pure, these others are evil and without virtues.' Becoming intoxicated and negligent, he abides in unpleasantness (dukkha)\*. Bhikkhus, to this is said, 'The bhikkhu has come to the end of the holy life among the limbs.'

"Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death leaves the household life out of faith. Becoming a homeless contemplative (samana) he thinks, "I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death, only a few make known the complete ending of this mass of unpleasantness." Having gone forth thus he is reborn in gain, honor and fame. Satisfied with it, yet his aspirations not fulfilled with that gain, honor and fame does not praise himself or disparage others. He is not intoxicated and not negligent on account

of that gain, honor and fame. He takes it upon himself to observe the virtues. Satisfied with it and his aspirations are not fulfilled with the endowment of virtues, does not praise himself and disparage others. Not intoxicated and not negligent he takes upon himself the endowment of meditative absorption (jhana). Satisfied with this and his aspirations fulfilled with the endowment of meditative absorption (jhana), he praises himself and disparages others. He says, 'I have meditative absorption with the mind upon one point other bhikkhus are with distracted minds.' Intoxicated and negligent, on account of the endowment of meditative absorption he abides in unpleasantness\*. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood ignoring the heartwood and the sapwood would cut the bark and carry it away thinking that is the heartwood.

"A wise man seeing him would say, 'This good man does not know the heartwood, sapwood, bark, limbs, and the twigs and leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood has ignored the heartwood and the sapwood has cut the bark and is carrying it away thinking, 'It is the heartwood.' Whatever work he has to do with the heartwood, he would not find.

"Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household life out of faith and become a homeless contemplative (samana) thinking, 'I'm submerged in grief, lamentation, unpleasantness, displeasure, distress and death,' he would say, 'Only a few declare the complete ending of this mass of unpleasantness (dukkha).' Gone forth thus he is reborn in gain, honor and fame. Satisfied with it and his aspirations not fulfilled with that gain, honor and fame, he would not praise himself nor disparage others. He would take upon himself to observe the virtues. Satisfied with observing the virtues, and his aspirations not fulfilled with the endowment of virtues, would not praise himself nor disparage others. Not intoxicated and not negligent he would take upon himself the endowment of meditative absorption. Satisfied and with his aspirations fulfilled with the endowment of meditative absorption he would praise himself and disparage others saying, 'I have meditative absorption with the mind upon one point, other bhikkhus are with distracted minds.' Intoxicated and negligent on account of the endowment of meditative absorption he would abide in unpleasantness (dukkha). Bhikkhus, to this it is said, 'The bhikkhu has come to the end of the holy life in the bark.'

"Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death would leave the household life out of faith and would become a homeless contemplative (samana) , thinking, 'I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death,' saying, 'Only a few declare the complete ending of this mass of unpleasantness.' Having gone forth thus, he is reborn in gain, honor and fame. Satisfied with it and his aspirations unfulfilled would not praise himself or disparage others, and not intoxicated nor negligent on account of that gain, honor and fame, would diligently takes upon himself to observe the virtues. Satisfied with observing the virtues, and his aspirations not fulfilled with the endowment of virtues, would not praise himself and disparage others. Not intoxicated nor negligent he would take upon himself the endowment of meditative absorption. Satisfied and his aspirations not fulfilled with the endowment of meditative absorption he would not praise himself or disparage others. Not intoxicated and not negligent he

would take upon himself the attainment of knowledge and vision. Satisfied and his aspirations fulfilled with the endowment of knowledge and vision he would praise himself and disparages others, saying, 'I abide in knowing and seeing. Other bhikkhus abide not knowing and not seeing.' intoxicated and negligent on account of the endowment of knowledge and vision he would abide in unpleasantness\*. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood would ignore the heartwood, cut the sapwood and carry it away thinking, it is the heartwood.

"A wise man seeing him would say, 'This good man does not know the heartwood, sapwood, bark, limbs, the twigs and leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood ignoring the heartwood has cut the sapwood and is carrying it away thinking, 'It is the heartwood.' Whatever work he has to do with the heartwood, to that he would not find.

Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household life out of faith and become a homeless contemplative (samana) . thinking, 'I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death,' and say, 'Only a few declare the complete ending of this mass of unpleasantness.' Gone forth thus, he is reborn in gain, honor and fame. Satisfied with it, yet his aspirations are not fulfilled with that gain, honor and fame he would not praise himself or disparage others. He would take upon himself to observe the virtues. Satisfied with it and his aspirations unfulfilled, with the endowment of virtues he would not praise himself nor disparage others. Not intoxicated and not negligent he would take upon himself the endowment of meditative absorption. Satisfied with it and his aspirations not fulfilled with the endowment of meditative absorption he would not praise himself nor disparage others. Not intoxicated and not negligent he would take upon himself to develop knowledge and vision. Satisfied, and aspirations fulfilled he would think, 'I abide knowing and seeing, these other bhikkhus abide not knowing and not seeing. Intoxicated and negligent on account of the endowment of knowledge and vision he would abide in unpleasantness (dukkha). Bhikkhus, to this is said, 'The bhikkhu has come to the end of the holy life in the sapwood.'

"Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death would leave the household life out of faith and become a homeless contemplative (samana) thinking, 'I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death,' would say, 'Only a few declare the complete ending of this mass of unpleasantness. Gone forth thus he is reborn in gain, honor and fame. Satisfied with it, and his aspirations unfulfilled with that gain, honor and fame he would not praise himself or disparage others. Not intoxicated nor negligent on account of that gain, honor and fame he would take upon himself to observe the virtues. Satisfied with it and his aspirations not fulfilled with the endowment of virtues, he would not praise himself and disparage others. Not intoxicated and not negligent he would take upon himself the endowment of meditative absorption. Satisfied with it and his aspirations unfulfilled with the endowment of meditative absorption he would not praise himself or disparage others. Not intoxicated and not negligent he would take upon himself to attain knowledge and vision. Satisfied with it and his aspirations not fulfilled with the endowment of knowledge and vision he would not praise himself nor disparage

others. Not intoxicated nor negligent on account of the endowment of knowledge and vision he would take upon himself to attain the timeless release of mind.

"Bhikkhus, it is not possible that the bhikkhu should fall from the timeless release of mind. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood he would cut the heartwood and carry it away knowing it is heartwood. A wise man seeing him would say: This good man, knows the heartwood, sapwood, bark, limbs, twigs and leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood, has cut the heartwood and is carrying it away knowing that it is the heartwood. Whatever work he has to do with the heartwood, to that end he would come.

"Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household life out of faith. Become a homeless contemplative (samana) he would think 'I am submerged in grief, lamentation, unpleasantness, displeasure, distress and death,' he would say, 'Only a few declare the complete ending of this mass of unpleasantness.' Gone forth thus, he is reborn in gain, honor and fame. Satisfied with it and his aspirations not fulfilled with that gain, honor and fame, he would not praise himself nor disparage others. He would take it upon himself to observe the virtues. Satisfied with it and his aspirations not fulfilled with the endowment of virtues he would not praise himself nor disparage others. Not intoxicated nor negligent, he would take upon himself the endowment of meditative absorption. Satisfied with it and his aspirations not fulfilled with the endowment of meditative absorption he would not praise himself nor disparage others. Not intoxicated and not negligent he would take upon himself to develop knowledge and vision. Satisfied with it and his aspirations unfulfilled with the endowment of knowledge and vision he would take upon himself to attain the timeless release of mind. Bhikkhus, it is not possible that the bhikkhu should fall from the timeless release of mind.

"So then, bhikkhus, the holy life is led not for, gain, honor and fame, not for the endowment of virtues, not for the endowment of meditative absorption, not for the endowment of knowledge and vision. Bhikkhus, it is for the unshakeable release of mind that is the essence and end of the holy life .

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

**BONUS: NIVAPA SUTTA (ENGLISH) (FROM WIKIPITAKA) 2009**

From Wikipitaka - The Completing Tipitaka

I heard thus:

At one time the Blessed One lived in the monastery offered by Anàthapindika in Jeta's grove in

Sāvatti. From there the Blessed One addressed the bhikkhus: ßBhikkhus, the deer feeder does not feed the wild animals thinking, 'May the wild animals eat this food; be beautiful, live long and may they feed on this food for a long time.' Yet the deer feeder feeds the wild animals thinking, 'May the wild animals encroaching for food be intoxicated, eat this food, be swooned, and be negligent and be subjected to the wicked actions in this encroachment.'

ßThe first set of wild animals, encroached the deer feeder's encroachment, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

ßThe second set of wild animals together thought thus; 'The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling?' So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased. Then they went back to the deer feeder ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals were not released from the power of the deer feeder.

ßThe third set of wild animals together thought thus: 'The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. The second set of wild animals together thought thus: ßThe first set of wild animals, encroached the deer feeder's encroachment, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling? So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder. Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder, in that same encroachment?' So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment.

ßThen it occurred to the deer feeder and his followers: 'This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we

surround the enclosure on all sides with sticks? Indeed we will see the settlement of the third set of wild animals and get at them.' Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

βThe fourth set of wild animals together thought thus: `The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. The second set of wild animals together thought thus; βThe first set of wild animals, encroached the deer feeder's encroachment, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling? ū So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder, ate the fodder, swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder. The third set of wild animals thought βWhy shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment?ū Then it occurred to the deer feeder and his followers: βThis third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks? Indeed we will see the settlement of the third set of wild animals and get at them.ū Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

β `Then it occurred to the fourth set of wild animals, βWhat if we make our settlement in the encroachment so that the deer feeder and his followers do not know our comings and goings \* and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder in that same encroachment?ū So they made their settlement in the encroachment, so that the deer feeder and his followers do not know their comings and goings and eating the fodder not swooned, not intoxicated and not negligent and not becoming subjects to the wishes of the deer feeder in the encroachment.'

βThen it occurred to the deer feeder and his followers, `this fourth set of wild animals are crafty and trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the fourth set of wild animals and get at them?' Then they surrounded the enclosure on all sides with sticks and the deer feeder and followers did not see the settlement of the wild animals and did not get at them.

Then it occurred to the deer feeder and his followers: 'If we hurt the fourth set of wild animals, others will be hurt, and that will hurt others. What if we take care of the fourth set of wild animals?' So the deer feeder and his followers took care of the fourth set of wild animals. Thus the fourth set of wild animals were released from the power of the deer feeder.

βThis is a comparison to explain the meaning, this is its meaning. Fodder is a synonym for the five strands of sensual pleasures. The deer feeder is a synonym for Māra the evil one. The followers of the deer feeder is a synonym for Māra's following. Wild animals is a synonym for recluses and brahmins.

βThe first set of recluses and brahmins encroaching partook of the worldly matter of Māra, swooned and became intoxicated and negligent came under the power of Māra and worldly matter. like the first set of wild animals, I say this first set of recluses and brahmins are comparable to them.

βThe second set of recluses and brahmins together thought thus: 'The first set of recluses and brahmins encroaching partook of the worldly matter of Māra, swooned and became intoxicated and negligent came under the power of Māra and worldly matter, this first set of recluses and brahmins were not released from the power of Māra. What if we abstained from all fearful worldly matter and abode in a forest dwelling? They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing they returned to partake of the worldly matter of Māra. They partaking food swooned became intoxicated and negligent and came under the power of Māra and worldly matter. Thus the second set of recluses and brahmins were not released from the power of Māra like the second set of wild animals, I say, this second set of recluses and brahmins are comparable to them.

βThe third set of recluses of brahmins together thought thus: 'The first set of recluses and brahmins encroaching partook of the worldly matter of Māra, swooned and became intoxicated and negligent were under the power of Māra and worldly matter, this first set of recluses and brahmins were not released from the power of Māra. ... βWhat if we abstained from all fearful worldly matter and abode in a forest dwelling? They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Māra. They partaking food swooned became intoxicated and negligent and came under the power of Māra and worldly matter. Thus the second set of recluses and brahmins were not released from the power of Māra.

βThen it occurred to them: 'What if we make our settlement in Māra's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Māra and his worldly matter?' They made their settlement in Māra's worldly matter, partook of the

worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Māra and worldly matter. Yet they had such views such as: 'Is the world eternal or not eternal? Is it limited or not limited? Is the soul the body, or is the soul one and the body something different? Is the Thus Gone One after death, or isn't the Thus Gone One after death? Is it the Thus Gone One is and is not after death? Is it the Thus Gone One, neither is nor is not after death?' Thus, bhikkhus, this third set of bhikkhus were not released from the power of Māra. Like the third set of wild animals I say, this third set of recluses and brahmins, are comparable to them.

βThe fourth set of recluses of brahmins together thought thus: 'The first set of recluses and brahmins encroaching partook of the worldly matter of Māra, swooned and became intoxicated and negligent came under the power of Māra and worldly matter, this first set of recluses and brahmins were not released from the power of Māra. What if we abstained from all fearful worldly matter and abode in a forest dwelling?' They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Māra. There they partaking food swooned became intoxicated and negligent and came under the power of Māra and worldly matter.. Thus the second set of recluses and brahmins were not released from the power of Māra.

βThen it occurred to them, 'What if we make our settlement in Māra's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Māra and his worldly matter?' They made their settlement in the encroachment of Māra's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Māra and worldly matter. Yet they had such views such as: 'Is the world eternal or not eternal? Is it limited or not limited? Is the soul, the body, or is the soul one and the body something different? Is the Thus Gone One after death, or isn't the Thus Gone One after death? Is it the Thus Gone One is and is not after death? Is it the Thus Gone One neither is, nor is not after death?' Thus, bhikkhus, this third set of bhikkhus were not released from the power of Māra. 'What if we make our settlement not accessible to death and his followers, in this same encroachment of death and this worldly matter, and partake this worldly matter not swooned, not intoxicated and not becoming negligent, we would not become the subjects of Māra in this same encroachment?' They made their settlement not accessible to death and his followers, and settling in that same encroachment of death and this worldly matter partook of this worldly matter not swooned, not intoxicated and not becoming negligent, did not become the subjects of Māra in this same encroachment. Bhikkhus, in this manner the fourth set of recluses and brahmins were released from the power of Māra. Like the fourth set of wild animals, I say, this fourth set of recluses and brahmins are comparable to them.

βBhikkhus, what is inaccessible to Māra and the followings of Māra. Here, bhikkhus, the bhikkhu secluded from sensual thoughts and demeritorious thoughts with thoughts and thought processes and with joy and pleasantness born of seclusion, attained to abides in the first jhāna. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death, the

evil one. Again, the bhikkhu overcoming thoughts and thought processes, the mind internally appeased and brought to one point, without thoughts and discursive thoughts, with joy and pleasantness born of concentration attained to abides in the second jhàna. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again, the bhikkhu with joy and with equanimity to detachment abides mindful and aware, experiences pleasantness too with the body, to this the noble ones say: mindfully abiding in pleasantness with equanimity. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu, giving up pleasantness, and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity attained to abides in the fourth jhàna. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again the bhikkhu overcoming all perceptions of matter and overcoming perceptions of anger, not attending to various perceptions, with space is boundless attains to abides in the sphere of space. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming all perceptions of space with consciousness is boundless attains to abides in the sphere of consciousness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming all the sphere of consciousness, with there is nothing attains to abides in the sphere of no-thingness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu, overcoming all the sphere of no-thingness, attains to abides in the sphere of neither-perception-nor-non-perception. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming all the sphere of neither-perception-nor-non-perception, attains to the cessation of perceptions and feelings and abides. Seeing it with wisdom too, desires get destroyed. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one.

The Blessed One said thus, and those bhikkhus delighted in the words of the Blessed One.

**BONUS: RATHAVINĪTA SUTTA (ENGLISH) (FROM WIKIPĪṬAKA) 2009**

From Wikipitaka - The Completing Tipitaka

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then a number of monks from the [Blessed One's] native land, having completed the Rains Retreat in the native land, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As they were sitting there, the Blessed One said to them, "Monks, whom in our native land do the native-land monks — his companions in the holy life — esteem in this way: 'Having few wants himself, he gives talks to the monks on fewness of wants. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Unentangled himself, he gives talks to the monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives

talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge & vision of release, he gives talks to the monks on becoming consummate in the knowledge & vision of release. He is one who exhorts, informs, instructs, urges, rouses, & encourages his companions in the holy life."

"Lord, the monk named Punna Mantaniputta (Mantani's son) is esteemed by the native-land monks — his companions in the holy life — in this way: 'Having few wants himself, he gives talks to the monks on fewness of wants. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Unentangled himself, he gives talks to the monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge & vision of release, he gives talks to the monks on becoming consummate in the knowledge & vision of release. He is one who exhorts, informs, instructs, urges, rouses, & encourages his companions in the holy life.'"

Now at that time Ven. Sariputta was sitting not far from the Blessed One. The thought occurred to him: "It's a gain, a great gain for Ven. Punna Mantaniputta that his knowledgeable companions in the holy life speak his praise point by point in the presence of the Teacher, and that the Teacher seconds that praise. Maybe sometime or other I, too, will go to meet with Ven. Punna Mantaniputta; maybe I'll have some conversation with him."

Then the Blessed One, having stayed at Rajagaha as long as he liked, set out wandering to Savatthi. Wandering by stages, he arrived there and stayed in Jeta's Grove, Anathapindika's monastery. Ven. Punna Mantaniputta heard, "The Blessed One has arrived at Savatthi and is staying near Savatthi in Jeta's Grove, Anathapindika's monastery." Setting his lodgings in order and taking his robes & bowl, he set out wandering to Savatthi. Wandering by stages, he went to where the Blessed One was staying in Jeta's Grove, Anathapindika's monastery. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One instructed, urged, roused, & encouraged him with a Dhamma talk. Then Ven. Punna — instructed, urged, roused, & encouraged with the Blessed One's Dhamma talk; delighting & approving of the Blessed One's words — got up from his seat, bowed down to the Blessed One, circumambulated him, and went to the Grove of the Blind for the day's abiding.

Then a certain monk went to Ven. Sariputta and, on arrival, said to him: "Friend Sariputta, the monk named Punna Mantaniputta whom you have so often praised — instructed, urged, roused, & encouraged with the Blessed One's Dhamma talk; delighting & approving of the Blessed One's words — has gotten up from his seat, bowed down to the Blessed One, circumambulated him, and

has gone to the Grove of the Blind for the day's abiding." So Ven. Sariputta quickly picked up a sitting cloth and followed right behind Ven. Punna, keeping his head in sight. Ven. Punna plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding. Ven. Sariputta also plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding.

Then in the evening, Ven. Sariputta arose from his seclusion and went to Ven. Punna. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Punna, "My friend, is the holy life lived under the Blessed One?"

"Yes, my friend."

"And is the holy life lived under the Blessed One for the sake of purity in terms of virtue?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of mind [concentration]?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of view?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of the overcoming of perplexity?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision of what is & is not the path?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision of the way?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision?"

"No, my friend."

"When asked if the holy life is lived under the Blessed One for the sake of purity in terms of virtue, you say, 'No, my friend.' When asked if the holy life is lived under the Blessed One for the sake of purity in terms of mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision, you say, 'No, my friend.' For the sake of what, then, my friend, is the holy life lived under the Blessed One?"

"The holy life is lived under the Blessed One, my friend, for the sake of total Unbinding through lack of clinging."

"But is purity in terms of virtue total Unbinding through lack of clinging?"

"No, my friend."

"Then is purity in terms of mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision total Unbinding through lack of clinging?"

"No, my friend."

"Then is total Unbinding through lack of clinging something apart from these qualities?"

"No, my friend."

"When asked if purity in terms of virtue... mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision is total Unbinding through lack of clinging, you say, 'No, my friend.' But when asked if total

Unbinding through lack of clinging is something apart from these qualities, you say, 'No, my friend.' Now how, my friend, is the meaning of these statements to be understood?"

"If the Blessed One had described purity in terms of virtue as total Unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. If he had described purity in terms of mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision as total Unbinding through lack of clinging, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. But if total Unbinding through lack of clinging were apart from these qualities, then a run-of-the-mill person would be totally unbound, inasmuch as a run-of-the-mill person is apart from these qualities.

"So, my friend, I will give you an analogy, for there are cases where it's through analogies that knowledgeable people can understand the meaning of what is being said. Suppose that while King Pasenadi Kosala was staying at Savatthi, some urgent business were to arise at Saketa; and that between Savatthi and Saketa seven relay chariots were made ready for him. Coming out the door of the inner palace in Savatthi, he would get in the first relay chariot. By means of the first relay chariot he would reach the second relay chariot. Getting out of the first relay chariot he would get in the second relay chariot. By means of the second relay chariot he would reach the third... by means of the third he would reach the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth he would reach the seventh relay chariot. Getting out of the sixth relay chariot he would get in the seventh relay chariot. By means of the seventh relay chariot he would finally arrive at the door of the inner palace at Saketa. As he arrived there, his friends & companions, relatives & kin would ask him, 'Great king, did you come from Savatthi to the door of the inner palace in Saketa by means of this chariot?' Answering in what way, my friend, would King Pasenadi Kosala answer them correctly?"

"Answering in this way, my friend, he would answer them correctly: 'Just now, as I was staying at Savatthi, some urgent business arose at Saketa; and between Savatthi and Saketa seven relay chariots were made ready for me. Coming out the door of the inner palace in Savatthi, I got in the first relay chariot. By means of the first relay chariot I reached the second relay chariot. Getting out of the first relay chariot I got in the second relay chariot. By means of the second relay chariot I reached the third... by means of the third I reached the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth I reached the seventh relay chariot. Getting out of the sixth relay chariot I got in the seventh relay chariot. By means of the seventh relay chariot I finally arrived at the door of the inner palace at Saketa.' Answering in this way, he would answer them correctly."

"In the same way, my friend, purity in terms of virtue is simply for the sake of purity in terms of mind. Purity in terms of mind is simply for the sake of purity in terms of view. Purity in terms of view is simply for the sake of purity in terms of the overcoming of perplexity. Purity in terms of the overcoming of perplexity is simply for the sake of purity in terms of knowledge & vision of what is & is not the path. Purity in terms of knowledge & vision of what is & is not the path is simply for

the sake of purity in terms of knowledge & vision of the way. Purity in terms of knowledge & vision of the way is simply for the sake of purity in terms of knowledge & vision. Purity in terms of knowledge & vision is simply for the sake of total Unbinding through lack of clinging. And it's for the sake of total Unbinding through lack of clinging that the holy life is lived under the Blessed One."

When this was said, Ven. Sariputta said to Ven. Punna Mantaniputta: "What is your name, friend, and how do your companions in the holy life know you?"

"My name is Punna, friend, and my companions in the holy life know me as Mantaniputta."

"How amazing, my friend, how astounding, that Ven. Punna Mantaniputta has answered point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

When this was said, Ven. Punna said to Ven. Sariputta: "And what is your name, friend, and how do your companions in the holy life know you?"

"My name is Upatissa, friend, and my companions in the holy life know me as Sariputta."

"What? I've been talking with the disciple who is like the Teacher himself without knowing that it is Ven. Sariputta? Had I known it was Ven. Sariputta, I wouldn't have answered at such length. How amazing, my friend, how astounding, that Ven. Sariputta has questioned point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

In this way did both great beings rejoice in each other's good words.

**BONUS: VAMMIKA SUTTA (FROM WIKIPIṬAKA) 2009**

From Wikipitaka - The Completing Tipitaka

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.. At that time venerable Kumaarakassapa lived in the Dark forest. When the night was waning a certain deity illuminated the whole of the Dark forest and approached venerable Kumaarakassapa stood on a side, and said, Bhikkhu, this ant hill smokes in the night and blazes in the day. The Brahmin said

Wise one, take a tool and dig. When digging with the tool he saw an obstacle; Good one, an obstacle. The Brahmin said remove the obstacle wise one, and dig with the tool.. Digging with the tool he saw a swollen dead body. Good one a swollen dead body. The Brahmin said, wise one remove the swollen dead body and dig with the tool.. Digging with the tool he saw a forked path. Good one a forked path. The Brahmin said, remove the forked path and dig with the tool. Good one a casket. The Brahmin said, wise one remove the casket and dig with the tool. Digging with the tool he saw a tortoise. Good one, a tortoise. The Brahmin said remove the tortoise and dig with the tool. Digging with the tool he saw a slaughterhouse. Good one a slaughterhouse. The Brahmin said, wise one remove the slaughterhouse and dig with the tool. Digging with the tool he saw a tendon of flesh. Good one a tendon of flesh. The Brahmin said, wise one remove the tendon of flesh and dig with the tool. Digging with the tool, he saw a snake. Good one a snake. The Brahmin said, wise one, stop do not hurt the snake, worship the snake. Bhikkhu, approach the Blessed One and ask this question and as he explains it bear it in mind. In this world of gods and men, together with its Maras, Brahmas and the community of recluses and Brahmins I do not see anyone who could answer this question and convince the mind except the Thus Gone One, a disciple of the Thus Gone One or one who has heard it. Saying that the deity vanished from there.. .

Venerable Kumaarakassapa at the end of that night approached the Blessed One, worshipped and sat on a side. Sitting venerable Kumaarakassapa said thus to the Blessed One. Venerable sir, last night, a certain deity illuminated the whole of Dark the forest and approached me and stood on a side, and said, Bhikkhu, this ant hill smokes in the night and blazes in the day. The Brahmin said Wise one, take a tool and dig. When digging with the tool he saw an obstacle; Good one, an obstacle. The Brahmin said remove the obstacle wise one, and dig with the tool.. Digging with the tool he saw a swollen dead body. Good one a swollen dead body. The Brahmin said, wise one remove the swollen dead body and dig with the tool. Digging with the tool he saw a forked path. Good one a forked path. The Brahmin said, remove the forked path and dig with the tool. Good one a casket. The Brahmin said, wise one remove the casket and dig with the tool. Digging with the tool he saw a tortoise. Good one a tortoise. The Brahmin said, wise one remove the tortoise and dig with the tool Digging with the tool he saw a slaughterhouse. Good one a slaughterhouse. The Brahmin said, wise one remove the slaughterhouse and dig with the tool. Digging with the tool he saw a tendon of flesh. Good one a tendon of flesh. The Brahmin said, wise one remove the tendon of flesh and dig with the tool. Digging with the tool, he saw a snake. Good one a snake. The Brahmin said, wise one, stop do not hurt the snake, worship the snake. Bhikkhu, approach the Blessed One and ask this question and as he explains it bear it in mind. In this world of gods and men, together with its Maras, Brahmas and the community of recluses and Brahmins I do not see anyone who could

answer this question and convince the mind except the Thus Gone One, a disciple of the Thus Gone One or one who has heard it. Saying that the deity vanished from there.

Venerable sir, what is an anthill, what is to smoke in the night. What is to blaze in the day. Who is the Brahmin and who is the wise one, what is the tool, what is to dig, what is an obstacle, what is a swollen dead body, what is the forked path, what is a casket, what is a tortoise, what is a slaughter house, what is a tendon of flesh, and who is the snake..

Bhikkhu, anthill is a synonym for this four elemental body brought forth by mother and father, supported on rice and bread and subject to impermanence, brushing, breaking and destruction. Whatever work done during the day, is thought and discursively thought in the night, this is to smoke during the night. What is thought and discursively thought during the night is put into action through body, words and mind during the day that is to blaze in the day Brahmin is a synonym for the Thus Gone One, worthy and rightfully enlightened. The wise one is a synonym for the trainer. The tool is a synonym for the noble one's wisdom.

Dig is a synonym for aroused effort. Obstacle is a synonym for ignorance. Remove the obstacle is dispel ignorance It's meaning is wise one take a tool and dig. Bhikkhu, a swollen dead body is a synonym for anger and restlessness. Take the tool dig and remove the swollen dead body is dispel anger and restlessness. A forked path is a synonym for doubts. Take the tool, dig and remove the forked path is its meaning. The casket is a synonym for the five hindrances; sensual interest, aversion, sloth and torpor, restlessness and worry, and doubts. Dispel the five hindrances is. Wise one take a tool dig and remove the casket is its meaning. Tortoise is a synonym for the five holding masses. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations, and the holding mass of consciousness. Remove the tortoise is give up the five holding masses. Wise one take a tool, dig and remove the tortoise is its meaning. Slaughter house is a synonym for the five strands of sensual pleasures. Such as pleasing agreeable forms arousing fondness cognizable by eye consciousness. Pleasing agreeable sounds arousing fondness cognizable by ear consciousness. Pleasing agreeable smells arousing fondness cognizable by nose consciousness. Pleasing agreeable tastes arousing fondness cognizable by tongue consciousness and pleasing agreeable touches arousing fondness cognizable by body consciousness. Remove the slaughterhouse is dispel the five strands of sensual desires. Wise one take the tool dig and remove the slaughter house is its meaning. A tendon of flesh is a synonym for interest and greed. Wise one take the tool and dig is its meaning. The snake is a synonym for the Bhikkhu with desires destroyed. Wait! Do not hurt the snake, worship the snake, is its meaning.

The Blessed One said thus and venerable Kumaarakassapa delighted in the words of the Blessed One.

## SHORTNOTES – BUDDHIST PHILOSOPHY

### Part of *Karma Mārga*

- The *Veda* was considered as the absolute truth, because it was supposed to be God's utterances.  
- The society was formed under a caste system. Those days *Brāhmaṇic* clergies or priests were of the highest caste. They made people believe that gods lived happy life, when they prayed to gods. So, they prayed to gods daily by offering material things. Thus happy gods would make people live better and happier. Those prayers included religious activities. People believed everything happened due to their sacrifices (*yāga*). For example if the *yāga* was not performed the Sun would not arise and there would be a poor harvest.

These *Brāhmaṇic* priests introduced many kinds of sacrifices. They were very complex but systematically arranged. Common people sang *Vedic* hymns world(?) originally uttered by *Mahā Brahma*. In order to get the best results from these, correct pronunciation was essential, otherwise even death would happen. Thus priests had full authority upon these religious performances.

According to *shapha Brāhmaṇa* correct and systematical sacrifices would make people ethically developed and make them reborn in *Brahma* world. The importance of the strength of the *yāga* was stressed, because rebirth would depend on it. For example a good sacrifice or *yāga* would make one reborn in a higher world.

### The part of *Ñāna Mārga*

From *karma mārga* people gradually changed to *ñāna mārga*, to find the truth. *Karma mārga* was too expansive and complex for common people. They criticized sacrificial system. They believed there was a philosophical meaning to these sacrifices. So they renounced their possessions and meditated to find the truth. These people were named as *Upasana*, and knowledge was known as *vidyā*, which gradually evolved. Therefore sacrifices without *vidyā* were considered as useless according to *Mundaka Upaniṣad*.

According to *Vedic* literature *Apra Vidyā* was considered as a lower knowledge. *Pravidya* gained through meditation was considered as highest and correct knowledge.

Three important characteristics about religious background of this period are:

1. The rational and empirical part of knowledge (intelligent and practical knowledge).
2. The knowledge collected as a part of *karma* and knowledge gained through the state between sacrifices and renunciation.
3. The *karma mārga* was the main path to happiness.

All these attempts were named as *guan???* or(?) find(?) in the knowledge.

This led to understanding the *ātman*. One, who understands the *ātman* knows everything. One, who sees the *ātman* as immortal.(?)

At the beginning of the *Upaniṣadic* period people followed rational and intellectual methods to find knowledge. They sat in front of a person who had already gained knowledge. Further more, they went to meditate to assimilate the truth. It was important for the teacher to be intellectual and for the students to have faith. There should be a relationship between these two. The teacher should pronounce correctly. Thus through the meditation one understands (assimilates) *ātman* and *Brāhmaṇ*. For this purpose one should lead a moral life and should develop oneself spiritually. If not according to *Aparada Upaniṣad* one would fail to understand *ātman* or *Brahma*. When one understands *ātman* and *Brāhmaṇ* world realize the truth. Therefore Indian philosophy recognize the realization of the *ātman* as the way of realization the knowledge.

## QUESTIONS

- Explain the significance of understanding the concept of impermanence (*aniccā*)
- „All philosophical aspects of Buddhist philosophy depend on soulless concept (*anattā*).“ Explain.
- Analyze the existence of a sentient being according to the theory of Dependent Origination.
- Describe five aggregates (*pañcakkhandha*) as a psycho-physical complex of a being.
- Analyze concept of sorrow (*dukkha*) which leads to realistic understanding.
- Enunciate the Middle Path as the path leading to successful life.
- Explain the nature of volitional action (*kamma*) and differentiate wholesome action from an unwholesome action.
- Illustrate Buddhist attitude toward other religions as appeared in Buddhist scriptures.
- describe the value of ethical life for a successful social relationship.
- Point out the reason for the silence of **the Buddha** toward unanswered questions.
- Discuss the Buddhist explanation of the person and the world in relation to *khandha*, *āyatana*, *dhātu*.
- Describe the Buddhist classification of the organic and inorganic world according to the *khandhāyatana dhātu* analyses.
- Show how Buddhism makes use of *khandhāyatana dhātu* analyses in order to discard the inner soul.
- Examine the relevance of the Buddhist analyses of belief in soul-entities.
- Examine the *khandhā* analyses and examine its objectives.
- The happiness and sorrow one experiences in this life is due to one's past actions. Examine how far this statement agrees with the Buddhist doctrine of *kamma*.
- Describe how the theory of *sabbam pubbekahetu* is rejected by the Buddhist teaching of *kamma*.
- Explain how the deterministic theory of *kamma* is rejected by the buddhist teaching of *kamma*.
- Explain the Buddhist teaching on *kamma* and show how it establishes individual freedom and moral responsibility.
- Explain briefly the Four Noble Truths and examine their inter-relation.
- The distinctive characteristics of Buddhism is reflected in the doctrine of *paṭiccasamuppāda*. Discuss.
- Elucidate the Buddhist theory of causality presented in the formula „*imasmiṃ sati idaṃ hoti*.“ The theory of dependent origination is the causal explanation of the *saṅsāric* suffering of an individual. Examine.
- Examine how the teachings of dependent origination refuses all views, metaphysical theories.
- Describe the Buddhist teaching on the *Paṭiccasamuppāda* and show its place among other Buddhist teaching.
- Describe the nature of *saṅsāric* existence according to the 12 linked causal formula.
- Whosoever sees the *Paṭiccasamuppāda* sees the Buddha. Examine the significance of this statement.
- Analyse the existence of a sentient being according to the theory of dependent origination.
- Describe the Buddhist doctrine of dependent origination and show its position in relation to other Buddhist doctrines.
- Examine the criterion of *kusala* and *akusala* in early Buddhism.
- Bring out the Buddhist teaching on *Nibbāna*.
- *Nibbāna* can be realized only after death. Discuss.
- Explain the Buddhist teaching: „*Nibbānaṃ paramaṃ sukhaṃ*.“
- Describe the nature of *Nibbāna* as taught in early Buddhism.
- Find out facts for and against the educational field which had been basics for early Buddhism
- Three characteristics (*Tilakhana*) has its assistance in understanding „reality of the world.“ Discuss.
- Explain how the cycle of birth of a being takes place according to Dependent Origination.
- Discuss how the middle path helps to lead a successful life.
- Deal in detail „Four Noble Truths“ with reference to various *suttas* in Pāli texts.
- Assess in terms of ethics the concept of *karma* in Buddhism.
- Discuss the Buddhist attitude towards other religions.
- Explain what is meant by the silence of **the Buddha** in reply to unanswered questions.

- Discuss the distinguished factors in buddhism as a religion and philosophy with reference to other religions.
- Write short notes on 4 of the following.
  1. Eighteen-fold elements
  2. Egoism and generosity
  3. Free-will
  4. *Adhiccasamuppannavāda*
  5. Empiricism
  6. Sense perception
- Explain with reference to relevant sources the support given by the principal of three characteristics in the comprehension of the true nature of world and being.
- Show the utility of the methodology of Analysis and Synthesis in Early Buddhism in the correct understanding of the Middle Path.
- Explain with reference to main sources how by understanding of the Four Noble Truths suffering such as birth and decay is ended.
- Examine whether the *paṭiccasamuppāda* can be considered as the central teaching of Buddhism.
- Introducing sensory consciousness point-out how it leads to *Dukkha* in *Samsāra*.
- Show the lasting importance of the criteria enunciated in Buddhism in the evaluation of good and bad actions.
- Elucidate with reference to sources how free-will and responsibility are essential factors in the making of Buddhist Ethics meaningful.
- Introducing the system of „four fold resolution of questions“ show the justification for considering the Ten Indeterminates (*dasa avyākata*) as *thapanīya*.
- Describing Materialism and Idealism explore whether there are idealistic trends in Early Buddhist teachings.
- Point out the place occupied by Buddhism among modern world religions.
- Describe how the understanding of life derived from the concept of impermanence lead one to to build up a righteous life?
- Describe the Noble Eight Fold Path as a pre-requisite to the understanding of (*Nirvāṇa/Nibbāna*<sup>51</sup>) enlightenment.
- Explain the basic characteristics of unanswered questions and related Buddhist attitude on the same.
- Examine with reference to early Buddhism whether *karmic/kammic* force can be considered as an active life potentiality?
- Examine how far the analysis of aggregates, elements and sensory faculties of a being enables right understanding.
- Discuss the applicability of Buddhist ethics for a pleasant society.
- Explain the attitude of **the Buddha** towards other religious teachings as shown in Buddhist sources.
- Explain five-fold visions (*abhiññā*) and discuss special characteristics of *āsavakkhaya ñāṇa*.
- Give a definition for religion and philosophy. Examine whether Buddhism can be differentiated as a religion or a philosophy.
- Write short notes on four of the following:
  - (1) Twelve-fold division of causation (*paṭiccasamuppāda*)
  - (2) Theory of creation (*nirmānavāda/nimmānavāda*)
  - (3) Truth of sorrow (*dukkha sacca*)
  - (4) Difference between phenomina and nomina<sup>52</sup>
  - (5) Empiricism
  - (6) Early Buddhism

Explain the Four Noble Truths to show that the Four Truths are four dimensions of one and only the truth.

Write an essay on the topics [an introduction to Theravada Buddhism Spread].

Write the role played by Arahat Ananda for the advancement of Buddhism.

Examine the extent of the expansion of Buddhist culture during the third century Bc. [as recorded in the mahavamsa].

51 Teacher here uses the Sanskrit/Sinhalese term, after the slash you can see Pāli term from me. You can see it also further; I do it for your better convenience.

52 I did not find these two words - „phenomina“ and „nomina“ in any of my two great dictionaries neither in the spelling-correction dictionary of this document editor. Therefore I claim, that these two words do not exist and that the teacher should consider well how he expresses his questions. Nevertheless, we can settle for the Pāli terms *sankhāta* and *asankhāta*.

Examine the factors that lead to the expansion Buddhism in the time of the Buddha.

1. Explain how the 3 characteristics are meaningful as interrelated process of Buddha's teaching.
2. Morality and concentration cannot be meaningful without right view. Discuss.
3. Explain why the Buddha to give answer to the unanswered questions.
4. Define the concept of karma and discuss various divisions of the teaching of karma.
5. Explain the 5 aggregates as the extreme ..... and how it leads to sorrow.
6. Explain the nature Buddhist ethics which is leading to the attainment of final goal.
7. Explain the Buddha's teaching the Buddha's policy of the course of sorrow in the process of elimination of sorrow.
8. Discuss the distinguished teachers of Buddhist among the other religions teaching.
9. Discuss how to make use of Buddhist theory of causation in the practical life.
10. Write short notes on 4 of the following :
  - . consciousness as the means of acquiring sensory
  - . higher vision
  - . free-will
  - . communication on dhamma followed by the Buddha
  - . empirical strength taught in buddhism
  - . selfishness and generosity.

*By Rev. Khim Jimmy.*

The aggregates, bases and elements exhibit the conception of the world of experience.

1. Yo paticcasamupada passati so dhammajj passati – discuss. 已作
2. Dukkha – reality. The philosophical aspect of dukkha in Buddhism 已作
3. The definition of the term anatta, it does not fall into extreme; no soul in Buddhism. 已作
4. How far it is called Eightfold path a Middle path. Explain the 8fold path one by one. 已作
5. The reasons for the promulgation of vinaya precepts. 已作
6. The difference between dhamma and vinaya Examination of the parajika regarding steal. 已作