

The Analysis on Buddhist Devotee (Upāsaka - Upāsikā)

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Introduction

The role of popularizing Sri Saddharma (Buddhist Doctrine) as understood by the Lord Buddha was assigned to the first sixtieth monks. It is clear from the history of Buddhist dispensation that the Dharma that was popularized by the guardianship of the monk was always done by four groups of Buddhist followers. Bhikkhus (monks), Bhikkhunis (Women monks-Nuns), Upāsaka (Lay Devotees) and Upāsikā (Lady Devotees). The responsibilities of monks were assigned to the two groups of Monks and Nuns. In the early period, the dhamma was properly propagated through devotees and it is clearly visible that it underwent various changes due to the fulfillment of its various ambitions. Therefore, the time has come to socialize the devotee or devoutness that is recommended and introduced in Buddhism. The purpose of this research is to introduce precision of devotee or devoutness.

Research problem and objectives

It is visible that various misuses of Dharma occur when spreading Buddhism without properly understanding the Devotee and devoutness. Which is recommended and explained in Buddhism. It seems that the devotee entrusted to the guardianship of Buddhism is used for the purpose of achieving various aspirational achievements. Therefore, the purpose of this is to introduce and socialize what is devoutness is recommended and explained in Buddhism and how it is used. For this purpose, solving the existing ideologies and introducing the problem and directing it to the correct use is done by this.

Research methodology

The research method here is to reach the conclusion by using the primary, secondary source related source related to the research.

Discussion

The Lord Buddha, who understood the absolute truth of the world, preached for the first sixtieth Monks, “Dear monks, For the sake of many people, for the sake of compassion for the world, for the sake of gods and people, for the sake of the betterment and comfort, for the sake of pleasure, conduct the journey, don’t go two are on one way,

Dear monks, look at the Dhamma that is complete with everything that has good meaning in the beginning, the middle and the end, and manifest the pure Brahma Charya”. Many pious people became a group of disciples because of the monks who visited many villages. As a result of this, four group of Monks, Lady Monks, Devotees and Lady Devotees received the source. The Buddhist society consisted of four people. Both devotees and lady devotees live in the lay society, and the Buddhist monk left the society, but was the most necessary group in the Buddhist social organization. According to the Mahāparinibbāṇa Sutra of Dhīgha Nikāya (Long Discourses), which describes the Lord Buddha’s last journey, when a mare once came to the Buddha and informed him that it was the right time for him to take Nirvāṇa, he gave an excellent answer by focusing on the fourth group.

“Hey Evil, in this way, The fourth group of Monks and Nuns devotees and lady devotees, until they become constant disciples, until they become wise, until they are well-trained and versatile, until they learn the Dhamma well and act according to the Dhamma, until they keep practices, until they are able to master the Dhamma well and preach to others to master it, I will not get passing away.

In this way, the Lord Buddha does selfless service for the four groups of Monks and Nuns who belong to the monastic community as well as the devotees and lady devotees belonging to the lay community. They are the leaders of good instincts. Pioneers in forming a social organization. So, they made an immense commitment.

Here, The Buddhist sermons are analyzed about the two groups of devotees who work in the lay society and who confine their religion and society to the meaning of Dharma. Here, the role of the lay society is to analyze the Buddha’s teachings about the two groups of devotees and lady devotees who practice Dharma in connection with their lives and society, meaning of their lives and society.

Here the word Upāsaka bare from the root ‘es’ having used with prefix ‘Upa’ which gives the meaning of Close or Sitting nearby. According to the Dharma, close to the Dharma, to the Dharma sincerely, the righteous man who lives as the devotee, but the devoutness is

used for both groups of lay people from both clergy and laity because it is the way to get rid of the sassiness that is connected with life.

One does not become a devotee just because he performs eight precepts or ten precepts on the day having worn white clothes in Poya days. Moreover, he or she does not become a devotee who walks the path of the Buddhist by appearing in the society as celibate, dressed in different colored clothes. Only one pious, noble and virtuous person who knows the path of the Buddha's teachings and does not break the path of securing his life, gets the best name 'Upāsaka'. Even if he shows himself to be a pious devotee to the society. If he does not engage in related actions, he is a noble devotee. In today's society, certain pagan forces that appear in the name Buddhism have directed the pious Buddhist devotee to the level of arrogance, inferiority and deteriorated devotees. Such Devotees and Lady Devotees are not motivated to conduct formalities rituals to Monks and nuns. Because he is in a higher position than that. Due to the fact that giving gifts, hospitality, and awards is considered an inappropriate act for oneself. The Upāsaka introduced by Lord Buddha is quite different from that. 'Has anyone taken resort of Buddha, the Dhamma, the Sangha, and The Mahānāma Sūtra of the Aṃguttara Nikāya mentions that he is a devotee. Also, in the commentary of Papañcasūdanī, "Upāsaka is defined as the person who has come close to the Buddha, Dhamma, Sangha what is the Noble Triple Gem. This explains whether someone took resort in, approached or became close to the Buddha, Dhamma, and Sangha. He is a true devotee. Therefore, the devotee introduced by the Buddha should express the virtues of the three even though they are dirty, flawed. If someone does not take resort of the Lord Buddha, he is not a true devotee.

In Aṃguttara Nikāya, Mahānāma Sūtra mentions a system of conduct to be secured or followed by devotees and lady devotees. That is, the Buddha answering the question asked by Mahānāma what the Sīla (Morality) of the devotee, explained that morality principles. My Lord, how many virtues does the devotee have? "Mahānāma, if the devotee refrains from killing living beings, if he refrains from stealing, if he refrains from the sexual misconduct, if he refrains from having intoxicating, the devotee will be virtuous by this Mahānāma." Therefore, it is not stated that the devotee should lead a celibate life free from laymen. In the pious lay society, piously nurturing one's husband and wife and living a life free from vices with five precepts provision is pious devoutness and protect Triple Gem, He is a Devotee, She is Lady Devotee. He or she speaks with loving-kindness, he or she acts with loving-kindness. He or she

make thoughts with loving-kindness, their house is always open to Triple Gem, and always compile Triple Gem with Alms. Through that, no harm will be done to himself as well as to others. Also, to be a righteous devotee, it is not necessary to dress in white and enter the temple and perform eight precepts and ten precepts. Sometimes the actions are limited to that day only. Righteous devoutness is within the Buddhist family cooperation itself. It lies within the individual psyche. The social corporation does not have to show itself as a philosophy. If there is a person who has taken resort in five precepts principles from life vet, he is a devotee. She is lady devotee. He or She acts with compassion, if it sits, he speaks kindly, if he thinks kindly. If the door of the house is open to all. The family of those who have such possessions is also full of friendship. It clearly reflects the relationship between husband and wife given in the *Aṃguttara Nikāya Catusaṃvāsa Sūtra*. That family cooperation is meaningful, like the union of a god with a goddess (*devo deviyā saddhim saṃvasati*).

It seems that such a devotee is introduced by various aliases in commentary of *Papañcasūdanī*. “Dear monks, the devotee with five resource is *Upāsaka Ratna*, *Upāsaka Piyuma*, and the *Upāsaka Puṇḍarīka*. Which of the five resources is one who has devotion, is virtuous, and is not curious, believes in Karma (fate), believes in *diṭṭhi* (vision), etc. it is not done, even if someone *dakkhineyya* (the one who is suitable for any offering) people are not found outside this order, in this order these are the five things that will be done. When the person who is in righteous devoutness has such good thoughts, he can be known by the names above mentioned.

Five trades that should not be done by the devotee who has faith, is virtuous and believes in Karma (fate) have been analyzed in the commentary of *Papañcasūdanī*. “Dear monks, there are five trades that a devotee should not engage in the five trades of weapon trade, Animal trade, meat trade, alcohol trade and poison trade. For the sake of the good life of the person, the things that are important in achieving the existence of the worldly and the transcendental life, the devotee should separately secure. This is because Buddhism has introduced devotee as a person who believes in virtuous deeds with faith.

The commentary of *Papañcasūdanī* has analyzed the aliases of devotee who carries an attributed devoutness with the name of *Upāsaka* and how he exists. That is to say, ‘dear monks, having five demerits, the devotee also becomes a ‘*Upāsaka nīca*’ (Devotee of poltroon). On the one hand, if there is no faith, it is bad, it is good to see that which creates

emptiness, if it is good to see good things and not to see Karma (Fate), if it is looking for rightful people outside of dispensation, and gives great alms on heretics, it appropriate to introduce the devotees by the above names. If a person is with such thoughts and attitudes simply deteriorates. It is explained in *Aṃguttara nikāya* (numeral discourses) *Upāsaka Parihāṇīya Sūtra* that there are seven characteristics on deterioration of devotees. ‘Dear monks, these seven doctrines are the cause of the downfall of the devotee. Whatever the case, the deteriorative vision on mahā Sangha, Hearing the doctrine is delayed, Unruly in the High morality, Hear the doctrine on purpose of searching mistakes. There is a lot of displeasure towards monks who are stable, middle and new and they listen to Dhamma with the intention of looking for holes with blaming mind. Finds ideal persons to offer alms outside of dispensation. It is also exemplified. The devotee with these seven matters becomes degraded/deteriorated. This is the pattern of behavior of those who spend their lives in the current society, with attribution to certain acts of devoutness. Some devotees do not want to perform rituals, listen to dhamma and performing respects or him if there is a small monk in the temple on Poya days. Such people criticize the monk’s behavior patterns and listen to the Dhamma with the intention of finding some loophole and blaming. It is a pity that the same seven points analyzed in the *Upāsaka Parihāṇīya Sūtra* are seen in the same way in some devoutness. On the other hand, it can be seen that certain facts in the society are subjected to various wrong opinions, from opinions to criticism, interpretations and errors. It is done through hearings such as Dharma lecture, Dharma discussions etc. that process is expressed in many verses in the *Upāsaka Parihāṇīya Sūtra*. It is declared that if one is more displeased with Sangha, and likes to listen to Doctrine with a blame-seeking mind, he will naturally decline. Moreover, it has been explained in this *Sūtra* itself in the devotee who is free from these degenerate matters is undecayed superior.

In ‘tamo tama parāyaṇa sūtra’, it is explained how the person’s deterioration or improvement takes place through the system of actions in the society.

Tamo tama parāyaṇa - going from darkness to darkness

Tamo joti parāyaṇo – the one who goes from darkness to light

Joti tama parāyaṇo - the one who goes from light to darkness

Joti joti parāyaṇo – the one who goes from light to light

Deterioration or improvement of the individual takes place through the activity in this, the two parties of tamojoti parāyaṇa and joti tama parāyaṇa are important. A person in righteous devoutness is like joti joti parāyaṇa or a light-to-light traveler.

Some devotees who live their lives in the society accept it for their own sake, but do not accept it for others' sake. That is self-interested activities are deskilled. It seems more like committing to a selfish cause than simply going into the wilderness and being isolated and free from society. Lord Buddha explained many characteristics in the Mahānāma Sūtra. "Dear Mahānāma, from a certain day, the devotee should not be observed with devotion, other should not be observed by faith, those should be observed by morality, others should not be observed by morality, those should be with gifts, others should not be observed by resource of gifts, those who like to hear doctrine, others should not be observed on hearing doctrine, those who is holding dharma and others should not be observed on holding Dharma. Those who examine the meaning of Dharma and others should not be observed on examine the meaning of Dharma, those who know the meaning and know the Dharma and derive dharma, others do not observe in the principle of Dharma. And Mahānāma, it is based on the Mahā parinibbāṇa sūtra that the devotee does not follow his own sake, but for the sake of others. But for the sake of social well-being and individual well-being, the individual himself is there should be applied in the process. They have to deploy each other. Otherwise, neither a good society nor a good person will be visible.

Some devotees observe Meramā (others) for good like themselves. Those who used himself for good, is also used for it. The action system of such people is also explained in the Mahānāma sūtra.

Mahānāma, from a certain day, the devotee should observe others in form of faith, those who should observe in wealth and observe others in wealth, those who has wealth and observe others in gifts. It is also accepted for the sake of self-betterment and others' betterment. This expresses the virtues and precise devoutness. It is a good thing to achieve and make one's own life and that of others. Due to such devotees, various people came to Lord Buddha during Buddha's reign and shortened the journey of the world by joining the four group that is revealed in Pāli literature. It is clear from the information in the Upāsaka vagga related to Brahma Saṃyutta of Saṃyutta Nikāya.

How certain activities of the devoutness cause harm to his worship, and how he gains devoutness resources when certain people's behavior is good, is clearly explained in the

Amguttara Nikāya, Sattaka Nipāta in Upāsaka vipatti Sūtra. It seems also, in the same Sūtra. There are there are seven points that make the devotee a corrupt person due to his various worse actions.

The term 'Upāsaka' refers to both men and women, but there is a social usage of Upāsaka- Upāsikā. But in Dharma that term Upāsaka seems in common use, sometimes Lord Buddha used the word 'Bhikkhave - Dear Monks' upon four groups that it is seemed in Pāli literature and it represents four people as Monks, Nuns, Devotees and lady devotees. Therefore, according to the literary details, here this term Upāsaka has used for both Upāsaka (Devotees), Upāsikā (Lady Devotees). But in Sattaka Nipāta of Amguttara Nikāya, there is a sūtra called Upāsikā. It seems that the behavior system and life of a lady devotee has been well-analyzed. Buddha said the Monks that a lady devotee with ten matters will be fallen to hell. 'Dear Monks, in ten ways, killing living beings, Stealing, having sexual misconduct, telling lies, telling slanders, anger abounds, animosity abounds and abounding wrong vision etc. the lady devotee who's with those ten matters will be fallen into hell as something carried away. It clarifies the ritual and manners system which should be followed by a lady devotee. Lord Buddha granted religious freedom and all the privileges to the woman who was considered as a lady slave and antagonist in Brahmin society. Therefore, the devotee should practice religion in order to shorten the path of life. It has been explained in the same Upāsikā Sūtra itself that the woman who is freed from these false facts goes to Nirvāṇa.

Conclusion

From the above information in the textual literature, it is very clear what the correct righteous worship is like. The two groups of Upāsaka – Upāsikā, who have the virtue of righteous and righteous devoutness, engage in activities to shorten the path of the world through the three meritorious deeds of Alms giving, Morality and Meditation. Because the successful way to shorten the person's life journey and achieve Nirvāṇa is the triple meritorious deeds of Giving Alms, Morality and Meditation.

References:

- Carata bhikkhave cārikaṃ, bahujaṇa hitāyabahujaṇa sukhāya lokānukampāya. Atthāya hitāya sukhāya deva manussānaṃ, Mā ekena dve agamittha, desetha bhikkhave dhammaṃ ādi kalyāṇaṃ majjhe kalyāṇaṃ pariyoṣāṇaṃ kalyāṇaṃ sātthaṃ sabyañjanaṃ kevala paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. (Mahāvaggaṇṇī I, Bu.Ja.Tri. 1964-42nd page)
- Dīgha Nikāya (Long Discourses) 2, Maha Parinibbāṇa sūtra, Bu.Ja.Tri. 1965, 110th page
- Kittāvatānu kho bhante, upāsako hotīti, yato kho mahānāma buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṃghaṃ saraṇaṃ gato hoti, ettāvatā kho mahānāma upāsako hotīti. (Aṃ.Ni.5. Mahānāma Sūtra, Bu.Ja.Tri. (pu.mu) 2005, 120th page.
- Kasmā upāsakoti, ratanattayaṃ upāsanato sohi buddhaṃ upāsati, upāsako, dhammaṃ upāsati upāsako, saṃghaṃ upāsati upāsako. (Papañcasūdanī Aṭṭhakathā, Hewavitharana Print, 113th page.)
- Kittāvatā pana bhante, upāsako sīlavā hotīti, yato kho mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu miccācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmeraya majjhapaṃsādaṭṭhānā paṭivirato hoti, ettāvatā kho mahānāma, upāsako sīlavā hotīti. (Aṃ.Ni.5, Gahapati Vagga, Mahānāma Sūtra, Bu.Ja.Tri. (pu.mu) 2005, 120th page.)
- Mettena kaya kammena, mettena vacī kammena, mettena mano kammena, anāvaṭṭadvārāya, āmisānuppādenena. (Aṃ.Ni, Singālovāda sūtra, Bu.Ja.Tri. 308th Page)
- Aṃ, Ni. Catusaṃvāsa Sūtra, Bu.Ja.Tri. 464th page.)
- Pañcahi bhikkhave, Dhammehi samannāgato upāsako upāsaka – ratanañca, upāsaka padumañca, upāsaka puṇḍarikoca, katamehi pañcahi, saddho hiti, sīlavā hoti, na kotuhala maṃgaliko hoti, kammaṃ pacceti no maṃglaṃ, na ito bahiddhā dakkhineyyaṃ gavesati, idha ca pubbakāraṃ karotīti. . (Papañcasūdanī Aṭṭhakathā, Hewavitharana Print, 114th page.)
- Pañcimā bhikkhave vaṇijja, upāsakena akaraṇiyā katamā pañcasattha vaṇijjā, sattava vaṇijjā, māṃsa vaṇijjā, majjava vaṇijjā, visa vaṇijjā, imā bhikkhave pañca vaṇijjā upāsakena akaraṇiyāti. (above, 113th page)

Pañcahi bhikkhave, Dhammehi samannāgato upāsako upāsaka – caṇḍāloca hoti, upāsaka malañca, upāsaka patikiṭṭho ca, katamehi pañcahi, assaddho hiti, dussīlo hoti, kotuhala maṃgaliko hoti, maṃglaṃ pacceti, no kammaṃ ito ca bahiddhā dakkhineyyaṃ pariyeseti, tattha ca pubbakāraṃ karotīti. . (Papañcasūdanī Aṭṭhakathā, Hewavitharana Print, 114th page.)

Sattime bhikkhave dhammā upāsakassa parihānāya saṃvattanti. Katme satta, bhikkhudassaṃ hāpeti, saddhamma savaṇaṃ pamajjati. Adhisīle na sikkhati, appasāda abahulā hoti, bhikkhusu theresuceva navesu ca majjhimesu ca, upāmahacitto dhammaṃ suṇāti, randhavesī itoca bahiddhā dkkhiṇeyyaṃ gawesati, tatthaca pubbakāraṃ karoti, ime kho bhikkhave, satta dhammā upāsakassa parihānāya saṃvattanti. (Aṃ. Ni., Sattaka Nipāta, Upāsaka parihānīya sūtra, Bu.Ja.Tri (pra.Mu) 318th page)

Appasādo ca bhikkhūsu – bhīyyo pavaḍḍhati, upārambhacitto ca - saddhammaṃ sotu micchati (-above-320th page)

Appasādo ca bhikkhūsu – bhīyyo pavaḍḍhati, upārambhacitto ca - saddhammaṃ sotu micchati (-above-318th page)

Yato kho mahānāma upāsako attanā saddhāsampanno hoti, noparaṃ saddhā sampadāya samādapeti. Attanā sīla sampanno hoti. noparaṃ sīla sampadā samādapeti... ettāvata kho mahānāma upāsako attahitāya paṭipanno hoti no parahitāyāti. (Aṃ.Ni.5, Gahapati Vagga, Mahānāma Sūtra, Bu.Ja.Tri. (pu.mu) 2005, 120th page.)

Attadīpā viharatha bhikkhave attasaraṇā anaññasaraṇā (Dī. Ni. 2, Mahā Parinibbāṇa Sūtra, Bu.Ja.Mu, 110th page)

Yato kho mahānāma upāsako attanā ca saddhā sampanno hoti, parañca saddhāsampadāya samādapeti. Attanāca sīla sampanno hoti. Parañca sīla sampada samādapeti... ettāvata kho mahānāma upāsako attahitāya ca paṭipanno hoti parhitāya cāti. . (aṃ.ni.5, gahapati vagga, mahānāma Sūtra, Bu.Ja.Tri. (pu.mu) 2005, 120th page.)

Samyutta Nikāya, Brahma samyutta, upāsakavagga, Bu.Ja.Mu (Pra.Mu) 2005, 330th page.

Aṃ. Ni., Sattaka Nipāta, Upāsaka vipatti sūtra, Bu.Ja.Tri (pra.Mu) 320th-321th page)

Dasahi bhikkhave dhammehi samannāgatā upāsikā yathāhataṃ nikkhitthā evaṃ niraye, katamehi dasahi, pāṇātipātini hoti, adinnādāyini hoti, kāmesu micchācārini hoti, musāvādinī hoti, pisunāvācā hoti, pharusāvācā hoti, samphppalāpinī hoti,

abhiññānī hoti, byāpanna citta hoti, micchā diṭṭhikā hoti, imehi kho bhikkhave
dasahi dhammehi samannāgatā upāsikā yathāhatham nikkhattā evaṃ niraye. – Am.

Ni., Dasaka Nipāta, Upāsikā Sūta, Bu.Ks.Mu.(pra.Mu.) 2005. 530th page

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā yathāhatham nikkhattā
evaṃ saggeti