



มหาวิทยาลัยมหามกุฏราชวิทยาลัย วิทยาเขตอีสาน มมธ.อส

**Mahamakut Buddhist University Isan Campus**

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# วารสารวิชาการ พระพุทธศาสนาเขตลุ่มแม่น้ำโขง

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### วัตถุประสงค์

1. เพื่อเผยแพร่บทความวิชาการ และบทความวิจัยทางพระพุทธศาสนา ปรัชญา สังคมศาสตร์ การศึกษา และศิลปวัฒนธรรม
2. เพื่อเผยแพร่บทความวิชาการ และงานวิจัยพระนักเผยแผ่เขตลุ่มแม่น้ำโขงเป็นเวทีแลกเปลี่ยนเรียนรู้พระพุทธศาสนา
3. เพื่อเป็นเวทีเสนอผลงานบทความวิชาการและบทความวิจัยของนักวิชาการในมหาวิทยาลัยและบุคคลที่จะให้บริการวิชาการเกี่ยวกับการเสนอทางออกในการเผยแผ่พระพุทธศาสนา แก้ปัญหาสังคม โดยอาศัยหลักพุทธธรรม

### Objectives:

1. To disseminate academic articles and research papers on Buddhism, philosophy, social sciences, education, and cultural arts.
2. To disseminate academic articles and research papers on Buddhist missionary work in the Mekong River Basin as a platform for exchanging knowledge about Buddhism.
3. To provide a platform for presenting academic articles and research papers by scholars from universities and individuals offering academic services on proposing solutions for the dissemination of Buddhism to address social issues, based on Buddhist principles.

## Editorial Statement

This year marks the 7th year and 2nd issue of the Mekong River Basin Buddhist Studies Journal. Researchers and interested authors have contributed articles on religious and cultural studies, which have been published to disseminate academic work to educators for study and further development in the fields of Buddhism, philosophy, social sciences, education, and arts and culture. The academic articles published in this issue will greatly benefit society. Additionally, this publication has been distributed to participants in the capacity-building program for Buddhist missionaries in the Mekong River Basin, including Thailand, Laos, Cambodia, Myanmar, Vietnam, China, Indonesia, Sri Lanka, and other countries.

We extend our gratitude to those who submitted articles for publication and contributed to the dissemination of academic knowledge. It is our hope that those interested in writing research articles or academic papers will continue to contribute to the advancement of education for the benefit of all.

With these words, we express our deep appreciation on this occasion.



Editor

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## 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 Māhānāma what the Sīla (Morality) of the devotee, explained that morality principles. My Lord, how many virtues does the devotee have? "Māhānāma, 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 Māhānāma." 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 saddhiṃ 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 *Amṅuttara nikāya* (numeral discourses) *Upāsaka Parihānīya 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 Parihānīya 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 Parihānīya 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 vaggā 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

Aṃguttara 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 seen 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 Aṃguttara 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 pariyoṣānaṃ kalyāṇaṃ sātthaṃ sabyañjanaṃ kevala paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. (Mahāvaggapāli I, Bu.Ja.Tri. 1964-42<sup>nd</sup> page)

Dīgha Nikāya (Long Discourses) 2, Maha Parinibbāṇa sūtra, Bu.Ja.Tri. 1965, 110<sup>th</sup> 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, 120<sup>th</sup> page.)

Kasmā upāsakoti, ratanattayaṃ upāsanato sohi buddhaṃ upāsati, upāsako, dhammaṃ upāsati upāsako, saṃghaṃ upāsati upāsako. (Papañcasūdanī Aṭṭhakathā, Hewavitharana Print, 113<sup>th</sup> page.)

Kiitāvatā pana bhante, upāsako sīlavā hotīti, yato kho mahānāma, upāsako paṇātipātā 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, 120<sup>th</sup> page.)

Mettena kaya kammaṇa, mettena vacī kammaṇa, mettena mano kammaṇa, anāvaṭadvāratāya, āmisānuppādenena. (Aṃ.Ni, Singālovāda sūtra, Bu.Ja.Tri. 308<sup>th</sup> Page)

Aṃ, Ni. Catusaṃvāsa Sūtra, Bu.Ja.Tri. 464<sup>th</sup> page.)

Pañcahi bhikkhave, Dhammehi samannāgato upāsako upāsaka – ratanañca, upāsaka padumañca, upāsaka puṇḍarīkoca, 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, 114<sup>th</sup> page.)

Pañcimā bhikkhave vaṇijja, upāsakena akaraṇiyā katamā pañcasattha vaṇijjā, sattava vaṇijjā, māṃsa vaṇijjā, majjava vaṇijjā, visa vaṇijjā, imā bhikkhave pañca vaṇijjā upāsakena akaraṇiyāti. (above, 113<sup>th</sup> 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, tatha ca pubbakāraṃ karotīti. . (Papañcasūdanī Aṭṭhakathā, Hewavitharana Print, 114<sup>th</sup> 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, randhgavesī itoca bahiddhā dkkhiṇeyyaṃ gawesati, tathaca pubbakāraṃ karoti, ime kho bhikkhave, satta dhammā upāsakassa parihānāya saṃvattanti. (Aṃ. Ni., Sattaka Nipāta, Upāsaka parihānīya sūtra, Bu.Ja.Tri (pra.Mu) 318<sup>th</sup> page)

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

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

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

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

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

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

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

Dasahi bhikkhave dhammehi samannāgatā upāsikā yathāhataṃ nikkhitthā evaṃ niraye, katamehi dasahi, pāṇātipātiniḥ hoti, adinnādāyinī hoti, kāmesu micchācārīṇī hoti, musāvādinī hoti, pisunāvācā hoti, pharusāvācā hoti, samphppalāpinī hoti,

abhijjhā<sup>ā</sup>lunī<sup>ī</sup> hoti, byā<sup>ā</sup>panna citta<sup>ā</sup> hoti, micchā<sup>ā</sup> di<sup>ī</sup>ṭṭhikā<sup>ā</sup> hoti, imehi kho bhikkhave  
dasahi dhammehi samannā<sup>ā</sup>gatā<sup>ā</sup> upā<sup>ā</sup>sikā<sup>ā</sup> yathā<sup>ā</sup>hatha<sup>ṃ</sup> nikkhattā<sup>ā</sup> eva<sup>ṃ</sup> niraye. – A<sup>ṃ</sup>.

Ni., Dasaka Nipā<sup>ā</sup>ta, Upā<sup>ā</sup>sikā<sup>ā</sup> Sū<sup>ū</sup>ta, Bu.Ks.Mu.(pra.Mu.) 2005. 530<sup>th</sup> page

Imehi kho bhikkhave dasahi dhammehi samannā<sup>ā</sup>gatā<sup>ā</sup> upā<sup>ā</sup>sikā<sup>ā</sup> yathā<sup>ā</sup>hatha<sup>ṃ</sup> nikkhattā<sup>ā</sup>  
eva<sup>ṃ</sup> saggeti

## The training of concentration (*Samādhi Sikkhā*)

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### Introduction

The training of concentration is the second and middle stage of the Noble Eightfold Path. It consists of developing the three constituents of the Noble Eightfold Path that constitute the training of concentration (*samādhi sikkhā*); (1) *Sammāvāyāma* – the right effort, (2) *Sammāsati* – the right mindfulness, and (3) *Sammāsamādhi* – the right concentration. If one can exert strenuous effort to be vigilantly mindful of a meditation object, one can build up mental concentration.

The right concentration, according to *Mahāsatipatthāna Sutta*, is the concentration associated with the four *rūpāvacara jhāna*, which are the meditative absorptions in the fine-material sphere. *Visuddhimagga* (the Path of Purification), however, extends the right concentration from the neighbourhood concentration (*upacāra samādhi*) to the concentration associated with any of the four *rūpāvacara jhāna* and the four *arūpāvacara jhāna*, which are the meditative absorptions in the immaterial sphere. To attain the right concentration one has to undertake tranquility meditation systematically.

### What is Meditation?

Meditation is a simple, practical way of training and purifying the mind to calm down, culture and develop the mind. It is, therefore, mental culture or mental development that produces so much good effect that it should be practiced repeatedly.

Meditation initially involves focusing the mind on a suitable object of meditation, and applying mindfulness to be aware of the object constantly. By being mindful of the meditation object, one controls the mind from wandering from one sense-object to another, thus preventing desires, craving, aversion, worry, remorse, distraction and vain thoughts from arising.

Thus meditation helps wholesome consciousness to arise continuously, develops wholesome positive qualities, and strengthens mental power and mind control. Since wholesome consciousness gives rise to wholesome kamma, which will bear good results in due course, meditation is the most beneficial way of living.

Besides meditation relaxes and rehabilitates the mind, building up joy, tranquility, peace and happiness immediately. It reduces tension, stress and strain, high blood pressure, and the tendency to smoke, drink or use drugs. It relieves fatigue and cures many physical and mental well-beings. Thus meditation is also an art of living happily and healthily.

### Two Types of Meditation

The Buddhist Canons describe two types of meditation (*bhāvanā*); (1) *Samatha bhāvanā* – Tranquillity meditation, and (2) *Vipassanā bhāvanā* – Insight meditation

The mental training and mental culture dealing with ‘calm or tranquility’ is called *samatha bhāvanā*, and that dealing with ‘insight’ is called *vipassanā bhāvanā*.

### Tranquillity Meditation (*Samatha Bhāvanā*)

‘*Samatha*’ means ‘tranquility, calm or quietude’ which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called ‘calm’ because it calms down the five hindrances (*nīvaraṇa*) including passions. Thus *samatha bhāvanā* is the mental training which calms down the five hindrances and develops tranquility and mental concentration.

In order to do so, the mind is focused on a meditation object, which is one’s own breath, and strenuous effort is exerted to be aware of the object constantly. Whenever the mind wanders out to other sense objects, it is brought back to the meditation object. By trying to be mindful of the meditation object continuously, one strengthens the *jhāna* factors which associate with wholesome consciousness (*kusala citta*).

When the *jhāna* factors become strong, they can suppress and temporarily eliminate the hindrances which agitate and inflict the mind. When the hindrances are totally suppressed from arising for one hour, two hours or more, the neighbourhood concentration or access concentration (*upacāra samādhi*) is attained.

By meditating further one can raise the concentration to meditative absorption (*jhāna*). There are four stages of meditative absorption in the fine material sphere (four *rūpāvacara jhāna*) and four stages of meditative absorption in the immaterial sphere (four *arūpāvacara jhāna*).

*Samatha* or tranquility or concentration (*samādhī*) stands for ‘*ekaggatā cetasika*’, a mental factor which associates with every consciousness. *Ekaggatā* literally means ‘one-pointedness’; it focusses the mind on an object; it binds the mental concomitants with consciousness together to be at a state of one-pointedness on the object of meditation.

Thus *samatha bhāvanā* or tranquility meditation is the mental training which calms down and suppresses the mental hindrances by strengthening the *jhāna* factors including *ekaggatā* so as to attain the neighbourhood concentration and the higher *jhāna* concentration.

### Insight Meditation (*Vipassanā bhāvanā*)

‘*Vipassanā*’ means ‘insight’ or ‘to see things as they really are in many special ways’. It is the intuitive insight into the true nature of all physical and mental phenomena of existence. ‘*Vipassanā*’ stands ‘*paññā cetasika*’, a mental factor which associates with wholesome consciousness. ‘*Paññā*’ literally means ‘knowledge or wisdom’.

*Vipassanā bhāvanā* or insight meditation develops the *paññā cetasika* by constantly investigating and contemplating on the three characteristic marks of all psycho-physical phenomena, namely, impermanence (*aicca*), suffering (*dukkha*), and impersonality or non-self (*anatta*).

*Vipassanā bhāvanā* develops insight wisdom (*Vipassanā ñāṇa*) one after another until the Path wisdom (*magga ñāṇa*) and its Fruition wisdom (*phala ñāṇa*) are realized. Then the meditator becomes a noble person (*ariyā*) and enjoy the unique bliss of *Nibbāna* as much as he or she wishes.

### The Role of Meditation in the Noble Path

The Eightfold Noble Path is made up of eight constituents which can be classified as Threefold Noble Training – viz., the Training of Morality, the Training of Concentration, and the Training of Wisdom. The purpose of the Threefold Training is to eradicate all the defilements which are the root causes of all suffering. The objective of the Threefold Training is to realize *Nibbāna* and enjoy eternal peace and happiness.

The Ten Defilements (*kilesā*) are; (1)*Moha* – ignorance of the realities, delusion (2)*Lobha* – desire, craving, attachment (3)*Dosa* – anger, hatred, aversion (4)*Māna* – pride or conceit (5)*Diṭṭhi* – wrong view (6)*Vicikicchā* – skeptical doubt (7)*Uddacca* – restlessness

(8)*Thina* – sloth or laziness (9)*Ahirika* – lack of moral shame and (10)*Anotappa* – lack of moral dread.

These defilements have been thriving and flourishing in the minds of worldlings from time immemorial, and they have grown like a big tree. Now, if we want to destroy a big tree, we must cut off the branches first, then the trunk and dig out the roots and burn them all.

In the same way to eradicate all defilements, we must first undertake the training of morality to cleanse our minds from coarse, inflated and aggressive defilements called *vītikkama kilesa*. These are the branches of the big *kilesā*-tree. If we stop the training, these coarse, aggressive defilements will grow up anew just as the tree grows up new branches.

Now after cutting off the branches, we must cut the trunk of the tree. This is similar to undertaking the training of concentration after establishing good morality. To accomplish the training of concentration, we undertake tranquility meditation. This will calm down, subdue, and suppress the defilements which have arisen, and are agitating and inflicting the mind. These awakened and active defilements are called *pariyuṭṭhā kilesa*.

Among these, the five most active ones – *lobha, dosa, thina, uddhacca* and *vicikicchā* – are known as the hindrances (*nīvaraṇa*). When we attain the neighbourhood concentration or the higher *jhāna* concentration, all these agitating defilements including the hindrances are well subdued and suppressed.

Now, after cutting the trunk of the tree, the roots still remain underground, and they will grow into a new tree again. In the same way, when the active defilements are subdued, latent or dormant defilements known as *anusaya kilesa* still remain. They are like the roots of defilements, capable of growing into *pariyuṭṭhāna kilesa* and *vitikkama kilesa* very quickly. So the *anusaya* must be uprooted and destroyed completely in order to eradicate the defilements, the cause of suffering, once and for ever. It is like digging out the roots and burning them so as to destroy the tree once and forever.

To eradicate the latent defilements is not an easy task. It is indeed the most profound and difficult task in the world. To accomplish this task we must undertake insight meditation very ardently, strenuously and correctly. *Vipassanā bhāvanā* accomplishes the training of wisdom. Only the highest wisdom, that is the four stages of Path wisdom, can eliminate and destroy the *anusaya* completely.

Now when we attain the right concentration, the mind becomes very powerful. It radiates very bright and penetrative light. With the help of this meditation light, we can

penetrate our body and mind with our mind-eye to observe the ultimate realities – *citta*, *cetasika* and *rūpa*, which are the fundamental units of all psycho-physical phenomena. These *nāmas* and *rūpas* are arising and dissolving very rapidly and incessantly in accordance with the law of Dependent Origination (*Paṭṭiccasamuppāda*) and the *Paṭṭhāna* Causal Relations.

In *Vipassanā bhāvanā* we must perform the right investigation (*sammā sañkappa*) into these *nāma* and *rūpa* and their causal relations in order to develop the right understanding (*sammā ditṭhi*) of all psycho-physical phenomena. After developing ten insight knowledges (*vipassanā ñāṇa*), we shall attain the Path wisdom (*magga ñāṇa*) and its Fruition wisdom (*phala ñāṇa*). The Path wisdom in four stages can eradicate ignorance or *avijjā* or *moha* completely. And when *avijjā* is eradicated, all the remaining defilements are also totally eliminated. We shall be enlightened to the four Noble Truths and become noble persons (*ariya*) who can enjoy the supreme bliss of *Nibbāna* as much as they wish.

### The Purpose and Objective of Tranquility Meditation

The purpose of tranquility meditation (*samatha bhāvanā*) is to accomplish the training of concentration (*samādhi sikkhā*). In order to accomplish the training of concentration, we must train and culture our mind to make it free from all defilements.

To achieve this purpose, we try to focus our mind on a meditation subject prescribed by the Buddha for the purpose tranquility meditation. We must establish ourselves in morality before we undertake tranquility meditation. The training of morality subdues and prevents the inflated, aggressive defilements (*vītikāma kilesa*) from arising in the mind.

But the moderate defilements that have arisen in the mind keep agitating the mind to make it restless and distracted. By focusing the mind on the meditation subject, we directly control the mind and prevent it from becoming restless and distracted. By doing so we develop wholesome minds (*mahākusala citta*) and the *jhāna*-factors which associate with the wholesome minds.

As the *jhāna* factors become more and more developed, they calm down and subdue the hindrances as well as other defilements. When all the defilements are well subdued and suppressed, the access *jhāna* and the access or neighbourhood concentration are attained. By meditating further, one can attain *jhāna* and *jhāna* concentration when the mind can be kept free from defilements for longer periods.

The objective or goal of tranquility meditation is to attain the right concentration (*sammā samādhi*) which is equivalent to the concentration associated with the four *rūpāvacara jhāna*. The right concentration is used as the basis for insight meditation.

### Mental Concentration and the Need to develop it

Mental concentration is the concentrated, unshaken, undefiled and peaceful state of mind. It is also the state of one-pointedness of mind or profitable unification of mind.

It is synonymous with '*samādhi*' which stands for '*ekaggatā cetasika*'. '*Ekaggatā*' is rendered here as 'unification of mind' in the sense of agreement and harmony of consciousness and its concomitants in focusing on a single object. It is sometimes rendered 'one-pointedness' in that sense, or in the sense of the focusing of a search-light.

In *Samādhi Sutta* and many others, the Buddha exhorted the bhikkhus to develop concentration to be able to see things as they really are.

*“Samādhim bhikkave bhāvetha samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti.”*

“Oh monks, try to develop mental concentration. The monk, who has developed concentration, will be able to see things as they really are.”

The normal human eye has very limited vision. It cannot see in the dark whereas many animals such as dogs, cats and rats can move about in the dark.

Again the normal human mind is shielded and blinded by the hindrances as well as other defilements. When these defilements are driven away, though temporarily, by undertaking tranquility meditation and attaining the access concentration or the *jhāna* concentration, the mind becomes pure and very powerful. It radiates very bright and penetrative light which can pass through bodies and walls.

This bright and penetrative light is the most powerful weapon for undertaking insight meditation. With the help of this light one can observe objects nearby as well as those which are far away from one's mind-eye while keeping the eyes closed. Also one can scan layer after layer of one's body in detail just like scanning with ultra-sound. One can also analyze one's mind and body in detail to observe the ultimate realities- *citta*, *cetasika* and *rūpa*, which evade the detection even by the latest science equipment.

So, with the help of this meditation light, one can readily undertake insight meditation, systematically investigating the true natures of the ultimate realities to develop insight

knowledge one after another and finally to realize *Nibbāna* with the Path wisdom and the Fruition wisdom.

### The Subject of Meditation (*Kammaṭṭhāna*)

To undertake tranquility meditation or insight meditation we need a suitable object or focus our attention on as consciousness cannot arise without a sense-object striking a sense-organ.

A meditation subject serves as the ‘place or base’ as well as the ‘subject of meditation’ for carrying out the act of meditation. It also serves as the ‘working ground’ or ‘training ground’ for training the mind in order to develop and culture it. In developing and culturing the mind, the meditation subject must not provoke lust or aversion.

The subject of tranquility meditation should be one of the forty subjects prescribed by the Buddha himself. The subject of insight meditation is the three characteristic marks of existence – viz., impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*).

### Forty Subjects of Tranquility Meditation (*Samatha Kammaṭṭhāna*)

There are seven classes of meditation subjects. They are; (1)*Kasiṇa* – ten *kasiṇa* subjects or devices, (2)*Asubha* – ten loathsome subjects, (3)*Anussati* – ten recollection subjects, (4)*Brahmavihāra* – four subjects of divine abiding, (5)*Āruppa* – four subjects of immaterial states, (6)*Āhārepaṭikūla-saññā* – one subject of perception of repulsiveness in nutriments and (7)*Catudhātu vavatthāna* – one subject of defining the four elements.

(1). ‘*Kasiṇa*’ means ‘whole’ or ‘complete’. It is so called because it should be observed wholly or completely in meditation, and also because the light issuing from the conceptualized sign or image is extended to all directions without limitation.

Because it should be observed wholly, the shape of *kasiṇa* should be circular with its diameter equal to one span and four fingers, i.e. about one foot, if it is observed from a distance of two and a half cubits or 3 feet 9 inches. There are ten kinds of *kasiṇa*. They are; (1) *Pathvīkasiṇa* – earth *kasiṇa*, (2) *Āpokasiṇa* – water *kasiṇa*, (3) *Tejokasiṇa* – fire *kasiṇa*, (4) *Vāyokasiṇa* – air *kasiṇa*, (5) *Nīlakasiṇa* – blue *kasiṇa*, (6) *Pītakasiṇa* – yellow *kasiṇa*, (7) *Lohitakasiṇa* – red *kasiṇa*, (8) *Odātakasiṇa* – white *kasiṇa*, (9) *Ālokakasiṇa* – light *kasiṇa* and (10) *Ākāśakasiṇa* – space *kasiṇa*.

By meditation on *kasiṇa* one can develop the five *rūpāvacara jhāna* and then proceed to develop the four *arūpāvacara jhāna*. After attaining all these *jhāna* in all the

*kasiṇa*, one can practise further to develop five mundane supernormal powers (*lokiya-abhiññā*).

(2) ‘*Asubha*’ refer to the ten signs of foulness or the ten kinds of corpses which may be found in some cemeteries or charnel grounds or battle fields where dead bodies are not buried or cremated and where flesh-eating animals such as dogs, jackals, wolves and vultures frequent.

In modern days any kind of corpse which shows the repulsive nature of the body is a suitable a suitable subject for meditation.

Worldlings are, as a rule, very strongly attached to their bodies as well as to others’ bodies by lust (*rāga*). The best way to suppress this list and the best remedy to cure the *rāga*-disease are *asubha bhāvanā*. So, it was made a compulsory meditation subject at the time of the Buddha.

The ten signs of foulness or the ten kinds of corpses are as follows. (1)*Uddhumātaka* – the rotten, bloated corpse, (2)*Vinīlaka* – the blue, black corpse with patchy discolouration, (3)*Vipubbaka* – the festering corpse with pus oozing out, (4)*Vicchiddaka* – a corpse cut in the middle, (5)*Vikhāyitaka* – a gnawed corpse, (6)*Vikkhattaka* – a scattered corpse, (7)*Hatavikkhattaka* – a cracked and scattered corpse, (8)*Lohitaka* – a blood-smeared corpse, (9)*Puḷuvaka* – a worm-infested corpse and (10)*Aṭṭhika* – a skeleton. In *asubha bhāvanā* the highest concentration attainable is the first *rūpāvacara jhāna samādhi*.

(3) ‘*Anussati*’ means repeated reflection or recollection or constant mindfulness. In *Aṅguttaranikāya Ekadhamma Pāḷi* the Buddha said, “Oh Bhikkhu, If one of the ten *anussati* is practiced and developed repeatedly, making it a habit, then it will lead to the disgust of the endless round of rebirth, to the abandonment of attachment, to the cessation and pacification of lust and other mental defilements, to the insight of the three characteristic marks of existence, to the enlightenment of the four Noble Truths, and to the realization of *Nibbāna*.”

The ten *annussati* are; (1)*Buddhānussati* – recollection of the Buddha, (2)*Dhammānussati* – recollection of the Dhamma, (3) *Samgānussati* – recollection of the Saṃgha, (4)*Sīlānussati* – recollection of morality, (5)*Cāgānussati* – recollection of generosity, (6)*Devatānussati* – recollection of deities, (7)*Upasamānussati* – recollection of peace, (8)*Maraṇānussati* – recollection of death, (9)*Kāyagatāsati* – mindfulness of the thirty-two parts of the body and (10)*Ānāpānassati* – mindfulness of breathing.

The eight anussatis (Nos 1-8) will develop the mind to the state of access concentration (*upacāra samādhī*), *kāyagatāsati* to the first *rūpāvacara jhāna*, and *ānāpānassati* to the five *rūpāvacara jhāna*.

(4) '*Brahmavihāra*' means 'noble living' or 'sublime living' or 'divine abiding'. Anyone who is in the engrossing state of *jhāna* while practicing one of the four *brahmavihāra* is said to be living nobly and sublimely like brahmas is said to be living nobly and sublimely like brahmas, or he is in the sublime or divine state of living. These four kinds of *brahmavihāra* are; (1)*Mettā* – loving-kindness, (2)*Karuṇā* – compassion, (3)*Muditā* – sympathetic and appreciative joy, and (4)*Upekkhā* – equanimity.

Systematic meditation on *mettā*, *karuṇā* or *muditā* can develop the four *rūpāvacara jhāna* in the fivefold method whereas *upekkhā* can lead to the fifth *rūpāvacara jhāna*.

(5) '*Āruppa*' means 'immaterial states or bases'. They are used as meditation subjects to develop the four *arūpāvacara jhāna*. There are four immaterial states or bases. They are; (1)*Ākāśānañcāyatana* – the base consisting of boundless space, (2)*Viññāṇaṇcāyatana* – the base consisting of boundless consciousness, (3)*Ākincaññāyatana* – the base consisting of nothingness and (4)*Nevasaññānāsaññāyatana* – the base consisting of neither perception nor non-perception.

In practice one has to develop the five *rūpāvacara jhāna* first by meditating on one of the *kaṣiṇa*, and then making the fifth *jhāna* as the base, one climbs higher to four *arūpāvacara jhāna* by meditating on the *āruppa* in the order described above.

(6) '*Āhārepaṭikūlasaññā*' is divided into *āhāre*, *paṭikūla* and *saññā*. '*Āhāre*' means 'nutriment or food', '*paṭikūla*' 'repulsiveness', and '*saññā*', 'perception'. So '*āhārepaṭikūlasaññā*' is the meditation intended to develop the perception of repulsiveness on food. This perception will subdue the craving for good food (*rasa-taṇhā*).

(7) '*Catudhātuvavatthāna*' is divided into *catudhātu* and *vavatthāna*. '*Catudhātu*' means the four primary elements – viz., *pathavī*, *āpo*, *tejo* and *vāyo*. '*Vavatthāna*' means the knowledge of characterizing the elements.

The four primary elements form the basis of all corporeal phenomena. They are present in every part and particle of our body. So they must be characterized by their distinct properties. The meditation on *āhārepaṭikūlasaññā* and *catudhātuvavatthāna* lead to the neighbourhood concentration.

## Temperament (*Carita*)

Different persons have different temperament or personal nature. Six types of temperament are to be noted. They are; (1)*Rāgacaritā* – greedy temperament, (2)*Dosacaritā* – hating temperament, (3)*Mohacaritā* – deluded temperament, (4)*Saddhācaritā* – faithful temperament, (5)*Buddhīcaritā* – intelligent temperament and (6)*Vitakkacaritā* – speculative temperament.

In accordance with six types of temperament six types of persons are to be noted. The greedy-natured person, who has greedy temperament, used to dress smartly, likes perfumes and ornaments, and indulges in sense pleasure. The hate-natured person, who has hating temperament, is generally short-tempered and gets angry easily even over trivial things. The dull-natured person, who has deluded temperament, is generally perplexed, distracted and wavering with skeptical doubt.

The faithful-natured person, who has faithful temperament, is generally very pious and venerates the sacred Triple Gem frequently. The intelligent-natured person, who has intelligent temperament, relies on reasons and would not believe easily. The ruminating-natured person, who has speculative temperament, thinks over this and that without accomplishing much.

## Suitability of Kammaṭṭhāna to *Caritā*

The right coupling of temperament with meditation subject is beneficial for quick development of mental concentration (*samādhi*).

(1) The greedy-natured person with greedy temperament should exercise one of the ten signs of foulness (*asubha-kammaṭṭhāna*) or *kāyagatāsati kammaṭṭhāna* as these meditation-subjects can subdue lust and passion effectively.

(2) The hate-natured person with hating temperament should practise the four divine abidings (*brahmavihāra-kammaṭṭhāna*) or one of the four colour *kasiṇa*, that is *nīla*, *pīta*, *lohita* and *odāta kasiṇa*. These meditation subjects are pure and serene and can delight persons who practise them.

(3) The dull-natured person with deluded temperament as well as the ruminating-natured person with speculative temperament should practise *ānāpānassati*. The minds of these persons are restless and distracted because of restlessness (*uddhacca*), skeptical doubt (*vicikicchā*) and applied thought (*vitakka*). In *ānāpānassati*, the in-going breath and the out-

going breath have to be noted mindfully. As the in-breath and the out-breath occur rhythmically, *ānāpānassati* can arrest the mind and calm down a restless mind quickly.

(4) The faithful-natured person with faithful temperament should practise *Buddhānussati*, *Dhammānussati*, *Samgānussati*, *Sīlānussati*, *Cāgānussati*, and *Devatānussati*. The faith (*saddhā*) in this person is already strong, and it will be further strengthened to great benefits by undertaking these *anussati*.

(5) The intelligent-natured person with intelligent temperament should exercise *upasamānussati*, *marañānussati*, *āhārepaṭṭikūlasaññā* or *catudhātuvavatthāna*. These meditation subjects are deep and subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured person.

(6) The meditation subjects which are suitable to all types of persons are the earth *kasiṇa*, the water *kasiṇa*, the fire *kasiṇa*, the air *kasiṇa*, the light *kasiṇa*, the space *kasiṇa* and the four immaterial states (*āruppa*)

The above coupling is made in the form of direct opposition and complete suitability. But actually there is no meditation subject nor profitable development that does not suppress greed, hatred, and delusion, and promote faith, mindfulness, mental concentration, wisdom, etc.

## Conclusion

This is the practical meditation in summary of training of concentration. If the meditators understand the summary this much, they have a firm understanding of what meditation practice is and so they will understand how to practice meditation. Following these instructions, making effort, applying mindfulness, may all of beings be able to be peaceful in the world.

May all beings share this merit which we have thus acquired for the acquisition of all kinds of happiness! May beings inhabiting space and earth, deities and others of mighty power, share this merit of ours! May they long protect the Teachings!

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## A Study of *Pariññā* (Full Understanding) from *Vipassanā* Perspective

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### Introduction

All beings in the world aspires to attain various happiness and enjoy them with beloved persons including husband and wife, parents and their children, relatives, friends and so forth. In other words, their inherent desire is to liberate themselves from all sorrows, lamentation, sufferings, extending this wish to their beloved persons. The prevalence of conflicts, even within familial confines, intensifies the urgency for emancipation from these sorrowful circumstances. Consequently, individuals strive to overcome serious challenges and seek various approaches to enjoy happiness. Motivated by the enjoyment of happiness and the emancipation of adversity, individuals grapple with sufferings that they perceive as a real happiness. There emerges insight meditation being able to remove mental defilements momentarily as a potential solution. *Pariññā* is one of methods to approach to insight meditation.

Here, *pariññā* is *pāḷi* term. It has three parts: *pari* prefix, *nā* root, *ā* suffix. *Pari* means to be full, exact, or accurate. *ñā* means to know, understand, or comprehend. The whole meaning is to understand fully, to know exactly, or to comprehend accurately. In other word, full understanding, exact knowledge, or accurate comprehension is its meaning. In the Sanskrit, the term '*parijñā*' is mentioned. According to the Sanskrit, '*jñ*' is changed into '*ññ*' and it becomes *pariññā*. Its translation is the same to *pāḷi* term. It has three stages, namely, full understanding as the known (*ñātapariññā*), full understanding as investigation (*tīraṇapariññā*), and full understanding as abandoning (*pahānapariññā*). The purpose of writing *pariññā* is to discern inconsistent outcome wherein individuals, despite their earnest effort to achieve a real happiness, find themselves entangled in sorrow, lamentations, sufferings and so forth. The proposed solution involves the cultivation of wisdom through the method of insight meditation, specifically elucidated by *pariññā*.

### Full Understanding as the Known (*Ñātapariññā*)

To purify the mind means the insight wisdom or noble path wisdom being able to eradicate mental defilements momentarily or totally. In order to achieve these wisdoms, the practitioner or the yogī must practice insight meditation. *Pariññā* (full understanding) is one category of methods to approach insight meditation for someone. It has three stages, namely, full understanding as the known (*ñātapariññā*), full understanding as investigation (*tīraṇapariññā*), and full understanding as abandoning (*pahānapariññā*). First one is *ñātapariññā*. What is *ñātapariññā*? It means to see *dhammas* and their individual characteristic (*sabhāvalakkhaṇā*). What is the individual characteristic? It is individual characteristic that belongs to someone or something. For example, the different nationalities in the world speak English language with various accent. Chinese speak English with China accent, and also Japanese speak it with Japan accent due to different nationality. Their respective accent can be called their individual characteristic (*Sabhāvalakkhaṇā*). In the same way, all phenomena have individual characteristic or mark. As a meditator, he has to understand it clearly. In order to arrive the level of *Ñātapariññā*, Venerable Buddhaghosathera mentioned what has to do in the *Visuddhimagga*, thus, “Seeing the mind and matter as they really are is called the purification of view (*diṭṭhivisuddhi*).” When the meditator has attained the first analytical knowledge of mind and matter (*nāmarūpaparicchedañāṇa*), he possesses correct vision. If he has achieved pure vision, his knowledge becomes pure, that is, wrong view does not come to him. It is called *diṭṭhivisuddhi* because correct vision makes wrong view purify. At first, the meditator, therefore, has to understand mind and matter with their proximate causes, and also of *Nibbāna* by the indirect method (*anumānanaya*) or theory. The object of insight meditation is the ultimate reality (*paramattha*), but not concept (*paññatti*).

What is *dhamma*? Regarding this, it has multiple meanings as nature, learning, wisdom, method, the noble truth, meritorious deed, the virtue, the habit, concentration, and so on. Herein, it refers to the nature such as material nature (*rūpa-dhamma*) and mental nature (*nāma-dhamma*) that should be known in the stage of *ñātapariññā*. The *Pāḷi* literature also explained thus, “Because this nature, itself, is arising in its root nature or takes naturally without any creator, it is called *dhamma*.” It has two parts as *√dhar* (to carry, or arise or take) + ‘*ramma*’ suffix and refers to four ultimate realities (*paramatthadhamma*). This *dhamma* is needed here because there are all *dhammas* that should be known in the stage of

*Ñātapariññā*. In short, the yogī must understand these *dhammas* because they are the object of insight meditation excluding *nibbāna*. Only if he knows objects being contemplated by insight knowledge, he is able to see the individual characteristic of those objects. Without understanding them that should know in the *ñātapariññā*, no one can see their individual marks respectively. It is true because only one who knows conditional things (*sañkhatadhammas*) containing in the three kinds of world as mind (*nāma*) and matter (*rūpa*) is able to see their individual characteristics.

### Seeing the Individual Characteristic of Matter (*Rūpa*)

Matter (*rūpa*) is one of ultimate realities and the object of insight meditation. What is matter? In this case, the Buddha preached in the *Khajjanīya Sutta* in *Saṃyuttanikāya* thus; “Why is matter called *rūpa*? Because the matter is molested or changed, it is called matter (*rūpa*).” After that, there are two kinds of matter such as the great essential elements (*mahābhūta*) and the derivative matter (*upādārūpa*). *Mahābhūta* means the matter being depended for all matters and they, themselves, can stand alone without depending upon anything. *Upādārūpa* means the matters that can arise depending upon four great essential elements and they, themselves, cannot stand alone. However, they are changed by heat, by thirst, by bites of some insects, by climate change, and by opposite conditions. In addition, water is a kind of liquid, but if it is put in the refrigerator, it will change from the liquid to ice-stone. And then, if the ice-stone is put out the refrigerator, it will become liquid again. Due to various conditions, the material qualities always change. Such change is called *rūpa*. The cold burns. The heat also burns. Therefore, the Buddha said thus; “The matter is molested or changed by any condition: coldness, hotness, hunger, and thirsty.” Nowadays, it is more obvious because everybody can hear that situation in everywhere in the world. One can see it even in the family or in the society. Therefore, He expounded that matter is molested owing to opposite condition.

And then, the meditator has to discern various matters. Briefly, there are two kinds as four great essential elements and visible object, odorous object, flavor object, nutriment matter that are depending on these four great elements. They never separate and are also called *avinibbogarūpa* (unseparated matters). Parts that exist in human’s body are called thus; “This is head; this is hand; this is leg and so on”. In the same way, in the external field, people say, “This is tree; this is stone; this is home and so on”. Although they are telling them

by means of conventional truth, at least, they have just mere the combination of these eight matters. However, living beings have more than these eight matters. In regard to this material properties, generally they can be separated into two groups. One group has eighteen material qualities and another group has ten matters. If someone hears the word ‘*rūpa*’, he should discern that contains these two groups in the word ‘*rūpa*’. Nevertheless, later one is not real matter because they are not suitable to practice insight meditation. The reason is that they are connecting with all matters. For instance, if one says, “please! Give me water”, one cannot bring just only water. He has to bring water together with any container; the cup or the bottle because these connects with the water. In other word, if one says, “Please! Call that person”, he cannot call only man. He has to call that one together with clothes owing to the fact that clothes are connecting that person. In the same way, if one says, “this is *rūpa*”, the practitioner has to understand that consists of two groups matters. Totally, they, therefore, become twenty-eight corporeality. In brief, the yogī has to know them because whoever practices any meditation as tranquility or insight must start with materiality (*rūpa*) because the matter is easier than others. However, on matter can arise without any cause. The meditator should, therefore, discern the cause of matter.

What are causes that produce the matters? All material qualities arise depending on something. Without depending on anything, no matter can arise in the universe. Indeed, the material properties are produced by four kinds of cause as action (*kamma*), mind (*citta*), temperature (*utu*), and nutrition (*āhāra*) which produce the corporeality. According to *Abhidhamma*, eighteen materiality are produced by action (*kamma*). They are also called the group of eighteen *kamma* born matter (*kammaja-rūpa*). Here, because action can produce corporeality, it is a cause for becoming materiality. In addition, all conditional phenomena have three moments such as arising moment (*uppāḍakkhaṇa*), standing moment (*ṭhitikhaṇa*), and the moment of passing away (*bhaṅgakkhaṇa*). In every moment, the matters of *kamma* born arise successively until the arising moment of seventeenth consciousness before the last death-consciousness appears. Due to actions (*kamma*) done in the past, the matter of *kamma* born arises together with rebirth-linking consciousness at beginning of one life and these matters also cease together with death-consciousness at the end of one life. This is the nature of *kamma* born matters. Ability of action or action is a kind of causes which can generate matter. To summarize, the practitioner who understands the materiality together with causes which produce them fully can be called one who has reached

the stage of *ñātapariññā* or one who attains two knowledges such as the knowledge of matter (*rūpa-paricchedaññā*), and the knowledge of discerning cause and condition (*rūpappaccayapariggahaññā*). However, he should endeavor to understand the mind (*nāma*) fully.

### Seeing the Individual Characteristic of Mind (*Nāma*)

For one who practices the insight meditation, seeing the individual characteristic of phenomenon is of essential importance because the knowledge of mind and matter (*nāmarūpaparicchedaññā*) and the knowledge of discerning cause and condition (*paccayapariggahaññā*) are primary in order to understand three general characteristic or to attain the high knowledge. Firstly, mind (*nāma*) is one of phenomenon. What is mind (*nāma*)? In the Commentary, it is defined thus; “It bends onto the object.” When the meditator pays close attention to the object during meditation, he may come to be aware that the mind is like hitting the object or going toward the object. Someone gets used to say there is a noise outside. He takes the noise as an object, and then he has some another thought. So, his mind is going to that object, and then another object and to another object and so on. Because mind is that which bends toward the object, it is called ‘*nāma*’. Such bending toward is the individual characteristic of mind.

With regard to this, there are two kinds of mind such as consciousness (*citta*) and mental concomitance (*cetasika*). *Citta* is derived from original *Pāli* word. Therefore, the *Pāli* scholar defines thus; “Because it has the nature or the characteristic of thinking or knowing the object, it is called consciousness (*citta*).” Next one is *cetasika* in *Pāli* word. The Text explains thus; “The phenomenon that arise in the consciousness are called *cetasika* (mental concomitance).” That is, the nature that does not arise without consciousness is known ‘*cetasika*’. They are never separated with the consciousness; always become together with it and cease together forever. Whenever there arises respective consciousness, they arise together with respective mental concomitance as a group. Some people say that they are angry. The consciousness never arises alone in such getting angry, but they think that there arises the consciousness alone. Actually, in being angry, it has twenty-two kinds of mental factor. The combination of them as one is called being angry. If one says that he is angry, he must understand that there include mental factors together with the consciousness in the mental process. If the meditator hears the word ‘*nāma*’, he also has to understand that at least, there are phenomenon combined eight kinds such as one consciousness by means of

the characteristic of knowing the object (*vijāṇanalakkhaṇam*) and the seven universal mental factors (*sabbacittasādhāraṇa-cetasikas*). In accordance with mental aggregates, experiencing the taste of the object of feeling, making a mark of the object of perception in his mind, and knowing the object of consciousness are their individual characteristic. The meaning of word ‘*sañkhāra*’ is so wide. In regard to this, there are many categories. Volition (*cetanā*) is *sañkhāra*: mindfulness (*sati*) is *sañkhāra*: wisdom (*paññā*) is *sañkhāra*: lust (*lobha*) is *sañkhāra*: delusion (*moha*) is *sañkhāra*. All these are collectively called *sañkhāra* because they do something. They never share the ability which is able to form something with feeling and perception. Such nature of their capacity that can form something is called their individual characteristic. Moreover, all include in the mind (*nāma*). However, they never arise without any causes.

### Causes that Condition the Mind (*Nāma*)

After understanding the mind, the meditator should comprehend the causes that condition the mind because all phenomenon can occur depending on something. Here, the yogī has to understand that consciousness (*citta*) and mental factors (*cetasikas*) include in the term of *nāma*, if one says the word ‘mind’ (*nāma*). What conditions the mind? The causes condition the mind. Therefore, the Buddha said thus; “Depending on the causes, there arises the mind.” The mind is not existing forever. Due to causes or on account of meeting of material qualities each other, there appears the mind. Without their meeting, there can arise no mind. In regard to these causes, these six bases (*vatthu*) and six sense objects (*ārammaṇa*) are the essential causes that condition the mind (*nāma*). The mind, therefore, means the nature that becomes due to complement of condition. Without support of any condition or cause, there can arise no mind.

For example, in order to arise eye consciousness, there needs to have main two conditions as eye-base (*cakkhu-vatthu*) and visible object (*rūpārammaṇa*). Before the meditator sees something or someone, seeing or eye-consciousness does not exist in the eye, in the visible object, or anywhere in between. When one sees a visible object, the eye-consciousness that arises originates neither in the eye nor in the visible object. The eye-consciousness originates neither in the eye nor in the visible object, which are material qualities. Actually, eye-consciousness is a new phenomenon which arises owing to the combination of the eye-base (*cakkhu-vatthu*) and visible object (*rūpārammaṇa*). However,

there need other conditions as light and attention that support to them. One has eye that can see visible object, but if he has no light and attention, he is not able to see it. Therefore, to appear eye-consciousness, there need four conditions as eye-base, visible object, light, and attention. Such four things are called the causes that condition eye-consciousness. To sum up, these consciousness and mental concomitances are two kinds of ultimate reality. Although they are ultimate reality, they cannot exist forever. They are just sequence that becomes due to the causes. When the meditator becomes to know the mind (*nāma*) together with their causes, one can say that he has possessed the two knowledges such as the analytical knowledge of mind (*nāmaparicchedañāṇa*) and the knowledge of discerning of cause and condition (*nāma-paccayapariggahañāṇa*) that include in the first stage of *ñātapariññā*. This stage is the beginning of wisdom scope and next stage is *tīraṇapariññā*.

#### Full Understanding as Investigation (*Tīraṇapariññā*)

*Tīraṇapariññā* is the second of three stages. It has two words: *Tīraṇa* and *Pariññā*. *Tīraṇa* means investigating or making decision. *Pariññā* means analyzing or understanding fully after investigation. That is why, the wisdom which associates with the insight knowledge seeing three kinds of common characteristics is called full understanding as investigating (*Tīraṇapariññā*). When insight knowledge begun from the level of *ñātapariññā* arrives at the state of *tīraṇapariññā*, the contemplation of mind and matter becomes different. In this level, the knowledge arising in him becomes development more than before. For instance, *ñātapariññā* is like a foundation of a house and *tīraṇapariññā* is like the wall, rafters, roof of a house that has been built on the foundation of *ñātapariññā*. It means that understands fully after investigating or making decision. That is, the meditator is able to make a decision that all phenomenon are impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*). These three are also called common characteristic.

What is common characteristic? It means to connect with all beings in the universe. No one can escape from these impermanence, suffering, and non-self. They are, therefore, known common characteristic. One of them is impermanence. What is impermanent? When people say "*anicca*", what do they mean by that? One has already known the answer. The five aggregates are impermanent, and are taught by the Buddha as impermanence. They have to see that this is true, but through practice of *vipassanā* meditation, it will eventually be seen. So, what is impermanent? The answer is that everything is impermanent. But in

accordance with *Pāḷi* Text, one can say "the five aggregates," instead of "everything in the world." Why does one say that the five aggregates are impermanent? The reason is that the meditator sees that they arise and last for a few brief moments, and then disappear in watching the aggregates. When the yogī sees that they constantly arise, change, and disappear, he knows from these characteristics or signs that the aggregates are impermanent. And he knows that the characteristics of impermanence are rise, fall, and change. If he sees the impermanence, he is able to see the suffering. What is suffering? This is easy to answer that the five aggregates are called *dukkha* or suffering owing to three reasons given in the commentaries. Firstly, they are constantly oppressed by rise and fall, hence, they are called *dukkha*. Anything that is impermanent is unsatisfactory. The yogī wants things to be permanent, he wants himself to be permanent, he wants to live permanently, but he will not get what he wants. And because there is no satisfaction with these five aggregates, they are unsatisfactory. If he sees these two impermanence and suffering, he will understand non-self.

What is non-self? In order to understand *anatta*, the practitioner needs to understand the meaning of *anatta*. One meaning is "having no exercise of authority over it." The other meaning, the subject of this explanation, is "having no core." *Anatta* is that which has no inner core, no essence, and no self. As long as someone takes things to be compact, to be a mass, or to be just one thing with many functions, he cannot avoid the notion that there is a core, an inherent essence, or a self. To understand the *anatta* nature of things, someone needs to break things down into elements and their different components. As long as he cannot resolve things into their constituent parts, he will always think of them as one compact thing. But once he is able to analyze and resolve them into their various components, the notion of compactness and the notion of self or *atta* are gone. Because of this, in order to see *anatta* it is very important that one breaks things down. He needs to cut things to pieces, and he needs to analyze. In short, if the yogī discerns these common characteristics vividly, his insight knowledge will be gradually developed. Because of this, he has reached the stage of *Tīraṇapariññā* which is able to make a decision fully that all mental and material phenomena are impermanence, unsatisfactoriness, and non-self. And then, his insight knowledges gained in the stage of *tīraṇapariññā* will motivate him to reach the stage of *pahānapariññā*.

### Full Understanding as Abandoning (*Pahānapariññā*)

People who grasp something in the world are majority. After grasping it, that cannot abandon. If beings hold what thing it arises, they occupy something that can lead them to be sorrow or suffering. That thing is occupied because they do not know that can give them back anxiety. Indeed, these things that are able to arise suffering must be abandoned. *Pahānapariññā* means the knowledge that arises by abandoning. It occurs by relinquishing the perception of permanence, the perception of pleasure, the perception of self, delighting, greed, originating and grasping. Its scope extends from Contemplation of Dissolution (*bhaṅgānupassanā*) up to the knowledge of conformity (*anulomaññā*). These include in the field of *lokiyapariññā*.

For example, it is like a fire. If someone who hold the fire know that can be hot and burnt, he has to give it up, but if it cannot be abandoned, he will be burnt. In the same way, beings grasp something by the craving. Due to attachment, he wants it, attempts to get it and occupies it, that is, he occupies thus; “This is my property; this is my wife; this is my husband and so on.” It, here, is countless things someone occupies, but in accordance with ultimate reality, there are two such as mind and matter. These mind and matter are grasped by thought as these two belong to him. However, at the end, he feels sufferings or pain owing to mind and matter he grasps. The meditator, therefore, who practices insight meditation must attempt to understand the individual characteristic of mind and matter together with cause fully; to see the general characteristic of mentality and materiality such as impermanence, suffering and non-self; to abandon attachment that is sticking on something like a superglue. It is very difficult to abandon the life without trying to give lust up. In addition, when the meditator sees all phenomenon as impermanence, he is able to abandon the perception of permanence that accepts everything is permanence and craving that attaches to something. On seeing all phenomenon as suffering, he comes to abandon the perception of happiness that grasps all are enjoyment and conceit. On seeing phenomenon as non-self, he will eradicate the perception of self that accepts someone can control everything and wrong view. Such abandonment is called *lokīpahānapariññā* because his insight knowledges associate with mundane consciousness (*lokiyacitta*) in this stage. And then, the meditator gets ready to enter the field of noble path that is free from all sufferings eradicating mental defilements totally.

## Conclusion

In conclusion, after having researched on “The study of *pariññā* (full understanding) from *vipassanā* perspective”, this paper presented a kind of method to approach to insight meditation that can reduce sufferings. One who wants to be free from all sufferings needs to understand the causes that produce all pains and these come from where. After having known them, they can be removed by *pariññā*. In other word, if one saw the individual characteristic of all conditional things together with their causes, he would possess two knowledges such as *nāma-rūpa pariggahaññā* and *nāma-rūpa paccayapariggahaññā*. Such knowing can remove craving, conceit and wrong view that produce all sufferings temporary because they are the origin of all pains. Actually, no suffering can arise without causes. One, therefore, has to cut off causes in order not to arise them again. If the meditator discerned the individual characteristic of mind and matter together with causes, he would understand common characteristic. And then, he is able to make a decision on the phenomenon thus, “They are impermanence, suffering, and non-self.” Such making the decision leads to abandon them or to emancipate from circle of life. Finally, he would attempt to remove fetters attaching to the life and to attain liberation that is free from all sufferings.

## References

- Attano sabhāvaṃ dhāretīti dhammo*, Abh-a. I. 81.
- Avasavattanaṭṭhena pana anatta, Tasmā suññato, assāmikato, akāmakāriyato, attapaṭṭipakkhepatoti*, Abh-a. II. 45.
- Cakkhuṃ ca paṭicca rūpeca uppajjati cakkhuvīññāṇaṃ*, M. I. 326; S. I. 300.
- Cetasi bhavā cetasikā*, Psm-a. I. 270; *Cetasikāti cittasannissitā*, Nt-a.127.
- Cittanti ārammaṇaṃ cintetīti cittaṃ, Vijānātīti attho, yasmāvā cittanti sabbacittasādhāraṇo esa saddo, tasmā yadettha lokiyakusalākusalakiriyacittaṃ, ..., Abh-a. I. 106.*
- Dhammo sabhāve pariyatti paññā, Nāyesu saccappakatīsu puññe Ñeyye guṇācārasamādhisupi, Nissattatāpattīsu kāraṇādo,ti*, Abhp-ṭ. 66.
- It means mind (*citta*), mental concomitance (*cetasika*), matter (*rūpa*), and *nibbāna*.
- kathaṃ? Phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāroceti sattime cetasikā sabbacittasādhāraṇanāma*, Abhs. 19.

*Kiñca vuccati rūpam, Ruppātīti kho bhikkhave tasmā rūpanti vuccati...., S. II. 71,72,73,74.*

*Lakkhaṇā-dikavipassanāpaññā tīraṇapariññānāma, Vsm. II. 241.*

*Nāmarūpānam yāthāvadassanam ditṭhivissuddhināma, Vsm. II. 222, 232.*

*Namatīti nāmam, Ud-a. 38.*

*Paricchijja ñātā pariññā, Thera-a. I. 303.*

*Paṭiccasamuppannam viññānam, M. I. 323, 325.*

*Sītenapi ruppāti, Uñhenapi ruppāti, Jighcchāyapi ruppāti, Pipāsāyapi ruppāti, S. II. 71.*

*Tadeva Paṭipīḷanaṭṭhena, Tasmā abhiṇhasampaṭipīḷaṇato, Dukkhatto, Dkkhavatthuto, Sukhapaṭipakkhepatoti, Abh-a. II. 45.*

*Tattha Cakkhu Tāva Hutvā Abhāvāṭṭhena Aniccanti veditabbam, Aparehipi Catūhi Kāraṇehi aniccam - Uppādavayavantato, Vipariṇāmato, Tāvakālikato, Niccapaṭipakkhepatoti, Abh-a. II. 45. Vsm. II. 268.*

There are 1. *Cakkhuvatthu*; eye-base being dependence of eye-consciousness, 2. *Sotavatthu*; ear-base being dependence of ear-consciousness, 3. *Ghānavatthu*; nose-base being dependence of nose-consciousness, 4. *Jivhāvātthu*; tongue-base being dependence of tongue-consciousness, 5. *Kāyavatthu*; body-base being dependence of body-consciousness, and 6. *Hadayavatthu*; heart-base being dependence of the remaining consciousness excluding tenfold consciousness. These are the base (*vatthu*) of sense-organs and are applied to something that exist. Abhs. 21. These are also called the six doors that is able to connect with six sense objects. Abhs. 18,19.

There are twenty-two cattas such as ignorance (*moha*), shamelessness (*ahirika*), fearlessness (*anottappa*), and restlessness (*uddhacca*) that are common to ever immoral consciousness, hatred (*dosa*), jealousy (*issā*), stinginess (*macchariya*), and worry (*kukkucca*) that ever associate with two types of consciousness accompanied by ill-will, and excluding joy (*pīti*) twelve types of consciousness that calls common to each other (*aññasamāna-cetasika*), sloth (*thina*), and torpor (*middha*), Vsm. II. 98,99; Abhs. 34,35.

There is knowledge of dissolution (*bhaṅgañāṇa*), the knowledge of terror (*bhayañāṇa*), the knowledge of danger (*ādīnavañāṇa*), the knowledge of weariness (*nibbidhañāṇa*), the knowledge of desire for deliverance (*muñcitukamyatāñāṇa*), the knowledge of

reflection (*paṭisañkhāñāṇa*), the knowledge of equanimity about formations (*sañkhārupekkhāñāṇa*), and the knowledge of conformity (*anulomañāṇa*). Abhs. 63; Vsm. II.

These eighteen are; a. *Avinibbogharūpa*; unseparated matter - 8, b. *Jīvitarūpa*; materiality of life-faculty - 1, c. *Bhāvarūpa*; sex matters which cause one to be male or female - 2, d. *Hadayavatthu*; heart base that mind element (*manodhātū*) and mind-consciousness element (*manoviññāṇadhātū*) depend on - 1, e. *Saddarūpa*; sound matter - 1, and f. *Pañcapasāda*; fivefold sense-bases - 5. Ahbs. 39,40.

They are 1. *Kāyaviññatti*; bodily intimation, 2. *Vacīviññatti*; verbal intimation, 3. *Ākāśadhātū*; space element, 4. *Lahutā*; lightness, 5. *Muditā*; malleability, 6. *Kammaññatā*; wieldiness, 7. *Upacaya*; growth, 8. *Santati*; continuity, 9. *Jaratā*; aging, and 10. *Aniccatā*; impermanence of materiality. Abhs. 40.

They are 1. *Rūpārammaṇa*; visible object which the eye can see, 2. *Saddārammaṇa*; audible object which the ear can hear, 3. *Gandhārammaṇa*; odorous object which the nose can smell, 4. *Rassārammaṇa*; flavor object which the tongue can taste, 5. *Phoṭṭhabbārammaṇa*; tangible object which the body can touch, and 6. *Dhammārammaṇa*; thinkable object which the mind can think. Abhs. 20.

They are eight types of inseparables matter, one space element, one life faculty, fivefold sensitive bases, two sex matters, and heart base. Abhs. 41,42.

*Tīraṇāyāti tīraṇatthāya*, Mnd. 327. *Tīraṇanti vinicchananaṃ, vīmaṃsananti attho*, Jaṭ. 216.

#### Abbreviation

Abhs.	<i>Abhidhammatthasaṅgaha</i>
Abh-a. II.	<i>Sammohavinodanī Vibhaṅga Aṭṭhakathā</i>
Abhp-ṭ.	<i>Abhidhānappadīpikā Ṭīkā</i>
D-a. I.	<i>Sīlakkhandhavagga Aṭṭhakathā</i>
Jaṭ.	<i>Jātakaabhinava Ṭīkā</i>
M. I.	<i>Mūlapaṇṇāsa Pāḷi</i>
Mnd.	<i>Mahāniddesa Pāḷi</i>
Nt-a.	<i>Netti Aṭṭhakathā</i>

- Psm. *Paṭisambhidhāmagga Pāḷi*
- Psm-a. I, II. *Paṭisambhidhāmagga Aṭṭhākathā*. Vol. I, II
- S. I. *Nidānavagga Khandavagga Saṃyutta Pāḷi*
- S. II. *Khandhavagga Saḷāyatanavagga Saṃyutta Pāḷi*
- Sdh. *Saddhanīti Dhātumālā*
- Thera-a. I. *Theragāthā Aṭṭhakathā*. Vol. I
- Ud-a. *Udāna Aṭṭhakathā*
- V-a. I. *Pārājikakaṇḍa Aṭṭhakathā*. Vol. I
- Vsm. I, II. *Visuddhimagga*. Vol. I, II

## Theravāda Buddhism: its Teaching and Meditation

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### Introduction

The Pāli word ‘Theravāda’ etymologically is consisted of two words; “Thera” and “vāda”. The former means “elderly monks or stable” and the latter means “words or speech”. So Theravāda literally means the teachings of the Elders. Buddhist scholars believe that Theravāda Buddhism almost keeps intact the original teachings of the Buddha.

According with the Buddha words in Aparihāniya Sutta, there are policies; (1) Monks should not preach the Dhamma which the Buddha has never preached (Apaññattaṃ na paññāpessanti), (2) Monks should not dismiss the Dhamma which the Buddha preached (Paññattaṃ na samucchindissanti), and (3) As the Buddha preached, monk will practice (Yathā paññattesu sikkhāpadesu samādāya vattissanti). These are policies of the Buddha on his teachings.

### Theravāda Buddhism

The Sangha had held the six Sangha councils in accordance with these principles. Regarding its crucial doctrine, the Thera monks well protected the teachings of the Buddha. It is preserved in the Tipiṭaka, namely, Vinaya Piṭaka (The Basket of Disciplines), Suttanta Piṭaka (The Basket of Discourses) and Abhidhammā Piṭaka (The Basket of Higher Teachings).

In the Theravāda teaching, we can see that all living beings suffering due to their craving, hatred, and delusion. And Nibbāna is the end of all sufferings. The way to reach Nibbāna is the Noble Eightfold Path consisting of the three trainings (Sikkhās), namely; 1. Sīla Sikkhā – training of morality; right speech, right action and right livelihood. 2. Samādhi Sikkhā – training of concentration; right effort, right mindfulness and right concentration. 3. Pññā Sikkhā – training of wisdom; right view and right thought.

So all the teachings of the Buddha in Theravāda Buddhism can be summed up in the following verse; “To refrain from all evils, to do what is good, and to purify the mind. This is the teachings of all the Buddha.

## The Teachings of the Buddha

The teachings of the Buddha are divided into three Piṭakas; Vinaya Piṭaka, Suttanta Piṭaka and Abhidhammā Piṭaka. Vinaya Piṭaka contains disciplinary rules for Bhikkhus and Bhikkhunis. It is made up of the five books such as (1) Pārājika – Major Offences, (2) Pācittiya – Minor Offences, (3) Mahāvagga – Greater Section, (4) Cūlavagga – Shorter Section, and (5) Parivāra – Epitome of Vinaya.

The Suttanta Piṭaka is a collection of the discourses preached by the Buddha. A few discourses are delivered by disciples such as Venerable Sāriputta, Venerable Mahāmoggalāna, Venerable Ānanda, etc. The Suttanta Piṭaka is divided into five collections known as Nikāyas. They are; (1) Dīgha Nikāya – Collection of Long Discourses, (2) Majjhima Nikāya – Collection of Middle length Discourses, (3) Saṃyutta Nikāya – Collection of connected discourses, (4) Aṅguttara Nikāya – Collection of Discourse with Serial Numbers of Facts, and (5) Khuddaka Nikāya – Collection of Minor Discourses.

The Abhidhammā Piṭaka is the detailed analysis of (1) consciousness – citta, (2) the concomitant factors – cetasika, (3) matter – rūpa, and (4) Nibbāna. It comprises 7 books, namely; (1) Dhammasaṅgāṇī – Classification of Dhamma, (2) Vibhaṅga – Analysis of Dhamma, (3) Dhātukathā – Speech of Elements, (4) Puggalapaññatti – Designation of Individuals, (5) Kathāvatthu – Points of Controversy, (6) Yamaka – Analysis of Pairs, and (7) Paṭṭhāna – Causal Relations. So all the Buddha's teaching have the taste of liberation and leading to Nibbāna.

## The Maṅgala Sutta

In the teachings of Buddha, Maṅgala Sutta is well-known. The Buddha preached Maṅgala Sutta at the Jetavana Monastery donated by Anāthapiṇḍika to a certain deity. It is recorded in the Khuddakapāṭha of Khuddaka Nikāya. The Pāli word 'Maṅgala' means good, auspicious, lucky, blessing, etc.

In Buddhism, it is a well-known Sutta because it is included not only religious aspect but also social, economic and political aspects, etc. The thirty-eight blessings in this Sutta are useful for the young and the old, for parents and children, for teachers and pupils, and so forth. They can guide to the way from fundamental attainment to the realization of Nibbāna.

For instance, the first blessing tells thus, “not to associate with the fool”. Here, the fool is a person who thinks, speaks and commits evil deeds in order to destroy his benefits and others. So if one associates with that kind of person, one will be influenced by his evils.

The second blessing is ‘to associate with the wise’. The wise is a person who thinks, speaks and performs in a good way in order to gain the benefits and prosperity for oneself and others. The association will bring him no harm, and give happiness and prosperity. The blessings described at the end of the Sutta are close to the holy life. In fact, the blessings can be practiced in daily life.

In short, we can study positive guidelines for our lives in Maṅgala Sutta because each and every blessings can makes us successful and prosperity. And we can make progress in material and spiritual qualities up to the Nibbāna.

### **The essential principles for Nibbāna**

In the teachings of Buddha, morality (Sīla) is the observance of physical and verbal actions. It is said in the Visuddhimagga; “A wise man, after establishing well in virtue, develops consciousness and understanding”. Morality (Sīla) serves as a firm foundation towards the attainment of insight knowledge which can lead to Nibbāna. In the Theravāda Buddhism, morality is for (1) lay men, (2) novices (Sāmaṇera), (3) Monks (Bhikkhus) and Nuns (Bhikkhunī). An average lay man usually observes the five precepts or eight precepts and cultivates the ten meritorious deeds. A novice has to observe the ten precepts, adding to 75 rules of training (Sekhiya). A Theravāda Buddhist monk has to observe 227 disciplinary rules (Pātimokkha). A Bhikkhunī has to observe 311 rules.

There are three kinds of trainings for reaching the final goal of Nibbāna. They are; training of morality, training of concentration and training of wisdom. Of them, morality is like feet of go advanced states of Noble Dhamma. Morality is very essential especially for a meditator because without morality one cannot attain concentration and wisdom. In Buddhism, keeping morality is to keep our mind pure. It helps Buddhists to adjust themselves to live happily and peacefully in society.

Morality therefore is absolutely necessary to build a peaceful society. It is also the essential principles in Buddhism for reaching the final goal of Nibbāna.

## The Noble Eightfold Path

To reaching the final goal of Nibbāna, the Noble Eightfold Path is very essential. The Noble Eightfold Path is consist of the following eight factors; (1) Right Understanding (Sammā dīṭṭhi) which is explained as having the knowledge of the Four Noble Truths. (2) Right Thought (Sammā Saṅkappa) that serves a double purpose of eliminating evil thoughts and developing pure thoughts.

(3) Right Speech (Sammā Vācā) that is the abstaining from lying, slandering, harsh speech, and vain talk but talking with the true words. (4) Right Action (Sammā Kammanta) which is the abstaining from all unwholesome deeds such as killing, stealing and unlawful sexual intercourse etc., and doing all wholesome actions, ect. (5) Right Livelihood (Sammā Ājīva) that means to pursue a proper lifestyle, to stay away from evil thoughts, not to commit acts of killing, stealing, etc.

(6) Right Effort (Sammā Vāyāma) which is the effort of avoiding or overcoming unwholesome deeds, and of developing and maintaining wholesome deeds. (7) Right Mindfulness (Sammā Sati) that mentions the mindfulness and awareness in contemplating the four foundations body, feeling, consciousness and dhammas and (8) Right Concentration (Sammā Samādhi), the concentration of mind associated with wholesome (Kusala) consciousness, which eventually may reach the Absorptions etc.

## The Four Noble Truths

For having the knowledge of the Four Noble Truths, the Four Noble Truths were made known in very first sermon delivered about seven weeks after the Buddha's Enlightenment. They constitute the essence of the Dhamma. They are as follows:

(1) The Noble Truths of Suffering (Dukkhasaccā). Dukkha includes physical and mental sufferings: birth, old age, illness, death, association with the dislike ones, separating from the beloved ones and not to get desirable things. Thus, Dukkha contains the whole of existence, in every aspect of our lives.

(2) The Noble Truth of the Cause of Suffering (Samudayasaccā). It is craving (taṇhā). We are attached to ideas, concepts and belief. Craving is linked to ignorance: “not knowing things as they really are”.

(3) The Noble Truth of the Cessation of Suffering (Nirodhasaccā). It is Nibbāna, the state of cessation of suffering or the state of extinction of all cravings.

(4) The Noble Truth of the Path leading to the Cessation of Suffering (Maggasaccā). It is the Noble Eightfold Path which is the way of life consisting of eight factors: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

All the Buddha's teachings are based on these Four Noble Truths. So they are the essence of Buddhism. They even exist in the world whether the Buddha appear or not. They are called Noble because they were discovered by the great Noble Being or Enlightened One (the Buddha). They should be developed in order to dry off the ocean of Saṃsāra and attain the Nibbāna.

### **The Noble One who realize the Four Noble Truths**

When the meditator first sees Nibbāna on Ariyā level, he is called the Magga-Puggala at that moment. Then there follows the experience of Ariyāphala (fruit) consciousness. From that time, he is called the Phala-Puggala. These Phala Puggalas can clearly be pointed out as noble ones. There are the four noble truths: the Noble Truth of Suffering, the Noble Truth of Cause of suffering, the Noble Truth of Cessation of suffering and the Noble Truth of the Path leading to the Cessation of suffering.

By realizing the Noble Truth of suffering, eradicating the Noble Truth of the Cause of suffering, developing the Noble Truth of the Path leading to Cessation of suffering and attaining the Noble Truth of the Cessation of suffering with the full attainment of insight knowledge, one becomes a noble one.

### **The Sangha and the spread of Buddhism**

Sangha is not the name of individual, but the title of noble groups. According to Vimatinodanī Sub-commentary and other commentaries, monks are called "Sangha" because they are strived or united by the same right view and morality. Here, the Sangha has the same right view by which the noble persons are escaped from the round of saṃsāra and made the end of suffering.

The community of the Sangha was originally established by the Buddha in the 588 BC. The Sangha fulfills the noble duties of preserving the Buddha's teaching and providing spiritual support for the lay-community. The beginning of Sangha was the group of five monks who listened to the first sermon of the Buddha. After the group of five monks, Yassa and his four companions were ordained. There were sixty Arahants. When the first sixty noble disciples

were gathered, the Buddha addressed them to go forth and preach the Dhamma for the benefit and happiness of beings. The Buddha had also gone forth for missionary. From that time onwards, the orders of monks have increased. They have been spreading the beautiful message of the Buddha. They are working for the welfare of beings.

In brief, it is very clear that the Sangha carried on the teachings of the Buddha successively. And Buddhism is spreading due to the Sangha who practices and shares the Dhamma knowledge for the welfare of the Buddhists and non-Buddhists as well.

### **Vipassanā Meditation for us**

Meditation is a practical way of training and purifying the mind. In Mahāsatipaṭṭhāna sutta, the Buddha expounded seven benefits of meditation as follows;

Purification of beings: Beings are defiled because of lust, hatred, delusion and other defilements. With the help of meditation, we can defeat our defilements in order to purify our mind.

Overcoming sorrow and lamentation: The nature of human life is full of sorrow and lamentation. To overcome them, we need to aware of them and realize that they cannot persist long in mind, then decrease and disappear.

Disappearance of pain and grief: Whatever pain or grief arises, by practicing meditation, we know that, “it is not I, not of mine or myself” but just the feeling of pain or grief.

Reaching to the Noble Path: By practicing meditation, one can reach to the Noble Path.

Realization of Nibbāna: That means after taking Nibbāna as an object, one’s mind will be totally purified. That moment is called Enlightenment moment or the realization of Nibbāna.

Therefore, Vipassanā can help us to see the things as they truly are. It can help us to purify ourselves, to overcome sorrow and lamentation, to disappear pain and grief, to reach the noble path and to realize Nibbāna as the Buddha taught. Vipassanā meditation can be practiced in any posture, anytime and anywhere. And its objects have in every moment. So it is needed anytime for meditator who wants to realize the true nature of things and absolute peace (Nibbāna).

### **Vipassanā Meditation and modern society**

Modern science and technology are amazingly developing due to the competitive efforts of people in each country. Most of people are spending their time and money on

several works. Although they try to work hard to fulfill their hopes, they can never get satisfaction whatever they have.

In modern society, people have too much stresses. Their minds are overwhelmed by greed (logha), hatred (dosa), ignorance (moha), etc. So they do evil deeds such as killing beings, stealing others' properties, coming sexual misconduct and so on. They are facing mental suffering and burning with the fires of greed, hatred, and delusion. Scientists cannot find the way to cure their mental sickness although they have invented medicine to cure physical suffering. Finally, Buddhist meditation is found as a remedy for their mental sufferings.

Indeed, meditation is the best way to train and make calm down the mind. It is the way to see things as they really are. It can lead to see the real nature of physical and mental phenomena such as impermanence, suffering and non-self. It is, in fact, a kind of scientific and reasonable method of analysis of one's body and mind. Samatha meditation can reduce mental defilements to some extent, whereas Vipassanā meditation can totally eradicate all mental defilements.

The most importance of Vipassanā meditation is to keep mindfulness moment by moment in any postures. By practicing Vipassanā meditation, one can find the way to peaceful life in society as well as absolute peace (Nibbāna).

So meditation can help people to be free from all mental suffering and to live happily and peacefully in the modern society.

## Conclusion

In modern world, the times of people are full of competitions, stresses and evil actions. Some people steal other's properties; some kill innocent people. Murders and rapists occur everywhere. Wars often break out between countries. The whole world is now burning with the fire of defilements (Kilesā). They are facing with the mental sufferings such as worry, lamentation, pain, grief, despair, etc. Scientists have invented the medicine to cure physical diseases. Nevertheless, there is no remedy that can totally cure mental diseases of people. Therefore, dangerous problems are arising in the world more than ever before. In this situation, they find that meditation is able to cure their mental sufferings. There are two types of meditation; Samatha and Vipassanā. Samatha can reduce mental defilements to some extent. Vipassanā can totally eradicate all mental defilements. By the power of meditations, one can reduce greed, hatred and delusion that are roots of mental sufferings and problems of the

world. So by practicing meditations only one's mind is tranquil, peaceful. One can cure mental sufferings totally. Therefore, man now needs meditation more than ever.

May all living beings be peaceful with meditation!

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## Three Kinds of Wisdom

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### Introduction

Three kinds of wisdom known as *Cintāmaya-paññā* (wisdom produced by thinking), *Sutamaya-paññā* (wisdom produced by learning), and *Bhāvanāmaya-paññā* (wisdom produced by mental development) found in the *Vibhaṅga-pāḷi* and the *Pāthikavagga-pāḷi* encompass all kinds of wisdom. These are mainly aimed at the future Buddha, future Paccekabuddha and disciples in order of person. There exists an interrelationship between these three kinds of understanding. When *Cintāmaya-paññā* and *Sutamaya-paññā* are directed towards *Bhāvanāmaya-paññā*, their strength is heightened, and the meditator becomes liberated from the cycle of suffering. The Literatures reveal that only the future Buddha (Bodhisatta) and future Paccekabuddha (Paccekabodhisatta) can attain *cintāmaya-paññā* on *Vipassanā-paññā*. However, there is a notable discrepancy in the *Nettipakaraṇa Pāḷi* and *Peṭakopadesa Pāḷi*, where the sequence is expressed as *sutamaya-paññā*, *cintāmaya-paññā*, *bhāvanāmaya-paññā* which are mainly for disciples (*sāvaka*). It is expounded on how three types of individuals (*Puggala*) are divided generally depending on these wisdoms among the disciples (*sāvaka*).

Some scholars debate on the origin of the *Nettipakaraṇa Pāḷi* and *Peṭakopadesa Pāḷi*, suggesting that it may have been incorporated into *Theravāda* during the Fifth Buddhist Council. In Bhikkhu Anālayo's article, it is stated as follows: "Thanks to the input received from outside the *Theravāda* tradition, specifically through the *Peṭakopadesa Pāḷi* and the *Nettipakaraṇa Pāḷi*, the more convincing sequence of the three types of wisdom was able to assert itself within the same *Theravāda* tradition." However, the *Theravāda* literature dates references to Venerable Mahākaccāyana teaching it back during the Buddha's time. The Compendium of *Nyaung Yan Vinicchaya* asserts that it consists of the *Pāḷi* teachings by Venerable Mahākaccāyana, approved by the Buddha. Despite debates, it is valued for diverse approaches to comprehend the Buddha's teachings.

Venerable Sāriputta introduced this threefold classification of wisdom to highlight the different sources from which wisdom arises. However, this classification is rarely found in the *Tipiṭaka*. He expounded five kinds of *Cintāmayā-ñāṇa* and *Sutamaya-ñāṇa*, such as the spheres of work (*kammāyatana*), the spheres of science (*sippāyatana*), the sorts of arts (*vijjāṭṭhāna*), and the ownership of deeds (*kammasakatā*), conformity with truth (*saccānulomika*). The three kinds of wisdom are found in the *pāḷi* texts, commentaries and sub-commentaries. It is also seen that the succession of the *Cintāmayāñāṇa*, *Sutamayañāṇa*, and *Bhāvaāmayāñāṇa* or the succession of *Sutamayīpaññā*, *Cintāmayīpaññā*, and *Bhāvaāmayīpaññā* are different through personal practice. In Sanskrit tradition, these methods include wisdom produced by learning (*Śrutamayīprajñā*), wisdom produced by reflection (*cintāmayīprajñā*), and wisdom produced by development (*bhāvanāmayīprajñā*).

The Buddha consistently emphasized wise reflection or wise attention as the key practice for generating wisdom. When wise reflection is present, the three kinds of wisdom can arise and reach their full potential. In Buddhist contexts, listening to the *Dhamma* from others (*paratoghosa*) is termed ‘*suta*,’ and wise attention (*yonisomanasikāra*) is associated with ‘*cintā*.’ ‘*Sutamayīpaññā*’ refers to the knowledge arising from listening to the *Dhamma* from someone with right view, while ‘*Cintāmayīpaññā*’ is the knowledge arising from individual contemplation. The knowledge resulting from both listening and wise attention is termed ‘*bhāvanāmayīpaññā*.’ *Paratoghosa* and *yonisomanasikāra* are the two conditions for the arising of right view. Right view refers to right view of insight and right view of path

### **Cintāmayā-paññā (Wisdom Produced by Thinking)**

First, *Cintāmayāpaññā* is combination of *cintā*, *maya* and *paññā* (f.). Of them, the word *cintā* includes the root *cinta* (*cint.* to know) or the root *citi* (*vcit.* to know) the suffix ‘*a*’, the feminine suffix ‘*ā*’. The nasal consonant ‘*ṃ*’ comes between ‘*ci*’ and ‘*t*’ and transforms into ‘*n*’ to form *cintā*. The meaning of *cintā* [f.] is defined as thinking; thought; consideration; the act of thinking; meditation in various dictionaries. It is said that both the root *cinta* (*cint.* to know) and the root *citi* (*cit.* to know) are in the sense of knowing or realizing (*jñāna*). The word *cintā* is found to be synonymous with *paññā* as well as *jñāna*. The ultimate reality of *cintā* is a kind of ‘*manasikāracetasika*’ in seven universal mental concomitants. It is also referred to as right or wrong mental action (*Manokamma*). The suffix ‘*maya*’ can make the associated words change

their meaning because it conveys many significances. The word, ‘*maya*’ is in many senses beginning with other meaning (*apara*), concept (*paññatti*), alteration (*vikāra*), adding a syllable for the sake of completeness (*padapūraṇa*) origin, arising from, produced by (*nibbatti*). In most of the *pāḷi* grammar, the suffix ‘*maya*’ is mainly applied in the sense of origin, arising from, produced by (*nibbatta*), and the sense of made of, consisting of (*pakatatta*), and the sense of its own roots (*sakattha*). Whenever the three knowledges are defined, they are only defined with the suffix ‘*maya*’ of the sense of origin, arising from, produced by (*nibbatta*), and the sense of made of, consisting of (*pakatatta* or *vikārattha*).

In the *Vibhaṅga-pāḷi*, the Future Buddha and Future Paccekabuddhā rely on *cintāmayapaññā* for an intuitive understanding of impermanence, suffering, and non-self within aggregates, without external learning. The knowledge that one attains having thought by oneself without hearing the instruction of others is called *cintāmayapaññā*. It cannot be achieved by everyone. As a matter of fact, only great intelligent persons who are well-known can achieve such knowledge. Among the great intelligent persons, only two great persons, future Buddha (*Bodhisatta*) and future Paccekabuddha (*Peccekabodhisatta*) can attain the knowledge conforming to the Truth (*saccānulomika-ñāṇa*) in five kinds of *cintāmayapaññā*s. The rest knowledges of *kammāyatana*, etc., apart from the knowledge conforming to the Truth (*saccānulomika-ñāṇa*) can be achieved by all the great intelligent persons who have fulfilled their perfections.

### The Difference between ‘*Vitakka*’ and ‘*Cintā*’

In the case of *Cintā*, the *Pāḷi* terms ‘*Vitakka*’ and ‘*Cintā*,’ though seemingly synonymous in English, hold nuanced distinctions. ‘*Vitakka*’ denotes directed thought, while ‘*cintā*’ involves deeper and broader reflection. In the context of the Buddhist teachings, ‘discursive thought (*cintā*)’ is a broader category than ‘directed thought (*vitakka*).’ Discursive thought encompasses thinking, contemplation, and reflection, including both focused and wandering thinking. Directed thought is more specific, referring to intentionally directing the mind to a chosen object, often in meditation. So, discursive thought includes all mental activities, while directed thought is a subset specifically focused on a chosen object.

The Buddha classified thought (*vitakka*) into three categories, encompassing both unwholesome and wholesome aspects. Unwholesome *vitakka* includes sensual desire, ill-will, and violence, to be relinquished. Wholesome *vitakka* involves renunciation, absence of ill-will,

and non-violence, to be cultivated. The meaning of ‘*cintā*’ is clarified through the *Pāḷi* texts like the ‘*Cintī-sutta*’ and ‘*Bālapaṇḍita-sutta*.’ ‘*cintā*’ encompasses ‘*ducintitacintī*,’ thinking unwholesome thoughts, and ‘*sucintitacintī*,’ contemplating wholesome thoughts. Foolish individuals engage in mental wrong action, involving covetousness, ill-will, and erroneous views. Wise individuals exhibit mental right action, characterized by non-covetousness, absence of ill-will, and right views.

The difference between ‘*Vitakka*’ and ‘*Cintā*’ is mentioned that ‘*Vitakka*’ is the initial thought preceding speech, while ‘*Cintā*’ encompasses thought before, during, and after speech. ‘*Vitakka*’ is an initial application, part of miscellaneous mental factors (*pakiṇṇakacetasika*), whereas ‘*Cintā*’ falls under common mental concomitants (*sabbacittasādhāraṇa*) as attention mental concomitant (*manasikāra*). According to ‘*cintā*’, the implication of ‘*manasikāra*’ should also be understood. The fact that tends to confuse is the distinction between ‘*Yonisomanasikāra*’, ‘*Ayonisomanasikāra*’ and ‘*Manasikāra*’. To understand this clearly, one must first know the three types of ‘*Manasikāra*’. ‘*Manasikāra*’ consists of:

1. ‘*Vīthi-paṭtipāḍaka Manasikāra*’ - the mind that enables the arising of ‘*Vīthi* or cognitive consciousness,’ which is the awareness of the five senses.

2. ‘*Javana-paṭtipāḍaka Manasikāra*’ - the mind that enables the arising of ‘*Javana* consciousness,’ which precedes the arising of ‘*Javana*’ or impulsive consciousness.

‘*Yonisomanasikāra*’ and ‘*Ayonisomanasikāra*’ refer to these two types of minds. The commentaries explain how the two kinds of advertent consciousness (*Āvajjana*) obtain the name ‘*manasikāra*’: “They are so called because they make the process of cognitive and impulsive consciousnesses different from the preceding subconsciousness.”

3. ‘*Ārammaṇa-paṭtipāḍaka*’ - the mind that enables the object to appear in consciousness, which is also referred to as ‘*Manasikāra-cetasika*.’ It refers to a ‘*cetasika*’ (mental factor) that belongs to the group of ‘seven universal *cetasikas*’ that support all mental states. These are the three types of *Manasikāra*.

### **Sutamaya-paññā (Wisdom Produced by Learning)**

In the case of ‘*Sutamaya-paññā*, and *Bhāvanāmayapaññā*’ there are also various complete forms, all following the same grammatical rules as ‘*Cintāmayapaññā*.’ The different words are *Suta* and *Bhāvanā* and the meanings of their complete forms are also different. Here,

the term ‘*suta*’ in ‘*Sutamaya ñāṇaṃ*’ refers to the knowledge of the sacred *Pāḷi* texts aligned with the auditory sense. However, its meanings encompass going, famous, wet, practice, accumulated, sound, and knowledge in conformity with the ear door. The word, ‘*Suta*’, (the root, ‘*su*’ and the suffix, ‘*ta*’) derived from the past participle of *suṇāti* and related to Vedic *śruta* (*śr>ss/>suta*), encompasses the meanings of being heard, received through inspiration or revelation, being learned, and being taught. When three words are combined, *sutamaya-paññā* can be translated as ‘the wisdom produced by learning.’ The meanings and various types of wisdom produced by learning and the individuals capable of attaining this knowledge are elucidated in the *Vibhaṅga Pāḷi* and its commentary.

Herein, what is understanding consisting in what is learnt (heard)? In the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity, any preference, view, choice, opinion, judgment, liking for pondering over things, that concerns ownership of deeds (*kamma*) or is in conformity with truth or is of such kind as to conform with (the axioms) ‘Materiality is impermanent’ or ‘Feeling ... perception ... formations ... consciousness is impermanent’ that one acquires by hearing it from another—that is called understanding consisting in what is learnt (heard).

The wisdom produced by hearing is acquired through external learning from others, encompassing various spheres such as work, craft, and science. Individuals master skills for faultless livelihood after receiving external instruction. They can also attain the knowledge of their own actions and the knowledge that conforms to truths through learning from others. In the *Netti Pāḷi*, when the Master or some respected companion in the Divine Life imparts the True *Dhamma* to someone, that individual, upon hearing the True *Dhamma*, develops faith. In this context, inquiry (*vīmaṃsā*), interest (*ussāhanā*), estimation (*tulanā*), and scrutiny (*upaparikkhā*) constitute wisdom derived from what is heard (*sutamayī-paññā*). Wisdom derived from what is heard originates from another’s utterance (*Paratoghosa*).

In the *Paṭisambhidāmagga Pāḷi*, Venerable *Sāriputta* mentioned seventy-three kinds of wisdom including *Sutamaya-ñāṇa*, the wisdom acquired through listening. He addressed the meanings of *Sutamaya-ñāṇa* in various ways, such as that which should be directly understood (*Abhiññeyya*), what should be fully understood (*Pariññeyya*), what should be abandoned (*Pahātabba*), what should be developed (*Bhāvetabba*), and what should be experienced

(*Sacchikātabba*), etc. In brief, four ultimate realities are understood through hearing in these ways. It is called knowledge consisting of hearing (*Sutamaya-ñāṇa*).

The *Dhammassavaṇa Sutta* outlines five benefits of listening to the *Dhamma*: gaining new knowledge, clarifying previously heard teachings, overcoming doubts, correcting one's views, and calming the mind. The wisdom produced by learning holds great significance for disciples, serving as a foundational element for their intellectual progression. They must commence their journey with *sutamaya-pañṇā* to progress towards higher forms of wisdom. In ancient times, learning was primarily done through listening. Although modern teaching and learning methods have become more diverse and advanced, these various methods can still be encompassed under the term 'Suta' (hearing or learning). Those who possess 'Suta' excel in various fields. Learning is never ending as long as *Nibbāna* is not yet attained. The individuals in various fields need to engage in learning (*Suta*) respectively. Even arahants learn the *dhammas* to preserve the Buddha's teachings. Regarding 'Suta', it is important to clearly understand the difference between *Suta* (hearing or learning) and *Pañṇā* (wisdom). *Pañṇā* refers to the ability to discern what should and should not be done. Knowing to avoid what should not be done is *Pañṇā*. Knowing to do what should be done is also *Pañṇā*. Nowadays, schools, universities, and colleges are established, and people say they are learning *Pañṇā* in these institutions. However, what they actually teach is the subject matter, referred to as 'Suta'. Yet, it is commonly said that they are teaching 'Pañṇā'. It is because one can only achieve *Pañṇā* through having *Suta*.

If learning (*Suta*) is compared to morality (*Sīla*), it is taught that morality is superior to learning. The disciples of the Buddha have morality. However, if they lack knowledge, the great *Sāsanā* will not flourish and prosper. If they have neither morality nor learning, the great *Sāsanā* will inevitably decay and disappear. Only when they possess both morality and learning will the great *Sāsanā* flourish and prosper. However, if one will have to choose between morality and learning, morality should be chosen. Maintaining good conduct is more crucial. It is said, "*Sīlameva sutā seyyo*," which means morality is more commendable than learning. So, morality is considered more praiseworthy than learning.

Without morality (*sīla*), wisdom (*pañṇā*) does not arise, and without wisdom, morality cannot perform its function. They support each other. As stated, "Wisdom is purified by morality, and morality is purified by wisdom". There, they function distinctly. Concentration (*samādhi*) is supported by morality because it is the foundation for wisdom, and it is developed based on

morality. If one wants to follow the teaching of the Buddha, one must start with morality. Starting with morality is not for any other reason but because it leads to blameless happiness (*anavajjasukha*). Although one may be knowledgeable in many literary works, if one does not strictly adhere to moral conduct, and if one does not strictly practice concentration and wisdom, it will not be beneficial. Practice is more important.

### **Bhāvanāmaya-paññā (Wisdom Produced by mental development)**

The morphological formation of ‘*bhāvanā*’ involves the root ‘*bhū*’ and suffixes ‘*ṇe*,’ ‘*yu*,’ and ‘*ā*.’ The causative suffix ‘*ṇe*’ causes a shift from ‘*ū*’ to ‘*o*,’ creating ‘*bhāva*.’ Omitted ‘*ṇe*’ and ‘*yu*’ transforms to ‘*ana*.’ Removing the ending ‘*a*’ from ‘*bhāva*,’ ‘*v*’ combines with ‘*ana*,’ resulting in ‘*bhāvanā*.’ The feminine gender is indicated by appending ‘*ā*.’ ‘*Bhāvanā*,’ originates from ‘*bhāveti*’ or ‘*bhāva*,’ signifying actions like producing, dwelling, and applying thoughts. It involves cultivating the mind through meditation, akin to nurturing and refining. ‘*Bhāvanā*,’ often translated as ‘mental development,’ means ‘calling into existence’ or ‘producing.’ It encompasses two types: *samatha-bhāvanā* with concentration and *vipassanā-bhāvanā* with wisdom, crucial in Buddhist teachings. ‘*Bhāvanā*’ implies development, growth, repetition, and continuous practice. Though words vary, their meanings align with increase and prosperity. It denotes cultivating qualities through practices like meditation, leading to spiritual growth and prosperity.

In accordance with the *Vibhaṅga Pāḷi*, it mentions that the ‘cultivation’ (*bhāvanā*) intended is the wisdom of anyone who has attained an attainment, characterized by wisdom consisting in cultivation. The commentary explains that a person who fully possesses the attainment (*Samāpatti*), the wisdom within the attainment is called arisen from or born of the development (*bhāvanāmaya*). In the *Netti Pāḷi*, ‘*bhāvanāmayīpaññā*’ includes noble states in ‘*dassanabhūmi*’ and ‘*bhāvanābhūmi*.’ ‘*Dassanabhūmi*’ denotes the initial insight, emerging during the first path and fruition consciousnesses, signifying the first glimpse of the *Nibbāna* in *sotāpatti-magga*. ‘*Bhāvanābhūmi*’ refers to the wisdom arising in the other three *magga-cittas*, indicating the cultivation of higher *magga-cittas*. These wisdom types are collectively termed ‘*bhāvanāmayīpaññā*’ within the ‘*dassanabhūmi*’ and ‘*bhāvanābhūmi*’ framework.

In accordance with the *Vibhaṅga Pāḷi* and the *Netti Pāḷi*, a coherent framework elucidates the interrelationship among the knowledge made of reflection, the knowledge made of hearing, and the knowledge made of cultivation. However, the *Visuddhimagga-mahāṭīkā*

mentions that a person who fully possesses the attainment (*Samāpatti*) is only an example. The wisdom of insight and path (*vipassanā, magga-paññā*) is intended here as ‘*bhāvanāmayapaññā*’. Citing the *Visuddhimagga-mahāṭīkā*, Mahāsi Sayadaw decided that *Sutamaya-ñāṇa* and *cintāmayapaññā* do not even reach the level of analytical knowledge of mental and physical phenomena (*nāmarūpapariccheda-ñāṇa*) and thus, these cannot be considered as *vipassana-ñāṇa* at all.

Further complicating the matter, the *Netti Pāḷi* links *bhāvanāmayapaññā* to the noble path and fruit, yet it does not clearly delineate the extent to which *sutamaya-paññā* and *cintāmayapaññā* contribute to the mundane insight knowledge (*lokiya-vipassanāñāṇa*) stage. As for *cintāmayapaññā*, it is found to have the potential to become *Vipassanāñāṇa*, though gaps exist between *cintāmayapaññā* and *bhāvanāmayapaññā* if *cintāmayapaññā* does not evolve into *Vipassanāñāṇa*. If *cintāmayapaññā* does not progress to the level of *Vipassanāñāṇa*, gaps remain between *cintāmayapaññā* and *bhāvanāmayapaññā*. Alternatively, these gaps could be resolved by incorporating *Vipassanāñāṇa* into *bhāvanāmayapaññā*, ensuring completeness.

Ledi Sayadaw, referencing the *Vibhaṅga Pāḷi*, mentioned that the *Cintāmayapaññā* obtained by the future Buddhas is developed up to the stage of *Anuloma-ñāṇa* (knowledge in conformity with truth). Up to this stage, it is considered *lokiya-bhāvanāmayapaññā* (worldly knowledge arisen from meditation). According to both the *Vibhaṅga Pāḷi* texts and its commentary, the *Sutamaya-ñāṇa* of the disciples can also reach the level of *Anuloma-ñāṇa* within the progression of insight knowledge. Up to that point, it may also be considered *lokiya-bhāvanāmayapaññā*. For the future Buddhas and the future Paccekabuddhas, their *Cintāmayapaññā* transitions into *Lokuttara-bhāvanāmayapaññā* (supramundane knowledge arisen from meditation). For the remaining disciples, it can be observed that their *Sutamaya-ñāṇa* transitions into *bhāvanāmayapaññā* as well.

The interconnection of the three wisdom types is clarified through the *Abhidhamma* method. The wisdom in *Sutamaya-paññā* and *Cintāmayapaññā* is the *Paññindriya-cetasika* associated with *kāmakusala* and *kiriya-ñānasampayutta-citta*. The wisdom linked to eighteen-*Mahaggatakusala*, *Kriyā-cittas*, four-*Magga-cittas*, and four-*phala-cittas* is called *Bhāvanāmayapaññā* due to mental development. By examining this ultimate truth, it can be seen that

*sutamaya-paññā* and *cintāmayapaññā* are within the domain of worldly sensuous sphere wholesome mental states (*lokiya-kāmaṅvacara-kusala*). The preliminary insight (*pubbabhāgavipassanā*), which precedes the *magga*, is also within the realm of worldly sensuous sphere wholesome mental states. Therefore, *sutamaya-paññā* and *cintāmayapaññā* can be considered as types of *vipassanā-ñāṇa* or preliminary insight.

### How to Acquire *Bhāvanāmayapaññā*

To advance *Bhāvanāmayapaññā*, one must embody right and noble qualities in *Sutamaya-paññā* and *Cintāmayapaññā*, involving learning, a positive attitude, and good intentions. The Buddha addressed the monks, stating that there are four conditions which, if cultivated and emphasized, lead to the realization of the fruits of stream-winning, once-returning, non-returning, Arahantship, acquiring insight, growth of insight, and so on. These conditions involve association with superior person, hearing the true *Dhamma*, giving careful attention to it, and practice in accordance with the *Dhamma*.

In the pursuit of wisdom (*Paññā*), the integration of both external and internal conditions is essential. The external conditions involve external stimuli or influences, while the internal conditions refer to inherent faculties or qualities within an individual. To attain wisdom, both external and internal conditions are necessary. External conditions are described as ‘*Sappurisūpanissaya*’ (reliance on noble friends). A misguided teacher can lead one astray for an entire cycle of existence, as illustrated by King Ajatasattu’s association with the malevolent Devadatta, which resulted in his inability to escape hell. A true teacher, regarded as *Sappurisa* or noble friend, plays a vital role in spiritual growth. A virtuous friend (*Kalyāṇamitta*) is indispensable for attaining the path and fruition of liberation. The *Maṅgala Sutta* highlights associating with the wise (*Paṇḍita-sevana*) as blessing. The term *Paṇḍita* refers to one who possesses both wisdom and virtue, embodying knowledge and moral integrity. True wisdom (*paññā*) involves discerning right from wrong, understanding cause and effect, and distinguishing merit from demerit. A wise person not only comprehends these principles but also practices them in daily life, unlike a fool, who cannot grasp such distinctions or their implications.

The characteristics of a *paṇḍita* (wise person) are described as thinking only good thoughts (*sucintitacintī*), speaking only good words (*subhāsitaḥāsī*), and performing only good deeds (*sukatammakārī*). The Buddha preached that there is no danger from the wise, there is no harm from the wise, and there is no adversity from the wise. Those who are wise do not bring

danger, harm, or misfortune to others. It may reflect a teaching that encourages associating with wise individuals, as they lead to safety and well-being. Those who understand the benefits in this life and the benefits in the hereafter, are called wise person (*Paṇḍita*) because of their comprehension of the benefits.

According to statements mentioned above, noble individuals include the Buddha, Pacceka Buddhas, and Arahants, as well as those who have good morality and wisdom and can accurately teach the *Dhamma* learned from these noble ones. ‘*Saddhammassavana*,’ or listening to the *Dhamma*, is also an external condition. These factors are essential for creating the right circumstances, but they do not guarantee the attainment of wisdom. The internal conditions are personalized and depend on the individual’s mental qualities. Even when external conditions are the same for everyone, such as when a group listens to the same sermon, the internal responses and outcomes differ based on each person’s internal condition. For example, two people may eat the same nutritious food, but if one is healthy and the other is not, the benefits they receive will differ. Similarly, the effectiveness of external spiritual practices depends on the internal foundation of the individual.

The key internal factors are ‘*Yonisomanasikāra*’ and ‘*Dhammānudhammapaṭṭipatti*.’ ‘*Yonisomanasikāra*’ refers to proper and wise attention, which is crucial for the arising of any wholesome state of mind. *Yonisomanasikāra* is not something that happens on its own but is cultivated through the influence of external circumstances. Without this wise attention, even meritorious actions will not lead to true spiritual progress. ‘*Dhammānudhammapaṭṭipatti*’ involves practicing *Dhamma* in accordance with the teachings. This includes engaging in the practice of morality, concentration, and wisdom, which are aligned with the Nine kinds of *Lokuttara Dhamma* (4 *Magga*, 4 *Phala* and *Nibbāna*). Here, the word, *dhammānudhammapaṭṭipatti* can be divided into three words, *dhamma*, *anudhamma*, and *paṭṭipatti*. *dhamma* means nine supra-mundane things, *anudhamma* means “preceding line of conduct” in conformity with the nine supra-mundane things and *paṭṭipatti* means practice, or ‘pursuance’ of the teaching.

The ten wholesome deeds are divided into three groups: *dāna* (generosity), *sīla* (moral behavior), and *bhāvanā* (meditation). *Dāna* group contains giving (*dāna*), transfer of merits to others (*pattidāna*), rejoicing (accepting or participating) in other’s merits (*pattānumodanā*). *Sīla* group includes morality (*sīla*), reverence to elders and holy persons (*apacayana*), duty; service

(*veyyāvacca*). *Bhāvanā* group consists of meditation (*bhāvanā*), listening to *dhamma* discourses (*Dhammassavana*), teaching *dhamma* (*Dhammadesana*), correcting one's wrong views, especially on *kamma* and its results (*diṭṭhijukamma*). The internal factors are essential because they determine how effectively the external conditions can lead to spiritual growth. Even with the right external conditions, without the proper internal mindset and practice, true wisdom, such as that attained through insight knowledge, cannot be achieved. Thus, both external and internal conditions must be cultivated for spiritual advancement.

In conclusion, according to the *Vibhaṅga Pāḷi*, the future Buddhas and the future Paccekabuddhas transition from *Cintāmayapaññā* to *Bhāvanāmayapaññā*, while disciples transition from *Sutamaya-paññā* to *Bhāvanāmayapaññā*. In the *Vibhaṅga Pāḷi* and *Netti Pāḷi*, *bhāvanāmayapaññā* is explicitly linked to the stage of the noble path and fruit, demonstrating uniformity between the two sources. However, discrepancies regarding *sutamaya-paññā* emerge in the *Vibhaṅga Pāḷi* and *Paṭisambhidāmagga Pāḷi*. *Sutamaya-paññā* can be considered insight knowledge, but the *Paṭisambhidāmagga Pāḷi* presents a different view, suggesting that *sutamaya-paññā* only exists at a foundational level and cannot be classified as insight knowledge. According to the *Netti Pāḷi*, the disciples who receive information and external knowledge can be categorized. Some only acquire facts and information without developing wisdom. Some can contemplate and generate *sutamaya-paññā*. Some establish *sutamaya-paññā* and then reflect further to generate *cintāmayapaññā*. Some rely on *sutamaya-paññā* and *cintāmayapaññā*, then develop further wisdom through wise reflection, achieving *bhāvanāmayapaññā*.

## References

Vbh. 337.

D. III. 183.

Nt. 8.

Pe. 321.

The original *Pāḷi* mentioned in *Netti Pāḷi* is *sutamayīpaññā*, *cintāmayīpaññā*, *bhāvanāmayīpaññā*. But the meaning is the same.

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PED. 1185.

*Mayasaddo aparapaññattivikārapadapūraṇanibbattidāsu anekesvatthesu āgato*, D-an-ṭ. II. 148.

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D. III. 180.

A-a II. 71.

Abhp-ṭ. 130.

*Purimamanato visadisam manam karotiṭipi manasikāro*, Abh-a. I. 177.

*Sutamaye nāṇanti ettha sutasaddo tāva saupasaggo anupasaggo ca – gamane vissute tintenuyogopacitepi ca, sadde ca sotadvāṅnusāraṅte ca dissati*, Psm-a. I. 13.

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A. II. 216.

J. I. 128.

*Na hi sīlena vinā paññā sambhavati, paññāya ca vinā sīlaṃ kiccakaraṃ*, Thera-a. II. 223.

*sīlaparidhotā paññā paññāparidhotaṃ sīlaṃ*, D. I. 116.

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*Bhāvanāti vaḍḍhanā brūhanā phātikaraṇaṃ āsevanā bahulīkāro*, Sp. 109.

Psm-a. I. 122.

*Samāpannassāti samāpattisamañgissa, antosamāpattiyaṃ pavattā paññā bhāvanāmayā  
nāmāti attho*, Abh-a. II. 395.

Nt. 8.

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S. III. 359-361.

D-a. I. 124.

D. III. 230.

S. I. 87.

Sn. 319.

M. III. 208.

M. III. 107.

*diṭṭhe dhamme ca yo attho, yo cattho samparāyiko, atthābhisamayā dhīro, paṇḍitoti  
pavuccatī*’’ti, S. I. 87.

## Abbreviations

A. II.	<i>Pañcaka Chakka Sattaka Nipāta Pāḷi</i>
A-a II.	<i>Dukta Nipāta Aṅguttara Aṭṭhakathā</i>
Abh-a. I.	<i>Aṭṭhasālinī Aṭṭhakathā</i>
Abh-a. II.	<i>Sammohavinodanī Aṭṭhakathā</i>
Abh-a. III.	<i>Pañcapakaraṇa Aṭṭhakathā</i>
Abhp-ṭ.	<i>Abhidhānappadīpikā Ṭīkā</i>
J. I.	<i>Jātaka Pāḷi</i> . Vol. I
Thera-a. I.	<i>Theragāthā Aṭṭhakathā</i> . Vol. I
D. III.	<i>Pāthikavagga Pāḷi</i>
D-a. I.	<i>Sīlakkhandhavagga Aṭṭhakathā</i>
D-an-ṭ. I, II.	<i>Sīlakkhandhavagga-abhinava Ṭīkā</i> . Vol. I, II
Nt.	<i>Netti Pāḷi</i>
Pe.	<i>Peṭakopadesa Pāḷi</i>
M-a. I, II.	<i>Mūlapaṇṇāsa Aṭṭhakathā</i> . Vol. I, II
S. I.	<i>Sagāthāvagga Nidānavagga Saṃyutta Pāḷi</i>
S. III.	<i>Mahāvagga Saṃyutta Pāḷi</i>
Sn.	<i>Suttanipāta Pāḷi</i>
Sp.	<i>Saddanīti Padamālā</i>
Vbh.	<i>Vibhaṅga Pāḷi</i>
Vsm-mṭ. I, II.	<i>Visuddhimaggamahāṭīkā</i> . Vol. I, II
PED.	<i>Pāḷi</i> English Dictionary
TPMD. I-XXV.	<i>Tipiṭaka Pāḷi</i> Myanmar Dictionary. I-XXV

## **Samatha and Vipassana**

### **In accordance with the Early Buddhist Texts Sutta Nikaya**

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#### **Introduction**

The objective of this Sutta (discourse) sharing article is to explain the differences between Sati (attention/awareness/mindfulness) and Satipatthana (systematic introspection), consequently highlighting the distinctions between Vipassana (contemplation/ reflection/ selective thinking) and Samatha (a meditation practice ~ tranquility).

According to the discourse AN 2.31, the Buddha indicated that distinct seeing/insight knowledge is cultivated through two primary practices: Samatha and Vipassana. Further analysis, reveals that the Buddha's meditation is the First Jhana (ecstasy/a state of mental absorption), Second Jhana, Third Jhana, and Fourth Jhana – Samma Samadhi (Harmonious Equilibrium/ Right Stillness/ Concentration), all of which are integral to the practice of Samatha.

#### **Samatha and Vipassana**

Samatha and Vipassana collectively form the foundation of Bhavana (Cultivation/ Development). The practice of Samatha facilitates the development of the mind by removing the five hindrances (panca nivarana), which obstruct wisdom, when one attains the Jhanas. Conversely, Vipassana contributes to the cultivation of an individual's character, which is achieved through the application of Samma Sati (Harmonious Attention/ Right Mindfulness) and Samma Vayama (Harmonious Exercise/ Right Effort) by eliminating unwholesome states and fostering wholesome ones.

Formal meditation is typically performed while seated and with the eyes closed and/or opened, aiming to achieve higher Jhana levels. Upon reaching the First Jhana, it is said that “The monk is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity.” (MN 26). This occurs as consciousness rises

above the sensual realm (kamaloka) and transitions into the realm of form (rupaloka). Consequently, the Buddha refers to the Jhanas as “ Superhuman States” (Uttarimanussa Dhamma).

Vipassana is an integral part of daily life, wherein the concepts of Anicca (Instability/Inability/Impermanence), Dukkha (Painfulness/Unsatisfactory/Suffering) and Anatta (Impersonality/ No essence/ Not-Self) are grasped through the reflection on the body, feelings, mind, and Dhamma (the Buddha’s teachings); Satipatthana in developing wisdom (panna). By comprehending these three fundamental characteristics of realities of life, one begins to improve oneself by getting rid of unwholesome states of mind and developing wholesome states of mind

Sati is consistently defined in various suttas, including AN 5.14, 7.4, 7.67, 8.30, 10.17; SN 48.9, 48.10, 48.50 and MN 53. For instance, in AN 5.14, it states “And what, monks, is the faculty of Sati? Here, monks, the ariyan disciple is mindful, possessing supreme mindfulness & alertness, one who remembers and recollects what was done & said long ago.”

The Pali-English dictionary states that Sati is derived from the word Smrti, which means 'to remember.' Thus, Sati can be understood as encompassing concepts such as conscious, awareness, mindfulness, recollection, or the act of remembering/calling to mind.

Majority of authors tend to interpret the term Samma Sati as Mindfulness. However, it is essential to recognize that within the context of the Buddha's teachings, Samma Sati does not denote general mindfulness. The Pali term that more accurately represents general mindfulness is Sati Sampajanna (without the word Samma in front), as referenced in MN 119 and SN 47.35.

Harmonious Attention or Right Mindfulness (Samma Sati) is defined in SN 45.8 as follows:

“And what, monks, is right mindfulness? Here, monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and grief in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... dhamma in dhamma, ardent, clearly comprehending, mindful, having removed covetousness and grief in regard to the world. This is called right mindfulness.”

Samma Sati ( Harmonious Attention/ Right Mindfulness) is characterized by the contemplation of four specific objects: the body, feelings, mind, and dhamma; Satipatthana.

This indicates a deliberate attention or specific mindfulness on these four objects. In the suttas SN 47.6 and SN 47.7, the Buddha describes these four objects as a monk's personal refuge and ancestral domain; forms, sounds, odours, tastes, tactile objects, i.e. the five objects of sensual pleasure, are the domain of others; and if a monk strays outside his own domain into the domain of others, Mara will gain access and will get a hold on him. The practice of Samma Sati requires a conscious effort to deliberately direct/ reflect one's attention solely to the body, feelings, mind, and dhamma, while consciously avoiding the distractions or aware of the distractions posed by external sensory experiences that represent Mara's bait.

### **The practice of Samma Sati as 7-Factors of Enlightenment (Satta Bojjhanga)**

#### **SN 46.3**

“ Monks, those monks who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those monks is helpful, I say; even listening to them ... even approaching them ... even attending on them ... even recollecting them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the dhamma from such monks one dwells withdrawn by way of two kinds of withdrawal - withdrawal of body and withdrawal of mind.

Dwelling thus withdrawn, one recollects that dhamma and thinks it over. Whenever, monks, a monk dwelling thus withdrawn recollects that dhamma and thinks it over, on that occasion the enlightenment factor of mindfulness (Sati) is aroused by the monk; on that occasion the monk develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness comes to fulfillment by development in the monk.”

It is evident that the practice of Samma Sati, which encompasses listening, reflecting on the dhamma, and contemplating its teachings, serves as a pathway to enlightenment. This aspect is indeed the most crucial, as the subsequent factors of enlightenment are derived from this foundational practice, as illustrated in the above sutta passage. Likewise, within the framework of the Noble Eight-fold Path, the Samma Ditthi - attained through attentive listening to the original/true dhamma (as noted in MN 43) is the primary and most significant factor that paves the way for the other factors of the path, as referenced in MN 117.

According to MN 117, the practice of Samma Vayama is fundamental to achieving

Samma Sati. Samma Vayama consists of the commitment to prevent the rise of unwholesome states and to eliminate those that have already occurred, while also nurturing and maintaining wholesome states. This process requires attentive awareness of one's physical actions, speech, emotions, thoughts, perceptions, and attitudes, as well as adherence to the Buddha's teachings (Dhamma). Therefore, the practice of Samma Vayama is inherently linked to Samma Sati, and their combination is known as Vipassana, which should be incorporated into daily living. The Dhamma serves as a guiding compass, directing us toward the harmonious/right path, as we reflect on our actions, speech, and mental states, thereby cultivating/developing (bhavana) our minds and character.

#### **AN 2.31**

“ Monks, these two things give rise to knowledge / insight. What two? Samatha (tranquility) and vipassana (contemplation).”

This sutta illustrates that when we engage in Vipassana with a stillness of mind, distinct seeing emerges. This is further validated by the subsequent sutta.

#### **SN 46.38**

“When, monks, a noble disciple listens to the dhamma with eager ears, attending to it as a matter of vital concern, directing his whole mind to it, on that occasion the five hindrances are not present in him; on that occasion the seven factors of enlightenment go to fulfillment by development.”

From the examination of the suttas and vinaya ( monastic code of conduct/protocol/etiquette), it is evident that a significant number of people, amounting to thousands, reached the first fruition of liberation ~ a stream-entry (sotapanna) and various other paths and fruitions by engaging in attentive listening to the Dhamma with a certain level of realization. The standard formula for stream-entry is presented in the subsequent sutta.

#### **MN 56**

‘Then the Blessed One gave the householder Upali progressive instruction, that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures, and the blessing of renunciation. When he knew that the householder Upali's mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation,

and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upali sat there, the spotless immaculate vision of the dhamma arose in him: “All that is subject to arising is subject to cessation.” then the householder Upali saw the dhamma, attained the dhamma, understood the dhamma, fathomed the dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher’s Dispensation.

### **Samma Sati is experienced in Samma Samadhi**

Samma Sati attains its truest form in the states of Samma Samadhi, where it is attentive on a single object without any scattering. The complete experience of Samma Samadhi includes the four jhanas. In the second jhana, all thoughts are extinguished (SN 36.11), resulting in a state of noble silence/stillness (SN 21.1), which is the essence of 'bare attention'.

#### **MN 39**

“ Again, monks, with the fading away as well of delight (piti), a monk abides in equanimity, and mindful (sato) and fully aware (sampajano), still feeling pleasure with the body, he enters upon and abides in the third jhana, on account of which the ariyans say: ‘He has a pleasant abiding who has equanimity and is mindful (satima)’ ...

Again, monks, with the abandoning of pleasure and pain, and the previous disappearance of joy and grief, a monk enters upon and abides in the fourth jhana, which has neither pain nor pleasure and complete purity (parisuddhi) of mindfulness and equanimity ...

When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of recollection of past lives, that is, one birth, two births, ... ten ... hundred ... thousand ... hundred thousand births, many aeons ... ”

The above sutta passage presented indicates that Samma Sati is experienced in the fourth jhana. This experience allows the monk/nun to access memories of his/her many past lives, thus confirming the definition of Samma Sati as the ability to recall/recollect of specific past events. It follows that Samma Sati is indispensable in both Vipassana and Samatha practices, and the practice of both fosters knowledge and distinct seeing, ultimately leading to Wisdom.

## Satipatthana

Although there is a well-defined explanation of Samma Sati in the suttas, the suttas lack a comparable clear definition of Satipatthana. Its usage appears to mirror that of Samma Sati, specifically concerning four specific objects of Samma Sati. However, it is crucial to recognize an important difference between the two. A careful study of various suttas in the Satipatthana Samyutta (Chapter 47 of the Samyutta Nikaya) and additional suttas reveals this distinction.

### SN 47.1

“Monks, this is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and grief, for the achievement of the method, for the realization of nibbana, that is, the four satipatthana. What four?”

Here, monks, a monk dwells contemplating the body in the body, ardent, clearly aware, mindful, having removed covetousness and grief in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... Dhamma in Dhamma ....”

As indicated in the preceding text, the practice of Satipatthana requires one to be mindful of the four objects, akin to the practice of Samma Sati. We shall now reference an important sutta that follows.

### SN 47.20

“ Monks, suppose that on hearing ‘The most beautiful girl of the land! The most beautiful girl of the land!’ a great crowd of people would assemble. Now that most beautiful girl of the land would dance exquisitely and sing exquisitely. On hearing, ‘The most beautiful girl of the land is dancing! The most beautiful girl of the land is singing!’ an even larger crowd of people would assemble. Then a man would come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Someone would say to him: ‘Good man, you must carry around this bowl of oil filled to the brim between the crowd and the most beautiful girl of the land. A man with drawn sword will be following right behind you, and wherever you spill even a little of it, right there he will fell your head.’

What do you think, monks, would that man stop attending to that bowl of oil and out of negligence turn his attention outwards?”

“No, venerable sir.”

“I have made up this simile, monks, in order to convey a meaning. This here is the

meaning: ‘The bowl of oil filled to the brim’: this is a designation for mindfulness directed to the body. Therefore, monks, you should train yourselves thus: ‘We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’ Thus, monks, should you train yourselves.”

In this sutta, it is evident that the man must apply intense, persistent, and focused attention to the bowl of oil, as his life depends on preventing it from spilling. This serves as a representation of how Samma Sati should be practiced in relation to the body, known as Satipatthana. Therefore, Satipatthana is interpreted as 'intense, persistent, unification/awareness/consciousness' or, more simply, 'intense awareness./consciousness.' This interpretation is further supported by MN 118.

### **MN 118 (Anapanasati Sutta)**

“ And how, monks, do the four satipatthana, developed and cultivated, fulfil the seven factors of enlightenment (bojjhanga)?

Monks, on whatever occasion a monk abides contemplating the body in the body, ardent, fully aware, and mindful, having put away covetousness and grief in regard to the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a monk - on that occasion the mindfulness factor of enlightenment is aroused in him, and he develops it, and by development, it comes to fulfillment in him. ... ”

In the Anapanasati sutta, Satipatthana is described as 'unremitting mindfulness.' Additionally, this sutta reveals that Anapanasati, which refers to the meditation on the breath, fulfills the four Satipatthana. This suggests that when one engages in focused and persistent awareness on the breath, one also becomes cognizant of the shifting states of the body, feelings, mental conditions, and Dhamma. This notion is echoed in MN 111, where the Arahant Sariputta expresses his awareness of these changing states while experiencing various Jhanas, or states of deep stillness.

The subsequent sutta demonstrates that the practice of Satipatthana leads to enhanced states of stillness of mind.

### **SN 47.8**

“ So too, monks, here some foolish, incompetent, unskillful monk dwells contemplating the body in the body, ardent, clearly aware, mindful, having removed

covetousness and grief in regard to the world. While he dwells contemplating the body in the body, his mind does not become concentrated, his corruptions (i.e. hindrances) are not abandoned, he does not pick up that sign. He dwells contemplating feelings in feelings ... mind in mind ... Dhamma in Dhamma ... he does not pick up that sign.

That foolish, incompetent, unskillful monk, does not gain pleasant dwellings in this very life, nor does he gain mindfulness and clear awareness. For what reason? Because, monks, that foolish, incompetent, unskillful monk does not pick up the sign of his own mind. ...

So too, monks, here some wise, competent, skillful monk dwells contemplating the body in the body, ardent, clearly aware, mindful, having removed covetousness and grief in regard to the world. While he dwells contemplating the body in the body, his mind becomes concentrated, his corruptions are abandoned, he picks up that sign. He dwells contemplating feelings in feelings ... mind in mind ... Dhamma in Dhamma ... he picks up that sign.

That wise, competent, skillful monk gains pleasant dwellings in this very life, and he gains mindfulness and clear awareness. For what reason? Because, monks, that wise, competent, skillful monk picks up the sign of his own mind.”

The sutta discussed reveals that a monk who is foolish, unskilled, and incompetent in his practice of Satipatthana will not achieve stillness of mind. This failure leads to the continuation of hindrances, preventing him from realizing the pleasant states of Jhana, which are essential for attaining Samma Samadhi. Additionally, he fails to develop Sati Sampajanna in this lifetime.

On the other hand, should a wise and skilled monk/nun undertake the practice of Satipatthana, his/her mind will become still, the hindrances will be set aside, and he/she will enjoy blissful states of existence and experience in this life, accompanied by Sati Sampajanna.

This clearly demonstrates that proper practice of Satipatthana leads to the attainment of the Jhanas, which in turn facilitates the abandonment of hindrances. In essence, Satipatthana serves as the method or foundation for achieving the Jhanas. This is explicitly articulated in MN 44 below.

#### **MN 44 (Culavedalla Sutta)**

“Unification of mind, friend Visakha, is concentration; the four satipatthana are the basis of concentration; the four right kinds of striving are the accessories of concentration; the repetition, development, and cultivation of these same states is the development of concentration therein.”

The four Satipatthana serve as the foundation for stillness, indicating that the practice of Satipatthana is essential for achieving stillness. In essence, Satipatthana can be equated with Samatha practice. This relationship is also affirmed in MN 125, which cites Satipatthana in place of the first jhana.

#### **MN 125 (Dantabhumi Sutta)**

“Having thus abandoned the five hindrances, corruptions of the mind that weaken wisdom, he abides contemplating the body in the body, ardent, fully aware, and mindful, having put away covetousness and grief in regard to the world. He abides contemplating feelings in feelings ... mind in mind ... Dhamma in Dhamma ...

... Then the Tathagatha disciplines him further: ‘Come, monk, abide contemplating the body in the body, but do not think thoughts of sensual desire. Abide contemplating feelings in feelings ... mind in mind ... Dhamma in Dhamma ...’

With the stilling of thought directed and thought sustained, he enters upon and abides in the second jhana ... third jhana ... fourth jhana. ”

Generally, after a monk/nun has abandoned the five hindrances, he/she enters the first jhana, as described in multiple suttas, including MN 51. In this particular case, Satipatthana is mentioned, followed by the second, third, and fourth Jhanas. Clearly, in this context, Satipatthana is synonymous with the first jhana.

The practice of Samma Samadhi, particularly through the attainment of Jhana states, is fundamental for the development of psychic powers but not absolutely. One may not achieve such powers without first mastering the four Jhanas; but may not be necessary an Ariyan or a noble being. Arahant Anuruddha, who was the foremost disciple of the Buddha and possessed the divine eye, had the ability to see numerous world systems, perform psychokinesis, utilize the divine ear, remember many cycles of past lives, and read the minds of other beings. In several suttas, he attributed these psychic abilities to the cultivation of the four Satipatthana, as indicated in SN 47.28, SN 52.3, SN 52.6, and SN 52.11 to SN 52.24.

Below is an excerpt of one such sutta.

**SN 52.12**

“ By having developed and cultivated what things has the Venerable Anuruddha attained to such great supernormal knowledge/powers?

It is, friends, because I have developed and cultivated the four satipatthana that I have attained to such great supernormal powers. What four? Here, friends, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... Dhamma in Dhamma ... ardent, clearly aware, mindful, having removed covetousness and grief in regard to the world.

Further, friends, it is because I have developed and cultivated these four satipatthana that I wield the various kinds of psychic powers: having been one I become many; having been many I become one; I appear and disappear; I pass through fences, walls and mountains unhindered as if through air; I walk on the water without breaking the surface as if on land; I fly cross-legged through the sky like a bird with wings; I even touch and stroke with my hand the sun and moon, mighty and powerful as they are; and I travel in the body as far as the Brahma world.”

**Conclusion**

The practice of Samma Sati, which constitutes the seventh factor of the Noble Eight-fold Path, involves maintaining awareness of the body, feelings, mind, and Dhamma in daily life. This practice requires one to remain undistracted and not swayed by sensory experiences such as forms, sounds, odors, tastes, and tangible objects, which serve as distractions from Mara. It should be undertaken in conjunction with Samma Vayama, the sixth factor of the Noble Eight-fold Path, to eliminate unwholesome states and cultivate wholesome ones. This approach embodies the core of the spiritual journey. The synergy of Samma Sati and Samma Vayama is referred to as Vipassana.

The practice of Satipatthana, which reflects an intense state of Samma Sati, is designed to foster stillness; Samma Samadhi - the eighth factor of the Noble Eight-fold Path to overcome the hindrances and attain higher states of wisdom. Additionally, it acts as a bridge between the seventh and eighth factors of the Noble Eight-fold Path. Therefore, Satipatthana is identified as Samatha practice, which eventually would lead to Vipassana

practice. With reference to a sutta, the Buddha mentioned that an individual may begin in these four ways: Samatha then Vipassana, Vipassana then Samatha, both Samatha and Vipassana and Anatta. The result of Samatha practice is tranquility that develops the mind, which leads to the abandonment of passion; Liberation of the Mind. As for Vipassana, the result of the practice is distinct seeing that develops into wisdom, which leads to the abandonment of ignorance; Liberation by Wisdom. Therefore, Vipassana and Samatha are both necessary for any levels of liberation.

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## The Law of Karma (Action)

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### Introduction

Karma Thinley currently lectures on Buddhism & Meditation with the De-suup Skilling Program (DSP). He is one of the focal persons for the course design and curriculum development of D.S.P Induction to Buddhism. He completed his traditional three years and three months retreat in 2012. He holds a Master degree in Buddhist Philosophy from Tango University. He received teachings from His Holiness the 68th Je-Khenpo Kyabje Jetsun Tenzin Dendup and His Holiness 70th Je-Khenpo Ngawang Jigme Choeda.



Khenpo Karma Thinley is award the Toetsi Jim (Ceremonial scarf) for his exceptional dedication and service in successfully training 20 batches of Desuups under the Buddhism Domian.

### What is Karma in Buddhism?

Karma (action) is one of the most complex and misunderstood topics in Buddhism. We're here to sharing a little light on it! Translated from Sanskrit, it means "action." Generally speaking,

karma refers to the actions that naturally grow out of thoughts (mind or Mental) and feelings (emotion).

Thoughts and feelings come from compulsive urges, such as desire and attachment, which lead us to see things, think about them, and act out in certain ways related to them. Over time, these actions lead to habits that are either increased by continuing to act in those same ways or destroyed by opposing them.

In traditional Buddhist texts, karma primarily focuses on four topics: cause and effect, the urge borne of habits of mind (karma itself), actions propelled by such an urge, and the effects/results of those actions.

### **The Law of Cause and Effect in Buddhism**

Cause(reason) and effect(result) or is the basic point that makes up the foundation of karma. The basic idea is that nothing can come into being without a cause and that certain causes bring about certain effects. For example, a barley seed will only grow barley, not rice or any other plant. In the context of karmic or behavioral cause and effect, virtuous/beneficial actions will bring about results of happiness, and non-virtuous/harmful actions will bring about results of suffering.

The traditional texts on karmic cause and effect also give an extensive presentation of the varieties of causes, conditions, and effects that explain the way everything comes into being and are not limited to the context of karma.

If you have the karmic seeds of anger and that anger is not opposed by your practice of patience, promise not to get angry, when you meet with someone (the outside condition) who says or does something you experience as harmful, your karmic urge will drive you to get angry. You will then think, do, or say something bad things to show that anger. The main of cause and effect applies to everything in the world. When we say karmic cause and effect or “behavioral” cause and effect, we are discussing how all of these various causes and effects (among which karma is just one) influence everything we think, experience, do, or say.

Buddhism explains that all our experiences and actions are caused by our karmic seeds and the immediate conditions we meet. So, when our eye sees someone, we are attracted to (the immediate condition), we think them as beautiful, a nice feeling, and a karmic urge that control us to think about them or say or do something with them. You can now think of this karmic urge as a habit or compulsion.

Studying cause(reason) and effect(result) in detail leads us to the basic understanding that nothing stays independently without relying upon causes(reason) and condition.

### **How Can I Attract “Good Karma or Good Action?”**

You can attract good karma by focusing on good actions that comes from pure thoughts and feelings. In Buddhism, karma means “action,” which comes from our thoughts and feelings, often control by compulsions such as desire and attachment. When repeated, these actions form habits that can either increase positive result through good or lead to negative results if bad action.

The law of cause and effect, a basis of understanding karma in Buddhism, teaches that virtuous and beneficial actions invariably lead to happiness. In contrast, non-virtuous and harmful actions result in suffering. To attract good karma, we must cultivate a practice and habit of mindfulness and compassion, which in turn will guide our thoughts, feelings, and actions toward a virtuous path. By understanding that every action has a corresponding effect and choosing those actions wisely and rooted in good intentions, you can steer your life toward more positive result and become a magnet for good karma

As we said before, “karma” means action. It is typically discussed in terms of actions and their effects. Karma is a mental factor defined as an urge that propels one to think, speak, or act. So, karma is an urge, a compulsion that control us to do things whether we consciously want to do them or not, not the actions themselves.

### **How is Karma Created?**

For a karmic action to be “complete,” four factors must be in place: a basis, motivation, application, and successful completion of the intended action. We can demonstrate these four in an example of lying to someone. The basis is the person we want to deceive, the motivation

is the intention to deceive them together with the desire to deceive them, the application is actually saying the untrue thing, and the act is successfully completed if our words deceive the person. There's a bit to unpack here, so we'll go through these individually.

### **What Causes “Bad Karma?”**

Bad karma is primarily caused by bad actions, thoughts, and feelings, all of which fuel each other cyclically and are often control by the three poisons of Buddhism: ignorance, desire, and aversion. These poisons taint our actions, leading to habits and tendencies that stray from moral and ethical conduct. Ignorance, or the misunderstanding of the true nature of reality and self, fuels actions misaligned with the principles of kindness, compassion, and wisdom, producing negative consequences or bad karma.

Though our Buddha nature is not a result of the path, when it is revealed by purifying our obscurations, we can say that we “attain” Buddhahood even though we did not attain anything new as a direct cause of our actions but merely revealed something which was obscured but always there.

### **What are the principles or main reasons of Karma?**

Small actions can bring about great results. Just as a tiny spark can start a great forest fire, we shouldn't be dismissive of accomplishing small positive thoughts and actions and abandoning negative thoughts and actions, as they can bring about immense helpful or destructive results. Karmic results don't transfer to others like germs! Only we will experience our own karma. This also means that we can't remove the karma of others and vice versa. The Buddha said that even he cannot simply remove our karma or suffering, and that they can only be overcome through practicing the path. If the Buddha couldn't do it, it goes without saying that wearing special crystals or having someone play a singing bowl on our chakras isn't going to do it either. The karmic actions we have made will not disappear on their own. We either must experience their results or purify or clean them through specific practices.

**Karma (Action of Both good and bad, Samsara (suffering or pain), and Liberation (less pain)).**

Making positive karma and removing negative karma is not the last option of Buddhist practice. Karma, good or bad, together with afflictive thoughts and emotions, is the cause of suffering. Though it is important for beginners on the path to develop wholesome habits by doing positive things and to reduce and eventually give up our negative habits and actions, ultimately, it is like being restrained in gold chains or rusty iron ones. Either way, we are still bound to samsara.

Karma is the compulsive urge that keeps us going in the cycle of samsara (suffering life) from lifetime to lifetime, and the only way out is to overcome karma completely. Yes, we must transcend even good karma to attain liberation from samsara! But let's not get ahead of ourselves. It is always important to be honest and realistic with ourselves in our progress on the path. If we haven't directly realized the truth of emptiness, we must continue to strive to abandon negativity and develop wholesome habits and actions. This process will lead us closer to the truth by creating the wholesome conditions that nurture the clarity of our vision of reality.

*Mouth can lie, "Eyes cannot"*

*People will forget "Karma will not"*

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## The Four Noble Truths འཕགས་པའི་བདེན་པ་བཞི་

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### Introduction

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### The Four Noble Truths འཕགས་པའི་བདེན་པ་བཞི་

If the Buddha had taught his disciples principally by using his miraculous abilities and various powers, it would not have been very effective in helping human beings on the path of **liberation (relief)**. The best way to show them **wisdom and liberation** was to point out the very truth of things; to point out the way things really are. So, this is what he did: He showed the truth through the four noble truths

By seeing the way things really are, the students learned how to remove their mistakes and their delusions (mistaken belief). Removing one's mistakes and mistaken belief automatically destroys the causes (reason) of one's suffering and hardships. This allows one

to progressively reach the state of liberation (relief) and great wisdom. That is why the four noble truths is the essence of the first teachings of the Buddha.

### **The First Noble Truth: Full understanding of suffering (feeling pain) and its existence (origin)**

As we all know people are aware of suffering (pain), knowing when we have unhappy result of hunger, cold, or sickness, and recognize these as things that we all don't like. But the first noble truth includes awareness of all the result of suffering, because it surrounds the very nature and essence of suffering. This includes knowledge of the nice and the clear sides of suffering. The obvious aspect of suffering is immediate pain or difficulty in the moment. Subtle suffering is more difficult to understand, because it begins with happiness. But by its very nature this happiness must change because it can't go on forever. Because it must change into suffering, subtle suffering is the impermanence of pleasure.

We think that a particular situation will give us the most happiness we can ever imagine, but actually, within the situation, there is a huge amount of pain. If we think of those who are really fortunate —those gods or human beings with a very rich and healthy life— it seems as though they have nothing but happiness. It is hard to understand that the origin, the very fiber of what is taking place is suffering, because the situation is subject to change.

The first noble truth makes it clear that there is suffering. Once one knows what suffering is, one must remove that suffering. It is not a question of removing the suffering itself, but of removing the causes of suffering. Once one removes the causes of suffering, then automatically the effect, which is suffering, is no longer present. This is why; in order to remove this suffering, one becomes aware of the second noble truth, the truth of universal origination.

### **The Second Noble Truth: Truth of the Cause (origin) of Suffering/Interdependent Origination**

The truth of origination indicates that the root cause of suffering is negative karma (Negative activities). If one does not understand the Buddha's teachings, one would most likely attribute all happiness and suffering to some external cause. One might think that happiness and suffering come from the environment, or from the gods, and that everything

that happens originates in some source outside of one's control. If one believes this, then it is extremely hard, if not impossible, to remove suffering and its causes.

On the other hand, when one realizes that the experience of suffering is a result of what one has done, that is, a result of one's karma (positive or negative activities), removing suffering becomes possible. Once one is aware of how suffering takes place, then one can begin to remove the causes of suffering. First, one must know that what one experiences is not dependent on outside forces, but on what one has done before. This is the understanding of karma. Negative karma produces suffering and is controlled by the bad mind.

**The Third Noble Truth: The cessation (how to stop) of suffering (the pain) is possible by removing the causes or reason.**

We have control over suffering, because karma (Good/Bad Actions) and the defilements (bad emotions) take place within us—we create them, we experience them. For that reason, we don't need to depend on anyone else to remove the cause of suffering. The truth of interdependent origination means that if we do unvirtuous (Bad) actions, we are creating suffering.

It also means if we stop bad actions, we remove the possibility of experiencing suffering in the future. What we experience is entirely in our hands. Therefore, the Buddha has said that we should give up the causes of negative karma and the bad mindset. Good actions result in the outside state of happiness and bad actions result in suffering. This idea is not particularly easy to grasp, because one can't see the whole process take place from beginning to end.

There are three kinds of actions: mental or mind, verbal or speech, and physical or body. These are subdivided into bad and good physical, verbal and mental actions. If one stop the three types of bad actions, then one's actions become automatically good.

We can go on to examine the various states of mind and see that a good mind produces happiness and bad mind create unhappiness. For example, strong aggression or anger will cause us to lose our friends. Because of our aggressiveness, our enemies will become even worse enemies and the situation will become inflamed. If we are aggressive and hurt others and they have friends, then eventually those friends will also become our enemies.

On the other hand, if we wish to benefit others, goodness will come out of it through the power of caring for our loved ones and then through wishing to help them develop goodness. Through this they will become close and helpful friends. Through the power of our love and care, our enemies and people we don't get along with will improve their behavior and those enemies may eventually become friends. If we have companions and wish to benefit others, we can end up with very good friends and all the benefits which that brings. In this way, we can see how cause and effect operate, how a virtuous mind brings about happiness and how a unvirtuous mind brings about suffering and problems.

However, the Buddha in his great kindness and wisdom has given us a very skillful way to eliminate the very root of all the problems through the examination of the belief in the existence of self or ego.

To summarize, once we recognize what suffering really is, then we begin by removing its causes. We stop doing bad actions that create suffering. To stop these bad activities, we find out from where it came, which are the problems and the various unhealthy attitudes. To remove the problems, we need to remove their heart, which is the belief in a self. If we do that, then we will eventually come to realize the wisdom of non-self. Through understanding the absence of a self, we no longer create the problems and negative actions and this brings an end to that whole process. This outcome is certain; thus, this is the third Noble Truth of Cessation.

### **The Fourth Noble Truth: The Path which leads to the Ultimate Goal exists**

One travels the Buddhist path step by step, stage by stage, progressively completing one's journey. The main stages of Buddhism are called "the five paths" because by progressively traversing them, one eventually reaches one's destination which is cessation. This path of the Buddha can be analyzed through its five main stages which are called the five paths. The names of the five paths are the stage of accumulation, the stage of junction, the stage of insight, the stage of cultivation, and the final stage of no more learning. Properly speaking, the first four of these are the path, with the fifth one being the effect.

The first path is called the "path of accumulation" because on this path we accumulate all the positive factors needed to progress. We try to cultivate diligence, good qualities, and wisdom which penetrates more deeply into the meaning of things. We commit ourselves to accumulating all the positive aspects of practice. We gather the positive elements into our being while at the same time working on many different ways to remove

all the unwanted elements from our life. We also apply various techniques to eliminate the blockages and obstacles that are holding us back. This is called the stage of accumulation because we engage in this manifold activity and gather all of these new things into our life. So, first of all, in order to gain good qualities, we need to work on creating all the different conditions which will make those qualities emerge. To develop the various insights of meditation and real wisdom, we need to develop great faith and confidence in the validity and usefulness of that wisdom. Once we are convinced of its value, we need to change our habits so that we have the diligence to do all the things necessary to make insight and wisdom emerge. Therefore, there are many factors and conditions we must generate within our life that will bring about our happiness.

Eventually, because of the complete gathering of favorable conditions, we will reach the third stage which is the “path of insight.” This is the stage during which insight into the way things actually are is developed, beyond the veil of delusion.

When we attain insight into the way things really are and this insight develops beyond the level of delusion and mistaken views, we realize that there is no self. Once there is no longer a belief in self, there are no longer any root defilements of attachment, aggression, or mental darkness associated with the idea of self. Once there are no longer any defilements, one does nothing unvirtuous and has no more suffering.

Now, it is true that once we have that insight, all suffering is immediately removed, but in another way, that is not true. This is because the delusion of self is a habit which has been built up for such a long time and is very, very hard to remove. For example, when we believe in the self and we hit our finger with a hammer, it hurts. Even when we have realized that an unchanging self is just a delusion fabricated by our minds, still when we hit our finger with a hammer it hurts. We still have the feeling, “I am suffering,” because there is an enduring built-up association of “I” with the flesh of our body. Removal of that long established conditioning of self is carried out through a long process of accustoming oneself to the truth of non-self. This is the fourth stage of the cultivation (of insight).

The fourth stage is called the path of cultivation. The word gom (in Tibetan) is usually translated as “meditation” but actually means “to get used to something” or “to accustom oneself.” This is why it is translated here as “the path of cultivation,” while other texts translate it as “the path of meditation.” But this stage is the idea of getting used to the insight into the nature of things. Through becoming more and more familiar with the truth of

things, we can remove the very fine traces of defilements and subconscious conditioning that still exist. Through gradual working on these, the goal of Buddhahood will be attained. Through the cultivation of insight, we eventually reach the goal of the fifth path that is called “the path of no more learning.” Through cultivation, we remove even the most subtle causes of suffering. Once this is completed we have reached the highest state and there are no more new paths to go along making this “the path of no more study” or “the path of no more learning.”

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## The Source of Peace

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### Introduction

To the one who has conquered the two obscurations and is complete with realizations and qualities, who liberates beings from the swamp of samsara, The Lord Buddha, master of scriptural and realized teachings. I homage with great respect from my heart with my three doors [body, speech and mind]. With one's hands folded at the heart center, one respectfully prostrates and takes refuge in the Buddha, the Blessed One. Thus, having first offered homage and supplications, now, regarding what is to be discussed here: As requested by the Mahamakanti Buddhist University for a writing about Buddhism, I will make a modest attempt to write something. What will be explained is compassion, which is the foundation of happiness and wellbeing for all beings. Here we will discuss:

### The foundation of happiness and wellbeing

1) The importance of paying strong attention to the innate compassion that naturally exists within us: and 2) A brief explanation of how to practice the great compassion as taught in Mahayana texts: First includes three points: 1) The reasons why this needs to be explained, 2) What is the nature of compassion? and 3) How to develop and improve its nature.

Regarding the first point: It is an absolute fact that all living beings, whoever they may be, equally want happiness and do not want suffering - this is 100% true in all aspects. However, due to differences in individual dispositions, interests, and intelligence, we can observe that each person identifies and pursues happiness according to their own capabilities and understanding.

Therefore, we can say that the essence of our life is happiness. The challenges face by living beings can be condensed into two types. The first are difficulties arising from natural elements like earth, water, fire, and wind. For these, we can only make prayers and lamentations, as there is nothing else we can do. The second type are the difficulties we create ourselves. As we can see in today's world, wars and their devastating effects on society and families include: families breaking apart, children becoming orphans, loss of livelihood, mental suffering, trauma and anxiety disorders, increasing hostility between ethnicities and

nations, religious conflicts, business failures and deteriorating living conditions, various epidemics caused by environmental pollution of lands and water - in short, wars that are unbearable to watch, heartbreaking to see, and infuriating to hear about. Moreover, these conflicts and animosities from wars persist from generation to generation, potentially becoming causes for future wars in another time or generation.

Additionally, in this world, problems like killing, torture, violence and beating, theft and robbery, discrimination and contempt, marital fights and divorces - these difficulties are unwanted by anyone, regardless of whether they believe in past and next life or religious faith. However, the reason we experience these unwanted difficulties is that behind each of these problems are, we have self-cherishing in our mind, attachment, anger, greed, bias, ill-will, covetousness, rivalry, and jealousy - it is certain that any one of these serves as the cause. If we reflect, we can understand that these are very powerful and we continue to habituate ourselves to them in our daily lives. On the other hand, these problems arise from our lack of altruism, loving-kindness and compassion, patience and mindfulness, and wisdom that discriminates between what to adopt and what to abandon. Therefore, I think it would be extremely beneficial if we could pay attention to these qualities and teach them in a way that is appropriate with modern time.

Therefore, since it is an unfailing natural law that we cannot stop the result without stopping the cause, we should first build upon the innate love and compassion that naturally exists within us. As we become familiar with and develop this loving-kindness, to whatever degree we can enhance its nature, to that same degree the difficulties arising from anger and other negative emotions will decrease, and our mind will develop peace and patience.

For example, when we focus on another person thinking "How wonderful it would be if they were free from suffering! How wonderful if they met with happiness!" we cannot have bad intention towards such a person. When there is no ill will, there can be no violent actions arising from it. Therefore, compassion should be in real practice. It is evident from our own experience that without first having anger or ill will, it is impossible to deliberately harm another person through body or speech. For this reason, even just considering this life,

if we want peace of mind, we must strive to practice compassion.

If we want family harmony, we must strive to practice compassion.

If we want social stability, we must strive to practice compassion.

If we want world peace, we must strive to practice compassion.

From His Holiness the Dalai Lama: "Compassion is the best source of happiness. There is no doubt that it is the creator of a happy life and a happy world."

What is the meaning of compassion?

What is the meaning or nature of compassion in general?

Compassion refers to a loving mind that focuses on a being who is suffering and thinks to be free from suffering, with care and concern. For example, when we see someone who is extremely destitute and impoverished, or when we see some ownerless dogs on the road who are sick and wounded on their skin, we think " Oh no... What can be done... if only these dogs could quickly be freed from these difficulties" - this kind of caring thought is compassion. This kind of caring mind, since it arises solely based on the thought of benefiting others, is genuine caring and true compassion.

Although we should practice compassion based on the feelings we can generate for our spouse, children, or friends, love that arises from attachment is not true love and compassion. Why? Without needing much explanation, if we look inward and reflect a little, we can understand that such attachment-based love leads to many difficulties - it becomes a cause for jealousy and anger, resulting in mental distress and conflicts. For example, when there is a change in the object of attachment, this kind of love also changes. Gradually, such affection diminishes, giving rise to resentment, and finally it resulting even don't speak to each other. This demonstrates that such love is not genuine.

How to Develop the Nature of Compassion:

When we consider how compassion is the foundation for world peace: Whether for an individual, family, or any size of society, when there exists this kind of caring that arises solely from the thought of benefiting others, it leads to mutual care, patience, respect, harmony, trust, and peaceful living. Why? Because these are the sources of mental happiness, and mental happiness is more important than physical comfort. From another perspective, we can clearly see how many conflicts exist between nations, and even within today's highly educated and economically developed countries, there are still thieves, bandits, killing, fighting, conflicts, and contempt for the destitute. Therefore, although modern education and economic development are necessary for us, these alone are not sufficient to solve these problems. They are also not enough to develop loving-kindness and compassion. Behind these violent acts lies an unpeaceful mind filled with self-cherishing, pride, and anger. These cannot be pacified by modern education, economic development, guns, nuclear weapons, or armies. And if we cannot pacify these, we cannot create world peace. Therefore, I believe it

is extremely important to pay attention to and value of loving-kindness and compassion, which are the supreme method for pacifying these unpeaceful minds and world peace. If we make more effort to pay attention to and practice compassion, qualities like the thought of benefiting others, patience, care, respect, and empathy will naturally arise. The more we can develop these qualities, the more violent actions will gradually be pacified.

For example, when parents in a family have strong self-hold one's own view as supreme and selfishness, frequent arguments occur between family members, gradually leading to fights, and finally to divorce. If parents have not just attachment-based love for each other, but also care, respect, and patience, that family becomes a happy one. For instance, when both husband and wife go to work during the day, whoever reaches home first can do some housework, prepare tea or fruits and wait for the other. When they arrive home, ask with genuine care about whether their day was difficult, look at them with loving eyes, and welcome them with an affectionate embrace. If you do this, even if there are elderly grandparents living, they will be happy, and the family can become a harmonious one. I think this can also leave positive impressions on future generations. The reason I say this is all actions of body and speech, whether good or bad, are led by the mind. Therefore, it is essential to pay attention to and carefully reflect on loving-kindness, compassion, and patience. For example, if someone becomes very angry with you and speaks harsh words, what should you do? If you also become angry and respond back, unfortunately, you might end up in a fight, and in a worse case, it could lead to killing. If such a thing happens, elderly parents will be left crying, spouses and children will suffer, and you yourself might have to live in prison. Due to resentment, your children might face similar problems at another time.

Therefore, if you can practice and compassion in that moment, you can overcome these difficulties. For those who are not familiar with patience and compassion, it's very difficult when suddenly faced with such situations. However, if we train our minds regularly, it can be very beneficial. Regardless of whether that person is rich or poor, male or female, their body, speech, and mind have become servants of anger at that moment. Therefore, think "Oh, how pitiful this person is - regardless of their education level, they are following whatever anger commands them to do, speaking harsh words and getting into fights. When led by anger, there is nothing but falling into actions that bring suffering to both self and others. What a pity, how sad!" - we must train ourselves to think this way. About self-reflection questions for developing compassion:

1) Do you prefer experiencing happiness or suffering? If you want happiness, others also want happiness for the same reason. Therefore, don't cause suffering to others. Don't wish for suffering to befall others, even those you dislike.

2) Do you like or dislike when unwanted things like illness and disease befall you? If you dislike it, others dislike it for the same reason. Therefore, you should wish that such things don't happen even to your enemies. If your enemy becomes ill, what do you actually gain from it? Consider these questions in your mind: if you were to ask these questions to your family members and relatives, to those you love, to strangers, and even to those with whom you have conflicts, they would certainly give the same answer as you. And if the animals near you could speak, they too would give the same answer as us. Therefore, regardless of whether any being can speak or not, they are alike in wanting happiness and not wanting suffering. Reflecting on these reasons again and again in your mind, you should practice developing and expanding your compassion. This is because throughout our lives - beginning, middle, and end - we survive thanks to the kindness of others. Whether one believes in religion or not, as long as we live in this world, it would be wonderful if everyone could live peacefully and comfortably by practicing compassion, loving-kindness, and patience as much as possible? Should examine this using their own wisdom to discern right from wrong. Second, the method of practicing Great Compassion as taught in Mahayana texts can be explained briefly in three parts:

1. The reason why it needs to be explained.
2. The method of practice.
3. The distinction between ordinary compassion and Great Compassion.

First: the main objective of Mahayana is to attain the precious state of complete and perfect Buddhahood in order to free all limitless sentient beings from suffering and its causes. Therefore, bodhicitta (the mind of enlightenment) is the principal practice. As Lord Maitreya said: "Bodhicitta is the wish to attain Perfect enlightenment for others' benefit." As stated, bodhicitta is the mind that the wish to attain the state of perfect Buddhahood for the benefit of others. The two aspirations are: the wish to attain Buddhahood and the wish for beings to be free from suffering. The method to achieve the bodhicitta are, the Seven-Point Cause and Effect instruction is taught. The first six points are the causes, while the seventh - generating actual bodhicitta - is the result. Among these seven points of cause and effect, the fifth is Great Compassion. If one asks why this needs to be explained, for those who wish to practice the Mahayana path, this Great Compassion is extremely important at the beginning, middle,

and end [of the path]. The way in which it is important is explained by Chandrakirti said: "Because compassion is like the seed of the magnificent harvest of Buddhahood, And like water for its growth, and like the ripens it for lasting use, Therefore, I begin by praising compassion."

The first important is: for example, Just as a farmer needs seeds first and foremost to produce an excellent harvest - since the sprout, stem, leaves, and fruit must all arise from the seed - similarly, Great Compassion is essential at the beginning of attaining Buddhahood, like a seed. This is because from Great Compassion arises: The exceptional resolve thinking. I will free all sentient beings from suffering, seeing that this depends on one's own attainment of Buddhahood, The mind of enlightenment (bodhicitta) thinking, For the sake of others, I must definitely attain supreme enlightenment, and all other qualities of the Mahayana path must arise from this source.

The importance of Great Compassion during the middle stage of the path: Great Compassion is important during the middle stage just as water and fertilizer are essential for crops to grow well. For after the sprout has emerged, if it lacks water and nutrients, the growth of the crop will be interrupted. Similarly, Great Compassion is like water for increasingly developing bodhicitta and other qualities to higher and higher levels during the middle stage. Even though one may initially generate bodhicitta and other qualities through relying on Great Compassion, if one does not repeatedly familiarize oneself with Great Compassion during the middle stage, bodhicitta will degenerate. Finally, what's most important is like when fruit ripens after long use of the field - if one doesn't properly utilize the ripened fruit, the ripening becomes meaningless. Similarly, Great Compassion is important in the final stage just as one properly utilizing the ripened fruit. This is because even if one attains the state of Buddhahood in the end, if one lacks Great Compassion, one will not be able to properly benefit others through teaching the Dharma and other activities.

Second: regarding the stages of practicing Great Compassion: Equanimity: Although equanimity is not counted among the Seven-Point Cause and Effect instructions, the practice begins from here. The essence of equanimity is described as a balanced state of mind that does not fall into extremes of attachment or aversion. If one fails to cultivate equanimity by restraining the tendency to become overly attached and close-minded towards some sentient beings, while harbouring strong aversion and distant towards others, then any love and compassion that arises will be biased and partial. Therefore, one should practice equanimity by focusing on impartiality without discrimination. The order of meditation is as follows:

1. First, take as your object of meditation a neutral being who has neither helped or harmed you. Clear away attachment and anger and establish an equanimous mind toward them.

2. Once equanimity is established toward neutral beings, develop equanimity toward friends and loved ones.

3. Once equanimity is established toward them, then develop equanimity toward enemies or beings you dislike. An unequal mind is one that discriminates based on the presence or degree of attachment and aversion. Once equanimity is established toward these beings, one must develop equanimity toward all sentient beings. If one asks why, there are two main reasons: 1) From the perspective of sentient beings: All beings equally want to happiness, All beings equally not want to be suffering, 2) From one's own perspective: Since beginning less time, there is not a single being who has not been our relative, Therefore, one should think: Toward whom should I be attached? Toward whom should I be angry? Furthermore, this practice is meant to develop a broader mindset and consistent view toward all sentient beings. Since mind has no beginning or end, there is not a single sentient being who has not been: Our father and mother, Our friend and enemy, Sometimes a stranger, Similarly, they have been devas (gods), humans, asuras (demi-gods), hell beings, hungry ghosts, and animals In short, there is no realm of samsara where we have not taken birth. This can be understood through the following analogy: Our present aggregates (body) are like a guesthouse, our consciousness is like a guest. Just as a guest must leave one guesthouse behind when traveling to another place, similarly, when we travel through successive lives, we must leave behind our current physical form.

The main point we need to understand behind this way of thinking is that we must have a deep conviction in the past and next life. To show the direction of this evidence As Dharmakirti stated: "It is established because consciousness cannot have a substantial cause other than consciousness." This means that although there is no substantial cause of consciousness other than our consciousness itself, consciousness must arise from a substantial cause. It is impossible for other phenomena like elements or physical forms to act as the substantial cause of consciousness. Therefore, the previous moment of consciousness is the substantial cause for the second moment, and our mind today is a continuation of yesterday's mind, yesterday's mind is a continuation of the day before's mind, and so on. The consciousness at the moment of conception is a continuation of the consciousness before conception.

Since samsara has no beginning, we cannot find any point that could be called this is where consciousness first began. Therefore, it is established that our births have no beginning. Since this is established, it proves there are countless births, thus establishing that there is no upper limit to births. Based on this reasoning, since there is also no point where we can say the continuity of consciousness ends here, it is established that there is no end point either. There are also reasons for previous experiences. The reason for the previous habit. There are many people who remember their past life. There are cases of many masters remaining in meditative absorption after death. Although there are many more logical and empirical reasons, fearing it would be too lengthy, I have not written them here.

Understanding one's mother: Through the meditation on equanimity, one must develop unwavering conviction, free from doubt, by following valid reasoning that establishes that all sentient beings' mental continuum has no beginning or end, and that there are previous and future lives. Nagarjuna has said: "Even if you were to count the number of times a mother's, using pills the size of juniper seeds, the earth's soil would not be enough." This means that there was never a time when all sentient beings had been our mother, and even if one were to count the number of times a single sentient being had been our mother by making pills the size of juniper seeds from all the earth's soil, it would still be uncountable. Therefore, one should meditate on the understanding that all sentient beings have definitely been our mother. Just as we have a mother who nurtures us in this life, since beginningless time we have taken rebirth in any of the six realms of existence. During those times, except for those born through miraculous birth or spontaneous birth, it goes without saying that we had mothers. Since there is no beginning to rebirth and there are infinite sentient beings, all sentient beings have been our mothers since beginningless time. Similarly, they have all been our fathers, relatives, friends etc., and so forth. If we become absolutely certain and free of doubt about the beginningless and endless nature of our mind-stream, then we will gain conviction that all sentient beings have been our mothers, and that the number of times any single being has been our mother is beginningless and beyond count. When this realization occurs, it goes beyond mere equanimity. It lays a solid foundation for developing closer emotional bonds, caring, and loving relationships with all sentient beings.

Remembering Their Kindness: When we gain certainty through meditation that all sentient beings have been our mothers countless times, and that even a single being has been our mother beyond count, we should then meditate on remembering their kindness - not just that they were our mothers, but how as mothers they worked to bring us happiness and remove our suffering. As Nagarjuna

said: Each being has drunk more milk than the four great oceans contain. Yet still wandering in samsara, following the cycle of rebirth, they will drink even more than this." As explained, we have no control over birth, death, and where we are reborn. We who are trapped in samsara must take rebirth following our karma and afflictions. Since each being has been our mother countless times, we must meditate on their kindness, considering that each of us has drunk more milk from even a single being than the volume of the four great oceans. From the moment we were conceived in our mother's womb in this life, our mother disregarded all her own comfort and suffering. She adopted all beneficial behaviours and avoided all harmful ones. She couldn't eat what she wanted or drink what she wanted. Even when she didn't want to eat or drink, she did so for the sake of the child in her womb. From the moment we were born, she cared for us more than herself and showed more concern for us than for herself. We can directly observe how mothers make tremendous sacrifices and endure countless hardships for their children. Moreover, even animals like tigers, lions, and bears, whose main sustenance depends on the flesh and blood of other beings, will hunt food for their cubs. When another predator tries to eat their cubs, they will use every possible means to protect them, even being willing to sacrifice their own lives. By repeatedly contemplating these examples, when a deep feeling of gratitude arises from within, we should then meditate on recognizing our fathers and other close ones, neutral beings, and even enemies as having been our mothers. When we develop the same feeling toward them as we have for our mother, we should gradually expand this meditation to encompass all sentient beings. Furthermore, we can now see clearly through media how bird mothers and others show care for their offspring. We witness how they feed their children and protect them with their wings during cold weather and rain, enduring all sorts of hardships and making countless sacrifices. This love is truly the innate love of a mother. When we consider this, we must remember their kindness, and it is appropriate to do so. If we don't remember it, we are truly without shame or conscience. Why? Because these are not like fairy tales or fictional stories, but valid reasons and real facts. Therefore, when practicing remembering kindness, it is seen to be very beneficial to think deeply about these examples. For humans, due to different religions, customs, and legal systems, there are many who disregard their mother's kindness. However, the reality remains the reality. Repaying kindness: After deeply experiencing and meditating on remembering kindness, although we may not recognize our kind mothers [all beings] due to changing bodies through the cycle of birth and death, we must meditate thinking 'I must repay the kindness of these kind mothers in every way possible. As stated by the Bodhisattva

Shantideva: “Although they wish to be free from suffering, they run straight towards the causes of suffering. Although they wish for happiness, out of ignorance, they destroy their own happiness like an enemy.” Just as explained, these kind mothers, although they wish to be rid of suffering, not knowing how to abandon it, they create causes of suffering. Although they wish for happiness, due to ignorance they do not truly know how to achieve happiness and are tormented by suffering. Here is how to repay their kindness. Although we must repay the kindness of our mother of this life by providing food, drink, comfort and so forth, this alone does not satisfy the mind. These sentient beings are devoid of the eye of wisdom that distinguishes between what is dharma and what is not dharma (what should be adopted and what should be abandoned). They are separated from spiritual friends who, like guides for the blind, could properly teach them what to adopt and what to abandon. Their minds disturbed by the three poisons of afflictive emotions, they have no control over their own consciousness and day by day engage in wrongful actions, jumping into the great abyss of lower realms.

At this time, I have obtained this one human life, encountered the Mahayana dharma, and met with Mahayana spiritual friends who correctly show what to adopt and what to abandon. Therefore, I must meditate on repaying kindness, thinking that it has fallen upon me to find ways to protect these kind mothers from the sufferings of the lower realms and the sufferings of samsara. For example, if one's mother of this life is blind and without a guide, her mind confused and about to jump off a cliff's edge - if her child is present there, who else but that child should save the mother from the cliff? If one has developed good experiential understanding of the three: equanimity, understanding one's mother, and remembering kindness, then there won't be much difficulty in meditating on remembering the kindness even of one's enemies. As for how to meditate on this: For instance, if one's mother becomes mentally ill, takes up a knife, and attempts to kill her own child, not only should the child not feel anger towards the mother, but should make every effort to cure her mental illness. Similarly, when one's enemies, temporarily under the influence of afflictive emotions such as hatred, attempt to harm oneself, not only should one not feel anger towards them, but with a loving mind, one should make every possible effort to pacify their anger and other negative emotions. This is how to repay kindness." Great loving-kindness: When one realizes that all sentient beings have been one's mother, remembers their kindness in caring for us with love each time they were our mother, and generates a genuine feeling of wanting to repay their kindness from the depths of one's heart, naturally a feeling of closeness and loving care arises towards others. Then, focusing on all sentient beings from the depths of one's

heart, one should meditate on loving-kindness by thinking: 'How wonderful it would be if these beings could meet with happiness and the causes of happiness! Since it is impossible for happiness to arise without meeting its causes, if we perform virtuous actions or good deeds motivated by pure intentions, happiness and well-being will result as their effect. Therefore, we meditate thinking: 'How wonderful it would be if all sentient beings could experience happiness! May they meet with the causes of happiness - virtue and good actions? In the stages of meditation, one begins by thinking how wonderful it would be if one's mother of this life, family members, and relatives etc., could have happiness and well-being. Based on the love and compassion that can evoke feelings of great joy or sadness in oneself when these people experience good or bad circumstances, and remembering the reasons from the meditation on recognizing all beings as mothers and remembering their kindness, one should expand one's mind and meditate on great loving-kindness, thinking: 'How wonderful it would be if all sentient beings could possess happiness and the causes of happiness! The benefits of meditating on great loving-kindness: Although there are many benefits of meditating on loving-kindness mentioned in Buddha's teachings and their commentaries, it's impossible to write them all here. As stated in the Sutra: "In countless billions of pure lands, Whatever immeasurable offerings one finds, Even if one constantly makes offerings to the supreme beings, It cannot match even a fraction of the merit of loving-kindness. " As explained, it is taught that the merit of meditating on great loving-kindness for even a single moment exceeds the merit of constantly making offerings such as flowers and incense to all the Buddhas dwelling in immeasurable Buddha fields. The benefits include: Sleeping peacefully and waking peacefully. Being dear to both humans and non-humans. Being protected by deities. Always maintaining a very joyful mind. Having a radiant complexion and countless other benefits are taught. Great Compassion (Mahākaruṇā): The foundation of the Mahāyāna path is Great Compassion, which is preceded by recognizing all beings as mothers, remembering their kindness, and wishing to repay their kindness.

These three necessarily precede the development of Great Compassion. It is said that there is no fixed sequence between loving-kindness (the wish for beings to meet with happiness) and compassion (the wish for beings to be free from suffering). The nature of Great Compassion is defined as the caring thought that wishes, If only all sentient beings could be free from suffering and its causes! The stages of meditation begin by focusing on any sentient being who is afflicted by any of the three types of suffering. For example, it is easier to develop compassion by meditating on a sheep being slaughtered by a butcher. The sheep is laid on

its back, its limbs bound with rope. No matter how terribly it cries out, there is no one to help. Despite struggling with all its might, it cannot break free from the ropes. It clearly knows its life is at stake. Though it wishes to flee, there is no way of escape. Without protection or refuge, it looks at the butcher's face with tears in its eyes. In this state of unbearable terror and suffering, one should contemplate the various cruel ways in which it will die. Similarly, in today's slaughterhouses, animals like birds, pigs, and cattle are seen merely as food, with no value placed on their lives.

They face various cruel methods of slaughter and terrible ways of dying. When we deeply contemplate this situation, never separated from the three recognitions - recognizing them as our mothers, remembering their kindness, and wishing to repay their kindness - and reflect on this again and again, a caring mind toward these beings will naturally arise. Using this caring mind as a foundation, we can then expand our mind to develop great compassion, thinking, if only all sentient beings could be free from suffering and its causes! Shanti Deva has said: "When these beings have never before Even in their dreams, conceived such a wish for their own sake, how could they have it for others' sake?" As it is said, about the relationship between renunciation and compassion, Just as when we train our minds in renunciation by contemplating how we ourselves are afflicted by any of the three types of suffering that result from the Truth of the Origin of Suffering, and develop the wish to be free from it, we must also understand that just as we are tormented by suffering, other sentient beings are similarly tormented by suffering.

Great Compassion refers to the aspiration for others to be free from suffering and its causes, which arises from contemplating how others are tormented by suffering. Because we cherish ourselves so deeply, without the wish to free ourselves from suffering, we cannot develop the wish to free others from suffering. Therefore, since beginningless time, we have been cycling in samsara due to the twelve links of dependent origination. We must first train our minds in renunciation by contemplating how we are tormented by the sufferings of samsara and the lower realms, developing the wish to be free from these sufferings. Without this preliminary training in renunciation, we cannot develop genuine compassion - the wish for others to be free from suffering - by contemplating how they are tormented. This is why training in renunciation is so important. When practicing great loving-kindness (mahāmettā), we think, if only beings could have happiness and its causes! When practicing great compassion (mahākaruṇā), we think, if only beings could be free from suffering and its causes! The reason for this distinction is: Happiness and suffering arise from their respective causes. Good or

virtuous actions lead to the result of happiness and well-being, while bad or non-virtuous actions lead to the result of suffering. Furthermore, these virtuous and non-virtuous actions themselves arise from mental afflictions that disturb one's mind, such as attachment and anger.

These in turn arise from ignorance, which obscures seeing the true nature of phenomena as they are. This ignorance (avidyā) is the root of all mental afflictions and the foundation of all suffering. The practical methods of training the mind: The one of the best ways to train in these practices is not merely by sitting cross-legged with closed eyes and meditating on all sentient beings in one's mind. Rather, in all our daily activities and interactions, we should: Think about these matters while following valid reasoning, Discuss them with people around us Engage in dialogues about them. These activities help train our minds and develop these qualities. Why? Because without familiarizing our minds with these practices, it's impossible to gain genuine experience. The more we familiarize ourselves, the more experience we will gain. For example, just as we need many years of training and familiarization to learn a language, the same applies here. As Śāntideva: "There is nothing whatsoever that does not grow easier with practice." As it is said. Third difference between great compassion and ordinary compassion: Although in the stages of mind training one must begin by developing compassion that wishes for freedom from suffering while focusing on just one suffering being, but this is not great compassion. Great compassion is distinguished by its object it focuses on all sentient beings. This is the distinction in terms of object. Compassion that wishes to free those who are poor, destitute, sick, and suffering from their difficulties is characterized by wanting to free them from temporary hardships, so it is not great compassion. Great compassion is characterized by wanting beings to be free from both suffering and its causes. This is the distinction in terms of aspect or characteristic. In brief, while compassion that focuses on just some beings and compassion that wishes them to be free from just some specific sufferings are indeed forms of compassion, they are not great compassion.

## Conclusion

The relationship between wisdom and compassion, Indian master Dharma Kirti has said: "Since loving-kindness and such do not contradict ignorance, they alone cannot completely eliminate faults." The meaning is: Without the wisdom that correctly understands emptiness (the ultimate nature of phenomena), no matter how much one becomes familiar with loving-kindness, compassion, and bodhicitta (the mind of enlightenment), one cannot

abandon through self-grasping ignorance, which is the root of samsara. For this reason, those who wish to attain Buddhahood must strive to understand the ultimate nature or true reality of phenomena. Just as an eagle needs two wings to cross the sky, similarly, to attain liberation and the state of omniscience, one definitely needs the union of both method (compassion and wisdom. If there are any mistakes in this write, I sincerely apologize. May whatever virtues have been accumulated here become a cause for world peace, free from wars, famine, and such calamities on this earth.

### References

Dhammo sabhāve pariyatti paññā, Ñāyesu saccappakatīsu puññe Ñeyye guṇācārasamādhisupi, Nissattatāpattīsu kāraṇādo,ti, Abhp-ṭ. 66.

They are eight types of inseparables matter, one space element, one life faculty, fivefold sensitive bases, two sex matters, and heart base. Abhs. 41,42.

These eighteen are; a.*Avinibbogharūpa*; unseparated matter - 8, b.*Jīvitarūpa*; materiality of life-faculty - 1, c.*Bhāvarūpa*; sex matters which cause one to be male or female - 2, d.*Hadayavatthu*; heart base that mind element (*manodhātū*) and mind-consciousness element (*manoviññāṇadhātū*) depend on - 1, e.*Saddarūpa*; sound matter - 1, and f.*Pañcapasāda*; fivefold sense-bases - 5. Ahbs. 39,40.

## The Essential Principles of Buddhism for Human Beings

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### Essential Moral Principles of Buddhism

The principles of morality for Buddhists, as bestowed and taught by the Lord Buddha, are complex and nuanced, encompassing a broad spectrum of teachings tailored to various levels of practice and spiritual maturity. They include teachings that are suitable for daily living as well as higher levels of practice. If any Buddhist, or anyone else, who resolutely committed to following these teachings, it will certainly bring about peace and happiness in their lives and in society as a whole, that is to say:

### The Five Precepts as Universal Human Virtues

The Five Precepts are moral guidelines for human conduct. When a society adheres to these five precepts, it becomes a noble, peaceful, and prosperous community. These precepts are as follows:

1. **Pāṇatipāta veramaṇī** (abstaining from killing living beings): This means refraining from killing, causing harm, oppression, or cruelty to life and body. It is about respecting the lives of others, whether humans or animals, as all beings love their own lives. Practicing this virtue involves having kindness (**mettā**), goodwill, wishing for the happiness and prosperity of all life, and compassion, the desire to help others out of suffering;

2. **Adinnādānā veramaṇī** (abstaining from taking things not given) this refers to refraining from theft, which is the act of stealing or robbery. It also means avoiding any form of exploitation or harm toward others' possessions. Practicing this virtue involves righteous conduct, earning a living through honest and ethical means;

3. **Kāmesu micchārā veramanī** (abstaining from Sexual Misconduct): this means refraining from improper conduct in matters of sexuality, avoiding actions that harm one's spouse or

others, as it can destroy dignity and peace of mind, causing disorder within families. Practicing this virtue involves mindfulness and restraint in matters of pleasure sense, knowing when to stop and control desires, avoiding indulgence in sensory pleasures such as sight, sound, taste, and touch;

4. Musāvādā veramaṇī (abstaining from false speech): This means refraining from lying, deceit, or using speech to harm others or destroy their well-being. Practicing this virtue involves truthfulness, sincerity, and honesty in one's words and actions;

5. Surāmerayamajja-pamādaṭṭhānā veramanī (abstaining from intoxicating drinks and drugs causing heedlessness): denoting refraining from drinking alcohol and avoiding substances that cause intoxication, leading to a loss of mindfulness. Intoxication can result in recklessness and mistakes due to a lack of awareness, such as causing accidents or, at the very least, undermining the sense of stability and safety within society. Practicing mindfulness means being continuously aware and conscious, training oneself to always think carefully and remain self-aware, knowing what should and should not be done. This mindfulness ensures that one does not become intoxicated or reckless.

### The Ethical Principles of Buddhism

The principles that are the virtues of Buddhism are centered on the person as a teaching of the Buddha, who teaches the people to be good people, which has three principles: **abstaining from all evil** that is, abstaining from bad things, abstaining from wrongdoing, and corruptness. Abstaining from evil deeds may germinate to be seen clearly in three ways, i.e., restrain from evil bodily, verbal, and mental deeds.

#### Abstaining from all evils

**Abstaining from bodily evils at a basic level involves four aspects:**

1. Pāṇātipata Veramaṇī: abstaining from taking life, causing injury, or destroying life, and instead cultivate kindness and compassion, helping and saving others;
2. Adinnādānā Veramaṇī: abstaining from taking anything that is not given, stealing, cheating, violating property rights, or destroying others' possessions. Instead, respect others' property rights;

3. **Kāmesumicchācārā Veramaṇī**: abstaining from improper sexual behavior, violating what others hold dear, and do not transgress sexual norms and traditions.

**Abstaining from evil speech at a basic level involves four aspects, namely:**

1. **Musāvādā Veramaṇī**: abstaining from telling lies or deceiving others;
2. **Pisuṇāya Vacāya Veramaṇī**: abstaining from speaking in a way that causes conflict, slanders, or disrupts harmony;
3. **Pharusāya Vacāya Veramaṇī**: abstaining from using rude or harsh language;
4. **Sampappalāpā Veramaṇī**: abstaining from engaging in frivolous and meaningless conversations that are not beneficial;

**Abstention from evil deeds of the mind at a basic level involves three aspects:**

1. **Abhijjhālu Veramaṇī**: (Covetousness): abstaining from covetous thoughts and desiring others' belongings;
2. **Bayāpādā Veramaṇī**: (Ill-will): abstaining from thoughts of ill-will and plotting harm against others;
3. **Micchādiṭṭhi Veramaṇī**: abstaining from holding wrong views contrary to the righteous path.

**Abstaining from apāyamukha- channels to the ruin of property involves six aspects, namely:**

1. Abstaining from being addicted to drinks and drugs;
2. Abstaining from wandering around at night;
3. Abstaining from frequenting entertainment shows and gatherings;
4. Abstaining from indulge in gambling;
5. Abstaining from consorting with evil friends;
6. Abstaining from laziness and neglecting work.

## The Practice of Good Deeds

The practice of good deeds refers to performing **kusala** (wholesome actions) and behaving righteously through body, speech, and mind. By abstaining from all evil actions, one commits to only good deeds by cultivating various merits, as follows:

1. **Dāna**-maya: Doing good deeds achieved through charity and generosity;
2. **Sīla**-maya: Doing good deeds achieved through observing moral precepts, engaging in righteous conduct, and maintaining discipline;
3. **Bhāvanā**-maya: Doing good deeds achieved through meditation, mental training, and the cultivation of discernment;
4. **Apacāyana**-maya: Doing good deeds achieved through humility and showing respect;
5. **Veyyāvacca**-maya: Doing good deeds achieved by contributing to virtuous efforts and offering assistance;
6. **Pattidāna**-maya: Doing good deeds achieved through sharing one's merits with others;
7. **Pattānumodanā**-maya: Doing good deeds achieved by rejoicing in the merits of others;
8. **Dhammassavana**-maya: Doing good deeds achieved through listening to the Dhamma and seeking knowledge;
9. **Dhammadesanā**-maya: Doing good deeds achieved by teaching the Dhamma and imparting wisdom;
10. **Diṭṭhujukamma**: Doing good deeds achieved by holding correct views and aligning them with the truth.

## Saṅgaha-vatthu-dhamma

The term “**Saṅgaha-vatthu**” refers to the qualities that bind people together. These are the principles that hold the hearts of individuals and unify society through harmony, or the principle of helping. There are four key principles:

1. **Dāna** (generosity): this refers to acts of giving, which include kindness, selflessness, sharing, and helping others, whether through material gifts, knowledge, or advice;
2. **Piyavācā** (pleasant speech): this means speaking in a kind and endearing way, using polite and gentle words that promote harmony and friendship. It involves saying things that are truthful, beneficial, and backed by reason, thus fostering goodwill and trust among people;

3. **Aṭṭhacariyā** (helpful conduct): this involves engaging in actions that benefit others, such as assisting with tasks, contributing to public welfare, and helping to solve problems, promote improvements, and encourage virtuous behavior;

4. **Samānattatā** (evenness): this refers to maintaining consistency and fairness in all dealings, being uniform in happiness and suffering, and collaborating in problem-solving. It involves acting appropriately according to one's status, circumstances, and environment, in accordance with righteousness in every situation.

### **Nāthakaraṇa-dhamma**

The term “**Nāthakaraṇa-dhamma**” refers to the qualities that enable an individual to become a reliable refuge for oneself. These qualities are encapsulated in the following ten key aspects:

1. **Sīla** (moral conduct): good and pure behavior, maintaining discipline, and engaging in virtuous and honest professions;

2. **Pāhusacca** (Extensive Learning): Being well-educated, knowledgeable, and having a deep understanding of things;

3. **Kalyāṇamittatā** (Admirable association): Having good friends; associating with virtuous people who provide good counsel and guidance;

4. **Sovacassatā** (being easily spoken to): Being easy to admonish with, teaching and learning with an open mind, and accepting reasons;

5. **Kiṇkaraṇīyasuta-thakkhatā** (Diligence in Service): Being willing to help in any tasks, both big and small, of colleagues and the community, being able to consider and make decisions to ensure success;

6. **Dhammakāmatā** (being a lover of truth): desiring Dhamma, seeking knowledge and truth, speaking and listening well, creating satisfaction, and being eager to engage in discussions, learning, and appreciating detailed principles of Dhamma and Vinaya;

7. **Vīriya-rambha** (having effort): he is industrious in avoiding and abandoning evil actions and cultivating the good; he makes an effort and strives forward; he does not give up in despair or neglect or forsake his duties and responsibilities;

8. **Santuṭṭhī (being content)**: being happy and satisfied with what one has, appreciating the four requisites acquired through righteous effort;

9. **Sati (having firm mindfulness)**: maintaining mindfulness, remembering one's actions and words, staying cautious and careless;

10. **Paññā (Wisdom)**: processing wisdom, knowing reasons, thinking critically, and understanding the true nature of all things as they are.

### Purification of the Mind

Purifying the mind involves cleansing it of impurities, which means removing greed (**lobha**), hatred (**dosa**), and delusion (**moha**). It brings about joy, mental freshness, and a healthy mind. To purify the mind and make it clear and free from defilements, one must cultivate certain virtues through the practice of the four **Brahmavihāra**, which are the sublime states of mind of an exalted, great-hearted person. These four aspects are:

1. **Mettā** (loving kindness): A profound and all-encompassing wish grounded in genuine goodwill. It embodies an earnest desire to aid all beings in realizing the benefits of success, joy, and happiness;

2. **Karuṇā** (compassion): The empathetic aspiration to relieve the suffering of all sentient beings. Alleviating pain and hardship, extending care and support to those in distress with a sincere wish for their liberation from suffering;

3. **Muditā** (Sympathetic gladness): The capacity to take delight in the happiness and success of others; it is the genuine joy felt in witnessing the accomplishments and virtues of others, marked by an enthusiastic willingness to support, encourage, and celebrate their progress and well-being;

4. **Upekkhā** (Equanimity): engaging in a balanced mind, seeing things as they truly are, establishing mind in order, stable, upright like weighing apparatus, recognizing that each being reaps good or bad results from their actions. Fostering the readiness to act with the guided principles of reason and fairness.

## Pathāna-dhamma

The term “Pathāna-dhamma” is rendered as the qualities that are established in diligent and noble efforts. There are four key aspects:

1. Saṃvara-padhāna (prevent): The effort to prevent and guard against all evil, ensuring that no harmful deeds arise within oneself;
2. Pahāna-padhāna (abandon): The effort to abandon and eliminate any evil or harmful deeds that have already arisen, removing them completely from oneself;
3. Bhāvanā-padhāna (cultivate): The effort to cultivate and develop good qualities within oneself, enhancing and increasing virtuous traits;
4. Anurakkhaṇā-padhāna (maintain): The effort to maintain and protect the good qualities and virtues one has achieved, preventing them from deteriorating, and striving to further advance and enhance them.

## The Fundamental Principle of Paramattha-dhamma

Buddhism admonishes regarding **Paramattha-dhamma (Ultimate Realities), which is the state of things as they truly are. It is a great truth and a natural law that follows cause and effect.** Regardless of whether the Lord Buddha arose to attain enlightenment or not, all things inherently follow their causes and conditions. When the Perfectly enlightened One attained enlightenment and realized the entirety of this truth, he recognized that all phenomena are not self, are not beings, and are beyond the control of any entity. He then conveyed, explained, revealed, and made this truth easy to understand, establishing it as a fundamental principle.

The Ultimate Reality is not a metaphysical concept that one can understand merely by intellectual reasoning. The Ultimate Reality is something that truly exists. Therefore, correct views (Sammā-diṭṭhi) and correct understanding (Sammā-saṃkappa) pertain to the comprehension of the Ultimate Reality according to its nature.

There are two genres of Ultimate Reality: Rūpa (material phenomena) and Nāma-dhamma (mental phenomena), or Rūpa-Nāma (material and mental phenomena). Rūpa is the state that does not experience objects, while Nāma is the state that experiences objects (objects are things that appear and can be known as both material and mental phenomena. When

consciousness arises and knows something that which the consciousness knows is called **ārammaṇa** or object). According to the principles of Buddhism, consisting of four types of Ultimate Reality: Citta, Cetasika, **Rūpa**, and **Nibbāna**.

1. Citta (State of consciousness): This is the primary phenomenon that knows the appearing objects, such as seeing, hearing, smelling, tasting, etc. Citta (consciousness) is the knowing state, a mental phenomenon, characterized by the three marks of existence: impermanence (**Danicaṃ**), suffering (**Dukkhaṃ**), and non-self (**Anattā**).

2. Cetasika (mental factors): These are phenomena that arise together with consciousness, know the same object as consciousness, cease together with consciousness, and arise in the same place as consciousness. Each Cetasika has its own characteristics and functions according to its type (e.g., feeling, perception, and volition). They are mental phenomena characterized by the three marks of existence (**Aniccaṃ**, **Dukkhaṃ**, **Anattā**).

3. **Rūpa** (Corporeality): These are the states that do not know objects, such as color, sound, smell, taste, etc. **Rūpa** is material phenomena characterized by the three marks of existence (**Aniccaṃ**, **Dukkhaṃ**, **Anattā**).

4. **Nibbāna**: This is the mental phenomenon that extinguishes Kilesa and Dukkha. **Nibbāna** is not subject to causes and conditions that give rise to its existence; hence it neither arises nor ceases. **Nibbāna** is the liberation from the aggregates and is characterized by **Anattā**.

Buddhism instructs the principles of Ultimate Reality, which include the four types: Citta, Cetasika, **Rūpa**, and **Nibbāna**. This repudiates the existence and power of a Creator God (since a Creator God is not included in Ultimate Reality) and believes that this world is arisen by natural laws, or **niyāma**, the natural order of things. These natural laws are comprised of five stages, viz.

1. **Utu-niyāma**: The natural law that governs temperature and various natural phenomena, particularly relating to the elements—earth, liquidity, wind, air, and the seasons, which form the environment for human life;

2. **Bīja-niyāma**: The natural law concerning heredity, including the transmission of genes and species characteristics;

3. **Citta-niyāma**: The natural law that governs the workings of the mind, detailing the functions and processes of mental activity;

4. Kamma-niyāma: The natural law concerning human actions, which governs the process of cause and effect related to kamma and their results;

5. Dhamma-niyāma: The natural law that governs the interrelationship and causal connections between all phenomena.

## The Fundamental Principle of Buddhist Reality

### Ariya-sacca (The Four Noble Truths)

The etymological term “Ariya Sacca” is derived from “Ariya,” denoting “noble,” and “Sacca,” meaning “truth.” Therefore, “Ariya Sacca” denotes the noble truths; the truths of the noble ones or truths are what lead an individual to become noble ones. The Four Noble Truths are fundamental teachings in Buddhism, consisting of four: Dukkha, Samudāya, Nirodha, and Magga.

1. Dukkha (suffering): This refers to the state of being that is hard to endure, a condition that cannot stay the same. It is a state of tension and unease. Dukkha includes Jāti (birth), Jāra (aging, oldness, and declination), and māraṇa (death, decay, and disappearance). Union from what is displeasing, separation from what is pleasing, and not getting what one desires are suffering. In brief, the five aggregates subject to Upādāna (clinging) are suffering;

2. Samudāya (Origin of Suffering): The cause of suffering is the origin of three types of craving (tanhā), viz., Kāma-tanhā—the craving for sensual pleasures, the desire for sensory enjoyment; Bhava-tanhā—the craving for existence or becoming, the desire to be something, to exist in a particular way. This includes desires bound up with Bhava-ditthi (eternality belief) or sassata-ditthi (eternity belief), and Vibhava-tanhā—the craving for non-existence, the desire to be free from existence, the wish not to be, or for things to cease. This includes desires bound up with Vibhava-ditthi (nihilistic views) or uccheda-ditthi (annihilationist views);

3. Nirodha (Cessation of Suffering): This is the cessation of the cause of suffering, which comes from complete and remainderless eradicating the three kinds of tanhā;

4. Magga (Path to the cessation of suffering): This is the practice that leads to the cessation of suffering. It consists of the Eight-fold Path, which includes: Sammāditthi-Right View, Sammāsāṅkappa-Right Intention, Sammāvācā-Right Speech, Sammākamanta-Right Action,

Sammā<sup>ā</sup>jīva-Right Livelihood, Sammā<sup>ā</sup>vāyāma-Right Effort, Sammā<sup>ā</sup>sati-Right Mindfulness, and Sammā<sup>ā</sup>samādhi-Right Concentration. Together, these are known as Majjima<sup>ā</sup>-Paṭṭapaḍḍha or the Middle Way. The Noble Eight-fold Path can be summarized within the Three-fold Training, namely: Aḍḍhisīla-sikkhā (Ethical Conduct) includes Sammā<sup>ā</sup>vācā, Sammā<sup>ā</sup>-kammanta, Sammā<sup>ā</sup>jīva Aḍḍhicitta-sikkhā (Mental Discipline) includes Sammā<sup>ā</sup>vāyāma, Sammā<sup>ā</sup>sati and Sammā<sup>ā</sup>samādhi and Aḍḍhipaññā-sikkhā (Wisdom) includes Sammā<sup>ā</sup>ditthi and Sammā<sup>ā</sup>samkappa.

### Functions in the Four Noble Truths- Ariya-sacca

1. Pariññā<sup>ā</sup>-dukkha (Suffering should be understood) One should understand the problem or the state of suffering as it is, in a direct and realistic way and confronting and acknowledging the issue;

2. Pahā<sup>ā</sup>na-Samudaya (the Cause of Suffering should be abandoned): One should eliminate the cause of suffering, which is about resolving the issue at its root;

3. Sacchikiriyā<sup>ā</sup>-nirodha (the Cessation of Suffering should be realized): One should comprehend the state of the cessation of suffering, referring to the state free from problems, a peaceful and light state which is the ultimate goal;

4. Bhā<sup>ā</sup>vanā<sup>ā</sup>-magga (the Path should be cultivated): One should practice and train in following the path that leads to the cessation of suffering. This refers to the method or the way that brings one to the desired state of being free from problems.

These four functions must be practiced in alignment with each of the components of the path, ensuring correctness. This practice is called Kiccañā<sup>ā</sup>ṇa. Kiccañā<sup>ā</sup>ṇa is part of a broader understanding known as Three-fold Knowledge or Yā<sup>ā</sup>nadaṭṭsana (Insight), which refers to knowing the three rounds of truth comprehensively. When combined with the functions in the Four Noble Truths, it forms Yā<sup>ā</sup>nadaṭṭsana (The Knowledge of Insight) in twelve aspects, which includes: Saccañā<sup>ā</sup>ṇa: Knowing the truth of the Four Noble Truths:

1. This is dukkha -suffering, affliction, stress (iḍḍham dukkham);
2. This is the cause of dukkha (iḍḍham dukkha-samudayam);
3. This is the cessation of dukkha (iḍḍham dukkha-nirodham);

4. This is the path leading to the cessation of dukkha (**Idham dukkha-nirodhagāminīpaṭipadā**);

Kiccañāṇa: Knowing what duties correspond to the Four Noble Truths:

1. Suffering should be understood (**Dukkham pariññeyyam**);
2. The cause of suffering should be abandoned (**Dukkhasamudayam pahātabbam**);
3. The cessation of suffering should be realized (**Dukkhanirodham sacchikātabbam**);
4. The path leading to the cessation of suffering should be cultivated (**Dukkhanirodhagāminī paṭipadā bhāvetabbam**).

Katañāṇa: Knowing that the duties have been completed:

1. Suffering has been understood (**Dukkham pariññātam**);
2. The cause of suffering has been abandoned (**Dukkha samudayo pahīno**);
3. The cessation of suffering has been realized (**Dukkhanirodho sacchikataṃ**);
4. The path leading to the cessation of suffering has been developed (**dukkhanirodhagāminī paṭipadā bhāvitaṃ**).

### The Four Noble Truths in Paṭicca-Samupāda

In Buddhism, Dukkha is part of the Three Characteristics of Existence (**tilakkhaṇa**), which are the fundamental characteristics of all things. These three characteristics, as taught by the Buddha, help one understand the nature of reality:

1. **Aniccaṃ** (Impermanence);
2. **Dukkhaṃ** (Suffering), Nothing remains in a perfect state;
3. **Anattā** (Non-self), Lack of essence.

### The origin of Dukkha

The origin of suffering (**Samudāya**), i.e., **Paṭicca-Samupāda** (dependent origination), which is a key principle in Buddhism. Buddhism also has proposed that suffering does not arise from any specific thing, person, or external force but rather from various contributing factors coming together, rooted in ignorance (**Avijja**). This ignorance triggers a continuous process, driven by **Nam-dhātu**, natural laws called **Mahapaṭṭhāna**; this causes the arising of **samkhāra-citta-sika**, conditioned consciousness, which is similar to a biological mind process that revolutionizes to

dhamma-dhātu (mental base element). Consciousness is combined through the functions system of Nam-khan—immateriality (recognition and controlled by the mental states of immateriality and relinking—Consciousness) as admonished the fully Enlightened One, Radiation (Rāṅsi-Yothātu), systemically arisen from the functions of immateriality, it can combine or form life, such as viruses, bacteria, trees, cells, etc., these are conditioned by the law of Bijā-niyāma—natural law, it leads Rūpā-khan to the cause of Nāṃ-khan as analogy (Mind is dominant, while Body is slaves). This process continues with the development of the five sensory faculties, adding one Mano-dhavaḷa (Sense-door), which gives rise to Āyatāna (the six sense bases); When Āyatāna (the sense bases) are stimulated, they give rise to Phassa (sensory contact), which conditions the arising of Vedanā (sensation): pleasant, unpleasant, and neutral (Upekkhā).

Dependent on sensation (Vedanā), craving (Tanhā) arises;  
 Dependent on craving, searching or seeking (Pariyesanā) arises;  
 Dependent on searching, acquisition (Lābho) arises;  
 Dependent on acquisition, attachment (Vinicchayā) arises;  
 Dependent on attachment, contentment (Santutthiyā) arises;  
 Dependent on contentment, clinging (Parikkhappa) arises;  
 Dependent on clinging, stinginess (Maccariya) arises;  
 Dependent on stinginess, protection (Ārakkho) arises;

Dependent on protection, disputes or issues that arise from safeguarding (Ārakkhā-thikaraṇa) emerge, such as using non-sharp weapons, using sharp weapons, arguments, quarrels, conflicts, verbal abuses like “You!!! You!!!” insulting or criticizing, lying, and various evil deeds or immoral actions. All of these arise together with such attitudes. And the firm belief that something is “self” (Ahankāra) or “belongs to self” (Maṇmakāra) leads to the arising of Upadāna (attachment), which is the clinging or grasping due to the perception or assumption that things exist in certain ways. This leads to the formation of Relinking-Consciousness or Bavaṃghacitta (Sub-consciousness) and creating Kamma which causes the arising Bhāva and Jāti the cycle perpetuates the wandering and rebirth of consciousness (Viññana), creating different lifetimes over countless ages in the various realms of existence, encompassing the thirty-one

planes, ranging from the most distressing like Niraya (hell) to the most blissful like heaven, appropriate to the kamma accumulated, this called Saṃsāraṭṭa.

The wandering and rebirth of Relinking-consciousness are caused by Avijjā (ignorance), which is the lack of understanding of the true nature of reality. This ignorance leads to delusion, mistaking conceptualized things for reality, which is the root cause of all kilesa (defilements). As long as ignorance persists, beings in the world will continue to wander through the cycle of birth and death and encountering Tilakkhaṇa (Three Marks of existence), giving rise it faces endless forms of dukkha i.e., Old age, and death until the root cause, ignorance, is eradicated

### The Extinction of Dukkha

The extinction of suffering (Nirodha), known as Nibbāna, represents the ultimate goal in Buddhism and the culmination of its teachings. Nibbāna embodies the highest form of happiness, transcending all worldly experiences. It is described through various synonymous terms that capture its profound nature:

- Virāga: Detachment from kilesa (defilements);
- Vimokkha: Liberation from saṃsāra (the cycle of rebirth,);
- Anālayo: The absence of attachment or clinging;
- Paṭinissaggaya: The relinquishment of defilements;
- Vimutti: Complete freedom from mental fabrications;
- Atammayatā: Unshakable imperturbability;
- Suññatā: Emptiness, free from all defilements.

Due to the intrinsic nature of sentient beings, there is a prevalent tendency toward selfishness and the accumulation of negative actions, while virtuous deeds are often performed with an expectation of reward. As a result, the natural state of existence tends to involve more suffering than true happiness. The wise, who perceive the illusory nature of worldly pleasures, recognize that such happiness is fleeting and illusory. Consequently, they yearn for Nibbāna, which represents the only true and lasting happiness.

For those endowed with wisdom, the attainment of Nibbāna marks the complete eradication of kilesa and tanhā. Although life and the physical body, composed of the four dhātu (elements), may continue to exist temporarily, they do so as mere manifestations of natural processes governed by cause and effect. Upon the dissolution of the five aggregates (pañca-khandhās), the mental formations (cetasikā) that constitute consciousness also disband. Since there are no causes or conditions left to reassemble the mind, past kamma lose their potency and no longer bear fruit. (Ahoṣi-kamma). What remains is the enduring goodness and virtue that one has cultivated. This residual merit continues to benefit others who revere it, akin to the sound of a drum that, though unaware of its own resonance, produces sound for those who strike it to hear. The reverence of others for such goodness ensures its influence persists, offering benefit to all who honor it.

### The Extinction of Dukkha

The way to end dukkha (Magga) is Majjīmā-paṭipadā, which is a key principle of Buddhism. It is the way to transcend all forms of suffering in Saṃsāra (the cycle of existence) and can only be achieved by following the Middle Way, called Majjīmā-paṭipadā. This path is also known as the Ariya-Magga (the Noble Path), which is a supreme practice. It involves cultivating mindfulness (the mind's role as the perfect knower), leading to the cessation of suffering through Mahāsatipaṭṭhāna (the Great practice on the four Steadfast of mindfulness). Practicing mindfulness, with an empty mind, involves carrying out duties with mindfulness and awareness in every task, focusing on the present rather than being distracted by other things. Being mindful in an artistic manner means knowing the right time and place and acting appropriately according to the situation. The ultimate goal is to attain Nibbāna through the stages of Ariya-Magga and its fruits. The practice of mind training consists of three stages of cultivation, viz.,

1. Sīla (Morality): Training and disciplining the body and speech by refraining from harming oneself and others. This includes self-discipline and controlling the mind, so it does not fall under the influence of lower desires. One should live a life of moderation and righteousness;
2. Samādhi (Concentration): Training the mind to focus until reaching calmness and tranquility (Samatha). This leads to insight into reality (Vipassanā) with right effort;

3. Paññā (Wisdom): Contemplating the nature of reality until realizing the truth that all phenomena are as they are suchness (Tathatā). This leads to awakening from Māyā (the illusion) that deceive the essence of mind (Diṭṭhi-būṭaṃ).

### Fundamentals of the Buddhist approach

Buddhism emphasizes the path to liberation from suffering and teaches an understanding of suffering and the ways to eliminate it. It focuses on freeing oneself from ignorance about the true nature of existence, which causes suffering through Kilesa-defilements such as lobha, dosa, and moha. The teachings also emphasize the importance of education, training, and having Yonisomanasikāra—attentive thought by wisdom in order to verify the truth—understanding the principle of cause and effect, when this exists, that exists. Through this wisdom, one can see reality as it is, understanding that all things follow the laws of Tilakhaṇa and all beings are governed by the law of kamma. By applying the right teachings of Buddhism, which correspond to the results one seeks in an appropriate and correct way, by living mindfully without negligence, one can attain happiness in this life and future lives and ultimately reach the goal of Nibbāna, for the wise.

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## The Buddhist View on the Human: A Brief Analysis

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### Introduction

The interest among the human to find answers related to living creatures, the structure and the existence of the outer world had begun during the early period of the mankind. Through the process of answering these questions, many different religions and philosophies have emerged across the world. Since the man can surpass all the other living beings in both the aspects of thinking and communication ability, he is considered to be the most superior creature and a brief outline of the Buddhist view on man or individual has been presented below.

### The word “Manuṣya”

The word “Manuṣya” (man) has been derived from the Sanskrit word of “Manu” which means the one with the nature of thinking. In the Sanskrit, the suffix “u” from the root “man” is used to produce the sound ‘manu’ and the suffix ‘a’ from the root ‘shi’ which means “to come up” from the suffix ‘manu’ which means born from him, forms the sound “Manuṣya” (Dhammarakkhitha, W., 2012: 129-139 pp). Also, he is called “Manuṣya” because he is superior in thinking compared to other living creatures (Davides, R., 2007: 520 pp). It is evident that the Pali definition of the person or human being is closely related to the Sanskrit definition (Manassa Ussannatāya manussā). According to Vedic literature, the progenitor of man is called “Manu”. Hence ‘Manuja’ is also used for man (Dhammarakkhitha, W., 2012: 129-139 pp). The descendants of ‘Manuja’ born from Manu are called “Manuṣya” or Manuṣa (human beings) (Davides, R., 2007: 520 pp). (Manu no apaccāti manussā). Thus, due to the higher caliber of thinking ability the word “Manuṣya” has been used in the old languages to refer to the human. The term human does not only refer to male, but also to the female and male equally or to distinguish humans from the rest of the living creatures. Often the term child means the son or the daughter (Puttā vattu manussānaṃ) in the Pali canon. There is various

synonym to the term of “Manuṣya” including **Nara, Manuja, Machcha, Porisa, Porisada, Manavo, Poso** etc.

It is said in Buddhism that it is extremely rare and difficult to be a human (Dullabhaṃca manussattaṃ) in this endless Saṃsara, which cannot be seen, felt or imagined (Anamataggoyaṃ saṃsāro). In Buddhism the priority had been given to the thinking of the man instead of subjecting him to the difficult and tedious process of exploring the essence of the relative world around him, which is a metaphysical, tangible, God-centric experience. Accordingly, the interpretation of Buddhism is that it is up to the individual human being to achieve the ultimate goal.

‘Satva’ is someone who is attached. ‘Shakta, Satta, Sattva’ mean attachment (Sumanawansa, N., 2008:32-36 pp). It is the basic form of the living creature to attach to the Samsara through lust, hatred and delusions. When Radha Thero asked the Buddha why someone is called as a form of an animal, the Buddha replied “If there is any kind of desire, lust or attachment to a form, that person can be called as a Satva. The Samsara Cakra (Circle of Samsra) of a person is determined by the nature of the meritorious deeds done by himself. Thus, there are five stages of birth (Panca gati) according to the meritorious deeds performed by every living being.

“Katamā ca bhikkhave, kammānaṃ vemattatā?, atthi bhikkave kammaṃ nirayavedaniyaṃ, atthi kammaṃ tiracchānāyoni vedanīyaṃ, atthi kammaṃ pettivisaya vedanīyaṃ, atthi kammaṃ manussaloka vedanīyaṃ, ayaṃ vuccati bhikkhave kammaṇaṃ vemattataṃ”, (A.N. Nibbedika Sutta).

Deva Loka	Sugathi (heaven)
Manussa Loka	
Petha Loka	
Thirisan Loka	Dugathi (hell)
Niraya	

Based on one’s Kamma, creatures are born into one of these Pañca gati (Five stages). Among the Pañca gati, the human world is the supreme. Creatures and humans are born and die as per their desires. It is due to their desire of lust, worldly life and aspirations. These desires give birth to Bhava or life,

“Yayaṃ taṇhā ponobhaviḅā nandiraḅga sahaḅatā tatratatrābhinandati seyyatīdaṃ kāma taṇhā bhava taṇhā vibhava taṇhā” (D.N.,Mahāsatipaṭṭhāna Sutta).

The man is a worldly (Bhavagāmi) animal or being. The desire to be born in a specific world is known as Bhavagāmi. The way to avoid becoming Bhavagāmi is to deplete desires without leaving any trace. Similarly, all other creatures (beings) are denoted by sattva or animals, except the noble ones who have reduced their desires. Arhants do not become sattvas because they have no desire or idea to be reborn (Sumanawansa, N., 2008:32-36 pp).

A being who is unable to get rid of cravings accumulating merits (Puññābhi saṅkhāra), accumulates sins (Apuññābhi saṅkhāra), and acquires things that do not belong to both merits and sins (Aneññābhi saṅkhāra), is called rebirth or Bhavagāmi. To be born as a human among Bhavagāmi other beings is extremely rare (Dullabhañca manussattaṃ). One day the Buddha has stated to Monks as follows, ‘Dear Monks, do not delay. Enlightenment is rare. Humanity is rare. Priesthood is rare’. The Buddha has preached five (05) rare things in the world emphasizing that those opportunities should be taken advantage immediately.

“Bhikkhave Appamādena sampādetha

Dullabho Buddhappādo lokasmiṃ

Dullabho manussatta paṇilābho

Dullabhā khaṇasampatti dullabhā pabbajjā

Dullabhaṃ Saddhamma savaṇaṃ” , (S.N., Kasībhāradvāja Sutta).

Achieving life among creatures due to the attachment to greed is as difficult as a blind turtle trying to see the sky through a hole.

“Khippataraṃ kho so bhikkave, khāṇo kacchapo amusmiṃ ekacchjiggale yuge gīvaṃ paveseyya ato, dullabhatarāhaṃ, bhikkave manussattaṃ vadāmi”, (M.N., Bālapaṇḅita Sutta).

Similar to a man dropping a stick with a single hole into the sea, the stick is flowing to the west with the wind blowing from the front, with the wind blows from the west to the east, with the wind blowing from the north go in the south direction, and the wind blowing from the south goes in the north direction, the Buddhism described that the acquisition of human qualities among other living beings is an extremely rare and complicated one, just as a blind turtle that lives in that sea in a hundred years bursts out of the water and lays its neck on that one-hole stick,

“Seyyathāpi bhikkhave puriso ekacchjiggalaṃ yugaṃ mahā samudde pakkhipeyya, tamenam puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhino vāto uttarena saṃhareyya, tatrassa kāṇakacchapo, so vassatassa vassatassa accayena sakiṃ ummujjeyya”, (M.N., Bālapaṇḍita Sutta).

Among the living creatures, the human being is considered as the creature that can glorify the divine and human world ‘Sadevakasmiṃ lokasmiṃ natthi me paṭipuggalā’, (D.N., Sakkapañña Sutta). Accordingly, Buddhism has used various approaches to explain the nature of the human being. As per the Buddhist view of the individualism, ‘I’ is the context or center of the phenomena called the person. Learning about this ‘I’ is the Buddhist view of the individual. Brahmins and other religions such as Hinduism, Judaism, Islam, and Christianity, which accepted that man is a creation of God, state that the individual is a living unit that functions as a combination of the trinity of body, mind and spirit (Hettiarachchi, D., 2006:689-698).

Buddhism is a religion that rejects the creation of gods and subjectivism about the individual and the relative world around him. The analysis of nominal-form during the Buddha's time reveals the Buddhist view of the human. The nominal – form means the body and the mind. Nominal is the mind and the intangible, invisible immaterial aspect of the individual is called mind. Form is the body. This includes the tangible physical aspect of the person. The human is a combination of mind (mind) and body (body). There was also a theory that recognized the non-existent entity (soul) of body and soul as separate unities. This view is also being excluded in Buddhism (Hettiarachchi, D., 2006:689-698). These two forms cannot and do to exist individually. The Buddha has explained this fact as follows in Naḷakalāpa Sutta, ‘Dear Monks, just as they plant two bundles of reeds together, so is the wisdom of the nominal suffix and the precise suffix of the wisdom’,

‘Seyyathapi āwuso, dve naḷakalāpiyo, aññamaññaṃ nissāya tiṭṭhesu, evameva kho āwuso, nāmarūpapaccayā viññāṇa, viññāṇa paccayā nāmarūpaṃ’, (S.N., Naḷakalāpa Sutta).

The man was created by a mutual correlation of nominal and form. When these two do not exist, then there is no person. A body without wisdom is similar to a discarded stick (Chuddo apeta viññāno niratthaṃ va kaliṅgaram). Thus, the Buddhist analysis of the human is well known through the analysis of nominal and form.

The theory of ‘Skhandha’ is also to be mentioned while talking about the Buddhist interpretation of the human. According to that, a human is a collection of five parts (masses). As per the Vajira Sutta of the Saṃyuththa Nikaya, it is shown that the union of creatures forms a human, just as the joining of elements makes a car,

‘Yathāhi aṅga sambhāro – hoti saddo ratho iti  
Evaṃ khandhesu sattesu – hoti sattoti sammuti’, (S.N., Wajira sutta).

The Buddhism has presented various interpretations such as form, suffering, sense, wisdom etc. Khandha Sutta, Vibhanga Sutta, Khajjanīya Sutta, Bahuvedanīya Sutta and so on suttas highlighted among them.

According to the Dhātu Vibhanga Sutta of the Samyutta Nikaya, the human is created from the combination of six Dhātu, namely Paṭṭhavi Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu, Ākāsa Dhātu and Viññāna Dhātu (Hettiarachchi, D., 2006:689-698). In the nominal analysis, the parts were divided into four parts called Vedanā, Saññā, Saṅkāra, wisdom and the form part is divided into five called Paṭṭhavi, Āpo, Tejo, Vāyo and Ākasa. It can be seen that by dividing the nominals and forms more precisely, a strong emphasis on that there is nothing called soul in it (Kalupahana, 1992: 72). And it is also important to note that the materials as well as the masses have been interpreted as something that has a connection to the human experience (A.N., ṭhāna sutta). The Buddhist view of the human has been explained considering nominal or body as the physical basis and form or mind as the untouchable basis. Through conversation and living closely with someone, one can understand the nature of that person.

1. Saṃvāsenā Bhikkhave sīlaṃ veditabbaṃ  
(One should be understand the virtue of someone by living closely)
2. Saṃvoharena Bhikkhave soceyya veditabbaṃ  
(One should know the purity of someone by conversing)
3. Āpadāsu Bhikkhave thamo veditabbaṃ  
(One should be courages in times of calamity)
4. Sākaccāya Bhikkhave paññā veditabbaṃ  
(One should know the wisdom through discussion)

According to the way of conducting one’s life, there are also analyzes of the person who have more inclination towards committing sins and who are not. 1. A person with faults (Yāvajja) 2. A person with more faults (Vajja bahula) 3. A person with less faults (Appavajja) 4.

A person with no faults (Anavajja). Perfectly upright persons are very common among those who have quenched their greed. People who make less mistakes are righteous people. Acts carried out based on the status of the mind determine whether the person will go heaven or hell. Thus, the mental status of a person is one of the main concepts that Buddhism focused on. According to the status of the mind, a person can be categorized into three.

1. A person with a mind like an old forest (impure)  
(Arukūpamacitto puggalo)
2. A person with a mind like lightning (fast)  
(Vijjūpamacitto puggalo)
3. A person with a mind with a hole (transparent)  
(Vajirūpamacitto puggalo), (Wijithathissa, K., 2011: 176-190).

Restrain and purity of the word is more important among the main attributes that determine the thinking and conduct of a virtuous person (Sādu vācāya saṃvaro). According to Pali Niti literature, a person should be pure not only in his mind and body but also in words. Bees like flowers. Their entire lifeline is intertwined with the flowers. Flees like bleeding wounds. Because their existence depends on it. A virtuous person is fond of good virtuous behavior as a bee is fond of flowers. A bad person likes vicious behavior as a flea is fond of blood and pus.

‘Bhamarā pupphamicchanti – Pūtimihchanti makkhikā  
Sudanā guṇa micchanti – Dosamicchanti dujjanā’, (Mahinda, 2019: 42)

## Conclusion

The living beings or creatures that wander in the endless cycle of samsara are again and again subjected to birth, disease, suffering death. According to Buddhism, the human is a worldly animal. The essence of Buddhism about the person can be understood through the correlation of norms and forms, explanation of the body and analysis of elements. And also, the Buddhism says the thinking and conduct pattern of a person will determine if his next life will be directed towards heaven or hell.

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## Dependent Origination (Paticcasamuppada) – The Universal Doctrine

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### Discussion

Evidence can be found that Indian intellectuals were engaged in intense efforts to find out what is the real nature and the ultimate truth about the world and living creatures. The Buddha was born in such a situation. According to Pali canon texts, the contemporary intellectuals who engaged in the search for truth were of two types called Ascetic and Brahmins. Brahmajāla Sutta in Dhīghanikaya states that there were 62 heretics among them (D.N., Brahmajāla Sutta). It is said that they were engaged in exploring the facts about living creatures and the world through Ātappamanvāya (making attempts), Padhānamanvāya (taking effort), Anuyogamanvāya (repeatedly taking effort), and Sammā Manasikāramanvāya (memorizing well).

The Karma Marga or the results of past actions with veneration and rituals, which was prominent during the Vedic Brahmin eras, began to subdue in the forestry Upanishad era. The path to knowledge was highlighted during these later eras. Accordingly, people searched for the truth through debate and arguments (Saññaṃ ca diṭṭhiṃ ca ye agga hesuṃ – te ghaṭṭhayantā vicaranti loke) (Suttanipata, 1962:75). Some took to paths of practicing yoga and meditation. The Buddhism points out seeing the reality (Diṭṭhiṃ ca anupagamma) (Metta Sutta). without adhering to any of these views. (Dassanena sampanno) (Metta Sutta). The Buddha has stated that all the aforesaid viewpoints fall into two main extremes and are dualistic, and that he does not follow these extremes and preaches the Dhamma in moderation.

*Sabbaṃ atthīti ayameko anto. Sabbaṃ natthīti dutiyo anto.*

*Ete te ubho ante anupagamma majjhena tathāgato Dhammaṃ desati*

(D.N., Brahmajāla Sutta).

(There is everything (shashvata). This is one extreme. There is nothing (ashashvata). This is the second extreme. Dhamma is being preached taking the middle path without falling into

any of the extremes). Thus, the Buddhism has introduced two philosophical study methods to help understanding the reality without falling into these two extremes. They are:

1. Theory of Analysis
2. Theory of Synthesis

The Theory of Analysis is dividing people and world into the entities that are binding them. The theory of synthesis is re-uniting of what has been thus divided. It is been taught in the Dependent Origination (Paticcasamuppada) or Cause and Effect Theory of Buddhism. Accordingly, the Dependent Origination (Paticcasamuppada) holds a special place among the teachings of the early Buddhist period. This shows that none of the root factors divided into parts such as connective entities or elements etc. do not exist individually, independently or in isolation but all exist in a relative manner to each other. It has been pointed out that the dual aspect of Shastava Uccheda is also excluded in the study of the factors that exist. Thus, everything is relative, not absolute. Everything depends on each other and not independent. Everything is defeneded, not independent or autonomous. This means that everything is connected to each other as a cause or effect. Understanding the Paticcasamuppada means understanding the Buddhism. Understanding the Buddhism means understanding Paticcasamuppada (*Yo paticcasamuppadaṃ passati. So Dhammaṃ passati. Yo Dhammaṃ passati. So paticcasamuppadaṃ passati*) (S.N., Paticcasamuppada Sutta). It is taught in the Buddhism that Buddhism and Paticcasamuppada are not different or separated from each other, they are a single and a unified philosophy. As depicted in Mahawaggapali, when Upathissa Paribrajaka asked Assaji Thero what is the dhamma that he follows, the Thero said that his dhamma is the Paticcasapuppada or the theory of Cause and Effect.

*Ye dhammā hetuppabhavā - tesaṃ hetu tathāgatho āha*

*Tesaṃ ca yo nirodho - evaṃ vādi mahā samaṇo* (Majjhimanikaya).

Following the enlightenment, the Buddha had reflected on the Paticcasamuppada from the natural order to reverse (*Paticcasamuppadaṃ anuloma paṭilomaṃ manasākāsi*), (K.N., Bodhi Sutta). So it was reflected during the first week because it was the basic teaching. After reflecting on it this way, the Buddha felt that it would be beneficial to preach to the community who have a mindset that is drunk with lust and greed. The concept of Dhamma that is not understood is nothing but this same Paticcasamuppada,

*“Ālayarāma ayaṃ paja ālayaratā ālaya samudayo idaṃ pi kho ṭhānaṃ*

*duddasaṃ yadidaṃ idappaccayatā paticcasamuppādo”* (Majjhimanikaya).

Described as Dhammaṭṭhitattā, Dhammaniyāmatā, Idappaccayathā, Dhammatā etc., the Paticcasamuppada, is a universal doctrine that has existed throughout the ages, regardless of a Buddha was born in this world or not (Uppāda vā tathāgathānaṃ ṭhitāva sādātu yadidaṃ paticcasamuppādo) (Saṃyuttanikaya). Due to the special feature of this doctrine, the attention of many scholars who have provided information about Buddhist history has been drawn to it. During a later period of time, Dr. Nagarjuna who is considered to be the founder of Mādhyamaka philosophy or nihilism, has pointed out that nihilism is the Middle Path or Madyama Prathipada,

*“Yah pratītyasamuppādah śūnyatām pracakshamahe. Sā praññappti rūpādāya pratipatsayva madhyamā”, (Mūlamadhyamikakarika, 24).*

Accordingly, Paticcasamuppada is an eternally existing doctrine in the world. The man always has to deal with birth, existence and the death. Since the man is unable to comprehend this, a Buddha is born from time to time to teach them this reality. The Buddha explained to Ananda Thero in Mahanidhana Sutta in Dīghanikaya that human without a proper understanding of this situation, are being born and die in a chaotic state similar to a tangled ball of thread,

*“Etassa Ānanda Dhammassa ananubodhā appaṭivedha evamayam pajā tantākulakajātā gulāguṇḍikajāta mujjhabbajabūtā apāyam duggatim vināpātāṃ saṃsāraṃ nātivattanti”, (D.N. Mahanidhana Sutta).*

According to the theory of Paticcasamuppada, it means that:

- |                                |   |
|--------------------------------|---|
| Asmiṃ sati idaṃ hoti           | - This will happen when this is there.        |
| Asmiṃ asati idaṃ na hoti       | - This is not there when this does not exist. |
| Imassa uppāda idaṃ uppajjati   | - This occurs when this occur.                |
| Imassa nirodhā idaṃ nirujjhati | - This ceases when this ceases to exist.      |
- (Saṃyuttanikaya)

There are two pairs of words, ‘have’ and ‘have not’ can be seen here. As per the first two words, the existence of something in relation to something else has been expressed. Accordingly, anything or action in the world exists and occur in relation to any other occurrence. There is nothing independent or self-made on this world. Also, have and have not denotes the existence or non-existence of something. That is the theory of impermanence. There is nothing in this world that is stable and lasts forever. By looking at every person and every object according to this theory, a realistic interpretation and

understanding can be gained. Accordingly, if something exists because of the existence of another thing, when one of them disappears, the other will cease to exist. This is the essence of Paticcasamuppada theory. This excludes the concept of some early philosophers that the world was created by the Mahabrahma and everything in this world happens according to his wish. According to the Paticcasamuppada theory, the responsibility and freedom to shape the future of everything depends on the actions performed by the individual. Therefore, the Paticchasamuppada theory is a concept that understands the actual situation of the world and guides one to move towards the desired goals according to one's wishes.

Although the basic of Dependent Origination (Paticcasamuppada) is the above-mentioned concept of have and have not, it is said that Buddha reflected on the concept from the beginning to end and vice versa after his enlightenment. This means that Paticcasamuppada has two aspects. The two-fold Paticcasamuppada means:

Avijja	- ignorance of Four Noble Truths
Saṅkhāra	- adding defilement
Viññānaṃ	- knowledge
Nāmarūpaṃ	- the body
Saḷāyataṃ	- six senses
Phasso	- touch
Vedana	- feeling
Taṇhā	- desire
Upādānaṃ	- holding
Bhavo	- existence
Jāti	- birth
Jarā, Maraṇa, Soka, Parideva, Dhukka, Domanassa	

As stated here, one causes the other. That leads to another. In this way, twelve things cause the birth of a person. As per this, birth is what causes a human being to become degenerate, to die, to the state of grief, sorrow, suffering, etc. The primary cause for birth is to acquire a being. All this comes into existence because of the firm grasping of everything as mine. In this way, individual actions affect each other to the point of not having a proper understanding of the Four Noble Truths. If the fourfold truth is properly understood and cultivated, the person will not be reborn in this world. It can be said that ignorance and the cause mentioned in this dual-fold Paticcasamuppada affect the past, birth and death affects

the future while everything else affects the present. However, Mr. Wettamuni states that this concept cannot be accepted when everything that exists in the world which is constantly becoming impermanent is considered in a subtle manner.

As stated above, the life originates, rely and exists on the concepts of Avijja, Paccaya and Sankhara. On the other hand, it can also be seen as in the diminishing order. That means, removing ignorance leads to removal of origins. Consciousness is removed by the loss of origins. In this way, by removing each other and getting rid of birth, the occurrence of evil, death, sorrow and suffering etc. will also be removed. All these facts are caused by a suffix (paticcasamuppanna) and the occurrence is suffixed (paticcasamuppada) (Visuddimagga). Therefore, all these are relative, subordinate to each other, and interconnected to each other. One is neither absolute nor free. Accordingly, Paticcasamuppada should be considered as a cycle but not as a vine.

In this way, the Paticcasamuppada theory is the basis for everything in the world. According to Maha Nidhana Sutra, the factors that are causing social chaos and discomfort to people have been described in order. As explained there, craving causes the pain, pain causes the search, the search causes the seeking, seeking causes judging good and bad and that leads to loving the judged object, the liking causes the strong desire of selfishness and that leads to the greed, greed causes the sense to protect, that sense leads to weapons and disputes, arguments lying and various other sins and wrongdoings,

*“Iti kho panetaṃ ānanda vedanaṃ paṭicca taṅhā, taṅhaṃ paṭicca pariyesana, pariyesanaṃ paṭicca lābho, labhaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paticca pariggaho, pariggahaṃ paticca macchariyaṃ, macchariyaṃ paṭicca ārakkho, ārakkhadikaraṇaṃ paṭicca daṇḍādāna satthādāna kalaha viggaha vivāda tuvaṃ tuvaṃ pesuṅṅa musāvāda aneka pāpakā akusalā dhammā sambhavanti”*,

(D.N., Mahānidhāna Sutta).

According to Paticcasamuppada theory of Cakkavattisāhanāda Sutta in Dīghanikaya, it has been pointed out that the poverty led to committing ten-fold evils. Increase in poverty led to theft. Theft led to increase in weapons and more weapons caused more killings. Killing caused lying. Lying led to slander and that caused using harsh words. Harsh words led to unchastity. Unchastity led to speaking meaningless and various other sins ,

“Iti kho bhikkhave adhanānaṃ na dhane ananuppapadiyamāne dāḷiddiyaṃ vepullamaḡamaṃsi. Dāḷiddiye vepullaṃ gate adinnādaṃnaṃ vepullamaḡamaṃsi. Adinnādaṃne vepullaṃ gate satthaṃ vepulamaḡamaṃsi. Satethe vepullaṃ gate pāṇātipāto vepullamaḡamaṃsi. pāṇātipāte vepullaṃ gate musāvādo vepullamaḡamaṃsi. Musāvāde vepullaṃ gate pisuṇā vācā vepullamaḡamaṃsi. Pisunāvācāya vepullaṃ gatāya kāmesumicchācāre vepullamaḡamaṃsi. kāmesumicchācāre vepullaṃ gate dve dhammā vepullamaḡamaṃsu. pharusā vācā saṃpappalapo ca. Dvīsu dhammesu vepullaṃ gathesu abhijjhā vyāpādo vepullamaḡamaṃsu. Abhijjhāvyāpādesu vepullaṃ gatesu micchādiṭṭhi vepullaṃ magamaṃsi” (D.N., Cakkhavattisīhanāda Sutta).

In this way everything is connected to Dependent Origination (Paticcasamuppada). It can be pointed out that this theory can be even applied to any organization. For instance, doctors are in a hospital because of patients. Since there are doctors, they need a place for treatment. For this purpose, hospitals are being built. A hospital has beds, chairs and other equipment for patients. According to this theory, due to ignorance, deaths sorrow, grievances and suffering arise. After death people rejoin the cycle of samsara because they have not realized the Fourfold truth. Thus, the journey of the individual always takes place like a cycle. In this example when there are no hospitals, there are no patients, etc., when there is no such thing, its existence cannot be seen.

## Conclusion

If you take a school or a university, there are teachers because of students. There are buildings to facilitate their teachings. There are chairs, tables, etc. because of the buildings. There is a separate administration to manage these buildings and other physical facilities. Students are been enrolled by the administration. Similarly, a tree grows from a seed. The tree produces leaves and flowers. Leaves and flowers produce fruits. In this way, it can be said that the existence of a tree also happens according to the Dependent Origination (Paticcasamuppada) theory. Without a seed, a tree cannot grow (Bhījabhāve phalābhavo). Accordingly, it can be pointed out that Paticchasamuppada theory is valid for anything and everything. This is a brief narration on Dependent Origination (Paticcasamuppada). As per this analysis of the Paticcasamuppada principle, it can be said that almost everything in the world is subject to this theory. It is an eternal theory. Through this, we can understand the existence

of the world and the living creatures originate and survive. It should be emphasized here that this takes place as a circle not as a vine.

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## You get served what you deserve

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### Introduction

*“Cetana haṃ bhikkhave kammaṃ vadami Cetayitva kammaṃ karoti, kayena, vacaya, manasa”* “It is intention that I call kamma, by intention one performs kamma through body, word or mind.”

“Ubi Societas, ibi jus, where there is a community, there is law.” In Aristotle's Politics suggests that any community, regardless of size, generates its own individual system of law. When people gather and form a community, there will definitely be rules and mutual agreements between them which are known as laws. In Buddhism we also have the rules that the Buddha showed us to practice, sila for laypeople and patimokkha for monks. These training rules are mostly found in the Vinaya Sutta.

### Humans are social creatures

Humans are social creatures; humans always establish relationships between one another. In establishing social relations, it is necessary to have a mutual agreement that regulates what is allowed and what is prohibited. That mutual agreement is called law. Since the Stone Age, these rules have existed in primitive human groups. The rules simply regulate who is in charge of being a tribal chief, who is in charge of hunting, who is in charge of gather herb or fruit, what the group should do if someone is sick, disaster, and so on. The more advanced and complex the social group, the more complex the rules needed. Until the historical era when humans began to inscribe writing, these rules developed into written law. Relics of the rule of law found by archaeologists such as Ma'at in ancient Egypt in 3000 BC, the code of Ur-Namu in Sumeria in 2200 BC, Babylonian law by King Hammurabi in 1760 BC, while for Thailand itself the history of the written legal system can be found around the 13th century in the Sukhothai era, one of which is an inscription built by King Ramkhamhaeng.

In modern social life as it is today, the rule of law is the basis that regulates the behavior of society in the life of the nation and state. The system of rules which a particular country or community recognizes as regulating the actions of its members and which it may enforce by the imposition of penalties. Every country has its own rule of law that must be

respected by other countries. Within a country, each region may also have its own rule of law known as regional regulations which may differ from one region to another even though they are still within the same country. This rule of law is also dynamic, changing from one era to another.

In addition to the laws of a country, there are also laws in religious life. Religious law is explicitly based on religious precepts. Examples include the Jewish Halakha and Islamic Sharia-both of which translate as the “path to follow”. Christian canon law also survives in some church communities. Meanwhile, in the view of Buddhism itself there is no Buddhist text that explicitly lays out laws pertaining to followers of the religion. We are more familiar with the concept of *sīla* for upasaka or upasika and patimokha for monks. The concept of *sīla* is often translated as 'morality', it can refer to virtues. Buddhism emphasizes more on the way of conduct. How to behave well that brings benefits to a person and avoid bad behavior that brings bad consequences in the future.

The rule of law in one country may differ from the rule of law in another country, as well as the rules of one religion may differ from the rules of another religion. For example, in the case of lottery sales rules, in Thailand, the official lottery can be traded as long as it is in accordance with the provisions of the applicable laws, but in Indonesia lotteries are illegal to be traded. The same goes for religious rules, for example in terms of food, certain meats can be consumed by their followers but in other religions the meat is forbidden to consume.

Buddhism teaches about the law of kamma or karma in Sanskrit, is the law of moral causation. All of our volitional thoughts, words, and deeds create an energy that brings about effects and that process is called karma. The important point here is that Karma Niyama is a kind of natural law like gravity that operates without having to be directed by a divine intelligence. In Buddhism, karma is not a cosmic criminal justice system, and no supernatural force or God is directing it to reward the good and punish the wicked. Karma is, rather, a natural tendency for good (*kusala*) actions to create beneficial effects, and bad (*akusala*) actions to create harmful or painful effects.

Just as the law penalizes those who are found guilty of violating it, so too does the law of karma bear the fruit of consequences for the perpetrators. If we look at the condition of this world, we will see that there are billions of people with billions of different conditions. Some are born physically and mentally healthy, some are born with physical and mental disabilities. Some are born into wealthy families, while others are born into poor and deprived families. Some are born in harmonious families; some are born in broken home

families. Some are born with talent and intelligence; some have difficulty reading. Some are born beautiful, some are ugly. Some are healthy and long-lived; some are sickly and short-lived. Some baby has parents that provided all the equipment, such as clothes, milk, toy, bed, room, and so on. But there are also babies who have parents that provided cardboard and plastic bags, that poor unwanted baby is put in the box and thrown away. Why does this happen to a newborn baby who has not done anything in this life? Buddhism answers this phenomenon with the concept of the law of karma.

Some people might ask, in the case of a newborn baby, it hasn't done anything in this life, why should it have to bear its karma? The previous birth was another being, not the baby, the baby doesn't remember anything, doesn't know anything, why should the baby suffer for the actions of another being? The baby doesn't deserve it. To answer this question with an analogy, there was once a man, who going to come home from a night bar, he had drunk quite a lot of alcohol and he had also taken drugs, he was so intoxicated, he didn't know what he was doing. He drove home in a car and got into a terrible accident that caused the death of another person, he himself was unconscious for several weeks. A few weeks later when he woke up in the hospital, he was visited by the police to question him about the accident on that fateful night. Due to the impact of the accident and drugs, this person had amnesia and had no recollection of the incident. When the police asked him about the incident, he had no recollection of it at all. The question is, will this person be free from the consequences of his actions? If enough evidence is found, such as the testimony of witnesses, friends, night bar guards, pedestrians, as well as other evidence such as CCTV footage in the car, on the highway, blood tests during the accident that prove alcohol and drug content, and other supporting evidence, the police will carry out the detention process and will be brought to court for his actions that caused the death of another person. No matter if he remembers or not, he will still receive the consequences. Such is the analogy of bad karma that will follow even if one does not remember of his actions.

The same thing happens with good karma, a baby may be born with all the privileges. A baby born to a wealthy family will have a lot of wealth from the moment it is born, while there are people out there who work hard all their lives until they die who may not have the same wealth as this newborn baby. To answer this question with an analogy, once upon a time there was a little boy who was given a piggy bank by his parents. This little boy was very happy, since then when he got pocket money from his parents, he did not spend all of

it, and he put the rest in the piggy bank. He put coins and notes from his allowance. After a long time, the piggy bank was finally full and he opened it. The question is whether the money that belongs to him only the money that he remembers putting in? Of course not, all the money in the child's piggy bank belongs to him, regardless of whether he remembers when he put it in, how much he put into it. The child may no longer remember specifically on what date he put in that money, but the piggy bank still belongs to him, and the money in it belongs to him.

The same question was asked by Brahmin Subha, Todeyya's son. Once upon a time he went to the Blessed one and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One: “Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low born and high born, stupid and wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?” Then Buddha answered: “Brahmin, beings are owners of their actions (karma), heirs of their actions, they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

A Roman philosopher, Marcus Tullius Cicero in his book “De Oratore” (55 BC) wrote “Ut sementem feceris, Ita Metes meaning you will reap what you sow” reminding people of the consequences of their respective actions. Every bad action will bring consequences to the perpetrator, whether directly from legal sanctions or from community sanctions. Like the recent incident where a public figure spoke harshly to a beverage vendor. Although there is no legal sanction, he is still inseparable from social sanctions, where many people criticize him so that he is finally forced to resign from his position.

What Cicero wrote had also been said by the Buddha five hundred years earlier. In the Isayo Samuddaka Sutta which tells about the feud between Ashura and the gods, where there is a hermit who lives by the sea. Seeing the feud, the hermit who was worried about his safety and his residence went to Sambara, the leader of the Ashura group to ask for protection. However, Sambara destroyed the hermit's dwelling until finally the hermit cursed him with the following verse.

Yàdisaṃ vapate bājāṃ	whatever seed that is sown
tàdisaṃ harate phalaṃ	that is the fruit reaped therefrom

kalyàõa kàrà kalyàõaÿ	good comes to the good doer
papa kàrà ca pàpakaÿ	bad comes to the bad doer
pavuttaÿ tàta te bājaÿ	by you, the seed is sown
phalaÿ paccanubhossasiti	so the fruit you will taste

### **The difference between the rule of law and the law of karma**

1. Territory where the law applies. the rule of law is only binding in certain agreed countries or regions, while the law of karma applies everywhere on earth without any boundaries.

2. The period of time in which the law is valid, the rule of law is only valid for a certain period of time according to the needs of the community at that time. When the law is no longer in accordance with the times, the rule of law will change, either revoked or revised. While the law of karma applies throughout the ages, it will not change.

3. Time limitation, in the rule of law there is usually a time limit within which an offense can be prosecuted or not. After passing a certain period of time, the offense can no longer be prosecuted. While the law of karma applies forever without any expiration period until the fruit of karma ripens and bear's fruit.

4. Law enforcement, in law enforcement relies on a series of procedures from many parties, starting from investigation, arrest, prosecution, and court. All of these processes are inseparable from the subjectivity of the officers. Although ideally the law is enforced objectively, in practice there is a possibility of subjective elements from the officers. While karma has no subjectivity at all, it will be applied as fairly as possible without discrimination. There are cases around the world where innocent people are arrested and sentenced while guilty people are not. Not with the law of karma, it will never get it wrong, the perpetrator will receive back according to what he did.

5. Prosecution will end if the convicted person dies. In the case when a criminal offender dies, then all prosecutions against him will be abolished. But this is not the case with law of karma, even if the creature has died, the unfruitful karma will still follow until the next life.

### **Similarities between the rule of law and the law of karma**

1. The rule of law and the law of karma are both instruments to remind people to control their actions in accordance with the applicable rules that bring security to the

community. Without rules, everyone will act as they please, ultimately bringing great harm to the community.

2. The rule of law and the law of karma both emphasize intent in determining the severity of punishment for an action. In criminal law it is known as “mens rea” (evil intent) and in the law of karma it is known as “cetana.” For example, in a case that causes the death of someone, it will be examined whether the perpetrator murder with premeditation, murder spontaneously, murder in self-defense, murder due to negligence, murder due to be forced, or murder because he is carrying out his duties. Even though the same thing causes the death of another person, if the intention is different therefore the weight of the punishment is different.

3. The rule of law and the law of karma both apply to everyone regardless of whether someone knows it or not, believes it or not. In the rule of law, there is also the principle of presumption, where everyone is considered to know the applicable laws. There is also the principle of ignorant, which means ignorance of the law excuses not. Similarly with the law of karma, it does not matter whether a person knows about the law of karma or not, believes in it or not, every action will definitely produce its own karma.

4. The rule of law and the law of karma both have rules that apply to certain groups only. For example, there is a rule that a state official is not allowed to accept gifts allegedly because of his position, but this rule does not apply to civilians. Similarly, in the law of karma, there are different training rules for devotees, novices, monks, or nuns.

5. The rule of law and the law of karma both apply to the doer only. As Buddha said, “sabbe satta kammassaka”, all beings have their own karma, accompanied by their own volitional actions. Only the mental, verbal, and physical volitional actions of beings always accompany them in this as well as in future existences. This explains that each person is responsible for his own actions, he reaps the fruits of his own actions, he cannot be punished for the actions of others. Even if he experiences unpleasant conditions due to the actions of others, in the concept of kamma, it is merely the result of his own actions in the past. You get served what you deserve.

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# Ethics and Technological Values

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## Abstract

Ethics refers to good behavior, while technological values represent concepts developed from scientific knowledge to facilitate convenience and solve various problems. This article explores ethic theories and analyzes their relationship with technological values. It investigates how technology, when aligned with certain ethical principles, is not inherently contradictory to ethics. Conversely, it also identifies aspects of technology that may conflict with ethical standards. Since technology significantly influences human lives, it is crucial to examine its effects on ethical conduct. This analysis divides technological values into three aspects: technological tools, manufacturers, and users. The goal is to provide a framework for applying ethical concepts effectively in daily life.

**Keywords:** Ethics, Technological Values

## Introduction

Technology profoundly influences individuals and society. Tools such as televisions, mobile phones, computers, and the Internet have made information more accessible. While these tools have many benefits, their unregulated use can lead to unethical practices and societal harm. Challenges in areas like politics, economics, and education are often exacerbated by advancing technologies. At the same time, ethics and ethical behavior are frequently neglected. However, blaming technology alone for societal issues is both unreasonable and unjustified.

This article examines ethical principles, including philosophical and Buddhist perspectives, to understand the ethical implications of technological values. By identifying ethical challenges posed by technology, this study aims to offer solutions and establish guidelines for its ethical use. Although this work is a preliminary exploration, it lays the foundation for developing ethical thinking and behavior. The author hopes it will inspire further discussion, contributing to individual and societal development.

## Concepts and Theories of Ethics

The term “ethics,” according to the Royal Institute Dictionary (2011), refers to principles or rules for proper conduct, ethics laws, or ethics. Definitions of ethics vary depending on individual or group experiences, environments, and knowledge. This article summarizes key ethical concepts from ancient philosophical traditions, Buddhist ethics, and related theories to facilitate the analysis of technological values.

### **The Sophist Philosophers’ Perspective**

The Sophists argued that humans determine ethical correctness. According to their view, ethical values are subjective, varying with individual perceptions. For example, what one person deems good or right applies only to them, with no universal standard.

Protagoras (480–411 BCE), a prominent Sophist, claimed that ethics is entirely based on personal feelings, making it impossible to establish objective ethical standards. This perspective underscores the relativity of ethical judgments, which depend on individual experience and context.

### **Plato’s Perspective**

Plato believed that human life should be guided by ultimate truths, which can be accessed through reason and knowledge. He argued that virtues like goodness and justice are real and serve as guides for ethical behavior.

To counter the Sophists’ relativistic views, Plato introduced the Theory of Forms, asserting that ethical truths exist independently in an abstract realm. According to Plato, understanding the ultimate form of goodness is the purpose of human life. Virtuous individuals contribute to an orderly society, reflecting ethical truths in their actions.

### **St. Augustine’s Perspective**

St. Augustine adapted Plato’s ideas within a Christian framework, emphasizing adherence to God’s teachings as the path to salvation. He believed ethical behavior aligns with divine principles, guiding individuals toward eternal union with God. Augustine’s approach shifts the source of ethics from abstract forms to divine commandments, portraying ethics as a means to achieve spiritual liberation.

## Immanuel Kant's Perspective

Immanuel Kant argued that ethical principles are universal and independent of individual feelings or circumstances. For Kant, ethics is governed by immutable laws, similar to natural laws, and actions are ethical when motivated by pure reason.

Kant's ethics emphasizes intent over consequences, judging actions by their adherence to universal ethical laws. His perspective establishes an objective standard for ethical behavior, applicable to all individuals and societies.

## Buddhist Ethics

Ethics has been defined in various ways based on different perspectives. However, in Buddhism, Ethics refers to principles of conduct or living. It encompasses not only behavior and thought but also wisdom. In Buddhism, Ethics is rooted in the Eightfold Path, consisting of Ethics (sīla), concentration (samādhī), and wisdom (paññā). While the foundational Buddhist texts, such as the Tipiṭaka, do not explicitly categorize Ethics into levels, Buddhist scholars have later classified Buddhist ethics into three levels:

### 1) Basic Buddhist Ethics

This level involves fundamental principles for living harmoniously with oneself and society. The Five Precepts (Pañcasīla) serve as the foundation, guiding individuals toward a peaceful and orderly life. These precepts are paired with the Five Virtues (Pañcadhamma):

- Refraining from killing living beings → Cultivating kindness and compassion
- Refraining from stealing → Upholding honesty and right livelihood
- Refraining from sexual misconduct → Practicing restraint and mindfulness
- Refraining from false speech → Speaking truthfully
- Refraining from intoxicants → Maintaining mindfulness and self-awareness

This level is considered the basic standard of humanity, promoting mutual respect and societal well-being.

### 2) Intermediate Buddhist Ethics

This level emphasizes a deeper refinement of bodily, verbal, and mental actions. The Ten Wholesome Actions (Kusalakammappaṭhāna) guide this level of ethical practice:

- Bodily actions: Refraining from killing, stealing, and sexual misconduct.

- Verbal actions: Refraining from false speech, divisive speech, harsh speech, and frivolous talk.
- Mental actions: Avoiding covetousness, ill will, and wrong views.

These principles promote ethical behavior, both individually and collectively, and encourage mental clarity and goodwill.

### **3) Advanced Buddhist Ethics**

This level is aimed at ultimate liberation from suffering. It is based on the Four Noble Truths (Ariyasacca):

- Dukkha: The nature of suffering.
- Samudaya: The cause of suffering, primarily attachment and craving.
- Nirodha: The cessation of suffering through the eradication of craving.
- Magga: The path leading to the cessation of suffering, comprising the Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

The ultimate goal of Buddhist ethics is the attainment of nibbāna (enlightenment), freeing individuals from the cycle of birth, ageing, illness, and death. Buddhist Ethics integrates conduct, mental discipline, and wisdom, aiming for holistic self-development and societal harmony. The Buddha taught these principles to help individuals transcend suffering and realize ultimate truths through ethical practice and personal transformation.

### **Deontological Theory**

The Deontological Theory emphasizes that ethical right actions are those that align with ethical rules or principles. These principles may be derived from divine commandments, natural laws, rational principles, or logical reasoning. The rightness of an action, therefore, combines ethical principles with rationality.

Deontological ethics is considered absolutist in nature, asserting that good and evil, right and wrong, are universal and unchanging, regardless of time, environment, or circumstances. Examples include Kant's universal ethic principles and theories rooted in the notion of complete conscience.

### **Teleological Theory**

The Teleological Theory determines the ethical correctness of an action based on its consequences. In other words, an action is deemed right if it leads to the best possible outcomes.

A clear example of this is utilitarianism, which holds that ethically right actions are those that produce the greatest happiness or benefit for the majority.

While the Deontological Theory focuses on the “rightness” of the action itself, the Teleological Theory evaluates actions based on their “goodness” or the resulting benefits. Despite these differing focuses, both theories insist that ethical principles must be grounded in impartiality, which respects the ethical equality of all humans. Ethical rules, therefore, must honour the inherent value of humanity.

In summary, while ethic concepts may share similarities and differences, and numerous theories have been developed over time, the overarching definition of “Ethics” refers to principles of virtuous conduct. These principles encompass both physical and verbal actions, interconnecting thoughts, emotions, religious teachings, and cultural traditions recognized as good by society. Ethics ultimately aims to bring happiness, peace, and harmony to individuals, others, and the surrounding community, fostering love and unity within society.

## **Technological Values**

### **Definition of “Values”**

According to the Royal Institute Dictionary (2011), values refer to principles or beliefs that individuals or societies use as a basis for decision-making and behavior.

Tisna Khemmani (1999) Values are principles, ideas, or beliefs that individuals consider valuable and use as a guide for decision-making and living. When shared broadly within a society, these personal values become societal values.

Yont Chumjit (2015) Values are ideas, behaviors, or practices that individuals or societies recognize as desirable and consistently uphold to achieve personal or societal goals.

In summary, “values” refer to beliefs or attitudes about what individuals or societies perceive as valuable. These beliefs influence decision-making and behavior and may evolve with experience and changing environments.

### **Definition of “Technology”**

The Royal Institute Dictionary (2011) defines technology as scientific knowledge applied to practical use, particularly in industries. It includes tools, equipment, machines, materials, and intangible processes developed by humans to facilitate work and solve problems.

### **Combined Meaning: “Technological Values”**

Technological values refer to concepts and beliefs derived from human inventions and scientific advancements. These inventions, aimed at providing convenience and addressing challenges, are recognized by society as valuable and influential in shaping human behavior.

When people think of “technology,” they often associate it with modern innovations such as computers, smartphones, and online platforms. These have become integral to daily life. For example, mobile phones now serve as wallets, cameras, data storage, restaurants, and more. This demonstrates how technology has created a “second world” for individuals.

### **Current statistics on technology use in Thailand**

According to a 2022 survey by the National Statistical Office (NSO), the technological landscape in Thailand reveals significant trends:

- Internet usage: 55.7 million users (85.0% of the population aged 6 and older).
- Mobile phone usage: 61.8 million users (94.6%).
- Smartphone ownership: 57.5 million users (87.8%).

These statistics reflect the growing reliance on technology, influenced by societal conditions such as the COVID-19 pandemic, which forced people to adapt to remote interactions and virtual transactions. Technology has profoundly impacted behavior, both positively (e.g., ease of access) and negatively (e.g., increased risks such as cybercrimes and mental health issues).

While technology is indispensable in the digital age, its misuse or overuse can lead to personal and societal harm. Recognizing its value should involve ethical analysis to ensure its usage aligns with ethical principles. By doing so, technological advancements can benefit individuals and society without causing unintended consequences.

### **Analysis of Ethicity and Technological Values**

In summary, ethicity is defined as principles of virtuous conduct, encompassing actions of the body and speech, thoughts, emotions, religious teachings, and cultural traditions. It aims to bring happiness, peace, and unity to individuals and society. If technology is accepted by society, it is essential to consider its ethical aspects—what is ethical, what is not, and why—through ethical theories and concepts. This analysis is divided into three aspects: technological tools, technology manufacturers, and technology users.

## Technological Tools

Technological tools can be neutral but become instruments of either ethic or emetic actions depending on their use. For instance, social media platforms, which are widely used, may lead to violations of Buddhist precepts such as the second (abstaining from theft), third (abstaining from sexual misconduct), and fourth (abstaining from false speech). These tools require careful and mindful use.

If used mindfully, technological tools can support ethical livelihoods and promote good conduct. However, some technologies inherently carry risks of ethical violations, such as computer viruses, biological weapons, or spam. In the hands of unethical individuals, these tools can cause harm to society or even the world, such as through cyberattacks or data theft.

From a relativist perspective, technology as a tool is neutral, with its ethicity determined by its use and context. In contrast, an absolutist perspective might consider some tools inherently unethical due to their potential for harm. The Sophist philosophy aligns with the relativist view, suggesting that the ethicity of technology depends on the user. However, Buddhist ethics emphasize intention as a key factor while also valuing the foundational precepts (e.g., the Five Precepts and Right Livelihood).

To avoid ethical pitfalls, it is advisable to refrain from possessing harmful technological tools unless necessary for study or prevention. This aligns with the Buddhist principle of living with mindfulness and responsibility.

## Technology Manufacturers

An example of ethical concerns among technology manufacturers can be seen with Facebook. Since 2020, Facebook has been used by 70% of the Thai population (46 million users). Allegations have surfaced regarding the platform's potential misuse of user data, such as listening to conversations for targeted advertisements. Although Facebook has denied these claims, stating they outsource tasks to third-party firms, users remain skeptical about data privacy.

From Immanuel Kant's perspective, this practice violates ethical principles due to its lack of universal acceptance and potential infringement on individual rights. Moreover, the intention behind such actions may not align with Kant's concept of "pure intention" (goodwill). However, from a utilitarian perspective, the outcome—providing users with targeted and relevant content—could be considered beneficial, thus justifying the practice as ethically acceptable.

To enhance ethical transparency, manufacturers should adhere to three key principles:

1) Privacy (Information Privacy): Manufacturers must avoid infringing on user rights and should provide clear consent mechanisms for data collection and use.

2) Accuracy (Information Accuracy): Manufacturers should ensure the accurate use of data and avoid creating false records or unauthorized duplication of copyrighted materials.

3) Ownership (Information Property): Manufacturers should respect intellectual property rights and avoid actions that harm societal values or cause distrust.

By following these principles, manufacturers can promote trust and align with global ethical standards, fostering greater societal well-being.

### **Technology Users**

In the modern era, technology has become an integral part of daily life, with users relying on it for communication, work, and convenience. While many use technology ethically, others exploit it for personal gain at the expense of others, such as through online scams, hacking, or identity theft. These actions constitute cybercrimes and ethical violations.

Cybercrimes can be categorized into six types:

1) Financial crimes: Disrupting e-commerce transactions or committing fraud.

2) Copyright infringement: Unauthorized duplication and sale of copyrighted materials.

3) Hacking: Unauthorized access to computer systems to alter or steal information.

4) Cyberterrorism: Using technology to instill fear or harm societal stability.

5) Online pornography: Sharing explicit content that violates ethical and legal norms.

6) School-related cyber offenses: Misuse of technology in educational settings, often unintentional.

Ethically, using technology in ways that do not harm oneself or others and contribute positively to society aligns with ethical principles. However, unethical behavior not only violates ethical standards but also incurs legal consequences, as seen in Thailand's Computer Crime Act of 2017. For example, spamming on social media platforms can result in fines of up to 200,000 THB, while sharing harmful or false content may lead to imprisonment.

## Conclusion

Ethical concepts encompass a variety of perspectives and theories, ranging from philosophical, religious, and universal principles to utilitarianism. The choice of ethical framework depends on individual beliefs and interpretations. Similarly, technological values have evolved rapidly, becoming integral to human life. While technology facilitates progress in material and intellectual development, it also poses challenges to ethical principles.

The interplay between ethics and technological values influences various aspects of society, including tools, manufacturers, and users. As discussed in this article, the proper integration of ethics and technological values is essential for fostering societal harmony. The two must advance together, as one cannot exist without the other. Technology can be likened to a great tree, while ethnicity serves as the soil and water that nourishes it. Only when supported by ethical principles can technology flourish and benefit humanity sustainably.

Therefore, individuals should recognize the importance of ethics and avoid complacency in their use of technology. It is insufficient to prioritize material progress or knowledge alone; ethical development must also be cultivated. By fostering good conduct and ethical behavior through thoughtful reflection and analysis, individuals can contribute to societal well-being. This article provides an initial framework for ethical analysis, aiming to inspire further thought and development. The author hopes that readers will build upon these ideas to benefit themselves, their communities, and the nation.

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# Strategic Leadership Based on the Four Iddhipāda Principles of Executives in the Comprehensive Health and Beauty Supplement Manufacturing Business, SCG GRAND Co., Ltd., Samut Sakhon

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## Abstract

This study investigates the application of strategic leadership based on the principles of the Four Immeasurables (Metta, Karuna, Mudita, and Upekkha) in managing a business that produces dietary supplements, health products, and beauty products in Mueang District, Samut Sakhon Province. The main objective of the study was to explore the leadership behaviors of managers and their impact on employee development, organizational effectiveness, and workplace culture.

The findings revealed that strategic leadership utilizing the Four Immeasurables had a significant influence on task delegation, employee support, and the creation of a friendly work environment. Particularly, the delegation of tasks according to employees' strengths, providing helpful guidance for development, and supporting emotional and social well-being were key components. Furthermore, the study highlighted the importance of allowing employees to participate in decision-making and performance evaluation to ensure fairness in management.

Based on these findings, the researcher recommends that managers in similar businesses apply the principles of the Four Immeasurables to foster a supportive workplace culture and achieve positive outcomes. It is also suggested that future research explore the application of

these principles in different contexts to expand the understanding of their role in business leadership.

This study introduces a new perspective in business management by emphasizing ethical leadership aligned with organizational development, offering practical insights for improving practices within health, beauty, and related industries.

**Key Words :** Interdisciplinary ,HumanitiesSocial Sciences ,Strategic Leadership, The Four Iddhipada Principles, Health and Beauty Supplement Manufacturing Business

## Introduction

Strategic leadership grounded in the Four Iddhipāda principles—Chanda (will), Viriya (effort), Citta (thoughtfulness), and Vimaṃsā (investigation)—establishes a solid foundation for executives in competitive sectors. According to Srisa-at et al. (2015), this model supports the leadership at SCG GRAND Co., Ltd., a comprehensive manufacturer of health and beauty supplements in Samut Sakhon. It enables the company to maintain a competitive edge by aligning their workplace culture with these principles, thereby increasing organizational resilience and adaptability (Saiyot & Saiyot, 2000).

SCG GRAND Co., Ltd. specializes in producing a wide range of high-quality health and beauty supplements and cosmetics, including products for weight loss, skin care, health improvement, whey protein, vitamins, collagen, teas, coffees, herbal supplements, gender-specific products, skin cleansers, and anti-aging solutions (Phra Maha Parinya WorayaNo, 2022). The company's commitment to international quality standards is evidenced by its experienced team of specialists in supplement and cosmetic formulation, who work to develop custom formulations that meet client needs (SoSud & Thinsandee, 2024). Additionally, the company offers professional marketing expertise, supporting brand success from initial concept through to market launch (Worapongpat, 2021) With over 10 years of OEM experience, SCG GRAND provides a comprehensive manufacturing solution for supplements, cosmetics, chewable milk tablets, soft gels, gummies, teas, coffees, cocoa products, and powdered beverages (Worapongpat, Nawapornpaisan, & Nawaporn, 2022). The company also facilitates FDA registration under each client's brand and ensures GMP, Halal, and Green Industry production standards, emphasizing rigorous quality control throughout each stage of

the process (Worapongpat, 2022) Chanda, the principle of genuine will and passion for the work, is essential for executives at SCG GRAND Co., Ltd. (Worapongpat, Muangmee, Panyasupat, Limlertrit, & Hannarong, 2022). By embodying this principle, leaders demonstrate their dedication to developing high-quality products and aligning with the organizational vision (Worapongpat, Nawapornpaisarn, Wongsena, & Islam, 2022). This passion encourages employee engagement and creates a culture that values creativity and continuous improvement (Worapongpat, Limlertrit, Wat Saengphukhieo, Wongkhamchai, & Muangmee, 2023).

The Viriya principle underscores the importance of perseverance and diligence, critical qualities in the dynamic health and beauty supplement industry (Worapongpat, Nawapornpaisarn, & Ta Wongchuwet, 2022). Leaders at SCG GRAND foster a culture of perseverance and lead by example, motivating employees to overcome challenges and uphold high standards in product quality and customer service (Phra Maha Thawee Siriwat No [Phromwong], Phra Khru Palad Bunchuay Chotivam So, Saengkham, & Worapongpat, 2023).

Citta emphasizes attentiveness and thoroughness at every stage of production and operation (Thanakorn Pae Thai Song, Phra Khru Palad Bunchuay Chotivam So, Phra Honda Wat Sat To, & Worapongpat, 2023). At SCG GRAND, this principle drives the prioritization of quality control and process improvement, solidifying the company's reputation for reliability (Worapongpat, Thawan, Limlerrit, & Srichan, 2023). Leaders who practice Citta cultivate stakeholder trust and contribute to sustainable organizational growth (Worapongpat & Pipat Kong Tek, 2023).

Vimaṃsā advocates continuous evaluation and reflection, encouraging leaders to assess internal and external influences on the organization. For SCG GRAND Co., Ltd., this includes market analysis, stringent quality checks, and a nuanced understanding of industry trends (Worapongpat, Meebuntham, Chuthong, Srichan, & Wachanpreechasak, 2023). Leaders who implement Vimaṃsā develop robust, adaptable strategies that respond to shifting market demands (Worapongpat & Chaoluang, 2023).

By integrating the four Iddhipāda principles into the strategic leadership framework at SCG GRAND Co., Ltd., the company adopts a structured, value-driven approach to organizational leadership (Worapongpat & Charoensuk, 2023). Commitment to Chanda, Viriya, Citta, and Vimamsā empowers executives to lead effectively, nurture a collaborative corporate culture, and promote sustainable growth in the competitive health and beauty supplement market.

## Objectives

1. To study the application of strategic leadership based on the Four Iddhipāda principles by executives in the comprehensive health and beauty supplement manufacturing business in Mueang District, Samut Sakhon, with respect to the development of strategic leadership and organizational success.

2. To explore strategic leadership approaches rooted in the Four Iddhipāda principles, as practiced by executives in the comprehensive health and beauty supplement manufacturing business in Mueang District, Samut Sakhon, in relation to enhancing strategic leadership and achieving organizational success.

3. To study the relationship of the Four Brahmavihāra principles that influence strategic leadership based on the Four Brahmavihāra principles of business executives in the full-service health and beauty supplement manufacturing industry at SCG Grand Co., Ltd., Samut Sakhon.

## Literature review

**Strategic Leadership:** This section reviews theories and concepts related to strategic leadership, particularly within the health and beauty supplement manufacturing business.

**The Four Iddhipāda Principles:** This section explains the meaning and components of the Four Iddhipāda principles (Chanda aspiration, Viriya effort, Citta mindfulness, and Vīmaṃsā investigation) and their application in strategic leadership.

**Applying the Four Iddhipāda Principles in Leadership Development in Business:** This section examines examples or approaches to implementing the Four Iddhipāda principles in leadership development within similar organizations.

This section compiles studies related to the use of Buddhist principles in leadership and their impact on organizational outcomes. Worapongpat and Rungnapa (2023) conducted a study on personnel management based on the Four Brahmavihāra principles within the electrical appliance industry in the industrial estates of Rayong Province. The findings suggest that a management approach guided by the Brahmavihāra principles—namely, Mettā (loving-kindness), Karuṇā (compassion), Muditā (empathetic joy), and Upekkhā (equanimity)—resulted in a relatively high level of employee satisfaction with the executives' management style. Similarly, Worapongpat and Kamonjungsathitkul (2024) have also explored related leadership practices.

Worapongpat and Nonnok (2023) examined leadership based on the principles of the Second Papanika Sutta among administrators of Buddhist schools in Kalasin Province. Their findings highlighted the importance of exemplary leadership according to the Nissaya Sampanno principle, including having a clear vision, delegating authority effectively, and possessing essential leadership qualities.

In another study, Worapongpat and Ekkarat (2023) investigated personnel management based on the Seven Sappurisa Dhammas principles in an industrial factory in Chonburi Province. The study concluded that personnel management should be impartial and free from bias, encourage employee participation, provide ongoing guidance and support, and foster opportunities for professional growth.

### Conceptual Framework

The conceptual framework of this research incorporates the principles of Ittibatr 4 along with strategic leadership within the context of businesses producing dietary supplements, health products, and beauty products. The goal of this framework is to explore how the Ittibatr 4 principles can be applied to enhance organizational efficiency, employee development, and workplace culture.

#### Key Elements of the Conceptual Framework:

**Strategic Leadership:** Strategic leadership refers to a leader's ability to align organizational goals with actions, adapt to changes, and manage resources effectively. Strategic leadership plays a crucial role in guiding an organization toward long-term goals while considering employee well-being and organizational success.

Ittibatr 4: Ittibatr 4 is a Buddhist principle that focuses on the ethical development and practice of leadership. These principles can be adapted to the organizational context to foster a positive working environment and relationships in the workplace:

Metta (Loving-kindness): Leaders demonstrate kindness and compassion toward employees, making them feel valued and supported.

Karuna (Compassion): Leaders support employees in overcoming challenges and show genuine concern for their difficulties.

Mudita (Sympathetic Joy): Leaders rejoice in the successes of employees and promote a culture of cooperation, celebrating collective achievements.

Upekkha (Equanimity): Leaders maintain fairness and impartiality in decision-making and treatment of employees, ensuring balance and equality in all situations.

Employee Development:

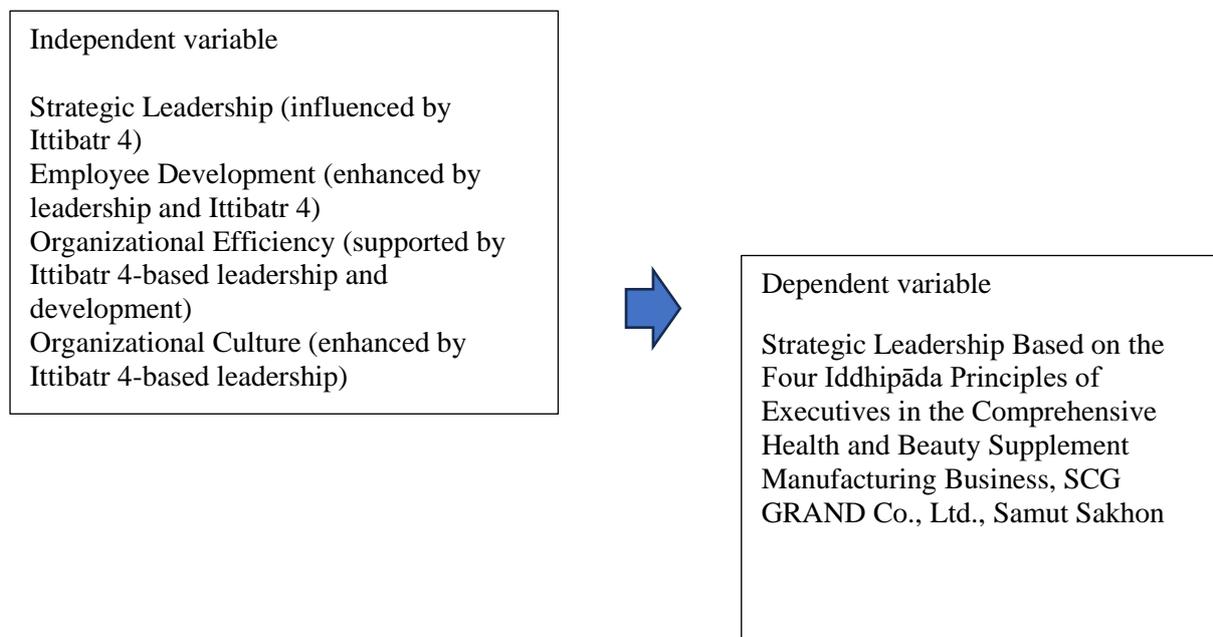
Employee development refers to the ongoing process of enhancing the skills, knowledge, and capabilities of employees. In this framework, employee development is supported by offering guidance, assigning tasks according to abilities, and fostering growth in emotional, mental, and social aspects.

Organizational Efficiency:

Organizational efficiency is measured by the ability of an organization to achieve its goals while maintaining a positive and productive work environment. Leadership, influenced by Ittibatr 4, can enhance this efficiency by promoting ethical behavior, employee satisfaction, and long-term organizational sustainability.

Organizational Culture:

A healthy organizational culture is characterized by trust, respect, and collaboration. Leaders who apply the Ittibatr 4 principles can create this culture by fostering acceptance, well-being, and peace in the workplace.



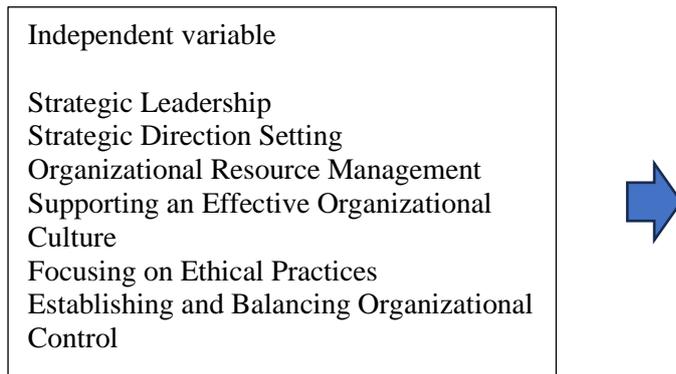


Figure 1 shows the research conceptual framework.

## Methodology

This research utilizes a mixed-methods approach, combining both qualitative and quantitative research methodologies. The research procedures are outlined as follows:

### Population and Sample

1.1 Population: The population includes executives and employees of the full-service health, supplement, and beauty product manufacturing business, SCG GRAND Co., Ltd., located in Samut Sakhon.

1.2 Sample: The sample consists of 120 executives and employees from SCG GRAND Co., Ltd., selected using cluster random sampling, with each department acting as a cluster unit. The departments include Marketing, Production, Purchasing, Production Control, Logistics, Accounting & Finance, Human Resources, and General Administration. Additionally, 40 employees were purposively selected from one randomly chosen cluster for detailed study.

1.3 Target Group: The target group includes five experts, specifically department heads or executives of SCG GRAND Co., Ltd., Samut Sakhon.

### Research Instruments

The research instruments consist of 1) an interview and 2) a questionnaire, divided into two parts. Part 1 of the questionnaire focuses on the strategic leadership based on the four Iddhipada principles of executives at SCG GRAND Co., Ltd., and Part 2 includes open-ended questions for additional feedback and suggestions. The questionnaire's quality was ensured through:

Consultation and revision with a research advisor.

Submission to three experts for content validation, using the Index of Item-Objective Congruence (IOC) to align objectives with questionnaire items, yielding IOC values between 0.80–1.00

Pre-testing with a non-sample group of 30 respondents, which demonstrated discrimination power between 0.25–0.75 and yielded a reliability score of 0.95 using Cronbach's Alpha (Cronbach, 1951, p. 274; cited in Boonchom Srisawat, 2015).

#### Data Analysis

The data analysis process is divided into two main parts:

##### Qualitative Data Analysis

The qualitative data obtained from in-depth interviews with the target group and document reviews are analyzed using content analysis.

##### Quantitative Data Analysis

The researcher conducts basic statistical analysis, hypothesis testing, and presents the results as follows:

#### 4.2.1 Statistics for Instrument Validation

The instrument's quality is assessed using:

The Index of Item Objective Congruence (IOC) to evaluate the alignment between questionnaire items and operational definitions.

Reliability of the questionnaire, calculated using the Alpha Coefficient method by Cronbach (1990).

#### 4.2.2 Statistics for Data Analysis

Descriptive statistics, including:

Frequency Distribution (Frequency)

Percentage (%),

Arithmetic Mean,

Standard Deviation.

#### 4.2.3 Statistics for Hypothesis Testing

Pearson's Product-Moment Correlation Coefficient is used to test Hypothesis 1.

Multiple Regression Analysis (Enter Method) is used to test Hypothesis 2.

#### Statistical Tools Used

A statistical software package is utilized for descriptive analysis, incorporating:

Percentage (%),  
 Mean,  
 Standard Deviation,  
 Pearson's Product-Moment Correlation Coefficient.

## Results

Objective 1: The study examined the strategic leadership of executives at SCG GRAND Co., Ltd., a comprehensive health, supplement, and beauty manufacturing business in Samut Sakhon, according to the four Iddhipada principles. The findings for each principle are as follows:

1. Chanda (Desire): This refers to a strong willingness and motivation to achieve goals. Executives demonstrate enthusiasm, persistence, and a commitment to their responsibilities without wavering.
2. Viriya (Effort): This principle involves the diligence to perform tasks with perseverance, strength, and resilience, ensuring that obstacles are overcome with unwavering dedication.
3. Citta (Focus): This denotes a mindful and concentrated approach toward tasks. Executives apply focused thinking, avoiding distraction, and maintaining commitment to achieving objectives.
4. Vimamsa (Investigation or Experimentation): This reflects the use of wisdom in decision-making, including thorough consideration, reasoning, and evaluation. It encompasses planning, assessment, and problem-solving to facilitate continuous improvement.

Table 1 provides an analysis of the strategic leadership based on the four Iddhipada principles among executives at SCG GRAND Co., Ltd., presented both overall and by individual dimensions.

Strategic Leadership Based on Four Iddhipada Principles	Mean ( $\bar{x}$ )	S.D.	Interpretation
Overall	4.22	0.37	High

The overall mean score for strategic leadership based on the four Iddhipada principles was 4.22, with a standard deviation of 0.37, indicating a high level of adherence to these principles among

Table 2 Analysis of Strategic Leadership Based on the Iddhipada Principle of Chanda (Desire) among Executives at SCG GRAND Co., Ltd., a Comprehensive Health, Supplement, and Beauty Manufacturing Business in Samut Sakhon. Chanda represents the continuous motivation and eagerness to accomplish tasks, with a constant desire to achieve better results.

Strategic Leadership Based on the Iddhipada Principle of Chanda	Mean $\bar{x}$	S.D.	Interpretation
Overall	4.41	0.42	Highest

The overall mean score for Chanda (Desire) among executives was 4.41, with a standard deviation of 0.42, indicating the highest level of motivation and commitment to achieving excellence in their responsibilities.

Table 3 Analysis of Strategic Leadership Based on the Iddhipada Principle of Viriya (Diligence) among Executives at SCG GRAND Co., Ltd., a Comprehensive Health, Supplement, and Beauty Manufacturing Business in Samut Sakhon. Viriya represents persistence, strength, and patience in consistently performing tasks without discouragement.

Strategic Leadership Based on the Iddhipada Principle of Viriya	Mean $\bar{x}$	S.D.	Interpretation
Overall	4.17	0.51	High

The overall mean score for Viriya (Diligence) among executives was 4.17, with a standard deviation of 0.51, indicating a high level of diligence and resilience in fulfilling their responsibilities.

Table 4 Analysis of Strategic Leadership Based on the Iddhipada Principle of Citta (Thought) among Executives at SCG GRAND Co., Ltd., a Comprehensive Health, Supplement, and Beauty Manufacturing Business in Samut Sakhon. Citta refers to focusing the mind on the

task at hand, dedicating one's attention fully, and not allowing distractions or a wandering mind.

Strategic Leadership Based on the Iddhipada Principle of Citta	Mean ( $\bar{x}$ )	S.D.	Interpretation
Overall	4.01	0.37	High

The overall mean score for Citta (Thought) among executives was 4.01, with a standard deviation of 0.37, indicating a high level of focus and mental dedication in their roles.

Table 5 Analysis of Strategic Leadership Based on the Iddhipada Principle of Upekkha (Equanimity) among Executives at SCG GRAND Co., Ltd., a Comprehensive Health, Supplement, and Beauty Manufacturing Business in Samut Sakhon. Upekkha refers to the use of wisdom, careful consideration, reasoning, and the examination of alternatives.

Strategic Leadership Based on the Iddhipada Principle of Upekkha	Mean ( $\bar{x}$ )	S.D.	Interpretation	Rank
Overall	4.19	0.44	High	-

The overall mean score for Upekkha (Equanimity) among executives was 4.19, with a standard deviation of 0.44, indicating a high level of wisdom and balanced judgment in their leadership practices

Table 6 Analysis of Strategic Leadership Based on the Four Brahmavihāra Principles of Business Executives in the Full-Service Health and Beauty Supplement Manufacturing Industry at SCG Grand Co., Ltd., Samut Sakhon: Strategic Direction Setting Dimension

Strategic Leadership Based on the Four Brahmavihāra Principles	Mean ( $\bar{x}$ )	S.D.	Interpretation	Rank
Overall Summary	4.54	0.54	High	-

The analysis of strategic leadership based on the Four Brahmavihāra principles in the dimension of strategic direction setting among executives of SCG Grand Co., Ltd. reveals a high

level of performance, with an overall mean score of 4.54 and a standard deviation of 0.54. This indicates that the executives effectively align their leadership practices with the principles, demonstrating a clear and well-defined strategic direction.

Table 7 Analysis of Strategic Leadership Based on the Four Brahmavihāra Principles of Business Executives in the Full-Service Health and Beauty Supplement Manufacturing Industry at SCG Grand Co., Ltd., Samut Sakhon: Organizational Resource Management Dimension

Strategic Leadership Based on the Four Brahmavihāra Principles	Mean $\bar{x}$	S.D.	Interpretation	Rank
Overall Summary	4.59	0.54	High	-

The analysis of strategic leadership based on the Four Brahmavihāra principles in the dimension of organizational resource management among executives of SCG Grand Co., Ltd. demonstrates a high level of performance, with an overall mean score of 4.59 and a standard deviation of 0.54. This reflects the executives' effective utilization and management of organizational resources in alignment with strategic leadership principles.

Table 8 Analysis of Strategic Leadership Based on the Four Brahmavihāra Principles of Business Executives in the Full-Service Health and Beauty Supplement Manufacturing Industry at SCG Grand Co., Ltd., Samut Sakhon: Supporting an Effective Organizational Culture Dimension

Strategic Leadership Based on the Four Brahmavihāra Principles	Mean $\bar{x}$	S.D.	Interpretation	Rank
Overall Summary	4.59	0.47	High	-

The analysis of strategic leadership based on the Four Brahmavihāra principles in the dimension of supporting an effective organizational culture among executives of SCG Grand Co., Ltd. shows a high level of performance, with an overall mean score of 4.59 and a standard deviation of 0.47. This indicates the executives' strong commitment to fostering an organizational culture that supports efficiency and alignment with strategic goals.

Table 9 Analysis of Strategic Leadership Based on the Four Brahmavihāra Principles of Business Executives in the Full-Service Health and Beauty Supplement Manufacturing Industry at SCG Grand Co., Ltd., Samut Sakhon: Focusing on Ethical Practices Dimension

Strategic Leadership Based on the Four Brahmavihāra Principles	Mean $\bar{x}$	S.D.	Interpretation	Rank
Overall Summary	4.59	0.51	High	-

The analysis of strategic leadership based on the Four Brahmavihāra principles in the dimension of focusing on ethical practices among executives of SCG Grand Co., Ltd. demonstrates a high level of performance, with an overall mean score of 4.59 and a standard deviation of 0.51. This indicates the executives' strong commitment to conducting business operations ethically, ensuring that decisions and actions align with moral and ethical standards.

Table 10 Analysis of Strategic Leadership Based on the Four Brahmavihāra Principles of Business Executives in the Full-Service Health and Beauty Supplement Manufacturing Industry at SCG Grand Co., Ltd., Samut Sakhon: Organizational Balance and Control Dimension

Strategic Leadership Based on the Four Brahmavihāra Principles	Mean $\bar{x}$	S.D.	Interpretation	Rank
Overall Summary	4.49	0.54	High	-

The analysis of strategic leadership based on the Four Brahmavihāra principles in the dimension of organizational balance and control among executives of SCG Grand Co., Ltd. shows a high level of performance, with an overall mean score of 4.49 and a standard deviation of 0.54. This reflects the executives' effective ability to establish and maintain organizational balance, ensuring stability and coherence in their management practices.

From the third objective, to study the relationship of the four divine states of mind that affect the strategic leadership of the executives of the integrated supplement, health and beauty manufacturing business, SCG Grand Co., Ltd., Samut Sakhon.

Table 11 Analysis of the Relationship Between the Four Brahmavihāra Principles and Strategic Leadership of Executives in the Full-Service Health and Beauty Supplement Manufacturing Industry at SCG Grand Co., Ltd., Samut Sakhon (Using Pearson Product Moment Correlation Coefficient)

Brahmavihāra Principles	Strategic Leadership Dimensions	Pearson Correlation Coefficient (r)	Interpretation
Metta (Loving-kindness)	Strategic Direction Setting	0.487**	High positive correlation
	Resource Management	0.467**	High positive correlation
	Supporting Organizational Culture	0.480**	High positive correlation
	Focusing on Ethical Practices	0.413**	Moderate positive correlation
	Organizational Balance and Control	0.501**	High positive correlation
Karuna (Compassion)	Strategic Direction Setting	0.422**	High positive correlation
	Resource Management	0.682**	Very high positive correlation
	Supporting Organizational Culture	0.665**	Very high positive correlation
	Focusing on Ethical Practices	0.488**	High positive correlation
	Organizational Balance and Control	0.536**	High positive correlation
Mudita (Sympathetic Joy)	Strategic Direction Setting	0.539**	Very high positive correlation
	Resource Management	0.651**	Very high positive correlation

Brahmavihāra Principles	Strategic Leadership Dimensions	Pearson Correlation Coefficient (r)	Interpretation
Upekkha (Equanimity)	Supporting Organizational Culture	0.663**	Very high positive correlation
	Focusing on Ethical Practices	0.521**	High positive correlation
	Organizational Balance and Control	0.578**	High positive correlation
	Strategic Direction Setting	0.448**	High positive correlation
	Resource Management	0.468**	High positive correlation
	Supporting Organizational Culture	0.480**	High positive correlation
	Focusing on Ethical Practices	0.544**	High positive correlation
	Organizational Balance and Control	0.536**	High positive correlation

The Pearson Product Moment Correlation Coefficient reveals a significant positive relationship between all four Brahmavihāra principles (Metta, Karuna, Mudita, and Upekkha) and the strategic leadership dimensions, including Strategic Direction Setting, Resource Management, Supporting Organizational Culture, Focusing on Ethical Practices, and Organizational Balance and Control. The correlations are mostly high or very high, indicating that the application of these principles can effectively support and influence the various aspects of strategic leadership in the organization.

- Metta (Loving-kindness) shows significant correlations with all strategic leadership dimensions.
- Karuna (Compassion) has very high correlations, especially with Resource Management and Supporting Organizational Culture.

- Mudita (Sympathetic Joy) is strongly correlated with all dimensions, particularly in Strategic Direction Setting and Supporting Organizational Culture.
- Upekkha (Equanimity) also shows significant positive correlations, particularly in Focusing on Ethical Practices and Organizational Balance and Control.

For Objective 3, which aims to study the relationship between the Four Brahmavihāra Principles and the strategic leadership of executives in the full-service health and beauty supplement manufacturing business at SCG Grand Co., Ltd., Samut Sakhon, Pearson Product Moment Correlation Coefficient is used to analyze the relationship.

This study focuses on examining the correlation between the following Four Brahmavihāra Principles and strategic leadership dimensions:

**Metta (Loving-kindness):** The practice of kindness and compassion toward others, which enhances organizational relationships and fosters a strategic direction characterized by cooperation and collaboration.

**Karuna (Compassion):** Empathy and the act of helping others, which strengthen resource management and support the creation of a productive organizational culture.

**Mudita (Sympathetic Joy):** The joy of seeing others succeed, which contributes to creating a positive work environment and promotes a positive attitude towards others within the organization.

**Upekkha (Equanimity):** The ability to maintain emotional balance and composure in situations of pressure or change, ensuring stability and effective control within the organization.

The study reveals that:

All Four Brahmavihāra Principles show positive relationships with the strategic leadership of the executives.

Implementing these principles enhances various aspects of strategic leadership, such as strategic direction setting, resource management, fostering an effective organizational culture, focusing on ethical practices, and maintaining organizational balance.

This study demonstrates that executives who practice and incorporate the Four Brahmavihāra Principles into their leadership style can significantly improve their leadership effectiveness and organizational outcomes.

## Discussion

Results from Research Objective 1 indicated that the strategic leadership according to the four principles of Iddhipāda (Itiḥbāṭ) among business executives in the health, wellness, and beauty supplement production industry in Mueang District, Samut Sakhon, was found to be at the highest level overall. The highest performing aspect was strategic leadership in Viriya (effort), which aligns with findings from Worapongpat and Promkamon (2024). Their study explored strategic leadership based on the Iddhipāda principles and highlighted that the Viriya principle supports persistent effort to achieve organizational goals. Additionally, the Citta (mindfulness) principle emphasizes attentiveness to work to ensure organizational success in reaching set objectives, while the Vimamsā (investigation) principle encourages collaboration and critical thinking to enhance work effectiveness, ensuring organizational success.

Results from Research Objective 2: The results from Research Objective 2 revealed that the strategic leadership approach based on the Itiḥbāṭ principles in the business of health, wellness, and beauty supplement production in Mueang District, Samut Sakhon involved assigning tasks based on the individual capabilities and skills of employees. The leadership also focused on identifying the needs of personnel for their self-development and created continuous personal development plans. Furthermore, leaders acted as Kalyāṇamitta (good friends) to their employees, offering guidance on beneficial practices for both personnel and customers in the industry. This finding aligns with the study by Worapongpat, N., Chaoluang, J. (2024) which discusses how educational leaders in the modern world need flexible yet ethical leadership approaches to address constant change. The research emphasizes the application of the four principles of Itiḥbāṭ Metta (loving-kindness), Karunā (compassion), Muditā (sympathetic joy), and Upekkhā (equanimity) to foster good governance and ethical behavior, promoting organizational success while adapting to changing needs in a dynamic environment.

Results from Research Objective 3: The findings from Research Objective 3 showed that applying strategic leadership based on the Itiḥbāṭ principles helped executives in the health, wellness, and beauty supplement business in Mueang District, Samut Sakhon, create positive relationships with employees and foster collaboration effectively. Worapongpat, N., Phasbutra, P. (2024) The application of Metta, Karunā, Muditā, and Upekkhā in decision-making and

collaboration processes enabled the executives to guide their teams toward shared goals. The findings suggest that the use of these principles not only enhances operational effectiveness but also promotes employee well-being and organizational success. The approach aligns with the leadership development frameworks that emphasize continuous employee development, fairness, and adaptability to current trends, ensuring the business's long-term success

### Knowledge Contribution

This research contributes valuable insights to the understanding of strategic leadership in the context of the Iti**ḥ**bāṭ principles, specifically applied to the health, wellness, and beauty supplement production business. The findings emphasize the importance of applying ethical leadership principles to guide organizations through complex challenges and changing environments. The knowledge contributions are as follows:

**Application of the Ittibhāṭa (Iti**ḥ**bāṭ) Principles in Business Leadership:** This study highlights the practical application of the Iti**ḥ**bāṭ principles Metta (loving-kindness), Karuṇā (compassion), Muditā (sympathetic joy), and Upekkhā (equanimity) in strategic leadership within a business context. These principles, traditionally rooted in Buddhist philosophy, are shown to be relevant and beneficial when incorporated into modern leadership practices, particularly in industries that require continuous adaptation, such as the health and wellness sector. The study expands on the concept of leadership, emphasizing how these principles can be used to promote organizational success, employee well-being, and ethical behavior.

**Strategic Leadership in Organizational Effectiveness:** The research demonstrates that applying Iti**ḥ**bāṭ principles leads to higher organizational effectiveness. By aligning leadership practices with Viriya (effort), Citta (mindfulness), and Vimamsā (investigation), leaders can foster a culture of dedication, collaboration, and thoughtful decision-making. These elements contribute to achieving both short-term and long-term goals within the organization. This finding supports the growing body of knowledge on leadership effectiveness and provides practical guidelines for managers and executives in the private sector, particularly in the context of competitive and fast-evolving industries.

**Employee Development and Ethical Leadership:** The research further contributes to the understanding of ethical leadership by showing how the Iti**ḥ**bāṭ principles can be employed to promote employee development and create a supportive work environment.

The study stresses the importance of continuous personal development plans, task assignments based on individual strengths, and the development of Kalyāṇamitta (good friendship) between leaders and employees. These approaches not only enhance individual growth but also foster organizational loyalty and motivation. By incorporating ethical considerations into leadership practices, the study addresses the need for leaders to be more mindful of their impact on employees' professional and personal growth.

**Integration of Eastern Philosophy in Western Leadership Models:** This study also contributes to the broader discourse on integrating Eastern philosophical concepts with Western leadership models. The principles of Itiḥbāṭ have typically been explored in spiritual and educational contexts but have not been fully integrated into business leadership studies. This research bridges that gap by providing empirical evidence that these principles, when applied strategically, can enhance leadership practices and improve organizational outcomes. The study, therefore, enriches the global conversation on leadership, particularly within the framework of cross-cultural leadership and the increasing demand for ethical leadership practices in global business.

**Implications for Leadership Development Programs:** The findings offer valuable insights for the design and implementation of leadership development programs, particularly in industries that emphasize innovation, employee well-being, and organizational transformation. The research suggests that leadership programs could benefit from incorporating Itiḥbāṭ principles as a foundation for developing both hard and soft leadership skills. By focusing on the development of compassion, mindfulness, and collaboration, future leaders could be better equipped to handle the dynamic challenges of modern business environments while promoting ethical decision-making.

In conclusion, this research provides important theoretical and practical contributions to the field of leadership, particularly in the application of Eastern ethical principles in modern business practices. The findings encourage future studies to explore the broader applicability of Itiḥbāṭ principles in various organizational settings, expanding the scope of leadership theory beyond traditional models.

## Recommendation

1. Recommendations for Practical Application of Research Findings

1.1 Findings from Objective 1: The research found that managers should assign tasks based on the skills and abilities of the staff, while also being a mentor to colleagues. Managers should guide employees on matters beneficial to their development, including emotional intelligence, social relations, and knowledge. Therefore, relevant organizations should implement the following:

Ensure that work is carried out consistently and fairly with employees, showing commitment to providing equal service without bias or discrimination.

Managers should continuously offer support, promote knowledge development, and foster a positive environment for employees' growth in both personal and professional aspects.

1.2 Findings from Objective 2: It was discovered that allowing employees to participate in setting work-related discipline policies helps gather in-depth data for improving strategic leadership. To implement this, organizations should:

Open opportunities for staff to be involved in evaluating work performance fairly.

Ensure that feedback from staff is used to promote transparent, fair leadership and organizational management in the business of health and beauty product manufacturing, located in Samut Sakhon.

## 2. Recommendations for Future Research

This study found that managers should assign tasks based on the competencies of the staff and should play a mentoring role by offering support for personal, emotional, and social development. The research findings can be applied in practical leadership and managerial roles, ensuring fairness and support for staff development.

For future research, it is recommended to further explore strategic leadership based on the Brahmavihāra principles (the Four Sublime States: loving-kindness, compassion, empathetic joy, and equanimity) in the context of leaders in the food manufacturing business. This research could provide valuable insights into integrating these ethical and compassionate leadership practices into business management and organizational development.

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## Proposing the Ways of Promoting for Propagating Theravāda Buddha Sāsana in North-East India: Arunachal Pradesh and Assam

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### Abstract

Historically, Theravāda Buddhism has a presence in Northeast India, especially in Arunachal Pradesh and Assam, to which it contributes much in terms of spiritual and cultural heritage. This article portrays the present context and situation of Theravāda Buddha Sāsana in these two states, focusing on historical developments, geographical and cultural influences, and contemporary challenges. It looks to past methods of Dhamma propagation by the Buddha and his Sangha and draws upon those modes of activity in giving a critical report on the contemporary condition of Buddhism and the forces affecting its dissemination in the region. The paper also prescribes modern strategies that could help in the development of Theravāda Buddhism in Arunachal Pradesh and Assam. The paper thus integrates some traditional Buddhist practices with innovative strategies, including community involvement, education, and cultural exchange, and identifies opportunities for growth along with modern challenges. The results aim to contribute toward the successful revival and expansion of Theravāda Buddha Sāsana, relevant in spiritual and cultural development within the region.

**Keywords:** Theravāda Buddhism, Buddha Sāsana, Arunachal Pradesh, Assam, Dhamma propagation, Northeast India, cultural heritage, modern strategies, historical assessment, and Buddhist revival.

### Introduction

Theravāda Buddhism has deep historical and cultural roots in Northeast India, particularly in Arunachal Pradesh and Assam. This region, with its rich diversity and spiritual heritage, presents a very different context for the propagation of the Buddha Sāsana. However, despite its historical significance, Theravāda Buddhism faces challenges in maintaining and expanding its presence.

The article will discuss the most effective ways of promoting and propagating Theravāda Buddhism in these states, drawing on both historical practices and modern opportunities to foster growth and cultural harmony.

### **Background and significance of the problems**

This Article will focus on the study of the Proposing the Ways of Promoting for Propagating Theravada Buddha *Sāsana* in Northeast India Arunachal Pradesh and Assam. It can be seen that Northeast India states of eight states, currently represented by Arunachal Pradesh, Assam, Manipur, Nagaland, Meghalaya, Mizoram, Tripura (commonly known as seven sisters) and the brother state of Sikkim<sup>1</sup>. Occupy is an important niche in the history and culture of India. Moreover, the western frontiers of India are linked with western and central Asia the eastern frontier touching Tibet, China and Southeast Asia has played a crucial role in shaping the history of the Indian sub-continent entered men, materials, and ideas since prehistory time, and this process gave rise to the infinite varieties of races and cultures, with which India is distinguished today. In the fitness of things, the relevance of the region in the context of history, culture and archaeology of Indian sub-continent can be overstated.

There also have been flourishing in that area throughout the ages. Among the religious culture of Northeast India, Buddhism has played a unique role, which is well reflected in nicely decorated Buddhist monasteries, Stupas, other Buddhist minor structures, traditional arts and crafts, rituals, festivals and dances. In many pockets of the region, Buddhism is still a living religion. It is interesting to mention that though Buddhism came to Assam from the Gangetic valley sometime in pre-Christian era; its impact was limited to Assam only. However, during the early medieval period, Mahayana Buddhism was brought by Buddhist missionaries from Tibet to Sikkim and the northern and western frontier of Arunachal Pradesh.

In the present day the Theravada Buddha *Sāsana* in Northeast India of Arunachal Pradesh and Assam has faced several challenges and issues. One of the main problems facing the Theravada Buddha *Sāsana* in Arunachal Pradesh and Assam is the lack of awareness among the people about Buddhism. It means that many people in Arunachal Pradesh and Assam do not know much about Buddhism, its principles, or its teachings.<sup>2</sup>

The scriptures and languages of Pali are not well known among the people of Northeast India. Pali is an ancient language that is not spoken in everyday life making it difficult for most

people to understand. Learning Pali requires specific education and effort, which many modern followers might not pursue. When people chant in a language they do not understand, the meaning and significance of the words are lost. Without understanding the content of the chants, they may feel disconnected from the practice and its intended spiritual benefits. Ancient practices and languages might not resonate with contemporary life experiences and cultural contexts. People seek relevance and practical application of spiritual teachings in their everyday lives,<sup>3</sup> which Pali chanting might not provide directly. Engaging in religious practices in a language they understand allows for deeper emotional and intellectual connection. Personal and communal worship that involves clear understanding and active participation tends to be more fulfilling and meaningful. In a globalized world, people are exposed to various spiritual paths and philosophies. When traditional practices do not fulfil their spiritual needs, they may explore other avenues that offer clearer understanding and personal relevance.

There is a general lack of awareness about Buddhism and its teachings in Assam and Arunachal Pradesh. This makes it difficult for people to appreciate the value of the Buddha *Sāsana* and to adopt its practices in their daily lives. Many people in Assam and Arunachal Pradesh follow traditional religions like Hinduism, Christianity, and Animism.<sup>4</sup> These religions often view Buddhism as a threat to their own beliefs and practices, leading to resistance and opposition to Buddhism.

There is a lack of infrastructure and resources for the practice and propagation of Buddhism in Arunachal Pradesh and Assam. Temples, monasteries, and other facilities are often seen poorly maintained in most of places and underfunded, making it difficult for Buddhists to practice their religion effectively. Assam and Arunachal Pradesh are home to a diverse range of ethnic and different Linguistic communities. This diversity can make it difficult to spread the Buddha *Sāsana* and its teachings effectively, as different communities may have different cultural and linguistic barriers to understanding. For example, Austroasiatic speakers

### Research Questions

1. What are the contexts and Situation of the Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam?
2. What are the factors of Prorogation Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam?

3. What are the Proposed ways of promoting for propagating Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam?

### Objectives of the Research

1. To examine the context and Situation of Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam.

2. To analyze the factors of Propagation Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam.

3. To propose the ways of promoting for propagating Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam.

### Research Methodology

This research is conducted under qualitative research consisting of two parts: Documentary research and In-depth Interview research. Its methodology of the documentary research can be collecting data from the primary sources' commentaries and Sub-commentaries sources from the Buddhist text. Secondary sources are in-depth interviews by Buddhist scholars, officers and seniors' citizens are wisely utilized and the articles, magazines, journals, newspapers, and online websites relevant to the current dissertation are taken into consideration as secondary sources. The collecting data sources and data are accurate analyses of areas for further the outline of the study.

### Expected Benefits

1. Understanding the context and Situation of Theravada Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam.

2. Understanding the factors of the Propagation for Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam.

3. Having proposed the ways of promoting and propagating Theravāda Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam.

### The Context and Situation of Theravada Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam

Northeast India in the context of India occupies a distinctive place due primarily to its

geographical, historical, social, cultural, and political features. Northeast India comprises seven states: Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura one of the newly Himalayan states of Sikkim. In the state of Arunachal Pradesh, there are also small communities of people of Tai ethnic groups who practice Buddhism following the Theravada tradition. These are the Tai Khamti, Tai Aiton, Tai Phake, Tai Turung and Tai Khamyang, who are closely related to the Shans of Burma and migrated to India sometime between the 16<sup>th</sup> and 18<sup>th</sup> centuries. Arunachal has been the land of Buddhists and is known for some of the largest Buddhist monasteries in India. Today we find Buddhist tribes like the Singhphos in Assam and Arunachal Pradesh believing in witchcraft. The different communities residing in Northeast India, find great resonance in the teachings of Buddha, whether they are practiced in the lush highlands of Arunachal Pradesh or the busy city of Assam.

#### **Historical of Theravada Buddhism in Northeast India**

The Tai-Khamti people were the first to bring Buddhism into the valley; they settled in the Lakhimpur and Narayanpur area and Buddhism flourished there till the British arrived and drove them away to Sadiya. Next came the Burmese invasion of Assam in the 18th century. They ruled the land altogether for a century. With them came the Buddhist monks, who spread Dhamma here and there; with them also came the Tai Phake, Shyam and other Buddhist people. When British India invaded Assam at the call of local Ahom rulers, they drove the Burmese away across the Patkai hills, but many people remained in Assam. In present, Northeast India Arunachal Pradesh, we see people professing faith in Buddhism.

#### **Geographical and Cultural Influence in Arunachal Pradesh and Assam**

Historical records refer to the deputation of Sona and Uttara to propagate Buddhism in Burma. After the Third Buddhist Council, held during the reign of Asoka (Rao, Manjushree, 1995). Except for the Ahoms, the other Tai groups were Theravada Buddhists before they arrived in Assam and maintained their faith till now. Therefore, Theravada Buddhist Culture and heritage are preserved by Tai Khamti people, who migrated from the Shan state of Myanmar, and have established Theravada Buddhists as a central aspect of their culture and religious life. They have built several monasteries in Arunachal Pradesh, newly with the Golden Pagoda in Namsai being a notable example.

i. **Buddha Purnima** (visas day) is a celebration on the full moon day of the Vaisakha Corresponding the May to commemorate the important dates relating to the life of the land Buddha.

ii. **Satang khao-wa** (Buddhist lent) is the beginning of the annual, three-month rainsretreat for monastics (Pali: *vassavasa*), the first auspicious religion day of the Buddhist length celebration in the full moon day of (July-August), with the beginning of the Buddhist lent

iii. **Poi kathina** (the offering of robes to monks after a three-month Buddhist lent Rain Retreat) Poi Lu Kong (Rain Retreat End) and (Poi Khamsang) Poi Khamsang is an important religious festival of the Tai-Khamtis relating to the ordination of a novice. In the case of the ordination of a monk, the term poi kham chao mun is applied.

iv. **Poileng** is one of the most important festivals of the Tai-Khamtis. The Tai-Khamtis celebrated the Poileng festival on the occasion of a prominent monk's death. The word 'poileng' derives from two words i.e., 'Poi' and 'Leng'. 'Poi' means festival and 'Leng' means chariot. So, the festival is known as the chariot festival.

v. **Poi Pee Mau** (New Year) with great enthusiasm. These festivals involve rituals, traditional music, dance, and community feasts, reflecting the deep cultural integration of Buddhism as known as Theravada Buddhist monasteries play a crucial role in education.

### **Situation of Theravada Buddha *Sāsana* in North East India: Arunachal Pradesh and Assam**

The situation of Theravada Buddhism in northeast India, particularly in Arunachal Pradesh and Assam, is marked by both revival and challenges. The Tai Khamti people, along with the Singpho and Chakma communities, are the main practitioners of Theravada Buddhism. The establishment of Buddhist monasteries and schools has fostered the revival of religious practices.

In Assam, the situation is similar, with communities such as the Tai Phake, Tai Aiton, and Khamyang practicing Theravada Buddhism. Assam's historical connection with Southeast Asia has helped preserve Theravada Buddhist practices, though many of the younger generations face challenges related to migration and modernization.

i. **Presence of Theravada Buddhist Institutions:** Theravada Buddhist institutions encompass a wide range of organizations and physical spaces dedicated to the practice, study, and promotion of Buddhism. In the context of NE India, the presence of such institutions serves

as a significant indicator of the religion's cultural, social, and religious influence in the region

ii. Socio-economic Conditions of Buddhist Communities: Theravada Buddhist communities in NE India encompass a diverse range of socio-economic backgrounds, influenced by factors such as historical legacies, geographical location, and cultural traditions. Educational attainment varies among Buddhist communities in NE India, with disparities observed in literacy rates, school enrollment, and access to quality education. Limited access to educational attainment among certain groups within the Buddhist population.

iii. Number of Practitioners: The number of practitioners of Buddhism in North East India provides valuable insights into the religious demography and cultural landscape of the region. Understanding the size and distribution of Buddhist populations helps in assessing the influence and prevalence of Buddhism within North East Indian society.

### **Contemporary Challenges**

Theravada Buddhism faces the challenge of cultural adaptation, especially in Western contexts. There is a need to make teachings relevant without losing their essence. The integration of traditional practices with modern lifestyles and values often requires careful balancing. Arunachal Pradesh and Assam states are home to diverse ethnic groups with varied religious beliefs, which sometimes lead to challenges in maintaining the distinct identity of Theravada Buddhism. Arunachal Pradesh and Assam, Theravāda Buddhism encounters significant obstacles due to the lack of robust institutional support. As youth move to urban centers, they often disconnect from traditional communal values and the close relationships with monastic institutions that are pivotal for the preservation of Theravada teachings. According to the Census of India 2011, the Buddhist population in India is around 8.4 million which is around 0.7% of the total population, which makes Buddhism a minority religion in India. The majority of Buddhists in India are concentrated in the northeastern states of Arunachal Pradesh, Mizoram, and Nagaland, as well as in Maharashtra, West Bengal, and the union territory of Ladakh. Over the last couple of years, Buddhism has received extremely low conversion rates in Northeast India. The pursuit of better educational and economic opportunities has also led to a geographical and social dispersion of the Buddhist population. The focus on personal and professional advancement can sometimes overshadow community and religious activities. The main concerns for most people of Northeast India include economic survival and upward mobility.

## A Critical Assessment of Theravada Buddhism in Northeast India

Theravada Buddhism reached Northeast India first through its neighbors, Myanmar (Burma) and Southeast Asia. Assam, Manipur, and Arunachal Pradesh share borders with Myanmar, where the majority follow Theravada Buddhism. A major challenge for Theravada Buddhism in Northeast India remains its peripheral presence per se, with the more pervasive influence of Tibetan Buddhism, especially in places such as Arunachal Pradesh, where the Gelugpa school of Tibetan Buddhism maintains a stronghold. The aftermath has been that the Theravada communities are always at the mercy of this majority form of Buddhism, even though their contribution to the spiritual landscape of the region is immense. Apart from that, the Buddhist learning centers in the region have made sure that the intellectual and moral growth of the younger generations continues to shape the social environs of these communities on the spirit of Buddhism.

### The Factors of Propagation Theravada Buddha *Sāsana* in Northeast India: Arunachal Pradesh and Assam

#### The Methods of Dhamma Propagation by the Buddha and His Sangha during the Buddha Era

The ways in which the Buddha and his Sangha spread the Dhamma during the Buddha Era were so well-planned and effective, and thus set a trend for the following centuries. The Sangha, guided under the aegis of the Buddha, travelled with him and lived often in forests or remote areas. Besides that, the Buddha encouraged dialogue and debate as ways to share the Dhamma. Oral Transmission and Discourses (Suttas): The teachings of the Buddha were commonly known as Dhamma, conveyed through Suttas (discourses), compiled in collections like *Dīgha Nikāya*, *Majjhima Nikāya*, *Aṅguttara Nikāya* and *Saṃyutta Nikaya*. The Suttas not only preserved the content of the Buddha's teachings but also captured the context and personal interactions surrounding those teachings, which allowed for a dynamic and personalized method of teaching.

Missionary Work of the Buddha's Disciples (Sangha): The missionary work of the Sangha played a crucial role in making the Buddha's teachings accessible to a wide audience. Another important aspect of the Sangha's missionary work was the establishment of early monastic centers and viharas, which served as local hubs for Dhamma dissemination. These centers also functioned as training grounds for newly ordained monks, further facilitating the spread of

Buddhism by producing well-trained teachers who could then continue the cycle of propagation. In this way, the missionary work of the Sangha not only ensured that the Dhamma reached new regions but also laid the foundations for a lasting and organized Buddhist community. Emperor Ashoka's role in promoting Theravada Buddha Sāsana: Although the term "Theravada Buddhism" as a distinct school emerged later, Ashoka's contributions significantly influenced its spread and development. Recognized as a patron of Buddhism, Ashoka embraced the Dhamma (the Buddha's teachings) as a guiding principle for governance and personal conduct.

### **Factors Promoting the Modern Propagation of Theravada Buddha Sāsana**

**Publishing and utilizing modern Technology:** There are now hundreds of thousands of books available in English on all aspects of Buddhism and many books are available in other languages. As a result, every individual can acquire an extensive knowledge of Buddhism based on books as well as can access vast resources on Buddhism through the internet. In the modern days, every individual can attempt to learn, teach and expound the doctrine through the social networking. Therefore, Buddhist propagators in this day and age should take advantage of modern technology to provide younger generations across the globe with opportunities to get in touch with the *Dhamma*. **Propagation Buddhism in digital age:** Buddhist teachings are now widely shared through websites, social media platforms, podcasts, and video channels. These mediums provide access to Buddhist philosophy, meditation guides, and ethical principles, reaching audiences who may not have direct access to traditional Buddhist institutions.

### **Opportunities for Growth**

Opportunities for the growth of cultural revival movements, particularly for Theravāda Buddhism in Arunachal Pradesh and Assam, lie in several key areas. First, the region's proximity to Southeast Asian Theravāda countries offers significant potential for cultural and religious exchanges, which could strengthen ties and provide external support for local Buddhist communities.<sup>15</sup> Once they gain concrete benefits through meditation, their interests in the Dhamma will be awakened and then they can gradually lead to an understanding of Buddhist doctrine, to the study of Buddhist texts, and then to faith, devotion, and even the monastic life. Additionally, the Indian government's increasing focus on the "Act East" policy, which seeks to strengthen relations with Southeast Asian nations, provides an opportunity for the region to

capitalize on shared religious and cultural heritage. As noted by M. Mayilvaganan,<sup>16</sup> these opportunities for growth can be realized through more concerted efforts from both governmental and non-governmental institutions to invest in religious infrastructure and promote the region's rich Buddhist heritage.

Opportunities for growth in education and awareness related to Theravāda Buddhism in Northeast India, particularly in Arunachal Pradesh and Assam, are promising but require strategic development. This could also attract international Buddhist scholars and practitioners, creating a dynamic exchange of knowledge and support.<sup>17</sup> Deepika Bhandari<sup>18</sup> emphasizes both the challenges and opportunities for growth within Buddhist education. Key opportunities for growth and cultural revival movements include the use of Buddhist education to promote sustainable development and mindfulness as part of modern educational systems.

## Conclusion

The propagation of Theravāda Buddha Sāsana in Northeast India, particularly in Arunachal Pradesh and Assam, holds immense potential for fostering spiritual growth and cultural harmony. The Article points out how important it is to perceive the historical, geographical, and cultural factors in furthering the Dhamma. In contemporary applications, lessons learned from how the Buddha and the Sangha spread the teachings of Dhamma in their time may be used with traditional strategies combined with innovation in approaching modern-day issues. Such factors as education, cultural understanding, community engagement, and opening Buddhist centers and meditation activities serve to develop this task. Furthermore, the study enumerates a number of opportunities for growth, including growing interest in spiritual teachings, the patronage and support from both local and international Buddhist communities, and the possibility of integration into the broader socio-cultural environment of the region. By utilizing these opportunities and overcoming the challenges faced, the propagation of Theravāda Buddha Sāsana will be effective to contribute not only to the spiritual development of the individuals but also to the growth of peace and harmony in the cosmopolitan and dynamic communities of Arunachal Pradesh and Assam.

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## Buddhism in Sipsongpanna, Yunnan China

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### Abstract

Buddhism has been disseminated to Sipsongpanna, Yunnan Province, for thousands of years. Theravāda Buddhism began its spread through Mueang Luang and Ban Hua Luang, with significant centers at Wat Ban Kong Hang and Phra That Pu Lan. These reflect beliefs and cultural arts influenced by India and Myanmar, as well as the influence from Wat Pa Daeng and Wat Suan Dok in Chiang Mai.

In the past, King Tilokkarat sent the Lanna-script Tripitaka to Sipsongpanna, strengthening cultural ties with Lanna, Kengtung, and Mueang Yong. The revival of Buddhism occurred in later periods through ordination ceremonies, the restoration of abandoned temples, such as Wat Pa Chet by Chao Saeng Mueang, and the establishment of monastic schools (Pariyatti Dhamma schools).

These schools collaborated both domestically and internationally, such as by sending monks and novices to further their studies in Thailand and abroad, enhancing the capacity of Buddhism on a global level. Wat Pa Chet has thus become a significant center in Sipsongpanna and a symbol of religious and cultural revival in the region.

**Keywords:** Buddhism , Sipsongpanna

### Introduction

The Dissemination of Buddhism in Sipsongpanna, China, in the Modern Era

Buddhism began to spread to Sipsongpanna around the late 14th century to the early 15th century. The people of Sipsongpanna believe that Lord Pachaoke Nagamana (the Buddha of Kunasa) visited Jinghong along with Lord Pachaokassapa (Kassapa Buddha) and Lord Pachaekudema (Shakyamuni Buddha). This event significantly expanded Buddhism in the region. Lord Pachaekudema preached the Dhamma to discourage the killing of animals, which led the Tai Lue people to develop deep faith and respect for Buddhism.

Buddhism in Sipsongpanna follows the Theravāda tradition, similar to other Tai states,

while also incorporating elements of Mahayana Hinduism and animistic beliefs. This blending of faiths reflects the ability of Tai Buddhism to unify diverse beliefs. For the Tai people, Buddhism is the sole "religion" they know, serving as a moral foundation and societal ideology that governs the behavior of the Tai Lue community.

Tai people observe Buddhist practices, such as visiting temples on Buddhist holy days and participating in religious activities, considered acts of merit-making. They uphold "15 customary rules" related to Buddhism and practice a "12-month tradition" centered on Buddhist activities. Religious rituals are integral to Tai life, with community members playing active roles in ceremonies. These roles are regarded as duties requiring the dedication of both labor and resources to support and sustain the religion.

The Tai lifestyle is deeply rooted in traditional wisdom, Buddhism, and a shared linguistic foundation with Sipsongpanna. Although separated by national boundaries, the Tai people of Sipsongpanna and other regions can communicate effectively due to their common linguistic roots. This unique cultural and religious identity has made Sipsongpanna a subject of interest for academics, historians, anthropologists, and religious scholars, attracting extensive study and research.

In Theravāda Buddhism, it is believed that the religion was first propagated through the city of Luang before spreading to the village of Hua Luang. During that time, a young boy was ordained into the Buddhist Sangha, becoming the first monk in this region. To this day, the relics of this monk are enshrined at a temple in the village, now known as Ban Kong Hang or Wat Ban Kong Hang.

Regarding religious traditions and rituals, Wat Ban Kong Hang serves as a significant center for the community. Whenever merit-making events or traditional ceremonies take place, this temple becomes the starting point for rituals, which are then followed by other households in the community.

A crucial piece of evidence linking Buddhism to this area is the "Phra That Pu Lan" (Grandfather and Grandson Stupa), located on a mountain in the Chiang Mueang Luang district. It is believed that, in ancient times, a previous Buddha visited this site to bless an elderly man and his grandson. Today, the stupa remains an important place of worship for the community.

Additionally, there is the "Phra That No Ban Fuei Lung," which, according to history, was built after a monk and eight lay followers traveled from India or as some say, from Myanmar. The stupa's architectural style reflects a blend of Indian and Burmese art. Other significant stupas in the area include Phra That Chom Kai, Phra That Chom Mok, Phra That Chom Thong,

and Phra That Kesa, all of which represent the region's rich cultural and religious diversity.

The propagation of Buddhism in this area follows two main traditions: the "Forest Tradition" and the "Village Tradition." The Forest Tradition was influenced by Wat Pa Daeng in Chiang Mai, while the Village Tradition was influenced by Wat Suan Dok in Chiang Mai. Both traditions are still practiced harmoniously today, without division or conflict in doctrine or practice.

During the reign of King Tilokaraj of the Lanna Kingdom, the king sent a set of the Tipiṭaka written in Lanna script to the region of Sipsong Panna. This transfer contributed to the past uniformity of Lanna script and the script used in Sipsong Panna. However, in later periods, the script in Sipsong Panna underwent changes to make it more practical and easier to use in contemporary contexts.

According to the legend of Queen Chamadevi, it is said that she traveled down the Mekong River and brought fabrics known as *phaa tang maa* to Sipsong Panna as offerings to the temples and monks in the region. This act reflects the close relationship between Lanna, Chiang Tung, Muang Yong, and Chiang Rung—cities within the Sipsong Panna network—highlighting their strong bonds as sister cities, a connection that continues to the present day.

Another story relates to the forest monks of Lanka in Sipsong Panna. It is told that a forest monk from the Lanka tradition arrived at Ban Mai Pan in Mueang Luang. The monk was well taken care of by the villagers, who provided him with food and necessities. One day, the villagers complained about the lack of clean water in their village for daily use. The monk, using what the Tai Lue people called the "divine staff" (*khon tao thip*), pointed to a spot in the forest. Following his guidance, the villagers dug at the indicated spot and discovered a spring of clean water, which became a vital water source for the community and remains in use to this day.

These stories reflect the beliefs, faith, and deeply rooted religious and cultural connections that link the Lanna region with Sipsong Panna. They highlight not only the Buddhist religion and its rituals but also the ongoing cultural exchanges and shared ways of life. These connections reveal the unity of the communities in this region, founded on their faith in Buddhism and their mutual dependence in both spiritual and material aspects.

Sipsong Panna was ruled by 44 monarchs, beginning with Phaya Cheng, the founding king of the administration. According to the local legends of Sipsong Panna, governance often demonstrated the influence of commoners in state affairs, particularly in appointing the initial monarch of the Cheuang dynasty. For instance, it is mentioned during the reign of Chao Sam

Khai Nueang, "...the commoners of the town raised Chao Ai Kung to replace his father..." The last monarch was King Suwannamom Khum Lue, who passed away on October 1, 2016. His relics are enshrined at Wat Pa Chet, which continues to be a revered site for the people.

Buddhism in Sipsong Panna experienced a period of stagnation for about 20 years. Although it did not entirely lack monks, their numbers drastically decreased as many monks disrobed to take up civil service roles and contribute to nation-building. However, before the political changes, Buddhism in Sipsong Panna was overseen by Somdet Phra Akkhamuni, who served as the Supreme Patriarch of Sipsong Panna. He played a crucial role in preserving Buddhism in the region. The current supreme patriarch is Somdet Luang Chom Mueang, marking a gap of over 60 years between the two leaders. Somdet Phra Akkhamuni is noted for dedicating his personal resources to the construction of Wat Pa Chet, which remains significant today.

Since the revival of Buddhism in Sipsong Panna, ordination ceremonies have resumed. In the initial phase, monks from Muang Yong, Muang Wa, and Chiang Kham were invited to serve as preceptors for these ceremonies. Although many monks from the early generations returned to lay life, later generations produced steadfast monks who continued to uphold Buddhism. Notable figures include Phra Khru Ba Mee, Phra Khru Ba Maha Saeng, Phra Khru Ba Saeng, Phra Khru Ba Ping, and Phra Khru Ba Kham Thin, all of whom have significantly contributed to maintaining and spreading Buddhism in the region.

Additionally, Chao Saeng Mueang played a vital role in reviving Buddhism in Yunnan and Sipsong Panna. One of his most significant accomplishments was the restoration of Wat Pa Chet, which had previously been abandoned, transforming it into a central hub of Buddhism in Sipsong Panna. During the early stages of the restoration, Chao Saeng Mueang faced ridicule and skepticism from many who doubted his ability to revive the temple. However, with unwavering determination and faith, he succeeded in developing the temple into a thriving center with many monks and novices, becoming the focal point for Buddhist activities in the community.

Currently, Wat Pa Chet serves as a vital center for Buddhism in Sipsong Panna, welcoming both monastics and laypeople from within and outside the region. It stands as a symbol of the revival and preservation of Buddhism in this area.

The Buddhist Pariyatti School in Kunming, established in 2000, was designed to unite monks from the three major Buddhist traditions—Mahayana, Vajrayana, and Theravada—demonstrating efforts to harmonize the diversity within Buddhism.

In a significant development, during the tenure of Somdet Luang Chom Mueang as the abbot of Wat Ban Luey, Mueang Chae, in the Hai region, he led a community field trip. This opportunity was extended to communities that successfully sold substantial amounts of rice. During this trip to Kunming, he paid homage to the Triple Gem at Yuan Tong Temple, where his resonant chanting deeply impressed Chao Saeng Mueang, then President of the Yunnan Buddhist Association. Observing Somdet Luang Chom Mueang's dignified demeanor and commanding voice, Chao Saeng Mueang recognized his potential as a leader in Buddhism and invited him to become the abbot of Wat Pa Chet. Initially hesitant, Somdet Luang Chom Mueang eventually accepted the position after several days of contemplation and devoted himself to developing Wat Pa Chet as a key Buddhist center in Sipsong Panna.

Since 1994, with the increasing number of monks and novices residing at Wat Pa Chet, a Buddhist Pariyatti School was established. Initially, the curriculum focused on Buddhist studies, taught by instructors primarily educated in Thailand, especially from Wat Phra Buddha Bat Tak Pha in Lamphun Province, who were pioneers in the first teaching phase.

In its early days, Wat Pa Chet served as the classroom for Pariyatti education. Over time, the curriculum expanded to include general education courses from lower secondary to upper secondary levels, supported by teachers from local schools. The Sipsong Panna Buddhist Pariyatti School also established collaborations with Jisuxueyan School, a vocational school in Sipsong Panna. Graduates received dual certificates from both institutions.

For higher education, the school has sent monks and novices to study at institutions across China, including Suzhou, Shanghai, Guangdong, Jiangxi, and Fujian, as well as in Thailand, such as Mahamakut Buddhist University (Lanna Campus) and Mahachulalongkornrajavidyalaya University (main campus and branches in Phrae and Phayao). Additionally, monks have pursued Pali studies at various centers, including Amornkiri Temple, Paknam Temple, Doi Suthep Temple, Phra Bat Ming Muang Temple, and Wat Sroi Thong in Bangkok.

Beyond Thailand, the school has sent monks to study in international institutions in Sri Lanka, Singapore, and Myanmar, enhancing their global Buddhist scholarship. This effort reflects the commitment to developing Buddhist personnel with diverse knowledge and skills in both religious and academic fields.

In 2024, the establishment of the Higher Theravada College of China marked a significant milestone, with its first undergraduate program accepting 20 monk students per year.

In terms of ecclesiastical administration, the monastic governance structure in Sipsong Panna is organized from the national to the provincial and district levels, down to the subdistrict level and individual monastic units. Each subdistrict monastery is overseen by a senior monk or preceptor, responsible for supervising the monks in their jurisdiction.

Currently, Sipsong Panna has become a significant tourism hub for both domestic and international visitors, supported by a well-connected travel network. The introduction of the high-speed railway connecting Kunming to Sipsong Panna, and extending to Laos via Bohan, Oudomxay, Luang Prabang, and Vientiane, has been in operation for two years. This development has led to a consistent increase in the number of tourists visiting the region daily.

In addition, air travel between Sipsong Panna and Chiang Mai is available, with two round-trip flights per week. These flights enhance tourism between the two regions effectively.

In terms of Buddhism, there is a strong emphasis on social aid, particularly assisting disaster victims. Over the past 30 years, the Sipsong Panna Buddhist Association, with Wat Pa Chet and Somdet Luang Chom Mueang as key contributors, has regularly delivered essential supplies to disaster-affected villages, alleviating their hardships.

Education remains a prioritized area, especially for monks and novices studying at the Sipsong Panna Buddhist Pariyatti School and the newly established college. These institutions receive annual per-capita financial support from local authorities. Currently, approximately 100 monks and novices are enrolled, with the number sometimes reaching 200 during certain periods.

Each village in Sipsong Panna organizes religious activities, such as merit-making during the Buddhist Lent. Monthly religious ceremonies involve collective efforts from households practicing precepts, including temple cleaning, ringing the temple bell, and assisting with community events like housewarmings or weddings. These activities foster cooperation among community members.

Ordination of monks and novices in the past played a crucial role in preserving local culture, traditions, and Buddhist teachings. Educational activities included reading and chanting Pali scriptures, learning Lanna scripts, and practicing Maha Chat sermons. During the mid-Lent period, monks and novices rotated among temples to deliver sermons, honing their skills in preaching with correct tones and rhythms.

Each region has unique sermon tones, such as the Luang and Hai styles, which sometimes caused misunderstandings among locals when monks unfamiliar with the area's

tone preached there. Therefore, mastering appropriate tones and rhythms is vital for maintaining cultural and traditional integrity.

Additionally, writing on palm leaves and making Saa paper are traditional methods for preserving Buddhist teachings. These practices, passed down through generations, are integrated into the curriculum at the Sipsong Panna Buddhist Pariyatti School, ensuring the continuity of local religious and cultural heritage.

Despite modern technology enabling the printing of teachings in books, Saa paper remains historically significant and is still used in certain cases due to its durability, lasting over 300 years. The use of Saa paper in creating manuscripts supports the sustainable propagation of Buddhism for future generations.

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