

The Concept of Passionless Mind (*Virāga Citta*) in Theravāda Buddhism



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ABSTRACT

The main objectives of this research are to study *Passionless Mind* in Theravāda Doctrinal teachings and its approach to solve on basis of Buddhist Doctrine which will provide main guidelines for destroying *Passionate Mind*, ending the suffering and the cycle of rebirths. The cause of suffering and the cycle of rebirths are usually come from the six sense doors which are often from internal and external expects. This article gives much insight knowledge on how to get the answers to solve various problems. The human beings come to this world due to ignorance. Due to ignorance, we cannot see the reality of *Passionless Mind*. *Avijjā* it is rooted in desire or greed (*lobha*), wrong view (*ditthi*), delusion (*moha*) and *āsava* are connected or conditioned to the psychological process to the clinging the internal and external phenomena. In this research discusses about the *Passionless Mind* which is the origin of the human happiness, made clear in the central concept in the early Buddhist analysis. It can be concluded that, mainly due to *Passionate Mind*, one undergoes all worldly conditions and suffering and rotate in this cycle of rebirths (*samsāra*).

Keywords: *Virāga Citta* (Passionless Mind), greed, view, delusion, ignorance

Introduction

In the present investigation on the concept of mind in early Buddhism, it has been found that *citta* and *mano*. The concept of mind and roots or *hetu*, determines the moral quality of an intentional state and it's associated with consciousness and mental factors. In the Abhidhamma explains the roots are referred to as 'mula', denoting six unwholesome (*akusala*) and wholesome (*kusala*) roots as called *lobha mula* its means greed rooted consciousness.

A root is a mental factor imparting firmness and stability in the *cittas* or *cetasikas* that they are associated with. *Cittas* that are with roots are firm and stable like trees, whereas *cittas* without roots are weak and unstable like moss. It can be defining from different view on mankind's. In this topic, it is proposed to discuss Greek as well as Indian philosophical thoughts on environment. It is expected to give high priority to man while discussing the Buddhist conception about nature.

The Religious views have been compared to reveal the origin and development of nature of mind. Buddhism clearly points out how influences of environment, and the origin of nature. Buddhism shows that because of the mutual influence of both man and environment, various social organizations and their evolution occur.

Aesthetic Evaluation of Environment through the Passionless Mind (*Virāga Citta*)

Though nature, environment and man may be divided for convenience, they are integrated. It is meaningless to consider man without environment and vice-versa. So, man is part and parcel of environment. All these significant factors are interrelated in this universe. People of the past had been in close touch with nature.

Buddhism that developed in accordance with Indian traditional philosophy, did not forget the environment or man. Buddhism that gives a right place to the animate and inanimate things of the environment, has not inclined or tempted to make man a slave of the environment, nor has it attempted to make the environment a slave to man. Buddhism attempts to raise the mutual relationship between man and environment. It is a generally accepted concept that man should neither be a threat to the environment nor should he be overcome by it.

Here, a significant question arises as to how the environment can be changed. Buddhism lays greater emphasis on the fact that man should come closer to the environment with sensitivity. The attitude of people from the East, is revealed through utterances made after their being united with the environment. Just as the environment is helpful to a farmer, just so, it is helpful to a poet in his poems of aesthetic values. In the past, the environment stood in good stead for the spiritual development of an ascetic.

According to the Tharagatha, has explains that brings out the fact that Arahants had willingly entered the domain of the animate and inanimate things of the environment and uttered joyous but passionless utterances and through them, clearly unfolded the existent man and the environment, as follows;

Blue, with beautiful necks, the crested peacocks call in Karamvī; urged on by the cool breeze they awaken the sleeper to meditation.¹

With my chest I shall thrust aside dabba grass, and kusa grass, and poṭakila grass, and usīra, and muñja grass, and bulrushes, devoting myself to seclusion.²

The sky (deva) rains and the sky (deva) thunders, and I dwell alone in a fearful hole; but while I dwell in a fearful hole, I have no fear, no consternation, and no excitement.³

¹ Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 3. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 4.

*Nīlā sugīvā sikhino morā Kāraṇviyāñ abhinadanti,
Te sītavātakalitā suttam jhāyāñ nibodhentīti.*

² Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 4. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 5.

*dobbañ kusam poṭakilañ usīram muñjapabbajam
urasā panudahissāmi vivekam anubrūhayanti.*

³ Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 23. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 24.

*Tassa mayham ekakassa bherave bile viharato n’atthi
Bhayam vā chambhitattam vā lomahamso vā.*

Through unique association with the nature, the Arahants of the past enjoyed non-material, disinterested delight. The above joyous utterances were uttered by those worthy ones, through the culture of their mind. Having visualized the true nature of both life and world, the Arahants enjoyed the beauty of environment with the dispassionate mind and reflected upon the true nature of the environment. They are all explained to have been extremely fond of it.

Having abandoned habitation they entered the dense forest and led a secluded life in rocky hills and while living there, they observed and enjoyed the matchless beauty of the forest that consisted of torrential rain, cool waterfalls, and peaks of mountains. The more explanation is following their immaculate, lovely spiritual life.

The fair-crested peacocks cry out, fair-winged with beautiful blue necks, fair-faced and with beautiful song and fine cry; this great earth is well-grassed and well-watered; the sky has good clouds.⁴

Venerable Cūlaka Thera who uttered the above psalm with composed mind, revealed the amazing beauty of nature. He saw the matchless beauty of peacocks. Because of their unique beauty, even the environment became excessively charming. Venerable Sappaka Thera is also explains that to have practiced meditation sitting under the rose apple tree situated on the bank of the Ajakarani river. He saw rain clouds in the sky, that were about to burst. Beyond the river Ajakarani, Venerable Sappaka Thera noticed frightened cranes looking for shelter in the sky. He was fascinated by this scenic beauty. This was explained that his honest feeling of the above-mentioned environment. It is reflected in the following psalms which he uttered. ‘Whenever I see the crane, her clear bright wings, outstretched in fear to flee the black storm cloud, A shelter seeking, to safe shelter seeking, to safe shelter borne. Then doth the river Ajakani give joy to me’, as follows;

⁴Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 26. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 27.

*Nadanti morā susikhā supekhuṇā sunīlagīvā sumukhā sugajjino
Susaddalā cāpi mahāmahī ayam subyāpitambu suvalāhakam nabham.*

When the crane, with clear bright wings, terrified by fear of the black cloud, flees to shelter, seeking shelter, then the river Ajakaranī delights me.

When the crane, clear and bright, terrified by fear of the black cloud, flees to refuge, not seeing refuge, then the river Ajakaranī delights me.

Whom indeed do the Jambu trees not delight there on both banks? They adorn the bank of the river behind my cave.

The deep-voiced frogs, well-rid of the group of those who rejoice in the undying, croak, 'Today is not the time for staying away from the hill-streams. The river Ajakaranī is safe, pleasant, and delightful.'⁵

The above psalms testify to the fact that Arahants had visualized and realized the spotless beauty of the forest, which was not realized by worldly minded people. They were able to enjoy charm and beauty through passionless-ness. They seem to have enjoyed the life and worldly existence through wisdom and sharp sense organs.

Arahants were able to get wonderful, unique experiences of the sky, the great earth, vegetation, mountainous ranges, etc., torrential rain, flowing rivers, flying birds, the croaking of frogs and the trumpeting of elephants. Venerable Kāludāyi Thera while inviting the Buddha to preach his doctrine to the Sākyans at Kapilavastu, uttered the following psalms in praise of the environment.

The trees are now crimson, lord, having shed their (old) foliage, about to fruit. They illuminate as though aflame. The time partakes of flavor, great hero.

The delightful trees, in bloom, diffuse their scent all around in all directions, having shed their petals, hoping for fruit. It is time to go forth from here, hero.

⁵ Norman, K.R., (tr.), 'The Elders' Verses (**Theragāthā**)', Part. I. (PTS, London, 1969), p. 35. Hermann Oldenberg, and Richard Pischel, (ed.), 'Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)', (London, PTS, 1966), p. 35-36.

*Yadā balākā sucipandaracchadā kālassa meghassa bhayena tajjītā
 Palehiti ālayam ālayesinī, tadā nadī Ajakaranī rameti mam
 Yadā balākā suvisuddhapanḍarā kālassa meghassa bhayena tajjītā
 Pariyesati lenam alenadassinī, tadā Ajakaranī rameti mam
 Kan nu tattha na ramenti jambuyo ubhato tahīm,
 Sobhenti āpagākūlam mahālenassa pacchato.
 tāmatamadasamghasuppahīnā bhekā mandavatī panādayanti
 nājja girinadīhi vippavāsasamayo; khemā Ajakaranī sivā surammā ti.*

It is not too cold, nor again too hot; the season is pleasant, fit for a journey, lord.
Let the Sākiyas and Koṇiyas see you facing west, crossing in the river Rohinī.⁶

It is explained that, trees are in full bloom, petals are visible. They seem to bear fruit soon. It is opportune time, for Sākyans to listen to the doctrine. The grandeur of the forest is part and parcel of the forest environment. The trumpeting of elephants, chirping of birds, though fearful to ordinary people, is indeed, wonderful for Arahants.

The passionless saints and sages who are fond of peace of mind and repose of body, are not afraid of such forests. It is quite clear from the joyous utterance of Venerable Mahākāshyapa Thera, that all the phenomenal occurrences in the forest are nothing but things of joy, as follows;

Not filled with householders, but resorted to by herds of deer, full of flocks of various birds, those rocks delight me.

With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.⁷

The worthy ones, while lying in the lap of the natural environment which patronized them in their search of *Nibbāna*. The description about the river Ajakarani, made by Venerable Sappaka Thera, reveals the attitude of the inter-relationship between man and the environment.

⁶Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 54. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 56.

*Aṅgārino dāni duma bhadabte phalesino chadanaṁ vippahāya
Te accimanto va pabhāsayanti, samayo mahāvīra bhagī rasānam
Dumāni phullāni manoramāni samantato sabbadisā pavanti
Pattam pahāya phalam āsasānā; kālo ito pakkamanāya vīra.
N’evātisītam na panātiuṇham sukhā utu addhaniyā bhadante;
Passantu tam Sākiyā Koṇiyā ca pacchāmukham Rohinīyam tarantam.*

⁷Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 98. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 95.

*Anākiṇṇā gahaṭṭhehi migasamghanisevitā
Nānādijagaṇākiṇṇā te selā ramayanti manā.
Acchodikā puthusilā gonaṅgulamigāyutā
Ambusevālasañchannā te selā ramayanti manti.*

The expression of Venerable Sappaka Thera encourages us to purify our minds while living in a society that consumes the environment a great deal. Similarly, it indicates how we should be responsible for the environment. According to Dhammapada shows how the mind of dispassionate ones, finds delight in the forest as follows; Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.⁸

The scenic beauty of the forest, fascinates the seekers of the spiritual bliss. This bliss is devoid of influx (*āsava*) and impurities. The ascetic Siddhartha left for Uruvela to practice austerities, because of the beautiful landscape and charming forest scenery. According to Buddhism as an ethical-philosophical system, was influenced by the environment, right from its foundation.

The environment is our friend. It guides our life correctly. According to Buddhism penetrates into the heart of man, on the basis of the environment. And also, a simple monk is compared to a bird.⁹ According to Dhammapada, it is having explain as follow; As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.¹⁰

The environment of the animate and inanimate establishes the interrelationship between man and the environment. It is explained in the Ariyapariyesana sutta.¹¹ The landscape is entirely charming; the grove is delightful. The river which has sandy banks, as well as a bridge across it set up, flows delightfully. There is a human habitation in its vicinity. This is the most suitable spot for those clansmen who desire to meditate.

⁸Max Müller, F., (tr.), “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 30.

*Ramaṇīyani araṇīyāni, yattha na ramaṇī jano
Vītarāgā ramissanti, na te kāmagavesino.* Dhp., 99.

⁹M I 180.

*Seyyathā pi nāma pakkhī sakuṇo yena yen’eva ḥeti sapattabhāro va ḥeti.
Evam-evam bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena
kucchiparihārikena piṇḍapātena.* M I 167.

¹⁰Max Müller, F., (tr.), “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 24.

*Selo yathā ekaghano vātena na samīrati
Evam nindāpasamīṣāsu na samīñjanti panditā.* Dhp., 81.

¹¹M I 167. *Ramaṇīyo vata bho bhūmibhāgo pāsādiko ca vanasañḍo, nadī ca sandati
setakā sūpatitthā ramaṇīyā, samantā ca gocaragāmo.*

Through this, a close affinity between the sensitive environment and spiritual solace, can be understood. It can also furnish busy society with inspiration to feel disgusted with it, and to get rid of it. According to Venerable Mahākashyapa Thera while describing the scenic beauty of the forest where he lived, imparts to us the knowledge of his poetic mind through which we inherit spiritual as well as environmental inspiration. It is explained as follow;

Spread with garlands of kareri, the regions of the earth are delightful. Resounding with elephants those lovely rocks delight me.

Those rocks delight me, the colour of blue clouds, beautiful, cool with water, having pure streams, covered with Indagopaka insects.¹²

According to the Blessed one and his disciples considered natural beauty as a source of aesthetic joy. The saints who detached themselves from household bondage, appreciated the scenic beauty of nature with detached mind. The ordinary poet observes nature and gets inspiration mostly through the innate sensation of his own heart. He emotionally gets involved in nature.

It is explained as he can compare the rays of the sun passing over the summit of the mountains to the blush on a sensitive face, he can see a tear in a dew drop, the lips of his beloved in a rose petal, etc... On the other hand, the appreciation of the worthy one, is totally different. According to the Noble disciples, appreciates the beauty of nature and derives serene joy unsullied by sensuous associations. It is more expression of Venerable Mahākashyapa Thera, as follows;

Like the ridge of a blue cloud, like an excellent gabled house, resounding with elephants those lovely rocks delight me.

The lovely surfaces are rained upon; the mountains are resorted to by seers. Made to resound by peacocks, those rocks delight me.

¹² Norman, K.R., (tr.), 'The Elders' Verses (**Theragāthā**)', Part. I. (PTS, London, 1969), p. 97. Hermann Oldenberg, and Richard Pischel, ed., 'Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)', (London, PTS, 1966), p. 95.

*Karerimālāvitata bhūmibhāmā manoramā
Kuñjarābhirudā rammā te selā ramayanti mām.
nīlabhavaññā rucirā vārisītā sucindhara
indagopakasañchannā te selā ramayanti mām.*

It is enough for me, desiring to meditate, resolute, mindful. It is enough for me, a resolute bhikkhu desirous of the goal.¹³

The above expression of Mahākashyapa Thera is an admonishment for those worldlings who destroy the environment. Only the tranquil mind can understand the inheritance of environment, bestowed on human beings. The perverted mind cannot grasp it. According to the Rāmaneyyakā Sutta¹⁴ has explains that, one day, the lord of gods (Sakka), enquired of the Buddha about the beauty of the landscape. While considering the delightfulness of man, well-constructed pokkharañña, ārāma cetyā, vanacetyā, (ponds, parks, and gardens) it is not to be worth the sixteenth part of moon's disk. In this context, the delightfulness of man is the goodness of his morality, good conduct, virtues etc... if it is not so, environmental values will not be protected by man. According to the explanation indicates the interrelationship between natural forces like wind, rain, agricultural products etc... and their influence on man.¹⁵

According to Rāmaneyyakasutta, it is explained that *Sakka* visits the Blessed one at Jetavana and asks him what is that which by situation, is enjoyable. The Blessed one replies that any place that is occupied by the Arahants, is the most enjoyable.¹⁶ According

¹³ Norman, K.R., (tr.), 'The Elders' Verses (**Theragāthā**)', Part. I. (PTS, London, 1969), p. 98. Hermann Oldenberg, and Richard Pischel, (ed.), 'Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)', (London, PTS, 1966), p. 95.

*Nīlabbhakūṭasadisā kūṭāgāravarūpamā
vāraṇābhīrudā rammā te selā ramayanti mām
abhivuṭṭhā rammatalā nagā isibhi sevitā
abbhunnaditā sikhīhi te selā ramayanti mām.
alam jhāyitukāmassa pahitattassa me sato;
alam me atthakāmassa pahitattassa bhikkhuno.*

¹⁴ S I 233.

*Ārāmacetyā vanacetyā – Pokkharaññā sunimmitā.
manussarāmaneyyassa - kalam nāgganti sośasim.
Game vā yadivāraññe – nine vā yadivā thale.
Yattha arahanto viharanti – tam bhūmirāmaneyyakanti.*

¹⁵ D III 80.

¹⁶ D III 232.

to Dhammapada has explain as follows; In a hamlet or in a forest, on sea or on dry land, wherever venerable persons (*Arahanta*) dwell, that place is delightful.¹⁷

It is explained that whether in village or in forest, in valley or on hill, wherever Arahants dwell, delightful indeed, is that spot. The above description of the delightful forest is found in the *Theragāthā*, where Venerable Sāriputta Thera says;

Whether in the village or in the forest, on low ground or on high, wherever the Arahats live, that is delightful country.

Forests are delightful, where (ordinary) people find no delight. Those rid of desire will delight there; they are not seekers after sensual pleasures.¹⁸

While considering the environment, it may be pointed out how the dispassionate minds take delight in the environment and their attitudes can be analyzed in the light of environment. When we consider the psalm of the brethren as well as the entire Pāli literature, so many facts of the aesthetic evaluation of the environment can be culled from them. Suffice it to say that the Arahants were sensitive to the aesthetic beauties of nature and environment, as well as their harmony, their frank and open appreciation is coloured by spontaneity, simplicity and a non-sensuous spirituality.

¹⁷ Max Müller, F., (tr.), “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 30.

*Game vā yadi vāraññe
Nine vā yadi vā thale
Yatth’arahanto viharanti
tam bhūmiñ rāmañeyyakam.* Dhp., 98.

¹⁸ Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 92. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (Thera-Therī Gāthā)’, (London, PTS, 1966), p. 89.

*Game vā yadi vāraññe nine vā yadi vā thale,
Yattha arahanto viharanti, tam bhūmiñ rāmañeyyakam.
ramañyā araññāni, yattha na ramatī jano,
vītarāgā ramissanti, n ate kāmagavesino.*

The Nature of Passionless Mind (*Virāga Citta*)

It is very important to clarify and understand the basic nature of mind, prior to presenting the analysis of the passionless mind. According to the *Samyutta Nikāya*, it is explained as follow; “I teach you all. Listen to it, O monks, what is all? Eye-from, ear-sound, nose-smell, tongue-taste, body-touch, mind-mind states, this is meant by all”.¹⁹

According to the explanation, a person as twelve-sense-objects (*dvādasāyatana*), and these twelve sense-objects represent the world. We can fine more explanation in the Rohitassasutta as follows; I say that without having reached the end of the world there is no making an end to suffering. It is, friend, in just this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world.²⁰

According to the Migajālasutta has explains these six sense-organs, mind can be considered to be the main faculty. And also, it is more explanation we can fine in the Dhammapada as follows; All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.²¹

It is explained that the mind is the forerunner of all states, mind is chief, mind made are they. Furthermore, the condition of mind is explained as follows; Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Māra (the tempter).²²

¹⁹ S IV 15.

²⁰ Bodhi Bhikkhu, (tr.), “The Connected Discourses of the Buddha (*Samyutta Nikāya*)”, Wisdom Publications, Boston, 1914-1998, p. 158. S I 62.

*Imasmīñeva vyāmamatte kālevara saññimhi samanake lokam ca paññāpemi
lokasamudayañ ca lokanirodham ca lokanirodhagāminīñ ca paṭipadanti.*

²¹ Max Müller, F., (tr.), “The Dhammapada, A collection of Verses”, (PTS, Oxford, Clarndon press, 1898), p. 3.

*Monopubbañgamā dhammā - manoseññhā manomayā
Manasā ce paduññhena – bhāsati vā karoti vā
Tato nañ dukkhamanveti - cakkam’va vahato padam. Dhp., 1.*

²² Max Müller, F., (tr.), “The Dhammapada, A collection of Verses”, (PTS, Oxford, Clarndon press, 1898), p. 12.

*dūrañgamamā ekacaram - asarīram guhāsayam
ye cittam saññamessanti - mokkhanti Mārabandhanā. Dhp., 37.*

It is explained as, faring far, wandering alone, bodiless, lying in the cave, is the mind. In Pāli we called *citta* means thought or mind, in Sanskrit, it is mention as *mano*, or *cit*,²³ same as Pāli thought or mind. According to the Manual of Abhidhamma, it is explained as synonymous of citta terms like *citta*, *ceta*, *cittuppāda*, *nāma*, *mana*, *vinnana*.²⁴

The nature of mind is based on the remaining sense organs and it receives the sense objects. What is the original nature of the mind that visualizes various objects? According to the Ānguttara Nikāya, it is explained as the nature of mind is fundamentally resplendent, that mind is naturally pure and radiant but is defiled, polluted by the external impurities, influence of sense and mental faculties or defilements. While defining the nature of mind, the Blessed one explain as follows; This mind, monks, is luminous, but it is cleansed of taints that come from without. This the educated Ariyan disciple understands not as it really is. Wherefore for the educated disciple there is cultivation of the mind, I declare.²⁵

There is no object in this world that can move faster than the mind. It is very difficult to fine and example of the speed of mind. The mind has been further explanation in the Dhammapada as follows; As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.²⁶

²³ SED., Monier-Williams, Asian Educational Services, New Delhi, Madras, 2003, p. 396.

²⁴ Narada Maha Thera, (ed.), “**A Manual of Abhidhamma, Abhidhammattha Saṅgaha**”, Published by the Buddhist Missionary Society, Kuala Lumpur, Malaysia, 1979, p. 24.

²⁵ Woodward, F.L., (tr.), “The Book of the Gradual Sayings (**Ānguttara Nikāya**)” Vol. I, (London, PTS, 1970), p. 8. Richard Morris, Rev., (ed.), “**Ānhuttara Nikāya**”, Part I, (London, PTS, 1961), p. 10.

Pabhassaram idam bhikkhave cittam tañ ca kho āgantukehi upakkilesehi upakkiliñham. tam sutavā ariyasāvako yathābhūtam pajānāti. Tasmā sutavato ariyasāvakassa cittabhāvanā atthī ti vadāmī ti. A I 10.

²⁶ Max Müller, F., (tr.), “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 12.

Phandanañ capalañ cittam - dūrakkhañ dunnivārayañ ujuñ karoti medhāvī – usukāro’va tejanam. Dhp., 33.

The flickering, fickle mind, is difficult to guard, difficult to control, and also furthermore explanation as follows; As a fish taken from his watery home and thrown on the dry ground, our thought trembles all over in order to escape the dominion of Māra (the tempter).²⁷

Like a fish that is drawn from its watery abode and thrown upon land, even so, does this mind flutter, hence should the realm of the passion be shunned, and also there is another explanation as follows; It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.²⁸

The mind is difficult to control; swiftly and lightly it moves and lands wherever it pleases. The passion bound mind is like an oasis for defilements. The mind is naturally movable, it is fickle, and controlling this nature of mind is subjugation. The uncontrolled mind always generates passions. Here, the factors like passion (*rāga*), hated (*dosa*), delusion (*moha*) and in addition to these jealousies, envy (*isā*), anger (*kodha*), intoxication (*mada*), conceit (*māna*), sloth and drowsiness (*thinamiddha*), excitement and flurry or worry (*uddhacca-kukkucca*), doubt (*vicikicchā*), all these factors defile the mind.²⁹

According to Buddhism, there is no escape from this mind which is full of defilements. It is constantly burning with the fire of lust, hated and delusion etc. Nibbāna is shown as the extinction of this fire. According to Saṃyutta Nikāya, the Nibbāna is explained as

²⁷ Max Müller, F., (tr.), “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 12.

Vārijo va thale khitto – okamokata ubbhato
Pariphandat’idam cittam - māradheyyan pahātave. Dhp., 34.

²⁸ Max Müller, F., tr., “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 12.

Dunniggahassa lahuno – yatthakāmanipātino
Cittassa damatho sādhū - cittam dantam sukhāvaham. Dhp., 35.

²⁹ S V 6.

Yassa saddhā ca paññā ca dhammā yuttā sadā dhuram, hirī tisā mano yottam sati
ārakkasārathi
Ratho sīlaparikkhāro, jhānakko cakkaviriyo, upekkhā dhurasamādhi, anicchā
parivāraṇam
Abyāpādo avihiṇsā, viveko yassa āvudham, titikkhā dhammasannāho, yogakkhemāya
vattati
Etad attaniyam bhūtam, brahmayānam anuttaram, niyyanti dhīrā lokamhā, aññadatthu
jayanti.

*yo kho bhikkhu rāgakkhayo, dosakkhaya, mohakkhayo idam brahmacariyapariyosānan ti Nibbāna.*³⁰ That mind which is freed from lust (*rāga*), hatred (*dosa*), and delusion (*moha*), is called the passionless mind. The mind that is freed from passion is the best. Passionless is the best of norms. *Virāgo settho dhammānam*³¹ here, *virāga* is often called *Nibbāna*. *Sabbasaṅkhārasamatho sabbupadhipatiñissaggo tanhakkhayo virāga nirodho Nibbānam*.³² In order to get rid of the above defilements, mind should be passionless.

According to the Mahayana Buddhist concept, a Bodhisattva is a person who has put off fulfillment of her own ultimate peace in order to help others. The Bodhisattva vow in the Zen tradition as follows;

Innumerable are sentient beings; I vow to save them all.
 Inexhaustible are deluded passions; I vow to transform them all.
 Immeasurable are the Dhamma teachings; I vow to master them all.
 Infinite is the Buddha's way; I vow to fulfill it completely.³³

The centered of mind is taking good and bad objects through six sense organs, gives rise to impurities as well. It is explained as expects of the passionless mind. Such a mind calm, tranquil, endowed with equanimity, is transcendental. The nature of such a dispassionate mind is to be attentive (*yoniso manasikāro*) and to know the things as they truly are (*yathābhuta*). According to the *Dhammacakkappavattana Sutta*, it is explaining the nature of mind as the vision, knowledge, wisdom, insight and light arose.³⁴

The five aggregates (*pañcakkhandha*), it is the supramundane consciousness that enables one to transcend this world of mind and body. These are destructive, subject to change, bound to the world of sense-desire, in the realm of sense desire, the realm of form, and the realm of non-form minds, the condition of passionless mind cannot be expected

³⁰ S V 8.

³¹ PED., 634.

³² S I 136.

³³ Thomas Bien, **Mindful Therapy: A Guide for Therapists and Helping Professionals**, Wisdom Publications, Boston, 2006, p. 16.

³⁴ S V 424.

Cakkhum udapādi, nānam udapādi, paññāudapādi, vijjā udapādi, āloko udapādi.

of such a mind that belongs to the realm of sense-desire. But this state of passion lessness can be found in the transcendental mind.³⁵

Environmental Influence on the Passionless Mind (*Virāga Citta*)

Man is intimately related to the environment. Man, in the past was said to have deified nature and regularly worshipped it. While cultivating spirituality, he acted with utmost care and subtle sensitivity. The environment stood in good stead from him to enable him to develop his spirituality and to destroy his mental taints, or impurities. The ascetics who were not of perverted views, associated with the environment and engaged themselves in the pursuit of meditation as well as the search of the truth.

The Blessed one saw delight in the environment. He observed the radiant beauty of parks, graves, forests, landscape, ponds of Rājagriha. There were certain places which fascinated the Blessed one. While explaining the most delightful beauty, the Blessed one said to Ananda. *O Ānanda, Vesālī and Cetiyas like Udeni, Gotama, Sattabba, Bahuputtaka, Sārandada Cāpāla, are indeed, magnificently delightful, charming, enchanting and endearing, lovely and agreeable, and pleasant to eye.*³⁶

Ānanda, is Vesālī, and how charming the udena shrine, and the Gotamaka shrine, and the shrine of the seven mangoes, and the shrine of many sons, and the sārandada shrine, and the chāpāla shrine.³⁷ These Cetiyas observed by the Blessed one, stood for great trees. So, Vrksha Cetiyas were trees, deified and worshipped in those days.

While constructing a monastery, monks had to pay serious attention to the environment. The monastery was not to be built at a long distance from a village or too near to the village. It was to be convenient for travelling to. It was not to be haunted by

³⁵ Edward Müller, (ed.), **Dhammasaṅgaṇī**, London, PTS, 1978, p. 3. *Sanidassanā dhammā, anidassanā dhammā. sappaṭīghā dhammā, appaṭīghā dhammā. Rūpino dhammā, arūpino dhammā. Lokiyā dhammā, lokuttarā dhammā. Kenaci viññeyyā dhammā, kenaci na viññeyyā dhammā.* (Dhs., 3.)

³⁶ The Tripitaka Translation Committee, (ed.), **The Digha Nikāya**, (BTS., Pub., The Government Press, Srilanka, 1962-1977), p. 74.

³⁷ Rhys Davids, T.W., (tr.), Sacred Books of the Buddhists (**Digha Nikāya**), Vol. III, (London, Oxford University press amen corner, 1910), p. 110.

people by day and was to be kept free from noise at night.³⁸ This indicates that a monk required a congenial and favorable environment, to cultivate a passionless mind. Furthermore, explanation we can find in the *Mangalasutta* of Suttanipāta, ‘having a convenient habitable locality is itself a great blessing.’³⁹

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course, this is the highest blessing.⁴⁰ A forest is the most suitable for the repose and tranquility of both mind and body. Therefore, let a person who wishes to get one pointedness of mind, enter the forest (*viveka kāmehi vanam pavittha*).

The environment causes bodily and mental repose. Likewise, it enables the person to realize the truth. According to the *Theragāthā*, a person who realizes the true nature of the world, see the worthy one, and in like manner, identifies even a world-ling. It is explained as follows; He who doth see, can see another seer, him too who hath no eyes wherewith to see, he who himself sees not, can ne'er discern, either the eye that sees not, or the seer.⁴¹

To understand the nature means to visualize the truth. Those monks who were accustomed to the environment got spiritual tranquility through the repose of both body and mind. The monks who made observations of the environment were able to shake off laziness, melancholy, disgust, non-enthusiasm, dissatisfaction from their minds. Some monks could reach the path of *Nibbāna* through environmental sanctity. For the cultivation of their minds, those monks got something more than us, from the environment. According to the *Majjhima Nikāya* it is explained that the Buddha preached to cultivate, elevate the mind of his disciples. While delivering the sermon the Blessed one has explained as follows;

³⁸ Oldenberg, H., (tr.), **Vinaya Piṭaka**, Cullavagga Senāsanakkhandha, Vol. II. (PTS. London, 1977), p. 146.

³⁹ The Tripitaka translation committee, (ed.), **The Sutta Nipāta**, (BTS, Pub., The Government press, Srilanka, 1977), p. 80. *Patirūpa desavāsoca*.

⁴⁰ Rahula, W. **What the Buddha Taught**, (Published by) The Golden Fraser Gallery Limited, London, 1959, p. 98.

⁴¹ Oldenberg, H. and Pischel, R., (ed.), **The Thera and Theri Gātha**, (PTS., London, 1883), V. 61. p. 62. Norman, K.R. and Alsdorf, L., (ed.), **Thera and Therī Gāthā**, (PTS, London, 1966), p. 9.

*Passati passo passantam apassantañ ca passati,
Apassanto apassantam passantañ can a passatī.*

O monks while I was seeking after supreme enlightenment, I wandered and in due course of time reached a village of Senāni, which lay in the principality of Uruwela. There I saw a delightful landscape, beside which a river flowed gently. Two banks of it were adorned with white shining sand. It was so enchanting that one could enter it without any inconvenience. Villages were situated in its surroundings, and it was quite convenient to go on alms rounds. I therefore deemed it to be the most suitable spot for meditation. Subsequently, I started practicing meditation there.⁴²

It is quite obvious from this how the natural beauty of that spot invited the Blessed one to engage himself in meditation. Therefore, it may be ascertained that such and agreeable environment conduces to the cultivation of a passionless mind.

Being world-lings, we are flexible, and also, we are attached to the objects of sense-organs. We are often confronted by unpleasant disagreeable, disgusting sense objects. This phenomenal world is constituted by sense organs and objects.⁴³ We classify the sense objects in accordance with our mental values. Because of this, history bears testimony to the fact that man has endeavored to win over the environment.

Early Buddhism brings out the fact that world-ling are full of passions, it is explained in the Dhammapada as follows; ‘there is no path through the air, a man is not a Samana outworldly. The world delights in vanity, the Tathāgatas (Blessed one) are free from vanity.⁴⁴ The philosophy of Blessed one has been pointed out as the philosophy of dispassionateness and conduct, as follows;

⁴² Horner, I.B., (tr.), Middle Length Saying, (**Majjhima Nikāya**), Vol. I. (PTS., London, 1954), p. 163.

⁴³ Ibid. p. 190.

⁴⁴ Max Müller, F., (tr.), “**The Dhammapada, A collection of Verses**”, (PTS, Oxford, Clarndon press, 1898), p. 63. Norman, K.R. and Alsdorf, L., (ed.), *Thera and Therī Gāthā*, (PTS, London, 1966), p. 71.

*Ākāse ca padam n'atthi samaṇo n'atthi bāhiro,
Papañcabhiratā pajā nippapañcā tathāgatā.*

Max Müller, F., (ed.), ‘Sacred Books of the Buddhist (*Dīgha Nikāya*)’, Vol. II., (London, Oxford University press warehouse, 1899), p. 28.

Eternal is the soul; and the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed; and though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are forever and ever. And why must that be so? Because I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I can call to mind, and in full detail both of condition and of custom, my various dwelling-places in times gone by – by that is it that I know this – that the soul is eternal; and that the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed; and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are forever and ever.⁴⁵

The phenomenal world conduces to the development of our inner passions. Therefore, getting rid of objective things conduces to the destruction of the inner passions. Some persons who resort to deserted places of their own accord, develop their meditation and attain to *Nibbāna*.

According to the Buddhism emphasizes the fact that one should abandon human society, while living in this environment, because one can get emancipation through it. It is explained in the *Ānguttara Nikāya* as follows; Monks, this god-life is lived for the sake of self-restraint, for the sake of abandoning, for the sake of detachment from the passions, for the sake of making to cease. For self-restraint and for abandoning, heedless of what men say of it, this god-life, did that exalted one proclaim as going, unto the plunge into *Nibbāna*'s stream. This is the way whereon great ones, great seers, have fared; and they who, as the Buddha taught, attain to that, will make an end of ill, even they who what the teacher taught perform.⁴⁶

⁴⁵ Woodward, F.L., (tr.), The Book of the Gradual Saying (**Ānguttara Nikāya**), Vol. II. (PTS, London, 1973), p. 28. Rev. Richard Morris, (ed.), ‘**Ānguttara Nikāya**’, part. II. (London, PTS., 1976), p. 26.

*saṁvarattham pahānattham brahmacariyam anītiham
adesayī so Bhagavā nibbānogadthagāminam.*

⁴⁶ *esa maggo mahantehi anuyāto māhesihi
ye ca tam paṭipajjanti yathā Buddhenā desitaṁ
dukkhass' antam karissanti sattu sāsanakārino ti.*

According to the Theragāthā, it is explaining the fact that there were a number of disciples of the Blessed one, who have availed themselves of the environment to give rise to their dispassionate mind, and they are attained to the emancipation (*Nibbāna*). Venerable Thera Pārapariya describes the environment as follows; They were not very eager for the necessities of life, for medicines and requisites, as they were for the annihilation of the āsavas. In the forest at the foot of trees, in caves and grottoes, devoting themselves to seclusion, they dwelt making that their aim. Devoted to lowly things, of frugal ways, gentle, with un-stubborn minds, uncontaminated, not garrulous, intent upon thinking about their goal.⁴⁷

We can find there are some more explanation in the Tālaputa Theragāthā as follows; With you well-tamed and standing firmly, like a trainer with a straight-running horse, I am able to enter on the blissful way which is always frequented by those who guard the mind. I shall bind you to the meditation-base by force, as one binds an elephant to a post with firm rope. You will be well-guarded by me, well-developed by mindfulness and free from all existences.⁴⁸

The spiritually elevated mind feels that not only his fellow human beings but also flora and fauna are inseparable from his life. So, he derives a great deal of passionless delight from the sight of nature. Considering in this manner, we are tempted to state that the environment supports to build a passionless mind. This fact has been testified through the Noble, dispassionate life's of both the Buddha and the passionless Arahants.

⁴⁷ Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 87. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 85.

*jīvitānam parikkhāre bhesajje atha paccaye
na bālham ussukā āsum yathā te āsavakkhaye.
Araññe rukkhamūlesu kandarāsu guhāsu ca
Vivekam anubrūhantā vihiṇsu tapparāyanā,
nīcanivīṭhā subharā mudū athaddhamānasā
abyāsekā amukharā athacintānugā.*

⁴⁸ Norman, K.R., (tr.), ‘The Elders’ Verses (**Theragāthā**)’, Part. I. (PTS, London, 1969), p. 104. Hermann Oldenberg, and Richard Pischel, (ed.), ‘Stanzas Ascribed to Elders of the Buddhist Order of Recluses (**Thera-Therī Gāthā**)’, (London, PTS, 1966), p. 102-103.

*Tayā sudantena avaṭṭhitena hi hayena yoggācariyo va ujjunā
Pahomi maggampatiṭṭajjituṁ sivam cittānurakkhīhi sadā nisevitam.
ārammaṇe tam balasā nibandhisam nāgam va thambhamhi daṭṭhāya rajjuyā
tam me suguttam satiyā subhāvitam anissitam sabbahavesu hehisi.*

Passionless Mind (*Virāga Citta*) can be Spiritual Human Development

According to Theravāda Buddhism, it is explained that by contemplating our stream of consciousness in meditation we can be led naturally to the spacious experience of mind. As we observe our thoughts carefully, we will notice that they arise, abide and disappear themselves. There is no need to expel thoughts from our minds forcefully, just as each thought arises from the clear nature of passionless mind.

The Buddhist concept of man is universally accepted, so in Buddhism it is further emphasized, elaborated and strengthened. The concept of a being includes all beings, yet the teaching about man is very important. Therefore, man must get a special place among other beings. Man is called a being because he is attached to the five sensual pleasures. A being who is attached this five sensual (rupa, sadda, gandha, rasa, and phottahabba) pleasures is called a man.

This definition is common to both man and other living beings, unless a being is redeemed from suffering, he is attached to the five sensual pleasures. We are worldlings (*puthujjana*), due to their attachments to worldly conditions. We know that, Arahants are not ordinary beings, because they are overcome all sensual pleasure. It is mention in the Ratana Sutta, ‘ye puggalā attha satampasattā⁴⁹’.

Man is inheriting an evaluative intellect. Only the human beings can evaluate ethics. Men who belong to all religions have evaluative abilities. Therefore, the man is able to evaluate both wholesome and unwholesome deeds, good and bad, merit and demerit. The concept of man and animal advocated by a sage, is as follows; Food, sleep, fear, and sexual activity are common to both man and animal; but righteousness alone is superior to all these things. Being utterly devoid of righteousness, one is regarded to be equal to an animal.⁵⁰

According to explanation of the Hitopdesa, man and animal can be identical with one another. Nevertheless, the basic difference lies in the observance of righteousness. Man has the ability to act in accordance with ethical norms. He is more sensible than an

⁴⁹ Sn 32.

⁵⁰ Narayan Rāma, **Hitopdesa**, (Chaukhamba Oriental and antiquarian books, Varanasi, 1984), p. 6.

Āhāranidrā bhaya maithunascha,
Sāmānyametat pasubhih narānām,
Dharmohi tesām adhiko viseso
Dharmohinā pasubhih samānā.

animal in so far as his creative power is concerned. An animal does not possess such a creative power.

The Blessed one has explained in the *Samyutta Nikāya* that ‘all you have to know is what you are, how you exist. You don’t have to believe in anything. Just understand your mind: how it works, how attachment and desire arise, how ignorance arises, and where emotions come from. It is sufficient to know that nature of all that; that alone can bring you happiness and peace. Thus, your life can change completely; everything turns upside down. What you once interpreted as horrible can become beautiful’ as follows;

Greed, hatred, and delusion – Arisen from within oneself
 Injure the person of evil mind – As its own fruit destroys the reed.⁵¹

A being is only a conventional term. Such an individuality does not exist. After fixing different parts together we identify it as a chariot. When all aggregates are put together, the convention of entity comes into being, which is a wrong notion. According to the early Buddhist philosophy, beings are subjected to suffering. This suffering exists and is extinguished or ceased. Early Buddhist philosophy demonstrates that beings are bound by suffering.

According to the Theravāda and Mahayana Buddhism, it’s has explained about the *Bodhisatta* and *Mahāsatta*, the term satta is generally sued. The meaning of Bodhisatta, ‘*Bodhiyāsatto Bodhisatto*’ one who is fully attached to enlightenment. And also, another meaning of *Bodhisatta*, is called ‘Bodhi-being’. A being destined to attain fullest enlightenment of Buddhahood. A *Bodhisatta* passes through many existences and many stages of progress before the last birth in which he fulfils his great destiny.⁵²

The Buddhist philosophy elucidates ‘*satta*’ without any speculation. This entity is neither self-made nor made by others. Accordingly, the being is not a creation of God. Buddhist philosophy reveals the fact that a being is not an accidental creation, it comes into being due to cause and effect.⁵³

⁵¹ Bhikkhu. Bodhi, (tr.), **Samyutta Nikāya**, vol. I, (Wisdom Publications, Boston, 1896-1998), p. 189.

⁵² PED., p. 491.

⁵³ D III 137.

Nayidam atta katam bimbam – Nayidam parakatam agham
Hetum paticca sambhutam – Hetu bhangā nirujjhati.

The reason for an understanding of causality being so important in Buddhist thought and practice is that it relates directly to sentient beings' feelings of pain and pleasure and the other experiences that dominate their lives, which arise not only from internal mechanisms but also external causes and conditions. Therefore, it is crucial to understand not only the internal workings of mental and cognitive causation but also their relationship to the external material world.

The fact that our inner experiences of pleasure and pain are in the nature of subjective mental and cognitive states is very obvious to us. But how those inner subjective events relate to external circumstances and the material world poses a critical problem. The question of whether there is an external physical reality independent of sentient beings' consciousness and mind has been extensively discussed by Buddhist thinkers. If a person has a calm and stable mind, this influences his or her attitude and behavior in relation to human development. In other words, if someone remains in a state of mind that is calm, tranquil and peaceful, external surroundings or conditions can cause them only a limited disturbance.

Conclusion

The prime expectation of Buddhist thought, is the mankind aware of the reality of life as well as the problems revealed through this awareness. The term *dukkha* (sorrow) used in the Pāli Canonical texts, reveals the reality of life and problems confronted by man. It is considered that the Blessed one appears in this world in order to make mankind fully conscious of *dukkha* (sorrow). Buddhism intends to show the path that leads to the elimination of sorrow.

Accordingly, an ethical and psychological path which has been directed at this interpretation indicates Buddhism as a philosophy of passionless-ness as well as passionless conduct. Buddhism itself is a study of man as well as the study of the strange complex environment which is around us. It is considered that Buddhist theoretical and pragmatic teaching bear a direct relevance to the physical environment.

It is very that the *dhammas* always arise, not as solitary phenomena, but as combinations or clusters. This is true of both mind and matter. Here whenever consciousness arises, together with it arise at least seven mental factors namely; contact, feeling, perception, volition, one-pointedness, psychic life, and attention. Thus, even the smallest psychic unit or moment of consciousness turns out to be a complex co-relational system.

The highest satisfaction and exists beyond our nature and death. We cannot be joyful here because of the nature and death scares to us. When we go beyond the nature and death, the highest satisfaction and happiness will exist in the nature of passionless-ness mind that is the spiritual Human Development.

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