

THE JOURNAL OF THE INTERNATIONAL BUDDHIST STUDIES COLLEGE

JIBSC Vol. 5 No. 1 January–June 2019

ISSN: 2465-5546

Advisors

- Chairman of the International Association of Buddhist Universities (IABU)
- The Rector of Mahachulalongkornrajavidyalaya (MCU)
- Vice-Rector for Administration
- Vice-Rector for Academic Affairs
- Vice-Rector for Foreign Affairs
- Vice-Rector for General Affairs
- Dean, Faculty of Buddhism
- Dean, Graduate School
- Dean, Faculty of Social Science
- Dean, Faculty of Humanities
- Dean, Faculty of Education

Executive Editor

Ven.Assoc.Prof.Dr.Phamaha Hansa Dhammhaso

Chief Editor

Ven.Dr. Phramaha Dhanardhip Mahadharmarakhito

Editorial Board Members

- | | |
|--------------------------------------|---|
| 1. Ven.Prof.Dr.Khammai Dhammasami | University of Oxford, United Kingdom |
| 2. Ven.Prof.Dr.Jinwol Lee | Dongguk University, Korea |
| 3. Ven.Dr.Phrakhruphiphitsuathorn | Chiang Mai Campus,
Mahachulalongkornrajavidyalaya University |
| 4. Ven.Dr.Phamaha Somphong Khunakaro | Mahachulalongkornrajavidyalaya University |

- | | |
|--|---|
| 5. Ven.Dr.Phamaha Nantakorn Piyabhani | Mahachulalongkornrajavidyalaya University |
| 6. Ven.Dr.Phamaha Surachai Jayabhivaddhano | Buddhapanya Sri Dvaravati Buddhist College Campus,
Mahachulalongkornrajavidyalaya University |
| 7. Prof.Dr.Le Mahn That | Vietnam Buddhist University, Vietnam |
| 8. Asst.Prof.Dr.Sunya Sasong | Chiang Mai Rajabhat University |
| 9. Dr.Rabindra Panth | Nalanda Deemed University, India |
| 10. Dr.Pintong Mansumittrchai | Mahachulalongkornrajavidyalaya University |
| 11. Dr.Niwet Jungjangklan | Nakhon Ratchasima Campus,
Mahachulalongkornrajavidyalaya University |
| 12. Dr.Natthapong Phanishsiri | Roi-Et Campus,
Mahachulalongkornrajavidyalaya University |
| 13. Dr.Thanarat Sa-ard-iam | Surin Capus,
Mahachulalongkornrajavidyalaya University |
| 14. Dr.Tawee LeawpraKon | Mahamakut Buddhist University |
| 15. Dr.Phattharachai Uthaphun | Mahamakut Buddhist University |
| 16. Dr.Sitthiporn Khetjoi | Mahamakut Buddhist University |
| 17. Dr.Winit Pharchuen | Maejo University |
| 18. Dr.Rawee Jangsong | Chaing Mai University |

Assistant Editors

- | | |
|----------------------------------|---------------------------------|
| 1. Phramaha Prayuddha Bhuripanno | 2. Phramaha Kriangsak Indapanno |
| 3. Phra Weerasak Jayadhammo | 4. Mr.Wutthimet Wangkham |

Peer Reviews

■ Internal Peer Reviews

- | | |
|---|---|
| 1. Most.Ven.Prof.Dr.Phra Rajapariyatkavi | Mahachulalongkornrajavidyalaya University |
| 2. Ven.Assoc.Prof.Dr.Phra Rajapariyattimuni | Mahachulalongkornrajavidyalaya University |
| 3. Ven.Assoc.Prof.Dr.Phamaha Hansa Dhammahaso | Mahachulalongkornrajavidyalaya University |
| 4. Ven.Dr.PhamahaSomboon Vuddhikaro | Mahachulalongkornrajavidyalaya University |
| 5. Ven.Dr.Phrakhruphiphitsutathorn | Chiang Mai Campus,
Mahachulalongkornrajavidyalaya University |
| 6. Ven.Dr.PhamahaSurasak Paccantaseno | Mahachulalongkornrajavidyalaya University |
| 7. Ven.Asst.Prof.Dr.Phamaha Tawee Mahapanno | Mahachulalongkornrajavidyalaya University |
| 8. Ven.Dr.PhamahaSompong Khunakaro | Mahachulalongkornrajavidyalaya University |
| 9. Ven.Dr.Phamaha Nantakorn Piyabhani | Mahachulalongkornrajavidyalaya University |
| 10. Ven.Asst.Prof.Dr.Phamaha Anon Anando | Mahachulalongkornrajavidyalaya University |

- | | |
|--|--|
| 11. Ven.Dr.Phra Walmoruwe Piyaratana | Mahachulalongkornrajavidyalaya University |
| 12. Ven.Dr.Phra Wichian Parichano | Mahachulalongkornrajavidyalaya University |
| 13. Prof.Dr.Chamnong Adivadhanasit | Mahachulalongkornrajavidyalaya University |
| 14. Prof.Dr.Bunthan Dokthaisong | Mahachulalongkornrajavidyalaya University |
| 15. Prof.Dr.Hoffman Frank Johnny | Mahachulalongkornrajavidyalaya University |
| 16. Prof.Dr.Pataraporn Sirikanchana | Mahachulalongkornrajavidyalaya University |
| 17. Assoc.Prof.Dr.Suraphon Suyaphrom | Mahachulalongkornrajavidyalaya University |
| 18. Assoc.Prof.Dr.Saman Ghamsanit | Mahachulalongkornrajavidyalaya University |
| 19. Assoc.Prof.Dr.Konit Srimong | Mahachulalongkornrajavidyalaya University, |
| 20. Asst.Prof.Dr.Natthi Sridee | Mahachulalongkornrajavidyalaya University |
| 21. Asst.Prof.Dr.Sanu Mahatthanadull | Mahachulalongkornrajavidyalaya University |
| 22. Asst.Prof.Dr.Thitiwut Manmee | Mahachulalongkornrajavidyalaya University |
| 23. Asst.Prof.Dr.Veerakarn Kanokkamalesh | Mahachulalongkornrajavidyalaya University |
| 24. Dr.Soontaraporn Techpalokul | Mahachulalongkornrajavidyalaya University |
| 25. Dr.Pintong Mansumittrchai | Mahachulalongkornrajavidyalaya University |
| 26. Dr.Boonmee Pansa | Mahachulalongkornrajavidyalaya University |
| 27. Dr.Niwet Jungjangklan | Nakhon Ratchasima Campus,
Mahachulalongkornrajavidyalaya University |
| 28. Dr.Natthapong Phanishsiri | Roi-Et Campus,
Mahachulalongkornrajavidyalaya University |
| 29. Dr.Thanarat Sa-ard-iam | Surin Capus,
Mahachulalongkornrajavidyalaya University |

■ External Peer Reviews

- | | |
|--|-------------------------------|
| 1. Ven.Asst.Prof.Dr.Phra Methavinayarasa | Mahamakut Buddhist University |
| 2. Prof.Dr.Wachara Ngamchitcharoen | Thammasat University |
| 3. Prof.Dr.Apichai Puntasen | Thammasat University |
| 4. Prof.Dr.Surichai Wankaew | Chulalongkorn University |
| 5. Prof.Dr.Kanchana Ngourungsi | Naresuan University |
| 6. Assoc.Prof.Dr.Samniang Leurmsai | Silpakorn University |
| 7. Assoc.Prof.Dr.Suvin Raksat | Mahamakut Buddhist University |
| 8. Assoc.Prof.Dr.Praves Intongpan | Kasetsart University |
| 9. Assoc.Prof.Dr.Jaruwan Khampetch | Srinakharinwirot University |
| 10. Asst.Prof.Dr.Tavivat Puntarigvivat | Mahidol University |
| 11. Asst.Prof.Dr.Wutthinan Kantatien | Mahidol University |
| 12. Asst.Prof.Dr.Cholvit Jearajit | Srinakharinwirot University |
| 13. Asst.Prof.Chawalit Khaokhiew | Silpakorn University |
| 14. Asst.Prof.Dr.Chainarong Klinnoy | Silpakorn University |

- | | |
|--|-----------------------------------|
| 15. Asst.Prof.Dr.Sombat Mangmeesuksiri | Silpakorn University |
| 16. Asst.Prof.Dr.Boonrod Boonkird | Burapha University |
| 17. Asst.Prof.Dr.Sunya Sasong | Chaing Mai Rajabhat University |
| 18. Dr.Winit Pharchuen | Maejo University |
| 19. Dr.Chumphon Kaewson | Maejo University |
| 20. Dr.Rawee Jangsong | Chaingmai University |
| 21. Dr.Thawatchai Tharasri | Kasetsart University |
| 22. Dr.Koravit Koklang | Kasetsart University |
| 23. Dr.Songsak Promdee | Mahamakut Buddhist University |
| 24. Dr.Pravech Wathakeaw | Mahamakut Buddhist University |
| 25. Dr.Tawee LeawpraKon | Mahamakut Buddhist University |
| 26. Dr.Montri Wichaiwong | Rambhai Barni Rajabhat University |
| 27. Dr.Kritsuchin Ponsen | Mahamakut Buddhist University |
| 28. Dr.Krongvipa Sommanasak | Prince of Songkla University |
| 29. Dr.Ranavi Papol | Chaing Mai Rajabhat University |
| 30. Dr.Phattharachai Uthaphun | Mahamakut Buddhist University |

■ International Peer Reviews

- | | |
|---|---|
| 1. Ven.Prof.Dr.Khammai Dhammasami | Oxford University, United Kingdom |
| 2. Ven.Dr.Yuan Ci | The Buddhist Academy of China, China |
| 3. Ven.Dr.Shi Mingyi | Singapore |
| 4. Ven.Dr.Bhikkhuni Wusung | Ching Chueh Buddhist Sangha University,
Taiwan |
| 5. Ven.Dr.Budi Utomo Ditthisampanno (Principal) | Smaratungga Buddhist College, Indonesia |
| 6. Ven.Prof.Dr.Jinwol Lee | Dongguk University, Korea |
| 7. Upali M Sedere | Sri Lanka International Buddhist Academy
(SIBA), Sri Lanka |
| 8. Prof.Dr.Le Mahn That | Vietnam Buddhist University, Vietnam |
| 9. Prof.Dr.James Allman | University of Colorado Boulder, USA |
| 10. Prof.Dr.Yukio Hayashi | Kyoto University, Japan |
| 11. Prof.Dr.Adarasupally Nataraju | Assam University, India |
| 12. Prof.Dr.Kim Hong Koo | Donggook Buddhist Chonbop College, Korea |
| 13. Prof.Dr.Joanna Grela | Jagiellonian University, Poland |
| 14. Prof.Peter Harvey | University of Sunderland, United Kingdom |
| 15. Prof.Dr.Phillip Stanley | Naropa University, United States |
| 16. Prof.Dr.D.N. Tiwari | Banaras Hindu University, India. |
| 17. Prof.Dr.A.K.Rai | Banaras Hindu University, India |
| 18. Prof.Dr.Geeta Manaktala | Panjab University, Chandigarh, India |
| 19. Prof.Dr.Lalji | Banaras Hindu University, India |

20. Prof.Dr.Yukio Hayashi	Kyoto University, Japan
21. Prof.Dr.Vibhash Chandra Jha	Visva-Bharati, India
22. Prof.Kate Crosby	King's College London, UK
23. Dr.Anand Singh	Gautam Buddha University, India
24. Dr.Soonil Hwang	Dongguk University, Korea
25. Dr.Victor Garbriel	University of the West, United States
26. Dr.Shi Jing Peng	Southwest University, China
27. Dr.Tin Tin Lay	International Theravada Missionary Buddhist University, Myanmar
28. Dr.Egil Lothe	Buddhist Federation of Norway, Norway

Coordination and Management

- | | |
|--------------------------------|------------------------------|
| 1. Phramaha Pichai Warapenee | 2. Phra Sitthichai Khampeero |
| 3. Phra Baramee Nunthadhammiko | 4. Ms.Naowarat Phurahong |
| 5. Ms.Sirinad Pimsanoa | 6. Ms.Ubonwanna Klinjuy |
| 7. Ms.Sudtida Padrit | 8. Ms.Sukanya Toompech |

- © Copyright by The International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University, Phra Nakhon Si Ayutthaya, Thailand
- All Rights Reserved. No Part of the Journal may be Produced, or Translated in Any Form,
by Print, Photo Print, Microfilm, or Any Other Means without Written Permission from
the Publisher.
- Articles and Books for Review should be sent to: SETH EVANS
- The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University,
79 Moo 1 Lamsai, Wangnoi, Ayutthaya 13170, Thailand (email: iabu.ibsc@yahoo.com)
Period of Publication Biannually: No. 1 (January – June), No. 2 (July – December)
- Cover Design: Mukrawe Chimphanao
Production Coordinator: Phramaha Nopparat Abhijjavo
- Printed: Mahachulalongkornrajavidyalaya Press
www.mcuprint.com info@mcuprint.com
Tel: 0-2221-8892 Fax: 0-2623-5623

PROLOGUE

It is my great pleasure to launch this being the inaugural issue, The Journal of International Buddhist Studies College, or JIBSC.

The International Buddhist Studies College (IBSC) has developed this journal in accordance with the Higher Education Commission (HEC) requirement that all M.A. and Ph.D. students submit articles for publication in journals that are accepted into the TCI (Thai-Journal Citation Index Centre) before graduation.

IBSC, which began operations in July of 2014, offers Master of Art degrees as well as Doctor of Philosophy degrees in Buddhist Studies and carries an impressive international Buddhist community. We hold that this community is the future of Buddhism and we are very proud of their success, both in education and in the teaching of the Buddha.

The aim of this journal is to be a peer-reviewed source of Buddhist knowledge not only for the university and the Kingdom of Thailand, but for the whole world. Here, IBSC students and scholars can discuss various issues regarding Buddhist Studies in the English medium and in doing so, fulfill the requirements of the HEC. This journal hopes to continue the excellence of IBSC academics in a published forum that will uphold the high standards of an MCU education.

JIBSC will be a key supporter of the “Quality Development Policy of Higher Education” of the HEC through distinction in publication by offering articles that discuss intelligent and relevant issues facing Buddhism in this modern day and age. I want to thank all contributors, not only to this issue, but future ones. It is my hope that the journal will bring high quality articles to the world, but more importantly, spread the Dhamma through scholarly excellence.



Most.Ven.Prof.Dr.Phra Rajapariyatkavi

Director, IBSC

CONTENTS

A Contrasted Philosophical Approach to Rig Veda & Upanishads in Indian Thought	1
<i>Rev. Wadigala Samitharathana</i>	
Buddhism and Ecology	16
<i>Antonio Luigi Perasso</i>	
Buddhist Approach to Human Society Development: Economic Ethics for a Ruler	25
<i>Ven. Neminda</i>	
Filial Piety in Buddhism	36
<i>Ludovic Corsini</i>	
Pannya Develops Benefits	43
<i>Ven., Dr. Yanadeepo</i>	
Religious Movement of Buddhādāsa: Reformation and Development of Thai Buddhism	51
<i>Pranab Barua</i>	
The Concept and Role of Anusaya from Early Buddhism to Mahāyānā	61
<i>Antonio L. Perasso</i>	
The Holiness of 14 th Dalai Lama, Tenzin Gyatso, on Peace and Universal Responsibility	75
<i>Phra Rangson Suwan, Dr. M. Trimurthi Rao</i>	
Venerable Ānanda and His Insight Meditation (Vipassanā)	84
<i>Venerable Vimala, Soontaraporn Techapalokul, Ph.D.</i>	
What is the Value of Mindfulness Meditation in Buddhist Psychotherapy?	97
<i>Venerable W.D. Van.</i>	



A Contrasted Philosophical Approach to Rig Veda & Upanishads in Indian Thought



Rev. Wadigala Samitharathana

*Thero Royal Pandit (O. S. S.)
Undergraduate, Department of Philosophy, Faculty of Arts, University
of Peradeniya, Sri Lanka.
samitharathana23@icloud.com*

ABSTRACT

Indian Philosophy has been a powerful determinant of Asiatic thoughts. By even the briefest perusal of Indian Philosophy, one may detect gems of wisdom as bright as any of those to be found in the thought of Ancient Greece.¹ Indeed, even in the most cursory survey, it's at once evident that the thought stemming from the Vedas and Upanishads composes some of the oldest and most profound of all speculative philosophy.² Then Indian Philosophy consists of an extraordinary diversity of philosophical thinking, commencing from rank empiricist materialism to the most transcendental absolute idealism, covering all the intermediate shades of thinking.³

¹William D. Gould, **Oriental Philosophers**, (USA: New York; Russell F. Moore Company, 1950), 6-10.

²"... Compared with other civilizations the Vedic civilization has revealed a wonderful vitality. While Vedic civilization is at least as old as any of the civilizations mentioned above, it's still living. The Vedas which are the oldest literature in the world are still committed to heart, studied and explained. Vedic texts are still recited in the morning and evening by thousands of persons all over India... In fact the Vedas are still the foundation of Hindu religion."

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), I; 1-3.

³Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, (India: New Delhi; Orient Longman Ltd, 1976), I; 2-3.

Chronologically writings of ancient India has utmost significance for the foundation of India Oriental philosophical thoughts.

There are four Vedas: the Rig, Yajur, Sama, Atharva. The first of these, the Rig Veda, reflects the religious ideas brought by the early Aryans to their new land. They portray the life, customs and beliefs of that day. Polytheists, these early Indians worshiped the Devas, or heavenly ones.⁴ The Yajur Veda consists of the sacrificial rituals and is an extract from the earlier Rig Veda. The Sama Veda contains the liturgies and is also a collection of extracts.⁵ The Atharva Veda contains an exposition of supernatural rites and is largely concerned with the worship of Agni, the fire god.⁶ Of inferior literary merit, it's of later origin and shows the influence on the Aryans of more primitive beliefs of the people they conquered.

The Upanishads grew from the Vedic hymns and contain the mature wisdom of India's intellectual and spiritual attainment. Of the hundred Upanishads, about one-tenth are of particular significance in a philosophical sense.⁷ They have to do with knowledge, and were the product of the mind of the sage and thinker as contrasted to

⁴“These thirty-three gods, however, by no means include all the Vedic gods, for such important deities as Agni, the fire, Soma, the rain, the Maruts or Storm gods, the Ashvins, the gods of Morning and Evening... If therefore must be a name for the religion of the Rig Veda, polytheism would seem at first side the most appropriate. Polytheism, however, has assumed with us a meaning which renders it totally inapplicable to the Vedic religion.”

K. M. F. Max Muller, India: **What Can It Teach Us?; A Course of Lectures**, (UK: London; Longmans, Green, and Com., 1883), V; 144-145.

⁵“The Yajurveda contains the collection of utterances for the Adhvaryuh; the Rigveda, the collection of hymns for the Hota, and the Samaveda the collection of melodies for the Udgata. These three collections have no special significance for Indian Philosophy. The collection of the Yajurveda and the Samaveda naturally contain nothing that could be considered as philosophical.”

Erich Frauwallner, **History of Indian Philosophy**, (Trans.), V. M. Bedekar, (India: Delhi; Motilal Banarsidass Publishers Private Limited, 1984), III; 27.

⁶K. C. I. E. Monier-Williams, **Indian Wisdom; Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindus with A Brief History of the Chief Departments of Sanskrit Literature**, (UK: London; Luzac & Com., 1893), 2-7.

⁷Betty Heymann, **Facets of Indian Thoughts**, (UK: London; George Allen & Unwin Ltd, 1964), V; 49-52.

the Brahmins which were a production of the thoughts of the priests.⁸ They are not organized into a formal system, but rather represent leisurely series of speculations elaborating upon earlier Vedic knowledge concerning the primal entity and the manifestation of the supreme philosophical features.

Then appointed article has many controversial and disputable arguments. But however, in this assignment I expected to analysis philosophical significances that both of sectors as recognized as Rig Veda & Upanishads in comparatively.

Keywords: Indian Philosophy, the Rig, Yajur, Sama, Atharva

Introduction

The Vedic literature consists of the four Vedas⁹ and several auxiliary works. Each of the four Vedas is divided to into the Samhita portion, containing the original texts of the Vedas, and the Brahman portion, containing interpretations of the contents of the original texts.¹⁰ This latter is again divided into the Brahmins proper, dealing with interpretation of rituals, the Aranyakas, dealing with worship and contemplation, and the Upanishads, dealing with philosophical questions.

⁸Francis Grant, **Oriental Philosophy: The Story of The Teachers of the East**, (USA: New York; The Dial Press, 1938), 8-13.

⁹“The very word Veda is derived from the root “Vid” which means knowledge. Hence the Vedas are compendiums of knowledge. This is literally true, as there is no branch of knowledge that isn’t discussed in the Vedas... the Vedas are not revelations in the traditional meaning of the term... The Vedas contains all these and much more. To maintain that only such portions of the Vedas as deal with the ultimate nature of reality are revelatory while the rest owe their existence to a human agency is to forego the right to name the Vedas as one while compendium of knowledge.”

Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, (India: New Delhi; Orient Longman Ltd, 1976), I; 4.

¹⁰Betty Heimann, **Indian and Western Philosophy: A Study in Contrasts**, (UK: London, Allen and Unwin, 1937), 37.

There are four Vedas: the Rig, Sama, Yajur and Atharva Vedas. Of these the first three are supposed to be the older ones and the last one a later compilation. Scholars maintain that although they are named differently, these Vedas can't be put into watertight compartments.¹¹ The three Vedas describe the functions of the different priests during the performance of sacrifices. The Rig Veda is a collection of Riks or hymns compiled for the use of the Hotr priest whose function was to invoke the gods.¹² The priest known as Udgatr used a collection of chantings known as the Saman. This later became the Sama Veda. A third priest, Advaryu, was in charge of the actual rites during a sacrifice. The procedural instructions for the Adhvaryu priest as known as the Yajur Veda which literally means "sacrifice Veda".¹³ The common suffix Veda used for all these three types of hymns comes from the root "vid" which means "to know". So, a Veda is a book of knowledge. Each of these Vedas is again subdivided into four sections, each section serving a definite purpose.

The Rig Veda contains only verses, composed mainly in simple metres of three or four lines of eight, eleven, and twelve syllables. There are many complicated metres also. The principles of classical Sanskrit metres do not apply to the Vedic metres in many cases. The Yajur Veda, however, is essentially a prose work, its occasional metrical passages being stanzas quoted from the Rig Veda, often with variations in reading.

¹¹ S. Das Gupta, **A History of Indian Philosophy**; Vol. I, (UK: Cambridge University Press, 1922), 5-7.

¹² "The Rig Veda Samhita or collection consists of 1,017 hymns or suktas, covering a total of about 10,600 stanzas. It is divided into eight astakas, each having eight adhyayas, or chapters, which are further subdivided into Vargas or groups. It is sometimes divided into ten mandalas or circles... The first mandala contains 191 hymns, and is ascribed roughly to fifteen different authors or Rsis (seers or sages) such as Gautama, Kanva, etc. In the agreement of the hymns there is a principle involved."

Radha Krishnan, **Indian Philosophy**; Vol. I, (UK: London; George Allen & Unwin Ltd, 1962), II; 67-68.

¹³ "The Vedic period collected the ancient hymns of the Indo-Aryans into the verses of the Rig Veda, and those of the Sama Veda, used as chants during the sacrifice, and those of the Yajur Veda as the ritual for sacrifice. The forth or Atharva Veda contained many verses of the older Rig Veda, mingled with ancient spells and charms and incantations of witchcraft."

R. W. Frazer, **Indian Thought: Past and Present**, (UK: London; T. Fisher Unwin, Ltd, 1987), II; 24-25.

The Sama Veda is metrical, nearly half the size of the Rig Veda, with a considerable part borrowed from the latter. Its internal arrangement follows the sequence of the sacrifices. The Atharva Veda is divided into twenty sections or books. While in the Rig Veda the greater portion is of use in sacrifices and in the Yajur Veda and the Sama Veda the entire purpose is sacrificial, the Atharva Veda has practically no connection with sacrifices, except in its last portions. It's also mainly a metrical work, though the second half contains some prose passages.¹⁴

Of the Rig Veda itself, a little over half consists of hymns to Indra and Agni, other important gods to whom hymns are sung being Ashvins, Savitri, Surya, Varuna, Ushas, Pushan, Maruts, Rudra, Soma, Vishnu, and Vishvedevas. Besides these, there are also philosophical hymns like the Hiranyagarbha Sukta (X. 121), well known Purusha Sukta (X. 90), the hymn of creation (X. 129), the funeral hymn (X. 14), and the one to departed spirits (X. 15). The entire hymn to Vishvedevas by Dirghatamas (I. 164) is highly philosophical, and is frequently quoted in the Upanishads.¹⁵

¹⁴“Just as the soul with soul-desires swift to a distance flies away,
So even thou, O cough, fly forth along the soul's quick-darting courses
(VI.105.1)

O assembly, we know thy name, 'frolic' truly by name thou art;
May all who meet and sit in thee, Be in their speech one with me
(VII.13.2)

As, arising in the east, the sun the stars' bright lustre takes away,
So both of women and of men, my foes, the strength I take away”
(VII.14.1)

Radha Krishnan, **Indian Philosophy**; Vol. I, (UK: London; George Allen & Unwin Ltd, 1962), II; 123-132.

¹⁵**The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, (India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958), 202-203.

A Contrasted View of the Upanishads

In the history of Indian Philosophy, every reveal of the study of the Upanishads¹⁶ has synchronized with a great religious movement.¹⁷ The Upanishads from the concluding portions of the Veda, and are therefore called the Vedanta, or the end of the Veda, a denomination which suggests that they contain the essence of the Vedic teaching. Every revival of idealism in India has traced its ancestry to the teaching of the Upanishads.¹⁸

It isn't easy to decide what the Upanishad higher analytical teachings. Different commentators, starting with particular beliefs, force their views into the Upanishads and stain their own special doctrines.¹⁹ When disputes arise, all school turn to the Upanishads. As well as suggestive quality of the Upanishads, the interpreters have been able to use them

¹⁶“The word Upanishad has been derived thus:- Upa + ni + shad + kvip. Upa and ni are the prefixes to the root sad. Kvip is the suffix. Upa means nearness or quickness. Ni means certainly. The root sad has two meanings. (i) to attain and (ii) to loosen or destroy. As such the word Upanishad has been interpreted in two ways... The Upanishads from a part of the Vedas. As a preliminary to the study of the Upanishads it is necessary to have a general idea of what the Vedas are.”

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), II; 2-3.

¹⁷“The Upanishads are generally the last portion of the Aranyakas. The Vedas, again, fall into two distinct portions according to their them: one dealing with the performance of rituals (karma-kanda) and the other mainly devoted to knowledge (jnana-kanda). The Upanishads come under this second class.”

The Cultural Heritage of India; Vol. I, (Ed.) Sarvapalli Radhakrishnan, (India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958), 345-346.

¹⁸“The Mukhtika Upanishad (I.30.39) gives a list of one hundred and eight Upanishads, in the following order:

Isha (vasya), Kena, Katha (vali), Prashan, Mundaka, Mandukya, Taittiriya, Aitarey, Chandogya, Bruhadaranyaka, Brahma,... Narayana (parama), Hamsa (Amurta),... All the titles mentioned above don't have the same importance. Some, articulately those Upanishads which eulogize sectarian deities or religious doctrines, appear a to be of later origin,... at least the important Upanishads are antecedent to the Buddhist movement.”

S. A. Bloom Davide, **A Contrasted Analysis of Upanishad**, (2nd Ed.), (USA: New York, Divinity Collage Press, 2001), II; 21-24.

¹⁹“The Upanishad developed ideas that are in germ in the Samhitas, and in so doing refine them and arise them to higher level... The Upanishads take into consideration this desire on the part of man for prolonged enjoyment, but they show the fallacy of clinging to heaven as a permanent source of bliss... But the emphasis is always on the eternal principles, which it is the aim of the Upanishads to teach, and to which all other things are subsidiary.”

Suniti Kunar Chattergy, **The Philosophical Heritage of Upanishads: A Comparative Survey**, (India: Calcutta, The Ramakrishna Mission Institute of Culture, 1998), II; 123.

in the interests of their own religion and philosophy. The Upanishads had no set theory of philosophy or dogmatic scheme of theology to propound.²⁰ While the Upanishads provide an indirect basis for an ethical system, ethics as such is not regarded as essential to the main message since self-realization is the goal sought, and ethics is simply a condition on the way leading to this realization.

I may summarize the basic teaching of the Upanishadic Philosophy in the following general terms: (1) Knowledge is exalted above works as the means of realizing truth. (2) The theory of karma, of cause and effect, operates in the universe. (3) Samsara is also operative. This is the theory of transmigration, or rebirth of the soul into the world where. (4) The soul, both individual and Supreme, is eternal; it is unborn and immortal, timeless and all-pervading. (5) Matter is likewise eternal. (6) The soul is held in a bondage of misery from which escape is sought. (7) Mind is the only expression of consciousness. (8) The ultimate absolute is beyond the present although it is conceivable. (9) Reality, when conceived simply "is". (10) Epistemologically, true and false, as applied to knowledge, are words made for and used by reason.

The aim of the Upanishads is not so much to reach philosophical truth as to bring peace and freedom to the anxious human spirit.²¹ Tentative solutions of metaphysical questions are put forth in the form of dialogues and disputations, though the Upanishads are essentially the outpouring or poetic deliverances of philosophically tempered minds in the face of face of life.

Philosophical Approach with Comparing Rig Veda & Upanishads

I would be interesting to trace in a very brief outline the relation of these "Mystical Texts" called the Upanishads to the earliest poetry of the Aryan race, namely the Rig Veda, which must be regarded as having preceded them by a period of over a thousand years. In the first place, we must note that the Rig Veda is a great hymnology to the personified forces

²⁰ "It is not easy to decide what the Upanishads teach. Modern students of the Upanishads read them in the light of this or that preconceived theory. Men are so little accustomed to trust their own judgment that they take refuge in authority and tradition."

U. N. Goshal, **A Critical View of Upanishad**, (India: Varanasi; George Allen & Unwin, 1998), IV; 24-32.

²¹ J. S. Mackenzie, **The Philosophy of the Upanishads**, (UK: Oxford University Press, 1998), IV; 231-233.

of nature,²² and thus represents the earliest phase in the evolution of religious consciousness, namely the objective phase of religion. The Upanishads, on the other hand, mark the subjective phase of religion. There are no hymns to gods or goddess of nature in the Upanishads, but on the contrary they contain a scientific search for the Substratum underlying the phenomenal forces of nature.²³ There are neither any offerings of prayers to gods in the Upanishads, nor is there visible, throughout the Upanishadic period, any inordinate fear of the wrath of these natural forces personified as gods.

In other words, We may say that as we go from the Vedic period to the Upanishadic period, there is visible at every stage the process of a transference of interest from God to self. When the individual self has become the universal self, when, in short, the Atman has been realized, whom and what may anybody fear? For whom and what may any offerings be made? For whom and what may anybody pray to divinity? In a word, we may say, that as we pass from the Vedas to the Upanishads, we pass from prayer to philosophy, from hymnology to reflection, from henotheistic polytheism to monotheistic mysticism.

²²“A study of the hymns of the Rig-Veda is indispensable for any adequate account of Indian thought. Whatever we may think them, half-form myths or crude allegories, obscure groupings or immature compositions, still they are the source of the later practice and philosophies of the Indo-Aryans, and a study of them is necessary for a proper understanding of subsequent thought.”

K. Allen Widez, **The Early Background of Rig-Veda: A Brief Survey**, (USA: New York; The Macmillan Company, 1997), 43.

²³“The Upanishads do not argue against the existence of many different gods, but regard all of these as manifestations of a single one. This one, by the time the Upanishads were being composed, was Brahman or Atman. The Upanishad philosophers, looking within, conceived the universal principle within themselves. Thus at atman (the individual self) was a part of Atman (the universal, impersonal self, or Brahman) and finally became identical with it.”

George B. Arbaygh, **Oriental Philosophy: A Sideview of Upanishad**; Vol. IV, (USA: New York; Russell F. Moore Company, 2011), 102.

Then, secondly we must not fail to notice the progress that was already being made towards the conceptions of cosmogony even in certain hymns of the Rig-Veda itself.²⁴ If we just take into account such a hymn as Rig-Veda x. 88, where the seer inquires what was the “hyle” out of which the heavens and the earth were built eternally firm and what it was upon which the creator stood when he upheld the worlds, or yet again hymns like x. 5 and x. 27, where the conceptions of Being and Not-being in a cosmological sense are being already broached, or even that famous agnostic hymn of creation x. 129, where the primal existent is declared as being superior to both Being and Not-being and where the cognizant activity of the creator himself is called in question,²⁵ we may say that a beginning was made even at this Rig-Vedic period of the real philosophical impulses which passing through the Brahmanic period was to gather force at the beginning of the Upanishadic period.

Thirdly, from psychological point of view, we may say that while the Rig-Veda may be regarded as a great work of thought and reason: There are many passages in the Rig-Veda, especially in the hymns to Varuna, which have a close analogy to the devotional psalms of the Bible both in point of language and ideas-passages which are rarely to be met with in the literature of Upanishads.²⁶

²⁴ “The Upanishads are unified in their object, namely, to indicate to man his part in and relationship to the universe. They teach the belief in rebirth and pre-existence. The basic problem, then, resolves itself into the discovery through self-realization of the causes and realities of existence and knowledge. The Upanishadic thinkers aimed at finding the way of understanding infinite truth. Knowledge begins, they said, with understanding the self of man, and here we see that it is truly philosophy, rather than revelation, that holds are center of their thought.”

R. F. Moore, **Upanishadic Intellectuals Ways**, (2nd Ed.), (UK: London, Philosophical Society Press, 1998), IV; 341-343.

²⁵ “The Upanishads have little regard for the rituals and former religion cited in the Brahmanas, and some of the Upanishads are in contradiction to these Brahmanic teachings... The Upanishads acknowledged caste, but the supreme Brahman looking at and beyond self transcends even this basic teaching of the Vedas. These letter were course regarded as sruti by the composers of the Upanishadic books.”

William D. Gould, **A Bird’s View of Upanishads**, (3rd Ed.), (USA: New York; James Seers Press, 1998), III; 132-135.

²⁶ “The period of the Upanishads, for obvious reasons, has to be distinguished from the period of the Rig-Veda, though the practices and ways of thinking of the Vedic period lingered on. It should not be thought that the people, who had for a long time performed the Vedic rites, and had put implicit reliance on the efficacy of sacrifices... and unreservedly subscribe to the new mode of thinking laid down in the Upanishads.”

S. C. Chakravarthi, **The Philosophy of the Upanishads**, (India: Delhi; Seema Publications, 1980), V; 16-17.

On the other hand, in the Upanishads, we have more or less the coolness of intellectual argument exhibiting itself in a systematic search after the Ultimate Reality.²⁷ Thus, it happens that while there are to be met with in the Rig-Veda many hymns which express the meek submission of the suppliant devotee asking for gracious forgiveness from a divinity which is the creation of his own imagination, the Upanishads say in bold terms: “Seek not favor from any such divinity; reality is not the divinity which you are worshipping – *nedam yad idam upasate*; the guardian of order isn’t outside; natural and moral order doesn’t come from without; it springs from Atman, who is synthesis of both outside and inside, who is veritably the ballast of nature, who is the unshakable bund that prevents the stream of existence from flowing recklessly as it lists.”²⁸

In view of the distinctive character of their contents, the Upanishads are regarded as a class of literature independent of the Vedic hymns and the Brahmanas. The simple faith in gods of the hymns was, as we saw, displaced by the mechanical sacerdotalism of the Brahmanas. The Upanishads feel that the faith that ends in a church isn’t enough. They attempt to moralize the religion of the Vedas without disturbing its form.²⁹ The advance of the Upanishads on the Vedas consists in an increased emphasis on the monistic suggestions of the Vedic hymns, a shifting of the centre from the outer to the inner world,³⁰ a protest against the externalism of the Vedic practices and an indifference to the sacredness of the Veda.

²⁷ **The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, (India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958), 349-350.

²⁸ R. D. Ranade, **A Constructive Survey of Upanishadic Philosophy: A Systematic Introduction to Indian Metaphysics**, (India: Poona; Oriental Book Agency, 1926), 4.

²⁹ “Now it is well-known that a great part of the Vedas appears to consist of hymns to the minor gods Indra, Vayu, Agni, etc., and of rules for the performance of Vedic sacrifices with the help of which one can attain heaven... As the Upanishads say (Bruhadaranyaka Upanishad 4-4-12) “The Brahmins desire to know this Supreme Being by studying the Vedas, performing sacrifices, making gifts and undertaking austerities in a spirit of detachment.””

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), I; 23-24.

³⁰ “The Upanishads grew from the Vedic hymns and contain the mature wisdom of India’s intellectual and spiritual attainment... Of the hundred Upanishads, about one tenth are of particular significance in philosophical sense. They have to do with knowledge and were the product of the mind of the sage and thinker as contrasted to the Brahmanas which were production of the thoughts of the priests...”

William D. Gould, **Oriental Philosophers**, (USA: New York; Russell F. Moore Company, 1950), 12.

Amid all the confused ferment of Vedic devotion a certain principle of unity and comprehension was asserting itself. In some hymns the conception of a single central power was actually formulated. The Upanishads carry out this tendency. They recognize only one spirit- almighty, infinite, eternal, incomprehensible, self-existent, the creator, preserver and destroyer, of the world. He is the light, lord and life of the universe, one without a second, and the sole object of worship and adoration. The half-gods of the Veda die and the true God arrives.³¹

Compromise between the philosophic faith of the few and the fancied superstition of the crowds is the only possible reconciliation; we cannot abolish the old forms, for that would be to ignore the fundamental nature of humanity, as well as the patent differences, in the moral and intellectual states of believers who were not capable of acquiring at once the highest wisdom.³² Another factor also determined the attitude of the Upanishads. Their aim was not science or philosophy, but right living. They wished to liberate the spirit from the trammels of the flesh, that it might enjoy communion with God.³³ Intellectual discipline was subsidiary to holiness of life. Besides, there was the feeling of reverence for the past. The Vedic seers were ancients of blessed memory, whose doctrines it was impious to attack. In this way the Upanishads sought to square a growing idealistic philosophy with the dogmas of a settled theology.

The sources of man's spiritual inside are two-fold: objective & subjective – the wonders of the world without and the stress of the human soul. In the Vedas the vast order and movement of nature engages attention. Their gods represent cosmic forces. In the Upanishads

³¹ “How many gods are there really, O Yagnavalkya? ‘One’ he said. Now answer us a further question: Agni, Vayu, Aditya, Kala (time), which is breath (Prana), Anna (food), Brahma, Rudra, Vishnu. Thus do some meditate on him... These are but the chief manifestations of the highest, the immortal, the incorporeal Brahman... indeed, is all this, and a man may meditate on, worship or discard also those which are its manifestations.”

Radha Krishnan, **Indian Philosophy**; Vol. I, (UK: London; George Allen & Unwin Ltd, 1962), II; 144.

³² “Philosophical thoughts, dealing directly with the supreme self are found only occasionally scattered here and there. In fact, more of philosophical ideas are found either in works containing mainly teachings of a higher personality or of a Guru meant for an enquirer into the nature of the truth, or in a work which happens to be exclusively a philosophical one...”

Umasha Mishra, **History of Indian Philosophy**; Vol. I, (Allahabad: Tirabhukti Publication, 1957), 49-51.

³³ **Ibid**; 52-54.

we return to explore the depths of the inner world. The inner immortal self and the great cosmic power are one and the same.³⁴ Brahman is the Atman and the Atman is the Brahman. The one supreme power through which all things have been brought into being is one with the inmost self in each man's heart. The Upanishads don't uphold the theory of grace in the same spirit as the Vedas do. We don't have appeals to the Vedic gods, who were the sources of material prosperity for increase of happiness, but only prayers for deliverance from sorrow.

The gods were feared and also trusted. Life on earth was simple and sweet innocence. The spiritual longing of the soul rebukes light-hearted joyousness and provokes reflection on the purpose of man's existence. Discontent with the actual is the necessary precondition of every moral change and spiritual rebirth. The pessimism of the Upanishads is the condition of all philosophy.³⁵ Discontent prevails to enable man to effect an escape from it. If there is no way of escape, if no deliverance is sought after, then dissatisfaction is mischievous. The pessimism of the Upanishads has not developed to such an extent as to suppress all endeavor and generate inertia. Upanishads are much more instinct with the spirit of speculative daring than the sense of suffering and weariness.³⁶ The formulation of the theory of samsara or rebirth is no proof that the Upanishads are pessimistic. Life on earth is the means of self-perfection.

³⁴ M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), I; 25.

³⁵ "The Upanishads are unified in their object, namely, to indicate to man his part in and relationship to the universe. They teach the belief in rebirth and pre-existence. The basic problem, then, resolves itself into the discovery through self-realization of the causes and realities of existence and knowledge. The Upanishadic thinkers aimed at finding the way of understanding infinite truth. Knowledge begins, they said, with understanding the self of man, and here we see that it is truly philosophy, rather than revelation, that holds the center of their thought."

William D. Gould, **Oriental Philosophers**, (USA: New York; Russell F. Moore Company, 1950), 13.

³⁶ "Upanishads, have been subsequently smuggled in. Once the sanctity of the Upanishads had been proclaimed, all sorts of things, including even ways and means as to how a woman may be made to yield to the desires of a lover, how to do away with a wife's lover whom the husband hates, and how to prevent the birth of a son, found their way into the Upanishads."

A. L. George, **Philosophy of the Upanishads**, (UK: London; SOAS University Press, 1903), II; 124.

Conclusion

According to synchronizing at above all commentaries that it is denoted as trying to find out the details of the growth of the philosophical ideas in the Rig-Veda samhita and within comparison of the Upanishadic systematic thoughts. Then all the critical descriptions which are mentioned above have many philosophical significance due to it will definitely help us to investigate mass of features of their while considering toward ancient Indian philosophical background. Thus, both contextual reading of Vedic philosophical aspects are reviling fundamental and theoretical factors. But Upanishad is higher than Rig-Veda within comparing philosophical ways.

References

- William D. Gould, **Oriental Philosophers**. USA: New York; Russell F. Moore Company, 1950.
- M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.
- Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, India: New Delhi; Orient Longman Ltd, 1976.
- K. M. F. Max Muller, India: **What Can It Teach Us?; A Course of Lectures**, UK: London; Longmans, Green, and Com., 1883.
- Erich Frauwallner, **History of Indian Philosophy**, (Trans.), V. M. Bedekar, India: Delhi; Motilal Banarsidass Publishers Private Limited, 1984.
- K. C. I. E. Monier-Williams, **Indian Wisdom; Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindus with A Brief History of the Chief Departments of Sanskrit Literature**, UK: London; Luzac & Com., 1893.
- Betty Heymann, **Facets of Indian Thoughts**, UK: London; George Allen & Unwin Ltd, 1964.
- Francis Grant, **Oriental Philosophy: The Story of The Teachers of the East**, USA: New York; The Dial Press, 1938.
- Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, India: New Delhi; Orient Longman Ltd, 1976.

- Betty Heimann, **Indian and Western Philosophy: A Study in Contrasts**, UK: London, Allen and Unwin, 1937.
- S. Das Gupta, **A History of Indian Philosophy**; Vol. I, UK: Cambridge University Press, 1922.
- Radha Krishnan, **Indian Philosophy**; Vol. I, UK: London; George Allen & Unwin Ltd, 1962.
- R. W. Frazer, **Indian Thought: Past and Present**, UK: London; T. Fisher Unwin, Ltd, 1987.
- Radha Krishnan, **Indian Philosophy**; Vol. I, UK: London; George Allen & Unwin Ltd, 1962.
- The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958.
- M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.
- The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958.
- S. A. Bloom Davide, **A Contrasted Analysis of Upanishad**, (2nd Ed.), USA: New York, Divinity Collage Press, 2001.
- Suniti Kunar Chattergy, **The Philosophical Heritage of Upanishads: A Comparative Survey**, India: Calcutta, The Ramakrishna Mission Institute of Culture, 1998.
- U. N. Goshal, **A Critical View of Upanishad**, India: Varanasi; George Allen & Unwin, 1998.
- J. S. Mackenzie, **The Philosophy of the Upanishads**, UK: Oxford University Press, 1998.
- K. Allen Widez, **The Early Background of Rig-Veda: A Brief Survey**, USA: New York; The Macmillan Company, 1997.
- George B. Arbaygh, **Oriental Philosophy: A Sideview of Upanishad**; Vol. IV, USA: New York; Russell F. Moore Company, 2011.
- R. F. Moore, **Upanishadic Intellectuals Ways**, (2nd Ed.), UK: London, Philosophical Society Press, 1998.
- William D. Gould, **A Bird's View of Upanishads**, (3rd Ed.), USA: New York; James Seers Press, 1998.
- S. C. Chakravarthi, **The Philosophy of the Upanishads**, India: Delhi; Seema Publications, 1980.
- The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958.

R. D. Rande, **A Constructive Survey of Upanishadic Philosophy: A Systematic Introduction to Indian Metaphysics**, India: Poona; Oriental Book Agency, 1926.

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.

William D. Gould, **Oriental Philosophers**, USA: New York; Russell F. Moore Company, 1950.

Radha Krishnan, **Indian Philosophy**; Vol. I, UK: London; George Allen & Unwin Ltd, 1962.

Umasha Mishra, **History of Indian Philosophy**: Vol. I, Allahabad: Tirabhukti Publication, 1957.

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.

William D. Gould, **Oriental Philosophers**, USA: New York; Russell F. Moore Company, 1950.

A. L. George, **Philosophy of the Upanishads**, UK: London; SOAS University Press, 1903.

Buddhism and Ecology



Antonio Luigi Perasso

International Buddhist College
alperasso@gmail.com

ABSTRACT

The main concern of the Buddha's teachings is to find out the reason and remedy to resolve the predicament of human suffering or Dukkha. More precisely the Buddhist doctrine deals with the factors that create human dissatisfaction and all types of afflictions in general.

On the path to reach his goal or the realization of Nirvana, the Buddhist doctrine promotes : patience, generosity, nonviolence, solidarity, equanimity, understanding, tolerance, wisdom, compassion, love and kindness towards all creatures and forms of lives without any distinctions.

These are the ethical values over which Buddhism stands.

In the second Noble Truth , the Buddha explain the cause of Dukkha with the Pali word “Tanha”, which means craving or constant thirst which lies at the bottom of all human motivations and desires.

In the Aggañña Sutta (DN27) of the Pali Canon, the Buddha describes the beginning of Life on Earth and how human activities changed the primordial natural landscape. Devine beings felt.

Keywords: Dukkha, Nirvana, nonviolence

Introduction

In the Buddhist mythological world, the earth flourishes naturally, but desire and attachment created by selfishness was responsible of the negative impact of humans on earth.

In short, human actions motivated by desire and craving destroys the natural order of things.

These tendencies basing its modus operandi over a false concept of self existing “I” creating de sense of “ me, my, mine ” and consequently it develop : I want, I like, I do not like it, I hate.

This strong sense of “I”, propels human beings to pursue their objects of desires and on the way to do so, they protect and feed “ Ego” needs of sensuous gratification and self preservation.

This is perhaps the most striking idea of Buddhism.

Understanding the role of the “Ego” is a pivotal issue because in Buddhist doctrine it is considered the source of all evil actions.

Humans and general species co-exists in terms of the principle of mutual codependence, therefore the prevalence of autonomous self which develop strong selfishness over or against the “other”, creates, among others, the ecological unbalance.

Buddhist ethic rejects hierarchical dominance of one human over another or humans over nature and promote the basis of a universal compassion that respects all forms of lives rather then conquering it.

The Vietnamese monk Thich Nhat Hanh once said:

“We human beings classify other forms of lives as “Nature” acting as we are not part of it”.¹

In Buddhist view, people are part of nature and by abusing the environment, people abuse themselves as well as all forms of lives.

¹The Path of Compassion: Writing on Socially Engaged Buddhism, 1988,41.

For contemporary engaged Buddhists like H.H. the Dalai Lama for example, a sense of responsibility rooted in compassion lies at the very heart of an ecological ethic:

“The world grows smaller and smaller, more and more interdependent ... today more than ever before life must be characterized by a sense of universal responsibility, not only ... human to human but also human to other forms of life.”
(*Compassionate Economy*, Amsterdam 1990)

The teachings of the *Buddha* encompasses all living beings of the six realms, animate or inanimate. Considering so, Buddhism can be described as no discriminative spiritual tradition where the ethical values and respect for all lives are not restricted to human only. In such sense, as Buddhism sustains the interdependent relationship of all phenomenas, is strongly concerned about the environmental issues.

As Peter Harvey says: *“The environment is thus held to respond to the state of human morality: is not a neutral stage on which humans merely strut, or a sterile container unaffected by human actions. This clearly has ecological ramifications.”*²

Though change is inherent in nature, environmentalist posit that natural ecological unbalance processes are directly produced by human unethical behaviors.

The Buddhist doctrine of interdependent origination links together all forms all lives stating :

*“On the arising of this, that arises; on the cessation of this, that ceases (SN12.61).”*³

The *Avatamsaka Sutra*, which is considered one of the most influential *Mahāyānā Sūtra* of East Asian Buddhism, describes a cosmos of infinite realms upon realms, mutually containing one another.

² An Introduction to Buddhist Ethics, pag. 152/153

³ Assutavā Sutta, SN 12.61

As Sogyal Rimpoche says : “ *Modern science speaks to us of an extraordinary range of interrelations. Ecologists know that a tree burning in the Amazon rain forest alters in some way the air breathed by a citizen of Paris, and that the trembling of a butterfly’s wing in Yucatan affects the life of a fern in the Hebrides. Biologists are beginning to uncover the fantastic and complex dance of genes that creates personality and identity, a dance that stretches far into the past and shows that each so-called “identity” is composed of a swirl of different influences. Physicists have introduced us to the world of the quantum particle, a world astonishingly like that described by Buddha in his image of the glittering net that unfolds across the universe. Just like the jewels in the net, all particles exist potentially as different combinations of other particles.* “

So when the reality is analyzed, we find that it has no more reality than a dream or like an illusion, as *Buddha* said:

*Know all things to be like this:
A mirage, a cloud castle,
A dream, an apparition,
Without essence, but with qualities that can be seen.⁴*

The causal tenet of interdependence is an ecological vision that integrates all aspects of the ecosphere. The fundamental doctrine of dependent co-arising or dependent origination, teaches that existence of any single thing is conditional to the existence of all other things, very condition follows another and all are part of an orderly sequence of cause and effect.

In the view of the Thai monk, Buddhadasa Bhikkhu: “*The entire cosmos is a cooperative. The sun, the moon, and the stars live together as a cooperative. The same is true for humans and animals, trees, and the earth. When we realize that the world is a mutual, interdependent, cooperative enterprise... then we can build a noble environment. If our lives are not based on this truth, then we shall perish.*”

⁴Samadhirajasutra

The image of the universe as a vast web of many-sided jewels each constituted by the reflections of all the other jewels in the web and each jewel being the image of the entire universe symbolizes the world interdependency.

Our birth and existence is dependent on causes, effects and conditions, inextricably linkages denying us any autonomous existence. We and all the Nature are inseparable, entwined, one.

Humans are seen as having an effect on their environment not only by their physical actions but specially through the moral or immoral qualities of these.

Buddhist Karma⁵ and ethics is focus on human actions and its consequences. Even if the inclusion of plants and animals in Buddhist soteriology may be important because it attributes value to nonhuman forms of life, nonetheless, humans deeds have the primary responsibility in creating the present ecological crisis.

The concepts of *Karma* and rebirth, integrate the existential sense of a shared common condition of all sentient life-forms. Every act of man has an effect on the universe. Thus man is part of the process and is subjected to all the rules of Nature.

The law of *Karma* ultimately places mind's decisions responsible of all consecutive actions performed by body and speech, considering mind resolve as the first cause.

It is the mind which makes and shapes our personal and global destiny.

H.H.the Dalai Lama states : *"If we develop good and considerate qualities within our own minds, our activities will naturally cease to threaten the continued survival of life on Earth."* (Badiner, 1990)

Such a mind should be freed from the three poisons of greed, aversion, and delusion-ignorance, which are the bases of our problems.

In his book, *Earth in the Balance: Ecology and the Human Spirit*, Al Gore says:

"The more deeply I search for the roots of the global environmental crisis, the more I am convinced that it is an outer manifestation of an inner crisis that is, for lack of a better word, spiritual..."

⁵Intentional action performed by body, speech and mind

In materialist society consumer goods are produced in speed and quantity far beyond the real needs of people, as well as machines that replace manpower. Advertisement and promotion media try to enhance the desire and craving for a variety of goods and throw-away products which are wasting our resources unnecessarily.

This underlying a short term orientation that is principally concerned with economic benefits of fews, rather than with long-range ecological balance considerations beneficial to all.

“Science and technology have given humankind powerful means for research and development.Yet much of science and technology has been used to promote industrial development for mass consumption and military use with little concern to all living beings and the environment” (Henning and Mangun, 1991).

Al Gore considers modern civilization and society to be dysfunctional and addictive in terms of the environment: *“The disharmony in our relationship to the earth, which stems in part from our addiction to a pattern of consuming ever-larger quantities of the resources of the earth, is now manifest in successive crises, each marking a more destructive clash between our civilization and the natural world..... rainforests, ozone layer, climatic balance, species extinction, etc... all these suggest the increasing violent collision between human civilization and the natural world.” (Gore, 1992)*

As Manfred Max Neef suggests : *“The Economy of diversity, interdependency and solidarity is an Economy which recognizes the economical development as a subsystem of a bigger one: the Biosphere.”*⁶

The pursuit of happiness through consumerism and materialism and reaching the upmost Buddhism happiness state or *Nirvana* are two different paths.

⁶Chilean Economist, he wrote “Experiences in Barefoot Economy (1981) and Human scale development (1991)” among others

The teaching of the Buddha is mainly aiming for human ethical improvement.

Man becoming an ethical wholesome person by the elimination of bad qualities, desires and attachment within. Buddhism promotes social stability, peace and a balance relationship among all living beings and with the environment by teaching morality and the practice of Meditation. The five precepts⁷ and the wholesome deeds, Paramita⁸, are good examples. These can be considered as the ethical foundation of a peaceful and harmonious society since Buddhism does not distinguish your good or my good, good is good for all.

Growing spiritually in Buddhism is understood as the pursuit of peace, contentment, equanimity and rejoice through an inward development which rises as a consequence of mind's control and his purification from unwholesome behavioral patterns.

The mind state of awareness and mindfulness has to do with the capacity of deactivating our "Ego" which in turn purify our selfishness repetitive tendencies like desire and attachment. Byproducts of meditation practice are : patience, generosity, tolerance, solidarity, love, equanimity, compassion and kindness among others. This give to our lives a sense of meaning and purpose beyond material success, making us understand we are part of and interdependent inward and outward reality. Those special moments provide also an important source of strength and perspective during difficult situations.

Besides, we will understand and bear in mind that reaching a balance, solving conflicts and problems associated human behaviors it requires differentiate from what we need and what we want.

In the different stages of Eightfold Path⁹ (SN 45.8) the Buddha point out that "Right" qualities are needed to reach human ethical improvements and mind purification. Specially in terms of "Right Livelihood"¹⁰ he asks us to make a difference, to draw a line, between what we need and what we want. To strive for our needs and modify our wants.

⁷No killing, no lying, no stealing, no having improper sexual intercourses and no taking any intoxicants

⁸Patience, Ethics and Discipline, Generosity, Effort and Diligence, Meditation and Wisdom

⁹The fourth of the Noble Truths. Magga-vibhanga Sutta SN 45.8

¹⁰"Abstain from making one's livelihood a profession that brings harm to other" Walpola Rahula

He tells us that our essential and fundamental needs can be fulfilled but our wants are endless like a bottomless pit.

Over 2500 years ago the *Buddha* was born in a forest and the decisive events in his life occurred in natural settings. Buddha was born, attained enlightenment and died under trees, giving rise to an environmental ethic with a concern for nature and all his form of lives.

If we wish to strive for a better world, we must begin by transforming ourselves ... by discovering our true inherently *Buddha* (awake) Nature.

To be an enlightened being means to be completely awake and free from “Ego” dictatorship selfishness.

This it might takes time, no doubts it will be a long and difficult path but, is a definitive solution that this ancient tradition is offering to the contemporary world.

References

1. Primary Sources

Agganna Sutta (On Knowledge of Beginnings) Digha Nikaya N27 / Pali Canon Online
www.palikanon.org

Assutava Sutta (Uninstructed 1) Samyutta Nikaya 12.61. Transl. by Thanissaro Bhikku
www.accesstoinsight.org/tipitaka

Avatamsaka Sūtra (Mahāvaiṣṭava Buddhāvataṃsaka Sūtra) Cleary Thomas (1993). The flower ornament scripture : a translation of the Avatamsaka Sūtra. Shambhala Publication, Boston USA.

Magga-vibhanga Sutta (An analysis of the Path) Samyutta Nikaya 45.8 transl. by Thanissaro Bhikkhu. www.accesstoinsight.org/tipitaka

Samādhirāja Sūtra or Candrapradīpa Sūtra, Kagyur, Tibetan Canon, ninth volume (leaves 1-273) translators Silendrabodhi and Dharmatāsīlā, 9th century CE.

2. Secondary Sources

Badiner Allan, “Dharma Gaia, A Harvest of Essays in Buddhism and Ecology” Parallax Press 1990, Berkeley, CA 94707, USA.

Gore Al, “ Earth in the Balance : Ecology and Human Spirit “, Rodale 1992, New York, NY, USA.

Harvey Peter, “An Introduction To Buddhist Ethics” Cambridge University Press, 2000 Cambridge CB2 2RU, United Kingdom

His Holiness The 14th Dalai Lama, “Compassionate Economy “ Stichting Art Meets Science and Spirituality in a Changing Economy, 1990, Amsterdam, Netherlands.

H. Henning & R. Mangum: “ Managing the Environmental Crisis “ 1991, The American Political Science Review. USA.

Rimpoche Sogyal, “ The Tibetan Book of Living and Dying “ edited by Patrick Gaffney e Andrew Harvey, Harper San Francisco 1992, CA, USA.

Thich Nhat Hanh, “ The Path of Compassion “ Edited by Fred Eppsteiner. Berkeley Parallax Press, 1988, Ca, USA.

Buddhist Approach to Human Society Development: Economic Ethics for a Ruler



Ven. Neminda

International Buddhist Studies College of MCU, Thailand
ven.neminda2015@gmail.com

ABSTRACT

Buddhist already contributed for human development and social welfare form over two thousand five hundred years ago to present time. Especially, Buddhist teaching alleviated not only spiritual but also physical well-beings for human societies and all over the world. In Buddhism, material well-being is a necessary condition to support the cultivation of the mind. This implies that insufficient material well-being, or the problems associated with poverty, can cause suffering that may impede the practice of mental development. From the Buddhist perspective, the main objective of economic activities is to alleviate suffering. A righteous ruler rules the state in the name of justice, subordinate only to the dharma. The relationship between the ruler and dharma, or righteousness, is important in order to maintain proper social order, attain personal liberation, and forms a basis for the duties of the state. In Buddhism, the concept of “wealth” is related to ethic. Poverty is regarded as the problem in economic life. Therefore, the main objective of this article is to study Buddhist contribution to human society for economic ethics of a ruler in the Buddha Teachings, specially this study quote from *CakkavatthiSihanadasutta*, *Kutadantasutta*, *Aggannasutta*.

Keywords: Buddhist Contribution, Development, Economics, Ethics, Ruler

1. Introduction

In Buddhism, an enormous amount of ethics can be seen such as ethics for householder, ethics for monks, and ethics for rulers and so on. The five precepts (pancasila)¹ are considered as the Buddhist ethics platform for everyone. Nonetheless, these precepts are not easy to observe. The Buddha admonished five lay-disciples regarding observing the precepts that “You should not consider any individual precepts as being easy or unimportant. The observance of the precepts will lead to your weal and happiness. Do not think lightly of any of the precepts; none of them is easy to observe”.² The concept of weal is related to ethics in Buddhism, consequently. As far as the ethics for ruler is concerned, the Buddha discussed the importance and the prerequisites of a good government. He showed how the country could become corrupt, degenerate and unhappy when the head of the government becomes corrupt and unjust. He spoke against corruption and how a government should act based on humanitarian principles.

The Buddha once said:

“When the ruler of a country is just and good, the ministers become just and good, when the ministers are just and good, the higher officials become just and good, when the higher officials are just and good, the rank and file become just and good, when the rank and file become just and good, the people become just and good”.³

In the CakkavattiSihanada Sutta, the Buddha said that immorality and crime, such as theft, falsehood, violence, hatred, cruelty, could arise from poverty. Kings and governments may try to suppress crime through punishment, but it is futile to eradicate crimes through force.⁴

Moreover, In the KutadantaSutta, the Buddha suggested economic development instead of force to reduce crime. The government should use the country’s resources to

-
- ¹i. panatiparaveramanisikkhapadamsamadiyami.
 - ii. adinnadanaveramanisiakkhapadmsamadiyami.
 - iii. kamesumicchacaraveramanisikkhapadamsamadiyami.
 - iv. musavadaveramanisikkhapadamdiyami.
 - v. suramerayamajjapamadatthanaveramainsikkhapadamsamadiyami.

²K. Sri, Dhammananda, “Dhammapada”, Malaysia, 1992. P 462

³J, III, p. 274, J.I, pp. 260-399

⁴D, III, pp. 58-79

improve the economic conditions of the country. It could embark on agricultural and rural development; provide financial support to those who undertake an enterprise and business provide adequate wages for workers to maintain a decent life with human dignity.⁵

We can note in passing why the Buddha's Teaching is called the Eternal Dhamma or Truth. From the points mentioned above we can see that the Teachings are universal and can be applied to all human societies no matter how separated they are in time and space. Therefore, The Buddha point out the moral principles for human societies and the moral applications of a ruler to support public power and provide for improvement of the welfare or happiness for the peoples.

2. The Problems of Poverty

In Buddhism, poverty (*daliddiyam*) is defined as a deficiency of basic commodities needed for maintaining physical well-being. A pauper is a person who is destitute, indigent, and in great need of four basic commodities; food, clothing, shelter, and medicine.⁶ A test of sufficiency is the minimum quantity of basic commodities that would provide an endurance and continuance of the physical body and also an end to physical discomfort.⁷ Without a sufficient amount of basic commodities, the individual is incapable of undertaking mental development activities- right effort, right mindfulness and right meditation which are necessary in realizing enlightenment.

Food is to be consumed just enough to survive and continue one's life physically as well as ending bodily afflictions. Sufficient clothing is only that amount which is needed to counteract the weather, heat or cold; protect one from undesirable contact with insects such as flies and mosquitoes; and to cover parts of the body that cause shame. Housing is required for protection from the inclement weather and for seclusion. Medicine is required for curing sickness, pains, and for maximum freedom from disease. Consumption of each basic good for purposes beyond these described is considered in excess of a sufficient amount. Not having enough basic commodities to avoid poverty causes two primary problems according to Buddhist teachings. The first problem is regarded as the root of bodily suffering. It is realized as hunger, sickness and short-life, which creates

⁵D, I, pp. 134-136

⁶Vin I 58, A vi 45

⁷M.53

an immense obstacle to the cultivation of the mind. The second problem is that poverty, which is also a cause for some unwholesome conduct, leads to many problems in society, such immorality, conflicts and disharmony.

3. Poverty as a Cause of Suffering

The Buddha said that “woeful in the world is poverty and debt⁸ and “poverty is suffering in this world.” Here He speaks to the use of wealth by governments because poverty and want, like greed (to which they are closely related) contributes to crime and social discontent.⁹ Buddhism maintains that it is the duty of the government or the administrators of a country to see to the needs of those who are in want and to strive to banish poverty from the land. At the very least, honest work should be available to all people, trade and commerce should be encouraged, capital should be organized and industries monitored to guard against dishonest or exploitive practices. By this criterion, the absence of poverty is a better gauge of government’s success than the presence of millionaires. In Buddhism, poverty can cause suffering for those who enjoy sensual pleasures in two ways: bodily suffering and indebtedness.¹⁰

First, poverty causes bodily suffering primarily as it induces sickness brought on, for example by hunger, or exposure to unbearable weather conditions. The Buddha declared that hunger is the most severe of all illnesses because it is a hindrance to mental development and impedes the ability to practice along the Noble eightfold path. In the Dhammapada the Buddha stipulate as follows:

*JighacchaParamaroga, sankharaparamadukkha,
Etamnatvayathabhutam, nibbanamparamamsukham.*¹¹

⁸ A.III.352

⁹ D.III.65,70

¹⁰ A. VI.45. This implies that poverty is not mental suffering for those who renounces sensual pleasures. For example a monk or an ascetic who renounces sensual pleasures and prefers to live a simple life. Nevertheless, If poverty causes hunger or sickness which obstruct the practice of mental development. It is then a cause of bodily suffering.

¹¹ Dhp.203., K Sri dhammananda, “Dhammapada”, Malayasia, p-404

Hunger is the greatest disease¹². Aggregates are the greatest ill. Knowing this as it really is, (the wise realize) Nibbana bliss supreme.

Second, poverty is also suffering for an individual if it induces indebtedness. If a pauper, gets into debt, then this indebtedness may cause other types of suffering as well. For example, the inability and pressure to pay the interest when it is due induces harassment from creditors and possibly imprisonment.

Based on the Buddhist view of human life, the primary objective of economic activities is, therefore, to alleviate suffering that is caused by poverty. Economic activities that create wealth can lead to the elimination of some form of bodily suffering, such as hunger and sickness.¹³ They can also eliminate indebtedness that is induced by poverty. By contrast, possessing wealth only cannot alleviate suffering caused by indebtedness without reducing the desire for unnecessary goods and or services beyond one's income. Rather, an understanding of how debt can cause mental suffering and a restraint over desire is critical factors.

4. Poverty as a Cause of Instability In Society

The second part of the problem of poverty is that it can induce unwholesome conduct, which has the potential to cause instability in society. This social aspect of poverty is illustrated at length in one discourse.¹⁴ There are four implications that can be drawn from the discourse: (1) favorable characteristics of society; (2) a link between poverty and immorality; (3) the role of confidence in Karma; and (4) the role of the government in society.

First, the story envisions a prosperous, peaceful, stable and secure society, where people have long life spans, beauty, happiness, wealth, power, and know only three kinds of disease: greed, hunger and old age. These conditions within society are achieved and maintained because everybody strictly observes the ten courses of moral conduct- three right thoughts, four types of right speech and three right actions of the Noble Path.

¹² Ordinary diseases are usually curable by a suitable remedy, but hunger has to be appeased daily.

¹³ While the impermanence of the body must be contemplated, it does not prevent one to do the best to cure bodily sickness.

¹⁴ D. CakkavattiSihanadasutta 26, PTS: D. III, p.58

Second, it provides a profound link between poverty and immorality. First, economic well-being is a prerequisite condition for a peaceful society because poverty is the main cause of immorality and social disorder. In addition, immoral conducts cause a decrease in life-span, beauty, happiness and wealth in the long run. When assistance is not given adequately to the needy, poverty becomes widespread. Because poverty raises improper desires and does not permit one to be generous, it is root of many crimes and unwholesome actions. It causes theft and robbery, then killing- telling deliberate lies- speaking evil of others- committing adultery- harsh speech and idle chatter- covetousness and hatred- false views- incest, homosexuality and deviant sexual practices- lack respect for parents, ascetics and the head of the community- fierce enmity, fierce hatred, fierce anger, thoughts of killing and actual killing among beings.

Third, the story demonstrates that confidence in Karma can bring forth a prosperous and peaceful society, which facilitates the cultivation of the mind. In Buddhism, the practice of moral conduct can give rise to conditions that promote prosperity, health and long life, immediately and eventually. The practice of morality, including these favorable conditions, can be maintained by confidence in the results of good actions. Confidence here can arise through a clear understanding of Karma, or right view. The mechanism of how confidence in Karma can induce a peaceful society can be understood as a co-operative condition in which each individual believes in the same moral set, thus leading to a higher moral society. The peaceful condition is, however, unstable because some individual may deviate from that set of beliefs and action, causing social disorder again.

Finally, the discourse shows that some type of institution is required to enforce the stable condition in the short term (i.e. one life time). In other words, confidence in Karma is a necessary condition to sustain a prosperous and peaceful society whereas the government has a duty to maintain order among individuals with different levels of confidence. In Buddhism, it is considered unwise to eradicate crimes through greater punishment. The appropriate remedy is to improve the economic conditions of the people first.¹⁵ Once everyone is able to make his or her own living, morals can be observed and crime will disappear.

¹⁵ D.Vi. Kutadanta sutta.26

5. The Solution of Poverty

In a Sutta of AnguttaraNikaya, the Buddha says eliminating the poverty and strengthening the financial state is compulsory to be happy for lay people. It says,

“iti kho bhikkave dāḷiddiyampidukkhaṃ lokasmiṃ kāmabhogi
nainadānampi... vaddṭṭi...codanāpi...anucariyayāpi...bandanampidukkham
lokasmimkāmabhogino”¹⁶

The poverty is a suffering in this world. The person who get debt due to the poverty it also will be a suffering, profit of the debt also will be a suffering, he had to live under other's blame, the person who gave debt pursuit him, and he had to live under punishments. These statements show us miserable situation of the poverty.

The Buddha shows the way to escape from the poverty. The Buddha says suffering should remove through effort. The Buddha mentions very important thing which very useful to eradicate poverty from the society. In the Byagghapajja sutta, the Buddha mentions that accomplishment in initiative, accomplishment in protection, good friendship and balanced living¹⁷ are needed that lead to the welfare and happiness of a clansman in this present life. This explanation shows Buddhist perspective on the earning and outflow. When people practice these four factors which lead people gradual economical development, can eliminate poverty from the world.

Mostly poverty increase due to over exploitation of natural resources and labors. Buddhism introduces it as un-righteous. Buddhism mainly advices to leaders of the country to consider about People's life style. The poverty is the main cause to improve un-righteous behavior among people. In present world people always try to develop within very short period to overcome the poverty. Mostly they do un-righteous profession and earn wealth. In Buddhism never admire un-righteousness.

¹⁶ A.III. Ina Sutta.p-351-354, A. Vi.45

¹⁷ A.IV.282

In KutadantaSutta propose three factors to give solution for poverty.

1. In the country who likes to do agriculture the political leader must provide food and seed-corns to them.

2. In the country who likes to run business the political leaders must give capital to them.

3. In the country who likes to do government services the king must give wages to them.

Through these kind of plan poverty and other social issues can solve permanently. If the king gives wealth to individual people according to their action it is not permanent solution. When leaders provide seeds, capital and wages people do their job and live happy prosperous life with their families. Some scholars interpret this sutta as follows also.

I. Provide profession to all who can work.

II. Equally sharing the capital among needy people

III. Equally share the wealth or profits among people.

IV. If there disables or helpless people giving aids.¹⁸ According to People's skills leader should support them to cut down on the poverty and to develop the country.

6. The Role on Economy

In Cakkavattisihanada of the DigaNikaya explains about ten duties of a Cakkavatti king. Among them mainly explain the king should give his more attention to poor to protect peaceful, moral situation of the country. The king should provide righteous protection and treatment to every living beings and vegetation of the country. Then he should provide wealth or capital to needy people. In this sutta mention the poverty occur in the country due to mishap of the leaders. Economic ethics covers a wide range of issue: types of work or business practices, the approach to work in general and entrepreneurship in particular, the use to which income is put, attitudes to wealth, the distribution of wealth, critiques of politico-economic systems such as capitalism and Communism, and the offering of alternatives to these in both theory and practice. In a Buddhist context, it also entails a consideration of such issues in relation to lay citizens, governments, and the Sangha.¹⁹

¹⁸ Hettiaracchi Dharmasena, Bauddha Arthuka Dharsanaya, 1991, pp- 323-324

¹⁹ An Introduction to Buddhist Ethics, Peter Harvey, London, 2000. p-189

The Buddha mainly mentioned on economic ethics for the ruler in the Cakkavattisihanada Sutta that distribution of wealth among poor is a duty include in the set of norms that are to be followed by a university monarch – askkavati-raja as a designated in canonical texts²⁰. If take in the literal sense “adana” means the poor. Another duty of a cakkacatti-raja is the provision of ‘ward’ care and protection’ (rakkhavarānagutti)²¹ for various categories of people in the country.

It can be assumed that ethical economic management for a ruler or governor is determined by the absence of poverty in his domain, rather than by a surplus of wealth in his coffers or in the hands of a select portion of the population. When this basic standard is met, the teachings do not prohibit the accumulation of wealth or stipulate that is should be distributed equally. If Cakkavatti-norms fails to give wealth to those who has no wealth, the poverty will be increased and this lead to numerous deeds of corruption in the society, consequently.

The Kutadanta Sutta suggests the provision of basic capital to people to get self-employed according to their capabilities, inclinations and also in keeping with the needs of the nations’ economy²². The provision of the infra-structure, primary needs and payment of reasonable wages²³. Similarly the Kutadanta Sutta suggested also the provision of food and other basic needs to those who are not in a position to obtain them or do not receive them for some reason or the other²⁴. Similarly important, according to the texts, is the setting up of a viable fiscal policy, an effective system of taxation which while not unduly burdening the taxpayer at times of difficulties²⁵ would enrich the state coffers at times of economic boom in the country²⁶.

The AggannaSutta explains the origin as well as the social acceptance of the system of private ownership. The advance effects of this system are minutely analyzed in the Cakkavattisihanada Sutta. These sources clearly demonstrate that it is this system if private ownership that gave rise to series of corrupts and evil practices begging from

²⁰ D.III, P 61

²¹ D. III, P 60

²² D.P 135

²³ Ibit

²⁴ Ibit

²⁵ S.I.P 57

²⁶ D.IP 134

stealing and ending in ruthless massacre of each other. This, however, does not mean that prior to the origin of the system of private ownership, there did not exist any form of corruption or evil.

7. Conclusion

In Buddhism, they are called the basic requirements of living. Especially the moral issues associated with material wealth. It is apparent that material well-being is one important factor contributing to the development of a Buddhist economic community. The primary objective of economic activities in Buddhism is to alleviate poverty. The proper way to deal with crime, is to first improve the economic condition of the people. When people are thus provided with opportunities to earn an income, they will be content, have no anxiety or fear, and will not cause harm to the society. These conditions will lead to a peaceful and prosperous society. As a result, a type of Protestant asceticism emphasizing the accumulation of wealth which was then invested into one's secular business and (according to Weber) contributed to the development of modern capitalism in the West, never was encouraged in the Theravada tradition once the idea of Dana became dominant. Some scholars go even further and argue that this very tradition of dana is an important reason for the slower development of modern capitalism in countries with a strong Theravada tradition.

References

1. Primary Sources

Anguttara-Nikaya, ed. [Book] / auth. R. Morris and E. Hardy. - London : PTS, 1885-1900. - 5 Volumes.

Digha-NikāyaPali, ed. [Book] / auth. T.W. Thys Davids and J.E. Carpenter. - London : PTS, 1890-1911. - 3 Volumes.

JatakaPali [Book] / auth. (trans. By various hands under E.B. Cowell). - London : PTS, 1895-1907.

Majjhima- NikāyaPali, ed [Book] / auth. V. Trencker and R. Chalmers. - London : PTS, 1887-1901. - 3 Volumes.

Samyutta- NikāyaPali, ed. [Book] / auth. L. Feer. - London : PTS, 1884-1904. - 5 Volumes.

The book of the Discipline (VinayaPitaka), Trans. [Book] / auth. I.B Horner. - Oxford : PTS, 1992-1993. - 6 volumes.

2. Secondary Sources

Buddhist economic philosophy as reflected in early Buddhism [Book] / auth. DharmasenaHettiarachchi Dr.. - Srilanka : educational publications department, 2001.

An Introduction to Buddhist Ethics [Book] / auth. Peter Harvey. - London : [s.n.], 2000.

Buddhism and Society [Book] / auth. Melford Spiro. - New York : [s.n.], 1970.

Democracy in Early Buddhist Sangha [Book] / auth. De Gokuldas. - Calcutta : [s.n.], 1955.

Foundations of Buddhist Social Ethics [Book] / auth. PharaRajvaranamuni. - Bangkok : [s.n.].

Fundamentals of Buddhist Ethics [Book] / auth. Gunapala Dharmasiri. - Singapore : The Buddhist Research Society, 1986.

The Edicts of Asok, [Book] / auth. Mckeon N. A. Nikam and Richard. - Chicago : [s.n.], 1959.

In the Path of Compassion, [Book] / auth. Thurman Robert / ed. Asok” “Edicts of. - Berkeley : [s.n.], 1988.

The Dhammapada [Book] / auth. Irving Babbit. - New york : New Directions Publishing, 1965.

The Dhammapada, [Book] / auth. K.Sri Dhammananda. - Malaysia : Sasana Abhiwurdhi Wardhana Society, 1992.

Filial Piety in Buddhism



Ludovic Corsini

*IBC-Than Hsiang Buddhist Research Center,
Songkhla, Thailand
lucorsi74@gmail.com*

ABSTRACT

Buddhism started in India and arrived in China in the country which praises filial piety. In China filial piety is considered like a virtue. However, Buddhism encourages departure from household life and abandonment of family in the early Buddhism period. So how this transformation was possible, from India to China? And filial piety was only a virtue among Chinese Buddhism or it was also present in Indian Buddhism?¹

Keywords: Buddhism, filial piety in China

¹Kenneth.C. (1968). Filial piety in chinese buddhism. Harvard journal of Asiatic studies, 28, p.81.

Introduction

Buddhism and filial piety in China

Traditional Chinese focus on the family and filial piety. For instance, Wang Hsiang in the Chin era reclined on ice without any clothing so that his bodily warmth would melt a hole in the ice through which he could catch fish for his mother. There are several stories which talk about filial piety, like the one of Wu Meng who slept naked in order to draw the mosquitoes away from his parents. However Buddhism in India, encourages the virtues of the celibate life and it magnified the misery and suffering inherent in family life with its attachment to wife and children. So because of this opposition of characters, when Buddhism was introduced into China where filial piety was the dominant virtue, it was inevitable that opposition would arise. Actually, since the beginning Buddhism was attacked by Chinese as being unfilially. For instance, in the chapter 117 of the Taoist work T'ai-p'ing ching probably compiled by Yu Chi in the latter half of the Hou Han dynasty, there is four types of nefarious conduct which defile the divine way: 1) unfilially conduct 2) celibacy, resulting in no descendants 3) eating faeces and drinking urine as medicine 4) mendicancy. The Buddhists were the objects of this attack since they were guilty of all the practices enumerated. Also, in the treatise on the settling of doubts, several passage reflecting critics which charged the fact that Buddhists were unfilially because they shaved their heads, and violated the teaching of the Hsia Ching or classic on filial piety which stressed the duty to return our body, skin and hair intact to our ancestors². In this way, Buddhists realized that they have to adopt a positive approach and emphasize their own idea about piety to get a favorable hearing among the Chinese. In fact, the goal was to impress the Chinese to demonstrate that they were filial. How? By focusing about sutras in the canon which stress about filial piety and by contending that Buddhism had developed a concept of piety that was superior to that of the Confucians³.

There is an example of filial piety in the sutra Shan-Tzu. In this sutra, there is a blind couple who had no children and wanted to go live in the forest. But, a bodhisattva saw a danger and decide to be reborn as son in order to serve them. So they decided to go to the forest and Shan-Tzu served them. One day, he was shot by a king. Shan-Tzu

²Ibid. p.82.

³Ibid.p.83.

said to the king that he killed three persons because the parents were blind. The king was very emotional about his piety and he promised to look after the old couple. As we can see through this sutra, Buddhists try to impress Chinese about their filial piety.⁴

In the sutra Mu-Lien we can also observe the topic of filial piety. Mu-Lien after attaining arhantship wished to repay his parents. He found that his mother reborn as hungry ghost. To do that all monks gathered to express virtues. After the monks asked the Buddha whether or not it was permissible for pious and filial sons in the future to hold such events for the purpose of saving parents and ancestors. The Blessed one answered in the affirmative and urged his followers to celebrate such a festival on the fifteenth days of the seventh month.⁵ Buddha said: *“thoses disciples of the Buddha who are filial and obedient to their parents should constantly remember their parents in their thoughts and make offerings to them back to the seventh generation.”* Because of that, this sutra was welcomed by the Chinese and became very popular not only among the Buddhists but also among the common people. We have to notice that such popular story have been preserved in a style of literature known as pien-wen or texts of marvellous events, samples of which have been discovered among the Tun-Huang manuscripts. The presence of such pien-wen as the Mu-Lien pien wen attests to the popularity of this story among the masses. Beside, the popularity of the Yu-lan-p'en ching was accentuated by the commentary of the famous Hua-yen master, Tsung-mi: *“Prince Siddharta did not assume the kingship, but left family and country because he wished to cultivate the way and become enlightened so as to repay the love and benefactions of his parents”*. In this way, Siddharta became a filial son entirely acceptable to the Chinese.⁶

The second contention of the Buddhist is that their conception of piety is superior to that of the Confucians. First of all, the Buddhists contended that the Buddha taught the filial son not just to attend and serve his parents as the Confucians stressed but also to convert the parents to Buddhism, so that they would enjoy all the benefits that come from being followers of the Buddha. The Chinese Buddhist pursued this line of argument further by contending that Buddhists monks aimed not merely at salvation of their parents but at universal salvation for all living creatures. In this role they would be fulfilling

⁴Ibid. p.85.

⁵Ibid.p.90.

⁶Ibid. p.92.

what is designated as the ta-hsiao or great filial piety, to be considered for superior of the Confucian piety which is confined to one family and limited to serving only one's parents whereas the Buddhist piety is universal and all-inclusive in that it embraces all living beings. The Confucians according Buddhists think of filial piety entirely in terms of human relations on this earthly level, between parents and children. The Buddhists on the other hand consider piety in terms of something spiritual which extends into the future. When the faithful Buddhist converts his parents, he makes it possible for them to attain rebirth in a happy state of existence in one of the Buddhist heavens or in nirvana. So they claim, lies the superiority of the Buddhist piety over that of the Confucians.⁷

Content

Filial piety, unique feature of Chinese Buddhism?

Scholars like Gregory Schopen and John Strong pointed out that filial was important to Indian Buddhists as well and therefore could not be regarded as a unique feature of Chinese Buddhism. We can rely on suttas found in the Pali Nikayas to demonstrate that, especially the *Katannu Sutta* of the *Anguttaranikaya*:

*“Monks one can never repay two persons, I declare. What two? Mother and father. Even if one should carry about his mother on one shoulder and his carry about his father on the other and so doing should live a hundred years, attain a hundred years and if he should support them, anointing them with unguents, kneading, bathing and rubbing their limbs and they meanwhile should even void their excrements upon him, even so could he not repay his parents. Moreover monks, if he should establish his parents in supreme authority, in the absolute rule over this mighty earth abounding in the seven treasures, not even this could he repay his parents. What is the cause for that? Monks parents do much for their children: they bring them up, they nourish them, they introduce them to this world”.*⁸

⁷Ibid. p.97.

⁸Guan Xing. (2005). Filial piety in early Buddhism. Journal of Buddhist Ethics, volume 12. p.4. <https://hub.hku.hk/bitstream/10722/44176/1/content.pdf>

As we can see with this passage, it's quite explicit that the Buddha taught filial piety. We have to notice that this sutta is also found in the Chinese translation of the Ekottagama with the same message but the wording is slightly changed. This suggests that the passage must come from a very old source before the split of Buddhism into different schools since it is common to both Theravada and Mahayana. Actually, the Chinese translation of the sutra stop here but the Pali version continues with the Buddha's advice on how to repay parents debt.

*“Moreover monks whose incite his unbelieving parents, settles and establishes them in the faith whoso incite his immoral parents, settles and establishes them in morality, whoso incite his stingy parents, settles and establishes them in liberality, whoso incite his foolish parents, settles and establishes them in wisdom, such an one, just by so doing, does repay, does more than repay what is due to his parents”.*⁹

In this passage the Buddha recommend four ways of requiting for the debts to one's parents which are all for spiritual progress: faith, morality, liberality and wisdom. Apart from this suttas, filial piety is also mentioned in many different places in the Pali canon. In the Samyuttanikaya it says: *“Mother is the good friend dwelling in the home”*.¹⁰

The Buddha says in *Anguttaranikaya* that there are three duties that have been praised by the wise and good, one of them is supporting parents.

*“Monks, these three things have been enjoined by the wise and good. What three? Charity, going forth (from the home to the homeless life), supporting of mother and father. These are the three duties.”*¹¹

So the above observation bring us to the fact that filial piety is not a special and particular feature of Chinese Buddhism. It has also been taught and practiced in Indian Buddhism as an important virtue together with other ethical teachings from its very inception. What is special with regard to filial piety in Chinese Buddhism perhaps is that the

⁹Ibid. p.5.

¹⁰ Ibid. p.7.

¹¹ Ibid. p.8.

Chinese Buddhists singled out the Buddhists teachings on filial piety as a special group taught and practiced one generation after the other with a strong emphasis. This is due to the obvious reason: the influence of Confucian emphasis on filial piety which is considered the supreme virtue. On the other hand, it was also to show that Buddhism also teach filial piety in order to response to the Confucian accusation of Buddhist monks being not filial. As a result of this the Sutra about the deep kindness of parents and the difficulty of repaying it and the Ullambana Sutra became very popular and were painted and carved in caves such as Dunhuang, Dazhu and other place.¹²

Conclusion

As we saw in this essay, Buddhism made a kind of accommodation to Chinese ethics. Actually, it's probably one of the chief reasons why the foreign religion was so readily accepted by the Chinese despite many features that we were opposed to Chinese culture. To be accepted, the goal was to demonstrate that Buddhism was concern about filial piety and they did it through the scriptures as we saw with different sutras. In addition, this essay demonstrated through some sutras that filial piety was not only a topic for Chinese but it was also the case in Indian Buddhism. Some scholars have been misunderstood as Dr Guang Xin noticed. Like the way to be accepted by the Chinese society, Buddhism relied on sutras to prove their filial piety and it was the same to prove that filial piety was also concern for Indian Buddhism. In this way, the sutras as we saw above demonstrated that this question about filial piety has been raised by the Buddha. The difference between the two society which are Chinese and Indian is that the Chinese society focus about filial piety generation after generation due to the influence of Confucian because filial piety is considered as a supreme virtue.

¹² Ibid.p.16.

References

- Guan Xing. (2005). *Filial piety in early Buddhism*. Journal of Buddhist ethics, volume 12.
<https://hub.hku.hk/bitstream/10722/44176/1/content.pdf>
- Kenneth.C. (1968). *Filial piety in Chinese Buddhism*. Harvard journal of Asiatic studies, 28.

Pannya Develops Benefits



Ven., Dr. Yanadeepo

Nagpur University, India
rohit.dhanvijay@gmail.com

ABSTRACT

Wherever the Buddhist's teachings have flourished, either in cities or country side, people would be gain inconceivable benefits. The land and people would be enveloped in peace. this Sun and Moon will shine clear bright. Wind and rain would appear accordingly and there will be no disasters. Nation would be prosperous and there would be no use for soldiers and weapons. People would abide by morality and accord with laws. They would be courteous and humble and everyone would be content without injustice. There would be no thefts or violence. The strong will not dominate the weak and everyone would get their fair share.

Keywords: the Fruition of Stream-Entry, Panda, Mind

Introduction

Pannya (wisdom, prajna), born out of experimental insight is far beyond the realm of conventional knowledge and intelligence. There are many ways and means by which panna (wisdom) assists to mitigate, lessen or eradicate even our karmas from fruition. Panna helps us to make the right choice in life, so that we are not influenced by our Samskaras. It also inspires to resist our bad habits. Panna by discrimination helps us to understand the nature of people with whom we associate and this in turn, helps us to choose who we associate with. It enables us to know which desires we should try to fulfil and which one we should drop. Several hundred benefits accrue by development of panna. The detailed description of which is not only difficult and endless but it is unnecessary. However, in brief the prominent benefits are as follows.

- (1) Removal of various defilements,
- (2) Experience of the taste of noble fruit,
- (3) Ability to attain the attainment of cessation, and
- (4) Achievement of worthiness to receive gifts, and so on.

(1) Removal of Various Defilements:

Getting-rid-of the mistaken view of individuality is one of the benefits of mundane understanding achieved by delimitation of mentality-materiality. Development of Supramundane understanding effects the removal of various defilements and fetters that still left at the path moment.

(2) Experience of the taste of noble fruit:

It is **the Fruition of Stream-Entry**, etc; is 'noble fruit of asceticism'. The taste of noble fruit is experienced because of its occurrence in the cognitive series of path and in attainment of Fruition. The fruition is not mere abandoning of fetters. view emerges from the wrong view at the stream-Entry Path. The defilement are consequent upon wrong view. 'Right view arise because of tranquillizing of the effort '."This is the fruit of the path".

Noble fruition is absorption in fruition attainment. It is beyond the reach of ordinary men, but noble ones attain it. But those who have reached the higher path do not attain lower fruition because the state of each successive person is more tranquilized than the one below. Those who have only reached the lower path do not attain higher fruition because it is beyond their reach. But, each one attains his appropriate fruition. The noble ones for the

purpose of abiding in supramundane bliss attain the fruition attainment at the duration of their choice.

The fruition attainment comes about with not bringing to mind any object other than nibbana. for this, two condition need to be fulfilled, as not bringing to mind any sign, and bringing to mind of only signless element. The noble disciple intent on attainment of fruition should go into solitary retreat, and should see formations with insight according to rise and fall, and so on. When the insight has progressed to knowledge in conformity, then comes change-of lineage knowledge with formation as its object. No sooner subsequently. Consciousness become absorbed in cessation with the attainment of fruition. This is only fruition, not path that arises even in a trainer because his inclination is to fruition attainment. If the path arrived is first jhana, his fruition will have the first jhana too. If the path has the second jhana, so will be the fruition, and so also with other jhana consciousness as well.

The persistence of mind deliverance lasts with predetermined duration of time. Thus, "I shall emerge at such a time". Mind deliverance is made to last due to three condition, such as not bringing to mind any other sign our only signless element and working on predetermination of duration. The emergence is affected by bringing to mind all signs. And not bringing to mind signless element. So emergence from fruition attainment is made possible, When he brings to mind whatever the object of life-continuum consciousness. This becomes of obvious that either fruition is next to fruition for life-continuum is next to it. But, there is fruition that is next to Path, There is next to fruition, there is that next to change-of-lineage, and there is that next to be the base consisting of neither- perception-nor-non-perception. Each first one is the attainment of fruition and next change-of-lineage. Knowledge in conformity should here, be understood exchange-of-lineage. Patthana Sutta state "in the Arahant, conformity is a condition as proximity condition for fruition attainment." in trainers, conformity is condition as proximity condition for the fruition attainment. There is emergence from the attainment of cessation by means of fruition succeeding to the base consisting of neither perception-nor- non perception. The experience of test of noble fruition is summarised thus:

*"Now if a wise man cultivates,
 "This peerless bliss, which is the taste,
 " The noble fruition provides, and so on,
 " This is the reason why they call,
 " Experience here and now a right,
 " Of flavour of the noble fruit,
 " A blessing of fulfilled insight."*

(3) The Ability to Attend the Attainment Of Cessation:

Attainment of cessation is the non-occurrence of consciousness and consciousness-concomitant. No ordinary men, no Stream-Enterers, for Once-Returner, and Non-Returner and Arhants who are bare insight workers attain it. But, both non-returners and those with cankers destroyed and those who have attained eight attainments (*attaha samapatti*) Can attain it. The knowledge of attainment of 'cessation' is understood as of mastery which is endowed with possession of Two Powers, with the tranquilization of three formations, with sixteen kinds of exercise of knowledge, and with nine kinds of exercise of concentration.

Contents

The power are Serenity power and insight power. The serenity power is Unification of mind and non distraction, Unification and non-distraction of mind enables perception of defining states of (Dhamma), of eight attainments, of ten recollection and contemplation of relinquishment due to breathing in and breathing out. Concentration does not waver because of hindrance of applied thought and sustained thought, but there is attainment of first jhana, second jhana and base consisting of nothingness, etc ; Therefore serenity is as power. It does not waver, vacillate and hesitate on account of agitation, defilements and an account of aggregates that a company agitation, thus, serenity is a power. Contemplation of impermanence, pain, not-self, fading away, cessation is an insight power. The mind does not waver on contemplation of impermanence, pain and not-self. But, the perception of permanence pleasure, self, greed, arising, and grasping, ignorance is abandoned. Thus insight becomes a power. The one who has attained second jhana, fourth jhana, and cessation of perception of feeling, the verbal formations of applied thought and sustained thought, the formations consisting of in-breaths and out-breaths and the mental formations of feeling and perception is quite tranquilized.

The attainment of fruition of Stream-Entry. Once-Return, Non-Return and the Arahant is a kind of exercise of knowledge. The sixteen kind of knowledge is the outcomes of contemplation of impermanence, pain, not-self, fading away and the like. The attainment of fruition of Arahant ship is a kind of exercise of knowledge.

The unification of mind achieved in the four material and immaterial jhanas and the attainment of cessation of base consisting neither -perception -nor-non perception are the nine kind's knowledge of exercise of concentration.

Panna enhance skill and mastery in adverting, attaining, resolving, emerging and in reviewing. He adverts attains, resolves, reviews and emerges from both our four materials and

immaterial jhanas and the base consisting of neither-perception-nor-non-perception, at will. for as long as he wishes. He has no difficulty in accomplishing the five kind of functions.

The attainment of fruition of Arahantship is owing to mastery in sixteen kind of exercise of knowledge. Since, the serenity is power, the non-returner, the once-returner and the stream Enterer have mastery in fourteen kinds of exercise of knowledge, but they lack the ability to attain cessation. The greed based on the cords of sense desire which is an obstacle to concentration which is not abandoned in them. Since the “serenity power” is not perfected in them, they are unable to attain of cessation, as it has, to be attained by powers, serenity and insight. But the Non-Returner the greed for sense desire is abandoned and the serenity power is perfected so, he is able to attain cessation of attainment.

The cessation of consciousness is attained in five constituent becoming necessarily following the succession of all attainments. Beings wearied by the occurrence and dissolution of formations attain cessation thinking, “let us dwell in the bliss by being without consciousness here and now and reaching the cessation that is nibbana”. it comes about in one who strives with both, performs the preparatory task, and causes cessation of consciousness belonging to the base of consisting of neither-perception -nor-non-perception. It does not come about in one who strives with either serenity or insight power alone.

A Bhikkhu desirous to attain cessation after having finished his duties and meal, retreats to a secluded place, he sits on a well prepared seat assuming proper posture. He is firmly established in mindfulness. He attains the first jhana, and on emerging he sees formation with insight as impermanent painful and not-self. The insight here is threefold insight that discerns formation, insight that attains fruition and insight that attains cessation. But, it is insight for cessation that is only valid when it is not over sluggish nor over keen. Therefore, he sees those formations with insight that is not over sluggish and not over keen.

After that he attains second jhana, without emerging from it, he enters into third jhana, and again emerging and entering into life -continuum consciousness attains the base consisting of nothingness in succession. On emerging from the base consisting of nothingness he resolves in **four pubba kicca** like; during the seven days of his attainment of cessation there should be:

(1) Non-damage to others property in addition to his personal requisites by fire, flood, storms, thieves and rats, and so on.

(2) He should be able to emerge if the community wants to enact a resolution or a Bhikkhu comes to deliver message of the master ;

(3) He should be able to emerge before any one delivers message of master's Dhamma discourse.

(4) He should advert only, when after adverting, his own vital formations are due to cease.

Then he attains that Base consisting of neither perception -nor non- perception. There after, one or two turns of Consciousness having passed by the becomes without Consciousness and achieves cessation. But if a Bhikkhu emerging from base consisting of nothingness without having done this preparatory task attains the base consisting neither- perception nor- perception, then he is returned to base consisting of nothingness, without attaining cessation.

The attainment of cessation lasts to a predetermined duration, but not more than seven days at a stretch, unless interrupted by exhaustion of life-span, or for pending summons of the community, or the summons from the master. The emergence form It comes about the fruition of non return or fruition of Arahantship. The one who has emerged from attainment of cessation, his mind inclines towards Nibbana. Thus, his consciousness resides in seclusion, leans to seclusion, and tends to seclusion.

The difference between a dead person and a Bhikkhu in trance is that, In a dead Corpse bodily formations have ceased are quite Still, mental formation have ceased are quite Still. life-span is exhausted, heat has subsided and faculties are broken- up. But a Bhikkhu in trance, perception, feelings, bodily formation have ceased and are quite still, his verbal formations have ceased and are quite still, his mental formations have ceased and are quite still. his life-span is unexhausted, heat has not subsided, his faculties are quite whole.

The attainment of cessation be classified as formed or unformed and mundane or supermundane. It has no individual essence. But, it comes to attainment by one who attends it, it is therefore permissible to say that, it is procured not produced.

(4) The Achievement of Worthiness to Receive Gifts:

Panna bestows benefits not only as the attachments of cessation but also as an achievement of worthiness to receive gifts for this Supramundane development such a person is fit to receive the gifts of the world deities. He is fit for the hospitality, fit for offerings and fit reverence for his incompatible field of merit for the world.

Panna scales new heights at every subsequent stage of development of path. The one, who arrives at the first path with Sluggish insight and Limp faculties, will be reborn

seven times at the most. He traverses the round of rebirth seven time in happy destiny. Another who arrives with medium insight and medium faculties' he is one who goes on from noble Family, with two or at the most three rebirth' before he makes end of suffering. The third one, arrive with keen insight and Keen faculties,' who germinates only once, with only one rebirth in human world he makes an end of suffering.

Conclusion

The one who has scaled to the second path during development he is called a "once returner". He returns once to this world and makes an end of suffering.

The third path achiever is called a 'non- returner'. When he seeks an exit from this world, five opportunities wait on him. In his next existence either he becomes 'one who attains Nibbana early or one who attains Nibbana more than his halfway through or one who attains Nibbana without prompting' 'or 'one who is going upstream born for the highest gods'. This all means that one who attains Nibbana early next existence after appearance anywhere in the pure Abodes without reaching the middle of his life-span there.' One who attains Nibbana more half way through his next existence ' attains Nibbhana is the middle of life-span there'. One who attains Nibbhana without Prompting generates the highest path without prompting and with little effort' one who is going upstream bound for the highest gods passes on upwards from whenever he is reborn to the highest abodes in becoming and attend extinction there.

The final race winner that is the fourth path, achiever one becomes" liberated by faith". 'another liberated by understanding' another 'both ways was liberated' another one with the triple clear vision another' one with six kind of direct knowledge another one of The great ones whose cankers are destroyed and who has reached the categories of Discrimination. But, it is at the movement of the path that at he is said to be disentangling the tangle, and has become worthy of the highest offering in the world with its deities. Pannya (prajna) when exemplified will this blessing win accordingly discrete discerning men rejoice exceedingly there in. Therefore, when asked who to act according to our true Buddha nature Zen master, Umon, replied simply; "when walking just walk when sitting just sit" ' above all, do not wobble'. Thus it may be concluded that the Spiritual quest with inner connect provides immeasurable store- house of treasure which none can wean away from.

References

Amala Pranjana Aspects of Buddhist Studies - N.H. Samtani & H. Prasad, Delhi, 1989

The Buddha and His Teaching - Ven.Narada Mahathera, Taipei Taiwan, 1985

Nibbana Pati Samyutta Katha or on “ Nature of Nibbana “ - Ven. Mahasi Sayadaw, Myanmar,
Sept.1981

The Samadhi of the Direct Encounter with the Buddha’s of the present - Paul Harrison,
Tokyo, 1990

The Buddha and His Dhamma - Dr. B.R. Ambedkar

Religious Movement of Buddhādāsa: Reformation and Development of Thai Buddhism



Pranab Barua

*Department of Linguistics,
Mahachulalongkornrajavidyalaya University
pranabbarua70@gmail.com*

ABSTRACT

Buddhadāsa Bhikkhu (1909-1993) both nationally and internationally is the most famous Thai monk. His movement is one of the most prominent religious movements in contemporary Thailand. This movement played a prominent role in the development of Thai Buddhism throughout the mid part of the 19th and the end part of the 20th century. The central feature of the movement lies in the reinterpretation of Pāli Canon by Buddhādāsa Bhikkhu. Buddhādāsa interprets the Theravada doctrine intellectually and critically. His interpretation of Buddhism reflects not only the potential of traditional religious culture to accommodate to modern life but also impels Buddhism toward modernization.

Buddhadāsa Bhikkhu is considered one of the prominent reformist figures in modern Thai society. He has established “Suan Mokkhabalārām (Garden of Liberation)”¹ as a center of the real Dhamma practice. This religious movement played an important role to understand the original doctrines of the Buddha and to reform Thai Buddhism through his theory “Dhammic Socialism” which reflects a Buddhist

¹ Vivekananda, A Glimpse of the Life and Teaching of Buddhādāsa Bhikkhu, p.35.

perspective on socialism. Through his Dhammic Socialism, Buddhādāsa pointed out political, economic and social problems from a Buddhist of view and the religious problem such as the crisis and confusion between Buddhism and popular belief. Through his lifespan, he sincerely contributed to the reformation and development of Buddhism in Thailand through his religious movement. Therefore, Donald K. Swear compared him with Nāgārjuna.²

Keywords: Buddhādāsa Bhikkhu, Nāgārjuna, Theravada doctrine

²Swear, The vision of Bhikkhu Buddhādāsa, pg.14 “History may well judge him as the most seminal Theravāda thinker since Buddhaghosa and may evaluate Buddhādāsa’s role within the Buddhist tradition to be on a par with such great Indian Buddhist thinkers as Nāgārjuna with whom he has been compared.”

Buddhadāsa's Biography

It is said that Buddhadāsa was born into Chinese trader family and on May 27, 1906 (2449 B.E) at Phumriang in Chaiya, the province of Surat Thani, Southern Thailand. He was the eldest son in his family and had a younger brother who was monk name as Dharmadāsa and a sister name as Kimsoy. Since childhood, he was a monastic boy and studied at a temple school. From 1914 to 1917 received a basic education at Wat Mai, The temple in which was boarding school providing a new independence and pleasant environment for Thai boys. In traditional Thai society, temples were the core of the Thai educational system for many centuries. After finishing junior secondary education, he stopped his education in the school and helped the family business.

At the age of 20, he was ordained into monkhood on July 29, 1926, into the Mahanikaya Order at Wat Nok. His name became Buddhadāsa and also known as Indapañña Thera. Buddhadāsa went to Bangkok for Buddhist studies. He graduated tertiary level of Dhamma studies, and level three of Pāli studies. Afterward, he went back to his hometown in 1932. He was appointed to a special assignment as the Thai Saṅgha representative to the Sixth Buddhist Council in Burma in 1957. He delivered a speech on the subject of "Certain Wonderful Characteristics of Theravada Buddhism".³ He worked for Thai Buddhism during his 57 years in Monkhood lifespan. Then he died in 1993. With the respect of his great contribution to reformation and development of Thai Buddhism, the General Conference of UNESCO has honored Buddhadāsa as one of the great personalities in the world on Oct. 20, 2005, for his great beneficial works to Buddhism & society and a great significant effect on the circle of Buddhist studies and practice.⁴

Buddhadāsa: The Reformation Movement of Thai Buddhism

Buddhadāsa was recognized as a famous re-interpreter into Thai of many important and influential Theravāda Buddhist doctrines and considered as a reformist figure of Thai Buddhism. He was mostly influenced by the reformist Rama Mongkut and Vajirayana. The

³Hans-Dieter Evers, Buddhadāsa's Movement: An Analysis of Its Origins, Development, and Social Impact", Pg.99

⁴Buddhadāsa Bhikkhu Named One of the World's Great Personalities, <<https://www.gotoknow.org/posts/560310>>

reform of Thai Buddhism started with the King Mongkut in the 19th century and it has been completed through the works of Buddhādāsa in the 20th century.⁵ Thai Buddhism reformed with two orders against the western methodology of rationalism; Doctrinal reform and institutional reform. The king Mongkut has doctrinally reformed Thai Buddhism. Then Buddhādāsa was accomplished through the work of Rama Mongkut.⁶

The main feature of the movement is the reinterpretation of Pāli Canon by Buddhādāsa Bhikkhu. His interpretation of Buddhism reflects not only the potential of traditional religious culture to accommodate to modern life but also impels Buddhism toward modernization. Buddhādāsa maintains that Buddhism must be interpreted in order to be beneficial for modern people. It should be appropriate and relevant to contemporary concerns to ordinary man's life as a way of life rather than teaching. He explained his demythologized interpretation of Nibbāna. It clearly shows that his interpretation approach to the teaching focused on practice, which rejects both the supernatural forms of Buddhism and the metaphysical forms of the religion. It emphasizes on the rejection of supernatural Powers as Animistic. He deeply criticized the misinterpretation of Buddhism because this misinterpretation brings Buddhism to Animistic beliefs.

Buddhādāsa's Theory of Dhammic Socialism

Buddhādāsa did so primarily in terms of democracy in which was not related to the Thai system of government. Buddhādāsa believes that Socialism is a natural state where all things exist together in one system.⁷ He explained "Dhammic Socialism (Dhammika sangkhom niyom)"⁸ with the social problems such as religion, social ethics, capitalism, democracy "Dhammocracy (Dhamma-thipatai)", the role of leadership etc. He was the only major Buddhist teacher who seriously thought, spoke out social issues and had not feared to discuss political issues in the society from Buddhist point of view. According to his interpretations, Thai Buddhism is not only from a viewpoint but also from a socio-political

⁵Tavivat, Puntarigvivat, Thai Buddhist Social Theory, Institute of Research and Development The world Buddhist University, Bangkok, 2013, pg.60.

⁶Tavivat Puntarigvivat, pg.37

⁷Preecha Changkhwanyuen, Dhammic Socialism Political Thought of Buddhadasa Bhikkhu, Chulalongkorn Journal of Buddhist Studies 2 (1), (2003), pg. 118.

⁸Tavivat Puntarigvivat, pg.93

perspective. Therefore, Buddhādāsa says, “The socialist characteristics of Dhamma manifest themselves in the harmonious balance of everything.”⁹ He made difference between socialism and individualism with social and ethical aspects. We must embrace the socialism with the work or service to society. Otherwise, the work is belonged “individualism”. According to Buddhādāsa, Socialism focuses on the welfare of people without any division. He criticized individualism, which cannot provide a basis for the welfare of all people in the society because it promotes individual benefits rather than social benefits.

The Notion on Dhammic Socialism and Nature

Buddhādāsa openly and directly began to declare during the sixties that Buddhism is socialist in nature and his notion of Dhammic Socialism bases on nature. “Dhamma is Nature and Nature is Dhamma”¹⁰. Here Buddhādāsa maintains the Buddhist notions of Conditionality (*idappacayata*) and Dependent Origination (*paṭiccasamuppāda*). Nature represents the state of balance for the survival and well-being of human beings, animals, plants and ecology of the world. He tried to explain in the state of nature that every being produces in accordance with its capability and consumes in accordance with its needs. It refers to in order not to use for the sake of own profit and distribute for the well-being with the Buddhist ethical tools.

Dhammic Socialism is philosophically based on principle (*sīla*). In the state of nature, the condition of harmonious balance depends on the pure essence of Morality (*sīla-dhamma*). According to Buddhādāsa, this balance is called the plan or intention of nature.¹¹ It refers not to be greedy and take more than we really need and should share with those who have less whatever extra we have. His interpretation shows that our individualistic practice of self-restraint can be solved social and economic, political problems such as reduce of poverty, conflict and establish peace in society with different aspects.

⁹Swearer, Donald K, *Me and Mine: Selected Essays of Bhikkhu Buddhadasa*, Edited and with an Introduction. Albany: State University of New York Press, 1989), pg.203.

¹⁰ *Tavivat Puntarigvivat* p.60

¹¹ *Tavivat Puntarigvivat* p.100

Buddhadāsa's Theory of Dhammic Socialism and Religion

Buddhadāsa's Dhammic socialism and religion ideal may be relevant for society if it operates naturally and spontaneously. He believes that Buddhism and all religions are essentially socialistic in nature. Buddhism in its principles and its spirits is a socialistic religion. From Buddhadāsa's interpretation, the founders of all religions have come into existence to the world for the benefits of all beings. He also claims that Buddhism focuses on the ideal of love, compassion, equality, freedom and interrelatedness of all beings. The concept of bodhisattva in Buddhism is the socialistic ideology.¹² Buddha's compassionate behavior toward all living beings, Buddhadāsa considered the highest form of socialism.

According to Buddhadāsa, if the Buddhist Community of Sangha and laity both voluntarily cultivate the Buddhist principles of self-control with the *sīla* (morality), *vinaya* (Precept), loving-kindness (*metta-karunā*) and giving (*dāna*), it will be potential for the society.¹³ These kinds of people will highly be acceptable to everyone in the society but according to modern socio-perspective, to impose the religious rules and regulations of the Buddhist Sangha onto a secular society would violate people's freedom of religion. Therefore, Buddhadāsa said that imposing the norms a religious community in a society is both unrealistic and problematic. It would turn a dynamic modern society like Thailand.

The Notion on Dhammic Socialistic and Leadership

According to notion of socialist leadership of Buddhadāsa, the ruler of leadership should have ten virtues such as *Dāna*, *Sīla*, *Pariccāga*, *Ajjava*, *Maddava*, *Tapa*, *Akkodha*, *Avihimsa*, *Khanti* and *Avirodha* because one who has ten virtues, he can be recognized as great leader (*dharmaraja*). Donald Swearer argues that Notion of Buddhadāsa on Dhammic socialism has three basic principles.¹⁴ Firstly, the principle of the good of the whole deals with political, economic and social structures. Secondly, the principle of restrain and generosity governs individual behavior. Thirdly, the principle of respect and loving-kindness prescribes the right attitude to all beings of life, which provides the principle for

¹² Tavivat Puntarigvivat, pg.107

¹³ Tavivat Puntarigvivat, pg.51

¹⁴ Swearer, Donald K, "Dhammic Socialism" translated and edited by Swearer, Donald K, Thai Interreligious Commission for Development, Bangkok, 1986

a political philosophy with the potential to help Thai Buddhist.¹⁵ Louis Gabaude takes a very different view: The only different is that liberal democracy and communism are real, actual regimes, while dictatorial Dhammic socialism is the projection or mental construction.¹⁶ Therefore, Louis Gabaude pointed out Buddhādāsa's notion is problematic because the model rulership of Buddhādāsa is unrealistic in the modern world.¹⁷ But it is definitely sure that the theory of dhammic socialistic ideology of Buddhādāsa is able to bring peace and justice to Thai Society.

“Suan Mukkh” Movement of Buddhādāsa

Buddhādāsa has established “Suan Mokkhabalārām (Garden of Liberation)”¹⁸ as a center of the real Dhamma practice. The center initially located at Wat Traphangchik and later having moved to Wat Than Nam Lai up to now. He tried to return to the original form of Saṅgha same as the time of the Buddha through his social and practical activities. This is the most essential attempt to reform Thai Buddhism in recent Siamese history. He went beyond the official and politically controlled religious institution without breaking with it. There were no harsh words and judgments in his movement. His project was to establish an International Dhamma Hermitage. In addition to Suan Mokkh is intended to provide facilities for:

His Great Three missions

1. To enable followers of religions to understand their religions: Introduce foreigners to the correct understanding of Buddhist principles and practice.
2. To improve relations between religions: Meetings among Buddhists from around the world to establish and agree upon the “Heart of Buddhism”;
3. To prevent people from materialism: Meetings of leaders from all religions for the sake of making mutual good understanding and cooperating to drag the world out from under the tyranny of materialism.

¹⁵ Tavivat Puntarigvivat p.145

¹⁶ Tavivat Puntarigvivat p.145

¹⁷ Gabaude, “Thai Society and Buddhādāsa: Structural Difficulties,” p.220.

¹⁸ Vivekananda, A Glimpse of the Life and Teaching of Buddhādāsa Bhikkhu, p.35

Unifying with all religions and schools

Buddhadāsa is the one in history of Thai Buddhism who tried to stay together with all religion and school of Buddhism. He studied all schools of Buddhism as well as the other major religious traditions. This interest was practical rather than scholarly but he is famous for scholastic researches. He required unifying all truly religious people in order to work together and to help each other, as he put it, “Drag humanity out from under the power of materialism”¹⁹. He got friends and students from around the world, including Christians, Muslims, Hindus, and Sikhs for his broadminded. Buddhadāsa accepted other beliefs; he translated Sutra of Weiling and Huangpo’s teachings into Thai,²⁰ and wrote Buddhadhamma-Christadhamma as compromising studies between Buddhism and Christianity.

The Great Contribution for Education

Buddhadāsa presented Buddhism in ways that inspired those working in the areas of alternative education, the environment, and village development. The organizers and workers were directly inspired and influenced to work with educational activities by his work and inspiration. He left instruction for the building of Dhamma-Mata, a residential facility to support the dedicated study-practice of women. He called it Dhamma-Mata (Dhamma Mothers, those who give birth to others through Dhamma).²¹

Meditation Movement and Technique of Insight Meditation

Buddhadāsa was a famous meditation master in Thailand in that period. He is well known among both Buddhists and non-Buddhists for his lessons in meditation. He followed the technique that people should practice five precepts and eight precepts during

¹⁹ Suan Mokkhabalārām: The Garden of Liberation <<http://www.suanmokkh.org/history/tanaj1.htm>>

²⁰ Phaisan Vesalo, “The Legacy of Thailand’s reformist monk”, The Buddhist Channel, Bangkok, 2006 <<http://www.buddhistchannel.tv/index.php?id=30,2758,0,0,1,0#.VwURGfl97IU>>

²¹ Ito, Tomomi, Dhammamata: Buddhadasa Bhikkhu’s Notion of Motherhood in Buddhist Women practitioners, *Journal of Southeast Asian Studies*, Vol.38, NO.3, 2007. <<https://www.questia.com/library/journal/1G1-171295973/dhammamata-buddhadasa-bhikkhu-s-notion-of-motherhood>>

the learning period because it helps to practice and concentrate. Buddhādāsa taught meditation technique for the beginners with breathing in and out (Samatha) to concentrate on breathing at every moment and he does not require to repeating any word. In his Books, “Getting started in mindfulness with breathing, Void Mind, quenching without reminder & the fruit of Meditation”, Buddhādāsa followed Ānāpānasati and Ānāpānasati is the true Satipaṭṭhāna because Ānāpānasati helps to practice Insight Meditation.²² Insight Meditation does not practice without practicing Ānāpānasati.

Conclusion

Buddhādāsa Bhikkhu is one of the most important Buddhist reformists in Thai history. Through above discussion, we can see that Buddhādāsa played an important role to develop and reform Thai Buddhism through his religious movement of reinterpretation of Pāli Canon. We can see in Buddhādāsa’s interpretation two main aspects of his work: his interpretation of Buddhism and of the social development, economic and political implications of Buddhist doctrines. The other main aspect is that Buddhādāsa’s interpretation of social development, education, economics, and politics as representative of and based on central Buddhist doctrines.

Buddhādāsa arrived at a more holistic interpretation of Buddhism from the perspective of everyday life which provides a meaningful identity to the ordinary people. He interpreted Buddhism as way of life rather than a doctrine. His religious thought have developed beyond the fabric of traditional Thai Buddhist teachings and practices. The motivation for his interpretation of Theravāda doctrines seems to making Buddhism not only meaningful but also relevant to the modern world. Buddhādāsa offers a particular response of Thai Buddhism to modernity.

²² Tavivat Puntarigvivat p.60

References

- Preecha, Changkhwanyuen, *Dhammic Socialism Political Thought of Buddhadasa Bhikkhu*, Chulalongkorn Journal of Buddhist Studies 2 (1), 2003.
- Swearer, Donald K, *Me and Mine: Selected Essays of Bhikkhu Buddhadasa*, Edited and with an Introduction. (Albany: State University of New York Press, 1989).
- Swearer, Donald K, “*Dhammic Socialism*” translated and edited, Thai Interreligious Commission for Development, Bangkok, 1986.
- Puntarigvivat, Tavivat, *Thai Buddhist Social Theory*, Institute of Research and development, The World Buddhist University, Bangkok, 2013.
- Vivekananda, *A Glimpse of the Life and Teaching of Buddhādāsa Bhikkhu*, Sponsor by Mr. Saard Kongsuwan.
- Hans-Dieter Evers, *Buddhādāsa’s Movement: An Analysis of Its Origins, Development, and Social Impact*”,
- Tomomi Ito, *Modern Thai Buddhism and Buddhādāsa Bhikkhu: A Social History*, (Singapore: NUS Press, 2012) and (In Journal of Siam Society 102, 2014).
- Phaisan Vesalo, “*The Legacy of Thailand’s reformist monk*”, The Buddhist Channel, Bangkok, 2006 <<http://www.buddhistchannel.tv/index.php?id=30,2758,0,0,1,0#.VwURGf97IU>> on 11.10.2018 at 8.10 PM
- Ito, Tomomi, *Dhammamata: Buddhadasa Bhikkhu’s Notion of Motherhood in Buddhist Women Practitioners*, Journal of Southeast Asian Studies, Vol.38, NO.3, 2007. <<https://www.questia.com/library/journal/1G1-171295973/dhammamata-buddhadasa-bhikkhu-s-notion-of-motherhood>> on 11.10.2018 at 8.20 PM
- Buddhādāsa Bhikkhu Named One of the World’s Great Personalities, <<https://www.gotoknow.org/posts/560310>> on 11.10.2018 at 9.41 PM

The Concept and Role of *Anusaya* from Early Buddhism to Mahāyanā



Antonio L. Perasso

International Buddhist College
alperasso@gmail.com

ABSTRACT

This article would like to convey the reality of nature on Buddhist teaching concerning with how to develop and practice the latent dispositions. The writing of this Article needs to understand how Early Buddhism and Mahāyanā is practicing by comparison. The focus of the philosophical and psychological investigation of the Buddha is the predicament of human suffering *Dukkha* 1 P. More precisely the Buddhist doctrine is concerned with the reasons and factors that create human dissatisfaction, tension, misery, anxiety and all types of afflictions in general. In the second Noble Truth 2, the Buddha describes the cause of *Dukkha* with the Pali word “*Taṇhā*”, which means craving, or a constant “thirst” which lays at the bottom of all human motivations and desires either conscious or unconscious. And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering. (*Sammāditthi Sutta* M I 46) *Taṇhā*, is depicted as conscious motives into further three unwholesome roots, also called Noxious-trio (*akusala mūla*): “*lobha*” greed, lust which generates all kind of desires, “*dosa*” aversion, hatred, resentment, rejecting what we do not like or want, “*moha*” is creating confusion and delusion in the mind, also named ignorance or not understanding the reality as it is.

Keywords: Mahāyanā, Anusaya, Early Buddhism

The focus of the philosophical and psychological investigation of the Buddha is the predicament of human suffering *Dukkha*¹. More precisely the Buddhist doctrine is concerned with the reasons and factors that create human dissatisfaction, tension, misery, anxiety and all types of afflictions in general.

In the second Noble Truth², the Buddha describes the cause of *Dukkha* with the Pali word “*Taṇhā*”, which means craving, or a constant “thirst” which lays at the bottom of all human motivations and desires either conscious or unconscious.

And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering. (Sammāditthi Sutta M I 46)

Taṇhā, is depicted as conscious motives into further three unwholesome roots, also called Noxious-trio (*akusala mūla*): “*lobha*” greed, lust which generates all kind of desires, “*dosa*” aversion, hatred, resentment, rejecting what we do not like or want, “*moha*” is creating confusion and delusion in the mind, also named ignorance or not understanding the reality as it is.

The unconscious motives are: the desire to perpetuate, to be, to exist again and again; the desire to avoid death; the desire for pleasures and the aversion to pain. These motives, though unconscious, play a pivotal role in human behaviors and determines our present and futures experiences. The desire to exist again and again, clinging to any possible life, is the chief among these unconscious tendencies which bases is *modus operandi* over a false concept of a self existing “I”.

Buddhism does not deny individuality, which is analyzed into five *Khandhas* (*P.*)³, but he posited that neither of these phenomenas have inherent existence; they are constantly interacting together and none of them exist independently. This profound, although, quite

¹Represent the mental and physical perceptions of: sorrow, suffering, pain, misery, tension, sadness, frustration, unhappiness, dissatisfaction and unrest which pervade the human beings experiences

²The four Noble Truths are : existence is *Dukkha*, cause of *Dukkha*, Truth of Cessation and the True Path leading to Nirvana

³Matter, sensations, perceptions, volitional formations and consciousness ; this is the psycho-physical composition of the person .

simple statement, is elaborate by the Buddha in his formulation known as “Interdependent Origination” (*pratītyasamutpāda S. paṭiccasamuppāda P.*)

When this is, that comes to be; with the arising of this, that arises. When this is not, that does not come to be; with the cessation of this, that ceases (Extract from Assutava Sutta SN 12.61).

As the famous *Prajñāpāramitāhṛdaya* Sutra says:

“Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. Shariputra, likewise, all phenomena are empty; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.” (www.fpmt.org, translated by Gelang Thubten Tsultrim, 1999, Dharamsala)

This points out that all phenomenas are conditioned and impermanent ; there is no any unchanging, everlasting, absolute substance, like soul, self, I, secret entity, hidden power or any type of phenomenas which rises without any causes and remain unchanged.

“All phenomenas are empty, empty of what? Empty of any inherent existence” (Geshe Ngawang Sherap Dorje, Lecture on Heart Sutra, Santiago de Chile 2004)

This “Ego” that we think to be solid and independent, is just the result of interrelations of causes and effects. We think “we are this I”, doing so we create the misunderstanding which brought up the sense of me, my, mine. Consequently we develop: I like, I want, I do not like it, I hate it. Then different types of desires, craving, attachment, hatred; then this distorted vision of the reality brings up confusion, illusion generated by ignorance, which colored our actions and are the causes of our suffering.

The Buddha called our world *kāma loka* (*P.*)⁴ or desire world, because the majority of the actions we performed are meant to pursue objects of desires that trigger pleasant feelings and reject unpleasant, protecting and feeding up our “Ego” needs of sensuous gratification and self preservation.

⁴Tiloka or three worlds or spheres : Kama loka or desire world, Rupa loka world of form and Arupa loka or world of formlessness

The Buddha concentrate his attentions on impulses with a strong psychological orientation and he makes a clear difference between needs and wants; when basic needs (normal sexual marital life e.g.) become obsessions “wants” (sexual infatuations searching new sensations, changing partners all time and wanting more), these repeated patterns of behaviors, these drives, which spring out from the three poisons (desire, hatred and ignorance) are the source of all our misery and dissatisfaction .

These impulses arise due to stimuli in the sensory field, through the senses consciousnesses ⁵ which excites a person’s feelings (*Vedanā P.*); in reality feelings is what drives us not the object itself.

Pleasant feelings (*Sukhavedanā P.*) and painful feelings (*Dukkhavedanā P.*) are affective reactions to sensations.

“While contact is merely a reaction to stimuli, the emergence of the hedonic tone only appears at the level of feelings with the emergence of craving and grasping we discern the transition from the state of a feeling into the experience of an emotion” (An introduction to Buddhist Psychology, page 73).

Due to this excitation, an impression is produced through the correspondent organ impinged; pleasant feelings trigger the drives towards desirable objects for sensuous gratification, establishing desires of perpetuate its in the future and unpleasant feelings toward undesirable object with the rise of resentment, anger, rejection, aggression and annihilation.

When we look for enjoyment or pleasures, we think that it comes from getting what is pleasurable, so we try to get whatsoever we believe are the causes of our happiness. But we do not realize that our real pursue is for the sensation (emotions) we got obtaining the object of pleasure, not in the objet itself.

If it wasn’t so, what need do we have on buying and wanting new things, new situations, new friends, new partners all the time?

So these pleasurable and unpleasant sensations are responsible of our unending searching for happiness and stopping suffering.

⁵eyes, ears, nose, tongue, body and mental consciousnesses

The idea of unconscious characters habits which extends not only one life span, but also continues through others, is a very characteristic of Buddhism doctrine and beside Hindu and Jain tradition⁶, is almost uncommon to other philosophies, religions or psychology systems.

Our present reactions to oncoming contacts (*Sparsā S. Phassa P.*)⁷ have been formed in the past and brought up to the present, life after life, rooted in a dynamic personality of unconscious traits, imprints, drives, like mental habits patterns which lead us to a particular direction.

In the Early Buddhist texts these unconscious habit patterns are defined as: *saṃskāra* and *anusaya*. The word *saṃskāra* means “put together”, more specifically: that which has been put together and that which puts together.

The first passive sense refers to all conditioned phenomena generally, but specifically to all mental “dispositions mental imprints”, “determination, mental fabrications” or “volitional formations” because they are formed as a result of past volitions and because they are the causes of the arising of future intentional actions.

The second active sense refers to the form-creating modus operandi of mind; is the second link of Interdependent Origination and in this context is karmically active volition which generates rebirth and the cycle of old age and death, also called *karma* (*S.*)⁸ imprints. *Saṃskāra* in this case is equivalent to *karma* including intentional actions of the body, speech and mind.

To better understand the *saṃskāra* functions, we can use the analogy of a river as Prof. Peter della Santina illustrates:

“As rain falls on a hillside, that rain gathers into a rivulet, which gradually creates a channel for itself and grows into a stream. Eventually, as the channel of the stream is deepened and widened by repeated flows of water, the stream becomes a river, with well-defined banks and a definite course.”

⁶Concepts as *karma*, reincarnation and *saṃskāra* are also present in these traditions

⁷It is defined as the coming together of three factors : the sense object, the sense organ and corresponding sense consciousness.

⁸Means “action”: is the moral law of cause and effect which put emphasis on the intentionality or volition of the action itself.

In the same way, our actions become habitual. These habits become part of our personality, and we take these habits with us from life to life in the form of what we call volition, mental formation, or “habit energy.” (The Three of Enlightenment, page 123).

Our actions creates habits, which in turn creates tendencies ; the first cigarette, which might be unpleasant, leads to another and another and slowly the addiction is sets up.

As Upul Nishanta Gamage⁹ using his unconventional but clear and concise language says:

“We are habits, prisoners our our own habits, we make up our Ego out of our habits. We use thoughts as raw materials to build up stories, which in turn build up walls, cells and finally we became prisoners of ourselves and our Ego is bossing us in a fake constructed reality which is the cause of our suffering” (Mindfulness retreat, 5-10 February 2018, Nilambe Buddhist Meditation Center, Sri Lanka).

In other words, we are disposed to respond to certain kind of stimuli in certain habitual ways. That particular predisposition represent a potentiality for that affliction to arise in response to the specific kind of feeling with which it is associated.

These latent dispositions are defilements which “lay along with” (*amusement P.*) the mental process to which they belong, rising to the surface as obsessions, whenever they meet with the suitable conditions.

The Buddha named these deep-rooted and dormant proclivities as “*Anusaya*”.

Anusaya is a Pāli term, derived from the prefix “*anu*” meaning: following, persisting or subsequent and the root *√si*, to lie, to sleep. It is often translated into English as: obsession, inheritance, proclivities, bent, bias, the persistence of a dormant or latent disposition, predisposition, tendency.

The Buddha spoke about *anusaya* in different *Nikāyas*¹⁰ of the Pali Canon:

⁹is the main teacher at the **Nilambe Buddhist Meditation Centre**, situated near Kandy in Sri Lanka. Besides teaching at Nilambe, is also frequently teaches meditation in hospitals, prisons, schools, monasteries and at the Buddhist Publication Society in Kandy and regularly invited to teach and give talks at Hong Kong, Germany, Switzerland and Sweden.

¹⁰*Nikāya* is a Pāli word meaning “volume”. It is often used like the Sanskrit word *āgama* to mean “collection,” “assemblage,” “class” or “group” in both Pāli and Sanskrit. It is most commonly used in reference to the Buddhist texts of the Sutta Piṭaka.

“Monks, what one intends, and what one plans, and whatever one has a tendency towards (anuseti): this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is a descent of name-and-form....Such is the origin of this whole mass of suffering. ...

But, monks, when one does not intend, and one does not plan, and one does not have a tendency toward anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no descent of name-and-form. ... Such is the cessation of this whole mass of suffering. (Cetana Sutta,extract SN 12.38)

“Monks, with the abandoning and destruction of the seven obsessions, the holy life is fulfilled which seven?

- 1.- Lust for sense pleasure (Kamarāgānusaya)*
- 2.- attachment to existence (bhavarāgānusaya)*
- 3.- aversion (pathinganusaya)*
- 4.- Conceit (mānānusaya)*
- 5.- Doubt (Vivikicchānusaya)*
- 6.- wrong views (ditṭhianusaya)*
- 7.- Ignorance (avijjānusaya)*

with the abandoning and destruction of these seven obsessions, the holy life is fulfilled. (Anusaya Sutta,extract: Obsessions (2) AN 7.12)

Anusaya are basically dormant passions which become excited into activities by suitable stimuli; because of their strong pertinacity they provide the base for the emergence of greed, anger and pride. The term “latent dispositions” highlights the fact that the defilements are liable to arise so long as they have not been eradicated.

As is explained in the scheme of Interdependent Origination, the cognitive processes involving contact (*phassa*) and feeling (*vedanā*) give rise to craving (*taṇhā*) and grasping (*upādāna S.*), this is the way how *anusaya* establish the essential connection between the arising of sense consciousness, with its affective responses, and the new afflictive karmic activities that these latter provoke. This is why craving is considered the a very important point of the twelve links chain, if we are able to stop it, automatically, becoming, birth and death are eliminated and freedom is reached.

All defilements are in a sense *anusaya*, compared to dangerous microbes infesting the body, which though in a latent state, may become active at any moment when the suitable causes and conditions trigger them.

In the Early Buddhist texts, there is not an explicit reference to a concept of unconscious mind; all this changed with the describing in the Abhidharma of momentary realities, which its show us the full power of the soteriological and transcendent teachings of the Buddha.

In Theravāda Abhidhamma the minds processes are explained according the theory of moments¹¹ and the conception of *Bhavaṅga*¹² consciousness, which is classified into active and passive mode. The first it refers to the senses consciousness activities and the second to the process-free consciousness, also defined as the unconscious activity of the mind.

The momentary mental events do not occur in the mind, rather, the momentary mental events themselves are the mind. (Theravāda Abhidhamma, Page 138).

The *Bhavaṅga* passive mode, ensures the uninterrupted continuity of person's mind, through the duration of any single life. Whenever the process-consciousness is interrupted as, in coma state or deep sleep e.g., *Bhavaṅga* supervenes, preventing the possibility of any gap in the continuous flow of consciousness. Beside, it also acts as the last mind moment of present life or death-consciousness (*cuti-citta P.*) and as rebirth-linking consciousness (*patisaṅkhi-citta P.*) of the first mind moment to occur at the moment of future rebirth.

A new being's mind first moment is conditioned by the last mind moment of the preceding life, hence this functions provides the unconscious psychological continuity. This last conscious moment before death operates as a kind of summing up of that life ; whatever has been most significant in such life, it will tend to play the principal role in determining the nature of the subsequent rebirth, assuring karma efficacy.

¹¹ Is the stream of succeeding of mind moments which provides a continuity of the mind in absence of a permanently abiding "self or atman", which Buddhism denies. It also establishing the casual relation among the past, present and future moments

¹² Means "factor of existence" or "the necessary condition of existence".

In Sarvāstivāda¹³ Abhidharma, the concepts like *kleśa*, *anusaya*, *prāpti* and *aprāpti*, play an important role in the contest of repetitive patterns behaviors.

The word for defilements or impurities in Sanskrit is *Kleśa*, meaning ‘disturbance’ or ‘molest’ in the sense that they are disturbing emotions which do not allow the mind to stay balanced, at peace and equanimous, creating a kind of grey clouds, curtain or thick smoke, that contaminating mind’s surface, impeding the rising of the mind real nature.

Along with *kleśa* we have *anusaya* which indicates the subtlety and tenacity of the defilement ; is a force which adheres, attach and grows along his corresponding defilements, creating *anusayana*, which has the function of growing or intensifying the defilement connected to his corresponding object.

Anusaya have a subtle mode of existence, difficult to perceive . They adhere and nourish themselves (*anuserate*) in two ways : from the object and from the defilement along which they are associated and continually bound . The *anusaya* are the causes through which, the beings are attaching and clinging. They fix ‘seat’, they are thus called ‘cankorous influences (*asravas*) ; cause beings to be attached, thus called yoga or yokes; they seize, thus they are called *upadana* or clinging .

Anusaya induces the *prāpti* of the defilements ; *prāpti* means “conjunction, obtainment or acquisition”, is the most important *viprayukta-samskara-dharma*¹⁴ in the *Sarvāstivāda Abhidharma* and play a very important role in spiritual attainment.

‘It is a force the that links a dharma to a particular series, is comparable to a shadow that follows its object and Aprāpti ‘disjunction’ is another real entity whose functions and nature are just opposed to those of Prāpti ensuring that a given dharma is delinked from the individual series’ (S A, page 379).

For example: if someone has envy, it is because of the coming together of all necessary causes and conditions for inducing the rising of it . In the same time his corresponding *prāpti* arises and by consequence the envy is linked to that person. *Prāpti*’s

¹³ Savāstivāda, ‘savam asti’ meaning essentially ‘everything exist ‘ or ‘all is’. In their view not only present dharmas exist but also past and future ones. In such way they explain how past karma affects the present and present the future. Past and future exist but in a non-active way. All dharmas have a specific “own-nature”(svabhāva) unique defining characteristic to it, for example a “ person “ is that of the cluster of dharmas that the conceptual label ‘person’ applies to. Own characteristics it does not mean they have their own intrinsic nature or self-generated.

¹⁴ Conditionings disjointed from thoughts ; dharma or phenomena neither material nor mental

envy will be present from moment to moment, even if the mind is engaged with a different virtuous thought, contaminating all others dharma, till the time a counteragent or antidote is generated that will be able to delink it . At this moment the *prāpti* of cessation of envy arises together with the *aprāpti* which induce the delinking.

Prāpti plays the indispensable role to obtain liberation, more over, a practitioner can attain Nirvana only by virtue of *prāpti* that links the cessation to him . In this sense is considered an indispensable soteriological tool in the process of the mind complete purification state.

Although, *Sarvāstivāda* explains important elements of the unconscious mind process, it was unable to deliver a clear depiction of how these tendencies move from one life to another.

If there is no self or atman, who transmigrates? Who goes around in Samsara? Where memory and karma are stored ?

Others Abhidharma schools called *Samkrantivada*, *Samītiya* and more precisely the *Sautrāntika* came out with a theory that karma does not rise from past karma in a temporal sequence but from karmic efficacy which is continuously passed down from karmic seeds¹⁵, as latent dispositions, that manifest themselves when proper causes and conditions arise .

As Vasubhandu says:

The sleeping kleśa is the non-manifested kleśa, in the state of being a seed; the awakened kleśa is the manifested kleśa, the kleśa in action. And by “seed” one should understand a certain capacity to produce the kleśa, a power belonging to the person engendered by the previous kleśa . (ABK, page 770)

These schools formulate similar stances which try to give an explanation about the preservation of the karmic efficacy, the transmigration of memory and meditational experiences, positing the existence of some kind of mind storage which transmigrate from one existence to another carrying on the karmic impressions, described as seeds (*bija*) along with their corresponding tendencies (*anusaya*) which in turn creates the pattern of behavior of the person.

¹⁵ *bija*

This theory strongly influenced the *Ālayavijñāna*¹⁶ doctrine of the Yogācārā philosophy, which sustain the eight consciousnesses thesis: the five sense consciousnesses, supplemented by the mental consciousness (*mano-vijñāna*), the seventh defiled mental consciousness (*kliṣṭa-manas*), and finally the fundamental store-house consciousness (*ālaya-vijñāna*), which is the basis of the other seven. This eighth consciousness is said to store the latent *anusaya* and impressions (*vāsanā*) of previous experiences, which form the seeds (*bija*) of future karma in this life and in the next after rebirth, keeping ongoing the tendencies which in turn creates the pattern of behavior of the person.

In Buddhism mind is not conceived as simple reservoir of informations, or just a brain mechanism, but to be the individual moment of knowing, which impact and sway over our actions and by consequence is shaping our present and future existences through the creation of *karma*. Understanding how mind it works and his functions, is essential to comprehend Buddhism in both its theoretical and practical aspects.

Pure in his essential nature, the mind is stained by adventitious defilements (ākasmika-mala S.), the result of having misapprehended from beginning-less time the actual nature of phenomenas (Mind in Tibetan Buddhism, page 11).

The complete purification of the mind from all adventitious defilements is the aim of Buddhist praxis. It has a supremacy role because, inherently, it will free us from *Dhukka* and all its related boundaries that characterized the samsaric existence.

As *anusaya* are latent dispositions of non manifested defilements (*kliṣṭa*), the process of their purification is fundamental if we wish to remove the habitual patterns behaviors which, eventually, will pave the way to Enlightenment.

“Bhikkhus, if wanders of other sects ask you: thus: ‘For what purpose, holy life is lived under the Gautama?’ Then you should answer them for the uprooting of the anusayas. (The abandoning of the fetters, Etc, Extract, S N 42(2)-48(8), page 1542).

In Tibetan the word “Dharma” has been rendered into Chö གཞི་ which means transformation.

¹⁶Its literal meaning is “all ground” which suggests a foundation or basis often translated as : substratum, store or storehouse

What the Buddhism teaches has the power of transformation; from one side we have the passive role, the semantic of the word itself which means “transformation” and from the other side the active role when we put in practice the “Dharma”, it becomes a powerful tool in the path to liberation, providing us the understanding of the mind’s processes and the techniques needed for his transformation and purification.

Mind is an impermanent phenomena which nature is pure and luminous and has the object of knowing . If we expose it to afflictions, the mind retain the impure experience of suffering . By the contrary, if we expose it to positive experience the mind yield the pure experience of transformation. (Geshe Ngawang Sherap Dorjey, March 2006, Kathmandu - Nepal)

I hope this work could help the reader to better understand the *anusaya* and the psychological dynamics of the repetitive behavioral patterns, which this pivotal Buddhist concept clarifies.

In the same time, is my aspiration, that eventually, the knowledge drew from the reading, can be used by the practitioner as a practical device in his every day life prospective, providing the necessary changes to transform his mind and live a peaceful existence.

References

1. Primary Soureces:

Anusaya Sutta : Obsessions (2) AN 7.12 . Transl. by Thanissaro Bhikkhu. <https://www.accesstoinight.org/tipitaka/an/an07/an07.012.than.html>

Assutava Sutta :Uninstructed (1) SN 12.61 . Transl. by Thanissaro Bhikkhu. <https://www.accesstoinight.org/tipitaka/sn/.../sn12.061.than.html>

Cetana Sutta (extract) : Intention, SN 12.38 . Transl. by Thanissaro Bhikkhu. <https://www.accesstoinight.org/tipitaka/sn/.../sn12.038.than.html>

Prijñāpāramitāhṛdaya Sutra, Transl. by Gelang Thubten Tsultrim. <https://fpmt.org/education/teachings/sutras/heart-sutra/>

Sammaditthi Sutta : The Discourse on Right View, M I 46 . Transl. by Ñānamoli Thera & Bhikkhu Bodhi. <https://www.accesstoinight.org/tipitaka/mn/mn.009.ntbb.html>

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikāya, transl. by Bhikkhu Bodi – Wisdom Publications, Somerville MA 02144 –USA- 2000

2. Secondary Sources

A Survey of the Doctrines of the Abhidharma Schools, IBC Course Bhikkhu KL Dhammajoti, “*Sarvāstivāda Abhidharma*”, University of Hong Kong, 2007.

Della Santina Peter, “*The tree of enlightenment*”, Chico – CA – 1997.

Mahāyāna Buddhism, IBC Course 2005 by Dr. Peter Della Santina

Padmasiri De Silva, “*An Introduction to Buddhist Psychology*” Rowman & Littlefield Publishers, Inc. London, 1979.

Theravada Buddhism Course, IBC 2011, by Professor G. A. Somatarena Vasubhandu, *Abhidharmakośabhāṣyam*, Vol. 2 & 3, Luis de la Valle Poussin, translation by Leo Prudent, Berkeley CA, Asia Humanities Press, 1988.

William S. Waldron, “*The Buddhist Unconscious*”, Routledge Curzon, London 2008.

William S. Waldron, “A Buddhist theory of Unconscious Mind” Middlebury College, University of Wisconsin, 2008 Madison- USA.

Y. Karunadasa, The Theravāda Abhidhamma, University of Hong Kong, HK, 1970.

Jeffrey Hopkins and Geshe Lhundup Sopa, “*Cutting Through Appearances*”, practice and theory of Tibetan Buddhism, Snow Lion Publication, 1989 Ithaca, New York .

Lati Rimpoche and Elisabeth Napper, “*The Mind in Tibetan Buddhism*” Tibetan commentary on Dīnaṅga’s, Compendium on Prime Cognition “*Pramāṇa samuccaya*”, Snow Lions Publication, 1980, Ithaca, New York.

Peter Harvey, *An Introduction to Buddhism*, Cambridge University Press, Cambridge UK, 1990.

Peter Harvey, *The Selfless Mind, Personality, Consciousness and Nirvana in Early Buddhism*, Curzon Press, Oxon OX14 4RN UK, 1995.

3. Electronic Resources:

A Glossary of Pali and Buddhist Terms, 21 February 2018. <https://www.accesstoinsight.org/glossary.html>

Dictionary of Sanskrit, 1 March 2018 <http://www.sanskrit-lexicon.uni-koeln.de/scans/MWEScan/2013/web/index.php>

What is the Mind? A short introduction to the mind and mental activity in Buddhism. www.studybuddhism.com Dr. Alexander Berzin archives, 20 February 2018.

<http://studybuddhism.com/en/buddhism-in-daily-life/what-is/what-is-mind>

Paṭiccasamuppāda: definition, 18 February 2018.

<https://en.wikipedia.org/wiki/Pratītyasamutpāda>

Samskāra: definition, 15 February 2018

<https://en.wikipedia.org/wiki/Samkhāra>

William S. Waldron, “A Buddhist theory of Unconscious Mind”, 15 February 2018.

http://www.middlebury.edu/media/view/440126/original/waldron-a_buddhist_theory_of_unconscious_mind0.pdf

4. Hearing

Drikung Kagyu Buddhist Center, Santiago de Chile, Lectures on “Heart Sutra” May 2004, “Paramitas” June 2004, “The Four Noble Truths” May 2005, “Death, Intermediate State and Rebirth in Tibetan Buddhist” June 2005, “The twelve links of dependent origination” May 2006, “Karma” June 2006, lecturer Geshe Ngawang Sherap Dorje.

Dhamma Kamala, Vipassana Center, Thailand, three 10 days Vipassana retreats, February 2014, February 2015, October 2015.

Namgyal Monastery, Tantric College, McLeod Ganj, Dharamsala-India, Monlam Teachings February 2005, 2006, by H.H. the Fourteenth Dalai Lama Tenzin Gyatso.

Nilambe Buddhist Meditation Center, Kandy, Sri Lanka Mindfulness retreat, 5-10 February 2018, lecturer Upul Nishanta Gamage.

The Holiness of 14th Dalai Lama, Tenzin Gyatso, on Peace and Universal Responsibility



¹Phra Rangson Suwan, ²Dr. M. Trimurthi Rao

*¹Ph.D. Research Scholar, Dept. of Sociology & Social Work
Acharya Nagarjuna University, Guntur Dist., A.P., India
Email: rangson.suwan@gmail.com, Mobile: +919121662599*

*²Associate Professor, Dept. of Sociology & Social Work
Acharya Nagarjuna University, Guntur Dist., A.P., India
Email: trimurthianu@gmail.com, Mobile: +919885798796*

ABSTRACT

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, has perspective on “peace and universal responsibility.” When Buddhism confirms that the truly peace comes from mind, Dalai Lama always teaches people to develop mutual loving kindness and compassion for the peaceful life. Once Dalai Lama says his concern not only for all members of the human beings, but also for all sentient beings. In the negative karma, Ignorance, selfishness, and greed etc. threaten suffering to human and sentient beings; there bring unhappiness to people. In modern world, today people confront to violent conflicts which are destroyed people and others. By developing the positive karma, people should understand a sense of brotherhood and sisterhood, and they should resolve all issues by peaceful means. By using the universal responsibility, Dalai Lama cultivates peaceful and beautiful life for people, animals, environments etc. in the world and universe. Then Dalai Lama usually recommends people to practice loving kindness and compassion, and convinces people to take loving kindness and compassion as the approach way to peace and universal responsibility.

Keywords: Dalai Lama, Buddhism, peace, universal responsibility

Introduction

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, has undoubtedly followed the Buddha's teaching on loving kindness and compassion. Buddha teaches people on suffering which is caused by ignorance, selfishness, greed etc. Following Buddha's teaching, people should know causes of suffering, should try to eliminate those causes, and should become peaceful people. Tibetan believe that Dalai Lama liberates from suffering and samsara. Rinpoche (2008) states "Without His Holiness, Buddhism would suffer, and it would be extremely difficult to continue the entire Buddha dharma" (p. 246).¹ Rinpoche says that people should follow and pray for Dalai Lama, then finally they should liberate from suffering and samsara as Dalai Lama. Dalai Lama encourages people to practice in morality. The holy body, speech, and mind of the Dalai Lama lead to harmonize all human beings and others.

The Dalai Lama has practiced the three intelligence, mastering the art of debate, since he was a young student. According to Jinpa (2008), Tibetan monastic academic teaches young students to grasp debate which is based on the logical principles.² Debate binds of the three aspects of intelligence: "Clear Intelligence," "Sharp Intelligence," and "Penetrating Intelligence." They must learn all these intelligence: to perceive questions by clear intelligence, to take problems by sharp intelligence, and to manage/organize/transform issues by penetrating intelligence. This debate is come from critically thinking within mindfulness, and it enhances young students the art of debate. Tibetan monastic academic has declared of the three tiers of debaters:

1. students master in clear intelligence, they become the "empowering debaters" on articulation;
2. students master in sharp intelligence, they become the "seasoned debaters," dismantling the solidity of the opponent's positions; and
3. students master in penetrating intelligence, they become the "great defending debaters," adopting a panoramic perspective on chosen subject under inquiry.

Completed the art of debate, Dalai Lama has penetrated in human psychology: emotions, reasons, behaviors etc.; and it is led to his perspective on "peace and universal responsibility."

Review of Literature

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, lives close to the earth, conserves the environment, advocates loving kindness and compassion, shares simplicity, and leads to a wholesome life. “His Holiness clearly sees modern materialism as a source of destruction. He has said that real happiness comes from within, from satisfaction and reconciliation with yourself, and not by acquiring material objects” writes Gandhi (2008, p. 202).³ But discarding of customs and traditions which oppress and inhibit the human development in digital world, Dalai Lama advocates of good traditional values, retains of traditional beliefs, and newly understands of the modern age. Including the rights, Dalai Lama speaks about the rights of women, e.g. the Tibetan constitution upholds. Dalai Lama expounds socialist, not feudal ideals; and it be remembered by people in the societies. In the 21st century, we live and confront with various diversities. The world has been gathered by technologies, religious differences, ideological differences, wealth-and-poverty, black-and-white, rural-and-urban, modern-and-traditional etc. With various diversities, people should not follow the negative karma, such as man is killing man, nations are killing nations, etc.; but they should practice the positive karma to create the peaceful world.

Discussing on Dalai Lama’s book *The Art of Happiness*, Gandhi still restates the concept of human being in general, two individuals of life styles. The first life style, people have wealth as the successful people that have surrounded by relatives, friends, colleagues, etc. They always enjoy to take more the material worth, they search for more the material worth, and they feel comfortable and happy physical in their lives. When their wealth wane, these people have suffering and unhappy by losing their wealth; they do not know how to deal with these issues. Differently with the first life style, the second life style, people have wealth as the successful people and have surrounded by relatives, friends, colleagues, etc. They enjoy economic status and financial success that they have, but they have shown of loving kindness and compassion. They not only focus on the material worth, but they also focus on other valuable sources of worth within the inner peaceful minds. When their wealth wane, these people know how to deal with these issues and feel less suffering and unhappy than people in the first life style. With the inner peaceful minds they have absorbed senses of dignity to eradicate their depression. Illustrating the two life styles, people should practice the value of human warmth and affection, develop the inner sense of worth, master the inner peace of live, and finally even approach “peace and universal responsibility.”

In western societies people become affluent and liberal, however people cannot really feel peace and happiness in their lives. In western societies, they make imbalance

within their societies and outsides. In article “Buddhist compassion and the modern context” Pande (1996) questions “Are those only incidental defects in the modern view?” (p. 24).⁴ This question is waiting to be answered for the 21st century. The basis of peace among nations is never assured in the modern world. There are conflicting of the collective egos among nations. In societies and nations, there are unconvinced of the need of peace, and there are also no the equal freedom too. Learning peace is needed for every societies and nations, and individuals have the equal freedom. Focusing on peace is the right approach for human beings.

In article “Dalai Lama as a political strategist” by Ram (2008, p. 188), Dalai Lama dialogues on nonviolence in the basic precepts of middle path:

... to live with less conflicts and bloodshed and in order to achieve this, it is important to follow nonviolence and to have dialogue.... if our struggle through nonviolence with a compassionate feeling succeeds we will be creating a new way to solve problems and conflicts and thereby serve the interests of the entire humanity.⁵

When Tibetan nonviolent movement is hard to grasp, Tibetan still express their deep sorrow through nonviolence and they still perform on Tibetan nonviolent movement.

Tibetan teachings conclude with prayers for brethren and sufferers, dealing with suffering. “Dalai Lama believes that only by building up a collective merit of good karma through overcoming their own delusions can the situation resolve itself favorably” argues Mehrotra (2008, p. 9).⁶ Following Dalai Lama, Tibetan prayers note that persons, who do rough actions that ruined to others firstly and even themselves. Based on loving kindness and compassion, Tibetan prayers have the right wisdom, and they analyze what is the right/wrong things. They feel the ultimate aim in nirvana, which means peace without all ignorance, and they define nirvana as peaceful-and-harmony life, which means no hatred for each other. Without selfishness and quarrels, people then concern more on their brothers and sisters. People are both the human beings and the members of human family. If they disagree among them, they resolve all disagreements/circumstances/issues by respecting among themselves. So Tibetan prayers know that people want happiness, not suffering, but they know that happiness must come from the right karma.

Objectives of the Study

1. To study peace by the Holiness of the 14th Dalai Lama, Tenzin Gyatso
2. To study universal responsibility by the Holiness of the 14th Dalai Lama, Tenzin Gyatso

Peace by the Holiness of the 14th Dalai Lama, Tenzin Gyatso

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, often speaks of the interconnectedness of peace for all beings. From past to present time Dalai Lama also shows Tibet's cultures with traditional wisdom of survival (Goleman, 1996).⁷ Today Tibetan are symbolized on our intact cultures and traditions. As inner science, Tibetan center their spirits on development of the human beings. They connect their cultures and traditions by ages; they represent even in a time capsule of sorts for the modern world. When the modern world is adrift in crisis, people need more wisdom to bear on their collective challenges. Science and technology have powered to control nature, but they have destroyed nature too. Living with technologies people need to balance their modern capabilities with an ancient wisdom. Being a great honor, people should be alive at moment by bearing peace and universal responsibility. People should challenge the modern world and they should take care of the planet for themselves and their next generations.

When their minds gather with ignorance and greed, people do not care the earth's living things; they do not respect to earth's human descendants; they destroy their nature and natural resources. The next generations will confront the destruction of the natural environment continues at the present rate. In the book *Tree of Life: Buddhism and protection of nature* by Buddhist Perception of Nature (1999), in concept of survival of life, peace is threatened by human activities that ignore a commitment to humanitarian values.⁸ It is seem the destruction in the past resulted from ignorance. Global communication is now very popular, but communication for peaceful world is rarely popular. In the technological world, people should know how to use technologies for the peaceful world; they should rethink how to protect the environments; they should manage how to use the nature resources for everyone. People now should respond more to societies and nations by applying ancestors' ideas on the earth. The earth is rich and bountiful for everyone on earth, not for some greedy persons.

Universal Responsibility by the Holiness of the 14th Dalai Lama, Tenzin Gyatso

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, visions on more the “universal responsibility” than the “universal rights.” The word *respond* defines as “to answer or reply,” so *responsibility* concludes “answerability.” The word *responsibility* includes and concerns with every individuals in the societies. The Western philosophers observed that Buddhist etymologists did not categorically refer to the “right.” However Buddhist etymologists have discoursed on the “human right”; and they have expanded and transformed “human right” to “universal responsibility.” The author Peter Harvey emphasizes ideas on “right” in Buddhism:

Buddhists are sometimes unhappy using the language of “rights” as they may associate it with people “demanding their rights” in an aggressive, self-centered way, and may question whether talk of “inalienable rights” implies some unchanging, essential Self that “has” these, which is out of accord with Buddhism’s teaching on the nature of selfhood. Nevertheless, as rights imply duties, Buddhists are happier talking directly about the duties themselves: about “universal duties,” or, to use a phrase much used by the Dalai Lama, “universal responsibilities” ... rather than “universal rights.” (cited in Puri, 2008, p. 112)⁹

In concept of “one world,” the Dharmapada confirms the theory, related between each individuals and others. Within the one world concept, The Dharmapada also believes the relationships that are among individuals at the rest in the world.

The cosmology of ancient Buddhism has not only satisfied with just human history but also has enlarged the field of human responsibility to all sentient beings. Dalai Lama has followed the ecological consciousness and suggested that people should follow in universal responsibility for the entire ecosystem of planet and solar system. Panikkar (1996) claims “The shrinking of our human responsibility is a fruit of modern individualism” (p. 52).¹⁰ If people can use suitable the modern individualism with itself and its immediate surroundings, it is a part of universal responsibility. Today the increasing consensus comes from all the intellectual and spiritual corners of the modern world.

To understand what right/wrong things are, people should question on their work that they do. If answer is that they do asserted things, they violate with abuse that rights are asserted. In 1996 Garfield points out “When people are hurt physically, deprived of opportunities for expression of views, opportunities to practice religion, to move about,

etc., we then speak of a right being violated. Rights can be hence be seen as fundamentally protective” (p. 174).¹¹ They protect individuals against interference which is called “negative rights.” The rights to life is a right not to be killed. Human flourishing is on both individual and social levels, which require freedom of expression in many ways. Flourishing society is essential that many voices be heard as possible, which no many views be suppressed. Individual and social flourishing hence require the respect of “right to free speech.”

Dalai Lama asserts that universal responsibility is the fact of sentient beings to create the peaceful world. According to Cabezón (1996), “To summarize, we are responsible for the universe in two senses: one ontological (responsibility for), and the other moral (responsibility to). These two forms of Universal Responsibility, though distinct, are not independent” (p. 136).¹² Ontological responsibility means that there exists a mechanism for implementing choices; obligation ethically acts with the respect to the environment. There is an ethical obligation on their path to protect themselves and others. As Dalai Lama’s worldview, universal responsibility arises from the natural world to respond to the universe as the abode of peaceful life.

Conclusion

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, has introduced worldview on “peace and universal responsibility,” based on loving kindness and compassion. Tibetan scholars have supported to the Dalai Lama’s worldview and have convinced to people to practice loving kindness and compassion as the approach way to peace. When people have enlightened on the universal responsibility, they have developed the positive karma in Buddhism. In Western educators have interested on Buddhism which is how to resolve issues in the modern world. When people have been effected by the material objects, today people have only received the comfortable physicals, but they have not absorbed the comfortable minds. Many scholars have supported the universal responsibility from Dalai Lama’s perspective. Based on the inner peace, people can concern with human being and others than before, they can deal with violent conflicts and other issues easily than before. Peace and universal responsibility are concluded by Dalai Lama for human being, animals, and universal things; so everyone can live with harmony and peace in this universe.

References

- Rinpoche, L. T. Z. (2008). In praise of His Holiness the 14th Dalai Lama. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 243-254). New York, NY: Hay House.
- Jinpa, T. (2008). The Dalai Lama and the Tibetan monastic academia. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 215-229). New York, NY: Hay House.
- Gandhi, E. (2008). His Holiness the 14th Dalai Lama: A monarch or a socialist. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 197-203). New York, NY: Hay House.
- Pande, G. C. (1996). Buddhist compassion and the modern context. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 21-25). New Delhi, India: Foundation for Universal Responsibility.
- Ram, S. (2008). The Dalai Lama as a political strategist. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 181-196). New York, NY: Hay House.
- Mehrotra, R. (2008). The Dalai Lama: An introduction. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 1-13). New York, NY: Hay House.
- Goleman, D. (1996). Universal responsibility and the roots of empathy and compassion. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 142-153). New Delhi, India: Foundation for Universal Responsibility.
- Buddhist Perception of Nature. (1999). *Tree of life: Buddhism and protection of nature* (2nd ed.). China: Author.
- Puri, B. (2008). Universal responsibility in the Dalai Lama's worldview. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 121-137). New York, NY: Hay House.
- Panikkar, R. (1996). Universal responsibility: A Christian consideration. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 51-62). New Delhi, India: Foundation for Universal Responsibility.
- Garfield, J. L. (1996). Human rights and compassion: Toward a unified moral framework. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 171-200). New Delhi, India: Foundation for Universal Responsibility.

Cabezón, J. I. (1996). On the principle of universal responsibility. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 133-141). New Delhi, India: Foundation for Universal Responsibility.

Venerable Ānanda and His Insight Meditation (*Vipassanā*)



¹Venerable Vimala, ²Soontaraporn Techapalokul, Ph.D.

^{1,2}Mahachulalongkornrajavidyalaya University

International Buddhist Studies College

¹Email: ashinvimala.lsk@gmail.com

ABSTRACT

There were eighty great disciples of the Buddha. Among them who were conferred one or two titles (*etadagga*), Venerable Ānanda was uniquely conferred totally five titles. Also, among those who were attendants to the Buddha, he was an excellent attendant to the Buddha due to his past wishes. This present paper aims to study the practice that underlines insight meditation of Venerable Ānanda in the Tipiṭak and explore his meditative method which he attained *sotapattiphala* till *arahatphala*. The finding shows that he served his life for the Buddhist religion throughout his whole life. He led in reciting Suttanta Piṭaka at the First Buddhist Council. Through meditation, he could escape from the circle of birth and help people with insight meditation and answer their questions and doubts on meditation. Venerable Ānanda has been a remarkable monk until now. His role was still crucial for lasting the teachings of the Buddha (*sāssana*).

Keywords: Ānanda, Insight Meditation and Attendant

1. Introduction

Venerable Ānanda was undoubtedly the one who occupied a unique position in many respects among the entire of the Buddha's great disciples in the Blessed One's retinue. Born on the same day in the same caste of his Master Siddhattha Sakyamuni. Venerable Ānanda was a great attendant who was beholder the five unique qualities.¹ Besides, he was bestowed as the treasurer of his master's whole teachings and finally was preserving and contributing all short of his Master's words to the world.

Venerable Ānanda attained *sotāpattiphala*, the fruit of stream-entry, during his first rains retreat. He took his final liberation, arahantship, only after the Buddha passed away and just before the First Buddhist Council began. For attaining *sotāpattiphala*, the insight meditation that he contemplated was that there is "I am" not without possessiveness and so on, instructed by Venerable Puṇṇa.(A-a I p.308) Amazingly, for attaining arahantship, keeping balance concentration and effort in his practicing *kāyagatāsati* meditation, he attained arahantship in the gap that his feet were free from floor and his head did not touch pillow.

Accordingly, this paper is an attempt to show how venerable Ānanda fulfilled his aptitude to become a monk with great qualities in his life. Also, to know his practice of insight meditation is rather excellent for he proved that insight meditation can help overcome many problems occurring in his duties, and assist him be peaceful in mind whatever he faces. Only practicing insight meditation can get rid of the miseries of old age, sickness and death and the attainment of *nibbāna*.

2. His Life

According to tradition, Venerable Ānanda came to the world of human being, just as the Buddha did, from the Tusita heaven, (A-a I 292) and was born on the same day as the Buddha in the same caste, the *khattiya* or the warrior of the royal family of the Sakyans. There were seven persons born into the human world on the same day of the Buddha's great birth: Rahulamātā, Ānanda, Channa, Kāḷudāyī, Kaḍaka horse, Mahābodhi tree and Four Gold pots. (Bv-a 276) His father was king Amitodana, the younger brother of King

¹Five unique qualities refer to 1) Wide learning, 2) Retentive memory, 3) Good behaviour and quick wit, 4) Resolute, and 5) Ministering care. -Piyadassi Mahathera, **The Spectrum of Buddhism**, (Taiwan: Buddha Educational Foundation, 1996), p. 61.

Suddhodana, the Buddha's father. Thus, the Buddha and Venerable Ānanda were cousins growing up together in the beautiful city of Kapilavatthu.

When the prince Ānanda was thirty-seven years old,² he joined the Buddhist Order along with his fellow princes namely Bhaddiya, Anuruddha, Bhagu, Kimila, Devadatta and Upāli as well as with many other Sakyan nobles clan (*khattiya*). (Vin V p.255) Venerable Belaṭṭhasāsa (Vin II p.763) was his Preceptor introducing him the monk's discipline and guided him to be a diligent pupil.

3. Becoming the Buddha's Attendant

The term "attendant" is actually not comprehensive enough. There is hardly an English word, which can do full justice to his position. (Hecker 1980, 13) After Venerable Ānanda had joined the Order, when the Buddha became fifty-five years of age, the privilege of being the Blessed One's great attendant had passed on him. There were many of Bhikkhus such as Nāgasamāla, Nāgita, Upavāna, Sunakkhatta, Cunda Sāmanera, Sāgata and Megiya who had attended to the Buddha. But they did not manage to content the Blessed One in proper way. Thus, one day the Buddha summoned the monks at assembly and declared:

“In my twenty years as leader of the Saṅgha, I have had many different attendants, but still found no one has really fulfilled their obligation sufficiently, and from time to time some of their stubbornness has become obvious. Now I am fifty-five years old and it is necessary for me to have a trustworthy and reliable attendant.”
(Nyanaponika & Hecker 2003, 139)

As soon as the Buddha announced this words all the noble disciples were surprising. They willingly offered their services to the Buddha. But the Blessed One did not accept their offers as he like to give this chance to Venerable Ānanda. Then Venerable Sāriputtara and many of his great disciples asked Venerable Ānanda to take this responsibility as it is rare gain.

²The Buddha attained his enlightenment at the age of 35 and spent his time 1 year at the Gaya. Thereafter, at the age of 37, He went to his home town and met Ānanda. Thus, it has to be said that Venerable Ānanda entered into the Buddhist Order at the age of 37.

When he was asked why he did not offer his services to the Buddha like the others, he replied that the Buddha knew best who was suitable to be his attendant. Of course as he had so much confidence in the Buddha, he did not express his own wishes even though he would have liked to be the Buddha's attendant. Eventually, the Buddha announced that Venerable Ānanda would be the only one who can be valid the great pleasure to him and be the best his attendant. In fact, while he heard of the Buddha's preference, Venerable Ānanda would have been so delighted, but instead he asked for eight favours (*vara*).³

The reason why venerable Ānanda asked for eight favours is that if he did not possess the first four rights (*vara*),⁴ people could have said that he had accepted the post just for the purpose of beholding such material gains that he would enjoy. Also if he did not express the other four conditions, it could rightly be said that he fulfilled the duties of his post without being mindful of his own advancement of the noble path.

The Buddha granted him these reasonable requests, which were quite fit in accordance with the Dhamma. Since then Venerable Ānanda was the constant companion (*pacchāsamana*) and great attendant (*aggupatthaka*) of the Buddha for twenty-five years. In those twenty-five years of service, he continued with the same ceaseless striving for purification as in the first eighteen years of his monk-hood. He has no complains of the hard work, nor has he conceit on being the great attendant. He just realized where he should be in and even said to himself on one day as follows:

³The eight favours (*vara*) are 1) The Buddha should never pass a gift of robes on to him, 2) never give him any alms food which the Buddha himself had received, 3) never the dwelling place to him, 4) never add him in any personal invitations. 5) if he was invited to a meal, he would rightly transfer that invitation to the Buddha. 6) If a person who has come from the distant areas is willingly to see the Buddha, he should rightly get the privilege to lead them to the Buddha. 7) If he had any doubts of inquiries about the Dhammas, he asked for the right to have them cleared up any time in the Buddha's present. 8) If the Buddha have a discourse during his absence, he asked for the privilege to have it repeated to him privately. -Ñāṇaponika Thera & Hellmuth Hecker, **Great Disciple of the Buddha**, (Kandy: Buddhist Publication Society, 2003), p. 139.

⁴The four favour here are the first four favours starting one to fourth mentioned in footnote 3.

Through the full twenty-five years; that I have been in higher training, no sensual perception has arisen in me; See the excellence of the Dhamma, Through the full twenty-five years, that I have been in higher training, no perception of hate has arisen in me; See the excellence of the Dhamma, Through the full twenty-five years; that I have attended the Blessed One, with loving-kindness in mind, word and action: just come along with him. (Nyanaponika & Hecker 2003, 141)

4. His Five Titles (*etadagga*)

According to the tradition, there are about eighty disciples who was conferred the Title (*etadagga*) during the Buddha's life time. (A I 25) Among them Ven. Ānanda was one who received five Titles namely:

1. *Bahussutānaṃ* = Wide learning
2. *Satimantānaṃ* = Retentive memory
3. *Gatimantānaṃ* = Good behaviour and quick wit
4. *Dhītimantānaṃ* = Resolute
5. *Upatṭhakānaṃ* = Ministering care. (Piyadassi 1996, 61)

The reason why he was conferred to those five titles is that he was the one who had a privilege of learning all short of the teaching of the Buddha during his dispensation over 45 years and reached the point of the treasure of the norm (*dhammabhandhāgārika*). Thus the Buddha himself honoured Venerable Ānanda and declared; *etadaggaṃ, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ ānando* (A I 25): among those who learn the Dhamma, O Bhikkhus, I declared that Ānanda is the best. (A I p. 24)

As he was the one who excellently had the retentive memory of remembering the Dhamma, the Buddha was to declare; *etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ satimantānaṃ yadidaṃ Anando* (A I 25): among those who memorized the Dhamma, O Bhikkhus, I declared that Ānanda is the best. (A I p. 24)

As he could repeat discourses of the Buddha flawlessly up to sixty thousand words, without leaving out a single syllable, the Buddha therefore declared; "*etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ Gaṭtimantānaṃ yadidaṃ ānando* (A I 25): among those who were to say a quick wit proprietor on learning the Dhamma, O Bhikkhus, I declared that Ānanda is the best. (A I p. 24)

As he was the one who had extraordinarily being resolute, the Buddha therefore declared; “*etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhītimantānaṃ yadidaṃ ānando* (A I 26): among those who had being resolute, O Bhikkhus, I declared that Ānanda is the best. (A I p. 24)

As he was the one who attended to the Buddha in proper way, the Buddha declared; “*etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ upaṭṭhakānaṃ yadidaṃ ānando* (A I 26): among those who attended to the awakened one, O Bhikkhus, I declared that Ānanda is the best. (A I p. 24)

In compare with other leading disciples who normally excelled in only one category or in the case of two, however, Venerable Ānanda thus the unique distinction of the five qualities amongst the disciples who were declared by the Buddha himself as the most excellent personalities.

The retirement of his life After the cremation of the Blessed One, Venerable Ānanda seems very much mourned and felt so lonely that he himself expressed his situation as follows:

My companion has passed away, the master, too, is gone. There is no friendship now that equals this: Mindfulness directed to the body. The old ones now have passed away, the new ones do not please me much, Today I meditate all alone like a bird gone to its nest.” (Nyanaponika & Hecker 2003, 179)

After all, he saw only one duty for him to attain total liberation as prophesied to him by the Buddha himself. Thus he followed the advice suggested by Venerable Mahākassapa, went to live in the forest in the province of Kosala, which was near the Mallas and the Sakyans. But when it became known to the people, he was inundated with visitors who were mourning of death of the Buddha, Venerable Sāriputta, Venerable Moggallāna, and of their beloved King Pasenadi. All four had died within the year. Day and night, in the village and in the forest, Venerable Ānanda had to console these mourned people and was never alone.

In the meantime, the First Buddhist Council was to be held and headed by Venerable Mahākassapa as to strengthen the Dhamma and the Vinaya. This was to take place in Rājagaha under the protection of King Ajātasattu. Five hundred monks were to participate, among whom Venerable Ānanda was the only one who was not an arahant. Without Venerable Ānanda, the council was not seem to be perfected because he recognized most of the discourses of the Buddha. Thus his attainment of *arahantship* is became the subject that was so important to both himself and the first council.

5. Vipassanā

Vipassanā or insight meditation is the central and most distinctive feature of the Buddhist path to *nibbāna*, that is, to the cessation of suffering and escape from rebirth. The term of *vipassanā* is defined as follow:

Vipassanā: inward vision, insight, intuition, introspection

Vipassanā-kammaṭṭhāna: exercise for intuition

Vipassanā-ñāṇa: ability or method of attaining insight

Vipassanā-dhura: obligation of introspection.

(Rhys Davids & Stede 1997, 627)

Vipassanā is a simple technique which depends on direct experience and observation based on the contemplation of impermanence (*aniccānupassanā*), misery (*dukkhānupassanā*), impersonality (*anattānupassanā*), which will be put into consideration in the next items. One can attentively and strenuously contemplate upon one of these natural aspects until he is capable of clearly seeing and realizing the truths as they really are in everything in the universe. *Vipassanā* is also comprised of experiential observation of the mind and matter (*nāma* and *rūpa*). Besides, it is the study of cause and effect. It is essential that one be able to make a proper differentiation between *paramattha* (ultimate realities) and *paññatti* (concepts, ideas,); otherwise one will unknowingly fall into the trap of meditation on *paññatti*. (Kyaw Min 1979, 95)

In Saṁkhittadhammasutt, Saḷāyatana Vagga pāli, the Venerable Ānanda said to the Blessed One: “Well for me, lord, if the exalted one would teach me a teaching in brief, hearing which teaching from the exalted one I might dwell solitary, remote, earnest, ardent and aspiring.” (S IV p.29-32) In this discourse, The Buddha teaches Ānanda to practice insight meditation by concerning contemplation of six doors: eye, ear, nose, tongue, body, and mind.

Contemplation of eye door

Eye, object, eye consciousness, eye contact, pleasant feeling, unpleasant feeling neither pleasant nor unpleasant feeling owing to eye contact is impermanent, woe, now what is impermanent, woeful, by nature changeable, it is not fitting to regard that as “This is mine. This am I. This is my self. By contemplating so, one who is a noble person get wearied of eye, object, eye consciousness, eye contact, pleasant feeling, unpleasant feeling, neither pleasant feeling nor unpleasant feeling.” Thus

having no such things, he grasps not at anything at all in the world. Being free from grasping he is not trouble. Being untroubled, he is himself by himself set free. Thus he realizes destroyed is rebirth. Lived is the righteous life. Done is the task. For life in these conditions there is no hereafter. (S IV p.29)

Just in the same way the rests of contemplation of ear door, nose door, tongue door, body door and mind door.

6. Insight Meditation Attainment of Stream-Enterer (*sotāpanna*)

During his first rains retreat he was able to attain *sotapattiphala*, the fruit of stream-entry after listening to the Dhamma conducted by Venerable Puṇṇa Mantāniputta. (A-a I 308). Venerable Ānanda was always well contented with his life as a monk and also understood the blessings of renunciation, followed the path to liberation. Venerable Puṇṇa instructed him in this way:

It is with possessiveness, friend Ānanda, that there is “I am,” not without possessiveness. And through possessiveness of what is there “I am,” not without possessiveness? Through possessiveness of form there is “I am,” not without possessiveness. Through possessiveness of feeling... perception... fabrications... Through possessiveness of consciousness there is “I am,” not without possessiveness. (S III p.89)

For a better understanding of this, Venerable Puṇṇa had given a fitting analogy: “Just as if a young woman or a man youthful, fond of adornment, contemplating the image of her face in a mirror, pure and bright, or in a bowl of clear water, would look with possessiveness, not without possessiveness.” (S III p.89)

Further instructions are that the form is inconstant, stressful, subject to change as: “This is mine. This is my self.” So, is the feeling, the perception, fabrication and consciousness. Venerable Ānanda thought about this analogy again and again and ever more deeply until he penetrated the suffering, impermanence and no-self aspects of the five aggregates, and no longer relied upon them as his support. He then began to reap the benefits of monkhood, beginning with the fruit of stream-entry.

7. Insight Meditation Attainment of Arahantship

Venerable Ānanda, thinking “tomorrow is assembly. Now It is not suitable in me that I, being only a learner, should go the assembly,” and having passed much of that night in mindfulness as to body, when the night was nearly spent thinking: “I will lie down,” he inclined his body, but before his head had touched the mattress and while his feet were free from the ground in that interval his mind was freed from the cankers with no residuum for rebirth remaining. (Vin V pp.396-6)

Mahāsi sayādaw expounds that the venerable Ānanda was practicing the whole night the form of *vipassanā* meditation known as “contemplation of body” or *kāyagatasati*, noting his steps, right and left, raising, pushing forward and dropping of the feet; noting, event by event, the mental desire to walk and the physical movements involved in walking. Although this went on until it was nearly dawn, he had not yet attained *arahantship*. Realising that he had practised walking meditation to excess and that, in order to balance concentration and effort, he should practise meditation in the lying posture for a while, he entered his room. He sat on the bed and then lay down. While doing so and noting, ‘lying, lying’, he attained *arahantship* in an instant. (Pesala 1997, 38)

Mahāsi Sayādaw further explains that Venerable Ānanda was only a stream-enterer (*sotāpanna*) before he lay down. From the stage of a stream-enterer he reached the stages of a once-returner (*sakadāgāmi*), a non-returner (*anāgāmi*) and an *arahant* (the final stage of the path). Reaching these three successive stages of the higher path took only a moment. Such attainment of *arahantship* can come at any moment and need not take long. (Pesala 1997, 38)

The day the Council began. A place had been kept for him. Ānanda appeared through the air through supernatural power and sat down at his place. When Venerable Anuruddha and Venerable Kassapa became aware that Venerable Ānanda had become an arahant, they expressed their brotherly joy with him and opened the Council, which took place during the rains retreat. (Hecker 1980, 51)

During the Council, Venerable Mahākassapa took the place of auspices and raised questions regarding on monastic discipline (Vinaya) to Venerable Upāli. The next item on the agenda which was the doctrine was by Venerable Ānanda himself. After the recitation of the Dhamma and the Vinaya, Venerable Ānanda mentioned those matters that the Buddha had left as a legacy with him to settle. He told the assembly that the Buddha had allowed the minor and lesser rules (*Khuddānukhuddaka Sikkhāpada*) to be abolished. But the

senior monks could not agree what was meant by “the minor and lesser rules.” Thereupon Venerable Mahākassapa spoke up:

The lay people would say that the monks had become slothful after the death of the Master, if now they abolished rules. Since it was not known which rules were meant, it would be best not to abolish any of them. In that case one would be sure not to act against the Master’s wishes. (Hecker 1980, 52)

Subsequent to the *Parinibbāna* of the Buddha, Venerable Mahākassapa had taken over the guidance of the Order. Everyone turned to him for his decisions on all questions regarding the Order. In this way he became the Chief Elder of the Saṅgha.

After Venerable Ānanda had already been a monk for over forty years, he survived the Buddha by another forty years. And after having been the personal attendant of the Buddha for twenty-five years, he became the foremost of the Arahants for a similar length of time.

When he was 120 years old, he knew that his end was approaching. He went from Rājagaha to Vesālī just as his Master had done. When the king of Magadha and the princes of Vesālī heard that Venerable Ānanda would soon attain final *nibbāna*, they hurried to him from both directions to bid him farewell. In order to make justice to both sides, Venerable Ānanda chose a way to die, in keeping with his gentle nature, by raising himself into the air above the Rohini River through his supernormal powers. Then, he let his body be consumed by the fire element. The relics were divided and stūpas erected fairly by the both sides between Magadha and Vesālī.

8. His Contribution to Communities due to Insight Meditation

Venerable Ānanda’s contribution to communities is the Dhammas which he was asked by laymen and monks and also when he himself was doubtful. His Dhammas contribution is useful for those who are practicing insight meditation. There are more on Ānanda’s contribution Dhammas. Examples here are just a few as follows:

1) The Householder Tapussa asked: “Bhante Ānanda, we laymen enjoy sensual pleasure, delight in sensual pleasure, take delight in sensual pleasure, and rejoice in sensual pleasure, renunciation seems like a precipice to us.” (A IV p. 294) Venerable Ānanda was asked to solve this problem in Dhamma way.

2) Venerable Udāyī said this to the Venerable Ānanda: “Is it, friend Ānanda, while one is actually percipient or while one is non-percipient that one does not experience that base?” (A IV p.286)

“Here, friend, with the complete surmounting of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, space is infinite a bhikkhu enters and dwells in the base of the infinity of space. When one is thus percipient one does not experience that base.

3) How many subjects of recollection are there, Ānanda? (A III p.227)

There are, Bhante, five subjects of recollection. Here, Bhante, secluded from sensual pleasure, secluded from unwholesome states, a bhikkhu enters and dwells in the first *jhāna*, second *jhāna*, and so on, the venerable Ānanda explains about the subjects of recollection from first to five in this discourse (*sutta*) also these five lead to a happy dwelling in this very life, lead to obtaining knowledge and vision, lead to abandoning sensual lust, lead to the uprooting of the conceit ‘I am’ and lead to the penetration of numerous elements.

4) Lord, is there any one state which, if cultivated and made much of, brings four states to completion? Do four states, if cultivated and made much of, complete seven states? Do seven states, if cultivated and made much of, completed two states? Intent concentration on in breathing and out breathing, Ānanda, is the one state which can complete for all mentioned above. (S V pp.291-2)

5) Lord, what are the feelings? What is the arising of feeling, what is the ceasing of feelings, what the way leading to the ceasing of feelings? what is the satisfaction, the misery, of feeling, what is the refuge from feeling? (S V p.148) The Venerable Ānanda asks to the Buddha these above feelings.

In the Ānanda’s contribution of Dhammas (the Buddha’s teaching) to communities, these dhammas shown by various discourses are crucial for those who are in dark on Dhamma. Venerable Ānanda helps them until they satisfy with Dhammas which they do not know. In those discourses, sometimes he himself answers the questions. Sometimes, having asked to the Buddha, he helps the questioners to have a clear understanding of Dhammas.

9. Conclusion

Venerable Ānanda is a person who has fulfilled the great perfection (*pāramī*) through his innumerable lifelong for one thousand kappa, he served to obtain such distinctions such as: wide learning, retentive memory, good behaviour and quick wit, resolute and ministering care to the Buddha. These was the only one of its kind position that rarely be seen in the history of mankind. Practicing meditation is not any other else but to contemplate on form, feeling, perception, fabrication and consciousness. Accordance with the Buddha's teaching, one can gradually develop insight knowledge contemplating the nature related to six doors, six senses, six consciousness, six contacts, and six feelings. One who practices insight meditation must contemplate such meditation objects in order to attain liberation and to reach final goal called as *nibbāna*. Venerable Ānanda answered on meditative doubts that he knew and asked the Buddha for that he does not know. He was a dutiful monk for both *sāsana* and his life as he could escape from the circle of birth through insight meditation and help people as well.

References

1. Primary Soureces:

1.1 Pali Texts

- Morries, R. (ed.), 1885. **Āṅguttaranikāya**. Vol I. London: Pali Text Society.
- Hardy, E. (ed.), 1979. **Āṅguttaranikāya**. Vols IV, V. London: Pali Text Society.
- Hardy, E. (ed.), 1899. **Āṅguttaranikāya**. Vol VI. London: Pali Text Society.
- Walleser, Max (ed.). 1973. **Manorathapūranī**. Vol 1. London: Pali Text Society.
- Honer, I. B. (ed.), 1963. **Madhuratthavilāsinī**. London: Pali Text Society.

1.2 Text Translation

- Honer, I. B. 1963. **The Book of the Discipline**. Vol 5. London: LUZAC & COMPANY.
- Honer, I. B. 1940. **The book of Discipline**. vol 2. London: Pali Text Society.
- Woodward, F. L. 1954. **The Book of the Kindred Sayings**. Vol 3. London: LUZAN & COMPANY.

Woodward, F. L. 1956. **The Book of the Kindred Sayings**. Vols 4-5 London: LUZAC & COMPANY.

Woodward, F. L. 1979. **The Book of the Gradual Sayings**. Vol 1. London: Pali Text Society.

Mrs. Rhys Davids. 1973. **The Book of the Gradual Sayings**. Vol 3. London: Pali Text Society.

Hare, E. M. 1978. **The Book of the Gradual Sayings**. Vol. 4. London: Pali Text Society.

2. Secondary Sources

Hecker, Hellmuth. 1980. **The Guardian of the Dhamma**. Kandy: Buddhist Publication Society.

Nyanaponika Thera & Hellmuth Hecker. 2003. **Great Disciple of the Buddha**. Kandy: Buddhist Publication Society.

Sayādaw Mahāsi, Bhikkhu Pesala (ed.), 1997. **Practical vipassana meditation exercise**. Yangon: Religious Affair.

Mahathera Piyadassi. 1996. **The Spectrum of Buddhism**. Taiwan: Buddha Educational Foundation.

Kyaw Min, U. 1979. **Introducing Buddhist Abhidhamma Meditation and Concentration**. Yangon: Department of Religious Affairs.

Rhys Davids, T.W. and William Stede. 1997. **Pali-English Dictionary**. Delhi: Motilal Banradsidass Publishers Private Limited.

What is the Value of Mindfulness Meditation in Buddhist Psychotherapy?



Venerable W.D. Van.

*Ph.D. Student of IBSC
International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
usmailus@yahoo.com*

ABSTRACT

It seems necessary before to go further to understand what is really mindfulness and its origins. Nowadays, mindfulness is really fashion everywhere through the world; we can see a lot of newspapers, magazine dedicated to mindfulness and numerous centers where it is possible to practice mindfulness. However, it's seems always hard when we read these newspapers or magazine to get a right view of what is mindfulness and sometimes it could be really misleading. So what is mindfulness and which impact mindfulness has with the buddhist psychotherapy?

What is to be mindful? Actually is to pay attention in a particular way. The key word here is the 'way' because some write from the standpoint of buddhism and other from the standpoint of psychology. However, there is common sense to say that there is an emphasis on awareness being alive to what is immediately presented to it. In some definition, mindful awareness is apparently directed and focused by deliberate effort and according this definition it should not have a particular object.¹ In addition, we can notice that mindfulness has a particular qualities which are acceptance and non-judgment. In a way, being mindful is to be alert to what is

¹Mace, C. (2008). Mindfulness and mental health, Routledge. p.5.

happening now to the exclusion of the past or the future. This kind of definition are used by some authors like John Kabat-Zinn who note that: “mindfulness means paying attention in a particular way on purpose in the present moment and nonjudgmentally” or Gunaratana said that: “mindfulness reminds us of what are supposed to be doing, it see things as they really are and it sees the true nature of all phenomena”².

Keywords: Mindfulness, way, psychological health

²Ibid. p. 4.

Mindfulness and its buddhist context

However, to understand more fully mindfulness and its value with buddhist psychotherapy, one has to focus about its basic understood and what is expected to achieve in the buddhist context. So, the meaning of mindfulness was introduced a century ago by the translator Rhys David who was working on Pali texts for the buddhist text society. He used it to translate the Pali term *sati* for which common alternative translations are awareness or bare attention. Why mindfulness is connected with buddhist psychotherapy? Actually, because we find his roots in the buddhist theory which elaborate a kind of psychology rather than a theology or cosmology like in western. In fact, the goals are to provide support, but it means a practical support through teaching through sutras. What is the essence of the buddhist teaching? The four noble truth. Life bring suffering, there is causes of this suffering, suffering can end and there is a path by which it may be ended³. It's in the last truth that mindfulness comes to the fore. The method of liberation is set out in eight linked stages within the Noble Eightfold Path. Here, one can see the link between mindfulness and his buddhist roots. Among the eight, the three factors that make for concentration are right effort, right awareness and right concentration. Mindfulness is an essential ingredient of right awareness often translated as right mindfulness and as such, the foundation of the mental discipline necessary to achieve concentration and subsequently, the right understanding and right thought that make up wisdom.⁴ Beside, the practical importance of mindfulness is understood as we said above through sutra like very popular sutra Mahasatipathana which is exceptionally popular because it covers contemplation of the body, feelings, mind and mind objects. For instance, it is mentioned in these passages the practice of mindfulness of breathing which contain clear instructions for maintaining attention on the passage of the breath. This is a pivotal text.⁵ Buddha teaches that one should use one's breath in order to achieve concentration for instance the sutra of mindfulness says: when walking, the practitioner must be conscious that he is walking. When sitting, the practitioner must be conscious that he is sitting. When lying down, the practitioner must be conscious of that position. Practising thus, the practitioner

³Mace, C. op.cit. p.8.

⁴Ibid, p.9.

⁵Ibid. p. 16.

lives in direct and constant mindfulness of the body'.⁶ Actually, the contemporary definitions of mindfulness recognise an immediate and receptive awareness, shorn of reactions and judgement. In this way, early buddhist literature identifies a form of awareness prior to the elaboration of experience through habitual reactions which is known as bare attention as well as mindfulness. In fact, mindfulness differs from the highly conditioned states of everyday awareness but can be cultivated through practices that aim to recover its unconditioned quality.⁷ Here we can see how the practice is connected with his buddhist roots. Traditionally, the practice involves disciplined attention to the body, including breathing, felt reactions, patterns of the mind and apprehension of the basic nature of the reality in all experience. So if one experience mindfulness with his deep buddhist understanding pattern, one can expected to be free from suffering. The development of mindfulness in that way is a precondition of liberation, although other factors are required to complete the mental purification that permits this direct immediate and irreversible knowledge of reality that in buddhism is the only alternative to suffering.⁸ In addition, the characteristic of mindfulness is nonsuperficiality, it means that mindfulness is penetrative and profound. For instance if we throw a cork into a stream, it simply bobs up and down on the surface, floating downstream with the current. If we throw a stone instead, it will immediately sink to the very bed of the stream. In this way, mindfulness ensures that the mind will sink deeply into the object and not slip superficially past it.⁹ The function of mindfulness are nonsuperficiality and nondisappearance means to keep the object always in view, neither forgetting it nor allowing it to disappear¹⁰. What are the benefits if one can keep these two functions of mindfulness? Probably, one will become more mindful in daily life and will avoid defilements that bring psychological trouble and suffering.

⁶Thich Nhat Hanh. (2008) *The miracle of mindfulness*. Rider. P.7.

⁷Mace, C. op.cit. p.23.

⁸Ibid. p.23

⁹Sayadaw U Pandita.(1992). *In this very life*. Wisdom Publication. p.94.

¹⁰ Ibid. p.94.

Mindfulness and psychological health

How mindfulness can be useful for anyone in health as a psychotherapy? We have seen above that if one wishes to understand deeply what is mindfulness, one has to look after his buddhist roots. Actually, one will understand how mindfulness could be useful in daily life if one understand really the five aggregates and the four noble truth. We have seen that the cause of suffering is disorder and especially what we call the mental disorder. They are labelled as a negative emotions or kilesa which it means defilements. Because of these defilements, one suffers. The term kilesa could also be understood through the noxious trio which is lobha, dosa, and moha. Actually, moha means desire, hate means dosa and moha means delusion. When one has to fight with the defilements, he or she will never get peace, and instead of peace one will be blind and ignorant. In this way, mindfulness can lead people to knowledge and peace. Because one is not mindful and fetter with the noxious trio, the suffering appear. For instance, the things of this world are impermanent but because we don't understand that, we cling about the things. When the things vanish we are suffering and our reaction lead to hate. This is why it's really important to connect the mindfulness and his buddhist root, because if we realize the impermanence of the things through a deep understanding of the five aggregates and the four Noble truth, we could avoid the suffering. However to reach this stage, we have to develop mindfulness. The mind is always distorted because we are looking for pleasure, the mind is always obsessed about that and this situation is reinforcing by our contemporary society because today, our society emphasize the pleasure and encourage beings to looking for that. The result is suffering, because one is always hunting to catch pleasure and most of the time he is not mindful. When we cannot get the object of our desire, we suffer, we feel sad and this lead to psychological disturbance. Why we are in this situation? Because we are confused, it means we are searching outside instead of inside. If we turn outside we cannot learn the science of concentration. Hence, when one know there is no suffering but when one doesn't know there is suffering. The psychological disorder appears because our attention is not stable. In this way, if we are mindful we could remove defilements which bring us to pain. How we know if we are mindful or not? We know we are mindful because our attention remain stable; our attention doesn't shake or distract. In fact, we could say that an unstable mind is a non-fulfill mind which project always his desire and frustration. Because there is no mindfulness, we don't have awareness and we develop fear, depression which is ignorance. So, mindfulness is the cause of liberation because when we understand body and mind we understand all. The body connect with the mind will bring peace. Does mindfulness

can be labelled as the guard of the mind? It seems that it's like the boat which is follow the radar, mind follow mindfulness which is like a guard. In the Dhammapada there is an interesting quote which says: 'the job of the wise man is to guard the mind, the job of the foolish is to be distracted'. In fact, the wise learn to be always mindful and the foolish has a distracted mind which is a natural state for the foolish. The foolish has no any intention to protect the mind from shaking because shaking became an habits. Shaking mind lead to suffering and psychological disturbance. Mindfulness lead beings to understand the reality of the things, it lead to liberation. In fact, we understand the all by understanding the parts of the all which are the aggregates which each aggregates are inseparable of the all. It means that one understand the dependent origination and anicca, the impermanence of the things. One understands the true reality because when one understands the five aggregates, one understands non self and one can be relaxed. We could notice that the practice of mindfulness is changing the habit to attune to the ultimate reality. Unfortunately, our monkey mind has nature to running after the object of our desire which can impact the mind with pleasure, with sensation. We cling pleasant and unpleasant and when there is no we suffer, we are bore, we smoke or drink. In fact this is mindfulness which can turn to the mind. Because we are not aware about these excitements, we are disturbed and we don't have healthy mind.¹¹

Conclusion

We have seen that mindfulness means to pay attention in a particular way in the present moment without judgement. In this way, mindfulness is really valuable regarding psychotherapy, because it could make one free of suffering. However, it seems that if one expects a great impact of the practice of mindfulness in the field of psychotherapy, one should also get a deep understanding about his buddhist root. Because practice mindfulness without understand and cut mindfulness from his buddhist root, how one could understand about the impermanence of the things and the dependent origination through the five aggregates and the four noble truth? So, it is really important to have a good knowledge of that because mindfulness with his buddhist root can remove the defilement by this understanding, and put away the noxious trio of moha, lobha and dosa. Mindfulness brings a

¹¹ Venerable Dhammadipa, Shamata retreat, 6-15 septembre 2017, International buddhist academy, Kathmandu.

stable mind which can cure the pain which come from the defilements. Finally mindfulness could be really valuable in the field of psychotherapy because it will bring liberation to beings. Mindfulness will remove ignorance which has been developed because of moha, lobha and dosa and will bring clarity. Because of the clarity, beings could be cure and remove pain with mindfulness.

References

Mace, C. (2008). *Mindfulness and mental health*, Routledge.

Thich Nhat Hanh. (2008) *The miracle of mindfulness*. Rider.

Sayadaw U Pandita.(1992). *In this very life*. Wisdom Publication.

Venerable Dhammadipa, *Shamata retreat*, 6-15 septembre 2017, International buddhist academy, Kathmandu.

